Vol. 2. No. 10. NOVEMBER 1938

MODERN MYSTIC

In this issue :

Robt. K. Johnston
Ion D. Aulay
Bernard Bromage, M.A.
G. S. Francis
Irene Marcuse
Raymund Andrea
Dr. E. Kolisko
Mrs. E. C. Merry
and others

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AND MONTHLY SCIENCE REVIEW

RUDOLF STEINER INSTITUTE

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The Modern Mystic
AND MONTHLY SCIENCE REVIEW

Vol. 2 No. 10 NOVEMBER 1938 2/-

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Intending Contributors

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OUR POINT OF VIEW. POEM. FRENCH.

THOUGHTS HAVE WINGS

You Can Influence Others With Your Thinking!

TRY IT SOME TIME. Concentrate intently upon another person seated in a room with you, without his noticing it. Observe him gradually become restless and finally turn and look in your direction. Simple—yet it is a *positive demonstration* that thought generates a mental energy which can be projected from your mind to the consciousness of another. Do you realize how much of your success and happiness in life depend upon your influencing others? Is it not important to you to have others understand your point of view—to be receptive to your proposals?

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Our Point of View

THE EXCELLENT DRAWINGS WHICH IN our last issue accompanied Dr. Glas's article, *The Physiognomy of the Temperaments*, were made by Hanna Müller Fürer, whose artistic collaboration with Dr. Glas did much to ensure the success of a book on physiognomy published some time ago in Austria. We are arranging for an English translation of this work, and the first instalment will appear in our issue of February next—i.e. No. 1. Vol. 3.

• • •

It is with regret that we learn of the possible demise (unless financial aid is forthcoming) of the *Weekly Review* which of course incorporates "G.K.'s Weekly." Whilst there is nothing of an occult or mystical nature about the *Weekly Review's* editorial contents, there at at least two good reasons why it should not be allowed to die. Firstly it is closely associated with the name of Chesterton, a fine representative of the English man of letters, artist, poet, publicist. He was essentially a mystic in our broad interpretation of the word. His close friend, Hilaire Belloc, has been in charge of the journal since Chesterton's death, and he too is a thinker and exponent of English prose, with a striking independence of outlook. Secondly, should the journal cease publication it would be a sad reflection on the state of English culture; there are too few such journals. Ethically, its demise would be a victory for the cheap and particularly nasty type of journalism which of late is either being enjoyed or tolerated by a public whose taste (or lack of it) should be cause for alarm. Should this paragraph meet the eye of a reader willing to show interest in upholding some of the best traditions of British journalism, he should write direct to the Editor, The Weekly Review, 9 Essex Street, W.C.2.

• • •

Three new pamphlets by Edmond Szekely (Bureau of Cosmotherapy) have been sent to us by the publishers, the C. W. Daniels Co., Ltd. *The Teaching of the Buddha*, *Yoga in the Twentieth Century and the Meaning of Christmas*, and *The Living Jesus* are the three titles. The price is 9d. each. In all cases the author's approach is individual and healthy. As an illustration we quote from the Yoga pamphlet: "Though in general, I am opposed to burning books in the manner of a Hitler, yet sometimes I feel it would be a good thing to burn all these commentaries on original masterpieces and to leave only the original works in our libraries. We need to eliminate these commentaries, which look at oriental ideas through American and European spectacles; they constitute a real danger." So they do.

• • •

Iona, the subject of Mrs. Merry's article in our last issue, and of Mr. Ion D. Aulay's in this one, is news. In April of this year, the *Glasgow Herald* published an article by the Rev. George F. MacLeod (Minister of Govan Parish Church), in the course of which he said:

"If all that this familiar prophecy* conjures up for the reader is a picture of some vain repetition—cowled monks chanting again in solitude; a community withdrawn from the snares of this wicked world—we may safely assume that the reader is not familiar with St. Columba or his times. If Iona, centuries later, became a contemplative monastery in the mediæval sense, that may have been its temporary destiny, but it was not St. Columba's purpose. His community was not contemplative but ecstatically active; if his brotherhood were occasionally found in retreat there, it was only that they might the better sally forth on their essential purpose; the Gaelic idiom for *reculer pour mieux sauter* might well have been the tag above their doorpost.

The man was a missionary. His one increasing purpose was the conversion (or reconversion?) of the mainland. Never was his group of wattle huts seen in truer light than when it was half empty—the brothers scattered across all broad Scotland. It is in this sense only, if present plans are blessed that we dare to claim the prophecy."

• • •

A few American readers have taken exception to what we had to say about Dickens in a recent article on Books. We have nothing to withdraw. What we said was merely an expression of personal opinion, such as any reader of Dickens is entitled to hold; our remarks had no other significance. Under no circumstances could Dickens be considered a mystic, and, as we said, his reputation far outshines his achievement which at last is merely the record of certain cockney types of no great universal interest. But we are in good company, for Emerson, probably the greatest of all Americans, held an exactly similar opinion. On the other hand, Poe was a great admirer of Dickens. Either one likes Dickens or one doesn't. Very many more people champion him than have actually read him. But then America took to Dickens at once. The American journals in which some of his books first appeared serially materially increased their circulations, and there are stories of long queues standing outside the magazine offices waiting for the issues which contained instalments of a Dickens serial.

• • •

Last year we received many congratulatory letters about our December (Christmas) issue. Our 1938 Christmas issue will favourably compare with that of last year, and will again be increased in size but not in price. Readers who buy their MODERN MYSTIC from their newsagents and bookshops should order well in advance, for no extra copies will be printed.

• • •

The January (1939) issue, and the last of volume two, will be the Special Stonehenge and Avebury number to which we referred some time ago. In addition to articles by our regular contributors on various aspects of megalithic remains, there will be a collation from the works of Madame Blavatsky of references to ancient stone circles, and an article by Bernard Bromage, M.A. on the literature of them. Of the most outstanding interest will be an article—fully critical of our contributors' comments—by the Director of Excavations at Avebury, Mr. Alexander Keiller whose attitude will be completely and solely scientific. Readers will

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* In Iona of my heart, Iona of my love,
Instead of monks' voices shall be lowing of cattle,
But ere the world come to an end
IONA SHALL BE AS IT WAS.
(*St. Columba's prophecy*)

thus be enabled to see the exact extent of the difference (if any) which exist between the occult conception and the findings of modern, empirical science. We are deeply indebted to Mr. Keiller for his willingness to find time in the course of a busy life to write for us. This special issue will have a completely different format, and will be profusely illustrated.

• • •

On October 12th, Lord Horder gave an inaugural address at the Edinburgh Philosophical Institution, in the course of which he discussed the attitude of the medical profession towards spiritual healing. The eminent physician, as reported by *The Times* said that " there was no opposition between medicine and religion ; they could and should be made complementary to each other. The sphere of the physician was primarily the body and the sphere of the priest was primarily the spirit, but the overlap of both was considerable and must be acknowledged and allowed for if they were to discharge their duties in man's best interest. Spiritual healers were said to possess a special gift of healing. That claim was frequently recognised by what was sometimes called organised religion, but was not recognised by organised medicine. To put the question more bluntly, medicine regarded those folk askance, placed them with those who talked about magnetic or psychic powers, and found it difficult to avoid the term charlatan in speaking of them.

It seemed very improbable that either the doctor or the priest was conferring real benefit if he chose a method of treatment which tended to bolster ignorance or superstition in his patient's mind. The doctor was bound to be guided in his efforts by science to a greater degree than was the priest. There was no totalitarianism of souls. For that reason he was dubious of the ultimate value to humanity, in terms of growth, of the Oxford Group Movement. One man's conception of God's relation and man's relation to the universe might be as simple as the first chapter of Genesis : another's might be as complicated as the philosophy of Rudolf Steiner.

Not only should medicine cure spiritual and bodily ills. Its functions should be much larger Slowly but surely medicine was beginning to realise that though research was good, though all this rapid accumulation of knowledge was good, new forms of medical service were required. The physician could tell the fit how to keep fit, and he could tell the near to fit how to be quite fit. His power was greater and wider than ever it was, but he must serve the whole of society, not merely the few who fell by the wayside. Surely the same call came to religion. They heard of spiritual rearmament, and not too soon. Passion had gone out of our ideals. . . ."

There is so much in our extract that calls for comment that it is difficult to know where to begin.

• • •

The first two sentences are uncommon good sense. But when his lordship looks askance at *all* psychic and magnetic healing his generalisation is much too sweeping. There are certainly many cheats who profess to spiritual healing ; but there are also such things as quack doctors. We should agree that any treatment is bad which tends to bolster up superstition in the patient's mind, but we have a right to know what sort of superstition is meant ; bogus psychism or just plain vaccination ? Both, admittedly are very, very bad. There are of course many other superstitions connected with medicine but which we propose to pass by. We agree with his lordship's conclusions about the ultimate value of the Oxford Group Movement, and unreservedly congratulate him for finding the first chapter of Genesis " simple." We say without any possibility of being contradicted that there exists not a theologian who, hand on heart, would have had the temerity to make the same declaration. That Rudolf Steiner's philosophy is complicated we readily agree. Surely Lord Horder does not mean to imply that medicine can, or ever has, healed spiritual illnesses ? Of what use is it to complain that " Passion had gone out of our ideals ? " A doctor is to blame for that—one Dr. Freud, late of Vienna. The young men of 20 to 30 years ago suddenly lost passion for everything because they had read that it showed a frustrated sex-life or something. Anyhow, whatever it was it did show, passion became suddenly taboo.

• • •

In this issue, Dr. Kolisko commences a new series of articles. They take the form of what he calls " Inductive Biography." Needless to say, none of the attested facts relating to the lives and work of the men and women he will pass in review has in any way been stretched to accommodate a theory. In some instances, facts relating to the lives of individuals who existed at times anterior to those of the subjects of the articles will be noted as significant. Whether the reader will conclude that such lives are intimately connected, and indeed whether they were one and the same person, will be a matter for individual opinion. In any case, the series promises to be of more than ordinary interest. In this issue he deals with Sir Christopher Wren. Joan of Arc, Thomas à Beckett, Thomas More, Oliver Cromwell and Benjamin Franklin will follow in the order named.

• • •

Hall Caine, the novelist who died in 1931, left un-edited notes for a projected life of Christ. After much editing, the notes have been reduced to 1,270 pages of five hundred words to the page. No one has the right to condemn an honest estimate of what Christ means to an individual. But we can express surprise that Sir Hall's several journeys to the Holy Land, and a vast amount of reading, did not add more to his estimate than appears in his pages. The publication of the work will add nothing either to the general reader's knowledge of the Life or to the reputation of the author.

• • •

On Thursday evening, October 13th, the Philharmonic orchestra under Sir Thomas Beecham gave the first concert of the season in the " Phil's " series. The orchestra is better than ever, and far surpasses the performance of the B.B.C. orchestra. Is it not a curious, nay an occult fact that in this country the laws which apparently apply on the Continent are not applicable ? For in Germany, for instance, there can be no doubt that an orchestra raised by such an authoritative body, excellently paid and thoroughly disciplined, would have secured the very best talent available, and outshone in technical performance any other orchestra. The personality of Sir Thomas is a great, but not the only phenomenon involved. All musicians agree that Leon Goossens is not only the finest oboe player in this country, but perhaps the best in the world. Yet he plays for Sir Thomas, not for the B.B.C. The tone, ensemble, nuance, all were perfect. The existence and the performances of this magnificent orchestra are proof that England is not without its true artists. The programme was skilfully designed and included a Haydn symphony,

Dvorak's Symphonic Variations, and Tschaikovski's *Pathetique* symphony.

• • •

Opinion in the United States of America is divided on the question of intervention or non-intervention in the event of a European war. As most people have some idea of the horror which such a catastrophe would entail, neither America nor any other country could be blamed for keeping out. But the non-interventionists take something for granted, and that is the possibility of keeping out. There are two possibilities; either the European democratic countries would win, or they would lose. If they lost, America would be at the mercy both of the totalitarian victors in the East and of the yellow race in the West. But, long before the final victory, America would most certainly be invaded from the south. Everybody in Europe is aware of this. Is it conceivable that Germany's espionage in America, and the money spent on it, is only friendly fun? If not, what? The German ambassador to Brazil has been told to get out; the American citizen should not feel that there is no connection between the spy-trial in New York and the incident of the Ambassador to Brazil. Is America in her own interests, justified in taking a chance on the democracies winning any future war? That is for America herself to decide.

• • •

Mr. Bernard Bromage, who in this issue contributes an article on John Cowper Powys, and whose previous contributions to this journal have called forth appreciative letters from readers, is of Anglo-Irish parentage. After a period of service in the Navy, he studied at Birmingham and Vienna Universities where he was awarded a medal for being the best M.A. student of his year. Among other accomplishments he is a remarkable linguist and has travelled widely both in Europe and the East. His versatility is reflected in his writings which include poems, plays and short stories. In addition he is on the reviewing staff of *The Times Literary Supplement, The Sunday Times, Time and Tide*, the *Criterion* and other journals. He is a regular contributor to several occult and mystical journals including *The Aryan Path, Occult Review*, the *Journal of the College of Psychic Science*, etc. He was for ten years lecturer in English and German literature at St Mark's Training College for teachers, Chelsea. He now lectures on various branches of literature at many L.C.C. centres. He holds the distinction of being the first lecturer on occult literature under the auspices of a University body—the University of London. Mr. Bromage has made a special study of Sanscrit and is an acknowledged authority on Oriental mysticism. He will contribute more or less regularly throughout our third volume—(February 1939-January 1940).

• • •

Will readers kindly note our address? Many letters are still forwarded to our old premises with consequent delay. It is especially necessary correctly to address letters when money either for subscriptions or books is enclosed, for cases of loss have arisen. In addition to a larger selection of books than it was possible to stock in the old premises, we have at the bookshop a representative selection of the wood-work of Betula Ltd. These goods are confidently recommended and would make excellent Christmas gifts.

The Editor.

Inductive Biographies

No. I. SIR CHRISTOPHER WREN (1632-1723)

by Eugen Kolisko, M.D. (Vienna)

SIR CHRISTOPHER WREN IS KNOWN IN general as the architect of St. Paul's Cathedral in London. Few people know that he was really the architect of all modern London. It is even less known that he was the inspirer of the foundation of the Royal Society and, with that, of modern sciences. And practically no one knows that the inauguration of Freemasonry in England was mainly due to his influence.

He was born on October 20th, 1632; his family was Royalist; an ancestor, Geoffrey Wren, was Chaplain and Privy Councillor to Henry VII and Henry VIII. The uncle of Christopher, Matthew Wren, was Chaplain to Charles I, Dean of Windsor, and Bishop of Ely. He became famous for his loyalty to the King and was imprisoned by Cromwell for eighteen years in the Tower. The father of Christopher succeeded his brother in the Deanery of Windsor and the Registrarship of the Order of the Garter. He was also one of the original members of the Royal Society. The whole family, (called "Wren's Nest,") was involved deeply in all the struggles of the time.

Christopher did not make the Church his profession, but from the very first was an "infant prodigy" in science.

On account of delicate health he was educated to begin with at home. When he was only nine years old he wrote a most learned Latin letter (which has been preserved) to his father; at thirteen, he made his father a present of an instrument which he had invented himself and which he called "*Panorganum Astronomicum.*" Its purpose seems to have been to track the path of the heavenly bodies and show their effect on the recurring seasons of the year. An essay, on the *Origin of the Rivers*, was also dedicated to his father, at the same time.

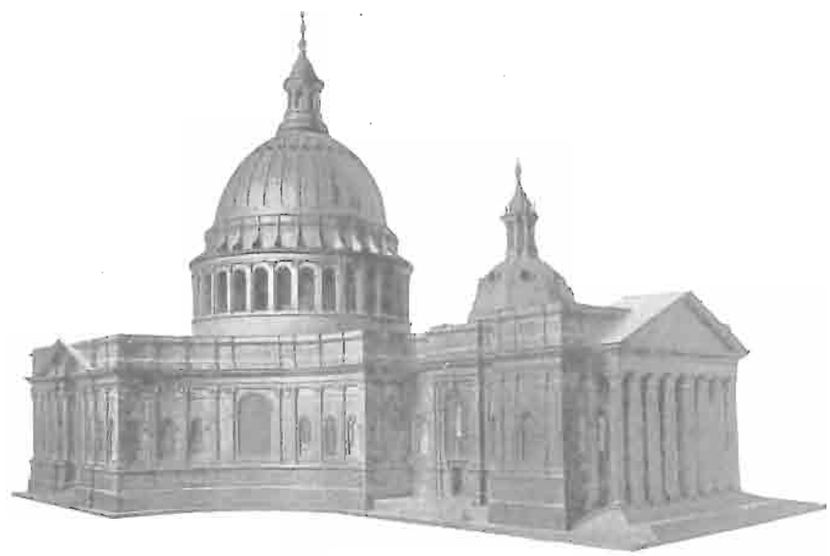
In the same year (1645) he went to Westminster School. In 1646—at fourteen—he was admitted as a gentleman commoner to Wadham College, Oxford. In November, 1653 he was elected Fellow of All Souls' College and proceeded to the degree of Master of Arts. Already in 1657 he obtained the Chair of Astronomy at Gresham College, London—he was then twenty-four—and in 1660 he was appointed Savilian Professor at Oxford.

How can one account for this extraordinary career? It is in close connection with the history and early days of the Royal Society. As early as 1645, during the most stormy days of the Revolution, a little band of philosophers and scientists was meeting for discussions in Gresham College. A branch of this group was in Oxford at Wadham College, and called itself the "Philosophic Club." In their meetings all inventions and scientific experiments of the time were discussed. We find in this group such names as Dr. Glisson, the famous anatomist, Wallis, the mathematician, Dr. Jonathan Goddard, Professor of Medicine and Chemistry and first English constructor of the telescope; Dr. Wilkins, who had married one of Cromwell's daughters, and most distinguished through his physical experiments; the famous Robert Boyle was also one of the original members: and often the meetings took place in his apartments. Later, John Evelyn (the historiograph of London), Ashmole, the Rosicrucian, Sir Charles Scarborough, the translator of Euclid and collaborator with Harvey; Robert Hooke, the discoverer of the cell, joined these meetings.

The boy Christopher was introduced there by his father, Dean Wren, who was also a member.

We can hardly imagine the intensity of this new world of learning, in which all these scientists and philosophers met and worked freely together without being separated in any way by the barriers since erected by modern specialism. At this time it was still possible for the same person to be both an anatomist and a mathematician: and every discovery or invention was hailed with enthusiasm as yet one more gift for the *whole of humanity*.

Among all these, the most astonishing phenomenon was Christopher Wren himself. He had a quite wonderful gift of invention. The Rev. William Oughtred, a famous mathematician and also one of the original group, describes him as "an ingenious youth, who although not sixteen years of age, has enlarged the sciences of astronomy, gnomonics, statics and mechanics." Evelyn calls him "that rare and early prodigy of universal science." Robert Hooke, in his preface to the book *Micrographia*, says: "the hazard of coming after Dr. Wren did affright me, for of him I must affirm that since the time of Archemides there scarce ever met in one man, in so great a perfection, such a mechanical hand and so philosophical a mind."



Sir Christopher Wren's favourite design for St. Paul's

Newton speaks of Wren, Wallis, and Huyghens as "the three princes" among geometers and gives to Wren the

credit of having been the first to communicate to the Royal Society the laws concerning the impacts and reactions of two bodies in collision.

In *Parentalia*, an account of Wren's life and works compiled by his son, and published in 1750 by his grandson, there are long lists of his inventions, which he presented to " that ingenious company of experimental philosophers." Among them (to mention only a few) were : an automatic weather-clock ; an artificial eye : the " diplographic instrument " for writing with two pens at once ; several new ways of graving and etching ; new ways of sailing and submarine navigation, etc. He was the first to inject liquids into the blood of animals, and is therefore the discoverer of blood-transfusion and injection. He was the first to use the microscope for examining the structure of insects, and tissues generally. Robert Hooke, the author of *Micrographia*, says quite openly in his Preface that all the technique and art of microscopical drawing and general ideas had been invented by Wren, and he was only publishing them.

Wren was the perfecter of the barometer, invented originally by Torricelli, and was the first to give a real explanation of the changes in the barometer as due to the density of the atmosphere. In astronomy Wren's dissertation on Saturn and its phases, was considered to be epoch-making. He discovered a method for calculating sun-eclipses ; and constructed, by order of the King, the first lunar globe. His inauguratory address on taking the Chair of Astronomy at Gresham College has come down to us (in Latin and English) and is one of the most remarkable documents of modern science. There he gives a most living description of the influence of the planets and the stars in the human organism ; how celestial influences are working upon blood, brain, and other organs ; also on the weather, animals, plants, and diseases etc. He gives also description of how all the various planets are contributing their special qualities to the city of London. This both serious and humorous description we heartily recommend to our readers to-day !

It is clear that Wren unites an ancient wisdom with a modern science. He says " that there is a true astrology to be found by the enquiring philosopher which would be of admirable use to physic, though the astrology vulgarly received cannot but be thought to be extremely unreasonable and ridiculous." I think that our modern science to-day is only just beginning to realise what was entirely forgotten under Wren's successors, namely the *influence of the stars on terrestrial substances*.

Wren was connected with the Royal Society from its birth—when he was a boy—until his death. He was present at every meeting. He was made its President. The part that he played in connection with all its transactions, has remained a wonder which is recognised by all its historians.

In the *Bicentenary Memorial Volume* to Wren (Hodder & Stoughton, 1923), contributed to by a long list of eminent men, there is an account by A. R. Hinks (Gresham Lecturer in Astronomy) which gives a survey of his astronomical and scientific work, from which it becomes evident that *nearly all* the inventions and discoveries of this group were due to Wren—" Wren's work is hidden away in other people's books, partly because he was so little inclined to publish himself." . . . " Wren was reputed the Archimedes of his age, was in the habit of throwing off suggestions on all kinds of scientific matters, is credited with the first idea of many instruments that were afterwards brought into use by others." . . . For instance, Hinks gives plain evidence that Wren was not only the architect of Greenwich Observatory but really gave the plans for all the instruments, invented the new lenses, and in short, was really the inaugurator of the whole institution.

But the same applies to many other things. In short, there is any amount of evidence which shows that Wren's influence and achievements were behind everything ; he was the inspiring genius of the Royal Society. Oldenburg, the Secretary of the Society, and one of the first of its collaborators, was later convicted of having the dubious habit of giving away great numbers of the discoveries of various members to scientists on the continent, which were later all made known under other names. This also helped to bring it about that the Royal Society can really be held to be responsible for the sudden dissemination of all the fundamental discoveries of modern science over the world. And we must always remember that *behind* all, stands the " great unknown " influences of the Master, Christopher Wren.

That Wren was not merely a " scientific " astronomer, can be shown by a passage in his (above-mentioned) Gresham address which is as follows :

> " Some, it may be, will knit the brow if I should say that even Holy Scripture itself sometimes requires an astronomical interpreter."

He makes a most occult observation in asking, how, without the aid of astronomy, the theologian can explain the problem how our Saviour, who was buried on Friday night and rose again before daybreak on Sunday, " could be said to have been *three days and three nights* in the sepulchre, when His stay there was but one full day and two nights ? " " The world," he says, " has hitherto shifted off this difficulty with a synecdoche, by taking in parts of Friday and parts of Sunday. But yet there wanted a third night." He gives the following solution, which shows him to be a Christian occultist, well aware that Christ has something to do with the whole earth.

He says : " While there was made by the motion of the Sun, a day and two nights in the hemisphere of Judea, at the same time in the opposite hemisphere, was made a night and two days : join these together, you have three days and three nights ; for Christ suffered not for Judea alone but for the whole world ; and in respect of all the inhabitants of the earth, *conjunctim*. He rested three days and three nights, though, in respect of Judea, or any particular horizon, but one day and two nights."

This, so far, is a picture of Wren the universal prodigy of modern science. But have we not always thought of him as an architect ? Here we come to the greatest wonder of all. It is admitted by all his biographers that he had had no practical training in architecture whatever.

Immediately after the Restoration (1661), when he was known as the great Professor of Astronomy at Oxford, he was first appointed assistant and later Deputy (1666) to the Surveyor General of His Majesty's Works, when he also became Principal Architect for the rebuilding of the City of London. This was just a few months before the Great Fire of September. In 1669 he was appointed Surveyor.

The year *before*, 1665, Wren was thirty-three years old ; and he left England, for the first and only time, and went to Paris, where there was a " general congress of the most celebrated masters in every profession," inspired by Cardinal Mazarin.

" I have," says Wren in the famous letter describing his

Paris visit, "busied myself in surveying the most esteemed Fabricks of Paris and the Country round; the Louvre for a while was my daily object, where no less than a thousand hands are constantly employed on the Works; some in laying mighty Foundations, some in raising the Stories, Columns, Entablements, etc. with vast Stones, by great and useful Engines; others in carving, inlaying of Marbles, Plaistering, Painting, Gilding etc., which altogether make a school of Architure the best probably this Day in Europe."

He then describes how he was studying the architecture of Paris and all its surroundings—in fact of nearly all France, and says, after enumerating them: "all which—and I might add many others—I have survey'd and that I might not lose the Impressions of them, I shall bring you almost all France in Paper, which I found by some or other design'd to my Hand, in which I have spent both Labour and some Money."

Then he meets Bernini the famous Italian architect who had just finished the Colonnades and St. Peter's in Rome. Wren proceeds: "Bernini's Design of the Louvre I would have given my skin for, but the old reserv'd Italian gave me but a few Minutes View. . . . I had only Time to copy it in my Fancy and Memory." . . . "I hope I shall give you a very good Account of all the best Artists in France. My business is to pry into all Trades and Arts. I put myself into all Shapes to humour them; 'tis a Comedy to me, and tho' sometimes expenceful, I am loth to leave it." . . .

This visit to Paris represents the turning point of Wren's career. He went there as an astronomer, and he returned as an architect. What he obtained in Paris was really a whole picture of Italian Art focussed in Paris at this significant moment. St. Peter's had been completed—in 120 years, by twenty successive architects, among them, Bramante, Michael Angelo, and Bernini. The meeting of Bernini and Wren is the symbol of the transference of St. Peter's—the final achievement of the Italian Renaissance—to England, in St. Paul's Cathedral, but through the medium of France.

This short visit prepared Wren for his new task, for which he had had no previous instruction. But now he had to find an opportunity for its application.

Here destiny steps in. The Great Fire destroyed the old London, with its fifty Churches, its Cathedral, and all its monuments. It is interesting that Wren *was already*, in appointment, architect, and Surveyor General, for the rebuilding of London, when the fire broke out. The Royal Society, too, had just been definitely founded, and Wren was studying the events of the Great Plague and its combatting. Some days only after the fire he produced *an already elaborated plan* for the rebuilding of the whole City. This plan is also one of the miracles of Wren's genius.

S. D. Adshead (Professor of Town Planning, University of London) says in his contribution to the memorial volume (as above) that the plan was not merely architectural but also hygenic and artistic, with provision for every detail necessary for the life of a community. If it had been carried out completely, there would I am sure have been no traffic problem in London to-day.

St. Paul's was intended to be in the centre of a great square, and all the churches and other buildings he constructed later were indicated in the plan. Although it was not carried out according to the original idea, it becomes evident—if one looks down from the top of St. Paul's—that modern London, with the fifty-three churches built by Wren, the twelve Halls, the Monument, Greenwich, etc., etc., is practically the realisation of this ideal scheme—the churches appearing like landmarks in the later chaos of modern London.

This plan has really fallen from the heavens! And the same applies to St. Paul's Cathedral. His "favourite" design shows what he really had in mind, which could not be carried out owing to disagreements with unavoidable commissions and committees. But the main structure, and especially of the dome, is like a realisation of modern mathematical genius.

Wren did everything. Designs, details, from first to last were all carried out under Wren's supervision. There is no other instance anywhere in the whole world, where such a great building has been entirely constructed, planned, and carried out by one man.

Wren held his post as Surveyor from 1666 till 1718—fifty-two years. No building in London, and no important building anywhere in England, was put up without his direct or indirect participation. Since the Great Fire, his whole biography was little else than a catalogue of his buildings. The greatest of scientists transformed himself with the greatest of architects. But the same modesty prevails throughout. The buildings are there, but there is no record of the builder. Even to-day there exists no statue of Wren. The only memorial is an inscription on his tomb in the crypt of St. Paul's:

Si monumentum requiris circumspice.
"If you want a monument, look around you."

What then is this "monument"? Where must one "look around?" From the summit of St. Paul's. The monument is London itself.

It is by no means mere chance that London—the practical centre of modern civilisation—is built from a plan made by the occult founder of modern science.

In the first part of his life Wren inaugurated the Royal Society founded on Bacon's principle of experiment, and through it, modern science. In the second part, he built the City. His Science became Art. London is the result.

Both are, in themselves, riddles. But one throws light on the other.

Where lies the occult root of this Union of Science and Art, represented in a single human life?

This brings us to the third element in Christopher Wren's life. It is his intimate connection with the birth of Freemasonry in this country.

Wren was twice elected to the honourable and distinguished office of Grand Master of the Ancient Order of Free and Accepted Masons; and continued to preside over the fraternity till the death of King William.

In 1666 (the year of the Fire) Wren was nominated Deputy Grand Master. I quote here from the most valuable work of James Elmes, *Sir Christopher Wren and his Times* (London, Chapman & Hall, 1852): "he distinguished himself above all his predecessors in legislating for the body at large, and in promoting the interests of the lodges under his immediate care. He was Master of the St. Paul's Lodge, which, during the building of the Cathedral, assembled at the Goose and Gridiron in St. Paul's Churchyard, and is now the Lodge of Antiquity, acting

(*continued in page 415*)

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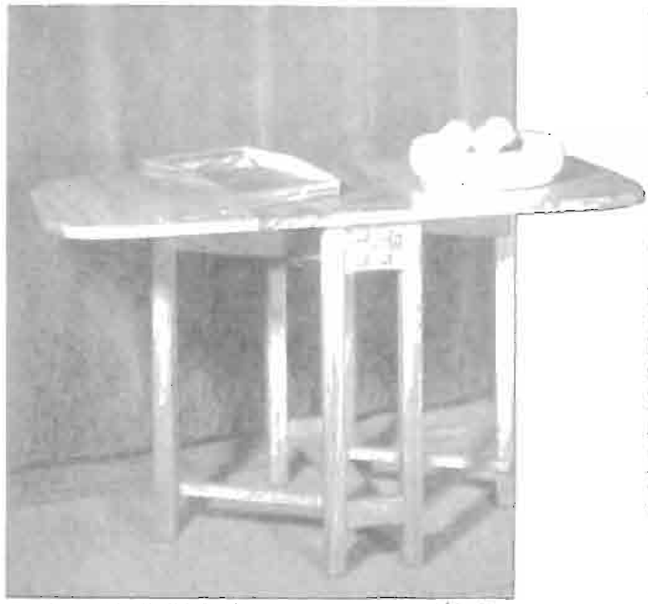

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A Modern Merlin

by Bernard Bromage, M.A.

MR. SHAW ONCE TOLD us that "the Scotch provide the brains, the Irish the temperament and the English sit still and make use of both." He might have added that the Welsh provide the mystical sense—that they are, in fact, the chief representatives in the contemporary literary arena, of that natural paganism which lies at the heart of so much that is rich in British civilisation.

Bernard Bromage, M.A.

Pre-eminent among the dynamic "revivalists" are the Powys family, an extraordinary illustration of how an entire stock can carry on, both singly and in unison, a tradition which is at least as old as the hills. For they are doing what Wordsworth and Coleridge did over a hundred years ago. They are calling us back to a sense of the power and the potency which underlies the built-up earth on which we live. In the deepest of all senses, they are exhorting the twentieth century to refind its soul.

Missionaries of a perennial religious truth, they stand together in the cause of optimism in an age which, whatever it may assert to the contrary, confesses a profound spiritual and moral bankruptcy in every intellectual it deifies and every political system it smiles upon. Ignoring every species of claptrap, every kind of false hope, they concentrate on that ultimate realism which alone can offer salvation. In a word, their roots are buried deep in earth.

John Cowper Powys is the oldest and greatest of this gifted family. Writing as one who has the honour to be personally acquainted with him, it seems that he inherits much of the powerful, highly individualised character of the father, who was a Church of England clergyman of unusual distinction and force.

This man, a scion of an aristocratic house, bequeathed to all his numerous family the gift of artistic creation and the blessing of an affirmative religious belief. Even in the work of Llewellyn Powys, the agnostic of the family, the exponent of a militant rationalism, a quick ear can detect the music of a rapture turned, as it were, against itself. Certainly, the whole stock were endowed at birth with a preternaturally high vitality. They write because they must. Their eyes are by nature raised to the hills, where the most profound questions concerning the origin and destiny of man are asked and answered.

In his *Autobiography*, one of the most important psychological documents of our literature, John Cowper Powys describes to us the stages by which he graduated from school at Sherborne, through Cambridge and University Extension lecturing in England and America to the acceptance of a "Weltanschauung" which, for richness and potency, is approached by none in our or any other day.

The culmination of his expression is found in *Maiden Castle*. His latest novel *Morwyn* was, one felt, too doctrinaire in tone and treatment to rank with his best work. But what an array he has given us of work distinguished for its rhapsody and general air of invigoration! What an example he has set of consistent worship of a lofty dynamic ideal!

This ideal bears, at first sight, some resemblance to that advocated by Wordsworth over a hundred years ago. Both writers have an automatic instinct for the sustaining and uplifting influence involved in the "back to nature" metaphysics. Both are acutely conscious of the spiritual danger consequent upon the growth of "civilisation," which means for all practical purposes the losing of one's roots in large modern cities. Both try to recall the world to its old reverences and its old traditions.

The fundamental difference between them lies in the fact that Powys inherits a knowledge which Wordsworth lacked. He knows that the nature of man is propelled and motivated by forces quite outside the understanding of the conscious mind. He apprehends with unerring flair the intimate connexion between eroticism and the rhythmic currents of the earth. He is not tied down, as was Wordsworth, to any preconceived political or religious bias.

He has called one of the most popular of his books "A Defence of Sensuality." The title in itself gives a strong clue to the fundamental basis of his thought and feeling. It is by means of sensuality, that is by an investigation of the infinite magical possibilities involved in an exploration of the senses that he arrives at his conviction of the heat and consolidation at the heart of the world.

His first novel *Ducdame* shows all his future qualities in embryo. Here, so to speak is the Powys "bag of tricks" with all its possibilities laid on the table for inspection. The scene is set for that ballet of the impulse which, in later years, the author will display for the edification of those among us who have any appetite for the reverberations of the personal and racial subconscious.

As in so many writers of genius, the Powys theme assumes a certain set pattern. There is always the sensitive (sometimes the eponymous hero) through whose veins the story flows. There are the girls, simple or sophisticated, who represent the play of the "implacable white Aphrodite" who is to enmesh Herself so inexorably and relentlessly in the innermost texture of the plot. There is the "magician" of the piece, the individual with his ear ever to the ground, his every sense and sensation part and parcel of the blood flow of the universe. There is too the ever-present rumbling of the Gods, inspiring not only reverence but a terrific optimism and exaltation.

No modern novelist has written so profoundly about *sex* as has John Cowper Powys. He has spread before us an account of his own erotic development which, for candour and sincerity, has few equals in the records of autobiography. But here is sex with a difference.

It is no mere account of "love," lust or sensation which constitutes the prime psychological "tour de force" of the *Autobiography* but a welding of human desire into its chemical and psychic counterparts of the world at large. Mr. Powys has performed a tremendous service to contemporary culture. He has been a pioneer in putting before us a concept of life in which body and mind come together once again into unity. He has done a great deal to cure the profound "malaise" of our century, which arises from an over-admiration and an over-insistence on the clicking epidermis of the mind which we call and accept as the "rational" consciousness!

Mr. Powys is rational enough. Indeed he is one of the best psychological observers in the field of contemporary letters. But his observation always floats in the infinitely mitigating sea of the deeper levels of the consciousness. He has constant recourse to that healthy, necessary scepticism which realises that there is not only the brain but the far more functional thinking of the blood, nerves, bones and muscles.

He confesses himself, quite frankly, as a sexual abnormal. He is the first to admit that sexuality is to him a necessity and the strongest of driving forces. (This, in an age of ennuchism, in itself constitutes abnormality!) His account of a very curious kind of fetishism in his nature which used to impel him towards the contemplation of semi-nude "sylphs" on the covers of cheap magazines might well have come out of the case-book of the latest investigator from Graz or Prague.

But the illustrations are not brought in with any exhibitionistic intent. They merely serve to connect up the life of the author with the proof of his own philosophy—they show that the philosophy of "sensuality" has its tap-root in the depths of the individual's sentient being.

Mr. Powys is an authority on the folklore and magical history of Wales. In particular he has assimilated unto himself all the floating legends and legitimate records of the great Merlin. In a large measure, he has given the character a new lease of life.

While scholars are racking their brains over dates and localities, Mr. Powys realises that the historicity of Merlin's character is not fundamentally important. What does matter is that his personality has persisted. Few will deny that the Welsh race have inherited a strong psychic aptitude from the part played in its folklore by the idea of magical potency overriding the passage of fleets and armies.

In *The Glastonbury Romance*, Mr. Powys's greatest and longest novel, we find the concept of Merlin playing a most important rôle in the conduct of the action. He is the force behind the fundamental theme of the book—the essential conflict between materialism and the power of the imaginative and evocative spirit. He comes back to the earth-sphere with his soul aflame with pain.

This is because he has never completely freed himself from the bonds of physical passion. His love for Vivien still holds him to the earth. No end can come to his pain until he has paid for his sin.

The conception is not entirely a new one. The notion that emotional bondage is a weakness for which one pays, "and pays again" as Wilde remarked, is a constant of the deeper kinds of psychological observation. But never before has it been used with such intensity and such absence of straining after effect in a novel.

Indeed, it is evident that whenever Mr. Powys tackles the novel form he is envisaging art, not as a recreation, but as a *Way*. The fact that some of his themes have incurred the disapproval of the impercipient is only another sign of the crying need for some sort of a synthesis. We shall never find our feet again until magic is accepted once more as a constant in human affairs.

And by magic is meant, not any dabbling in the unknown for its own sake, but a resolving of the apparent mysteries of existence by a revelation of the fact that spirit explains body and body spirit. Johnny Geard, the Revivalist, is more than a magnificent realisation of a particular kind of vitality. He represents, indeed, the converging point of certain "streams of tendency" felt by the other characters but coming to apex and fulfilment only in him. The most sensitive always takes the whole burden upon their shoulders.

The ending of this book belongs to the highlights of literature. It is rhapsody, proof, and affirmation. As the body of the Revivalist, strong and confident in its suicide, floats down the stream, we are caught up in the wake of a strength greater than our own. "He believed that everything that lives is holy. . . ." The Heavens open and show the glory of the Lord.

But it is a manifestation of the Divinity which is much more in consonance with mystical optimism than are the usual Miltonic or Homeric variants of heavenly sanction. Johnny Geard lapses once again into "the elements from which he sprang." Earth, heaven and the chemical constituents of the man's body and soul are knit into the larger vision. Nothing is here for tears, nothing for woe or beating of the breast, because it is evident that justification is found at the close. The end of Johnny Geard's life is as logical as the finale of the Ninth Symphony of Beethoven. Nothing could be avoided or spared.

It can be argued that such a philosophy as that of Mr. Powys leaves little room for the usual functioning of normality. Several cities have held it against him that he creates a universe

John Cowper Powys

in which ordinary rules of life and conduct are drowned in a nightmare of revelation.

The charge would bear examination. It is true that, unless one has "an eye and ear" for such things, much that he states and suggests will seem to savour of an el Greco world in which sadism comes before sense.

The key to much of his secret can be found in his recent novel *Maiden Castle*. Here the protagonist, a man of vital, primordial personality, expresses what seems to be the essence of what Mr. Powys is trying to say. It is in the nature of life that there should be pain. It is also in the nature of life that this same pain can be turned to a great good.

It is this treatment of the diabolic element in life which redeems his work from any savour of the depressing. Like the last tragedies of Shakespeare, the novels by John Cowper Powys are never purely pessimistic in tone. We rise from their perusal purified and enlarged in spirit. We are the better for dying with Othello, for being sacrificed and tortured like Johnny Geard and Mr. No-Man. This life is no end, but the beginning of an experience which will take us through countless æons of a more rarefied or a more solidified dimension.

We must "break through" (to quote the famous phrase from *Faust*) into the deeper earth beyond. For the chemistry of our body is, in the last resort, the chemistry of our soul. We shall never recover our purity until we realise that the most ultimate and necessary physical aspects of our being are as necessary to our "spirituality" as are the topmost reaches of the soul.

The strength of this conviction is responsible for what some may regard as a weakness in the philosophy of the author. One refers to the constant harping on an apparently primitive type of fetishism which may cause the superior to sniff. What difference is there, they may ask, between a savage who worships a tree and a sophisticated modern intellectual to whom his own walking-sticks are the nesting-ground of his "Daimon"? The answer lies in Mr. Powys's firmly rooted conviction that vital and primitive impulses are not half so illogical as they may seem. Indeed, again and again, he insists that the savages are right where we are so often wrong. In his eyes, the "return to Nature" implies a definite recourse to the habits of a more direct race than ours, who practised what they preached and worshipped what they beheld.

It is easy to ejaculate such phrases as "Pan worship" "atavism," and so forth. But the philosophy resides on deeper levels than these words imply. It is not only "romantics" like Mr. Powys who are seeking in the remote past for the justification of a more desirable future.

In two or three European countries; in more than one system of government, men are rewaking to the fact that the Kingdom of Heaven is not so far off as it may seem. With senses more keenly awake, the past assumes a more agreeable aspect. (It was childish of Mr. Wells in a recent thriller to suggest that bygone ages are best forgotten.)

"The past" is only best forgotten when it has nothing to give us. If, on the other hand, we can live, even if only with the historical imagination in an age rich with unsophistication, we are indubitably the gainers. The eternal verities belong to every epoch.

The pre-Celtic epoch, on which Mr. Powys has so resolutely taken up his stand, is rich in suggestions of the deepest levels of religion. The Druids of these islands, for all their cruelty and their superstition, indubitably felt the sanctity and the majesty of the smallest natural phenomenon. They knew God was in all things; and they acted and thought accordingly.

Life was filled with a weird and all-embracing dignity. This quality they handed down to those able to inherit the tradition. Also the pre-Christian sense of the joy which glows through savage pain; the exultation in the secret heart of things.

This exultation is largely based upon the knowledge of certain kinds of ritual which will probably strike all Christians, except possibly Roman Catholics, as partaking more of witchcraft than of sense. And Catholics have for long been taught that their particular religious observances are 'sui generis' without any anterior connection with the liturgies of the past.

It has been left to the re-creative genius of Mr. Powys to awake our consciousness once again to the organic similarity which runs through all ritual. Above all to emphasize the necessity for realising the pyschological implications marked in some of the most antiquated (and apparently superstitious) rites of the past.

He tells us in the *Autobiography* how, in his long American lecture tours, he was particularly partial to lecturing to nuns. How he experienced a subtle thrill of pleasure at any contact with old traditional genuflexions in the direction of a "superstitious" orthodoxy. He finds himself always at home with any kind of magic, even if it is blessed by the accumulated convention of centuries.

It is inevitable that a man of Mr. Powys's wide and all-embracing intellect should turn, sooner or later, to the idea of a synthesis. His genius has from the first been characterised by a strongly marked pity for all sentient life and a poignant realisation of the lamentable waste involved in most living. For all his self-dependence, he has not forgotten the terrible need of the breadless world around him.

For this reason, he has devoted much of his recent writing to the exposition a new religion of harmony. He writes as well as anyone living on pictures, books and the consolation to be got from all culture. But far above this, he knows that art is primarily an intensification, not an escape from, ordinary living. In his eyes, the greatest makers and creators are those who are most in love with humanity. To the all-embracing genius of Goethe, to the cosmic idealism of Nietzsche, he ascribes the fullest importance. At times he hints that these are the heralds of a new era. They are the promise of the new "rounded" man of the future.

Mr. Powys is the last man to deny the world of "reason." It would be impossible to find one more contemptuous of that injustice and impercipience which makes such havoc of our daily political and social lives. But he will have none of the rattling tinsel "logic" of the hour. Communism and Fascism are both antipathetic to him, as embodying a one-sided and fundamentally limited interpretation of life. It is only to the creative genius of supremely sensitive emotional development that we can look for ultimate salvation.

Hence his insistence that true culture is an affair of co-ordinated nerves as well as adequately stocked heads. "From the vast

monoliths and trilithons of Stonehenge, at the coming on of the two twilights, there emanates, when the wind mutters from the right quarter, a faint music that is the veritable orchestration of the fusion of the sub-human with the super-human." We are called back to the core of mother earth. Once again the magician's wand is waved and all times are made as one.

When we survey the work of the three principal Powys brothers we can regard it, if we will, as mutually complementary. To some extent each supplied what the other lacks.

Llewellyn seems the least of the three, but what he does give is solid and sure. Proclaiming himself an arrant pagan, he rejoiced in his freedom from Christian myth. His hero is Julian the Apostate who said that " the pale Galilean " would make human life unbearable. He writes for the Rationalist press and unashamedly throws in his lot with Foote and Bradlaugh. He seems, at first sight, to be miles away from the dæmonic vision of his brother John.

Then there is Theodore, with his overwhelming sense of the tears in mortal things ; his frustrated compassion for all suffering life ; his almost paralysed attitude towards Progress. He is perhaps the greatest sheer artist of the three. He seems to have been born with a Flaubertian sense of 'le mot juste.' His writing exhibits that marked and pungent economy of phrase which is economy of realisation. In tone he is predominantly Christian, of the pessimistic type.

But John Cowper Powys has passed beyond the achievements of his brothers. He has all their realism but the quality is submerged in a splendid and spacious quality to which they cannot attain. His is the kingdom of the future.

It is a feature of the life of great men that they are frequently ignorant of their own place in the subterranean plan of literary and sociological evolution. John Cowper Powys has the extreme humility of the pre-eminent. He deprecates his own achievement and thinks that Dostoievsky well surpasses him as a creative artist.

He is apt to regard himself, too, as a fantast for whom the ordinary laws of the imagination do not apply. To the present writer he has confessed that he enjoys life because he can isolate himself with impunity from normal affairs and live like Whitman " with the animals."

He says that he can often put himself into the feelings of animals and imagines himself a gorilla or a horse enjoying the raptures of the Welsh earth. This is no mere rhodomontade, but the conviction of an enormously sensitive mind. But the danger exists that the point be carried in the reader's mind to a too logical conclusion.

Mr. Powys, in actual fact, has never sought an *escape* from life. On the contrary, he has sought to enhance, by selection and guidance, its reality, so that the ordinary man may realise, in some sort, the magic of the world in which he lives.

Although the word " magic " still frightens many, it has come to stay as a pointer. It stands, in short, for all that we do not know and, perhaps, for something in most persons' inner experience. It is the potentiality of our being—the crown of our hopes. It is the best word to describe the most durable and ecstatic part of our experience.

* *Defence of Sensuality*, p. 244.

It is to Mr. Powys's eternal credit that he has gone out of his protected way to shew us all that the Kingdom of Heaven is at hand if we will take the trouble to subscribe to certain laws of reverence and detachment. It is natural enough that he offends the crass and the obscurantist. It is infinitely more important that he has the most valuable message to be found in our day for those who would be pure of heart.

• • •

SIR CHRISTOPHER WREN—(*continued from page* 410)

by immemorial prescription, and regularly presided at its meetings for upwards of 18 years."

The three mahogany candlesticks, also the trowel and mallet which Wren used in laying the first stone of St. Paul's on June 21st, 1675, are still preserved in that lodge. In 1710, when the Cathedral was about to be finished, it is described that the *final* stone was laid in the ball above the dome, and that this was done with masonic ceremonial by Wren's son, and with his assistance.

The St. Paul's Lodge is one of the four lodges which, under the name of Lodges of Antiquity were incorporated in the Grand Lodge in 1717 when the public inauguration of Freemasonry took place. It was characteristic of all Wren's activities that he was not always obviously connected with them. In the case of the Royal Society his influence is felt through the work of Hooke and others, and in the case of the rebuilding of London much more was accomplished by him than is accredited to him. The same applies to his masonic activities. We find him as Master of the St. Paul's Lodge which actually worked within the precincts of the Cathedral, whilst later, as we have seen, he became Grand Master of the Ancient Order of Free and Accepted Masons. By the accepted argument of analogy we conclude that he played the same part in all his activities and that his close masonic Brothers were to be found among both the scientists and architects who furthered his schemes with the Royal Society and with the rebuilding of London. It is clear that the " outside " masons, i.e. the actual labourers engaged in the rebuilding of the Cathedral were at the same time the " guild " masons belonging to the old masonic tradition, embodying a certain physical and objective reality. But the personnel of the Philosophic Club and the Royal Society had a mission of a parallel but essentially spiritual nature. These two processes were united in one man—Wren, who was first the greatest scientist and then the greatest architect of his time. I suggest that 1717 marked not the beginning, but the end of Freemasonry as a purely spiritual force.

Is it not significant that the retirement of Wren in 1718 after fifty-two years of office almost coincided with the adoption of a system of rituals in 1717? Wren is intimately connected with the living processes of the unity of the arts and sciences of which he, in his own person, was the embodiment. He was the master spirit of his age which affords the key to his three-fold operations. The infant prodigy developed into the man of genius who, conscious of the spiritual forces working within him, performed the labours of a dæmon.

We now more fully appreciate the judgment of Isaac Barrow of Gresham College who declared : *prodigium olim pueri, nunc miraculum viri, imo dæmonium hominis !*

(Next Month : Joan of Arc)

The Times We Live In

by G. S. Francis

ONE OF THE MOST VALUABLE FORMS OF knowledge that rulers and peoples could possess to-day would be a knowledge of the nature and direction human development is likely to take during the present "Michael Age,"* the age that began with the closing years of the nineteenth century and will continue for the next 300 years.

The whole of the present Post-Atlantean epoch, of which this age is but a part, will only be complete when seven successive civilisations have come and gone. Each of these civilisations provides its own special conditions for the development of certain human powers and faculties and each endures for a period of about 2,160 years—the time taken by the Sun, in the precession of the equinoxes, to move from the centre point of one sign of the zodiac to the centre point of the next—each of these civilisations is further divided into seven smaller time periods of 300-350 years, over each of which the seven guiding Spirits mentioned in the last article* exercise their guidance in turn, so that by the help of their successive impulses mankind develops under conditions of ordered diversity. The primal characters of the main orders of the Post-Atlantean civilisations that have already appeared are lightly sketched in the following paragraphs.

The Physical World as Maya

The first of the Post-Atlantean civilisations developed in ancient India. Of its actual nature there is remarkably little evidence, though some glimpses of its character can be obtained by a study of Vedantic literature. Its peoples possessed some relics of the earlier Atlantean clairvoyance so that they were dimly conscious of spiritual beings and the spiritual world which they felt to be their true home. But, owing to a certain immaturity of sense organs and lack of the highly developed, materialised intellect of the present age, they were only able to regard the physical world around them as Maya or illusion. Their highly developed religious life, however, was so directed as to stimulate certain inner faculties of soul which were, in fact, the germinal beginnings of the clear, awakened intellect of to-day.

The Physical World worked upon by Human Spirit

The peoples of the second civilisation—the Persian—were less clairvoyant and more objective with regard to their surroundings. They regarded the physical world as something rather alien to them, as a world ruled by Ahriman, the lord of darkness, in opposition to Ormudz, the God of Heaven and Lord of Light. The physical world was therefore regarded as something that had to be conquered and controlled by human spirit or will, a concept of which one expression was the development of agriculture and the taming of wild animals. It was the people of this age who first transformed the grasses into nutritious grain and changed the wolf into the domesticated dog.

* See close of article "Evolution and History" in October number of MODERN MYSTIC.

The Physical World studied and enjoyed by Human Soul

The people of the third civilisation—Egypt-Chaldea—came into still closer contact with the physical world. Though they still relied upon spiritual guidance for help in dealing with the major problems of human life, they no longer regarded the physical world as something alien that had to be mastered and controlled, but as something that might be studied, understood and enjoyed, a concept that found expression in the development of sciences like chemistry and geometry and in such arts as horticulture and architecture.

The Physical World occupied by Human Personality

In the fourth civilisation — Greece-Rome — a division appeared. The Greeks were intimately connected with the physical world through their feelings, they loved it, felt quite at home in it, and experienced in themselves something of the real nature of its being. Greek Temples were expressions in stone of the physical laws of space. Greek statues were expressions in stone of the perfect human form. But the Greeks had not been able to bring the full human personality down *on to* the physical plane. The Grecian citizen was much more a member of his city than a human individuality, an Athenean was much more conscious of himself as a citizen of Athens than as an individual personality. It was only during the Roman half of this particular civilisation period that human beings achieved full individuality on the physical plane, hence the idea of Roman Law—they felt the need of laws to regulate the relations of individual persons with justice.

Man immersed in Matter

We are now living in the fifth Post-Atlantean civilisation—West Europe—America—during which we have descended so deeply *into* the physical world that we have become slaves to material conditions. In Greece mind idealised matter, in Rome mind organised matter, to-day matter materialises mind. Machines are but thoughts that have been given material form and a tremendous amount of mental (spiritual) energy has been expended in creating this highly mechanised age. Bread is a basic human food, but the making of bread in earlier times was quite a simple affair, grain grown in the neighbourhood was crushed between stones and the resulting meal was made into bread by members of the actual family that consumed it, very little mental energy was required. To-day we order grain, by cable, from Canada, Argentine or Australia, convey it by steamships to England, grind it into flour by ingenious and complicated machinery, bake it into bread in large mechanically or electrically operated bakeries and deliver it to consumers by motor vans or other mechanical means. The whole of this vast complex of mechanical power and technical skill, involving the expenditure of untold quantities of spiritual energy, having been evoked simply for the purpose of putting food into our stomachs.

As Rudolf Steiner has more than once suggested, if we could draw up a balance sheet that would compare the amount of spiritual power used for purely material ends, with the amount used for cultural and spiritual development, we should clearly see that the human spirit has descended to sub-human levels, has in fact become a slave to matter.

We have thus arrived at the opposite pole from which we started at the beginning of the Post-Atlantean epoch. In the early Indian civilisation humanity felt the inner experiences of soul and spirit to be realities, while the outer, physical world was regarded as Maya or illusion. To-day the peoples of this western civilisation regard the outer physical world as the only reality and tend to look upon the inner life of soul and spirit as unreal and illusory. In order to rescue mankind from this perilous submergence in matter specially strong spiritual impulses had to be provided, and we now depend upon the spiritual powers brought down to Earth by the Incarnation of Christ for the help we need to lift ourselves out of the material depths into which we have sunk.

The Michael Age

We can learn something of the nature of the age in which we are now living by acquiring a real understanding of the flow of history through time. We are now practically at the beginning of another Michael age and although more than 2000 years have elapsed since the last occasion when Michael was acting as the guiding Spirit of human evolution, definite resemblances can be found between the basic characteristics of that earlier age and the one upon which we have just entered, despite surface differences in habits, customs and technique which have been induced by the flow of time. Whenever a Michael age recurs it is an age of expansion and unrest, an age in which the human spirit seeks wider unities and has to struggle with and break through some of the ties which have hitherto imposed limits. This is really true in the long run, though the experiences of the earlier decades of a Michael age may appear to contradict it. Established institutions and ideas, that were proper to an earlier age, feel their prestige and existence threatened by a new spirit, so they struggle against it with ever increasing violence, but in a struggle between age and youth time always favours the latter. In our time part of this struggle can be observed in the violent attacks that are being made in the name of Nationalism (proper to a Gabriel age) upon the world wide concepts and larger unities that are proper to a Michael age.

Among other historic events, the last age of Michael witnessed the expansion of Greece and Greek influences into Asia and Africa under Alexander the Great. The present Michael age requires the expansion of individual inventiveness and the productive power of National States into an order of World Economy, within which the talents and interests of human individuals and the psychological qualities of National States will be able to co-operate, for economic purposes, on a wider and more effective basis than is possible within the narrow and enclosed frontiers of National States.

The material instruments needed for this expansion have already been created in the form of great power driven industrial units and the far flung interlocked trade routes that cover the world with their distributive network. Aeroplanes have brought distant parts of the earth incredibly near to each other, while electric radio brings the world into our very homes, as every user of radio experiences as he listens to songs from Paris, opera

from Milan, music or speech from Rome, Moscow or Berlin, or news and entertainment from America and the Antipodes which the newest instruments place at his disposal.

This time comparison is also true of the smaller rhythms as of the larger. The Tudor period in England coincided with the beginning of a Gabriel age just as the 20th century coincides with the beginning of a Michael age. At that time the kings of the newly forming National States were challenging the power of a Continental Church. Naturally there are surface differences between the 16th century and the 20th, differences of dress, amusement, technique and ideas, but they also have something in common. In both periods there are changes in loyalties and values, old ties and institutions break up and disappear, new activities and new loyalties claim allegiance from increasing numbers of people. The youth of the 20th century takes to the air (a Michael element) in the same spirit of adventure as the youth of Elizabethan times took to the sea (a Gabriel element).

The Present Age

But while these basic resemblances are helpful as general guides we have always to remember that each age is also unique, it has to express something quite new. The form, character and purpose of the civilisation period within which we live is quite unlike anything that preceded it. Its main outlines have been determined by scientific thought and technical skill, limited and distorted to some extent by backward ideas about politics and finance that had survived from earlier times. But scientific thought has been developed from an intensive study of the dead, mineral kingdom, and for this reason, among others, our civilisation has become too materialistic and one sided for a full and healthy human life.

This one-sidedness is unnatural for, as human beings, we have a threefold need, we need a friendly social life and a vigorous spiritual life as well as an efficient physical life to satisfy our needs and to develop our powers. It is also unstable, for the materialistic element in modern civilisation is becoming more and more difficult to maintain as the ideas on which it is based become less and less believable. In *Science and the Modern World* Prof. E. N. Whitehead writes: "The progress of science has now reached a significant turning point. . . . A new insight has begun to contradict these elements of scientific knowledge which, up to now, have been regarded as irrefutable. Time, space, matter, ether, electricity, mechanism, organism, structure and function are all concepts that demand an entirely new interpretation."

Present confusions can only be resolved by getting down to realities. During the social and financial chaos that succeeded the war of 1914-1918 Rudolf Steiner tried to help the peoples of Middle-Europe by calling attention, in books, pamphlets, lectures and memorandum, to the necessity of disentangling the essential elements of the present unitary social structure and their re-orientation on a threefold basis.

G. S. Francis

This threefoldness is essential because, among other reasons, we live simultaneously in three distinct and different worlds.

We live in a *Physical World* which provides us with a basis for the exercise of our productive and creative powers and a means for satisfying our bodily needs.

We live in a *World of Men* in which we find satisfaction for our social needs and a field for the expression of our life of *soul*.

We live in a *Spiritual World* from which we derive inspiration for our life of thought and *spirit*.

The Threefold Social Structure

Because of this threefold structure of human nature three main interests—economic, political, cultural—occupy our time and energy and form the basis structure of our social life. In a normally balanced age these interests would naturally co-operate, but the present age is not balanced. Material interests have been over-developed and spiritual interests have been under-expressed so that, instead of a co-operation, we have a confusion. Economic interests have had far too much influence in the directing of political policy, spiritual interests have been far too much ignored and left with inadequate means of expression.

The proper functions of these three factors of our social life —economics, politics, culture—can be best understood by referring to their history. They did not originate together, for of these three factors in human evolution the spiritual is the oldest and the economic is the youngest. If we look for the origins of our present cultural or spiritual life—the impulses that work in churches, schools, colleges, etc.—we find the first open expression of these impulses in the classic period of Greece. But even Greece was not their place of origin, for that we have to go still further back in time to certain deep religious mysteries of the East, where that which is to-day experienced as mere dry and academic schooling was then experienced as living wisdom, which not merely provided inspiration for the conduct of religious life but was also fruitful enough to provide guidance for social and economic life as well. By the time, however, this vital spiritual life came to open expression in classic Greece it had lost some of its vitality, its bearers had lost direct contact with the spiritual world and had only tradition and reason to guide them. From Greece this stream of wisdom flowed further westwards through the monastic and scholastic institutions of

medieval Europe, expressing itself in our time merely as desire for knowledge, a pale and faint reflection of the once living wisdom by means of which an earlier humanity sought to understand *The Mysteries of God.*

The second stream of influence bearing impulses for our social and political life had its origin in Egypt in whose Temples *The Mysteries of Man* engaged the attention of rulers and priests. Just as the first stream—*The stream of Light*—came down to us from the East through Greece, so this second stream—*The stream of Right*—came down to us from Egypt and found its way into our time via the Roman State, providing impulses for social activity and the basis for our system of law and politics.

The third stream—the stream of Might—had its origin in Europe. Its source lies hidden within the Druid Mysteries of Northern Europe, it inspires effort to gain knowledge of *The Mysteries of Earth* and finds material expression in the power-driven, scientific-economic organisation of the European-American civilisation of to-day.

The Task of this Age

The outward expression of these three streams of human impulse have, however, become chaotically entangled within the fabric of our western civilisation, probably because of the chaotic entanglement of our inner life in which ideas, emotions and impulses of will or action are often confusedly entangled with each other. But while individual life, for the majority, may have become dull and purposeless because spiritual life is regarded as mere illusion,* while social life may have become strained and unhappy because our notions of right and justice have lost the warmth of human feeling and become an affair of rules and legal abstractions, these conditions are not permanent.

According to Rudolf Steiner* the bulk of humanity are now on the verge of another phase of inner development in which the soul faculties of thinking, feeling and willing will gradually release themselves from their present inner entanglement in order to achieve more independent expression.

This implies the necessity of re-shaping the present social structure so that this inner change may be able to find expression in outer life. If thought, feeling and will are to be more independent in the inner life of men we must provide the means through which that inner independence will be able to express itself in a socially healthy manner.

The demand for a Threefold Social Order, in which economic, political and cultural life will function through three independent, though co-operating administrative bodies, is therefore definitely connected with one of the occult secrets of human development in this age.

A special task is thus laid upon the people of this age, the task of consciously constructing a social order which will be a true expression of mankind as it is to-day, a form of social structure which has therefore never existed before. This is the nature of the creative act that is demanded of us by the present nature of man, by the necessities of the time, by our particular place in history. In order, however, to perceive more fully the necessity of re-moulding human society so as to fit the needs of mankind in this present Michael age certain other factors will have to be considered which will be the task of a subsequent article.

* See *Problems of our Time*, by Rudolf Steiner.

Iona

THE REVEALING OF A SECRET AND THE FULFILMENT OF A PROPHECY

by Jon D. Aulay

Ann I mo Chroidhe, I mo Ghraidhe,
An Ait'guth manaich biodh geum ba;
Ach mun tig an Saoghal gu chrich,
Bithidh I mar a bha.

Saint Columba: A.D. 597.

(*In Iona of my heart, Iona of my love,*
In place of monks' chanting,
The cattle low;
Yet ere the World be at an end,
Iona shall be as it was.)

I.

NATURE IS SEEN IN A PECULIAR and lovely garb as she manifests herself in the rugged and indented western coast of Scotland, its islands of all shapes and sizes washed, and its deeply penetrating sea lochs filled by the ever changing Atlantic. The ocean is sometimes still as a sleeping child, at others fierce and tempestuous with elemental fury; colours of every conceivable shade and tone change from hard and brilliant to soft and mysterious in the course of a single hour. Sunshine and shower, stillness and storm succeed one another with a rapidity and suddenness surprising to all who do not know our Atlantic shores. In these regions the tremendous age and the eternal youth of the world, ever renewing itself, are seen hand in hand, indeed simultaneously felt.

Off the south-western promontory of the Isle of Mull,—itself an island of these coasts,—known as the Ross of Mull, and separated from it by a narrow sound of about a mile in width, lies a tiny islet, hallowed and sanctified, from times of remote antiquity to the present day, through its consecration to the service of the Divine World. It is Iona, the Mecca of the Gael. There are many places on the Earth's surface where through a special interworking and weaving of spiritual and physical forces, of Cosmic and earthly powers, mankind felt in the past (some peoples still feel it) that a *special* relationship with the spiritual world could be brought about. And so these places became great sanctuaries, sacred shrines of Wisdom, centres and temples of the Divine Mysteries. Iona is really one of these consecrated places; the whole atmosphere is redolent, one might say, with consecration. And even people who are not specially interested in any such conceptions as set forth here often speak of the "wonderful atmosphere" that surrounds Iona. But the story had best be told in the beautiful words of Fiona Macleod, to whom was revealed so much of what lies really hidden in the heart of the Celtic Spirit.

Abbey Church, Isle of Iona
(*Photograph by the author*)

"It is but a small isle, fashioned of a little sand, a few grasses salt with the spray of an ever restless wave, a few rocks that wade in heather and upon whose brows the sea-wind weaves the yellow lichen. But since the remotest days sacrosanct men have bowed here in worship. In this little island a lamp was lit whose flame lighted pagan Europe, from the Saxon in his fens to the swarthy folk who came by Greek waters to trade the Orient. Here Learning and Faith had their tranquil home, when the shadow of the sword lay upon all lands, from Syracuse by the Tyrrhene Sea to the rainy isles of Orcc. From age to age, lowly hearts have never ceased to bring their burthen here. Iona herself has given us for remembrance a fount of youth more wonderful than that which lies under her own boulders of Dun-I. And here Hope waits.

To tell the story of Iona is to go back to God and to end in God. . . ."

And again:

"Some day, surely, the historian of Iona will appear.

How many 'history-books' there are like dead leaves The simile is a travesty. There is no little russet leaf of the forest that could not carry more real, more intimate knowledge. There is no leaf that could not reveal mystery of form, mystery of colour, wonder of structure, secret of growth, the law of harmony: that could not testify to birth, and change, and decay, and death, and what history tells us more?—that could not, to the inward ear, bring the sound of the south wind making a greenness in the woods of Spring, the west wind calling his brown and red flocks to the fold.

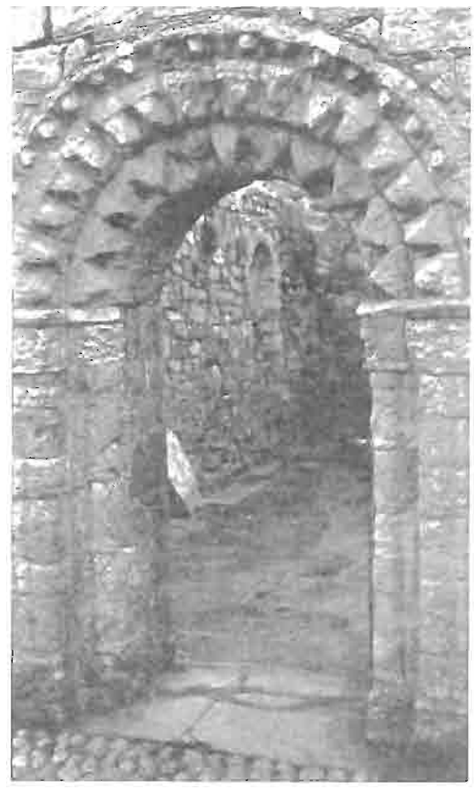
What a book it will be! It will reveal to us the secret of what Oisin sang, what Merlin knew, what Columba dreamed, what Adamnan hoped: what this little 'lamp of Christ' was to pagan Europe; what incense of testimony it flung upon the winds; what saints and heroes went out of it; how the dust of kings and princes was brought there to mingle with its sands; how the noble and the ignoble came to it across long seas and perilous countries. It will tell, too, how the Danes ravaged the isles of the west, and left not only their seed for the strengthening of an

older race, but imageries and words, words and imageries so alive to-day that the listener in the mind may hear the cries of the viking above the voice of the Gael and the more ancient tongue of the Pict. It will tell, too, how the nettle came to shed her snow above kings' heads, and the thistle to wave where bishops' mitres stood; how a simple people out of the hills and moors, remembering ancient wisdom or blindly cherishing forgotten symbols, sought here the fount of youth ; and how, slowly, a long sleep fell upon the island, and only the grasses shaken in the wind, and the wind itself, and the broken shadows of dreams in the minds of the old, held the secret of Iona. And at the last—with what lift, with what joy—it will tell how once more the doves of hope and peace have passed over its white sands, this little holy land! This little holy land! Ah, white doves, come again! A thousand thousand wait!"*

According to tradition, Iona was regarded with deep veneration by the Druids in pre-Christian times, and doubtless it was an outpost of those great Hibernian Mystery Schools of which Rudolf Steiner has said such significant things. In its geological formation Iona is composed of some of the oldest rocks that are to be found anywhere on our globe. Professor T. J. Jehu of Edinburgh says : " To the geologist the island makes its appeal on account of the great antiquity of the rocks of which it is made up. For the most part these belong to the oldest geological formations of which we have any record. They form a part of what have been termed the ' foundation stones ' of Scotland, and indeed of the whole of Britain. The time of their formation carries us back to the pre-Cambrian era which antedates sediments in which fossils are found. At this early stage in the history of the earth's crust, it may safely be said that any life forms that may have existed were so primitive "—(*the occultist would say that they had not yet reached the physical density of forms able to leave traces in the nature of fossilized forms*)—" that they could leave no definite trace on the sands of time. The whole story of the evolution of life as recorded in the rocks of the earth's crust belongs to the long eras which followed the formation of *nearly all the rocks of Iona*."†

With the coming to Iona of Columba, himself a Gael of Ireland and possibly the greatest of the Celtic saints, who was, moreover, as his biographer Adamnan tells us, an Initiate in that old Druidic Wisdom which preserved for a later time the secrets of the still older Hibernian Mysteries, the change over from the *Old* to the *New* Mysteries was effected *without a single link being broken* and Iona became a centre of that Celtic Christianity which was of such a deep and peculiarly inward nature. It enshrined within its heart certain esoteric secrets (nothing other than what we should to-day term *esoteric* Christianity) which the main historical streams coming over by way of Greece and Rome from Palestine neither comprehended nor preserved in their fullness. After a few centuries it disappeared behind the scenes as it were, outwardly overwhelmed by the exotericism of the mediæval Church which regarded Rome as the one and only authority for any tradition, doctrine or practice. And of course Iona in an external way could not escape this fate. Through the marriage of Malcolm III, (Malcolm Canmore) with the English Princess Margaret, (a sister of Edgar Atheling,) who died in 1093, and is generally known as Saint Margaret, it came about that the Scottish Church lost what it had kept of the impulse of Columba and eventually passed under the mediæval and Roman domination which had by now spread over every other section of western Christianity. Through the devotion of Margaret to the Church which owed its origin to the labours of Augustine of Canterbury (who landed in the year before the transition of Columba, A.D. 597) clergy, and monks and nuns from the south filtered into the Scottish Christianity originating out of the Columban Impulse. Under pretext of the " errors " of Celtic ways and Celtic conceptions, and false allegations of corrupt practice and teaching, the mediæval Romanised Church *gradually and carefully exterminated every trace of original Celticism and eventually obliterated all knowledge of the originally independent source of Celtic Christianity*. This fact is only guessed at vaguely by some Church historians ; the full details of it are only known to certain esotericists. It is a fact however that is of the utmost importance, because only in the light shed by knowledge of this fact do certain riddles presented by external ecclesiastical history become clear. This obliteration was of course a carefully planned and deliberate policy. The reasons were several ; but one of the most important was the concealment of everything which could point to any other source of knowledge than that which bore the imprimatur of Rome. And so the modern Roman Church, in Catholic " Truth " pamphlets takes great pains to argue that the Celtic and Roman Churches were one and the same. There may have been outward communion as there was with the various Eastern churches, but the whole inner content was *entirely* different. Thus the esoteric content that lay enshrined in the Celtic church disappeared along with the external existence of that body. It worked however from the spiritual world into certain individuals capable of receiving its impulses. For it has to be understood that the Celtic Christianity had its roots in the great Hibernian Mysteries, whose Initiates, according to the researches of Rudolf Steiner, were the only ones who *perceived clairvoyantly, in the etheric Aura of the earth, the event of the Crucifixion on Golgotha, the Mystery of Golgotha, simultaneously as this took place in Palestine, and independent of any external knowledge that such an event had indeed taken place on the external physical plane.*

By reason of this fact, something else has to be considered. Christ had twelve apostles ; each had a special task. Peter,



Irish-Romanesque Door of St. Oran's Chapel, Isle of Iona

(*Photograph by the author*)

* (Iona, in Vol. IV of the complete works of Fiona Macleod published by Heinemann.)

† (v. *Iona : Past and Present*. By A. and E. Ritchie. Stewart & Co., Ltd., Edinburgh.)

for example, has to do with the external World, as his name implies. There was one, however, John, who was the specially " beloved " disciple of Christ ; who was indeed a highly initiated pupil of Christ. And so at the end of that most esoteric writing, the fourth Gospel which bears his name, (it is quite immaterial whether he ever wrote it or not) the following words occur :

> " Then Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned on his breast at supper, and said, Lord, Lord, which is he that betrayeth thee ?
>
> Peter seeing him saith to Jesus, Lord, and what shall this man do ?
>
> Jesus saith unto him, *if I will that he tarry till I come, what is that to thee ?* follow thou me.
>
> Then went this saying abroad among the brethren, that that disciple should not die : yet Jesus said not unto him, He shall not die ; but, if I will that he tarry till I come, what is that to thee ?
>
> This is the disciple which testifieth of these things, and wrote these things : and we know that his testimony is true.
>
> *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.* Amen."

In this passage the most profound mysteries are hidden, which will only be revealed during the future stages of the Earth's evolution. It is clear however, that John stood in a special relation to Christ ; that to him was imparted teaching that the others were not sufficiently ripe to comprehend. Thus it is possible to speak of the content of the Fourth Gospel as Johannine Christianity. And, according to esotericism, John also had his pupils, who were the bearers of this stream. We can call them John Christians. They were also the bearers of an esoteric teaching, an esoteric Christianity. They were outwardly expressed in different " orders" such as the Gnostics, the Albigeois, and later on as the Rosicrucians. And by reason of the spiritual origin of Celtic Christianity as described above, a link, an unbreakable link which can be described as truly forged in Divine Worlds, was possible for the uniting and working together of what arose on the one hand from out of the Hibernian Mysteries, and on the other from what arose out of the impulses of those who worked as bearers of Johannine Christianity, as John Christians. And this Johannine, Celtic Esoteric Christianity is working on in the world in different aspects, in different forms, with one of which I shall attempt to deal in other articles. And with all this Iona is deeply connected, by reason of its pre-Christian Hibernian past, and its Celtic Christian foundation through the work of Columba, an Initiate of the old and the new. And so the " marriage " of these two esoteric streams, the Johannine and the Celtic is an event of great significance. Hence the great pains taken to conceal and obliterate every trace of it on the external plane by the Imperial Roman church.

Iona stands as witness to things of profound significance for the further development of Christianity. From the time when upon Dûn-I, the highest point, where before Christ appeared on Earth the chief Druid priest kindled the sacred fire through mantric invocation on the altar as the first rays of the rising sun struck upon it * until the dissolution of its monastic foundation, when, as the prophecy of Columba says, the " lowing of cattle replaces the chanting of monks, the little island was held in the greatest veneration, a sacred solitude. And then followed that long sleep . . . . of which its ruined monastic buildings bear witness. They only date from that mediæval period when all trace of Celticism had vanished under the heavy hand of Rome, apart from what still remained as language, and artistic creation on pillar, and cross. Nevertheless they possess a beauty which survives the lapse of centuries.

* On May-day, or the Midsummer Festival, i.e. St. John's Day.

II

The name IONA is itself a matter of controversy to those who delve into the origin and significance of words. It is a little mystery in itself. It has been suggested that the original word was Ioua, and that in the transliteration of a manuscript the " u " was mistaken for an " n." The word " Ioua " indicates a connection with the moon. Then again, some say it is derived from " I shona " the happy or blessed isle, initial aspirated s (=sh) being in the Gaelic, which is an inflected language, silent or mute; —so that the nearest pronunciation for English ears is Iona. There is also another suggested derivation, Ithona, the " th " of which is also silent, and which is possibly connected with the word " tonn," a wave. But against these suggested derivations, it is conceivable that the name Iona is really due to what Adamnan, ninth Abbot in succession to Columba of the Iona Community, has written in his " second preface " to his biography of the Saint. Adamnan writes :

" He was a man of venerable life and of blessed memory, father and founder of monasteries, having the same name as Jonas, the prophet, for, though differing in sound in the three different languages, it means one and the same thing ; what in Hebrew is pronounced IONA (the same as Jona or Jonas), the Greek is uttered PERISTERA and in the Latin tongue is called COLUMBA. Such and so great a name was not given, it is believed, to the man of God without a Divine providence. For also according to the faith of the Gospels the Holy Ghost is shown to have descended on the Only Begotten of the Eternal Father in the form of that little bird which is called Columba (dove) : hence for the most part in the sacred Books the dove is meant mystically to signify the Holy Spirit. Accordingly the Saviour also in His Gospel instructed His disciples that they should preserve the simplicity of the dove abiding in a pure heart ; for the dove is a simple and innocent bird. Meet, therefore, was it that the simple and innocent man, who by his dove-like ways made in himself a dwelling-place for the Holy Spirit, should be called by that name, a name which not unfitly corresponds to that which is written in Proverbs : ' Better is a good name than much riches.' " Iona then is the Hebrew version of the name Columba ; it is the same as Jona or Jonas, which is also JOHN ! It may be possible that the foundation for this name given to Columba and perhaps to the Island after him, or rather shall I say the naming of the being, Columba, which in Greek is Peristera and in Hebrew Iona, is really due to the fact that he was the link between the old Celtic Mysteries and the Celtic Church enshrining esoteric Christianity, which as we have seen is intimately linked with the John-Christianity; that this naming of him was due to the spiritual insight into the nature of his spiritual being and the nature of his Karma for that particular and most significant incarnation.

And now for another consideration of the island's name, the one it bears in the Gaelic tongue and by which it is known and referred to by those who are Gaelic speakers. This is " I Chaluim Chille " . . . " Island of Colum of the Church (or Cell) "— for in olden times the existence of a church implied also the

existence of a kind of monastic cell. *I Chaluim Chille* is generally shortened to " I " simply, and this on old maps is also written " Hi " or " Hy " or " Y." There is also the anglicised version of the long Gaelic name in " Icolmkill " ; Dr. Johnson who visited the island while on his journey to the Western Isles speaks of it as such, and Shakespeare in " Macbeth " makes MacDuff reply to Rosse's query as to the place of burial of Duncan's body, " carried to Colme-Kill, the sacred store-house of his predecessors, And guardian of their bones." Dean Munro who visited Iona in 1549 calls it the " Ile of Colmkill."

The single vocalic prefix " I " is peculiar. So far as the writer knows this is not to be found in the name of any other place. There are two words in use for " island " in the Gaelic speech ; one is " eilean " of Norse derivation, the other is more purely Celtic " Innis " or " Inis " cognate with Welsh " Ynys," Cornish " Enys " and Breton " Enez." Iona alone has this name of " I." Hence the highest hill of the island (332 feet) bears the name " Dûn I."

On the Western side of the island, facing the open Atlantic is a rocky bluff that through its name recalls the dim mythological past, a headland defying all storms. It is called " Dun Mhanannain " " The hill or mound of Manannan." Manannan was an ancient Gaelic sea-god, Neptune in fact.

We cannot speak here of all that is of interest, be it religious, historical, etymological, or architectural and artistic in the case of the Abbey buildings and the two fine Celtic crosses of St. Martin and St. John (9th and 8th Century.) The latter show the purest style of Celtic art.

III

A word must be said on the growing number of visitors to the island each year. Many of them can be said to be modern " pilgrims " indeed. They are of all schools of thought, all shades of religious opinion. They include theosophists, anthroposophists, mystics of all kinds ; spiritualists, psychics ; Roman Catholics also make pilgrimages, and high prelates celebrate Mass in the open air in the Abbey precincts. Scottish Presbyterians likewise foregather in pilgrimage and hold their service in the old Abbey church, both these bodies celebrate their commemorations on or near the day of St. Columba's transition (June 9th). Anglo-Catholics and Scottish episcopalians also make the journey, the latter having a special chapel for their own use. Liberal Catholics have performed their liturgy in the Abbey itself, and there also the liturgical service of the Christian Community was celebrated for the first time on Sunday July 3rd this year ; for the Abbey itself, though held in trust for the Church of Scotland may be used for worship by any Christian denomination who wish to conduct their respective services within it. Recent visitors have included a Yugo-slav, and an intending candidate for the priesthood of the Egypto-Coptic church. Most of the visitors are from the English-speaking nations, and come from every part of the world, especially those of Scottish and Irish descent. But people from France, Holland, Germany, Switzerland, Finnland, and other countries have also journeyed to the Island of Columba. In a most remarkable way is the prophecy of Columba fulfilling itself, in a most remarkable way is the " holy little land " awakening to renewed spiritual life. What Sheriff Nicolson wrote :

U.L.T. Lectures *November 1938*

Nov. 6th THE BROTHERHOOD OF RELIGIONS
13th THE FRIENDS OF HUMANITY
20th THE SCREEN OF SLEEP
27th REINCARNATION: THE MESSAGE OF HOPE

• • •

" Tha Itaca, Ciprus, Ròds
Ionmhuinn le Clann nam fonn ;
Ach Ì-Chaluim-Chille, 's i gràdh gach filidh
Chaidh altrum an Alba nan sonn."

(Jerusalem, Athens and Rome
Are names to the Muses' dear,
But sweeter still doth Icolmkill
fall on a Scottish ear.)

has always been true, but it is to many others besides the Scots that Iona is now calling. An islesman from the Lewes, one who had " beautiful Gaelic on him " once said to the writer, some years ago, " Well, I suppose Iona will yet be the saving of the world." Such words were full of significance.

IV

In the very last chapter of Adamnan's life of Columba is the following paragraph :—

" And then, going on and ascending the knoll that overlooks the monastery, he stood for a little while on its top, and there standing and raising both hands he blessed his monastery, saying :

' Upon this place, small though it be, and mean, not only the kings of the Scotic people, with their peoples, but also the rulers of barbarous and foreign races, with the people subject to them, shall confer great and no common honour : by the Saints also even of other churches shall no common reverence be accorded to it ! ' "

And so it was. Up to the time of its " sleep," Iona was held in high esteem as one of the spiritual centres of the western world. But its further history and the revealing of its secret is only now beginning, for it is connected intimately with all those aims and ideals which this journal feels to be its special task in fostering and promoting, for the future development of civilization and culture.

At the very time of writing, a new Iona Community is in the throes of birth. Under the inspiring leadership of Dr. George MacLeod, one of foremost leaders in the Church of Scotland, who has behind him a large following of younger people, a new centre of spiritual and cultural life is being created on the very foundations of the old Abbey buildings in the sacred isle, whose task is to re-vitalise with a new Christian impulse the lives of human beings who through the very nature of modern existence are destined to live in crowded township areas under new housing schemes where the needs of the soul and spirit are not catered for, or even considered. Large areas are church-less and with perhaps but one minister, who cannot alone undertake the work of such areas. The new Iona Community consists of a certain number of students destined for the Ministry and a certain number of artisans, who will live a communal life during the summer months in the island, the students engaging in manual work with the labourers and craftsmen, the latter entering into the more intellectual life of discussions and talks and lectures with the ministerial candidates. The gradual restoration of the entire Abbey buildings (following the old foundations) is being effected so as to express the modern spiritual outlook, and is not merely an imitational reconstruction out of pure sentimentality, of the style of a past age, like most ecclesiastical buildings. In the winter months the ordinands will proceed to those areas where their help will be required by the minister in charge.

In all this it is to be seen a germ for future development. It may appear as a merely local concern of the Scottish Church, but the inspirational idea behind it is of a very much wider nature, one might say, of a planetary nature. The use of the materials of the Earth in a constructive and fraternal manner (as opposed to the destructive and inimical methods of our present day economy)—is a sign that the Christ-spirit is freely allowed to rule in His kingdom, the Earth, and to transform it stage by stage into its future conditions. This is the real Transubstantiation symbolised in the breaking of the Bread and the sharing of the Cup.

It is not too much to say that in all probability those who feel connections with Iona in their present life, or who are working under the influence of that Spiritual stream of which it has been, and still is, the physical vehicle and centre, have also in former incarnations had connections with it, or perhaps worked there in times long past. Its spiritual history has, as Fiona Macleod so beautifully expresses it, still to be written. The fire enshrined in the heart of the Celtic spirit will blaze up anew, while all the wisdom of ancient Mystery schools will re-appear in a new form and show forth new wonders, bringing to birth the universal Christianity of the Holy Spirit through the working of which the Christ-Being and all those Avatars who are connected with Him, preparing for His Incarnation and following him, will be seen as the Power leading forward the evolution of the Earth and of humanity throughout all cycles of time to come.

Note : On Sunday August the 19th a service was broadcast from Iona Abbey church by the British Broadcasting Corporation on National wave-length. The service was conducted by the Rev. Donald MacCuish, D.D., Minister of Iona and Ross of Mull, with Rev. Walter M'Intyre, Logie Kirk, Bridge of Allan as precentor. There were two broadcasts from the island the previous week, one in Gaelic by Rev. D. MacCuish.

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BACON—(*continued from page* 448)

in no small measure from this quality of mystical seership. He was profoundly versed in the secret cipher of the hidden side of nature, and used it in so unique and practical a manner as to be almost completely overlooked by the general student and critic, and dismissed as a myth by the cultured. " It is used systematically," says a scripture, " by the Adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself." The words are almost Bacon's own, so true they are of himself and his method.

In conclusion, it may be said, that if men caught up with the learning of Bacon through the years, they yet have long distances to travel before they may hope to attain to that altitude of vision wherefrom he surveyed the wide expanse of universal knowledge and, like a clear-sighted recording angel, penned the types and figures of truth to guide them towards a perfected life.

Graphology

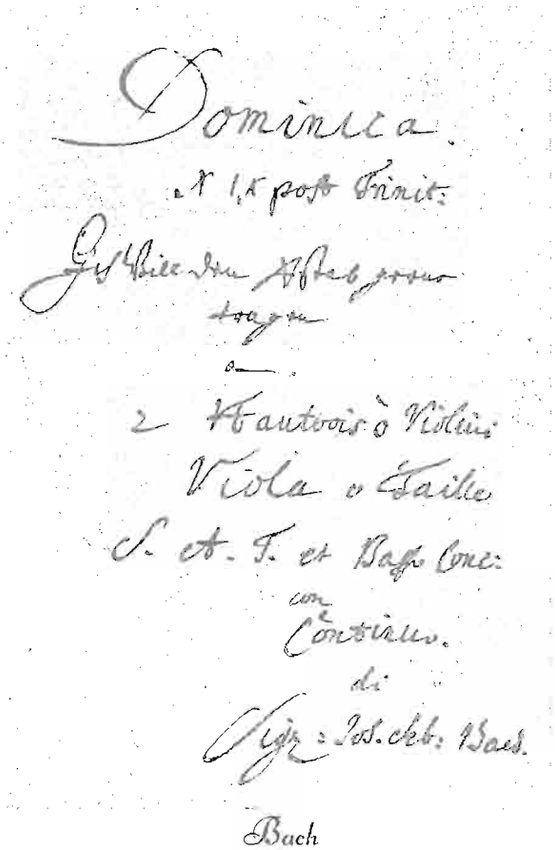
MUSICAL SYMBOLS IN THE HANDWRITING OF FAMOUS MUSICIANS

by Irene Marcuse

THE STUDY OF GRAPHOLOGY HAS MADE great progress but it is still somewhat obscure concerning artists, particularly musicians. For that reason I have made a close study of the handwriting of musicians, of which the following observations are the result.

With the help of graphology we can with certainty distinguish a common man from an educated one, and an educated one from another with special and particular gifts. But is it possible to go farther and be able to tell the genius as distinct from the highly talented man? In what psychological and other conditions does genius consist? The question has always interested the philosophers, and still more so in recent times, the psychologists. The most diverse theories have been offered. Everyone is familiar with the adage that divides genius and lunacy by only a hair's breadth. Another idea affirms that all men are lunatics, the difference between them being one merely of degree. These obviously exaggerated theories start from a too limited comprehension and proceed to a hurried generalisation.

The psychologist realises that in many geniuses there is a slight disorder in the cerebral functioning. An artist who is too completely observant of the rules, orderly, without any irregularity or lack of equilibrium, would automatically offer too great a resistance to inspiration. There are however, differences in genius; we must study the results of further enquiries in order to recognise it in its various forms.



Bach

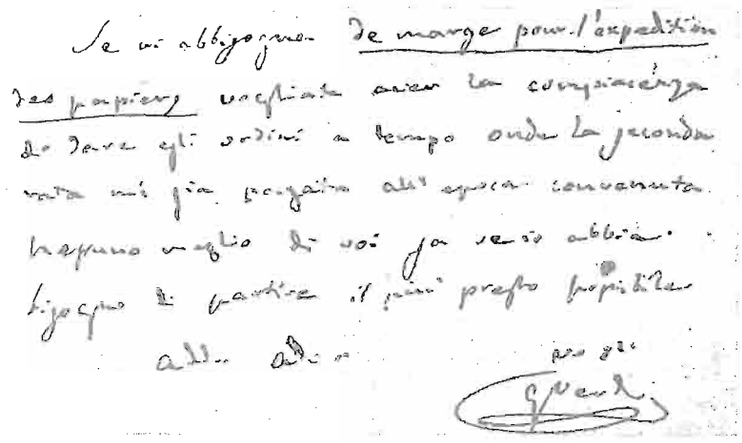
In this research I shall endeavour to analyse the character of composers through an examination of their handwriting. The study of musicians' manuscripts led to my interest in graphology. I found that musicians must be considered in a very special way, different from the approach we should make in the study of any other kind of creative activity. They have the greatest emotional activity of a kind that is clearly reflected in handwriting. I examined closely the caligraphy of musicians in different epochs, studied it in individual musicians as it was in the happiest moments of creative power, and again at the time of their greatest productiveness and highest quality. Besides letters, I also studied a great number of actual manuscripts, and the latter always confirmed the impressions created by the letters.

The most striking characteristic in Bach's writing is the power, an unique energy disclosed by the equal distribution of pressure; the swing of the " D " at the beginning is redolent with power. We see also an excessive sensibility. The signs are: lack of equality in height, in width, in the space between letters and words and above all, a lack of equality in direction. Handwriting with very much movement is nearly always a sign of great artistic power. In spite of intense movement the writing shows superiority and sense of form. Bach could join in his compositions harmonious strength and fascination, greatness and charm. Look at the plasticity of the lines, the predominance of the curves, the gracious forms.

The great spaces between the words and the lines, the clearness and purity of the handwriting, its relative sobriety, the undulations, all these demonstrate the width, and completes the characteristic personality of this mighty mind. His power of volition, his tenacity are revealed in the short bars of the " t ", which are combined at the end with the bottom and also the curvature of the " h " in the signature. The greatness of Bach's work and the impetuosity he puts in the execution of it we learn from the " ductus " and the tempo of handwriting. Notwithstanding the apparent equality, we see an intense movement in the traces of the pen, arousing in us the expressive idea of his always reviving inspiration. Bach's handwriting takes on differences which become evident in varying compositions, a chorale or a scene of crucifixion, for instance, and which can only be discerned by some one who has much practice. He feels and suffers, and in each note his inmost movement is obvious.

In Bach there is a graphological particularity which it is necessary to explain, because it is, I might say, perhaps the key that enables us to recognise the creative mind. This important fact, which we call the " third dimension," consists in a greater plasticity of letters. The third dimension does not refer only to handwritings of musicians, but also to all other creative minds.

Our first impression of Verdi's handwriting is a great vitality and extraordinary energy. The short bars of the " t ", which often are combined with other letters and inclined downwards, demonstrate all his power of volition down to obstinacy. In spite of great passion and a certain nervousness the handwriting is not irregular in height, in width, in direction and in spacing between words and letters. It is a very dynamical handwriting in which

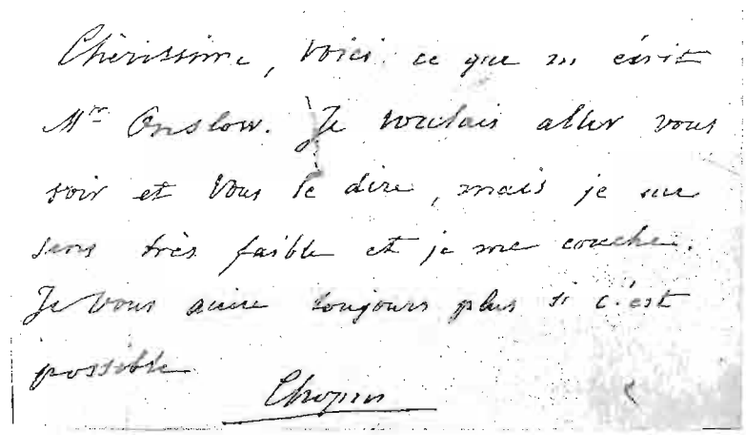


Verdi

intelligence is revealed by vivacity ; it is always legible. There are great spaces between letters and words, which reveal the lucidity and distinctness of his mind. A certain culture we can assume by the simplifications of the letters and the originality of the whole picture of the handwriting. The critical and æsthetic sense is very well developed, and this we learn from the beautiful distribution. Inspiration we deduce from the predominance of the curves and enthusiasm from letters which turn upwards at the ends of the words and also in the recurved " d." His handwriting looks very plastic, we see the dots above the " i " delicate and simultaneously very plastic. We can tell without doubt that Verdi was more energetic than elegant : the handwriting of this great musician looks more popular than aristocratic.

From his roundish style of writing we learn that Verdi was a good man with much warmth of heart, humane and expansive. He prefers a little circle of intimate friends to great society, and the flourish encircling his whole signature reveals just this characteristic fact of his soul. The extension of the letters in his signature is always similar to his ordinary handwriting and this shows his lack of vanity. The signature remains the same in all his manuscripts.

We discern in Chopin's writing a beautiful example of full and excessive sensibility combined with great energy. His delicate writing, which however does not lack pressure, reveals his weak nervous system and at the same time his strong sense of volition ; of a volition which knows how to check the restlessness of his

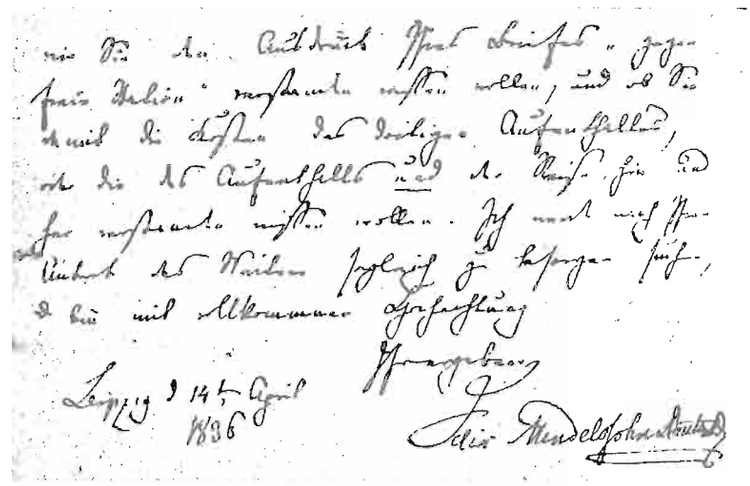


Chopin

nature. His delicate graphic expression shows a finely poised physical type, this being the characteristic feature of his personality and demonstrates too an extraordinary passion, particularly revealed by the roundish style.

The very long and subtle bars of the " t " reveal his tenacity. His intelligence we see in the legibility of his hand and also in the large spaces between letters and words. We deduce his critical sense from the lines of the bars running out gradually in a point towards the end. The movement of the whole style confirms our impression of this mind, whose culture and originality always becomes more clearly visible by the numerous simplifications of letters. The extension of the movement, which however is never exaggerated, the charm and elegance of form betray a fine æsthetic sense and extraordinary sensibility ; the inspiration we glean from the high dots over the " i," and also from the ends of words going upwards.

Everyone knows that Chopin was good, generous and expansive. His roundish style confirms it. The missing ends of some words often reveal moments of discouragement, and the pessimistic crisis called forth by his bad physical health. His writing often changed with changing humour, this occurs in most cases in such sensitive persons. Also his signature looks always different, and invariably he underlines it lightly in all his manuscripts. A proof that he knew his own worth.

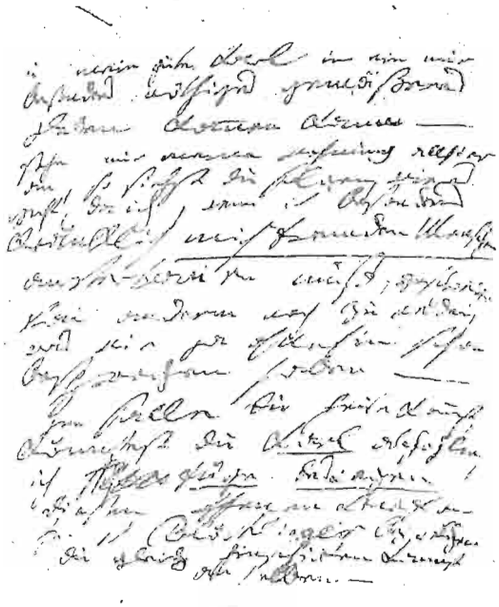


Mendelssohn

What we admire most of all in Mendelssohn is the equilibrium which has its source in the harmonious personality of the artist. His writing shows a strong tendency to enthusiasm, revealed by the fact that letters grow larger at the end, combined with a clear sense of creative power which is to be seen by the third dimension, that is the plastic. The leftward curve of the " d " give us a proof of his victory, his will-power and his reasonableness. A swift glance at the specimen will be sufficient for us to observe from the harmonious distribution of letters, that there is an intimate connection between his handwriting and his music. Particular attention has to be given to some signs which suggest the idea of musical notes and keys.

From the whole picture and the various flourishes which adorn his writing, we discern his romanticism. The elevation of the dots above the " i " may signify an idealism connected with a mystical sense. In him there is never an exaggeration ; his writing is always balanced, it also reveals an exceptional æsthetical

sense and is marvellously plastic. The " F " of his name grows longer in proportion with his success, and the flourish that adorns his signature reveals his gifts for the fine arts.



Beethoven

Now we pass to a graphological examination of the great genius of Bonn. Many graphologists were afraid of interpreting the handwriting of Beethoven, thinking it indecipherable. I am aware of the great difficulties which the graphologist encounters, but I think, however, that the interpretation of Beethoven's handwriting does not differ from the graphological rules applied to other handwritings. In order to examine the handwriting of the great artist it would not be right to limit oneself to the manuscripts of his last years. Here it is especially necessary not to make too unilateral and too incomplete a picture. We must not forget that Beethoven at the end of his life, owing to his deafness, was isolated from many human relations. The change of temper is revealed in his handwriting by a certain lack of harmony. The characteristic signs are great oscillation, and here the change of direction also signifies fullness of inspiration. The complex imagination is not undivided, but there is a not perfectly dominated restlessness. The handwriting shows a more roundish than an angular style and it is very fluent. We often see unforeseen angles, afterwards again roundish letters ; these are the signs of sudden changes of temper.

From the roundish letters we learn the goodness of his heart, his sympathy and his readiness to help. On the one hand he has an open and impulsive character, on the other he is ill-tempered and unapproachable. Look at the " a " and " o " sometimes open and sometimes closed. In most parts of Beethoven's manuscripts a tendency to enthusiasm is visible, which generally in handwriting is revealed by lines turning upwards and gradually growing larger towards the end. In most cases he begins with regular tranquillity and with gracious traits, then little by little he gets excited, the tumult grows, letters become larger and generally grow two or three times in size. Lines rise and the character of the graphic style seems inharmonious, yet always the element of enthusiasm remains visible.

There are moments in which Beethoven can be beside himself,

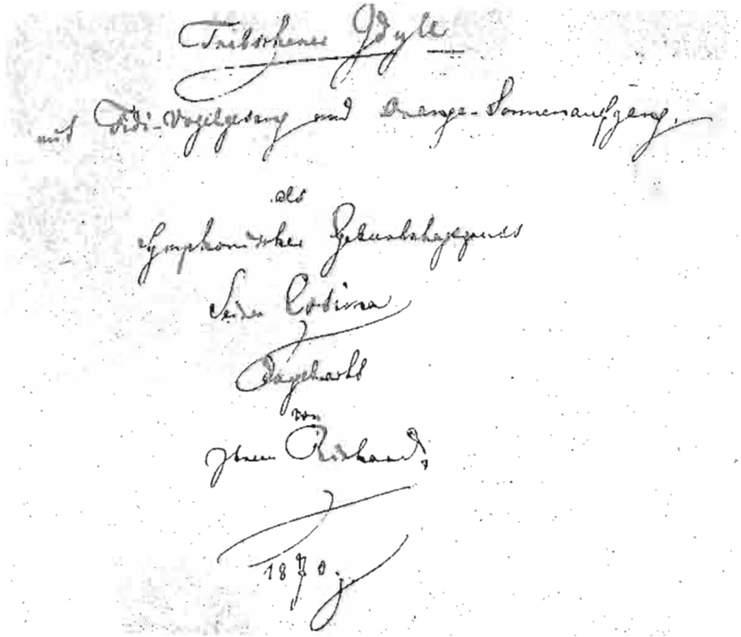
(*continued in page* 430)

A small section of the Rosicrucian 1938 Convention Photograph taken at Rosicrucian Park, San Jose, California. Centre, holding

ng, Dr. H. Spencer Lewis (Imperator); left, Mrs. Lewis. The building in the background is part of the headquarters of A.M.O.R.C.

GRAPHOLOGY (*continued from page 427*)

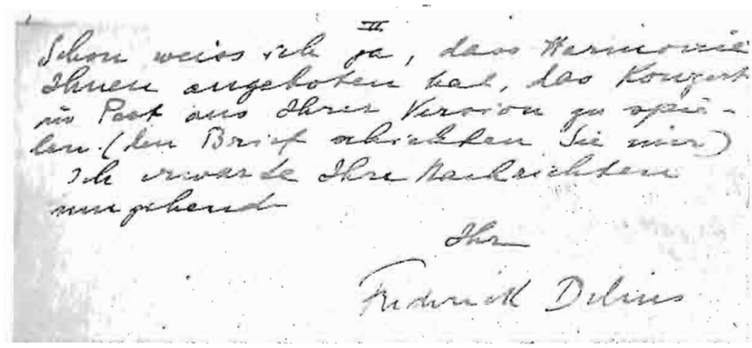
and the handwriting gives the impression of an apparent lack of balance. It is the state of ecstasy that reveals the sublime mind of this genius, the greatness of his creative power and the width of his movements. His strength and energy we see in the firmness of traits, even the most disordered ones have never a sign of softness and weakness. In certain words written with charm and elegance, especially in the curves, something of his melody and the purity and tenderness of his sentiments is revealed. We do not need to look for his originality it is obvious everywhere. His critical sense is revealed by the pointed ends of the words, we also see here tendencies to quick conclusions. The discouragement disturbing him for some moments we see in the falling ends of words. We see his will-power, energy, and also obstinacy in the rigid bars of the " t ".



Wagner

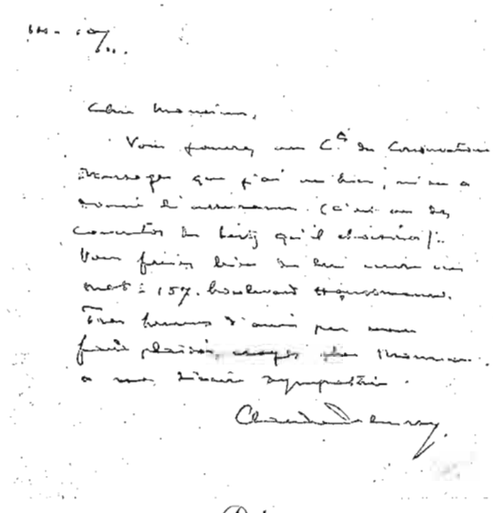
We find in Wagner's handwriting two opposed tendencies, that is : sensuality and a tendency to mystical religion. These characteristics of the soul express themselves continually in his works. On the one hand we see letters slightly jotted down, resembling certain spindle-forms ; from these we recognise the sensual man ; on the other hand we see mysticism in the exaggeration of the upper zone of his letters. The " s " is always bigger than the other letters. This exaggeration of signs, combined with the dynamic handwriting and lines turning upwards, show us his enthusiasm, which becomes still more evident by the letters becoming larger towards the end.

The clear and very fluent handwriting reveals that activity and vivacity are his propulsive forces united with a spirit, which never misses lucidity and penetration. His strong critical sense we see in letters pointed at the end. Beauty and greatness of inspiration are revealed by the movements and the elegance of the forms. The adjustment of the whole is in general good, but two characteristics attract our attention. Firstly the irregular margins, secondly the irregularity of spaces between letters, and especially in such a clear handwriting as this one. We see here the dissension in his emotional life, as we have already said. In Wagner we sense a nearly supernatural will-power, revealed by the good distribution of pressure. As we all know, Wagner was a great reformer, and we see in his handwriting the immense patience, the perseverance and tenacity he put in to his work.



Delius

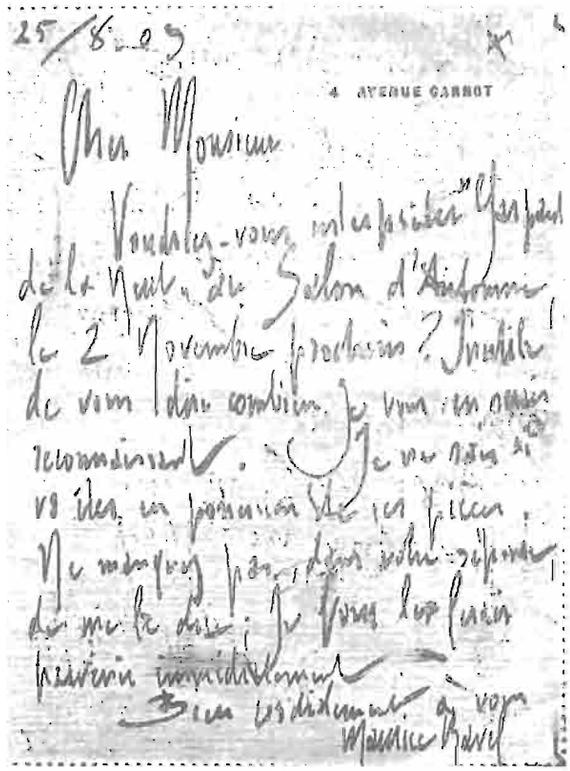
Frederic Delius' handwriting offers us a good example of balanced creative power, revealed by the good adjustment of the whole. He was born in England from German parents and his handwriting therefore has certain characteristics of the German people. A particularity is evident showing affection, especially revealed by the warm pressure and roundness of the letters. This present example was written in his 46th year. His personality is already well developed, but we suppose that his musical individuality was not perfectly finished. His writing shows us few special, but sufficient characteristics to recognise the fundamental gifts of expression, charm and passion in his art.



Debussy

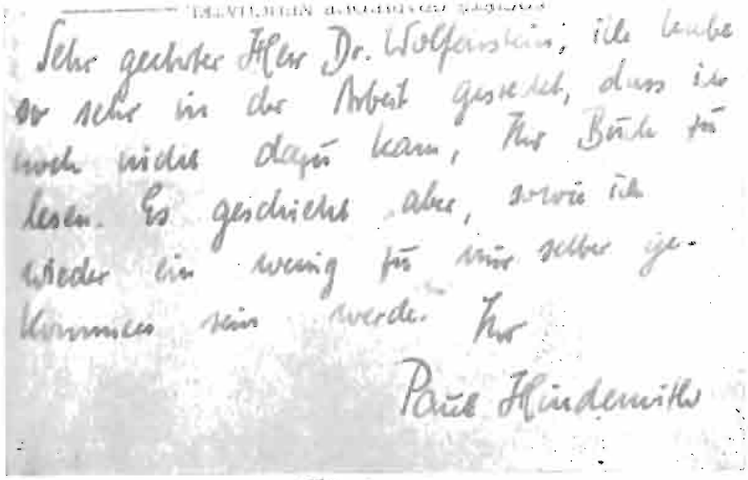
Now we come to an examination of Debussy's interesting handwriting. It shows us a fine vital spirit, particularly revealed by spontaneous changes of direction. The celebrated French impressionistic composer has a very gracious style of writing. From the simplified, apparently weak letters, which however does not lack pressure, we easily recognise the painter in music while emotion is but little shown. It is a particular case in which delicacy, perseverance and energy are united in a perfect harmonious blend, because, notwithstanding the smallness of the graphic style, it is always legible. We see clearly the plastic and the third dimension which characterise in him a pure and concrete genius. Comparing the handwriting of the clearest representative

of romanticism, Mendelssohn, we see in Debussy a new creative indication, which is the starting-point of the modern style.



Ravel

Between Debussy and Ravel there is a certain affinity of character, expression and conception. Ravel however demonstrates particular dramatic accents, while Debussy tends to pure lyricism, revealed by the energetic manner of writing and the warm pressure. The writing of Ravel also shows us great creative power, which is evident from the whole picture of the handwriting, but particularly from the great plasticity. The characteristic signs, revealing a certain sense of arabesque, a free rhythm and a very bold harmony are shown by the capital " S " and small " e " and many other musical symbols. From the good distribution of pressure, his energy and perseverance are visible, and also a particular sense for musical colour. In this writing the upper zone predominates, but also the lower one is well developed; this also might be a clear comprehensive sign of his vital sense of reality.



Hindemith

From the first superficial look at this simple style, we would not detect the musical genius of the author; we recognise, especially from the simplified letters, a musician of German modernity. His writing, apparently without movement, reveals however an artistic swing belonging to his character. Look at the " S " at the beginning! His manuscript demonstrates the particular gifts tending to an absolute objectivity, while from the rhythmical adjustment of words, we recognise his capacity for solid musical construction. From his particular architectonic adjustment we clearly see his facility to compose works in fugue style.

(*continued in next page*)

GRAPHOLOGY (*continued from previous page*)

From the analytical examinations of these different handwritings we can deduce that the most important fact is the so-called change of direction. As we have observed, the linear oscillation of words discloses an inconstant character, which is in direct ratio to the size of the oscillation. The change of direction always however demonstrates a variety of ideas ; but when it is connected with an exaggerated oscillation, then it demonstrates a complete lack of mental balance. In handwritings of musicians, complete inharmoniousness cannot be detected. Also where it apparently exists, it is always ruled by a balanced creative power and consequently is never inharmonious.

It will be prudent to consider not only the change of direction, but also the signs tending to exaggeration and enthusiasm, which are provoked, in a certain sense, by a very pronounced affection. The predominance of affection generally breaks the mental balance of which we have already spoken. We also have seen that the signs of enthusiasm are the most diffused signs amongst musicians' handwritings. Signs showing tendencies to enthusiasm are observed not only in musicians' handwritings, but also in those of authors and other artists.

The handwriting of a gifted musician is always a graphic with movement,—that is, dynamic and never static,—we find only rarely real angles in them. Each instrument played by an artist is expressed in a different way in his handwriting. Handwritings of orchestral conductors have special characteristics ; we often see really the movement of the baton. Handwriting of musical persons reveals a certain rhythm, which we never encounter in that of unmusical persons.

From these facts we see that graphology represents an interesting method of solving difficulties connected with musical education. It very often happens that parents deceive themselves as to the musical talent of their children, and later on are disappointed because after long and expensive studies the result is not what they expected. From the graphological analysis, talent for music can be ascertained absolutely. If the pupil notwithstanding hard work does not progress, several reasons can be brought forward to explain this fact. For instance it may be that the teacher is not adapted, or the pupil is studying the wrong instrument ; or has no disposition for music.

The parents of a sixteen-year old boy sent me a letter of his, asking me, if I considered him really musically intelligent. It appears that he played the violin very much, but was always depressed because despite continual study, he always repeated the same mistakes. After having thoroughly studied his handwriting, I was able to inform the parents that the boy had an extraordinary gift for music, but that it would be better to make him change his instrument and get him to play the flute. After a short time it was discovered that the youth had for this instrument a most extraordinary talent, and has since become a very esteemed master.

The musical disposition alone is not sufficient for the profession of music. In case of a soloist, the musical personality and individuality have still greater importance. It becomes a case for the analysis of the character, and, with such an analysis, parents and pupil can be saved some great disappointment in life. An examination can definitely prove if musical talent exists, even if there is no musical individuality. In this case it would be proper to encourage a pupil to study *ensemble* music, rather than let him choose a typically solo instrument, for instance the piano, which is primarily a solo instrument.

From Le Journal (Paris)

"L'Apparition" De Saint-Pierre-La-Cour

" Nous avons vu sainte Thérèse avec un gros bouquet entre les bras "
disent les petites écolières
Et Pèlerins et Curieux D'Accourir

SUR LA LIGNE DE PARIS à Brest, à 20 kilomètres de Laval, la station de Saint-Pierre-la-Cour, est bien la plus modeste qui soit... Un millier d'habitants..., les rues du bourg sont désertes tous les jours sauf le dimanche à la sortie des messes... Mais aujourd'hui toutes les voies sont encombrées de bicyclettes, d'automobiles particulières, d'autocars... jusqu'à la route qui conduit à la ferme de la Mineraie, non loin d'une prairie sage où l'on pourrait croire qu'il ne s'est jamais rien passé.

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Mais il s'est passé quelque chose, dans cette prairie appartenant à la commune de Launay-Villiers... En effet, le mercredi 17 août, à l'heure du crépuscule, la petite Paulette Tricot qui s'amusait par là s'arrêta soudain dans ses jeux. Au-dessus d'un chêne, elle aperçut une croix... Elle en avertit son père qui se moqua d'elle jusq'à ce que la petite Simone Bertran une écolière de dix ans s'exclamât en criant :

— Moi aussi je vois la croix... Et je vois encore sainte Thérèse, avec un grand bouquet entre ses bras, et elle est habillée en religieuse.

— Tais-toi petite sotte...

— Je la vois...

D'ailleurs, les deux sœurs l'Huissier aperçoivent aussi, en même temps, la légère et fantastique apparition.

● ● ●

Le lendemain un esprit fort (c'était une grande personne) arriva avec une grande perche qu'il fit manœuvrer alentour du chêne... Colette et Simone étaient là... Soudain Colette alerta le manieur de perche.

— Attention ; il ne faut pas aller plus loin... Vous allez toucher la croix...

Cependant, les hommes du bourg et les femmes dévalaient jusqu'à la Brosse... Ils avaient beau frotter leurs yeux... Aucun n'apercevait la mirifique apparition.

— Moi je vois, dit la jeune Andrée Brissier qui a dix ans...

— Moi je vois déclarèrent deux, dix autres petites filles.

Et chacune de décrire avec émerveillement le spectacle splendide... une jolie femme voilée... des roses, des nuages.

Alors affamées de merveilleux, des foules accourent des villages voisins, des villes plus lointaines. La petite Paulette Tricot n'en peut plus de raconter... Et les parents se taisent... Mais les hôteliers font des affaires d'or...

Quant à l'autorité ecclésiastique, elle ne s'est pas encore prononcée... Cependant, un envoyé de Mgr l'évêque de Laval enquête sur les lieux. Doit-on croire la parole des enfants émerveillés ou bien supposer qu'ils sont victimes d'un extraordinaire mirage ?

Michelle Deroyer

What of the Jews?

by Robert K. Johnston

I

ALL LEGENDS CONTAIN WITHIN themselves very deep historical and moral secrets, and none is more widely known than that of the "Wandering Jew." At the moment, the problem of Judaism has assumed alarming proportions. A little study of the intensely dramatic story of Ahasver may shed light on a question still generally unsolved. Let us first recount the legend.

II

During one of his sermons the evangelical Bishop Paulus von Eitzen saw a man in penitential raiment listening in deep awe and who bowed low at each mention of the name of Christ. When questioned he confessed himself to be the Jew who, at the time of Christ's earthly mission was a shoemaker at Jerusalem. When Christ was brought before Pilate this shoemaker had, with others, raised the cry of "Crucify Him!" And then, when Christ, on the way to Golgotha burdened with the weight of the cross had leaned against this shoemaker's house he had been sent away with hard words. The Saviour looked upon him and said: "I shall go, but you must remain to the end of the world, and one day you will ask for my return." Since that time, the Jew has wandered all over the world and every Good Friday he is supposed to renew the question, "Is the Man with the cross not coming?"*

For the better understanding of the legend it should be observed that it says the body of the "Wandering Jew" hardened very much in the course of time. Another version says: "This man or jew, has such thick soles that when measured, were two fingers thick, as hard as horn from walking and travelling so long, he also has been seen in December 1599 at Dantzig."

In the French version of the 17th century, *Histoire admirable du Juif Errant*, it says among other things: "I have received thousands of sabre cuts in battle without being wounded; *my body is as hard as rock. . . .*"

There is always a note of forgiveness in this legend, which tries to point to a redemption of the "Wandering Jew" at some future time. This is shown in a verse of an old French poem *Discours véritable d'un Juif-Errant*, which is really a literal translation of a German poem:

> "Quant l'univers je regarde et contemple
> Je crois que Dieu me fait servir d'exemple
> Pour témoigner sa Mort et Passion,
> Et attendant la Resurrection."

In a pamphlet by Schude, published 1714, in the chapter, "The Jew Ahasverus, who is supposed to wander over all the world" it is said: "this Wandering Jew is not supposed to be a single person, but the whole of the Jewish race, which has been scattered all over the world after the crucifixion of Christ, and according to Christ's testimony is to remain so to the Day of Judgment."

Humanity has been deeply moved by these legends of the "Wandering Jew." It is shown clearly that the wrong done to Christ does not let him rest; it has hardened his body, and in order to be redeemed he must wait for the return of the Saviour.

III

To-day the people of Jewish descent are of the same restlessness as was Ahasver. Many nations turn against them. In various parts of the world they are suddenly regarded as infamous enemies, who must be denied the very breath of life. Those affected by these measures do not know where to turn in order to be able to eke out an existence for their families. Every day seems to increase their hopelessness and the people succumb to the deepest depression. In the gaze of their eyes, which seems to have become vacant, in their pale cheeks and unbalanced gait, one sees that a dark abyss threatens to open before them.

In such a situation thought and reflection is needed. But we must consider questions other than those of means of subsistence only. From whence come these sufferings affecting so suddenly such large groups of people? The Jewish people too, have feeling hearts within their breasts, *they* too are part of humanity, *their* bodies too are created chalices of spiritual striving! What is the debt I have incurred? Have I any personal responsibility for it, or am I only affected by the still operative Karma of the Jewish race? Why does this wave of scorn for them emerge again in such violence and at this particular moment?

The nations would do well to reflect on this course of history. Perhaps instinctively, or by order, they have given their dislike free rein. Their hate has only inflamed hate. They should ask themselves: "Why do I shrink from members of the Jewish race? Only because their noses are not as straight as my own? Because some of them like money transactions? Because they are, may be, less creative in their ideas? Because they think more materialistically? Because they have evolved psycho-analysis? Because they are supposed to be more greedy than others?"

The non-Jew feels more or less distinctly in his soul that these facts do not alone account for it and a dissatisfaction remains, which originates in the inadequacy of the answer.

IV

To approach the solution of these questions in an objective and unprejudiced way, we must first of all deal with the character of Christianity. But one has to keep away as much as possible from orthodox Christianity and not go into theological discussions. We must try to reach an understanding of its true history.

* From the beginning of the 17th century this legend has suffered many variations. The themes are mixed, many of them having their origins far back in history. The most remarkable one identifies the "Wandering Jew" with Cartaphilus, doorkeeper of the Prætorium under Pilate. The words of Cartaphilus to Christ appear to have been incorporated in the legend as recorded in *Mattaei Parisiensis Chronica Majora*, ed. H. R. Luard VIII (London) 1876: "*Vade Jesu, citius vade, quid moraris? Et Jesus severo oculo et vultu respiciens in em dixit: Ego vado et respectabis donec veniam! Ac si juxta Evangelistam diceretur: Filius quidem hominis vadit, sicut scriptum est, tu autum secundum meum adventum expectabis.*"—Go Jesus, go quicker, why do you tarry? And Jesus said to him with a serious look and reflective mien; "I go and you will wait till I come." Almost as the Evangelist said: 'The Son of Man goes as has been written, but you wait for my second advent.'" (The Latin "secundum adventum" resp. "secundus adventus" should be specially noted in view of our argument.)

This is only possible with so important a history, if we start from a very comprehensive point of view. This can be achieved by considering Christianity from its cosmic origin.

It was Rudolf Steiner* in modern times who developed Christology very extensively in this direction.

The various civilisations of ancient times again and again point to a Divine power which is in close connection with the sun. It is said of this Being that it is of the greatest significance for the human race and will become of increasingly greater importance in future epochs.

The Indians call this Sun-Being *Visvakarman* and in the songs of the Rigveda he is also spoken of as the Creator of the world. But other Gods, serving him, also express his character. In some way or other one can sense in them the sun-like brilliancy of this high spirit. This is the case with Indra† and the God Surja,‡ and in a certain sense also with Krishna, as he appears in the Bhagavad Gita.§

The Indians knew that one has to look into the cosmos for the Sun-Spirit. But they knew that at some time this being will approach the earth. The descent will take a long time, but the Indian thought of long epochs of time differently from the way we do to-day. He thought of this return to earth in future lives. Therefore he was convinced he would himself participate in the descent of the Sun-Spirit.

Advancing one step to the epoch of the Persian culture, we find that the old writings of the Zend-Avesta are full of the wisdom of Light, which radiates down from this Sun-Being and the Star-Angels. The inspiration and dedication alive in those hymns and prayers give one an idea of the devotion of the people to this sun-power, which lit the heavens.

We read in the *Bun-Debesch*, the Persian Cosmogony: " This throne of Light, Ormuzd's dwelling, is what one calls ' the First Light ' and this unsurpassable wisdom, this purity, Ormuzd's creature—is the Law. . . ."‖

We can also find in other parts of the Zend-Avesta the most sublime songs in adoration of the Light and the Sun.¶

In those hymns man feels closer to God. This is connected with the Sun-Spirit approaching nearer to earth at this epoch, than had been the case during the Indian Culture.

At the time of the old Egyptian kingdom the Sun-Being approaches nearer to the earth and closer to mankind. In the Hymn of Praise to the Sun the king and priest unites with the sun and knows what he owes to it.

In Egypt too, various Gods have to be considered as connected with the sun. Sometimes it is Ra,* who is adored, at other times Osiris plays the most important part in the various texts and inscriptions. The inner relationship to Christ seems quite obvious. Identification, however, would be wrong.†

And in the epoch of evolution, where the Jewish race gained historical importance, the Sun-Spirit comes gradually closer to the earth sphere. As the Egyptians received their contact with the Sun-Spirit through Osiris, so were the Jews destined to get their revelation of the sun-power through Jahve. Although Jahve is also connected with the moon, he receives his light nevertheless from the sun.‡ This change, which we will however not deal with in detail here, is mainly connected at that time with the further descent of the Sun-Spirit. " This high Being approached closer to the earth sphere through its greater cosmic events. . . . And a distinct recognition of the Christ took place, when Moses received his revelation in the burning bush on Sinai."§

V

The Hebrew people became more and more conscious of their mission. They had to prepare the physical body for the descending Sun-Being. Their expectation of the Messiah is closely connected with their recognition of the task. This was especially strong in the time of the prophets. Isaiah prophesied the Messiah with great clearness: " Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son and shall call his name Immanuel." Isaiah vii, 14.

Isaiah prophesied the great calamity, but he also knew: " The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them has the light shined." Is. ix, 2.

And the prophet says further: " And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his

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* See Rudolf Steiner's books on the various Gospels and " Christianity a Mystical Fact."

† Rudolf Steiner says in his Lecture Cycle " The East in the Light of the West ": " The moment arises where the Christ is not as yet recognisable in the evolution of the earth, but where the light, which Christ radiates falls on Indra."

‡ " The blessed Surja rises, sending his gaze everywhere, preserving all men; the eye of Mitras and Varunas, the God, who has rolled up the darkness like a skin. . . . Vitalising mankind, the powerful, wave-like ray of the Sun rises to turn, the common (belonging to all beings) wheel, which is drawn by the runner Etasa. . . . He rises brilliantly from the womb of dawn, followed by the exultations of the singers. There where the Immortals prepare his path, he hurries, soaring like an eagle along his way. . . . Protect us always as a blessing." (To Surya, Songs of the Rigvedas. Trans. A. Hillebrandt, Goettingen, 1913, Verl. Vanderhoek & Ruprecht.)

§ Bhagavad Gita, Lesson 15. verse 12-14, Trans. Lionel D. Barnett.

The radiance in the sun, in the moon and in fire,
That illumines the whole universe, know thou to be Mine.

Entering the earth, I support with might born beings;
As the Soma, essential sap, I foster all herbs.

As the Vaisvanara Fire, I lodge in the body of breathing beings.

‖ This and the following quotation is to be found in: "Zend-Avesta," Zoroaster's Living Word. Riga, 1776, printed by I. F. Hartknoch.

¶ " Sun! Immortal One! Brilliant one of the Light! Hero! Bestow Thy favour upon me! In lowliness I praise Thy greatness! I long for Thy Pleasure! I sacrifice my desires!

When you feel the sun's Light, when it warms thee with hundreds and thousands of Izeds from the heaven, so does she send her rays of light, in great abundance gives she the light to the earth, which Ormuzd created in her purity, abundantly she gives to the pure world, abundance of blessings to pure bodies, she does not allow waste—this sun of immortality.

As soon as the sun rises the earth becomes pure, Ormuzd creatures, flowing water becomes pure, the water of the spring becomes pure, water of rivers and caverns becomes pure, the nation of the holy ones becomes pure, the property of supreme beings."

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* One of the texts in the Book of the Dead says about Ra: " I come to you! I am with you to see your sun disk every day. . . . I renew my limbs at the sight of your beauty. . . . I reach the realm of Eternity, I unite with the realm of Eternity, with you! Behold, it illumines Ra and all the Gods for me." . . ." You radiate you rejuvenate, you shine as the great rising Sun in the primeval waters . . . (A. Wiedemann, Muenster i. W. 1890 " Die Religion der alten Aegypter, Verl. Aichendorffschen Buchhandl.)

A legend which is told at Heliopolis, the special place of veneration of Ra, is also interesting; it says: " there was a fountain there, which is to-day still called the fountain of the sun. Ra used to wash his face therein. The Mother of the Saviour too washed the Child's napkins there when she fled from Herod. She spilled some water and from it grew the balsam-tree, which only grows there. And to-day one shows the sycamore tree under the shade of which the Holy Family is supposed to have rested."

† In " Moses and his Era," Emil Bock, 1935, Verl. Christengemeinschaft, Stuttgart, we read " The old Egypt was illumined by a Being of the Hierarchies: Osiris. But Osiris was not the Christ himself. He was an instrument for the Christ-Being, who shone through and in him for a period of the world's evolution. Because the Christ is of the radiant sun and Osiris made himself transparent for him, he (Osiris) shone brilliantly in the spiritual heavens for an hour of eternity."

‡ " The Hermes-Osiris-Wisdom was the direct wisdom from the sun, the wisdom of Moses was more comparable to the light of the moon. But it was the light of the same lofty ruler of the sun, which shone on the Egyptians from the sphere of Osiris and on the Israelites from the sphere of Jahve." Emil Bock: " Moses und sein Zeitalter."

§ Rudolf Steiner: Gospel of St. Luke. (Also quoted in above book of E. Bock.

roots : And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Is. xi, 1-2.

And a wealth of pictures tells of the misery and sadness which will come to the people, but he also prophesies : " Thy dead men shall live, together with my dead body shall they arise." Is. xxvi, 19.

The further chapters of Isaiah are full of descriptions of the deeds and tasks of the coming Messiah.

VI

The Bible, up to the Gospels and the letters of St. Paul, shows the mission of the Jewish people, as the " Elect," with great clearness, for it was one of their most important tasks to prepare the physical body of the Sun-Being, who was to incarnate on earth.

The descent took place step by step. To understand the necessity of the union of the Sun-Spirit with a body prepared by the Jewish people one has to refer to a remote past.

The event, which the scripture refers to as the " Fall of Man," refers to a sin of the whole of mankind. This sin really consisted in the fact that mankind had taken the way into the physical sooner than was intended by the plan of evolution. The legend of the expulsion from Paradise means that man took the way into the world burdened by sin, descended on it and tried to conquer it. Through this sin (uniting with the earth-forces too soon), man also disposed of a protection, under which he ought to have stayed much longer. The ever-protecting wings of heavenly power did not remain as strong as before. Dark forces entangled mankind deeper and deeper in sin, from which all humanity suffers. All men waited for redemption from this sin in the very essence of their being.

Deliverance was possible, if a Divine Being descended to earth, and was willing to unite altogether with the earthly forces. The Divinity had to save matter first from the curse it had incurred. A new ideal of man had to be formed, which could be followed as an example by fallen humanity. This was to show mankind the way to establish again their contact with the spiritual world. This was the mission of the Sun-Spirit who came completely down to earth at the baptism in the Jordan.*

This incarnation could only take place if a suitable body were formed which could serve as an instrument for the Divine Spirit. Such a body was evolved by the Jewish people, which, at the time of Golgotha, had advanced furthest in the knowledge of physical forces.

Only in this way could the Jewish people endure at the time when man seized on matter too prematurely, and at the time when redemption through the Divine Being was to come. The Jews were saved then, in a way, from a still lower descent. This salvation was to be found in the Law, which plays such an important part in the life of the Jews. Before mankind was able to receive the Divine from the heavenly realms within itself, the vessel was prepared and kept pure through the law by the Jewish people.

" Wherefore then serveth the Law ? It was added because of transgressions till the seed should come to whom the promise was made ; and it was ordained by angels in the hand of a mediator." Gal. iii, 19.

The Law therefore only exists because of the first sin. It, so to say, puts in a spoke to restrain the descending forces till the sin can be redeemed. The Jews find a right connection with the forces of the physical world through the Law. The Law protects the individual within Judaism till the Sun-Being achieves the redemption of mankind.

" For the Law was given by Moses, but grace and truth came by Jesus Christ." St. John, i, 17.

VII

When the time approached for the incarnation of the Sun-Spirit, we observe two courses of events between which, when considering the development of Judaism, we must differentiate. On the one hand it had brought the Jews to a far greater understanding of the earth than was achieved by other peoples. They had a clearer consciousness, they were able to unfold a clearer thought activity. Their bodies even had reached a definite earthly maturity. This was cultivated in the strictest way through the Law, which was Holy. The severity of this conception can only be understood if one realises, that through the strict observance of this law the preparatory work for the bodies of the coming Messiah was done. This direction of Judaism was ready for any heroism to fulfil the Divinely-given task. This helps us to understand the deeper background for the heroic wars of the Maccabees. They were once again defending the mission of the " chosen people " with full justification.

But on the other hand, when the time of Jesus' life on earth approached, the second course became especially noticeable, which tried to divert Judaism from its true task. It was the attempt to unite Judaism completely with the Roman and Greek culture. This was the goal the powers of the state had set themselves. It is characteristic that this effort was especially made from the side which was quite foreign to real Judaism, i.e. Herod the Great (died 4 B.C.). This ruler was quite a stranger to the country and followed Rome, which he admired. " Herod's ideal was the adaptation of this country to the laws of the Roman Empire and to the spiritual culture of the Roman-Hellenic world. . . ."*

To ensure his authority he ruled with great cruelty, which was in no way less than that of the Cæsars. He even had three of his sons and the last descendant of the Hasmonæeres beheaded. He considered the Pharisees,† who kept the strict laws conscientiously, his greatest enemies and on a certain occasion had forty of them burned. He neither understood the people nor their mission, while the Jews themselves considered him a stranger.

After the death of Herod the Great, who certainly was the most famous of the later kings, the chaos in the country became worse and worse. A revolution broke out against his successor Archelaus. The Romans intervened—this happened continually in the following years—and heavy street fighting took place in Jerusalem. Stones were thrown at the Romans from the roof of the Temple ; and they retaliated by throwing burning torches into the porticos. Many warriors were killed. Revolts spread all over the country and pillage was rife. A tremendous reaction set

* Others besides Rudolf Steiner mention that the Christ descended on Jesus at the Baptism. D. Joh. Weiss also says in his " Urchristentum : " Another branch from the same root is the gnostic teaching, that a higher Being, either Christ or Sophia or some other Divine power had descended on Jesus and united with him." (Bousset Kyrios Christos, p. 257.)" (Goettingen 1917, Verl. Vandenhoek & Ruprecht.)

* See : Das Ende des Jüdischen States und die Entstehung des Christentums, Oskar Holtzmann, Berlin, 1888. G. Grote'sche Verl. Buchh. 2 Vol. der Geschichte des Volkes Israel v. Bernhard Stade.

† This holds good, even if the order of the Pharisees was already very decadent.

in against those previous efforts. Hatred against all that was Roman spread, also a dislike of Herod's legacy, which consisted of colossal Roman buildings and race-courses. The Romans on their side fought with great cruelty. The Jewish people suffered from famine and excessive taxation ; two thousand were crucified.

In the fights of the Jews at that time the heroic spirit of the past epoch rose again. The expectation of the Messiah revived—yet it seems as if the chaos on earth had reached such a climax, that most of the souls were clouded by the darkness prevailing on earth. For not only the Jewish country experienced misery and calamity. Over Rome itself, which appeared to be the centre of the cultural world at that time, an increasing decadence descended. Old and noble families were often exterminated by civil wars and the executioner's axe. A great part of the proletariat lived on the poor-law. This part of the community suffered from a tremendously high infant-mortality. The more prosperous classes indulged in an extravagant and dissipated life. And the whole Empire was threatened by the murderous hand of a Tiberius and his confidant Seian. After the latter's downfall the Cæsar's mania of persecution knew no bounds at all. In the year A.D. 33 (the year of the death of Christ) he had all prisoners executed, irrespective of age or sex, because the departmental Courts were too slow in action.*

These few historical indications may be enough to remind us, that just at the time, when the descent of the Sun-Being into the prepared body of Jesus had taken place, a very low state of cultural, moral and economic life was being experienced on earth.

VIII

The history of the childhood of Jesus already shows that he had to partake in and experience the severity of existence. The birth in the stable is the beginning of a life which had to provide a Divine Being with the acquaintance of all the sorrows of the earth. It is mysteriously touching when following the course of his life, how we sense on the one side the human depth of this Being, who determined to unite himself with the very essence of the earth. His deeds touch everybody deeply in some way or the other. And on the other hand one senses the descending Divinity intensively. This incarnation of the Sun-Spirit inspires us with awe. Here the most sublime Divinity unites with lowest humanity. For Christ is the expected Messiah. He is the radiant image of man, who has taken on physical form.

Radiant, yet full of sorrow is the way of Christ. The story of Easter shows clearly enough how he endured suffering after suffering. But all this had to happen. Only through Christ's crucifixion and through his blood flowing into the earth was the mysterious penetration of earthly nature by the Divine achieved. The way to Golgotha is sorrowful. The people pronounced the judgment which was to be executed. Everything that Judas, Pilate and the soldiers did was necessary. Christ himself spoke of Judas in powerful, impressive words, which contain a great historical tragedy : " The Son of Man goeth as it is written of him : but woe unto that man by whom the Son of Man is betrayed ! It had been good for that man if he had not been born." Matthew xxvi, 24.

Judas had to betray him—in how far this is connected with the whole of his personality we will not discuss now*—and this deed condemns him. It is connected with the evil in the hearts of men. And the Divine Being had to experience this evil individually. Without this experience of the betrayal Christ could not have achieved the complete penetration of the forces of the earth. Evil belongs to and adheres to the earth ; by the fall into sin evil entered, and betrayal† is its most poisonous fruit. To become the Saviour of this world, Christ had to experience this betrayal in his own being—i.e. betrayal of the deepest, Divine Love.

The great importance of the betrayal is therefore again and again emphasised in the Bible. Christ prophesied the betrayal by Judas at the last supper. He even prophesied of Peter : " Verily I say unto Thee, that this night, before the cock crow, thou shalt deny me thrice." Matt. xxvi, 34.

IX

Viewing the history of Christ in broad outline we can trace the descent of the Sun-Spirit through various epochs. The individual cultures celebrate the coming of Christ often in their various religions. The Jewish people were destined to prepare the body, which would be the suitable instrument for this Sun-Spirit, a fact from which springs the assumption that the various laws about food, for instance, had something to do with this race task. Those laws play a most important part in Judaism. But in those days the human organisation was certainly far more dependant on the actual foodstuffs than is the case to-day. They were very careful to nourish the body in a way which enabled it to unite closely with the forces of the earth ; such a body had to be created, in order that this Divinity, expected as the Messiah, could fulfil his mission.

While everything in the Jewish race was designed to prepare the embodiment of the Messiah, the tragic fact remains that only a few faithful ones amongst the race recognised him as such. Everything happened as prophesied, the people amongst whom these great events took place, did not realise the mystery. Quite the contrary, they mocked, judged and crucified the Christ ; the very race which had been preparing for his advent. This attitude of the Jews to the event had its cause in the general state of clouded perception prevailing at that time. The whole world situation of the day was responsible. Owing to the oppression and cruelty of the Cæsars, and the disputes of the Jews amongst themselves, only a few people had a clear perception of spiritual events. One cannot help feeling that the event of Christ would not have been quite differently received by the Jews at the time of the Maccabees.‡ The difficult conditions prevailing in Jesus' life-time help us to understand why Christ more readily found an open ear among the people of simple circumstances and among those who had been least touched by Roman cruelty.

X

This misapprehension by the Jews of the nature of Christ, was still further aggravated by the fact that Christianity was able

* Geschichte der Roemischen Kaiserzeit—H. Schiller, I Vol. Gotha, 1883. Verl. F. A. Perthes.

* See the excellent portrayal of the personality of Judas in : " Urchristentum I. Cæsaren und Apostel " von E. Bock, 1937, Verl. Urachhaus Stuttgart.

† This is contrasted by faithfulness, which is to be considered the most noble of human qualities. The disciples had to acquire this partly still.

‡ To prevent misunderstandings we would like to say here that only reference is made to the particularly difficult conditions prevailing at the time of Christ. The author does not desire to infer that the event of Christ should have taken place at the time of the Maccabees !

to spread comparatively quickly during the following years. But this occurred only in few exceptions amongst the Jews themselves. To understand the following better it is necessary to deal shortly with the spread of this new teaching.

The history of early Christianity shows a definite course of development:* all the apostles were of the Jewish race. There were two centres of Christianity. One was in Jerusalem. Here the apostles mainly converted Jews to their communities, who confessed Christ, living according to his teachings, and combined their old faith with the new. Peter worked here for a long time. James, the Just, who was supposed to have been the elder brother of Jesus, was for thirty years chief elder of those communities. They were called the Jewish-Christian communities.

The other centre was founded by St. Paul, at Antioch, a big, old town, which competed with Alexandria for importance and was founded by one of the first Seleucides. Paul worked there among a heathen population. But it is remarkable that he attracted the heathen chiefly through the synagogues, that is to say, he preached in the synagogues and the heathen, who stood in great awe of Jewish religious life, heard him, and followed him enthusiastically. But the Jews generally withdrew from him. We must remember that the Jews were highly respected at that time. Their position was quite different then from now, although even then they were widely scattered. "From the pillars of Hercules to far beyond Mesopotamia, deep into the heart of Parthia, from the towns on the Rhine to far into the African desert, from the Greek towns of southern Russia to Ethiopia, the world was covered with a network of Jewish colonies. . . . There were a million Jews in Egypt; this was supposed to be the 7th part of the total population. . . ." "The Romans consider them a valuable asset to the Roman Empire. Therefore they were given many privileges and their religious convictions were highly esteemed. Probably there was no other religion of the East which could claim equal successes in the Roman Empire with Judaism."† Therefore these colonies would have possessed especial opportunities for giving understanding aid to the spreading of Christianity. But instead, they turned away from the teaching of the New Testament and Paul was more successful with the heathen. Later on we see it is not only the Jews, who decline the new faith, who reject him, and finally deliver him up to the Romans, but the Jewish-Christian communities also treated him as an enemy, although he endeavoured to live with them in peace and friendship. But there was never a real reconciliation.

The Jewish Christians were then persecuted by the Jews who rigidly observed the old laws. Fanatical hatred went so far that the aged James was thrown from the pulpit in the Temple and stoned. Jewish Christianity was increasingly less able to withstand Jewish nationalism. The Jews were preparing a war against Rome. There were revolts, which were avenged by the Romans with reckless cruelty. Finally the war against the Romans broke out. A burning torch, thrown into the Temple of Jerusalem, destroying it completely, became the decisive event in the war. Thousands of Jews were killed, and taken prisoners and the rest scattered and driven away. The Holy Temple was replaced by the Temple of Jupiter Capitolinus. At its entrance stood the equestrian statue of the Emperor. For centuries the gates of the city were closed to the Jews.

* See "Das Christentum in den ersten 3 Jahrhunderten" by H. Achelis, 1912, Verl. Quelle & Meyer, Leipzig. † H. Achelis.

In the complete destruction of their kingdom the Jewish-Christian communities were deprived of their centre. Hatred against their Roman enemies made the persecuted ones more determined to cling to their old customs and religion. It was well-nigh impossible for the Jewish-Christian communities to convince the Jewish people of the import of Christianity. Therefore they mostly joined up with the heathen communities, but the independent, important task of Jewish-Christianity ended in the 2nd century. Only a few communities existed up to the 7th century in the country east of the Jordan.

XI

Judaism had fulfilled its world-historic mission, but unfortunately had not understood it. The Jews, scattered all over the world, now felt it their duty rigidly to observe the traditional laws and customs. They took it as one of their great tasks to codify and explain the spiritual aspects of their tradition with unequalled exactness and sophistry. But these regulations were not only written, but were strictly adhered to. They were often extremely clever and ingenious.

This strict adherence to the old law gave rise to all the illnesses to which Judaism has been subject since.

The evolution of the Jews to the descent of Christ had already advanced so far that it required absolutely the adoption of the new teaching for its further healthy development and life. Amongst all the cultures of that time Judaism had become most involved in the earth and her conditions. This worked right into the very formation of Jewish bodies. If these bodies were not touched by a new spiritual impulse they would become a greater danger to the Jews than to the members of other nations and races with less developed bodies. Those perhaps would be able to adapt themselves in time, but the physical organism of the Jews, so closely connected with the earth-forces, could become a real danger to them. The whole life-attitude of a Jew was to cultivate everything right down to the body, which meant the hereditary forces. This can be seen from their family life and their food-regulations, which have been adhered to by many right into our own time. This involved a strong personal isolation from all that was not of their flesh and blood and a strict observance of the regulations laid down in the Talmud, a collection made in the 5th century.

"More devoutly than the Catholics, more tenaciously than the Chinese did the Jews cling to their tradition. To-day and yesterday were alike; the same was learned in the 13th century, as in the 2nd and 3rd," says Gfroerer,* who is a comparatively objective critic and reviewer of Judaism. He points out by many examples of how strict this isolation of the Jews from other nations had been. "The acquirement of Greek wisdom was prohibited under a formidable curse: "*execrabilis esto, qui alit porcos, execrabilis item, qui docet filium suum sapientiam graecam.*"† For centuries the whole education was conducted on lines indicated by the historian already mentioned "There they sat from their 5th year onward in stuffy schools, like owls at night, and studied the Law, which only trained their memory. The instinct to romp and be jolly, like other healthy children, was absolutely crushed by the burden of forced knowledge. Taught by pedants, they soon

*"Geschichte des Urchristentums" A. F. Gfroerer; Das Jahrhundert des Heils. Stuttgart, E. Schweizbart, 1838.

† Cursed be, who feeds the swine, cursed also, who teaches his son the wisdom of the Greeks.

became pedants themselves. As youths and men they knew of no other pleasure than to go on studying or to satisfy their pride of scholarship."

This mode of life continually revealed how men were connected through the inherited forces of the blood. That which belonged to the evolution of the Jewish race in an earlier epoch was perpetuated.*

This excessive cultivation of the hereditary forces led the Jews towards the great danger of physical decadence. Other nations, young and progressive, fought this ghost of heredity. And at the same time were they conscious of the guilt with which the Jewish people as a whole had burdened themselves.

The old legend of the "Wandering Jew" may be taken as a powerful representation of those forces of heredity, which have survived in Judaism.

XII

All the persecutions to which the Jews have been subjected during the centuries have really been directed against Ahasverus. He is the symbol of the hardened forces of heredity, as well as of the man who sinned against Christ.

We see, that already in the time of Justinian (the period when the Talmud was more or less in its final form), certain special laws against the Jews were issued. They were deprived of the ordinary humanitarian laws; they were not allowed to inherit, nor could they make wills, nor hold official positions.

Again and again times came when nations refused to have the Jews join in their communal life. For ages they had no chance to occupy positions other than in finance and business. Naturally, they developed great skill in these fields during the middle ages as well as in more modern times. But this fact is not only a constitutional one. It could be proved historically that they were not allowed to do anything else. One only has to remember the sort of life they were impelled to live; ever since the 13th century they have been kept out of public office and crowded into the Ghettos. They could not hold private property and could not live in the country. During the middle ages, and even later, marriages between Jews and Christians were prohibited, no Christian was allowed to work for Jews or nurse their children and for a long time Jewish doctors were not allowed to be consulted. It is well known that a special style of dress and sign of distinction were enforced. With the exception of certain periods it was an insult to be called a "Jew."†

One can therefore sum up and say that the Jewish race had a high culture and knowledge of everything connected with the old, dead tradition of the Law—but the surrounding nations also forced them to cultivate this tendency. Yes, they saw nothing in these oppressed figures, but the old, hardened Ahasver.

How much the feeling of other nations turned against the guilt of Judaism, can be seen by the intensity of persecutions at various times. This was the case especially when the memory of the events in Palestine was awakened. The Crusades recalled these memories especially vividly in human consciousness. Persecution of the Jews followed immediately and with the greatest violence. One hears of cruel persecutions, massacres and even the extinction of whole communities at that time. Many thousands of people fell victims to them in France, Alsace-Lorraine in the Rhine provinces, west and south of Germany, Bohemia and England.* The chronicles of that time speak of the most appalling atrocities. Many victims of the persecution committed suicide rather than endure them.

XIII

We have drawn special attention to the forces of heredity, but it is necessary, for a better understanding of man, to consider aspects that have to do with the purely individual forces. Hereditary forces are transmitted from generation to generation. They last, so-to-say, from conception to conception. It is essential for them to remain in contact with the earth-forces. They can never move right away from the earth, they adhere to her. They form what Rudolf Steiner called the "Model."

This "Model" is the body the child inherits from its father and mother, which the real individuality, the higher Self, works with and on. The true personality descends from a spiritual world and has to make a shape for itself out of the substance of this inherited body. The body has to be made a fitting instrument for the spiritual self of man.

The people of the East, the Indians for instance, were very familiar with this conception. They spoke quite naturally of repeated earth-lives. See the 6th Lesson of the Bhagavad Gita:

> 40: "Neither here nor in the other world is there destruction for him. . . .
>
> "He that has fallen from the rule wins to the worlds of them that do godly deeds and dwells there changeless years; then he is born to the house of pure and prosperous folk. . . .
>
> "There he is given that rule of understanding which he had in his former body and therefore he strives further to adeptship. For he is led onward, without will of his own, by that former striving."

There always have been circles within Judaism that devoted themselves especially to the development of the spirit in the man† but the Law certainly played the most obvious part in the post-Christian era.

XIV

The bad relationship between the Jews and the other nations in post-Christian times was especially due to the fact that the mask of Ahasver hid the spiritual man. Furthermore, we must remember that the conditions of Jewish life made it impossible for the people to show their real individualities. Again, too—strongly developed hereditary forces have a tremendous influence on the personality of a man. The individuality had to follow what was provided by the strict law of Judaism. Therefore, they remained in a state which was justified at the beginning of our era, but which gradually assumed a more hardened body. This caused a quite

* Emil Bock writes: "In no other nation do we meet with such a careful preservation of purity and sacredness of the parental blood, the form-giving inheritance, as in the semitic race, especially the Jewish Israelite." (Urgeschichte 1935, Verl. d. Christengemeinschaft, Stuttgart.

† Achelis in his previously mentioned book speaks of the historical fact that the name "Jew" was a very honoured one at the beginning of Christianity, but suddenly developed into an insult.

* The strength of this memory of the life of Christ at the time of the first Crusade can be seen in a curious fact, The first Crusade (1096-1099) was preceded by a Messianic movement amongst the Jews in mid-west Europe. This movement, which made a sudden appearance, spread considerably, right into the East.

† Within the communities of the Essenes and Therapeuts the soul tried to develop itself for the "Higher Man" through a corresponding mode of life." (Rudolf Steiner: *Christianity as mystical fact* and the *Mysteries of Antiquity*.)

definite development in the Jews. Thinking an act which uses the brain as instrument, depends on the organisation of this instrument. If it becomes more solid and rigid in its delicate structures there is a re-action on the quality of thought. Such an organic condition enables a man more easily to follow trends of thought, which are concerned with the material things of the earth. Just as physical events are governed by pure logical laws, so it is easier for people with a more densified body (in the beforementioned sense) to attain the faculty of quick, logical thought processes. But at the same time they develop a material world-conception more easily than do others. The logical application of their laws may have caused the Jews to possess a very pronounced sense for the Law.

XV

As we have already indicated, the Jews experienced a specially hard time in various countries, either when the mask-like features of the "Wandering Jew" became too pronounced, or when their old guilt came forcibly into the memory of the nations. Obversely the persecutions grew less when the culture of the nation was penetrated by a love of freedom. When the value of the individual was treasured, better conditions for the Jews ensued. Famous men who rose from their ranks were honoured in the world. The veil of heritage became transparent. With the rise of humanism Jewish scholars gained general recognition. In those days it was quite natural that men such as Reuchlin or Sebastian Muenster went to Jewish teachers for instruction. The decades before the French revolution, which was to prepare mankind for freedom, also created a comparatively more human condition for the Jews. And it was the same just after the revolution. After 1848 too, the position of the Jews improved. And the same can be said of the beginning of this century and just before the world-war.

Without especially emphasising this at the moment, one could show from the particular treatment of the Jews meted out by the different nations, the evolution of the idea of freedom and the value of the human individual. *And this helps to prove the curious fact, that social problems become most acute for humanity when the Jewish question is urgent.* At such a moment the individual human being receives more attention and his personal freedom is considered. Naturally the question of the worker is taken up. The conception of Karl Marx, and all that evolved from it gained ground easily, whenever there was a familiarity with intellectual thought-processes. It found a ready acceptance from the Jews. But this readiness, on closer investigation, should only be connected with a special peculiarity of Judaism!

The second half of the last century introduced in all important cultural fields (through the establishment of so-called exact Natural Science) an increasing materialism into man's conception of Nature. But that was just the spirit of the time. Just as we have quite a number of Jewish scientists in the natural sciences, so also in social science are some who have emerged from the Marxian school. Amongst them were, and are, many Jews because they found it comparatively easy to follow the call of the age, which led straight into materialism. It enabled them to become teachers of the new ideas among the working classes. So it was their capacity to understand those ideas more quickly than any others which led many Jews to become leaders in socialistic circles.

XVI

To understand better the evolution of our present age we must refer briefly to the history of Natural Science during the last few centuries. We find two parallel courses. One of them still takes into account the spiritual aspect of Nature. We see this path lit by brilliant stars. Albertus Magnus, Thomas Aquinas, van Helmont, Paracelsus and many others. who are not generally understood in these days could be named. Their conception of Nature is characterised by a deep, Christian spirituality. This is also true of Goethe, who however worked independently of any religious creed.

These minds worked out a grand Natural Science, but one always has the impression that their time had not come, and that they rather dreamed of a perception of Nature which would only come true in the future.

The other course, which was taken by many famous personalities, did not concern itself much with true Christianity. To them it had only a more or less traditional significance. A knowledge of Nature developed which was only concerned with physical appearances. The joy of mere observation by the senses prevailed. Here we have Bacon, who wanted to conquer Nature, but really only in her rigid, set form. Later on came Newton, and then Darwin, who not only reversed the idea of evolution by making man merely the highest animal, but encouraged him in thought and feeling to be unsocial, by virtue of the principle of the fight for existence. And finally Freud and his school for whom the soul is not much more than an unconscious playground for purely material instincts.

But it was really the task of humanity, from the 15th century upwards to conquer the earth physically. Rudolf Steiner has often shown this, and pointed out the two different directions taken by Natural Science.

It is obvious that the second way had nothing to do with Christianity. And amongst those who took it were Jewish scientists. They were well suited to follow in the steps of Darwin, Helmholtz and others. In this way they helped in the propagation of the new materialism.

This branch has naturally made many great discoveries and done very valuable work, but it has refused the spiritual conception of Nature. Goethe, in his incomparable works, has shown how science, which has since celebrated its greatest triumphs, works. Wagner stands with Mephistopholus before the Homunculus, explaining his method and that of the future :

> " That which was praised as mystery in Nature,
> We make experiment of our reason,
> That which she left to organising forces,
> We crystallise in frozen form."

This is answered by Mephistopholus with definite spite and reference to Wagner himself :

> " He who lives long has much experience,
> And nothing new the world has to present ;
> And I myself, in all my years of wandering,
> Have even seen the human being crystallise."

At the end of the last and the beginning of this century mankind fell deeply into this hardening process, which is described in " Faust " as " crystallisation." It is really the inherited body of man which becomes the scene of action in this hardening process. It is also the cause of the prominance given to the principle of heredity in the thought of the whole human culture of the times Not only science treats of these problems ; they also play a great part in Art. One has only to remember for instance the impression that Ibsen's " Ghosts " made on his contemporaries.

A culture which stresses so firmly the laws of heredity, involuntarily reminds us of the figure of Ahasver. Is he only the symbol of hardened Judaism, or does he also represent the cultural development of modern humanity ?

XVII

Hereditary forces, when they become too strong, always lead to increased hardening of the body. This makes it less receptive to the spiritual, and to a great extent this is the case with the Jews.

One of the tasks of Judiasm before the birth of Christ was to lead in the understanding of earthly conditions. Abraham was the representative of this mission of Judaism.*

This development of the organs of thought however, goes hand in hand with the danger of egoism. The possibility of a hardening of the body is intensified by the inheritance of this organic constitution of the brain. Christ came to help man in this danger by making him again receptive of the spiritual and delivering him from the compulsion of the forces of heredity.

Ahasver is the symbol of this parched heredity-body which thirsts for rejuvenation. This thirst is quenched when the descending individuality from the spiritual world can direct it's youthful forces into the body. The recognition of the Christ transmits this force to the personality whereby it is enabled to overcome the power of the " Wandering Jew," who is petrified into a " rock." Ahasver therefore waits restlessly for the so-called second advent of the Lord. Then he will at last understand this Being, whom he once rejected. The curse, which has driven him restlessly throughout the world, will be taken from him. (The deeper connection of our own age with this second advent will have to be dealt with more fully.)

The youth of our century revolted against this rule of materialism, the rise of which was closely linked to the excessive emphasis of the laws of heredity. They started to revolt against all manner of tradition, and especially against the prevalent system of education. Neither in the elementary nor in the secondary schools did the young hear what they were longing for : spiritual nourishment which could help their individualities to find the appropriate way to the earth. The traditions of parents and teachers were not of help ; they were seeking new ways.

Various circles of these youth-groups† showed a leaning towards the spirit which was in Goethe, Novalis, Morgenstern and Rudolf Steiner. Others rushed into the events of the day and were absorbed by the political movement. But the aspirations of many people who had been filled with longing for the new age, were drowned in those waves.

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* " An individuality had to be chosen, in whom, what we may call the old clairvoyance was least developed, but where the physical instrument, the brain, was most highly developed. This individuality was especially capable of surveying the physical world from the point of view of number, order and harmony, to aim at oneness in outer appearances. This individuality was Abraham." (Rudolf Steiner, Lect. 14. XI. 1909.)

† It is not possible here to go into the origin of this youth-movement but it must be mentioned, because it was especially characteristic of the state of culture in Mid-Europe particularly.

This opposition between the old and the young world had never previously been so violent. Its importance lay more in what had been awakened in the souls of the young, than what they produced from it in a more or less disorderly way. This was not taken sufficiently into account, and impelled humanity towards the chaos into which it threatens to fall at the present moment.

Part of the hatred which is directed against Judaism to-day is caused by the revolt of many people against those petrified forms at which youth revolted in the early days of the century. Judaism, which clung to the tradition of the Law and aged therein, bore all the senile characteristics of this culture, which to-day, even if often unconsciously, is made responsible for all our troubles.

If one considers these causes, and there are many others, of the present re-kindled hatred for the Jews, one can only say that the Jew is hated chiefly as the representative of a petrified culture. Certainly the immediate past made the Jews the conspicious symbol of materialistic forces.

All this shows, if only in broad outline, that the causes for the rejection of Judaism are very complicated ones. Only the collection of all the important components will lead to an approximately complete picture.

XVIII

Considering the heredity-body on the one hand and the individuality on the other, we are almost forced in consequence, to accept the idea of repeated earth-lives. These thoughts also evolve a question which becomes the question of fate for the Jewish people. Why have I been born a Jew? Before one can find an answer one has to deal with the course of destiny. If this is done in the light of repeated earth-lives one comes to the following conclusion: what I receive here on earth as my fate was prepared by myself; and this in my past life and my life in the spiritual world. I bring with me the impulses of the deeds I have to fulfil on earth; but the goal I have set for myself. But this means that I really created my own fate. I have chosen my own parents. This involves a choice of Race! And such knowledge shows me that it is not any blind injustice or mere chance that I descend from Jewish ancestors, but that at some time during my non-earthly existence I decided to unite my ego with the hereditary forces, linked to Judaism! Why have I done this? The answer to this of course may be manifold. Many souls need the development of an intensive interest in the material world and in intellectual thought, which is possible only through an organism created by Jewish hereditary forces. It is most necessary for the development of many an individuality to be able to express itself in clear and decisive thought. The physical organism of the Jew presents this particular opportunity.

A further reason for incarnation into Judaism *is that many souls have not been able so far to find their way to Christ*. He has remained a stranger to them and they have rejected Him. But the future evolution of mankind is through Him, as has been shown. He is the Being, who gives an ideal expression of man. Through His spiritual power each single personality can find the way out of evil, which entered into the development of mankind through the Fall. And many souls have obviously still to go through heavy and inner and outer suffering till they realise where they will end without the recognition of the Christian stream of evolution. Therefore to remain in Judaism means always a condition of a kind of Messianic expectancy, which is generally quite unconscious. This means however that the individual soul has not as yet realised, what the whole race, with but few exceptions, had also not realised 2,000 years ago.

XIX

But there is still a deeper reason why the Jewish question has become such a burning one at the present time. There has seldom been a time when this problem stood so obtrusively in the foreground of world-events. And scarcely ever in history has there been a time when such hundreds of thousands of Jews were treated as they are to-day; for there is no real solution of the problem for the majority as yet. They do not know where to turn, to which nation or country.

A special epoch of destiny is approaching mankind, and is touching everything connected with the Jewish people, their former mission and also their old guilt.

The second advent of Christ is spoken of in most of the various Scriptures. In the legend of Ahasver this expectation is strongly emphasised. But the tradition of the second advent has created many misunderstandings. One thinks of it as a reappearance of Christ in a body. Dr. Steiner said that the reappearance of Christ was to be understood in the following way: The Christ, while connecting himself with the earth also united himself with the world of Life. . . This means that the influence of Christ also penetrated into the active forces of the elements.* Our ordinary organs of sense are not able to behold His activity there at all. But with advancing evolution man will gradually gain the faculty of perceiving this world also. By degrees his eyes will be opened and he will see and understand the active Christ-forces in the elements.

It is in this sense that humanity faces a new Christ-event and all spiritual movements will lead to this end. Failure to recognise this important event would equal the blindness which struck a great part of humanity in the past when the Saviour walked on earth, known only to a few.

The time approaches of which Ahasver speaks when he asks: "Is the man with the cross not coming?" Everything prepares for this return. To-day there is much darkness on earth and impenetrable chaos, just as there was at the time when Christ appeared in human form in Palestine. In all parts of the world there is strife and war and the people are filled with hatred. And so far as the people of Jewish descent are concerned, it would seem almost as if all the suffering to which they are exposed points to an invisible hand, which tries to remind them forcibly of an old sin. The guilt is of the past and the warning finger points to it.

But there is also a future. The soul of the Jew at last can become reconciled to this Figure which so far he has passed by in hatred, for evolution does not proceed in a pitiless, unfathomable fate of which suffering humanity likes to speak.

Periods repeat themselves in history in different ways; we are faced with decisions which have been faced before. If man fails again in this renewal of the old condition, he will in most cases sink deeper into guilt than before, from which he will be able finally to free himself only in a very much later period.

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* It is the realm which cannot be perceived by physical senses, but which contains the formative forces necessary for the formation of matter. Rudolf Steiner called them the formative or etheric forces.

XX

The suffering which the Jews are experiencing, has really a deep significance. It is a question now whether only the Jews require to understand this world-wide Christianity, which was experienced by individuals like Novalis. It does not really concern them alone! Other nations must be roused by the sufferings of the Jews and approach the real renewal of Christianity.

When studying Jewish history of the last 1,500 years one cannot help asking oneself why it is that so despised and persecuted a people manage to persist. Their number is even considerable enough to disturb the whole world by their problems. A deep secret can be seen in the preservation of this race.

We have seen how closely they were connected with the whole life-work of Christ. The mistake however,—the failure to recognise the Christ,—created a new mission: *to remain that surviving part of human kind which was a witness to the crucifixion of the Christ*. The destiny which was caused by this non-recognition illumines the reality of those events in Palestine for other nations. The " Wandering Jew " in the French poem thinks that God is using them : " Pour temoigner sa Mort et Passion Et attendant la Resurrection." And in this light one can understand the Ahasveric survival of the Jews. But this does not mean that only single individuals, who so far have rejected Christ, will be led to Him. The Jewish people, petrified in their tradition, are the only people in the world to-day who are witness for the Christ from the past. That most of the Jews rejected Him is of no importance. This fact accounts largely for the singular position occupied by Judaism to-day. The evidence of the Jewish people for Christ must also be considered when investigating the Jewish problem which at the moment should be of vital interest to all.

XXI

These considerations may help people of Jewish descent to understand the reason for their sufferings. The realisation of it leads to a certain reflection without which one cannot find the right way out of suffering. People do not seem to find time to ask questions about destiny and life, when outer events crowd in on them. Or they do not notice when and how these questions rise within them. When their inner being ceases to respond to them and when all values of the outer world are denied them (because they are robbed of their rights) then arises a great danger for them. They realise the nothingness of all superficial thought. And these circumstances stir the dark forces of the subconscious mind. The will becomes almost paralysed and the longing for self-destruction grips the fear and hate-filled heart of man. He commits suicide and hopes to escape the misery in this way. Only at a time when the individual is not valued, and all knowledge of repeated earth-lives has gone, is it possible for suicide to become a new disease. It rages at times like an epidemic and has a place in statistics with cancer and tuberculosis. Amongst Jews who are most affected by the regulations against their race many end their lives in this way.

This deliberately chosen death is however no solution. Destiny cannot be cheated in this way. The impelling force, responsible for his work in life, altogether overcomes an individual after such an act. He hopes to have escaped it, but now he has to mend the rupture he has inflicted on the course of his life. In this way he causes long and wearisome suffering in future earth-lives.*

What remains then for the people of Jewish descent when all rights of humanity are denied them ? Only the one thing : To find within the way to the Being, who once showed to the world the Ideal Man, whom we must imitate, if we do not want to become the prey of the dangerous forces of materialism.

A study of the life of Christ and of the history of his time can lead us to an understanding of this important fact : without the repeated earth-lives of man, life would be senseless. But we gain increased understanding when we reflect that to-day too we are approaching the advent of Christ. But this will take place in the realm of the elemental world, invisible to the physical eye. Inner development can lead us there ; the veil may be lifted.

If the problems of the Jews are considered from this point of view, the nations might awake to a feeling of the responsibility they bear for themselves and for Ahasver. But without this realisation there never will be a human solution of the problem of Judaism, which has become the question of all mankind.

As Novalis said in his essay " Christianity or Europe "

> " Who knows whether we have had enough war, but it will never end unless the olive-branch is seized, which only a spiritual power can present."
>
> " Blood will flow in Europe till nations become conscious of their dreadful madness, which makes them run in a vicious circle—till they are listening to holy music, return to their altars in a mixed gathering, undertake peaceful occupations and with bitter tears celebrate their agape of peace on their smoking battle-fields."

While Novalis in his time still hoped to find such a " spiritual Power " within a definite orthodox religion, we are convinced that it is only possible to find this power in such a realisation of the Christ-Being as has been indicated in this article.

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* Dante describes with deep understanding the life and sufferings of suicides after death in the *13th Song of Hell*.

November in London

by Eleanor C. Merry

Of amethyst and onyx and silver from the Moon
November wove a shrouding for London's afternoon,
And mazed, all men went slowly under its fringe of grey,
And street and square and alley were shadows of the Day,

Till, like a magic forest, blue-dark the million ways
Lay spell-bound in the murmur that stirred the creeping haze.
But stealthily each shadow adorned itself with light,
And bright bejewelled London unveiled herself to Night.

Then vengefully November went weaving through the stars
And wove with Scorpion's stinging the sullen fire of Mars,
And made a shroud for London that hid her from the dawn
That bound her heart in iron and shamed her with the morn.

Religion and Happiness

by Eleanor C. Merry

I BELIEVE THAT THERE ARE CERTAIN quite definite gateways which lead into the domain where—if not happiness itself in the ordinary sense, but the secret of happiness—may be found. The fact that I mention these "gateways" shows that my attitude towards both religion and happiness is that they only become realities (either as practical effects upon the earth or as spheres of human awareness) if one *does* something, or tries to do something quite consciously, in order to put them, so to say, within reach. And everyone can do what he is capable of doing in this direction—which is the direction towards unselfishness.

Most people will agree probably that humanity, the earth, and the whole universe, exist within a noumenal "divine Life." But this Life uses what is inherent in the very fact of living, which is the Will to live, and underlies the power of metamorphosis; and only by recognising processes of metamorphosis in the phenomenal world are we able to form any true imagination of this divine Life at all. It is the perpetuity of Change. I cannot feel it as "changelessly" eternal. "Life becomes Form because there is a resistance . . . so it does not once and for all become *one* Form only but hastens from Form to Form. . . . Everywhere is the same Life. The fashioned Form is limitation. There would be no Form if the universal in-streaming forces of Life were not limited and confined. . . . Into the old Forms streams new Life. What first was Life, becomes later the Form for new Life. . . . Life overcomes every Form." (Steiner; in a lecture on the Manicheans.) If one can recognise this motion, operating in the whole external world and in the inner world of experience, then the idea of what is meant by spiritual freedom first dawns. And that is at the same time a step towards the secret of happiness.

Why? Because we can think. We are truly "free" in nothing but in our thinking. And thinking is realised as free directly we recognise that all forms, whether physical in nature, or political, or social, or economic, or anything else, are endlessly in flux. Because they are in Life. The very fact that we often try to fix them into systems, shows that we are free of them in thought. This is a great paradox. Thought is akin to Light as Life is akin to Change. "And the Life was the Light of men."* The forms of all things change in obedience to the livingness of Life. And I believe that this is a pointer towards some of the errors that occur in science, where it lacks appreciation of this divine and mutable livingness both in the organic and the so-called inorganic.

It *is* possible to realise how thought is free. That it can soar beyond metaphysics, beyond the boundaries of the brain, and become metamorphosed into imagination and into inspiration and intuition.

But though we are free in thought we are not naturally free in feeling, where we are conditioned by the "opposites"—nor in willing, where we are conditioned by the fact of our humanity. But both can be set free in their turn through the realisation of the freedom of thought. When they are, religion is there.

Desire surges into the realm of feeling; but thought can direct it. Goodness is not something we can really *feel* except as the opposite of badness; but the pure *concept* of the Good arises in freedom—*is* in freedom. And so with the pure concept of the True or the Beautiful. They have their birth in what is spiritual in man, and which lives "around" him as past, present, and future. Truth must be the link with the spiritual existence which man bears in his soul as pre-natal memories of the spirit; Beauty is his constant reminder of it in the present; in Goodness lies the inception of the future.

As mere ideas—by themselves—they could have no existence on earth because they are then only "ones" of the pairs of opposites. They can only be realities on earth when, so to say, they meet themselves reflected in man as in a mirror—going in the opposite direction! Thus what is bad, is the Good misdirected; what is untrue is the Truth displaced; what is ugly, is the Beautiful distorted.

It is the free nature of thought which gives us, who are not otherwise free, the power of choice between the opposites that we meet with in everyday life. Desire is our first helper on the way to experiencing this choosing. And the more we experience, the nearer we come to that finer faculty of sympathy which is the germ of love. We are impelled, as we progress in grasping the essential freedom of thought, to ever greater and greater interest in everything in the world. If we can achieve a greater balance of sympathetic interest, in an ever-increasing degree (and "interest" is the operation of living thought), it is inevitable but that we become interested not only in joy but also in pain, and in all opposites, which then *themselves reveal to us their* qualities of sympathy or antipathy towards the great laws of metamorphosis. Then what is evil shows itself as the Good misplaced—or mistimed—but not changeless. . . . In short we learn to see all things as processes. Even our own pain can be interesting to us as a process of Life.

This I think is like the dawn before the birth of love. Sympathetic and lively interest in all things that surround us is one of the gateways that I mentioned just now. I do not think that we reach it legitimately from the desire to be happy. But it *comes* when we understand why thought is free.

A further process consists in being so much interested that we can "transform" ourselves into others. All the old fairy-tales, where the hero or heroine is changed into something else—into unpleasant things by a bad fairy and pleasant things by a good one—were reminders to a rapidly forgetting humanity of this second great secret of religion: the law of metamorphosis operated consciously by the human being through his freedom of thought.

Everyone knows from experience how extreme sympathetic (devoted, or loving) interest in something causes one to "lose oneself" in it. This is the secret of compassion. One can lose one's own identity in what or whom one loves, and can "become"

* St. John i, 4.

that other. This transformation is a form of immortality. One " dies and becomes." One plunges into the stream of Life. Mythology everywhere testifies to this kind of immortality, which is not the " transmigration " of the soul after death into other forms, but its adaptability during life ; and this is a deathless possession, which illumines the soul in the after-death existence. It is this capacity which at last sets free the will !—And that is a great mystery. . . . For the Earth-fire dwells in the will side by side with the heavenly fire. And that is why love and pain are comrades on the earth.

This then is another gateway. So far, I think we have *not* found that the " happiness " which may be said to be there in a certain measure when the first gateway is passed—is something that we can win (like a prize) and retain, or even define. And it may be because the greater the freedom that is discovered the more the idea of happiness, as such, *loses its importance*. To me, happiness is nothing else than the " sparkling twilight " that comes and goes in those moments when one human soul meets another and salutes it with the " Evoë " of spiritual recognition. We feel the wind of Mercury's wings, bringing a message from the Gods.

The third gateway is the deepening of the power of " transformation." But first let me say that what has been described hitherto develops, or should have developed, a feeling which can be described as piety or devotion, or better still *veneration*. Moreover, paradoxically enough, the dawn of the idea of true freedom is only there together with the idea of some divine protection accorded to it. The " livingness of life," mentioned in connection with this freedom, has its source in what is far beyond its physical manifestations, and which overshadows and protects the laws of change. I would like to quote the words of Rudolf Steiner here :

" The consciousness ' thou art protected ' brings with it a certain feeling that is permeated with piety ; then, the feeling that one can transform oneself into other entities, leads one to a profound veneration for the ' humanness ' of the human being—to learn to value it at its true worth ;—not however the ' humanness ' that we meet with in the physical world, but that which we cannot really find in *ourselves* but only when we ' become ' another. If we reach truly to the feeling that we should have, through the capacity for transformation, it can never bring pride in its train ; for every such transformation tells us that we ourselves are of less value than the being into which we would transform ourselves. . . . A feeling of the deepest religious humility is bound up with the feeling for the capacity of transformation." (From *Okkultes Lesen und Hören.*)

I believe that happiness is inseparable from the " religion " which is here indicated. Both are real. But neither of them are *personal* creations. They are the response of the Cosmos in us when these cosmic laws are—however faintly—grasped.

Does that mean that no one can be religious or happy who does not understand these laws ? Or that religion and happiness in the ordinary sense are not necessary ? No ! not at all. Every kind of happiness (even the selfish kind) and every kind of religious confession is a necessary sign of the " livingness " of man. They too, will eventually disclose the secret of their *own* inherent power of metamorphosis, through contact with the livingness of the human spirit. The only difference is, that the man who determines to discover the mystery of the nature of happiness and religion, will do so more quickly than the man who waits for the process of evolution to reveal them. But his discovery of the real nature of them entails making use of the force of metamorphosis. All this was put by Christ into one short sentence : " Thou shalt love thy neighbour as thyself."

It is I am sure a profound error when people say " truth is simple " and leave it at that. For the simplicity of truth lies at the other side of the " sixty miles of forest " which have first to be traversed. One must go through all complexities—know all difficulties—before becoming so great that the greatness of truth may be grasped and expressed in a single sentence. And how few have ever attained it !

But to go back to the secret of metamorphosis. If you " transpose " yourself into another you are certainly demonstrating the fact of your egohood. It needs only a very little thought to remember some of the countless occasions in ordinary life when one is asserting oneself *over* another—either in driving home an opinion without having regard for the other person's, or in any other way forcing oneself upon him. This is a kind of reverse picture of the true and legitimate transformative faculty ; because we are trying to change the other person into ourself ! It is not difficult to see that the final outcome of this reversal is murder. So here we get a glimpse of the tremendous paradox which builds our human nature ; for we find that our Ego wields a " two-edged sword."

So the true transformation of ourselves into other entities is the moving towards love, and is goodness. The *same force* may be moved towards hate, and is evil. A further paradox appears when we reflect how often deeds of evil are powerful creators of good impulses in others. Many examples will occur to everyone who thinks about this. In short, it becomes evident that there is a profound and absolutely fundamental element in mankind and in the spiritual Cosmos, which in its essential nature is " indescribable " as good or evil until it is *moved* by the spirit in which it is embedded. It is the mysterious power of Will. We are not aware of this fundamental element of will until it feels itself upon the borderland of our desire.

Then, poised in this inscrutable will-nature, desire is ready to soar to the light or plunge in the opposite direction. Who directs it ? The free human thinking !—Thinking is " light," and the desire of light is to illumine darkness ; and the desire of darkness is to be *moved* by the light.

As Thought is essentially free in itself, so Will, in its human aspect, is, in itself, unfree. We give it its just measure of liberation when perception and feeling lead thought to understand the laws of the forces of transformation. Then Will is " everywhere " because it finds its kinship with all. Desire, on the other hand, unless it is " impersonal " and so united with the Will, can never be free because it is bound to what it desires. The Will, on its way to this freedom, brings us those brief flashes of bliss—which continue to shine on when they have passed—when it recognises itself in other souls.

That is Religion —the uniting of what was separated, to the whole.

Then does religion—this rebinding or re-uniting—take away again our freedom ?—No, because *this* rebinding is the self-conscious act of the human Ego, which is free to unite with or to separate itself from the Community. It is the recognition of the higher " bondage " of a new freedom which was concealed in the old unfreedom of separateness.

" Freedom," once said a wise man, " is like the marrow in the bone of bondage."

Bacon

II.

by Raymund Andrea

IT HAS BEEN OBSERVED THAT NO author was less indebted to books for his general views than Bacon, and that he studied books more as examples of style and for material for illustration, than for personal instruction. There is much truth in this observation. The Roman historian, Tacitus, has been cited as being his favourite among the ancients. Of this there is ample proof. Bacon not only had a fondness for quoting Tacitus ; his style has much of the stamp of the Roman model. It reveals the same vigorous sententiousness and mordant irony, the same power of characterisation and lucid insight into human nature, and withal, the same pungent condensation of concepts of truth into single unforgettable phrases of memorable applicability, found in the Roman.

But it has never been observed, to my knowledge, that the book above all others to which Bacon appears to have been indebted, for style, matter and inspirational quality, is the Bible. His references to it and citations from it are copious ; and his use of them is so impressive and luminous in illustrating and enforcing the particular truth of his text, that, in the face of all adverse criticism, I affirm that a deeply religious mind was active even in that department of his writings which is considered to be of an especially worldly kind. I refer to the " Essays " which, although of so brief a compass as to admit of perusal within a few hours at most, have been held by many to be his most original work.

The great Burke acknowledged them as his favourite study and regarded them as Bacon's greatest work. And the late Lord Birkenhead affirmed that from them the whole sequence of English essays had sprung, and derided those who judged the " Essays " merely as " heads of discourse " from which more laborious works were to be derived, whereas these sequences of personal judgments and dicta of experience owed their form to his genius for compression.

But I am thinking at the moment of an opinion expressed by a writer in his introduction to an edition of the " Essays." " No reader," he says, " would infer from them that Bacon was a good man, but they bespeak a shrewd and clever man." Now, the very first of the " Essays," as we have them, opens with a scriptural citation, which is but one of three in this, one of the briefest of the " Essays." Throughout these compositions scriptural citations are to be found. And the fact that we find him leaning so heavily upon the Bible in his works is sufficient proof that his mind and heart were enriched by the secret contemplation of holy things.

If the inference of the above-quoted writer be, that because Bacon wrote shrewdly and cleverly he therefore was not good, I deny the inference. One would think, in reading the strictures and moral censures that drop so sorrowfully from the pens of our great contemporaries when they dispose of the giants of former days, that they were God's own journeymen sent to pass a final judgment upon these illustrious makers of history and shapers of the world. Their high calling does not extend so far, and they may be sure of one thing : their shallow judgments will be quickly arrested and anathematised by the guardians of genius ever on the watch in every age, who will restore the balance unjustly disturbed. There is not much left to us in this world, rocking in its delirium from east to west, worthy of contemplation or allegiance, beyond the lives and works of the geniuses of the past and the few faithful and understanding devotees in the present who carry the torch which they lighted at the Cosmic shrine. If for no other reason, that is reason sufficient for a jealous guardianship of their name and word.

I will venture another opinion by way of confession. Bacon is one of the very few authors I keep alongside of my Bible. I feel a profound relationship between them. In both there is the same dignity and beauty of style : as one of the prophets is the voice of Bacon ; and his wisdom is as noble and revealing as that of Solomon himself. In fact, I think it far nearer truth than conjecture to say that the aphorisms of Solomon were largely responsible in inspiring the equally unique aphoristic " Essays." Bacon had a great love for the " Proverbs," and he has this to say about them. " But in this kind, there is nothing any way comparable to the aphorisms of Solomon, of whom the Scripture bears testimony, that ' his heart was as the sand of the sea.' For the sand of the sea encompasses the extremities of the whole earth ; so his wisdom comprehended all things, both human and divine. And in those aphorisms are found many excellent civil precepts and admonitions, besides things of a more theological nature, flowing from the depth and innermost bosom of wisdom, and running out into a most spacious field of variety." We have only to compare the " excellent civil precepts and admonitions, besides those of a theological nature, flowing from the depth and innermost bosom of wisdom, and running out into a most spacious field of variety," found in the " Proverbs," with those set forth in the " Essays " to realise how much there is in common between them. Yet, because the one set of " civil precepts and admonitions " appears in the Bible, and the other in a series of essays, never claimed in any sense by their author as a religious instruction, the writer of them may admittedly be shrewd and clever, but not good. So do the greatest productions of the greatest minds, and genius itself, have a stigma cast upon them through the contracted view of a crabbed intellect, which is accepted without question by readers incapable of judging for themselves.

There is the strongest reason for affirming that Bacon was greatly influenced in the writing of the " Essays " through deep meditation and consideration upon the " Proverbs " of Solomon. In a section of the " Advancement of learning," in which wise conduct is exemplified, he treats no less than thirty-four of the " Proverbs " to critical comment and explanation, as specimens of the doctrine of various occasions. Most of these comments are brief, the longest scarcely exceeding a page in length. Some of them are potential essays, or essays in miniature ; and it is not difficult to discern whence Bacon obtained the hint for writing the " Essays " and the subject-matter of many of them. He had an unsurpassed ability for applying the truth of men and

things to everyday life and affairs, and this gives the " Essays " their uniqueness in literature. They reveal an amazing insight into and understanding of the workings of the mind and the motives of the hearts of men.

There is one other little book that comes to mind when thinking of the " Essays," and that is the " Discourses " of Selden. The earliest manuscript of it is dated 1670. Selden was contemporary with Bacon and survived the latter by 28 years ; and being one of the most illustrious scholars of his time, a distinguished jurist and publicist, the " Essays " of Bacon would undoubtedly be known to him and their value recognised. In these " Discourses " of " various matters of weight and high consequence, and chiefly relating to religion and state," the powerful influence of Bacon on the mind and manner of Selden is clearly seen. But there can be no suggestion of comparison between them. Nor is there any other group of essays, of similar matter and consequence, that can be placed in competition with them.

It is difficult to say from whence most Bacon's " Essays " derive their utter uniqueness and influence : whether it is chiefly from the weighty matter of their pronouncements, from the sagacious and penetrating observation in laying open causes and tracing effects of thought and action in men and circumstances; or from the calm, detached and judicial manner of presentation of so much pungent thought and element of surprise. All three qualities combine to make a work of perfect art. A further, but unrelated quality, may be added to these three, the critical quality of the " Essays." It is a quality of Bacon which is never stressed ; yet there was no keener critic than he. He bares the truth with the incisiveness of a master anatomist ; and explodes the opposing error with equal justice. But he does this without heat, with a complete judicial aloofness from personal interest, and leaves no sting of antagonism in the mind of the reader. In fact, his coolness and complacency in the face of so much perceived error, in the " Essays " and in his other works, is characteristic of Bacon and adds not a little to his pre-eminence and credit. The reader may not always agree, but he can neither add to nor take away from what is given. He need only visit the cities where men congregate, or the solitudes where they sit alone, and observe the ways and tendencies of their great or little lives ; he need only look into the institutions of religion and the affairs of state and the ministers thereof, and weigh them for what they are, not what they appear to be ; he need only pause among those in the market place, or move among those of rank and name, studiously holding the mirror up to nature, to see therein reflected the sharp and living figures of the truth of men and circumstances as they were first portrayed by this master seer.

For Bacon was a seer. And if it is said that this work of the " Essays " is not the sphere of seership, simply because it has no hint of apparitions, etheric appearances, ancestral voices and other non-human experiences, I understand the objection but I deny the fact. It *is* seership to perceive and reveal that which has never been perceived and revealed before. Invention, the bringing into visible form and use that which has hitherto remained unknown, is the very act and province of seership. But students of the mystical and occult have so limited this province for themselves, that the works of genius, products of seership of the first magnitude but making no claims to the title, are considered either not worthy of attention, or pass for examples of intellectual cleverness, because they do not ostensibly deal with the superphysical or recite the dark and doubtful wisdom of the living dead. This is a tragic mistake. I give my opinion, that none so much as those who cherish so perverted an idea need a restored balance to their minds through a fitting recognition and inclusion within their province of the works of the master minds of the past. And there is none more calculated to restore that balance than Bacon.

Yet I would not recommend all the " Essays " to all and sundry even among such students. The dicta of a master of experience like Bacon are not to be lightly read or narrowly apprehended. Nowhere so truly as here will a reader find in Bacon what he takes to him, and according to his breadth or narrowness will be the acceptance and peculiar application of what is read. The " Essays " may be read with high and noble purpose for instruction and use : they may be read and reduced to a focus of worldly self-interest in their application. But that is not the fault of seership, nor is it a proof that seership it is not. There is not a teaching proceeding from the seership of the mystic way which has not been misread, misunderstood and misapplied by those, even professing students, who had not the breadth of understanding for its right application. Even the seership of Blavatsky has been denied by competent students and attempts been made to prove her work of doubtful origin ; and the masterpieces of seership of those nearer to our own day are the subject of controversy and schism among those who accept them.

I have dwelt particularly upon this point, because the " Essays " are precisely that, in some respects, lesser work of Bacon, in connection with which he is often considered clever and worldly and therefore much below the standard of his larger and philosophical works. This is not so. The gradual addition through the years to the number of the " Essays," and the careful revision and expansion of many of them, show plainly the labour and reflection bestowed upon them. Ten of the " Essays " were published in 1597. These were reprinted and increased to thirty-eight in 1612. They were re-issued and reached fifty-eight in number in 1625. Consequently we have some of the fullness of Bacon's genius in this work. Nor has it ever been undervalued. It has been quoted as freely, and probably much more so, by cultured men than the Bible. One of the " Essays " on " Goodness and goodness of nature," published in 1612 and enlarged in 1625, might almost stand as an epitome of Bacon's life. The first paragraph runs thus : " I take Goodness in this sense, the affecting of the weal of men, which is that the Grecians call *Philanthropia*, and the word *humanity* (as it is used) is a little too light to express it. Goodness I call the habit, the Goodness of Nature the inclination. This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity : and without it man is a busy, mischievous, wretched thing, no better than a kind of vermin. Goodness answers to the theological virtue Charity, and admits no excess but error. The desire of power in excess caused the angels to fall ; the desire of knowledge in excess caused man to fall ; but in Charity there is no excess, neither can angel or man come in danger by it." And the concluding paragraph, which may be regarded as a culminating point in the teaching of the " Essays," is this : " The parts and signs of Goodness are many. If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them : if he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm :

if he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be shot: if he be thankful for small benefits, it shows that he weighs men's minds, and not their trash, but, above all, if he have St. Paul's perfection, that he would wish to be an anathema from Christ for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ Himself." These two quotations might stand respectively as the exordium and conclusion of the book, and between them is enfolded a clairvoyant reading of the height and depth of the workings of the mind and heart of man.

The "Advancement of learning" appeared in two books in 1605. In 1623 it was published in Latin as the "De Augmentis." In this edition the second book was amplified into eight books, with important alterations. This book was the first part of the unfinished "Instauratio Magna," which was intended to be a review and encyclopædia of all knowledge. The second part was the "Novum Organum."

When considering Bacon's "Essays," the "Discourses" of his contemporary Selden came to mind; and it is interesting on considering the "Advancement" to think of the work of another great contemporary of Bacon, the noble churchman, Hooker, whose superb work, "The laws of ecclesiastical polity," was in process of composition at the time that Bacon was engaged upon the "Advancement." The "Polity" was published about the year 1572, and has ever been acknowledged as one of the first great prose works in the English language. Indeed, it has been compared, in its grave and noble diction, with the finest monuments of antiquity. And one cannot help thinking of these two masters engaged at the same time on two of the world's greatest books, the one on philosophy and learning, and the other on religion, in both giving to English prose its basic pattern of dignity, music and eloquence. There is something so superbly simple, austere and inspiring, and such a comprehensiveness and vigour, in the thought and manner of these masters setting about their tasks, that I cannot forbear quoting the opening words of the prefaces of the "Polity" and the "Advancement." Hooker, in his preface on the "Reformation of the laws and orders ecclesiastical of the Church of England," has this: "Though for no other cause, yet for this; that posterity may know we have not loosely through silence permitted things to pass away as in a dream, there shall be for men's information extant thus much concerning the present state of the Church of God established amongst us, and their careful endeavour which would have upheld the same. At your hands, beloved in our Lord and Saviour Jesus Christ, (for in him the love which we bear unto all that would but seem to be born of him, it is not the sea of your gall and bitterness that shall ever drown), I have no great cause to look for other than the selfsame portion and lot, which your manner hath been hitherto to lay on them that concur not in opinion and sentence with you. But our hope is, that the God of peace shall (notwithstanding man's nature too impatient of contumelious malediction) enable to quietly and even gladly to suffer all things, for that work sake which we covet to perform." Bacon, in his preface to the "Advancement," writes: "It appears to me that men know neither their acquirements nor their powers, but fancy their possession greater and their faculties less than they are; whence, either valuing the received arts above measure, they look out no farther; or else despising themselves too much, they exercise their talents upon lighter matters, without attempting the capital things of all. And hence the sciences seem to have their Hercules' Pillars, which bound the desires and hopes of mankind." Entrances of this distinction strike the keynote of the works with the touch of authority and prepare the reader for matter of highest import. How grandly the promise has been fulfilled! These works shine like pillars of white marble across the years to mark the time when men were truly great and occupied themselves with matters of deepest concern to human life and advancement, to the building of the mind and the revealing of the soul.

The interest of the "Polity" has long since passed. But what of this monument of learning, the "Advancement"? Church, whose views are often reminiscent of Macaulay, says, "The 'Advancement,' in part, at least, was probably a hurried book." The idea of hurry in Bacon is, in my opinion, purely conjecture. No writer was more deliberate, patient and painstaking about his work. The "Advancement" first appeared in 1605, and eighteen years had elapsed before Bacon issued it in its expanded form in 1623. Moreover, Church refers elsewhere to Bacon's "way of working, his watchfulness, his industry, his habits of self-observation and self-correction"; and wherever we turn in Bacon we find the clear, steady working of a disciplined intellect and a habit of faultless composition, and the supervision of a mind that knew exactly what he wanted to say and how to say it. The greatest testimony that could be paid to Bacon in this matter of preparation was given by Harvey, another contemporary, when he said, "He writes philosophy like a Lord Chancellor."

But it is of more importance to notice another conjecture of Church. He says the "Advancement" was "a book with a purpose, new then, but of which we have seen the fulfilment, and to us its use and almost its interest is passed." I doubt whether any other student of the "Advancement" in our day would have the temerity to write that. It would be interesting to have a declaration of opinion of the learned judges and the law students of this land on the present value of that brief section of the "Advancement" under title "The fountains of equity." It is a digest of legal wisdom and process, a method of treating universal justice, which our statesmen, in the framing of laws, should ever have before them, and the judges, in the administration of them, should ever have in mind.

We have to turn to Devey, a later writer than Church, for a note far more just and truer to facts. He says: "His fervent appeals still thunder in the ears of every generation irrespective of creed or nation; whilst the trains of light which they leave behind them stimulate every succeeding race to renewed efforts in the path of discovery." Another commentator, Case, in his preface to an edition to the earlier "Advancement," writes of his subject with a similar catholicity of understanding, and mentions the scope and purpose of this work under six specific headings. "1. It revealed Bacon's deep and universal apprehension. 2. His deliberate foresight by distinguishing between what had been done for learning and what remained to be done, thus striking a balance between merits and defects. 3. In it he foresaw the new method, the 'Novum Organum,' which was destined to enlarge the inductive basis of all the sciences. 4. It adumbrated what he was himself to do toward the future regeneration of science. 5. In it is showed his foresight of this regeneration by the stress he laid on natural history, acquired by observation and experiment, as the foundation of natural philosophy. 6. Lastly, the prescience, which Bacon owed to his comprehensiveness, his

suggestiveness, his logic of inductive reasoning, his conversion of ancient atomism into modern corpuscular science, and his aspiration after a Royal Society for making discoveries from experience, became a potent and permanent influence by means of his expression of great thoughts in majestic language." This, in brief, was the scope and purpose of the " Advancement." More than two hundred years have passed since Bacon gave its nine books to the world ; but if any man believes " its use and almost its interest to us is passed," let him examine with unbiassed mind the several departments of knowledge, human and divine, therein treated, and he will be a rare individual indeed if he has nothing to learn from it.

The " Novum Organum," which constituted the second part of the " Instauratio Magna," contains Bacon's maturest thought. It was the result of a life's reflection and experiment, and is said to have been rewritten twelve times. The first aphorism furnishes the key to the theme of the whole. " Man, as the minister and interpreter of nature, does and understands as much as his observations on the order of nature, either with regard to things or the mind, permit him, and neither knows nor is capable of more." One is tempted to quote many of these grand aphorisms, but they are part of the very texture of cultured and progressive minds. Nor is it easy to select from a book so full of the spirit of profound research, so replete with wisdom and learning. It is not only a book pre-eminently for those who think, but for those who are willing to learn how to think according to the truth as it is in nature. Bacon interrogated nature, and with the mind of a magician forced her to yield up her secrets to his relentless enquiry. His mind seized upon external facts and from their appearances probed into the laws which controlled or produced them. Never before or since has there been a mind so possessed as his with so phenomenal a curiosity and the power of directing the findings of it to such universal and practical uses. On the pre-eminence of Bacon here, Church might be quoted with confidence. " . . . The principles on which his mode of attaining a knowledge of nature was based were the only true ones ; and they had never before been propounded so systematically, so fully, and so earnestly. His was not the first mind on whom these principles had broken. Men were, and had been for some time, pursuing their enquiries into various departments of nature precisely on the general plan of careful and honest observation of real things which he enjoined. They had seen, as he saw, the futility of all attempts at natural philosophy by mere thinking and arguing, without coming into contact with the contradictions, or corrections, or verifications of experience. In Italy, in Germany, in England there were laborious and successful workers, who had long felt that to be in touch with nature was the only way to know. But no one had yet come before the world to proclaim this on the house-tops, as the key of the only certain path to the secrets of nature, the watchword of a revolution in the methods of interpreting her ; and this Bacon did with an imposing authority and power which enforced attention. . . . What Bacon *did*, indeed, and what he *meant*, are separate matters. He *meant* an infallible method by which man should be fully equipped for a struggle with nature : he meant an irresistible and immediate conquest, within a definite and not distant time. It was too much. He himself saw no more of what he *meant* than Columbus did of America. But what he *did* was, to persuade men for the future that the intelligent, patient, persevering cross-examination of things, and the thoughts about them, was the only, and was the successful road to know. No one had yet done this, and he did it. His writings were a public recognition of real science, in its humblest tasks about the commonplace facts before our feet, as well as in its loftiest achievements."

Two of the shorter and most popular works of Bacon are " The wisdom of the ancients " and " New Atlantis." It is allowed by some writers that the first is an ingenious work and contains much poetry, but is more the offspring of imagination than of fact. But Bacon was in the habit of using his imagination, not of allowing it to impose upon him. " Upon deliberate considerations," he writes, " my judgment is, that a concealed instruction and allegory was originally intended in many of the ancient fables. . . . For myself, therefore, I expect to appear new in these common things, because, leaving untouched such as are sufficiently plain and open, I shall drive only at those that are either deep or rich." As the whole of his work is characterised by depth and richness, no other writer more so, it is reasonable to believe that when he set himself to discover the concealed and secret learning of the ancients in their mythological fables, he was not caught up on the wing of imagination and attempting a flight of poesy.

The " New Atlantis " has been described as " a charming example of his graceful fancy and of his power of easy and natural story telling." This work cannot be so easily accounted for. For one thing, Bacon was far too great a man, and much too occupied with serious matters, to amuse himself or the public with writing short stories. Rawley, in a note to the reader introducing this book, says, " This fable my lord devised, to the end that he might exhibit therein a model or description of a college, instituted for the interpreting of nature, and the producing of great and marvellous works for the benefit of man, under the name of Solomon's House, or the College of the Six Days' Works." Nor is it merely a fable to Rosicrucians, who claim Bacon as one of their elect, and indeed, that in this work he is speaking of the Mysteries and identifies the community therein referred to with the Fraternity of the Rose Cross. Even this " romance," as Church describes it, is included by himself in his general opinion of the prerogative of Bacon's whole work. " It is this idea, this certainty of a new unexplored Kingdom of Knowledge within the reach and grasp of man, if he will be humble enough, and patient enough, and truthful enough to occupy it—this announcement not only of a new system of thought, but of a change in the condition of the world, a prize and possession such as man had not yet imagined, this belief in the fortunes of the human race and its issue—it is this which gives its prerogative to Bacon's works."

Literature, philosophy and science have claimed Bacon as their own. Literature has accepted him with every good grace ; for what he wrote no man has been able to write better. Philosophy and science have accepted him, with infinite and everlasting advantages and with fitting gratitude, but with certain reservations and lively criticisms. Nevertheless, he is still the master for both and can correct their wanderings. Yet, in spite of his depth and fullness and his seership into the heart of things, he comes so near to men in this the common way of life, that they have given little thought to the fact that he was a Cosmically inspired man, that he trod the winepress alone, and of the people there was none with him, and brought his wisdom from the deep places of mystical revelation. But students of the Great Art have no difficulty in tracing his thought to these mystical sources. What his mother called his " enigmatical folded writing " derives

(*continued in page* 424)

Some Notes on Culture

by the Editor

THE DAYS THROUGH WHICH WE HAVE just passed have probably left their impress on many who normally are not given to reflection. In all times of crises, whether merely personal or international, what we are pleased to term the " subconscious " throws up for our re-cognition some long lost memories with contours steeped in melancholy and hallowed by sadness. We see familiar sights which overnight have assumed the garb of tragedy, and we feel ourselves as strange men in a strange land :

This was my country, and it may be yet,
But something flew between me and the sun.

The gas-mask is now an essential part of the wardrobe of the civilised man and woman. We collected ours at a central London depot. In front were an old couple. The man wore a genteel black suit, a white linen collar and a rather shabby overcoat. He was about seventy years old. His wife, hanging on to his arm, was walking with difficulty. They each carried a mask. It was impossible by looking at them even to guess at the nature of their thoughts—if they had any. The eyes bore no fiery resentment ; they were dull with the stupor of bewilderment. Some younger people allowed themselves to be fitted with a levity that showed no appreciation of the degradation to which they were being submitted. No sign on a single face to cause us to hope that pity for the two aged ones stirred in those mummified breasts. . . .

A few days later, Sir James Jeans, addressing the Astronomical Society of Edinburgh wondered whether after all space is bent or flat ? According to the *Daily Telegraph* " He said it seemed to him still very open to question whether space was finite or infinite, whether it was curved or flat, whether the so-called constants of Nature changed in value or stood still—if, indeed, any of these questions had any meaning ?

Sir James said that central stars of the planetary nebulæ were so hot that an area the size of a postage stamp sent out enough energy to run the liner Queen Mary.

One of these stars, with only about half the dimensions of the earth, contained nearly 1,000,000 times as much substance as the earth, so that its average density was about 36,000,000 times that of water.

The great wheel of stars had a diameter of something like 200,000 light years—light travelling at 11,000,000 miles a minute —and their light started on its journey through space long before man had become civilised."

And nobody laughed.

There were doubtless many people in Sir James Jeans's audience who consider themselves cultured people. Just what is culture, anyhow ? A general misapprehension of its true character accounts for most wars. There is very little real culture in the world. German " kultur " during the last war made us tire of the word. Besides, the Germans of all people should be the last to mention it. For truth to tell they are now, and always have been, the most backward of the more important nations. Few Germans would deny the truth of anything said by Goethe, so we will call upon the great author for some of our authority. In his conversation with Eckermann on May 3rd, 1827, he said : " We Germans are a backward nation ; it is true that for a century we have tried to become cultured, but another few centuries will have to pass before our culture is such that it can be said ' the Germans were barbarians a long time ago.' " Since 1827—the year of the death of Beethoven, who was of course a Dutchman—the culture accredited to Germany was given to it by Austrians and Jews. Mozart and Schubert were Austrians ; Mendelssohn, Brahms, Schumann, Heine -but why go on, for they were all Jews Contemporary artistic genius is represented by such names as Kreisler, Schnabel, the Lener Quartet, Lang, Pommer, and the rest. Albert Einstein too had to go. Only one great musician of yesterday retains his place under the Nazi regime—Wagner, who happened to be a half Jew. That great fact is conveniently blinked by Germany's rulers who are well aware of it. Austrian doctors are considered by many to be the most competent in the world. The best of them are Jews and are no longer members of the Third Reich. No, Germany of herself has no culture.

The whole culture of Europe for many centuries has been located in France. It is true that against the galaxy of German musical genius, France can boast only of Berlioz. Cesar Franck was Belgian, while Massenet, Gounod, Auber, Thomas, Saint-Saëns and the rest were rather small fry. But there rests the whole point. Culture consists not in the number of great names a nation can boast of, but only in the numbers of her people who can appreciate them. And it is significant that France can show a greater number of lesser musical artists and first rank writers than any other country in the world. The whole history of France is one of cultural accomplishment and brilliance, which accompanied hand in hand a love of nature and the earth unequalled among the countries of the world. We are fond of saying that France is decadent. It may be so ; but her decadence is traceable to one crime against nature and to one only—her long dalliance with birth control. The Anglo-Saxons, Teutons and Scandinavians are very prejudiced against the French, but only because none of them has ever been an intellectual match for the Frenchman's brilliant wit, and incisive logic. In times of danger the Anglo-Saxon muddles along in the sublime faith that hitherto things have always turned out well, and—so he thinks—they always will. And he may be right. He takes nothing too seriously, certainly not himself. The Frenchman chatters his way through difficulties, and only when things look very black is he reduced to singing his songs. But the German is a thoroughly dull fellow ; careful of detail, thorough, deadly serious, has no humour, and comes dangerously near to a tiresome bore. These remarks are merely general observations made to determine whether, in view of the present state of Europe conscription in England is necessary. The answer is No ! Drill never yet made a soldier. It makes machines. No nation in the world has tried harder than Germany for countless years to impose its " culture " on the world. The culture of Germany is, and always has been, a myth.

Greater individual freedom and a sense of cultural responsibility are now the necessities of all the democracies if they would survive.

The Germans of course are not entirely to blame for overrating their culture. They did not think too much about it until a particularly foolish Englishman suggested it to them. Houston Stewart Chamberlain, at the beginning of this century, wrote a book, *Foundations of the Nineteenth Century*, which flattered the German vanity so much that it is said the ex-Kaiser ordered and paid for nearly a hundred thousand copies of it. Chamberlain lived in Germany and wrote the language with ease. An examination of his book shows him to be the veriest charlatan. His absurd notions about the superiority of the Teuton strain were not even original. He borrowed them all from Count Gobineau. A recent book by Alfred Rosenberg, *Houston Stewart Chamberlain as Founder and Herald of a German Future*, is a great part of present-day Nazi propaganda.

But, as most German music is Jewish music, what about literature? There are only two truly great names, Goethe and Schiller. Heine, of course, was a Jew. There are thousands upon thousands of German books, but hardly any literature. De Quincey, in his essay on Goethe complains of the same fact: ". . . and with regard to a literature convulsed, if any ever was, by an almost total anarchy, it is a fact notorious to all who take an interest in Germany and its concerns, that Goethe did in one way or another, through the length and breadth of that vast country, establish a supremacy wholly unexampled. . . . Yet we repeat that German literature was and is in a condition of total anarchy: with this solitary exception, no name, even in the most narrow section of knowledge or of power, has ever been able in that country to challenge unconditional reverence; whereas, with us and in France, name the science, name the art, and we will name the dominant professor; a difference which partly arises out of the fact that England and France are governed in their opinions by two or three capital cities, whilst Germany* looks for its leadership to as many cities as there are *residenzen* and universities: for instance, the little territory with which Goethe was connected presented no less than two such public lights; Weimar, the *residenz* or privileged abode of the Grand Duke, and Jena, the university founded by that house. . . ." Since Goethe, no rival either as teacher or artist has risen in Germany. Dr. Steiner, whom we insist upon regarding (in an objective sense) as the greatest scientist of modern times was Austrian. Under no circumstances can Austrian culture be confounded with that of Germany. It is quite true that the two countries ought to have been united immediately after the war, not for the military or political glorification of the Reich, but for the cultural leavening of Northern Germany. The German citizen is to-day suffering from his inability to appreciate the Austrian Steiner, who showed him a quicker and infinitely safer road to true national greatness. But he wanted none of it. It is no accident that the true greatness of Dr. Steiner is best understood in Great Britain. There have been many spiritual movements in Germany. They all foundered on the same rock—the assumption (a plain case of the wish being father to the thought) that Germany has a spiritual mission. She has not. Her mission was an artistic one, and art is only one aspect of the spirit. Just whether Herr Hitler will be able to infuse a creative culture into a nation drilled, rationed and disciplined, robbed of all the necessary ethnological ingredients, remains to be seen.

In what we have said there is not, nor can there be any such element as prejudice. It would be quite easy, for instance, to show that the very nature of French culture has produced an illusion of Imperialism into the country's politics which has proved for many years to be a European danger-spot. For what the rest of the world takes to be Imperialism is nought but fear. It would be equally easy to show that until about the close of the last century we English were as insufferable in our pretensions to race superiority as the Germans are to-day. The next nation to suffer from the same affectation will be Russia. But all such reflections are mere ripples on the surface of human destiny. And that destiny is incalculable. Each thinking individual sees current events through the coloured spectacles of his personal and national psychology. We may be quite right in supposing that our present civilisation will have ceased to be before the year 2000. But who can say that the present crisis (which incidentally did not end but merely began with the Munich settlement) is or is not the prelude to the end of the fifth race? It may well be that before that almost inevitable disaster overtakes us, a Nazi Germany, a decadent France, a Fascist Italy and a United Britain and America will be fast friends—but too late—in a common endeavour to preserve the white race from the teeming millions of Asia?

In Italy and Germany the films of certain Jewish comedians have been banned on the grounds of decadence. Chaplin's are banned merely because he is a non-Aryan. But such rubbish as passes for humour—the products of the Three Stooges, the Marx Brothers, and others of a similar kind—are rightly banned and justly labelled. They *are* decadent, and they *are* Jewish. Almost alone in genuine cinematographic art is the work of Disney. For art is beauty, and the cinema is stark realism. If we are students of the occult we know that all the arts are legacies of the Mysteries; if we are just plain, but genuine art lovers we know that true art is the presentation of a dream; the Greeks viewed it always as the revelation of a supernatural world, and that must always be the complete negation of realism. That arch sceptic, Anatole France, in one of his conversations with Nicholas Ségur, said with natural charm of manner and elegance of diction: "With the ancients, the artist—who, mark you, originated in the sanctuary—had as his chief mission, not to remind us of this workaday world, but to make us forget it. He made use of it, it is true, but he did so in order to bring home to us its inner meaning and, as by some magical revelation, to show us its great hidden springs of action, Sorrow, Love, Self-sacrifice. Nothing causes me so much surprise as our conception of literature—and, let me add, of Art. To amuse—that, we are told, is their office. How that would amaze a Greek, or a contemporary of the Renaissance, or even of Louis the Fourteenth! For a Greek, Tragedy or Sculpture was like a corollary of the Eleusian mysteries, magnifying the idea of Fate, showing us man ennobled by suffering, like Ulysses, Œdipus or Laocoön, portraying all the passionate ardour, all the toil and all the pain, which at last enabled Prometheus to scale the heights of Olympus, and Antigone to discover a law transcending the law of man. Art, as a means of revelation, was one with the mysteries. It pointed out to man the sole sanctuary wherein he might find refuge from the common round of existence—namely, Beauty; and it strove to transport him, by the power of harmony, to realms above the world of reality. And

* De Quincey, of course, wrote this before the dream of Bismarck had become a reality.

again, look at the great creators of a later Europe ; at Dante, who took on the attributes of God and sat in judgment on the quick and the dead ; at Milton, who resuscitated the mystery of the seven days and the labours wrought therein ; at Shakespeare, Calderon, Racine, who exalted the heroic nature of man, and gloriously portrayed the grandeur of the passions. Consider also Michael Angelo, who limned for us beings endowed with supernatural energy and god-like mein, as though to point out to man the way of perfection ; and, yet again, Rembrandt, who flooded creation with light as though foretelling the glories of some unrisen day. Such, then, properly regarded, is literature, such is art—gleams from a higher world, or a vision of the apotheosis of man." *

The cinema, instead of securing for itself a place among the arts, is content with being a pictorial counterpart of the lowest elements of the Press. It has glorified the activities of the gangster, and made crime into a virtue. The language of the rum-runner and cheat has become the vernacular of the day and what passes for art is the shadow-show of incipient mediocrity.

If, reader, you doubt the hollowness of our cultural pretensions or the rottenness of our sense of values, if you think that the average member of our species is sufficiently sensitive to make appropriate responses to nature, you ought to take a sea voyage. If, for example, you have crossed the Atlantic and experienced both fair and rough weather, you must have been impressed by the varying moods and deep inscrutability of the ocean. If you have paced the deck at night when the sea has been calm and the sky clear ; if you have gazed skywards and noted the constellations, and then looked over the side of the ship and wondered whether aught remains of Atlantis ; if in short you have experienced any sense of relation to " the above " and " the below " and have felt a curious, unexpressed thankfulness to this mighty water that bears you on her bosom, you will understand the sacriligeous, inappropriate, mocking, scornful, even threatening import of the hideous noise that comes from the jazz-band in the ballroom. The individual who cannot understand the sickly incongruity of a jazz band at sea is already decadent. But in very rough weather and when the steel city shudders from stem to stern by the force of its impact with some obstinate sea, the dance tune is an insult. These things are almost incommunicable ; we know them to be true, and we know why they are true.

The jazz band is an ugly thing at any time ; it is more than repulsive—even loathsome in such a setting. Our civilisation will not be saved by the compulsory abolition of jazz. We could name a hundred things that, however small in themselves, contribute to the general lethargy and indifference to world affairs which are the proof of our decadence. The scandalous state of advertising is one. We know what a potent force it has become in Germany. Strange as it may seem, an advertiser of patent medicines in America is very restricted in the claims he can make in print. In this country there is practically no limit to what he may claim. Advertising, brought to " perfection " in America and in England, is now the force which holds the German nation together. The art of subtle mass suggestion originally intended to increase the sales of somebody's cough-cure, has become the force which at some moment may overthrow civilisation. An immediate investigation into British advertising followed by much-needed reforms would have two good results : First, certain newspapers would go out of business, and that would be a very good thing, for it would prove they had been dependent for their existence on the susceptibility of readers to the advertisement columns and not on the reliability of the news and feature pages. Second, their decease would be attributable not to any unwarranted censorship, but to the greater mental health of the public. We have referred to the great power of propaganda as it is practiced in Germany. Already there has appeared in this country a book* by an author whose authority to write on his subject cannot be challenged for he is publicity manager to Imperial Chemical Industries. In a quite detached way he tells how he would set about undermining Germany's faith in herself. In considering how the most telling blow could be struck with such an end in view he says : " This seems to me to lie in the organisation, immediately on the outbreak of war, of large-scale air attacks on the German industrial centres in which not only bombs but pamphlets would be dropped pointing out that poor Fritz was probably so ill-informed that he did not know that British planes could reach German cities as easily as the converse —and that they would do so. . . . By this method propaganda would be combined with offensive military action, which I believe would be psychologically right." That such devilish work is necessary or even possible in our world is the question we must never tire of asking. How can we believe in the existence of culture—a thin veneer which covers the barbarism of the white races—in countries where such abuses are practised, whether in England, Germany, France, Russia, or elsewhere. European culture is dying because France is dying.

Not long ago a certain newspaper carried a series of articles, with illustrations, under the title *Wonderful London.* That which is wonderful about London we have had no hand in. The credit belongs to Wren, Dickens, Walpole, Bacon, Elizabeth, Handel, Rossetti and others. Actually the city is a dirty dump, without a single beautiful street, a nightmarish congregation of villages joined together by antiquated tram-lines. The comparatively new Lambeth Bridge, quite a respectable piece of engineering, is lighted by gas ! Whitehall, and indeed the greater part of Westminster, is also lighted by gas, and nobody asks why. We have an opera house of sorts, and it is surrounded on all sides by potatoes, turnips and carrots. St. Paul's Cathedral is a fine specimen of architecture ; the streets encircling it are perhaps the narrowest in London and it is completely obscured from view (with the exception of the top of the dome) by wholesale drapers' warehouses. The south side of the river Thames is without exception the filthiest river-bank in the world. It would not be tolerated in any other capital city. The muddle that is London is a reflection of the muddle of the civilisation of which it is now the centre.

Culture blossoms in freedom. The freedom we have, and which we should take good care not only to preserve but to extend, is only a freedom of sorts. Actually, it is a curious state of society which is held in the closest bondage by a devotion to certain outward cliches. Human nature being what it is, and the Nazi and Fascist creeds being what they are, it is certain that the peoples in the democracies are due to have a great deal of their freedom curtailed on the plea that liberty must be saved ! Very few will recognise the illogicality of such a step or the knowledge that all they would fight for would be the perpetuatia of effete stock exchanges and big business generally. Opportunists there

* *The Opinions of Anatole France*, by Nicholas Ségur (John Lane), London. pp. 111-113.

* *Propaganda in the Next War*, by Sidney Rogerson (Bles), 5s.

are in plenty who will not fail to press for such measures. As are only a copy of those we condemn in the totalitarian states. It is clear that any future European war would be one between totalitarianism and individual freedom—if the democratic states are in fact free. The task of democratic statesmen is to prepare immediately for the defence of democracies while at the same time according the individual far greater freedom than he has hitherto enjoyed. If that is not done, the next war will be one merely between dictatorial states, when the freedom of the individual may be considered gone for ever. It should be, and actually is, possible for peoples to enjoy such freedom as they will fight for under all circumstances. It should be possible to make true freedom such a priceless possession that all forms of compulsion would be unnecessary.

Since 1918 there has been peace of a kind. The last twenty years provided the democracies with a wonderful opportunity of effecting a world re-orientation of economics, the arts, education and international relationships. It has been thrown away. We made the mistake of imagining that the reward of victory was merely the renewal of an interrupted worship of trade.

The democracies must attend to culture. It is left to them to promote the arts in a way which should not tax the imagination of publicity experts who would undertake to undermine an enemy's morale. As the majority of people do not understand *why* jazz, certain kinds of advertising, "Dora," the "dole," certain newspapers and hundreds of other things in our civilisation are bad and contribute to crises such as we have just endured, they must be told. It would be the simplest thing in the world for the government to run its own, an "ideal," newspaper while leaving the completest freedom to the regular Press. It would carry no advertising. The freedom of the Press must always be secured; the rotten elements could be laughed out of existence, as indeed they would be.

If freedom means anything and is worth saving, now is the opportunity of the democratic governments to introduce a period of idealism backed by such defences as would make any potential enemy think twice before he attacked them. We can find all the money necessary for war; we ought to be able to find some to make peace worth preserving.

Culture cannot flourish under force. It is the indispensable middle-way between awareness and perception. It would show the dissatisfied workman that tyranny remains tyranny whether it is labelled "communism" or "fascism." It would apprise the otherwise intelligent layman that fanatical devotion to anything at all is bondage, and that, so far as culture is concerned, the simple criterion which is applicable to all things is: *Is it beautiful?* The modern mystic cannot bind himself to creeds. He must perforce see that which is beautiful in all that have been hallowed by time, for beauty is always old. Old books, old slippers, old pipes, old wisdom. We cannot be deceived. There is nothing strange in the fact that Lincoln's Gettysburg speech, a Steiner lecture, Gray's *Elegy*, Beethoven's music, Durham Cathedral, and the first sight of the grand boulevards as one leaves the Gare St. Lazare, present to this writer the same face, for in them all is a curious liberation that we know is truth. Were we American citizens we should make frequent pilgrimages to the tomb at Washington, there to be continually revived as we read once again the graven speech that as long as liberty endures will never be forgotten. For did not Lincoln embody in passionate oration what the old Freemasons embodied in stone on Durham hill; did not Gray sanctify for all time the quiet toiler and his hidden secret; and did not Beethoven in immemorial bars imprison the fight that ended in liberty? And did not Steiner and Blavatsky and all the great Rosicrucians provide us with avenues each of which bears down on spiritual freedom as do the Paris avenues on the heart of the great city?

When something beautiful and true appears it is merely the old breaking out in a new place. By diligently spreading true culture whether by way of the arts or of the sciences, we should be providing broader avenues for the inlet of the Spirit. That is the immediate task of the democracies. But it is also one that each individual in his own way can accept. It is useless to tell a fear-ridden and bullying world that has lost all sense of culture that there is a spiritual message. The inherent spirituality of true culture must make its own way. And as Emerson has it: "Man's culture can spare nothing, wants all the material. He is to convert all impediments into instruments, all enemies into power. The formidable mischief will only make the more useful slave. And if one shall read the future of the race hinted in the organic effort of Nature to mount and meliorate, and the corresponding impulse to the Better in the human being, we shall dare affirm that there is nothing he will not overcome and convert, until at last culture shall absorb the chaos and gehenna. He will convert the Furies into Muses, and the hells into benefit."

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