

MODERN MYSTIC



In this issue :

Sophia Wadía

G. S. Francis

Raymund Andrea

Dr. W. J. Stein

E. W. Marshall
Harvey

Mrs. E. C. Merry

John Seeker

Robt. E. Dean

Alan W. Watts

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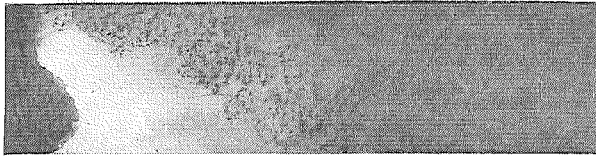
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Our Point of View



READER ENQUIRES ON WHAT GROUNDS

we assume the interest of Sir Isaac Newton in Alchemy, and suggests that the statements contained in our note of last month hardly constitute proof. As a matter of fact what we said does *not* constitute proof. The real evidence of Newton's interest in (among many other things) Alchemy, is contained in some papers,—the original MSS. of the scientist's notes,—presented to Cambridge University in 1888 by the fifth Earl of Portsmouth. Still more evidence came to light a few years ago when Viscount Lymington dispersed the remainder of Newton's MSS. at Sotheby's. These manuscripts amount to some hundreds of thousands of words on Alchemy, and prove beyond any doubt that the many-sided genius devoted considerable attention to the possibility of transmuting baser metals into gold. They also contain reports on the Mint and cover the period that Newton superintended the recoinage of British money. The "Lymington" MSS. contain a criticism of paper credit which concludes :

Credit is a present remedy against poverty, and, like the best remedies in physick, works strongly and has a poisonous quality. For it inclines the Nation to an expensive luxury in foreign commodities.

A treatise on the book of Revelation extends to some 270,000 words, while no fewer than 300,000 words are devoted to his observations on the prophecies of Daniel and the Apocalypse.

The third Congress of the World Congress of Faiths will be held at Regent House, Cambridge, on June 24th to June 28th. This movement, founded by Sir Francis Younghusband, who is also its Chairman, is the one composite body of a spiritual nature that is attempting to do anything towards a better understanding between nations. The only criticism we have to make is that the golden opportunity provided by Sir Francis is not seized by sufficiently objective hands. The Churches, as independent entities, have failed miserably ; ultimate failure stares in the face any effort to unite them on lines which they have pursued independently. The whole spirit of religious activity is in need of complete reorientation. The eminent and well-meaning speakers will depart as they came, confirmed in the efficacy of their own religion and with a natural tolerance toward all others. But is this sufficient ? It merely leaves things as they were found. When will our religious leaders understand that to-day a universal lack of interest in the Churches is the result of economic pressure ? We have reached a stage in human evolution when the material reflects instantly every change in the spiritual ; the two aspects of Being can no longer be segregated. Is it not obvious that all Church teaching, even if successful, can in these days only amount to an invitation to bury one's head in the spiritual sand whilst Europe is preparing to destroy itself ? The World Congress of Faiths could be the instrument of deliverance from our present economic,—and therefore spiritual,—*impasse*.

Having said that, we proceed to invite every reader who realises the greatness of Sir Francis Younghusband's idea and

the magnitude of his task, to support it in every possible way. The Congress must not be allowed to lose ground. Among the speakers already booked for the session are Senor Salvador de Madariaga, Spanish Permanent Delegate to the League of Nations, journalist and publicist ; Spanish Ambassador to the U.S.A., 1931, and to France, 1932-4 ; Baron Erik Kule Palmstierna, Ex-Swedish Minister to the Court of St. James, and whom our readers will remember as the author of "Horizons of Immortality," and Professor Giuseppe Tucci, Dr. Ph. and Italian Orientalist. The general public will be admitted to the lectures as "observer members" at a fee of 2s. per session.

We have on various occasions referred to the work of Albert Eagle (Professor of Mathematics at Manchester University), author of an excellent book, *The Philosophy of Religion v. The Philosophy of Science*, recently reviewed in *THE MODERN MYSTIC* by Dr. Lehrs. Mr. Eagle blows like a fresh breeze through the scientific cobwebs ; he trots out in proof of his criticisms of modern science an impressive array of figures and facts which are the scientific equivalent of our more timid and maybe purely intuitive objections. While our objections to Spiritism are too obvious to need stressing, we cannot help referring to an excellent lecture given by Mr. Eagle to the London Spiritualist Alliance on April 7th last, in which the scientist challenged the theories of H. G. Wells. The lecture was reported in the Spiritist organ "Light." When it is not humorous, Mr. Wells' materialistic arrogance is harmful, especially when he offers such ridiculous suggestions as those on Education which so thrilled the British Association at Nottingham last year. Said Mr. Eagle :

"The belief in personal survival has been one of the *bêtes noire* in Mr. Wells's life ; he has probably done more to persuade millions of people that it is not true than anyone I can readily think of. . . .

"As usually presented, there is another very harmful *suggestio falsi* about this evolution teaching ; and that is that the forms of life can only be complicated machines of physical matter *because science has never discovered the existence of anything else than physical matter* ; and hence, wonderful as it may seem to us to see the forms of life producing generation after generation, there can, fundamentally, be nothing more to wonder at about the process than about the fact that a fragment of crystal, if broken off a large crystal and left in the solution in which the large crystal was growing, will also start growing independently in the same solution. But actually we do not in the least understand—we have not the slightest conception in the world—of the real *modus operandi* of the agents acting behind the scenes by which *any* of the higher forms of animal or plant life succeed in producing the next generation. In the face of this ignorance what earthly use or value is it, from the point of view of helping a child to *understand* the universe to tell him about the panorama of life throughout geological time ? I quite fail to see it. . . .

"We can no more see the real causes acting behind the

scenes of this physical world, which is alone visible to us, than the audience in a theatre can see the mechanisms operating the stage marionettes. The intellectual state of those who think like Mr. Wells is similar to those who might deny the existence of any controlling mechanism operating the marionettes and declare that they disported themselves thus subject only to the laws of blind chance—like the motions of the molecules in a gas.

“I hope I have said enough now to expose the intellectual insanity of wanting children under 11 taught about the ‘sequence of the sub-men and the gradual emergence of our kind.’ But I am afraid it is very doubtful whether the educational world will pay any attention to my voice. . . .”

Mr. Eagle has raised his voice to such excellent purpose on so many occasions that we cannot doubt the significance, coming from a scientist of his reputation, of the spiritual content of his utterances.



Mr. Raymund Andrea commences a new series of articles in this number with Pascal. Blaise Pascal was surely one of the most tremendous minds of all history. He shared with all great geniuses an astounding versatility. There have been many “lives” of the great Frenchman, but he crowded so much into a life of thirty-nine years, that his biographers, without exception so far as we know, never came within any appreciable distance of an assessment of the inner life of the greatest man of a great century. Like Newton, he found fame in science only to doubt the value of the work he had done, turning quickly to other, and more spiritual pursuits. If the famous *pensées*, more than anything else he wrote reveal the true Pascal, none contains a greater truth than this: “The heart has its reasons that reason does not know.”



Mr. E. W. Marshall-Harvey, the author of our “New Light on the Apocalypse” series, in common with the rest of THE MODERN MYSTIC’S contributors, is exceptionally versatile. He is a practising solicitor, and was engaged for the defence of George Percy Stoner when the latter, together with Mrs. Rattenbury, was tried on the capital charge. Our contributor is well known as a collector of orchids and as a writer on Orchidology. In addition, he has written a number of sketches and a play *Splendor Solis*, which, along with a Mystery play by Mrs. Merry we hope to publish in a further volume of the *Modern Mystic’s Library*. For some years, Mr. Marshall-Harvey has lectured on Occult Philosophy. Men of the law seem greatly drawn towards the occult. The late Mr. Justice McCardie’s interest in occultism was well-known. Another contributor to THE MODERN MYSTIC, Mr. Robert E. Dean, is the District Attorney at Memphis, Tennessee, U.S.A. One of the best-known writers on the mystical aspects of Free-masonry is Mr. W. H. Wilmshirst, a lawyer in Yorkshire. Mr. G. S. Francis, whose articles on economics are eagerly anticipated, especially by our American readers, is an electrical engineer; Mrs. Merry paints excellently well; Dr. W. J. Stein is equally at home in the realms of economics, history, mythology, and folk-lore. Dr. Eugen Kolisko who obtained his degree in medicine at Vienna University has a first-hand knowledge of most of the sciences and of music.



In this country there is a dearth of psychotherapists. In the

report of the Tavistock clinic, the headquarters of the Institute of Medical Psychology, it is stated:

Although physicians who have only German qualifications and are now refugees in this country are not on the medical register here and cannot, therefore, be appointed to the staff, we have been singularly fortunate in having much help from experienced German psychotherapists.

In Great Britain there are 55,000 doctors. Refugee doctors, in most cases representing the pick of German and Austrian brains, number no more than 200. In view of the report quoted above there seems to be no valid reason why these distinguished people ought not to be given permits to practice in this country. In fact, if Britain is to preserve its tradition of offering sanctuary to the *entranger* in distress, the aliens laws will have to be amended. Such a gesture would in all ways be to our advantage, and central Europe’s loss would be our gain.



One of the pleasant experiences we have encountered in the new bookshop is the number of young men and women,—mostly young men,—who enquire about books and show a keen interest in mystical and occult subjects. We are fully confirmed in our view that not only is there a general awakening to occult truths, but that the approach in these days is intellectual and scientific rather than intuitive and emotional. Whilst stressing once again our independence, we cannot refrain from pointing out that Dr. Rudolf Steiner was right in his anticipation of the fact. A boy of 17 enquired for a book about Lemuria. When asked what he knew about the sunken continent he said that he had been interested in some correspondence he had read in one of our best Sunday newspapers. He had been taught nothing about Lemuria at school (!) and was interested. That is the right, questing spirit, and it is more general than our occult die-hards imagine. There *is* a way to truth by sincere intellectual application; humanity is in sore need of having it pointed out. In the occult, as elsewhere, there is a lack of world-vision; the horizon, for too many students, does not extend beyond the committee room. There is a pettiness, a meanness of outlook that would have appalled Blavatsky and Steiner, both of whom would have insisted, because of the economic and political (to say nothing of the spiritual) chaos which everywhere exists, on the completest unity of endeavour and purpose. A few leaders in America, not least amongst whom is Dr. H. Spencer Lewis have not only the vision, but the organising genius to effect it.



Dr. H. Spencer Lewis, Imperator of the Rosicrucian Order, San Jose, California, has been appointed to the faculty of the Andhra Research University, Madras district, India. This honorary appointment for literary research, is doubtless not unconnected with Dr. Lewis’s two books relating to the life of Jesus. Dr. Lewis has many ties with most of the important European occult fraternities.



We remind readers that early booking by those desirous of attending the Anthroposophical Summer School at Bangor, North Wales, is necessary. Attendance at the School, combining as it would authoritative lectures with ample leisure in beautiful surroundings, should prove a delightful experience—and a useful way of spending a vacation.

The Editor

from the volatile. This Vessel, as complete as the world and as accurate as the science of mathematics itself, is designated by the Pentagram, the sign of absolute human Intelligence. The end and perfection of the Great Work is expressed by a Triangle surmounted by a Cross; the latter *Tau*, the last letter of the Sacred Alphabet, has the same significance.

And but two operations are involved in this Transmutation, one of which is Material and the other Spiritual—the one being dependent upon the other. The whole of the process is contained in a portion of the Dogma of Hermes originally engraved, it is said, on a tablet of precious emerald. The sentences relating to the Great Work are as follows :

“Thou shalt separate the Earth from the Fire, the subtle from the gross, gently, with much Industry. It ascends from Earth to Heaven, and again descends to Earth, and receives the Force of Things Above and Below. Thou shalt by this means possess the Glory of the whole World, and therefore all Obscurity shall fly away from Thee. This is the Potent Force of All Force, for it will overcome everything subtle and penetrate everything solid. So the World was Created.”

In the Superior World, the *prima materia* of the Great Work is in reality Enthusiasm and Activity; in the Intermediate World it is Intelligence and Industry, and in the Lower World it is Labour. In exoteric science it was the Sulphur, the Mercury and the Salt which, by turns volatilised and fixed, composed the *Azoth* of the Sages. The Sulphur corresponded with the elementary form of Fire, Mercury with Air and Water, and Salt with the Earth—symbols with which all Occultists and Astrologers are familiar.

It was and is impossible to attain the exoteric, material goal—either the Stone or the Elixir—unless there be first sought and found in the Higher World, the Spiritual World, all the analogies of both. But, having sought there and having found, the one answer to both the exoteric and the esoteric riddles becomes plainly apparent and the attainment of both goals simple, easy and inexpensive; *otherwise the search consumes fruitlessly both the fortunes and the lives of the seekers.*

All the Masters of Alchemy who wrote of the Great Work employed numerous exoteric figurative expressions and many seemingly grotesque and unintelligible symbols. This was done both to repel the profane from a work that would be dangerous for them, and that they might be well understood by Adepts in revealing to them alone the whole world of analogies governed by the entire sovereign Dogma of the Great Hermes.

A few of the more important symbols, such as the Pentagram, the Triangle surmounted by a Cross, and the letter *Tau* have already been mentioned. So also in their symbology Gold and Silver were the King and the Queen or the Sun and the Moon; Sulphur was the Flying Eagle; Mercury, the Man-woman, bearded, mounted on a cube and crowned with Flames; Matter or Salt was the Winged Dragon, and the Metals in ebullition were represented by Lions of various colours.

So, keeping ever in mind the allegory and the symbolism of Religious and Philosophical Alchemy as touched upon in the

(continued in page 210)

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Theosophy

IN THE BOMBAY PARLIAMENT OF RELIGIONS*

* A Parliament of Religions was held on the 7th, 8th, and 9th of May 1936 in the City of Bombay. It was organised by the Ramakrishna Mission, with the assistance of a reception committee whose chairman was Mr. M. R. Jayakar. The Parliament was presided over by Sir S. Radhakrishnan. At the last session, held in the Convocation Hall of the Bombay University, Theosophy was represented by Sophia Wadia, a stenographic report of whose speech is here published, by kind permission of the Theosophy Co. (India) Ltd.

IT IS BUT APPROPRIATE THAT, in this Parliament of Religions, Theosophy be given a place at the end of the programme, after the representatives of all creeds have had their say. For Theosophy is not a religion, but the Soul of all religions, the common source of all faiths. Theosophy is the fountainhead of eternal, immemorial and ever consistent Truth. It is the very root of the original great Banyan Tree, and from the world of Spirit it sends forth the branches of the various religions and the shoots of the many creeds. These religions, alas, have now been overlaid with errors; not one has escaped the hand of time. Each has become polluted, each is full of corruptions and superstitions. If any proof were needed that this is so, the strong and fearless paper that we just listened to, differentiating between the religion of Jesus and that of the present Christian churches, would be a conclusive one. And what is true of Christianity is also true of other faiths. And yet each at its source is divine, natural and true. This dual recognition of basic truth and gross and palpable error at the surface has sometimes caused confusion in the minds of the people and they have asked: "Is Theosophy the friend of religions or their opponent?" And the answer itself is puzzling. Theosophy is the Peacemaker among different religions, but only in their pure and noble aspects; Theosophy opposes all special claims, as it opposes priestcraft and superstition in every form and under every mantle; Theosophy ever befriends and honours Truth wherever and by whomsoever it may have been uttered. Theosophy is the enemy of untruth no matter under whose authority that untruth be promulgated. Thus it is indeed a most difficult position that Theosophy occupies in the modern world.

But in that very position lies Theosophy's first and vital message to all of us. We are closing to-day this Parliament of Religions. In it recognition and appreciation of all, or almost all, faiths has taken place. That is well, that is indeed a great, a splendid step, yet it is not enough—something more needs to be understood. We must go back to eternal and universal principles and define religion itself. Theosophy defines religion as *dharma* is defined in the *Karnaparva* of the *Mahābhārata*: "That which supports, that which holds together the peoples, that is *dharma*." We say, that is religion. Religion is therefore a unifying power *par excellence*, and not a separative force. That which unites man to man is religion. That which labels a man as distinct and separate from other men, separating him from his fellow-beings, that is *not*, *cannot* be, religion. This does not mean that the different forms of religious thought are necessarily wrong, but that the special claims made on behalf of any one form are wrong. Therefore in the Declaration of our United Lodge of Theosophists we find a clause which describes the attitude of the true

Theosophist in matters of religion:—"The true Theosophist belongs to no cult or sect, yet belongs to each and all." What does it mean? It means that every real student of Theosophy is called upon to make a dual distinction, a twofold differentiation. And it is this distinction that the world needs to-day. First, we must learn to distinguish between the truths common to all religions on the one hand, and the falsehoods and superstitions also to be found in all creeds without exception, on the other. To differentiate between truth and falsehood, that is the first step. Next, we must distinguish between the common truths of the different faiths and the variety of expressions of those truths. The same principles are given out in different garbs, and these differences of form are not meaningless, they have a purpose and a *raison d'être*. Let us illustrate. We must learn to distinguish between the true and the false. Thus every religion teaches the great and significant fact of the immortality of the Spirit in man. That is a universal truth. But when it comes to the method of realisation of that immortal and divine Spirit, ah! then we find disagreement, and each one claims his own method as the only true one. Some say only in a Shiva temple is communion with God possible; others declare the Vishnu temple is superior. Muslims believe salvation to be possible only through the one Prophet, while Christians believe that Jesus is the only door, and if you happen to be a Roman Catholic you cannot be saved even by Jesus alone: you must also recognise the Pope! These exclusive and unique claims cannot all be true; they bring about strife and disunion among men; they are absurd and illogical. They are but arrogant superstitions, and any man holding them thereby narrows his mind and injures his heart. Such false notions it is which are destructive of real religion since they divide man from man. In passing we might note that often these very dogmas and superstitions and even some evil practices are themselves but the gross and distorted shadows of some misunderstood religious symbol. Originally they represented some aspect of truth, but they have now become misinterpreted and corrupted. So the first distinction is between truth and falsehood.

What is the second distinction every Theosophist is called upon to make? What is the difference between the sacred thread of the Hindu and that of the Parsi? None whatsoever. Both represent and symbolise the very same idea. What is the difference between the Muslim in his Mosque on Friday, the Jew in his Synagogue on Saturday, the Christian in his Church on Sunday? None. Are they not all three expressing the same aspiration even though their form of worship is different? So the second distinction enables us to perceive the same underlying ideal back of the variety of outer expressions. First, we must distinguish between that which is true in all religions and that which is false; and then we must learn to see behind the various expressions of religions one and the same truth. How shall we do this? By what process?

This very Parliament of Religions is one way, and a powerful one it is. It serves to strengthen the bond of true religion, and to break the fetters of sectarianism. This Parliament was formed on the model of the one held in 1893 in Chicago, in the United

States, and of which we all know, for it was attended by prominent Indians. But long before that Chicago conference, in one of its Three Objects, the Theosophical Movement advocated the comparative study of all religions, philosophies and sciences, and the demonstration of the importance of such study. As far back as 1877 when our Teacher Madame Blavatsky wrote her *Isis Unveiled* she showed this dual task as necessary for the eradication of materialistic atheism on the one hand, and the restoration of the pure religion of Universal Brotherhood on the other. Thus Theosophy came as a peacemaker with its light dispersing the darkness not only of ignorance but also of false beliefs and dogmatic orthodoxy.

But what *is* Theosophy? What is this ancient source of all religions? Not something new which Madame Blavatsky invented; and those who are looking out for new and original innovations are bound to be disappointed. Theosophy as a system of thought is as old as thinking man himself. Even the word Theosophy itself is not new, was not invented by H. P. Blavatsky, the Founder of the present Theosophical Movement. The word had already been used before she used it. It was used in the middle of the last century. Nay, it had been used long before that, as far back as the third century of the Christian era by Ammonius Saccas, the Guru of Plotinus, and the Founder of the Neo-Platonic School in Alexandria. Madame Blavatsky explains the word Theosophy. She calls Theosophy, Divine Wisdom, the "Wisdom-Religion," an expression which is the exact equivalent of *Bodhi-Dharma* familiar to us in Buddhistic culture—better known among the Hindus as *Brahma-Vidya*, the knowledge of Brahman, *i.e.*, Divine Wisdom. It is true Wisdom, eternal and universal, as differentiated from the knowledge of the intellect and the learning of the brain.

Some of you may ask: "But if Theosophy is such ancient and immemorial knowledge, why was it given afresh? Why was it necessary to promulgate again the truths of *Brahma-Vidya* and *Atma-Vidya*?" Friends, because these ancient truths had become forgotten in the world of mortal men. They were hardly known in the western hemisphere. The concept of reincarnation, the sublime idea of the Law of Karma, the Law of moral compensation and absolute justice, these were absolutely unknown in the West before our Theosophical Movement was launched. As for India, even in our India the educated Hindu scoffed at the spiritual inheritance of the Motherland, while orthodoxy enveloped the vast majority, and the Great Art of Krishna and Buddha and Shankara was practised only by a few. Picture to yourselves this city of Bombay in 1879 when Madame Blavatsky and her co-worker, Colonel Olcott, landed here. Consider the state of India as a whole. Even the *Gita* was not much known, and genuine spiritual effort was the practice of only a few. We are not forgetting the work which flowed from the hearts of Ram Mohan Rai and Dayananda Sarasvati, noble sons of India. But it was Theosophy which alone linked East and West, and made the work of spreading spiritual knowledge all over the world imperative and possible.

Theosophy, Wisdom-Religion, has many aspects, and to-day it will not be possible to do more than touch upon only one of them. The time allotted to us is already generous and we do not wish to try the patience of our kind organisers to whom we feel grateful for this opportunity. What aspect then shall we consider? Let us look upon Theosophy as a Way of Life, a dynamic and spiritual Way of Life, bringing to man a new vision, leading

him to the recognition of his own Divinity, energising him to love and serve his fellow-men. It is not ordinary good morals which Theosophy teaches. Its rules of conduct, its principles of action, are founded upon its philosophy and its psychology. Its philosophy deals with the origin and evolution of the cosmos; its psychology deals with the constitution of the whole of man—physical, psychical, mental and, last but not chief of all, spiritual which is the basic reality. The intimate relation between the Universe and man, between the Macrocosm and microcosm brings to birth the rules of conduct to be practised day by day. Theosophy must be lived, must be applied steadfastly and with assiduity in devotion. That gives us another Theosophical axiom:—"A Theosophist is who Theosophy does." Such a principle should be true of every religion, but nowadays religion is not a matter of actual living, but only of lip-profession and outward observances. To be a Theosophist, however, one has to *do* Theosophy. The whole attitude of the practitioner undergoes a change, his relationship to others becomes a spiritual one as he knows himself more and more as a unit in a Spiritual Family. The Way of Life taught by Theosophy is precisely that realisation, the realisation that Humanity is essentially spiritual. Humanity is not composed of bodies—black and white, yellow and brown, male and female. Humanity is not composed of minds—scientific, artistic, philosophic, political. Humanity is composed of Souls—every Soul a divine spark, the whole of humanity animated by the same universal essence, the same divine energy. We all recognise that God is everywhere, that God speaks through the sage, and sings through the poet and acts through the saint; but all of us do *not* recognise that God sweeps through the scavenger, and cooks in the kitchen and is the beggar in the street. All religious Prophets have taught us that God is omnipresent, present in the hearts of all of us, but we have not seen the implication of that stupendous fact, the spiritual identity of all Souls with the one Over-Soul, call it Atman, Alaya, the Universal Spirit, Krishna, Buddha, Ahura Mazda, Christos, what matters the name? That which alone matters is the reality.

To realise, to live that reality, that is our task. But to act, day by day, with the conviction that humanity is spiritual is not only difficult, it becomes wellnigh impossible, friends, when the God we are encountering is caught out telling a lie!—when another God is discovered to be dishonest, and yet another to be greedy and lustful! It is most difficult for the human mind to perceive the God in the debauchee, in the prostitute, in the drunkard lying in the gutter! Why is it difficult? Because the method of realisation that our humanity is spiritual is unknown or falsely practised. Theosophy teaches that each one of us has first to unfold the divinity within himself. That is the beginning of the Way, for as we try to unfold our own divinity we encounter the weakness of our own mind, the vices of our own flesh and blood. Our difficulty in recognising the *Devi* in the prostitute, the God in the drunkard, lessens, if it does not altogether disappear, when we find that each one of us is drunk with the toddy of anger and is passion wrought in a dozen different ways. The prostitution of the heart, and the drunkenness of the mind within ourselves dispassionately studied enable us to understand the prostitute in the street and the drunkard in the gutter, nay more, enable us to perceive that the most direct and efficient way to help all prostitutes and all drunkards is by ourselves overcoming those tendencies within our own natures. To realise one's own Higher Self implies the recognition and subsequent

purification of one's own lower self. Only when you have made a sincere effort to eradicate your own blemishes can you have true compassion for the weaknesses of others. Thus Theosophy transforms man into a self-reformer before he becomes a reformer of others. As we saw, "a Theosophist is who Theosophy does," and the *doing* of Theosophy begins with self-reform. Each must correct himself, discipline himself, purify himself. Each one must endeavour to radiate forth the Light of the One Self, and thus to disperse the darkness of his own ignorance and selfishness, ultimately spreading the one unfading Light of Spirit for the benefit of the whole of humanity.

Knowledge, true knowledge, is needed, but knowledge alone does not suffice. It is the energisation to practise what we know to be true that our world needs to-day. "For even a little of this practice delivereth a man from great risk," as the *Gita* puts it. Our religion has become an outer show instead of an inner exercise. Theosophists are able to appreciate and, more, to understand, the psychological experimentation of Ramakrishna whose Centenary we are celebrating. And what better mode of celebration than this Parliament of Religions in the name of one who is said to have practised different religions? Ramakrishna, we are told, *lived* as mere believers in religion do *not* live, and therefore he was able to experience in his own consciousness what ordinary men of different denominations vaguely feel or inadequately understand about their own creed. To experience in consciousness the validity of the knowledge clear to our mind—that is a Theosophical practice. In his efforts at this religious experiencing, Ramakrishna proves himself a Yogi with a vision of Universal Brotherhood. And speaking of Ramakrishna we must remember Vivekananda, his pupil and disciple. These two, in and through their relation, give us another great Theosophical truth—the life of the chela under the guidance of the guru. We have brought with us a quotation from Vivekananda because it appeals to us by its humility and tenderness. You all know what a powerful individual Vivekananda was, and how he could roar like a lion, but just listen to his words, uttered on his arrival at his own city of Calcutta, after his return triumphant from his mission in the West. They exemplify the true attitude of a pupil to his teacher :

If there has been anything achieved by me, by thoughts or words or deeds ; if from my lips has ever fallen one word that has helped any one in the world, I lay no claim to it, it was his. But if there have been curses falling from my lips, if there has been hatred coming out of me, it was all mine, and not his. All that has been weak has been mine and all that has been life-giving, strengthening, pure and holy, has been his inspiration, his words, he himself.

There is Vivekananda speaking as the chela, revealing not the strong virility of the mind, but the tenderness of the heart which is more powerful than virility. And these words all of us ought to remember, for we are apt in our local enthusiasms to give vent to hatred and to ridicule of others.

But now we must close. We began by stating that Theosophy was the fountainhead of all religions and philosophies. Let us end by showing how Theosophy speaks in the language of different religions. Eternal truth, the Wisdom-Religion, ever strikes the key-note of the immortality of the Spirit, but the same principle is given out clothed in different garments, expressed in different language. In the story of Guru Nanak at the time of his receiving the sacred thread the central Theosophical view comes

out very forcefully. We had brought the story with us hoping we might read it together, and thus serve the purpose of our Parliament of Religions—we would not have neglected Sikhism altogether. I was not present at yesterday's session and am therefore not sure if Sikhism was represented or not, but I do know no mention of it was in the printed programme. I should have liked, therefore, to read this story to you all, but time is short, I fear I have already exceeded the period which was assigned to me, and so we cannot delay. Let us merely state that the story evinces a truly Theosophical attitude ; Guru Nanak remained obedient to his mother, yet fearlessly declared his own conviction and explained that the outward symbol was nothing without the inner reality.

Understanding what Guru Nanak taught, that the Way to Spirit is within ourselves, we shall also be able to appreciate the saying of Islam—"There are as many ways to God as there are breaths of the children of men." The Prophet did not say that he was the only door to salvation, no, he stated that there are as many ways as there are men. And what is the nature of that Inner Traveller, the drawer of spiritual breath? John answered this when he said, "It is the Light which lighteth every man that cometh into the world." And it was that same Light which was proclaimed by the Buddha, the Enlightened One—the Light of Nirvana. Did he not say, as we heard to-day, "Be ye lamps unto yourselves, oh ! ye Bhikkhus" ? And he said it not only to his royal cousin and disciple Ananda, but also to Upali, the barber. Have you read the charming poem which Vivekananda wrote on Upali, the barber? Upali became an Arhat. How? By following the Path of Purity which the long line of Zarathushtras taught in old Iran. In the *Gathas* we read that "the *Vohu-Mano*, the Superior Mind in man, acts in him only who makes *Druj*, the evil, bondmaiden to *Asboi*, purity." And in whom is there no aspiration to be pure in mind, in morals, in body? Who is there among us who does not aspire to become better, more useful, nobler than he is? And why this common aspiration in all human hearts? Because

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

"I am the Ego seated in the hearts of all beings."

Note please—not only in male Brahmanas, but also in women and chandalas, in all without any exception. Krishna is seated in the heart of every one. He has hands and feet in every direction ; He says that your feet, your hands, and mine, are His feet and His hands. What glorious days are ours with the conviction that we are all immortal and divine !

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥

"I myself never was not, nor thou, nor all the princes of the earth ; nor shall we ever hereafter cease to be."

To realise that divine immortality, to shine forth the Light of the One Spirit—that is Theosophy, that is *Brahma-Vidya*, *Atma-Vidya*, *Bodhi-Dharma*, Wisdom-Religion. As indicated in the Vedic motto chosen by our Parliament, "Truth is one, Sages have called it by various names." And those Sages are not only

Anniversary of a Passing

By Eleanor C. Merry

You dappled plane-tree, greet again
Another year's May moon,
Lift up your green leaves to the rain—
Cry to the wind, "Blow soon
From out the South, and bring again
That unforgotten noon,
That lucid shining air
And windy dance of Spring"—
But oh, let me be there
Once more, remembering!

Your leaves made shadows on the grass
Three years ago, and danced
About him as I saw him pass
Into the light; entranced
I followed him, watched his bright rays
Throw dazzle on your dappled boughs—
Saw him caught up in all the maze
Of flying cloud, and rouse
The royal Elements of Air
Of Fire and Water—all the host
Of Nature-spirits flocking there
To do his will their uttermost. . . .

Leviathan they made for him
Of rounded cloud and Heaven's blue,
Upon its back they lifted him
And hailed him lord of them, and true.

His golden robe streamed over them,
His purple hair they caught and wove
With sunset red into his diadem,
And thanked him for his kingly love.

O dappled plane-tree, greet again
This other year's May moon—
Tell me in loss there is no pain
If such bright Stars can shine at noon!

THEOSOPHY (continued from previous page)

of the past, but also of the present. The Great Theosophists are the Living Embodiments of Eternal and Universal Truth, the constant source of inspiration and energisation of those who have consecrated themselves to the spiritual service of the whole of humanity. They Themselves have called Themselves the Servants of mankind. They stand on the glorious summits of Wisdom and Compassion, Custodians of eternal Truth, Guides and Friends of all men. They are our Teachers, the Gurus of the whole of humanity. We cannot close therefore without uttering a shloka in uttermost reverence to express in a measure what we owe to Them:

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

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Pascal

A New Series

by Raymund Andrea

I

THERE HAVE BEEN MEN OF GENIUS whose lives have been of a pattern so simple and in accomplishment so direct, that they gave little ground of difficulty or speculation to the biographer, but admitted of a straightforward and appreciative recording. There have been others of such amplitude of mind and versatility of gifts, but of so close and hidden a habit, that their biographers when approaching them nearest have seen them only from afar off. Yet within the brief sum of a few years they have stamped their names indelibly upon an epoch by a series of brilliant discoveries and activities, and become a standard of excellence and authority for all succeeding times.

Such a man was Pascal. He was a son of France, and she has ever loved and honoured him and accorded him highest place among her men of genius. Perhaps his most famous biographer in the French tongue was Boutroux. There have been later works on Pascal, among them the lectures of Chevalier and a recent biography by Professor Morris of America; but these writers do not fail to pay high tribute and acknowledge their indebtedness to Boutroux. They have discussed the work of Pascal in some detail and given to his life a colouring of romance which does not appear to be in keeping with it; certainly not for those who know Pascal in his serious work as writer and philosopher. But we turn with deep appreciation to Boutroux, as one who wrote of him with affection and understanding and with a rare insight into the life and character of his subject.

This is proper; for we can add nothing to the able researches of those who have made an exhaustive study of the lives of the great and had exceptional opportunities of access to records and documents from private sources. We can but recount the outstanding events and experiences of a shining life as they have been handed down by early writers, and add our own reflections upon those peculiar phases of it that have particular personal interest for us, thus showing our appreciation and indebtedness for that of inspiration and beauty in it, of toil and suffering, and the struggle of illustrious faculties and abilities battling with human infirmity in the endeavour to express and leave behind it a lasting memorial of its mission to men. In the brief sketch I propose it is not possible to do more than this.

Blaise Pascal was born at Clermont-Ferrand on the 19th of June, 1623, of parents of high quality. His father, Etienne Pascal, was a counsellor for the king at Clermont, distinguished in mathematics and physics, and acquainted with the cleverest men of his time. Antoinette, his mother, was a highly religious and intellectual woman. There were four children, three of whom survived. Pascal was the only son, and his two sisters were Gilberte and Jacqueline, the former born in 1620, the latter in 1625. Pascal's mother died when he was but three years old, and with her passed away the religious influence which would have undoubtedly marked in no small degree his youth had she lived.

His father had a well-considered plan of education for his

children, and especially for his son. Religion appears to have had no place in this plan. It was not that Etienne Pascal was irreligious, but he considered that matters of faith should be kept quite apart from physical research. His plan for Pascal was that languages were not to be taken until the age of 12 years, nor mathematics before 15. Yet much earlier than this he introduced his son to a general knowledge of language and the facts of science.

But genius does not move to plan, and before he was 12 years old young Pascal was experimenting in secret on his own initiative and recording his conclusions. One day his father surprised him working on the demonstration of the problems of Euclid. So with other subjects, he set his own pace. Observing with pleasure the precocity of his son, his father set aside his plan and took up the tuition of Pascal in good earnest. Mathematics appealed most to his logical and scientific mind, and his father introduced him to a distinguished scientific circle which met at his house for discussion. Here was laid the foundation of the habit of exact thinking and of those amazing discoveries he was to make at no distant date.

Of scholarship Pascal had little, for his father did not include in his plan ancient or modern literature. His knowledge of theology also was superficial. What he had of philosophy and theology he acquired for himself in later years.

He was taken by his father to meetings of famous scientists, men of rare capacities and achievements, dedicated to invention and discovery, interested in matters philosophical and religious, but distrusting reason in considerations metaphysical. In this atmosphere Pascal's genius developed rapidly, and he soon became skilled in mathematics and physics. Intent upon putting his powers to some practical use, he sought to assist his father in his arduous work of calculation at the treasury, and after two years of persevering experiment invented the calculating machine. He was now 18 years of age, with the promise of a great future, but already showing signs of the physical weakness which was to hamper him all his days.

At this juncture there happened an incident which brought Pascal face to face with religion and set his feet on the mystic way. His father sustained a fall and dislocated his thigh. He was placed in the care of two brothers at Rouen who were skilled in such cases. They were of a deeply religious and devotional nature, and having constant access to the Pascal family for the purpose of observing the progress of the cure they were effecting, they recommended the reading of certain mystical books. On Pascal these books exerted a powerful influence, and through them what has been called his first conversion took place. He resolved to dedicate his whole life to God and make an end of all the scientific researches which had absorbed his interest. It was typical of Pascal that whatever engaged his mind he at once sought to make a practical application of it. No sooner was he moved by this first mystical afflatus than he strove to impart it to the whole family.

His sisters were attractive women and had many admirers. Gilberte was soon to become Mde. Perier ; but Jacqueline was destined to play an important part in her brother's life before she became a nun. It was to her especially, now 20 years of age, much in love with life and a favourite in society, that Pascal made his mystical appeal. His fervent conversation and example prevailed ; she renounced the world and became his spiritual pupil. Through their united influence, their father renounced his worldly interests and devoted himself to religion until his death. Finally, his elder sister, Mde. Perier, and her husband, visiting him in this same year 1646, were moved by the same mystical grace and dedicated themselves to the spiritual life.

A further mark of Pascal's mystical awakening and of his impetuous disposition is shown by the following incident. It came to his knowledge that a venerable monk in Rouen was attracting young men by the teaching of a new philosophy. He contended that reason alone was sufficient to fathom all spiritual mysteries. Pascal and some friends went and admonished him ; but the admonition failing, they denounced him to a spiritual superior. This fiery zeal, coincident with Pascal's steadily increasing infirmity, gives reason for speculation whether the latter was due not so much to his previous intense application to study, as to a much too intensified type of mystical discipline. The lower portion of his body was now nearly paralyzed and he could only walk with crutches.

In 1647 he journeyed to Paris to consult medical men, accompanied by Jacqueline. At that time in Paris a remarkable preacher, M. Singlin, a confessor of recluses and nuns at Port Royal, was attracting attention. They went often to hear him, and Jacqueline declared her wish to become a nun. M. Singlin advised her to consult her father. This her brother consented to do. Her father refused his consent, but permitted her to pursue her devotional life as she chose at home and under the counsel of the Mother Superior with whom she corresponded.

A fact which seems to have caused surprise to some of his biographers is, that Pascal, at this very time of singular devotion to the mystical life and when he appeared to have renounced all other interests, yet engaged again in important scientific experiments and became a centre of public interest in a controversy raging over the vexed question as to whether nature allows of a vacuum. It was a controversy in which many notable men were engaged, over experiments covering a long period. Pascal contested the principle that nature abhors a vacuum, and by his own experiments determined the weight of air and thus arrived at the means of measuring altitude by reading barometric pressure.

Pascal's genius for scientific study and invention was far too profound to be silenced and forgotten on his first introduction to the mystical life. There is good reason to expect that it would be the more stimulated under this new impetus. A further reason for its re-assertion at different periods after apparent renunciations, was his chronic ill health. Again and again he turned to science in the endeavour to forget his weakness and suffering. The doctors and their remedies could do little for him. Their opinion was that excessive work was the obstacle to full recovery. That Pascal was a practical mystic working out a difficult Karma was outside their diagnosis.

In 1649 his father decided to take him and his sister Jacqueline to Auvergne where he had many social connections. Here Pascal gave himself up to amusement for a brief space ; and

(continued in next page)

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PASCAL—(continued from previous page)

returning to Paris a few months later, he associated with young men of a worldly disposition. This was but an interlude in Pascal's life, but he used it well in making and recording observations arising from his probings into human nature and character, the secret workings of the heart, the subtle motives of the mind.

In the same year his father died, and once again his thoughts were turned to the religious life. But the struggle was not over. There was still the world, and he still somehow belonged to it. In his circle of wits and freethinkers his mind was diverted from the consideration of divine things. Not so his sister. She had determined upon entering the convent as soon as the family affairs were settled. Pascal was greatly in need of her companionship and begged her to remain with him; but he had educated his own pupil too well. Four months after their father's death she entered Port Royal.

Pascal was now alone. He still frequented the society of his worldly friends, but he was not losing time. The turn of circumstances had brought him to serious reflections. He was studying his friends closely, and himself far more closely. They were occupied with life and lived in the intellect. He was feeling after something beyond intellect. At that time, too, the philosophy of Montaigne was held in high repute, and his works and those of Epictetus Pascal studied with avidity and purpose. Their skilful investigations into human nature could not but have a profound influence upon him. They were of great value in their particular sphere. Their value to Pascal was, that they prompted him to go further and build up a philosophy of the soul.

But not yet. Pascal's beloved mathematics would intrude, and in 1653-4 he made many discoveries. Moreover, our destined recluse even thought of obtaining a government position and contemplated marriage.

This was not to be. Men like Pascal do not take office under authority except through dire necessity, and even in such circumstance the term is of short duration. Nor do they often marry; if they do, happiness eludes them. His thoughts may have turned to marriage just then as a promise of escape from himself, of hope of rest and consolation when he was torn with mental conflicts and bodily suffering. It was natural he should think of woman, whose love and devotion so often rescue men at the last gate of life and restore their faith in themselves. But he was not of this mind long. He was really at the parting of the ways but did not know it. Everything was failing him. Science, literature, reasoning and the world were falling into the abyss. He stood still and looked into himself. Then ensued a mystical upheaval of the soul and, full of divine perplexity, he visited his sister at the convent and confided to her his distress. Jacqueline listened, and understood. She knew what was happening to him.

It was the day of the Presentation of our Lady, November 21, 1654, and Pascal, having just paid a visit to his sister, went into the church to hear a sermon by the preacher M. Singlin. Every word seemed to be spoken for him with unwonted vigour and application. He returned home, a changed man. Two days later a divine ecstasy fell upon him and he communed with his Master face to face.

There are many recorded experiences of cosmic illumination, but perhaps none is so affecting to read as that of Pascal as set down by himself. It is one of the most poignant ever written. He recorded the experience on a piece of parchment, which was found

some days after his death, sewn in the lining of his coat. It is known as the Memorial of Pascal, and, in brief, runs thus:

This year of grace 1654

Friday, November 23, feast of St Clement, pope and martyr.

From about halfpast ten at night, to about half an hour after midnight.

FIRE

God of Abraham, God of Isaac, God of Jacob, not of philosophers and scientists.

God of Jesus Christ.

He can be found only in ways taught in the Gospel.

The greatness of the human soul.

Joy, joy, joy, tears of joy.

I have been separated from Him.

Let me not be separated from Him eternally.

Jesus Christ

Jesus Christ

I have been separated from Him; I fled from Him, renounced and crucified Him.

Let me never be separated from Him.

Perfect, sweet renunciation.

Eternally in bliss, for a brief day's hard training on earth. Amen.

Pascal attained, at one major step, the highest gift of all, divine inspiration. The dark night of the soul was the prelude to it; and the emptiness, despair and utter desolation of that experience drove him to his sister as a helpless child seeking the way. It is the story of all the great mystics, and that of Pascal is one of the most impressive of death in Christ. The conflict was over: all doubt and questioning vanished. He had passed beyond science, beyond reason and intellect, and glimpsed the fount of life itself. Many have rested there and lived in the hallowed memory of it, but for Pascal it was the beginning of real life and action. He was born to science and practical to the fingertips. He was born for conquest and achievement and, true to his character, he resolved to make everything within him conform to the pattern of the Ideal Man he had seen in vision. There was to be complete submission to Christ under a spiritual discipline. And his greatest work was yet to be done, although there were but seven years remaining to him in which to do it.

In January, 1655, at the age of 32 years, he became a recluse at Port Royal.

(To be continued)

NEW LIGHT ON THE APOCALYPSE—(continued from page 224)
and to go out no more and to become an inheritor of the new Jerusalem; and last to sup with Him and to sit with Him on His throne before His Father.

The Way is the Way of the Ancient Mysteries, exemplified for us in these latter days by the Christ Himself and revealed in His Teachings. And from the lofty vantage point of his attainment John, the Initiate, now goes on to tell us in the only possible language, which is that of symbols, of things eternal and unchanging in the Heaven and things on the earth which were yet to come.

These things continue to be given in symbols, which, with knowledge and an understanding mind, are not so difficult to interpret as has been believed.

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World Economy—A Modern Problem

by George S. Francis

The Present World Situation

HERE IS A BELIEF, COMMONLY HELD to-day, that economic problems are national problems which can best be handled by allowing the separate nations to do what they think best for themselves within their own particular frontiers. This might have been true in the past when economic activity was simple and could be carried on in small detached areas, but to-day what often appear to be national economic problems are really local expressions of a world-wide economic process, or the consequence of economic activities covering areas of the earth's surface that have little or no connection with political frontiers.

The modern economic structure is not static, it is dynamic. It is constantly being modified by the inventions and intentions of persons and we are only now beginning to perceive the changes in the scope and technique of industry and commerce, with consequent changes in social customs and international relations, that are the direct result of the mechanical and electrical discoveries and inventions of the 19th century. Because of these discoveries economic tendencies and impulses have been released which require, for their full expression, a form of economic structure quite unlike anything that figures in political thought to-day, a form that grows less and less national and more and more world-wide in scope and range.

The Time Lag in Thought

For centuries after the downfall of the Roman Empire the peoples of Europe lived in small, self-contained communities. Most of our habits, ideas, customs and institutions relate to that type of life, in fact it may justly be said that our whole social outlook has been shaped and coloured by a very slowly changing mode of life, lived on a small and local scale.

But, during the 19th century we embarked upon a mode of life organised on a large scale, in which local communities are no longer self dependent but elaborately inter-dependent, in which social change is no longer slow and gradual but rapid and dynamic. This industrial revolution has imposed the necessity for profound changes in human habits, values and ideas, it also demands a

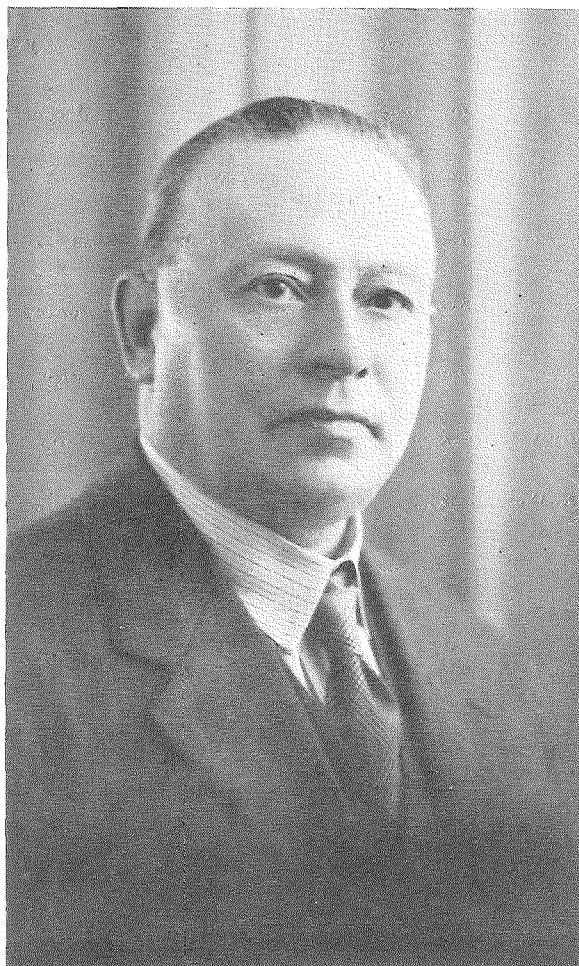
wholesale re-adaptation of human beings to a strange and bewildering environment.

But mental changes in behaviour and outlook have been much slower than physical changes in life and work, so that even responsible people often bring to the consideration of present day problems, ideas and habits of thought that really belong to conditions that have passed away. There is a mental time lag. Multitudes have had to try to adapt themselves from a simple and comparatively static social order to one of rapid and bewildering change. It has not been easy, and the feelings of spiritual frustration and physical insecurity are but personal aspects of the pain and difficulty of this enforced adaptation.

It has been difficult for many to know whether to bless or to curse the new order. To some it brought betterment, to others brutal disruption of a familiar and preferable mode of living. The transition from the self-sufficiency of individuals in local communities, to their widespread interdependence in the world economy of to-day, is one of the most revolutionary experiences in recorded history. It is forcing mankind into a new way of life, it is unsettling all human customs, institutions and traditions.

Up to the beginning of the 18th century local sustenance economy was the rule, there was some inter-local and international trade but the volume was small and unimportant. Each nation was practically self sufficing, producing little that it did not consume and consuming little that it did not produce.

Now for more than 150 years the revolution that converted the independent and self sufficing local communities of Europe into specialised members of a world-economy has been proceeding at an increasing pace. It is true that this world wide form of modern economic activity has not been effectively perceived and that its natural evolution has been checked by political activities such as tariffs, immigration laws and the like, but these have only retarded or distorted the process. Even inside the nations that seek to make themselves economically self sufficing there are few self sufficing communities left, while the self sufficing household has completely disappeared. Some nations may depend less on foreign trade than others but none could maintain its present standard of life if isolated from the rest of the world. The very division of labour which is necessary



G. S. Francis

for world economy and 20th century technique, while adding to the total volume of wealth, makes men more and more dependent on each other. But this increase in interdependence means that human prosperity and well being depend upon an increasing capacity for peaceable co-operation, for life, wealth and happiness become perilously insecure if this friendly collaboration is lacking.

Political v. Economic Trends

The exaggerated nationalism of the post-war years tends to impel every nation to try and develop itself as a self enclosed entity, but many of the economic and political difficulties of the 20th century arise from the fact that the natural trend of economic development lies in a totally different direction. The political tendencies of the moment lean towards various forms of coercion applied by central, national authorities. The trend is towards separation and war. The natural economic tendencies of this age lie in the direction of the increasing interdependence of the whole of mankind with its natural corollary—friendly co-operation. The economic trend is towards identity of interests and peace. But this natural economic trend needs conscious human support in two directions. Firstly, some means must be found, some technique devised, to remove economic activity from political influence and control so that it may develop its own natural world form unhampered by the national limitations of political conceptions. Secondly, the world connections between economic activities must be more clearly seen so that they may be consciously linked up into a widening system of economy which would tend to become world-embracing.

Such a system would have no frontier, it would develop along lines determined solely by economic facts and economic needs. The beginning of such a system is only now becoming possible for in the past this trend was not perceived, it only revealed its existence in successive crises that came to a head at times and in places where economic necessities came into conflict with policies determined by purely national forms of thought.

World Trade and World Economy

Yet though this trend is still unperceived by many it is nevertheless in the straight line of evolution. Under the earlier influence of British commerce a system of world trade was developed by virtue of which foreign goods became firstly desirable, then useful and finally necessary to the peoples of all countries. World production followed on the heels of world trade and to-day increasing numbers of people in all lands are dependent upon the steady and undisturbed import of raw materials from all over the world to serve as the base of their own home industries, and upon world markets for the sale of finished products.

The extent to which any one country is now dependent upon the rest of the world has been illustrated in an entertaining way by Francis Delaisi in his account of the many parts of the world that contribute to the daily life of a Frenchman.

“How does the ordinary respectable citizen of Paris spend his day?”

“M. Durand begins his day by washing himself with soap manufactured from the oil of Congo nuts and dries himself with a towel made of cotton grown in Louisiana. He then proceeds to dress himself. His shirt and collar are made of Russian linen,

his coat and trousers of wool from the Cape or Australia. He puts on a silk tie made from Japanese cocoons and shoes whose leather is derived from the hide of an Argentine ox and tanned with a chemical product from Germany.

“In his dining room—adorned with a Dutch sideboard made of wood from Hungarian forests—he will find the table laid with plated metal made of Rio-Tinto copper, tin from the Straits and silver from Australia. He will find a fresh loaf made of wheat which, according to the season of the year, may come from Beauce, from Rumania, or from Canada. He will eat eggs newly arrived from Morocco, his sweet will be English jam made of French fruit and Cuban sugar and his excellent coffee will come from Brazil.

“Restored to vigour he now goes to his work. An electric tram, run on the Thomson-Houston system, takes him to his office. After making a note of the Liverpool, London, Amsterdam or Yokohama exchanges, he dictates his correspondence which is taken down on an English typewriter and signed with an American fountain-pen. In his workshop “Paris articles” for a Brazilian clientele are being manufactured out of materials from many countries, by machinery built in Lorraine according to German patents and fed with English coal. His instructions are to send them to Rio by the first German steamer that puts in at Cherbourg. . . .”

After recounting an evening’s entertainment at which many other countries contribute to his enjoyment, M. Delaisi concludes as follows :

“After a day so well spent, M. Durand falls asleep under his quilt (made of feathers of Norwegian duck), and dreams that France is decidedly a great country, entirely self-supporting and able to snap her fingers at the rest of the world.”

Much of the economic disturbance of the modern world is due to the fact that this direction of economic evolution has not been consciously perceived and planned for. Although the physical facts of modern economic development clearly point to the need of regarding the whole earth as one basic economic unit, and despite the fact that no country can now blindly pursue its own imagined interests, to the disregard of the interests of others, without disaster, we are continually confronted by problems arising from internecine competition between the separate national economic systems, a struggle that increases in intensity and becomes increasingly disastrous in effect.

For the sane and effective handling of economic facts as they exist to-day, we need a system of world economy that will embrace and include the separate systems of national economy. Whatever political adjustments the separate national states may desire to make, we need for economic health a concept that regards the earth as a single economic entity, a self contained economic system, such a system would have the whole field of nature as its basis, and the earth, taken as a whole, provides enough of everything for everybody.

It is unfortunate that ideas appropriate to the practice of national economy are seldom inclusive enough to envisage the present necessity for world economy, nor is it easy to see just how competitive systems of national economy can be transformed into a co-operative system of world economy. But, although difficult, it may be possible to use the method of evolution adopted by the electrical industry in this country as an illustration of the steps necessary when dealing with the major problem.

An Electrical Illustration

The invention of the dynamo and the vacuum lamp made it possible to begin the commercial generation of electricity in the 1880's. In the beginning small generating stations simply distributed current to consumers in their immediate vicinity. The form was local or parochial.

For 40 years development proceeded along these lines. Generating stations grew larger, mains extended further, industrial and domestic uses in addition to lighting were developed, but the form still remained local.

But though the basic form remained unchanged during this phase of development it was not accepted as the last word on the subject. In 1925 the Weir Committee was appointed to investigate the problem and to suggest means for a more widely planned development. Being practical men they took the existing situation as a basis but suggested modifications for future development. These included standardisation of generation to remove the confusion of the past, the inter-linking of base load stations and the appointment of a central body to carry out the plan.

Consequently a new system is now evolving which will be a complete transformation of the old. Instead of a chaos of local systems some large, some small, distributing current by diverse systems and voltages, the new arrangement furnished a framework within which local undertakings will be able to develop on convergent instead of divergent lines, while the greater facilities for co-operation provided will enable country districts to receive supplies which the older arrangement could not give.

This picture of an industry expanding from serving towns to serving counties and now, after 50 years, being transformed to serve the nation as a whole, may serve to indicate the possibility of bringing a larger transformation into economic life as a whole, for economic life exhibits similar phenomena though naturally over larger areas of space and time.

A Geographical Illustration

The post-war economic friction between Germany and Italy arose from the rivalry between the Ruhr (coal) and the Alps-Apennines (hydro-electricity) whose interests clashed half-way on the road between them over the Styrian iron ore deposits (Austria) which they both required. This economic rivalry between Germany and Italy only arose because of the belief that the sources of raw materials must be politically controlled in order to be economically effective. As a matter of economic fact there is more need for co-operation between Germany and Italy than rivalry.

Germany is highly industrialised, Italy is still mainly agricultural. Germany produces coal, iron, machinery, electrical plant and chemical compounds. Italy produces fruit, vegetables, wine, silk, musical instruments and objects of art. Germany sells the heavy products of the Ruhr, Leuna, Berlin. Italy sells the produce of sunny fields, the work of peasants and articles produced by artist-craftsmen. Germany produces means of production. Italy produces goods for consumption. Germany's outlet is on the Atlantic, the sphere of Italy is the Mediterranean.

While there is really little need for antagonism there is a real basis for economic union which, if ever realised, would enable Rome, Naples and Milan to become the complementary factors of Berlin, Hamburg and Essen. The mutual pursuit of a policy of economic nationalism, however, created a condition of

tension. The crux of the situation lay in the Italian Alps where an attempt was made to create an Italian "Ruhr." Italy possesses no native coal so, in order to find another power basis, a vast technical experiment was undertaken. The plan was to construct an "Electrical Ruhr."

In less than a decade the Alps and the Apennines were subjected to a terrific technical assault. Two mighty mountain ranges were filled from top to bottom with dams, turbines, towers, cables and other electrical equipment, the dammed up hydraulic power being intended to provide the basic energy by the large scale generation of electricity. Whole provinces were transformed into high-tension electrical complexes stretching, as a single organic system, from the northern Alps down to Sicily on the Mediterranean. Italy's present production of electric power ranges from 11,000 million kilowatts to 15,000 million kilowatts per year and Italian hydro-electric plants are regarded as among the best equipped and largest of their kind in Europe.

Within a very few years Italian industries, railways and towns were made independent of foreign coal. In the midst of Italian mountains a power basis for large scale industry had been established, but it was not enough, hydro-electricity could drive but it could not produce. Electricity replaced coal, but iron or steel is an equally necessary basis for heavy industry, in fact this new development of electricity greatly increased the need for steel in Italy, not merely to ensure maintenance and equipment for this vast technical system, but also to create a market for electric current. This could only be provided by large power demand from industry and demand for light and heat from growing towns and cities. So Italy needed iron and steel, needed them badly and in large quantities, and political endeavours to secure control over the iron deposits of Austria, in face of the opposition of the coal magnates of the Ruhr who needed them as well, created for many years a condition of grave unrest in the heart of Europe. Now that Austria has been politically absorbed into Germany it looks as though Italy must seek elsewhere for the iron she requires, which may account for her intense interest in Spain.

Troubles like these are bound to continue so long as we persist in believing that economic frontiers must, of necessity, coincide with political frontiers. But if we could only rise to a newer conception we should be able to see that whatever political or national forms may exist in Europe there are certain economic zones that naturally belong together. There is for example a series of coal bearing areas, stretching from Great Britain to Siberia via Northern France and Belgium, the Ruhr, the Saar and the Dombas basin. Iron is located in Sweden, Spain, Lorraine and Styria (Austria). Water-power, for the generation of electricity, is plentiful in Norway and Sweden, the Pyrenees, the Alpine regions of eastern France, Switzerland, Bavaria and Italy. Agricultural areas are comfortably interspersed among these power areas with specially large arable tracts in Northern and Eastern Germany, Hungary, Poland, the Ukraine and central Russia.

These are some of the factors existing in one relatively small part of the earth's surface which will be recognised as a natural economic unity when, for economic purposes, *Technics replace Politics*.

Linked together as a single productive entity this belt would form a power area capable of supplying a considerable part of the

world with either goods, power or the means of power. As a faint beginning of such a development it might be mentioned that the Rhenisch, Westphalisches Elektrizitätswerke already connects Germany and Switzerland both at Brug and at Rheinfelden. This may be but the first step in linking up with other parts of Switzerland, France, Italy, Czecho-Slovakia, and Danubian Europe, for this possibility has already been envisaged by power engineers who, at the World Power Conference held in 1930, pointed out the economic advantages of providing Europe with an "electric grid" if and when the existing political difficulties could be overcome.

20th Century Technique and Materials

This thesis is not merely suggested by the economic requirements of modern industry and trade, it also receives support from the particular technology of the 20th century and the specific materials it needs, a fact strongly emphasised by Lewis Mumford in his "Technics and Civilisation." Economic life in medieval times was based on muscle power and could be carried on wherever men and animals, wood and stone, wind and water could be brought into association. As all these elements are widely diffused, the economic life of those times could be carried on in any locality, in communities as small as that of a village or the population of a feudal estate, with little or no dependence on other economic localities situated elsewhere.

By contrast, the industrial economy of the 19th century was based upon steam power and centred round the use of coal and iron. Thus economic activity tended to become national in form and required space on a continental scale for its proper expression. England, Germany and France, the leading countries of Europe, had ample supplies of coal and iron between them to serve the needs of Europe and beyond, while the United States and North America generally had enough for the western world.

But, if the general economic structure of the 19th century was shaped by steam power in alliance with coal and iron, the significant fact of the 20th century is the development of large scale electric power and electricity not only brings its own particular technique, it also depends upon its own specific group of materials. The ends of the earth are explored for such rare minerals as tungsten, tantalum, chromium and manganese. Selenium whose electrical resistance varies with the intensity of the light that falls upon it, is another rare metal whose physical properties lend themselves to a wide diversity of electrical usages. In addition to its use of new and lighter metals, electricity also stimulates metallurgical research for new metallic alloys, new synthetic compounds that possess the high electrical resistance of glass, paper and wood but without their fragility and new synthetic resins, such as bakelite and vulcanite, with high electrical resistance and immunity to acids. Asbestos, mica, uranium, etc. are other materials indispensable to development in an electric age.

Because they are good conductors of electricity, copper and aluminium achieve a new importance. Bulk for bulk copper is a better conductor than aluminium, but weight for weight aluminium is a better conductor than any other metal, while steel, nickel and chromium are chiefly used where resistance with high temperature is required, as in electric heating. Aluminium is a characteristic metal of an electric age. Discovered in the

19th century by Sir H. Davy, it remained merely a scientific curiosity until the development of large scale electric power in the 20th century. The commercial production of aluminium requires electric current in enormous quantities therefore this industry was unable to develop until the technical developments of the present century had made cheap and abundant supplies of electricity available.

The extensive use of rare metallic earths is a characteristic feature of this electric age. But while certain essential materials of this age are widely distributed, other equally important materials are either extremely rare or are only found in a few special localities. Rubber, a highly essential material, is limited to certain tropical or sub-tropical districts. Tungsten is found mainly in China and South America. Manganese, important for alloys, comes chiefly from India, Russia and Brazil, while chromite comes chiefly from South Africa. Mica, a material whose unique properties render it indispensable to the electrical industry, is fairly widely distributed but many important parts of the world are entirely without it. Asbestos is another material that is widely diffused but in only a few localities does it exist in sufficient abundance and purity to be worked commercially.

What is the import of these facts for the nations of Europe and America? How do they comply with conventional economic and political ideas? Early forms of industry could be carried on within the domestic limits of a medieval manor or demesne. The industries of the 19th century could be carried on within the continents of Europe and North America. In the 20th century this self sufficiency no longer exists and it would appear that the races of the world must either organise and conserve a world-wide base of supplies or be continually exposed to the danger of deprivation of some essential materials with corresponding risk to their own economic and social development.

The area from which the materials necessary to this phase of civilisation are procured is neither local, national, nor even continental, it is world-wide. This is also true of thought and action. A theory evolved in the brain of a European mathematician, a discovery made in a Japanese or American laboratory may completely change the conditions of life and work for people all over the world. Radio propaganda, which over leaps political frontiers, may affect or disturb the political thought and action of distant nations. In such circumstances no country and no nation can protect itself by mere entrenchment within its political frontiers.

If the economic life of the 20th century, with its particular and highly specialised technology, is to develop along its true and natural lines, some form of organisation on a world-wide scale appears to be imperative. The alternative to a united and conscious endeavour to help a system of world economy to birth, is that of trying to prolong the life of a system already shaken by its dying struggles, a system in which every nation tries to maintain itself as a self-enclosed economic entity standing in competitive or hostile relation to all other national entities.

The first way promises to be the way to prosperity and peace. The second is almost as certain to lead to economic suicide and war and the geographical distribution of the materials essential to the technology of the 20th century is only one of the circumstances which tend to establish that fact.

Thoughts on the Origins of the Arts

No. IV. PAINTING

by Eleanor C. Merry

ONE OF OUR BEST-KNOWN MODERN painters, whose absorbing picture *Resurrection* hangs in the Tate Gallery, is reported to have said that the Bible—and especially the Old Testament—contains enough material to inspire painters for all time. I think this lies not so much in its historical or narrative character and dramatic incident as in its quality of grandiose truth, and its fundamental spirituality. It would be a dull person who could read those old chronicles or the splendid utterances of the prophets and not feel in himself the awakening of some unsuspected picture-making faculty. We all harbour in ourselves an unknown painter, who does not use brushes or canvas, but projects upon the facets of our soul such panoramas as the ancient Hebrew people could depict only with the written words of their mysterious tongue. They are the only race who had no art of painting.

When we paint, what we bring by our technique into a “fixed” state, is a medium which in its *living state of flux*, is still invisible to physical eyes—and that is Colour. Let me illustrate what I mean.

Imagine you are in a landscape where clouds and sunshine alternate. It is stormy, and the air is impregnated with moisture. All around you are the trees, the rocks, the hills, the streams—and all are bearing the colours which their specific nature calls into manifestation. But if you notice the changing lights, the movement, the wonderful and most delicate transformations that these seemingly fixed colours undergo from moment to moment, or because of their distance or nearness to you, you begin to know that these “fixed” colours are only a kind of mask through which the objects announce their presence. Something infinitely more living lies *behind* the green and the yellow, the blue and the red. . . .

Then a storm of rain, and heavy dark clouds, are swift in their coming and in their passing. And as they pass, the sun shines out again, the clouds opposite to it loom darker than before, and on their darkness, suddenly, the colours appear;—you stand enraptured by the rainbow! All that was before invisible behind the coloured image of your little world of landscape, is for a few moments, *visible*. It has been born there in the sky—between Light and Darkness. In no other way could you discover it. You may remind yourself (but I hope not) of all the scientific explanations you have learnt—but you will never be able to deny your *soul* that feeling of joy that a rainbow brings, because the soul recognises in it its own affinity. The soul is itself a “painting” woven between the spirit and the body—between “light” and “darkness.” This may seem to be nothing else than a mere

mystical phrase. But Aristotle declared how colour is the product of light and darkness; and Goethe’s scientific experiments first demonstrated it.

You can discover at any moment in the day what are your reactions to the normal colours of things. Blue you may find is quietening, and in certain shades, devotional; in others, the quietness may sink into a melancholy mood. Red is stimulating, fiery, and passionate. Yellow is radiant, or vital; deepening into orange, it is more “possessive.” Green is more or less negative. It can be quite matter-of-fact, like the green baize of a card table or a notice-board. A delicate green merging towards yellow, is joyous; it can stir a sluggish mind to quicker thinking. There is no colour that has not its invisible and vital counterpart in the human soul.

In a sense, we are always “painting.” In anger we “paint” with red; in thoughtfulness and devotion, with blue and violet; in love, with rose. We use the rainbow in us, which Nature, to remind us, shows to us outwardly in rare moments between storm and sunshine. The painter-artist is always on a quest for the rainbow. But no painting has the true quality of greatness that does not reveal, as well as colour, something of the mystery of light and darkness that gave it birth.

Darkness itself has a quality of colour. Light is not necessarily the mere contrast to darkness, but it too can have a quality of colour. White is a “colour”; it is called by Rudolf Steiner the “psychic image of the spirit.” And black, the “spiritual image of the lifeless.”

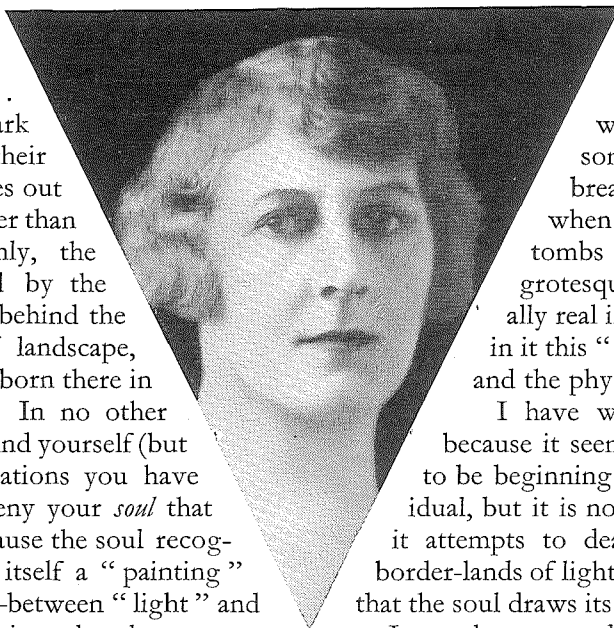
If you look—without prejudice—at Stanley Spencer’s *Resurrection* you can be struck with amazement at his handling of

this “psychic image of the spirit.” . . .

What makes this picture touch the soul as with some magical wand?—It is the weaving and shining of many degrees of whiteness together with the black-gleaming sombreness of the green foliage. You breathe in “whiteness”—“soul-light”—when you look at this picture. That the open tombs and the emerging figures savour of the grotesque does not interfere with what is spiritually real in this work of art—it enhances it; because in it this “psychic image of the spirit” dominates all; and the physical world in comparison *is* grotesque.

I have written at some length of this painting because it seems to me to express a real truth in art—or to be beginning to express it.—The work is highly individual, but it is not detached from all-individuality, because it attempts to deal truthfully and universally with those border-lands of light and darkness whence every painter knows that the soul draws its very existence.

In another age, and in another way, Rembrandt was a master



of this truth. And again, quite differently, Turner. It has lately been discovered that Turner was a student of Goethe's theory of colour; he had written many marginal notes in his copy of Goethe's work. And Goethe was the great scientific demonstrator of the birth of colour in the intermingling or meeting together of light and darkness.

In the Middle Ages, warmth, air, light and darkness, water and earth, were explained as the external manifestations of divine-spiritual experiences enjoyed, during the creation of the world, by the different groups of hierarchical spiritual Beings. The first—warmth or heat—was the “*fire of enthusiasm*” which the highest Beings felt for the creation of the universe. Then came other Beings, who experienced *inner enlightenment*—Light, like radiant thought—which brought with it a densifying of the first pure element of warmth into *air*. It was taught further, that air is “the shadow of the light.” So light, bringing its shadow, air, (or darkness) awakened the next experience, that of *longing*, in the following hierarchy, the Angels. Their mission was to carry darkness up to light, and light into darkness, thus fulfilling their inevitable longing. And then—“As the shadow of light is air, cosmically expressed, so water” (its denser counterpart) “is the creation of colour in the universe.” Infinity of colour, with all its infinity of moods, then enters into the world of *Life*—which is the human world! This was the medieval conception.

So far as our present consciousness is concerned, colour is certainly the very savour of life itself. It springs to birth everywhere where the spiritually-created physical world offers its “darkness”—its atmosphere and matter—to the divine light, and is impregnated by it.

But, as human beings are also, in themselves, a mingling of matter and spirit, of darkness and light—which are normally invisible or unrecognisable as such—so in every human being there also results from them, *colour*, just as there is warmth, air, water, and earth in the “chemistry” of the body.

Outwardly, the colour is manifest. From within, it is manifest only in the qualities of soul which we bring to outer expression.

In my other articles I have hinted how all the arts are the externalisation of what is within us. We could for instance, trace the connections of architecture, in its stages of development, with the structural forms of the human skeleton. But in painting, we can trace the liberation of the “colour”—which is an organic (living) process—from the formative vital forces of the inner organs of the body. Soul-life, emotional life, thinking, and willing, are bound up with our organs, as everyone knows. Soul-life resembles, in its ebb and flow, the “watery” world of colour, that is the product of light and its attendant darkness.

When we paint, we attempt to hold this colour-world,—moving within, motionless without,—and to fix it on canvas or paper. We *form* it. And the forms we give to it are as much bound up with our individual and historical soul-development as the forms of architecture or of sculpture are bound up with the conscious experience of our bodily scaffolding.

Most people who have any strong sense of colour, have at some time or other been able to experience, perhaps in dreams, or in moments of meditation, that there are colours which they can visualise inwardly that far transcend in brilliance (or even in actual *difference* of colour) anything that can be seen anywhere in the whole outer world, even in the rainbow. This suggests inevitably that such colours must exist—or how could we even

record them in the mind? We do not create them arbitrarily with our fancy—they appear as it were of themselves. It dawns upon us that our visual nerves may even be “filters” that exclude from our physical sight the real living world of colour, and give us only its phantom. And this is true. It can indeed be proved that by *our own inward visual creation* of the “complementary” colours—which appear when the eye is fatigued by gazing for some time at a blue or red or other coloured surface—we are restoring again the eyes' temporarily lost vitality.

So far then, we have tried, even if unscientifically, to suggest that colour is not only something that we perceive as though “painted” upon external objects in the world, but that it is also inherent in the depths of our own being as the vital counterpart of that which meets our eyes from outside. But in this short article we can of course only touch lightly upon this immense subject, which is not only of great complexity in its historical aspect, but presents to-day a field of overwhelming controversy. The centre of it is concerned with the endless riddle of “expressionism” and “impressionism.”

Since colour is so bound up with the life of the soul, it follows that turbulence and unrest in the soul, with its attendant effects upon the bodily organisation, must produce in the artist moods of storm and difficulty which reflect themselves in his art. The modern world is full of artistic struggle. Escape from the conflict between the *pure* synthesis of the colour-world and the materialism and scientific specialisation in our surroundings, is sought in numberless ways. These are too well known to need description. The names of modern schools of painting suggest this unrest.

A kind of safety from the disharmony between the inner and the outer world in art is found in the so-called “Abstractionist” school; or among the “Realists,” “Symbolists,” “Sur-realists,” “Subjective Idealists”—and many more. To read the lives of many artists, whether painters or otherwise, is to touch the fringes of a world of tragedy. In considering, as we are trying to do, the origins of the arts, can we discover a clue to the unravelling of this riddle?

There are three necessities for the life of art, Truth, Beauty, and Goodness. Rudolf Steiner speaks of them as follows:

“To be *true*, means to have proper connections with our spiritual past. To have sense of the *beautiful* is not to deny, in the physical world, our connection with the spiritual world.” (Present.) “To be *good* means that we must create a seed for a future spiritual world.”

And again: “The feeling of Self-existence really depends upon our feeling the presence of Spirituality within the physical body.”

It is more and more being recognised that the art of primitive times was based upon a kind of clairvoyance, and primarily upon the regulated type of clairvoyance possessed by the initiates in the Mystery Schools, who were, so to say, the teachers and “patrons” of the arts. (See my last article.) There was then a certain understanding of the relation of the arts to the *life before birth*, the life of the soul in *sleeping and waking*, and the *life after death*; and of these with the threefold bodily nature of the human being within his structural form:—his metabolism, his nervous system, and the rhythms of his blood and breath.

But man, in ancient times was not so “imprisoned” in his bodily nature as we are to-day, but could escape from it with his consciousness into what, in the past (before birth), and in his

remembered future (after death), was the divine world of his Creators. In this higher or illuminated consciousness, he could perceive the archetypes of Form, Colour, Sound, and Movement.

One might say that the different parts of the bodily life (as above) were like "gateways" through which the soul made its temporary escape in seeking knowledge, which could be used in the physical life, for the arts, sciences, and religion.

In our own day, this old clairvoyance is lost. Generally speaking, we have not yet discovered the new. So we are suffering from a deeper imprisonment in the body. The arts must come *through* the body. But when the body was recognised, as in olden times, as the spiritual creation that it is—and as the temporary dwelling-place for an eternally progressing "I"—every art was a product of this knowledge. To-day, it is not so.

It was said that Truth is the realisation of the spiritual out of the past in the physical of the present.

"To be truthful means in the higher spiritual sense of that word, that we should not forget that we have lived in the realm of Spirit in pre-earthly life."*

And: "*One can only place into the things what one has experienced in oneself.* Hence everyone will put something different into the things according to his own individual experiences. So it is not a question of everyone thinking alike about things, but that, when they do think, *they should be living in the element of Truth.*" (My italics.)

In sleep, we remember and realise, but forget again on waking, our spiritual origin and destiny. It is the peculiarity of the art of painting (colour) that it comes to us from our *sleep-experiences*, where the truth of the pre-earthly is seen "in pictures"; and because these pictures, remembered in sleep, were present in the soul as images of the reality (or Imaginations), at a certain stage of our pre-earthly life. Architecture and sculpture however, are the reflections of earlier stages of the pre-earthly life. This can be grasped from what has been outlined in previous articles.

Painting reflects the organic processes; architecture and sculpture, the forms. And every night's sleep shows us as in a mirror our relation, during the past day-time, to this organic life. In the examples which I will give presently, the connections with the *life of sleep* can be traced.

The constant struggle of the artist in us against the deadening and destructive power of modern materialism, is a terrible thing. Where there is too great a struggle, and the attainment of spiritual perception is not reached, the painter takes refuge, so to say (but unconsciously), in his metabolic organic system as his particular "subjective path"; or, at the other pole, in his thinking; that is, in his brain and nervous system. The "abstractionist" artist represents the manifestation of the latter. While, in its extremest form, sur-realism expresses the other pole. The human being is locked into his body by two gates; yet the third gate—that of the *heart*—awaits even now its *open sesame*. It is the door-keeper of the other two. In balance of the soul, Truth, Beauty, and Goodness, are set free.

All this applies of course to many spheres of modern life; but in quite a special way to painting. Painting, so to say, lies on the threshold where the spirit of man first savours the intermingling of the divine and the earthly. The greatest paintings

have always revealed it. For this reason we love Nature, because she is so great a painter.

But in the West, especially, all our impressions of Nature, which arouse creative imagination in the soul of the artist, tend to become forced down into the body, whence they seek restlessly to escape.

Listen to what Alfred de Musset—an artist of another kind—says of his experiences:

"Creation confuses me and makes me tremble. Expression, delayed far too long for my liking, causes me dreadful palpitations; weeping, only repressing loud cries with difficulty, I give birth to an idea. . . . At the moment it enchants me, and *the next morning* (my italics) it disgusts me. If I alter it, it becomes worse and escapes me altogether; it is better to forget it and await a new one. But what takes its place overpowers me as something so immeasurable and so bewildering that my poor being cannot grasp it. It oppresses me and torments me until I can realise it, and then begin my other sufferings, my birth-pangs, a real physical agony, that I cannot describe. And so my life goes on, when I let myself be governed by the giant artist who is in me. It is better for me, as I have planned, to commit every kind of excess in order to destroy this worm—whom others modestly call 'inspiration,' but which I frankly call 'disease.'"

Rudolf Steiner contrasts this terrible self-confession with the calm asseveration of Jacob Boehme: "Before God, I declare that I do not know what it is that takes place in me."—In Boehme, the pathways of subjectivism were open. His imagination soared free of the body and became *vision*.

A modern art critic, Mr. Fry, suspects that our "emotional tone" "gets its force from arousing some very deep, very vague, and *immensely generalised reminiscences.*" (My italics.) But we should learn what these reminiscences really are. They belong to the world that has created us.

The painter, Picasso, tells his friend M. Zervos: "Every time I begin a picture I feel as though I were throwing myself into the void. I never know if I shall fall on my feet again." And M. Zervos informs us that "the moments of creation with Picasso are dominated by anguish."

Another modern painter, Klee, the so-called "artist of pure phantasy," describes his experiences of the process of creation in the form of an allegory picturing going for a walk, as though accompanying a "line" of imagination. This is part of it:

"Basket-makers are going home with their wagons (the wheel) with them a child with delightful curls (screw movements). Later it is sultry and dark (spatial element). Lightning on the horizon (zig-zag line), now stars above us (dots).

Soon we reach our first lodging. Before going to sleep all kinds of recollections will emerge, because an excursion gives one so many impressions.

All kinds of different lines, strokes, touches, smooth surfaces, hatched surfaces. Wavy motion. Restricted, jointed motion. Counter motion. Flecked, woven, walled, worn. Unanimity, community. The line petering out, getting strong again (dynamism).

Happy symmetry of the first strokes, then restraints, nerves! Repressed trembling, flattery of little hopeful breezes. Brakes suddenly put on against the storm. Madness, murder.

Good things as guide, the self in darkness and despair. The lightning is repeated in the fever-chart. A sick child. . . . All over."

* Rudolf Steiner's comments on Goethe's scientific writings.

The commentator on this (Herbert Read in *Art Now*) calls Klee's "world" an "intellectual fairy-land." His manuscript "the open page of the imagination, the wider margin of what Freud calls the pre-conscious mind." . . . Yes—or no?

Sur-realism, of which we have heard so much, is frankly summarised by its great representative Salvator Dali, who has declared: "that the time is now at hand for what he calls" (I am quoting Herbert Read again) "the systematisation of confusion, the total discrediting of the world of reality. The painter . . . will seek to bring about the most unexpected, the most shocking and awe-inspiring encounters between contrary images—juxtapositions, 'as beautiful as the unexpected meeting, on a dissecting-table, of a sewing-machine and an umbrella.'" The extremists of the school have even advocated paranoia as an inspirational asset.

These are a few examples, selected at random, which, in the light of what I have tried briefly to explain, give us some dim feeling of how the great pre-natal world-imaginations, once freely accessible, are now pressed down into their bodily counterparts, rush for escape through metabolism and sex, through broken rhythms, or through the dead abstractions of modern thought and tortured nerves, only to be thrown back upon their path so long as their spiritual origin is forgotten or denied. The enchantments of colour seem to offer a way to freedom. But colour is in reality no facile enchantress. She is a stern guardian of the threshold between light and darkness. She is the transfigurer of the emotions, and leads to Intuition.

Painting cannot remain as a means of merely reproducing the appearances of Nature, nor as a means to symbolic representations of our reactions to her. We must lift it, as Goethe says, *with* Nature, to a pinnacle that is higher than that upon which Nature has placed herself and us. We must, in painting, see through the veil of Nature and represent her, not as she is, but as she *would become*.

(To be continued)

Eurhythmy

On Thursday, May 19th, there was given at Rudolf Steiner Hall, Park Road, N.W.1, a demonstration of Eurhythmy with Orchestra. Not only was this the first time that Eurhythmy has been performed in public with more than a *salon* orchestra, it was the first occasion on which a complete symphony has been treated eurhythmically. Far from distracting from the purely musical content of a work, such as exhibition of "sound in movement," to all save the tone-deaf and thoroughly unmusical, will give a completely accurate idea of the composer's musical thought. The music lover who takes the trouble to understand the idea behind Eurhythmy will probably come to an understanding of the musical art, however academic he may previously have been, that will conform to the true, and the occult conception.

THE MODERN MYSTIC extends its thanks and congratulations to Miss E. Wilke whose genius for stagecraft as exemplified in the beautiful lighting and other effects is no less than her sound musicianship and mastery of the Eurhythmic art.

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MAN AND HIS PLACE IN HISTORY—(continued from page 218)

If it is asked: What is likely to happen when everywhere the very opposite course to World Economy is being pursued?—it can only be answered that the old, out-lived system dams up the channel to the new most effectively when it is quite dead. But do not be deceived: the opposing force is always apparently stronger than the True—but the True lives longer.

To-day we are confronted with the necessity of coming to a decision with regard to the gold standard. Gold, at one time the means of effecting a balance between the separate national economic systems, loses its utility in an age of World Economy. All attempts to elaborate ideas based on the old standards of valuation—which were once quite right and proper—now become futile. Other methods of valuation are needed now. If people ask what can be done to influence development in the right direction, the answer is briefly this.—It is essential that, in increasing numbers, men should begin to understand that the spirit of our time demands new conceptions on all these matters. The old, orthodox habits of thinking about economic questions must be abandoned and a new kind of outlook evolved. On the one hand the facts and circumstances of the *whole* Earth must be taken into consideration, and on the other, in view of the fact that a system of World Economy requires the willing co-operation of all peoples, equal consideration must be given to the psychological needs and talents of the different nations. It is a psychological as well as a materially practical task that confronts us if our aim is to bring about real progress in the world.

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Roswitha Bitterlich

DURING THE LAST FEW WEEKS while funeral dirges have been sung over Austria, the press of the world has been unanimous in one thing, that this mid-European country had become immortal in the cause of art. One might even suppose that this would conjure up some name or picture in everyone's brain, be it Viennese Waltzes, the Magic Flute or Bruckner's Ninth Symphony.

So Austria is dying, or rather it has been dead since 1918. But it has pleased the droll humour of world events that in these very years there should grow up on that soil the most singular artistic genius of whom one has ever heard: Roswitha Bitterlich.

She has only just put up her long, blonde plait and attends the strict Convent School in Innsbruck,—while her pictures are exhibited in Vienna, Prague, Amsterdam, Copenhagen and Zurich and London to hundreds of thousands of people who are highly amazed. A critic from Czecho-Slovakia asked whether the souls of Mathias Grünwald, the Younger Breughel, and Goya do not live simultaneously in her. She has not answered this question; for Roswitha never visits the exhibitions of her works. Her mother answers for her with all the grace of an Austrian,—but when all is said she is just as disconcerted as are others in face of the miracle of her own daughter.

Roswitha has always painted, since she could hold a pencil at the age of three; she has always known the technique which seems to her suited to every picture. She never painted from models, nor from copies. Dance posters in Innsbruck during Lent gave the girl a picture of one crucified, his body entangled in barbed wire; a word she overheard in the grown-ups' conversation—obscenity—conjures up before her a skull so depraved that no racialist could more clearly illustrate it.

Pencil, pen, brush, water colours, oils, lino and paper cuts; she uses them all for the omnipotence of her inner pictures. Here a madman smiling, drunkenly plays the fiddle on a rope that is to end his life; there she depicts the impiety of our times in the "Flight of the Sacred Figures," and—before the eyes of the fifteen year old there strides in the midst of dismembered, tortured and sneering men "Christ in the Sufferings of the World."

But she herself, a fair, healthy girl, romps about with her

brothers in her parents' small flat—her father is an Austrian State official,—cuts up old pieces of material into dolls and dwarfs and flushes in her zeal over her homework for her favourite subject—mathematics.

There is a child and a sage in Roswitha and the language of them both is imagery. "Why don't you shake hands with the visitor and look at him?" she was asked years ago when a small child. "But Mummy, how can I look at him when he wears a mask?" The parents were dumbfounded. And the child painted the "Madonna and the Fool," because—"so many people in the world are fools, for whom Mary must remove the mask from their faces, that they may be saved."

An invitation,—probably conventional and middle class—which the child only experienced indirectly became in the radiant humour of her motherland by means of lineated figures in high top hats, the prototype of yawning boredom. But where did she get the idea for her "Quartet of Nations," "Death's Feast" and "Royal Performance"?—"I just imagine them so," she says smiling.

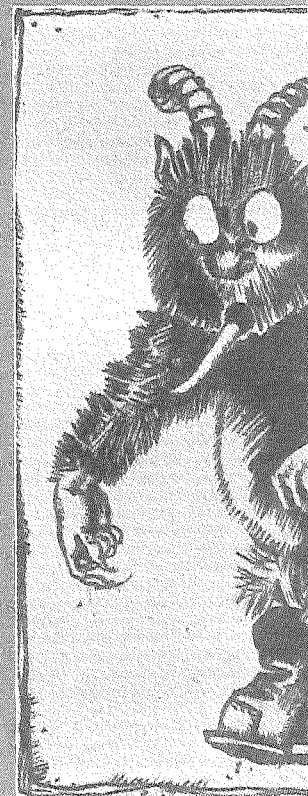
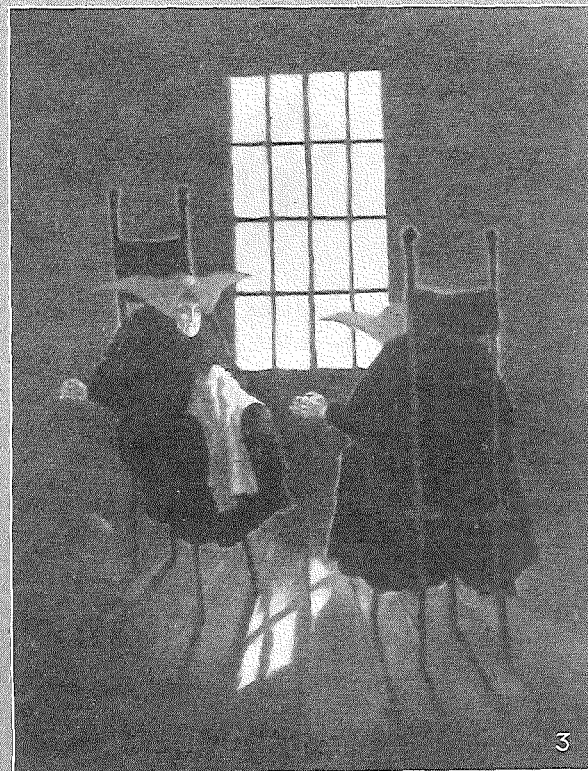
One may call it inspiration, the meeting point of inherited powers of a people gifted in art—or the harvest of another life: it remains a problem, and at the same time a present from Austria, dying and smiling as she dies.

VIGÉE LAVALETTE.



Roswitha Bitterlich

[Since Madame Lavalette sent us her appraisal of the work of Fraulein Bitterlich, her pictures,—or rather a selection of 200 of them,—have been exhibited at the New Burlington Galleries, London. The art critics have received them well, and, as is but just, have dealt with them only on their artistic merits and have applied only artistic canons. To the student of occultism they present still another fascinating problem. Just how far some of Roswitha's larger and more important canvases are memories of former lives, how many of the smaller works are purely elemental, and whether her genius is a temporary psychological "quip" or whether she is a seeress in her own spiritual right are questions that only time will decide. At eighteen years of age there is no sign of a slackening off; on the contrary, her art is daily more mature. In the next two pages we have reproduced (very much reduced of course) some of Roswitha's work.]



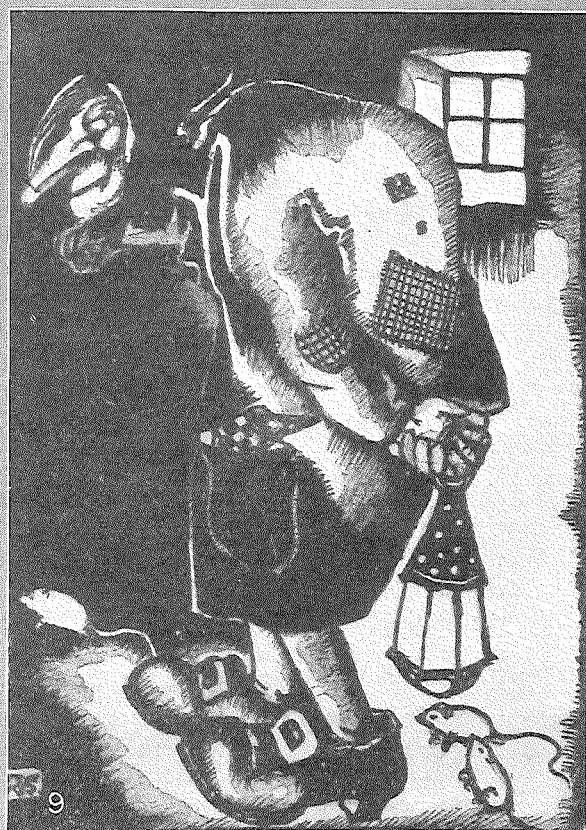
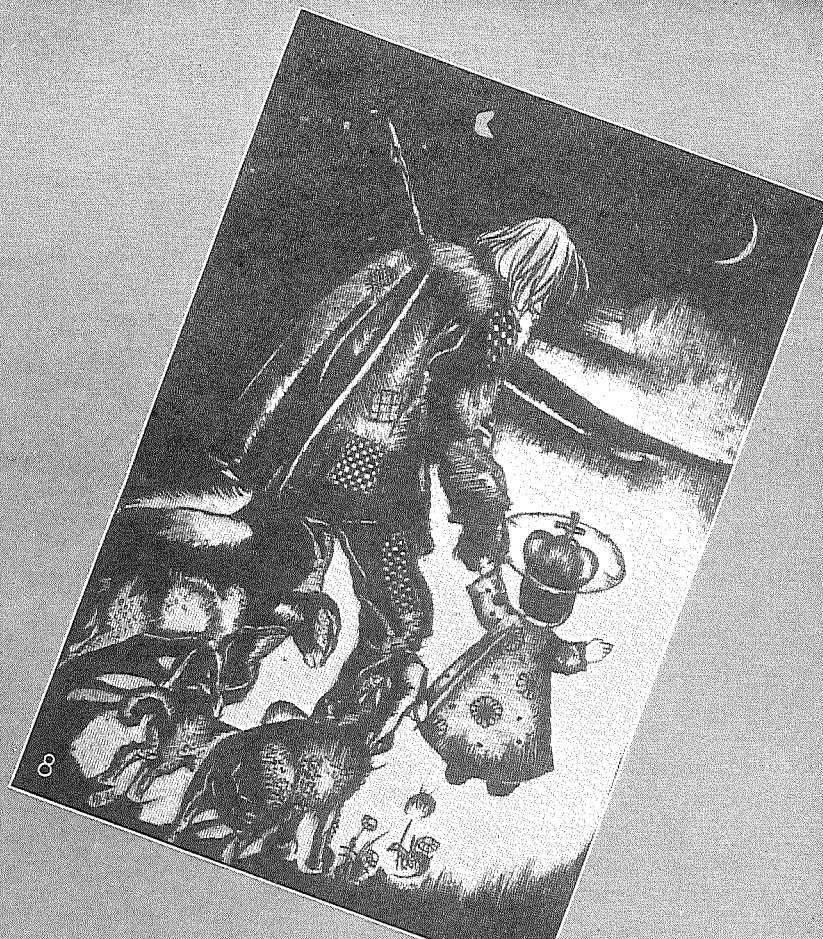
1. *The Robbers.*

3. *Seamstresses.*

5. *Legend.*

7. *Unexpected Visitors.*

6. *"Let my
In the sunlit*



soul fly
wind . . .

4. *Madonna and Empty Cradle.*

8. *"Mechthild."*


9. *Night Watchman.*

2. *The Maniac.*

Reincarnation

by the Editor

(We regret that Dr. Kolisko's article did not arrive in time for inclusion in this issue. His *Reincarnation* series will be resumed in the July number.—ED.)

HE CASE FOR REINCARNATION must always appear to be a piece of special pleading, for the evidence is at last only circumstantial. To the critical and sceptical modern mind the whole theory is based upon an Eastern article of faith that lacks proof. The Theosophist, Anthroposophist, Sufist and Rosicrucian has reasons, occult and scientific, for the acceptance of the theory as not only justifiable, but the only explanation of ordinary, everyday phenomena. This interlude in Dr. Kolisko's authoritative series is not intended for the student of the occult, but for those readers of THE MODERN MYSTIC whose acquaintance with the more esoteric occult doctrines is limited.

We shall commence by pointing out the obvious ; reincarnation is a fundamental of the occult, albeit there are great differences of opinion existent among schools of mysticism as to its *modus operandi*. These differences are of interest only to sectarians, and, incidentally, give the advanced student and independent thinker, not a few clues as to the previous incarnations of the partisans ! The central truth is all that need concern us here.

First, it is merely a cliché to relegate reincarnation to the East. If, in the meantime, we assume the truth of the theory, we shall immediately discern the fallacy of localising it. Cosmic truths have been known in all parts of the habitable globe in all epochs. The mystery schools of Ireland, for instance, were second to none in antiquity. It would, however, be true to say that our modern, European conception of reincarnation does not appear much before Goethe. It would be even more true to say that Lessing was the first modern European seriously to uphold the fact of many earthly lives. Since that time the idea has gradually penetrated the more intelligent sections of European peoples and has emerged in their poetry and elsewhere. But poetry and the arts are merely the obvious and outward expression of our growing acceptance of reincarnation. The real core of the dissemination of the doctrine is purely psychological. It would be the easiest thing in the world to point out the errors in the theories of Freud, Jung, Adler, Rivers and others. Nevertheless, nature works in that way. It is to them that *science* will owe the key to the truth of reincarnation. To a very great extent, the occult is an extension of psychology. At the same time it should be observed that something very much more than scientific curiosity is required of the aspirant to spiritual knowledge. The principal reason for old-time secrecy regarding occult knowledge was the lack of a general science of psychology.

Without further reference to occult dicta, let us imagine the mental attitude of the ordinary intelligent man towards what he can sense and understand of objective reality. His first question will probably be : why do the scientists insist on the presence of law in everything except the governance of human life ? Were it possible for us to appear in this world without the stored-up

experiences of previous lives, we should have to conclude from a survey of scientific knowledge and opinion, that all things in nature, from molecules and atoms to the solar system are at the disposal of cosmic law—except man. That such a conception is possible is the amazing fact ! The only “ laws ” which science has discovered that affect human life are so-called laws of health, and these happen to be false from beginning to end. They are false because they assume that all human bodies are the same, susceptible to the same influences, training, stimuli and so forth. A close examination would show that no two human bodies are alike any more than are two human faces.

Our hypothetical modern man would then observe the many different kinds and grades of civilisation co-existent with him. He would reflect on what curious chance had made him an Englishman rather than a German, Frenchman, Japanese, Hottentot or South American Negro ? His reactions to this question could be many. If he is content with “ mere chance,” there is nothing more to be said, for such a reply in a law-governed universe is eminently unscientific. But, should the dangerous thing happen, and instead of a reasoned answer or desire for enlightenment, there appears an emotion of purely national pride, there is also nothing much to be said. Racial or national pride cannot be segregated from an accompanying desire for power. The last war was a severe test for many occultists and mystics, and found out more than one of them. It became obvious that occultism and sabrerattling could be complementary activities. The true answer to the question is one both of individual and national karma. The various destinies of nations is both an historical and an occult fact, but we have got to be sure that we do not consider the destiny of our nation to be more important than that of any other. However, the determining factor in the answer is inherent in the fact of reincarnation. It is impossible to account for the medley of misery, and happiness, wealth and poverty, honour and disgrace, disease and health, success and failure in any other way. The teachers and the artists who have worked throughout a lifetime merely to serve, or to complete one work of perfect beauty, without desire or thought of reward or recognition can only be accounted for by the urgency of necessity. The necessity was a karmic debt.

It would be quite allowable for our modern man to say that the life and thought of genius is to him in any event unaccountable, and turn with questing look on the mother of an imbecile child. What kind of justice is this ? There is nothing in any religion which helps such a woman, so we must perforce fall back on the law that nothing happens by chance. In this particular connection, Dr. Rittelmeyer* consulted Dr. Steiner who told him that many who are honoured in this life because of their philanthropy were in a previous existence mentally defective. The mentally defective is, in the nature of things thrown upon the love and care of humanity, a debt that is discharged in a subsequent life of philanthropy.

What about heredity ? In some measure heredity may be

* *Reincarnation*, by Friedrich Rittelmeyer, 3s. 6d.

taken as a scientific fact. Correctly viewed it is, especially in a materialistic age such as this, a dangerous, fatalistic notion, and is impossible without the accompanying doctrine of reincarnation. The implications of the materialistic concept of heredity are fatalism and death; those of reincarnation, renewed endeavour and resurrection.

There are many who can remember past lives. There are many more who only think they can. Delusion, conceit, error, vanity—all these and more are clustered around the reincarnationist. A “highly-evolved” ego, or “slightly ego-centric” are the courtesy terms in occult terminology for what John Smith knows well enough to be plain, straightforward vanity and selfishness. The ordinary, outside world is full of similar hypocrisies; the earnest student after spiritual knowledge should be warned that the occult has its own clichés. The true student of the “Path” is big. His sympathy is all-embracing, his tolerance and understanding inexhaustible. When these elementary principles are absent, look elsewhere for the teacher. What Jesus the Christ taught to simple fisher-folk to be understood of the spirit is the first step *and* the ultimate goal. All accretions of knowledge, whether objective or spiritual or both are not excuses for the abandonment of the elements of spirituality, but the only reason for their acquisition. All teaching to the contrary is vanity and deception.

The remembrance of past lives is almost exclusively dependent on “simplicity” of soul, on the determination never to allow pride of knowledge to darken the otherwise unlimited horizons of spiritual perception.

The clue to previous lives is sometimes perceptible to the keen observer not so much in what another says so much as in what he does—consciously and unconsciously. There are many cases in which consciousness and unconsciousness run in parallel lines. It may be permitted to think that Miss Joan Grant’s recently published *Winged Pharaoh* is a clear case of memory of an Egyptian incarnation. During recent years there has been an abundant literature providing endless material for those minded to study the question. It is only certain wide-awake spirits in the occult who consider it necessary to keep abreast of the times they live in. With many it is a point of pride that they read no literature except that emanating from their own society’s publishing department. Just how it is possible to preach the fact of spiritual evolution on the one hand and hide one’s head in static sands on the other, is something we do not profess to be able to answer.

No one has put the case for reincarnation more pithily than Sinnett :*

“There is a manifest irrationality in the commonplace notion that man’s existence is divided into a material lasting sixty or seventy years and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years—the blundering, helpless acts of ignorant human life—are permitted by the perfect justice of an all-wise Providence to define the condition of that later life of infinite duration. Nor is it less extravagant to imagine that, apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress, and improvement which every analogy of nature points

to as probably running through all the varied existence of the universe.”

If the modern man considers the thought of Sinnett to be prejudiced in favour, no such objection could be made to Thomas Huxley who, in his essay, “Evolution and Ethics” says :

“In the doctrine of transmigration, whatever its origin, Brahminical and Buddhist speculation found ready to hand the means of constructing a plausible vindication of the ways of the Cosmos to man. This plea of justification is not less plausible than others, and none but very hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying.”

Unless we admit a previous life we are forced to the ludicrous confession that our soul, confirmed in or hopeful of its endurance throughout eternity began its journey at Somerset House.

If we take the hint that part at least of the method of investigating the problem of reincarnation lies in the application of psychology to our observations, we shall find surprising results attending our efforts. Miss Grant’s book takes on an added interest, as do also the activities of the excavators and Egyptologists. Many celebrities of the last century are excellent subjects for study. But all conclusions arrived at by mere correspondence should be closely scrutinised, for it is impossible to experience the fact of reincarnation without the ability consciously to correlate the parts of the etheric body with their physical counterparts. In effect, this means the ability to leave the physical body altogether. There are many methods of training designed to give the student the required ability, but the experience can sometimes be visited on those who receive some sort of nervous shock. (The mechanics of the processes involved are well enough known but no useful purpose would be served in dealing with them here.)

It would be quite wrong to view the fact of reincarnation as a purely individual affair. Its significance is by no means exhausted—it is not even touched—unless the historical, social, and economic aspects are duly appreciated. History, properly viewed, is far from being a record of dry facts of an objective nature. History is the record of man’s, of our collective, as well as individual spiritual progress. History as we know it could never have been written without the fact of Christ, of the Buddha, or any other of the major teachers of mankind. The series of “impulses” experienced by the race throughout history have their characteristics in individual men. So that often enough a personal idiosyncrasy is the key to an existence in a particular epoch.

The modern man might again object that such ideas were not always associated with the doctrine of reincarnation. Quite true; but the central truth of reincarnation itself has undergone some changes according to the temperament of the believer. Even to-day the Eastern peoples view the fact of re-birth as something to be got rid of as quickly as may be. All efforts in this life are devoted towards a cessation of the turning of the wheel of rebirth. With them, the intellectual considerations implied by knowledge of history and so on carry no weight; the problem is first and last a personal and spiritual one. Again, the Egyptian conception is not very well understood. The misunderstandings apparent when the word “transmigration” is used arise from a misreading of Herodotus. It is quite certain that the ancient Egyptians did

* *Esoteric Buddhism*, by A. P. Sinnett. (Theosophy Co. (India) Ltd.)

not believe in the possibility of man incarnating as animal. And we must above all remember that Sinnett was right when he pointed out that the after-life is subject to the laws of change, i.e. of evolution, just as are physical manifestations. That is why the occultist and student of mysticism least of all men can afford to shut himself away with the dead letter of his master's teachings—whoever he may have been. An intelligent and active interest in the world around him is the only way of keeping alive the spirit of the great teachers. Who doubts that had the followers of Blavatsky related the great woman's teachings to every major event since her death, her name and work would be better known and more appreciated than they are? An occult truth, scarcely appreciated by students is that the work of all great teachers is handicapped by their most ardent supporters.

Reincarnation can be demonstrated in a way satisfactory to the student by application to exercises provided in the teachings of every genuine occult fraternity or society. It can be arrived at by intellectual and psychological means. It can be perceived as the result of some shock (as in the case of a fall, near-drowning, etc). From the purely commonsense aspect it is the only satisfying explanation of the apparent injustices and inequalities we see around us. On the religious side, the Bible does not say much about it simply because in that epoch nobody was in any doubt of its truth. Casual references reinforce that view. "If ye are willing to receive it, this is Elijah which was for to come. He that hath ears to hear, let him hear." Again, "Elijah indeed cometh and shall restore all things, but I say unto you Elijah is come already and they knew him not, but did unto him whatsoever they listed. . . . Then understood the disciples that he spoke unto them of John the Baptist."

But there is another approach to the realisation of many occult truths, including that of reincarnation, and that is through the arts. Music is the most spiritual and mystical of them; the great healer and liberator. But the modern musician and music-lover must get rid of a number of illusions if the art is to become truly spiritual. When the listener has convinced himself of the truth that music does not have its origin in this world, and has no physical counterpart in the objective world, he is more fitted, psychologically, for the real experiences of music. If, being a modern man, he cannot as yet stand up to the occult explanations of music, there is always Schopenhauer whose work is much nearer to the truth than is that of all the musicologists put together. For the relation of the true musical experience to reincarnation is simply this: music comes from that world which is the home of the ego, man's innermost being. It is captured by the composer and embodied in physical sound. Again, this is not the place to extend the occult understanding of the spiritual nature of music, but the musical experience can and often does affect the liberation essential to the experience of the fact of reincarnation. It was the musical experience that drew from one poet the exclamation,

O, What is this that knows the road I came!

These various ways of approaching the experience of reincarnation are each one subject to a certain stage of initial development. The man to whom music makes no appeal is without a vehicle which would enable him to enter the realms of will and of feeling, realms which in normal waking consciousness are not active. The psychological approach is dependent upon more than normal powers of observation, and accurate thinking which at its highest level is quasi-clairvoyant.

There is one more avenue to the fact of pre-existence. It requires the ability to disassociate oneself from the facts of life, especially those that have caused us suffering and pain, and to view them in logical sequence, and quite dispassionately. When to the emotions aroused by the process is added the fixation of the soul on fleeting impressions which have hitherto escaped analyses, the result can be very instructive.

Reincarnation is a fact. There are methods of proof available to the individual seeker. In this article we have done no more than outline some possible objective approaches which, in course of time, a higher and better-founded science of psychology will follow empirically. When that happens, a fundamental of mysticism and the oldest truth in the world will be added to the "conquests" of science.

(The June issue of the *Aryan Path* is devoted exclusively to considerations of Reincarnation. J. Middleton Murry, J. S. Collis, and Mahendranath Sircar are among the contributors.)

THE SPHINX OF GREECE AND OF EGYPT (*contd. from page 187*)

very few and very brief yet highly pertinent facts which have been given, it becomes apparent that the symbolical yet philosophically literal creature which was the Greek Sphinx—that allegorical and symbolical Sphinx which did exist, has always existed and will ever exist—that *Creature which was and is yet all too real, was and is Man himself; the Riddle itself was and is Man, and the Answer also to that Riddle will ever be and lie within the heart of Man.*

The Creature with the head and bosom of a woman, the body and paws of a lion, the wings of a bird and a human voice, is but an allegorical yet nevertheless very real composite of those elements of which Man is composed—Earth, Air, Fire and Water, its wings symbolising the Air, its body of a lion the Fire, and so on.

The Riddle is exoterically allegorical of the physical variations manifested by every individual from the cradle to the grave during a normal life, yet also philosophically symbolical of the Search for the Stone and the Elixir—the fabled Philosopher's Stone by which baser metals may be transmuted into fine Gold, and the precious Elixir of Life which confers Immortality.

At one time or another during his life every individual is asked and is required to give an answer of some nature to this greatest of Riddles. He must either enter upon the Great Work of philosophical and spiritual Alchemy or refuse to do so. He can not evade the issue, for he must make a choice; he must either diligently search for the Stone and the Elixir, or he must refuse to do so.

The quest for both may and should be easy. Even as the answer to the great Riddle lies within himself, so also within himself lies the ingredients of the Stone and of the Elixir. He has but to search his own heart to find ready at hand the correct answer to the Riddle of Life; he has but to seek within his own conscience to find there that Single Vessel—that athanor, crucible or Single Furnace, within which he may readily prepare both the

(*continued in page 220*)

The Horoscope of Death and the Life after Death

by John Seeker

IN OUR PRECEDING STUDIES we have regarded the horoscope of death as a kind of epitome of the earthly life which at the moment of death came to an end. It is a picture of that fruit of a man's earthly life which now goes forth with him into the greater Universe, to go on working there. It is as though mankind were engaged upon the painting of a mighty cupola; so did the horoscopes of death of individuals and of historic characters throughout long periods of time reveal the human being's active relation to the starry Heavens.

Now we shall also need to see this fact in the light of the soul's after-death experience. As was already indicated, the horoscope of death looks out in two directions: not only towards the earthly life which is now past, but also towards the future,—that is to say, in the first place, towards the after-death existence of the soul in spiritual worlds.

It was explained in relation to the horoscope of birth, how the human soul comes down into this earthly life in distinct stages, recognisable to Spiritual Science. Seen in large lines, the human individuality undergoes three stages of development when entering upon the way to a new incarnation. We described them as the passages through the Saturn, Sun and Moon spheres respectively. We shewed how the passages through the Sun- and Moon-spheres are reflected in the horoscope or constellation of "cosmic thought" (the constellation of a man's philosophy or world-conception) and in the "pre-natal constellation" (beginning about the time of conception and lasting until birth). In like manner, it should be possible to follow the soul of man upon his way through spiritual worlds after death.

It was the cosmic facts connected with the Moon which became our guiding line in finding man's pre-natal relations with the Cosmos. Thus the "pre-natal horoscope" was determined by the Moon's relation to the ascendant of birth; the "constellation of cosmic thought" by the Moon's position at the moment of birth in relation to the Lunar node. In effect, given the moment of birth, certain directions in the cosmos could be worked out. In these directions we saw a picture of the soul's way of entry to the Earth and of her passage through the pre-natal spheres. The position of the Moon at birth was especially important; we described it as locating the "direction of the soul's entry" from the Sun- into the Moon-sphere.

So too in the horoscope of death: we should be able to find a "direction"—an astronomical reality and yet withal a picture of the way in which this human soul went forth into the Cosmos. We have already mentioned the direction towards the East in the moment of death,—how the soul goes out into the "eternal East." This direction however only leads us from the Earth- into the Moon-sphere. To reach the Sun- and Saturn-spheres the soul must receive yet another "cosmic direction" just as she did upon her downward journey before birth. But there is now an all-important difference. Whereas it was the Moon which gave the direction of the soul's entry through

birth, it is the Sun which at the moment of death determines the direction of departure into higher spheres. This will throw light on many other things.

Wherever the Sun is in the Zodiac at the moment of a human being's death, there is his "cosmic direction,"—the direction of his exit into the higher spheres of Sun and Saturn. If we know how to read the resulting cosmic writing, we shall gain some idea of the spiritual mood into which the soul of the dead now finds his way.

Raphael for example, whom we already mentioned, died on the 6th April 1520. About that time the Sun was entering into Aries. Aries therefore was the direction in which the soul of Raphael went forth into the cosmic spaces. We have in this a picture tending to express, which of the cosmic spiritual spheres this individuality would seek his home in after death. Now the very symbol ♈ indicates as it were an opening out, an upward breathing of praise and joy, an expansion; as indeed, Aries always has to do with our receiving of, our openness to spiritual forces. Out of this fact alone—the Sun in Aries at the death of Raphael—we can gain some feeling of what the spiritual environment of this great individuality would be during the life after death, the more so if we bear in mind how he had lived his earthly life, devoted in all his art to the creative ideas and impulses of spiritual worlds. We find the same in the case of other human beings too, of whom we feel how after death they would be living in a sphere of creative ideas,—ideas filled with real life and being in the Spirit. The Sun was in Aries for example at the death of Byron,—19th April, 1824. So too in Schiller's case. He died on the 9th May 1805; the Sun was passing out of Aries into Taurus, so that the cosmic picture is here transformed a little in the direction of Taurus. Schiller's is an ideal world rather more hard and fast, more strongly outlined, while Byron's has a somewhat lighter touch, of beautiful mobility.

Ever so much can thus be discovered about the life after death. Harkening more deeply, we shall become aware of how in this connection there is revealed the fundamental mood, the fundamental attunement of soul—or, we might say, the basic character of the astral body—of such an individuality, made manifest in the cosmic judgment. It is indeed not unlike what it was at the "constellation of cosmic thought,"—only in the opposite direction. We see the judgment of the Cosmos upon that life and being which as the firstfruits of his soul the human being carries outward now into the Cosmos.

If for example on the 20th November 1910 (Gregorian calendar), at the moment of Tolstoi's death, the Sun is entering into the constellation of Scorpio, we shall recognise in this a picture of the inner "form" of Tolstoi's soul, seen in the judgment of the Cosmos,—the particular cosmic sphere which draws this soul unto itself. If we then look at the often dual and divided aspect of Tolstoi's being—entering vigorously at one moment into the life of the senses and then again retiring into inner solitude of soul, yet always restless and dynamic in his striving—we shall recognise the inner kinship of this human soul with Scorpio in after-death existence.

This aspect however—the place of the Sun in the Zodiac at the moment of death—is only one among several which are important. We have already spoken of how man experiences, in the first few days after death, a great tableau of his past earthly life, seeing the essential points of his earthly destiny as in a mighty picture. This is the first stage of the pathway after death; it lasts only a few days, namely till the etheric body is dissolved into the Cosmos.

The human soul will then have laid aside the physical and the etheric body. The only veil the inner spiritual individuality bears with him still, is the “astral”—the body-of-the-soul. Now in this astral body all human cravings—passions and inclinations in all kinds and degrees which the soul harboured or gave birth to during earthly life—are still living. Before man can rise to higher spheres of the spiritual world, this aura of the soul must be cleansed and purified. Man must pass through the time of purification or purgatory, of which all religions based upon spiritual insight tell. It was to this aspect that Dante gave poetic form in his *Divine Comedy*.

During this time—the fire of purgatory as it is called—the soul of man undergoes once more all his experiences of the past earthly life, yet in an inverse form. In its true moral aspect he experiences all the good he did to other men. He feels the real effect of his deeds in the souls of his fellow-men. Likewise he experiences the effects of his evil deeds, in the souls of others to whom he did anything of wrong. Nay, the “inversion” goes even farther than this; for it is in inverse order—from the last events before death, backward in time until birth—that the soul experiences all the events of the past life in their moral aspect. Moreover this time of purification, as Spiritual Science shews, lasts about a third of the length of the past earthly life. Thus if the human being lived to the age of 60, the passage through this cosmic sphere will take him about 20 years. Then will his soul be so far purified as to be able to rise to higher regions of the spiritual world.

This length of time which the soul spends in the sphere of purification will be found indicated in a quite real way in the

horoscope of death. As an example we will take the horoscope of death of Beethoven, who died in Vienna on the 26th March 1827 at half past five in the afternoon. The inner circle in Figure I shews what the constellations were at this moment. Particularly striking is the position of Saturn in the meridian. It is as though the heavy hand of Saturn were to weigh down upon the scene. In effect, Beethoven's life was not a happy one; he was profoundly lonely and bore a heavy load of destiny upon his shoulders. His sufferings, his loneliness especially, were due above all to his ear-trouble, leading at last to entire deafness. It was precisely this loss of hearing which stood under Saturn's influence. The first signs of ear-disease, which in spite of every effort could never be arrested, appeared in the year 1798. In that year, Saturn was approximately at the same place in the Zodiac as in the constellation of death. We have therefore to do with a “past transit of Saturn” in the sense explained in earlier articles, and this is all the more impressively brought out by the position of Saturn in the meridian at death.

Deafness was indeed a heavy blow of fate for Beethoven, for it increasingly prevented him from exercising his profession as a musician. Yet mightily he wrestled his way through these difficulties. Under the compelling force of his fate, he rose to even greater heights as a composer,—one whose works were subsequently destined to have the deepest influence upon mankind, as indeed they still have to this day. This applies most of all to the *Ninth Symphony*, which he himself described as the maturest work of his spirit. The *Ninth Symphony* was composed at the time when Saturn was in Aries, i.e. in the very place where Mars was in the horoscope of death. It is therefore related to Mars in Aries.

This much has been said to make the horoscope more real and vivid. What interests us however in our present context is the position of the Sun, which at the moment of Beethoven's death was in 6° of the sign of Aries, i.e. in the actual constellation of Pisces. This therefore, as explained above, would be the “cosmic direction of departure” of Beethoven's soul. But this is not yet all. We must also take into account the relation to this cosmic direction of the Lunar node, which at Beethoven's death was in 16° of the sign of Scorpio. This refers to the ascending node; the descending node, being opposite, was in the sign of Taurus. We know now that the Lunar nodes move backward through the Zodiac. Two years after Beethoven's death the descending node in its backward course came into 6° of the sign of Aries,—i.e. to the place in the Heavens where the Sun stood at death. But we must follow the Lunar node for a whole revolution further,—i.e. for 18 years and 7 months. This brings us to the 22nd December 1847. On this day the descending node is again at the place occupied by the Sun in the horoscope of death. We have now reached what we were seeking. In the first place, 20 years have passed since Beethoven's death (1827). Now Beethoven lived to the age of 57; he had been born in 1770. Remembering that the soul after death, to begin with, goes through the sphere of purification,—a journey lasting about a third as long as the life on Earth—we shall expect this to have taken about 19 or 20 years in the life-after-death of Beethoven. Thus in the real cosmic happenings we have indeed something that answers to the inner way of experience of this human soul, inasmuch as 20 years after his death—i.e. approximately at the end of the time of purification—the Lunar node returns to the place in the Heavens where the Sun was at the moment of death.

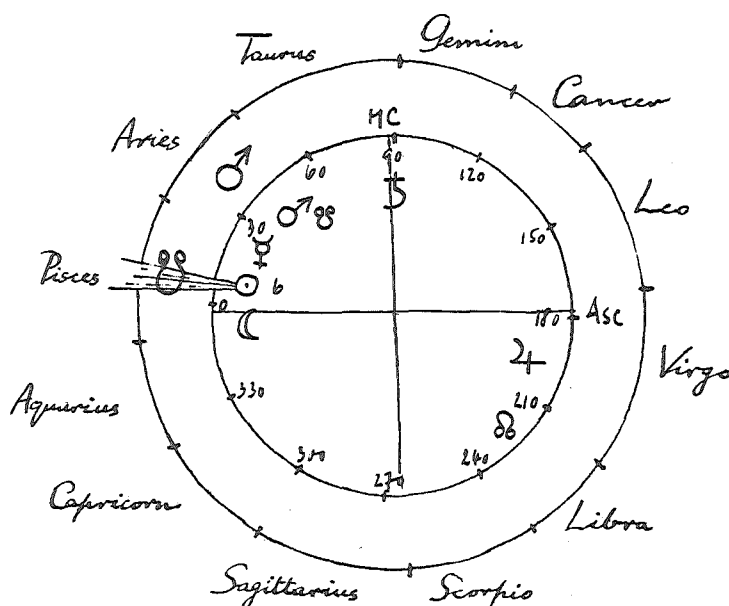


Figure 1

It may be asked however, what is it justifies our relating the soul's after-death experience—the passing through the “sphere of purification”—to these particular cosmic happenings? To give an answer to this question, we will call to mind once more the significance of the Lunar nodes, described in an earlier article (Figure II).

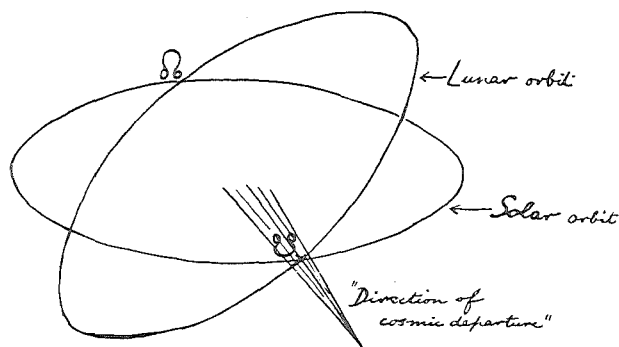


Figure 2

The nodes are the points of intersection of the Sun's and of the Moon's orbits. These are the points where the Sun- and the Moon-sphere come into contact—where they join hands, as it were. For we regard the paths or orbits of the Sun and Moon as marking the outermost lines of demarcation of the Solar and Lunar spheres,—the several equators, so to speak, of these “celestial spheres.” Now the Moon-sphere rotates within the Sun-sphere, so that the points of intersection wander round, the rhythm being 18 years and 7 months for a complete revolution.

So then it comes about that the Lunar node returns again and again to the essential place described above, which marks the “cosmic direction of the soul's departure” from the Earth. For Beethoven, this happened, as we said, in the year 1847, for then the node returned to 6° of Aries,—the place the Sun was in at his death.

Now we can also express this cosmic fact in a still more concrete way. For the soul spends the time of purification within the Moon-sphere. It is there that the lower nature must be purified and laid aside. Not till this stage of after-death existence is over—once more, as Spiritual Science shews, it takes a third as long as the past earthly life—not until then can the soul enter the higher sphere, that of the Sun. This is the moment when through the Lunar node the Sun-sphere and the Moon-sphere are in contact precisely in the individual direction of the soul's departure.

The same connection could be shewn in many other instances. Unless there have been some organic idiosyncrasies, we shall always be able to trace this approximate third of the length of the earthly life in connection with the horoscope of death, pointing to the spiritual connection which has been described.

Very significant is the constellation of the planets at the moment thus indicated,—i.e. at the moment of exit from the Moon- into the Sun-sphere. In Beethoven's case, in the year 1847 Mars is again at the same place as at the moment of death,—in the constellation of Aries. Mars has been lifted as it were on to a higher level, signifying the passage of the soul from the Moon- into the Sun-sphere. We may conclude that this is a point of peculiar significance, which the Cosmos wishes especially to emphasize. As we said before, this Mars in Aries belongs to the

time of Beethoven's life when his great masterpiece, the *Ninth Symphony*, was created. Now that the soul is admitted to higher spheres, it lights up once again in cosmic judgment. It is the spiritual horizon, the cosmic and creative background of this great work of art which is here lighting up, in the sphere of Aries, that is of Idealism, as was explained in an earlier article. It is as though, in the Thinking of the Cosmos, the spiritual archetype would now appear. Fired with inner will, it is the world of Ideas and Ideals which was the hidden reality in this the greatest work of the composer's genius. Now only—after death—does the *Ninth Symphony* receive its cosmic meaning, maturing in the soul of Beethoven to gigantic stature. During his earthly life, Beethoven experienced an ideal—nay, a whole world of human ideals—bringing it down into the strong reality of his music. Now, as the purest and most essential element of his being, he is allowed to give it to the Gods in Heaven. For as he enters the sphere of the Sun he is returning into the bosom of the Gods, and with the fruits of his earthly work he may now enrich even the archetypal, cosmic sphere from which it came,—the sphere of Idealism in the Divine and cosmic Thinking.

Herein we have at least a hint, an indication of the experiences of the human soul during the life after death. These things are not at all easy to set forth in outward words; they want to be experienced far more in the inner silence.

THE MODERN MYSTIC'S DIARY

MAY-JUNE, 1938

LONDON LECTURES

Date	Subject	Speaker	Place	Time
May 24th	Ascension	*Dr. W. J. Stein	1b Henrietta St., W.1	8 p.m.
29th	What is God?	U.L.T.	17 Gt. Cumberland Place, W.1	8 p.m.
30th	The Sphinx	*Dr. W. J. Stein	The Belfry, W. Hal- kin St., S.W.1	3 p.m.
30th	Sir Christopher Wren	*Dr. E. Kolisko	Rud. Steiner Hall	8.30 p.m.
31st	The Symbols of the Planets	Mrs. Allen Chubb	The Belfry, W. Hal- kin St., S.W.1	8.30 p.m.
June 5th	Fate or Free-will?	U.L.T.	17 Gt. Cumberland Place, W.1	8 p.m.
9th	Art and Medicine	*Dr. Kolisko	The Belfry, W. Hal- kin St., S.W.1	8.30 p.m.
12th	Death and After	U.L.T.	17 Gt. Cumberland Place, W.1	8.30 p.m.
13th	Joan of Arc	*Dr. Kolisko	Rud. Steiner Hall	8.30 p.m.
13th	Secret of the Sothis Period (Akhmaton)	*Dr. W. J. Stein	The Belfry, W. Hal- kin St. S.W.1	3 p.m.
16th	Spiritual Signi- ficance of the Seasons	*Mrs. E. C. Merry	The Belfry, W. Hal- kin St., S.W.1	8.30 p.m.
19th	Spiritualism	U.L.T.	17 Gt. Cumberland Place, W.1	8 p.m.
20th	Colour as Applied to Daily Life	Miss Joanna Ewing	The Belfry, W. Hal- kin St., S.W.1	8.30 p.m.
20th	Swedenborg	*Dr. Kolisko	Rud. Steiner Hall	8.30 p.m.
21st	Oriental Mysticism	*Bernard Bromage	The Belfry, W. Hal- kin St., S.W.1	8.30 p.m.
26th	What is Occultism?	U.L.T.	17 Gt. Cumberland Place, W.1	8.30 p.m.
27th	The Seven Liberal Arts	*Dr. W. J. Stein	The Belfry, W. Hal- kin St., S.W.1	3 p.m.
27th	Cromwell	*Dr. Kolisko	Rud. Steiner Hall	8.30 p.m.
28th	Astrology and Reincarnation	Mrs. Allen Chubb	The Belfry, W. Hal- kin St., S.W.1	8.30 p.m.
30th	Race—its Influ- ence on Human- ity and World Events	Dr. Van der Lyn	The Belfry, W. Hal- kin St., S.W.1	8.30 p.m.

* Contributor to *The Modern Mystic*.

Man and His Place in History

THE EARTH AND THE ECONOMIC LIFE

by Walter Johannes Stein

THE MANY-SIDED KNOWLEDGE concerning the nature of the Earth given by Anthroposophy makes us realise that the Earth is much more than a celestial globe floating in space, much more than an object of dry, abstract study. We feel the Earth not merely as a structure composed of continents and seas, rivers and lakes, mountain ranges and plateaux, but also as a friend, as a being of intelligence and soul. It is our duty in this age to carry the wisdom of the Earth herself into our economic arrangements. We must, in fact, be able to perceive that a normal form can only be given to the economic system by the recognition that the Earth is the Body of the Christ. For inasmuch as the Blood of the Redeemer flowed into the Earth, the Earth became His Body. He could then say, pointing to the Bread and the Wine: "This is My Body, this is My Blood. This I say to you that ye may know, when ye look upon it, that it is I. Whosoever eats of my Bread treads Me under his feet."

We eat the bread of Earth, we tread the Earth with our feet. Thus we must recognise the Christ Who shared in the Last Supper, as the Cosmic Word, as the world-creative Power which entered into the Earth at the Mystery of Golgotha. Thenceforward the Earth was made holy. When Christ blessed the bread at the Last Supper, a portion of the Earth was sanctified. We must now work in such a way that our will becomes the instrument of Christ in making the entire Earth holy. Christ drank the wine, the Cup of Sorrow. This too was part of the Earth—the blood of the Earth. It is our task now to transform an economic chaos into an economic order, into a Christian economy standing in the service of *all* the peoples.

Moral impulses given in earlier times through the voice of God but sounding now in our *innermost* being, in the consciousness that has been emptied of pictures, can now also be received from the Earth, from nature that provides the basis for all economic activity. The world, however, has not yet learned to listen to this inspiration.

Let us try to make this picture of the Earth so living that we can perceive the connection between the Earth and the soul of man. Only so shall we be able to understand that the Christ Who lived as a soul in a human body, after His previous existence as the World-Soul, has now become the Soul of the Earth. His purity has been impressed into the Earth and if economic life can be intimately connected with the Earth, it will become Christian in the real sense.

The Earth circles through cosmic space with her axis continually pointing in different directions. But we will speak of this in another way.—Axis is such an abstract word and tells us so little. We will rather say, although it means exactly the same, that a given point of the surface of the Earth changes its position in relation to the starry heavens in the course of the centuries. As the Earth inclines now towards this direction, now towards that, as different parts of the surface are presented to the stars, so do continents and oceans arise and sink. This is actually so, for

we know that during the period of the Ice Age there were great floods and that these were conditioned by the position of the Earth's axis at that time and by the progression of the line connecting the Apogee and Perigee (the points of the sun's greatest and least distances from the Earth).

It is better, however, to substitute a *picture* for these mathematical concepts. As the Earth inclines now in this direction, now in that, in a kind of "dance," her countenance changes. The historical sequence of the great epochs of civilisation is also regulated by the same laws. Rudolf Steiner has again made intelligible to us the teaching of Plato and the wisdom of the ancient Mysteries in connection with the secret of the cosmic year, of cyclic rotation. Just as the axis of the Earth changes its position, so too does the point of the vernal equinox. In the course of thousands of years, the point of the vernal equinox moves through one constellation to another, through Cancer, Gemini, Taurus, Aries. In our present epoch it is situated in Pisces. Every 2,160 years its position changes. In the civilisations of antiquity these changes were observed and the beginning of a new epoch was recognised when the sun, at the vernal equinox, had reached the central degree of a new constellation. The reckoning was from centre to centre. The rise of the great religions was also connected with this, e.g. the veneration of the Bull and the veneration of the Lamb as cosmic symbols. The legend of the Golden Fleece indicates the transition from the Bull to the Ram (Taurus to Aries). It was really a stellar voyage that was undertaken by the ship Argos (itself a constellation) with Castor and Pollux and with Hercules.

Thus we can say that all the forms taken by earthly life, all historical events, are inscribed in the starry script of the cosmos. Whoever is able to decipher this script is able to read the Cosmic Word, and his deeds will never run counter to the task and mission of his epoch. He knows what is due to decline and what to rise; he knows also the field of action given over by the Divine Powers to the free activities of men. Destiny exists but it is *man* who makes destiny, and within wide cosmic limits man is free.

And now we will think of the Earth. Greece and the neighbouring shores of Asia Minor where so wonderful a civilisation developed, possessed the precise physical configuration necessary for the nurture of such a civilisation. Everywhere we find a peculiar interplay of land and sea, a long, indented coast-line and many islands. We must now try to understand the fact that the fluid within the skull and spinal column, the fluid which surges through and around the substance of the brain, pressing upwards with each indrawn breath and streaming down again with each exhaled breath, acts in the same way upon the human brain as the tidal rhythm upon the coasts shaped by the surging of the sea. Even the rhythm of breathing itself, as Rudolf Steiner has pointed out, is a reproduction in miniature of a mighty cosmic rhythm. We breathe 25,920 times in each 24 hours, while in 25,920 years the axis of the Earth completes its major cycle (the cosmic year). Thus everything which extends over lengthy

periods of time in the cosmos, happens within a short space of time in the being of man.

Our breathing, then, is an example of the relation between cosmic and human powers. Obviously it is not possible here to enter into many details of the connection between the macrocosm and the microcosm, but there are writers who have carried over this knowledge from the realm of mysticism to that of natural science. Gotthilf Heinrich Schubert was one example. Anyone who follows such ideas to their conclusion, especially with the help of the teachings of Rudolf Steiner, will find that there is a real and intimate connection between the physical nature of the coast-line and the quality of thought in the people who live in its vicinity.

Because of this mysterious connection with nature, man imitates, as it were, the formation of the coast-line of his native land in the configuration of his brain. The voice of the Earth herself whispers her secrets into receptive ears.

Mighty powers form this land,
Earth-giants, serfs of Time
They hollow out the bays
Where ocean gnaws the rocks
Carving out the mould
In which men's souls are shaped.

Water and land in ceaseless interplay moulded and formed the soul-substance of the Athenians, who were conscious of this fact. In the Erechtheum, the Temple dedicated to the Gods of the locality, reverence is paid to a Deity of Earth and of Water. The olive tree of Athene and the Well of Poseidon were both sacred. The Athenians knew what they owed to the powers of earth and sea. They were also aware that if they had inhabited a rocky region like Lacedamon, their nature, instead of being flexible and mobile, would have been heavy, stolid and uncultivated like that of the Lacedamonians. . . . Think for a moment of the small, conveniently shaped coins of gold used by the Athenians and then of the coinage of Lacedamon which consisted of unwieldy pieces of iron. In the one case the influence of the indented coast is expressed, in the other, that of the high, rocky plateaux.

The same contrast is apparent between Southern England, where the coastal influence is strongest, and Scotland, where the people are more subject to the influence of the mountains. The strong, often obstinate character of the Scotch people which differs from the mobile flexibility of the others, is derived from their mountains. We cannot but admire the mountain granite in its pure, crystalline form—sharp-edged, firm, unbreakable, clear as precious stone. Such in truth is the essence of the Scottish character.

In regions where the coastal influence is strong, although, as in the case of Italy, the coast is not profusely indented, the life of feeling is more freely developed and there is an understanding of the message of art rather than that of the intellect. It is a characteristic that finds expression through a lively, animated disposition.

It is clear, then, that the configuration of a coast-line is no accident. But nothing in Earth-existence is fortuitous. We must revere the wisdom expressed in all the configurations of the Earth. It is not for us to despise the dull-witted Lacedamonians and feel admiration only for the higher Athenian type. Who was it who stood in the narrow Pass of Thermopylæ in the year 480 B.C. and saved the whole of the splendid civilisation of Greece?

Would not the whole subsequent course of Western civilisation have entered its decline if the Persians, an Eastern people, had invaded Greece? Who stood in their way? Was it not the rough, uncultured sons of Sparta? I say this because we must learn to love and respect all peoples, to understand the nature and peculiarities of every nation. On an Earth so rich in variety dwell peoples manifesting equal variety.

Studies of this kind, in which we are indebted to many indications given by Rudolf Steiner, lead us to perceive that there can be no real progress unless, through migrations and wanderings, nations and races pass into new surroundings. Neither can there be progress without changes in the Earth herself. Conquest must not be condemned out of mere sentimentality. Negative pacifism leads nowhere. Truly, war is an evil, but efforts are better spent in the attempt to eradicate the *causes* of war, rather than war itself. If a people is to develop rightly and in its due time, it must also inhabit the right territory. This is a law of existence.

We must also learn to regard earthquakes, the flooding of continents and the submerging of certain regions of the Earth with deeper understanding. Powers working for good often express themselves in such events. Mighty changes are in course of preparation in many regions of the Earth. We must have faith in the spiritual wisdom guiding the Earth and mankind and not regard such changes as unmitigated evils.

One people after another assumes the leadership of culture and the Earth works in harmony with this law of progress and decline. We must therefore study the Earth in conjunction with human beings—with mankind as a whole. If from this comprehensive point of view we try to understand the economic life of to-day, we shall perceive quite clearly that a consideration of industry and its *Nature*-basis is the primary condition for a true understanding of industrial economy. This *Nature*-basis, mysterious as it is in the intricate interweaving of riches of the soul with man's faculties for production, demands real reverence. But to-day the tendency is to treat these matters purely from the utilitarian or at most from a political or strategical point of view.

We ask: How can we acquire for our own land the wealth of neighbouring States? It is from this attitude that wars arise. Let us realise once and for all that just as it has been possible to bring about a cessation of religious wars by guaranteeing freedom of belief, so is it possible to find a similar solution in the realm of economic conflicts. When we are able to perceive that modern methods of production and transport have produced a condition of affairs in which nothing less than the *whole* Earth is able to offer a *Nature*-basis varied enough to satisfy the requirements of the present extensive division of labour, we shall also realise that the political frontiers of national States—right and proper as they were in the past—*ought not, in this age, to constitute economic frontiers*. In an epoch of World Economy, economic unity must be based on laws other than those of political States which enclose within their frontiers not economic unities but *psychological* unities—in other words, the Folk-Souls.

These Folk-Souls work in the particular regions of the Earth that are essential for their development. Each nation or people has become the owner and occupier of a particular part of the Earth which can either be linked with the others to produce a true World Economy or senselessly fenced in to the exclusion of other parts of the same whole. National development is connected with a particular soil and region. Economic life and

development, on the contrary, are connected with the Earth as one *whole*.

In the conditions prevailing to-day it is not easy to grasp the wisdom of the plan according to which the treasures of the soil are distributed over the Earth, for in connection with existing political frontiers this distribution often appears senseless or irrational. The distribution is, however, right for a system of World Economy embracing the whole Earth which can then, for purely economic convenience, be parcelled out into relatively small and easily administered economic districts. But such purely economic boundaries would have to include both agricultural and industrial regions, no matter what may be the nationality of the population. It is only where questions of labour arise in connection with the economic life that the national governments concerned might be obliged to intervene in order to protect the national temperament and to safeguard the national customs of their subjects. The Englishman works more slowly than the German, but he works thoroughly. To safeguard this inherent character of work is the duty of a national Government which must stand as the guardian of the national quality of its people. No one is oppressed, no minority suffers if things are arranged in the right way, for the individual—the smallest minority of all—can easily be given the right of de-nationalisation, the right of becoming a member of some other nation better suited to his disposition, while still remaining in his customary place of work. His children, if he so wishes, can be educated in the schools and language he prefers. It is possible to conceive of economic life as a unity extending over the whole Earth, with production and distribution so arranged that all consumers are satisfied. The only rational type of economic system is one which satisfies all true consumers' needs, regardless of the nation to which any individual may belong.

In order, however, to arrive at thoughts in harmony with the proposals of Rudolf Steiner in this connection, we must be able to perceive that the frontiers of national States are the surviving remnants of an older phase of evolution. On the other hand, modern economic activity represents something that is only in its infancy, in a state of becoming. The desire to enclose economic activity and national life within one and the same framework indicates a mistaken view of the nature and purpose of evolution.

National frontiers are the last remnants of a cosmological world-order. Economic frontiers, in so far as they are necessary at all, must arise as the expression of a world oriented to the *Earth*. In Babylon, the relative value of gold and silver (13 to 1) was an expression of the relative speeds of the rotation of sun and moon. Economic life in those days was ordered according to the laws of the starry heavens. This, however, would be meaningless to-day. The Wise Men from the East observed the Star of Bethlehem and from its position in the heavens were able to find the place on Earth where the event it signified took place. The heavens, divided into constellations, formed the original model for the division of the Earth into countries.

In the Nuremberg Museum there is an old globe made by one Martin Behein. It has on it a map of the Earth and a map of the stars, the latter being superimposed on the former as an indication of ancient teachings.

Naturally, the arrangement of modern States no longer corresponds with the divisions made in Chaldean times. The frontiers have been shifted as the result of wars and the like, but

in principle they remain the same. State frontiers have, as it were, descended from heaven and they therefore represent a remnant of the ancient Eastern world which, continuing its existence in the West, must nevertheless be ignored when economic frontiers are under consideration.

States or nations are the last reflections of the priestly wisdom which divided the Earth into different regions under the influence of the stars, an influence of which man was conscious in the theocracies of olden times. But the descent of Christ to the Earth has, as the Gnostics proclaimed, *brought the Heavens down to the Earth*. We must therefore recognise that these old divisions only have significance for what has grown out of historic evolution—for the Folk-Souls. Economic life, on the other hand, is only in the process of becoming and must accordingly be adjusted in line with a different and newer point of view. Failure to recognise this will result in misery and want. This is inevitable when the laws of evolution are disobeyed.

There is no sense in waiting, as many do to-day, for a leader who will guide us out of present conditions of poverty and restore the prosperity of the past. The old must die, the old must disappear. Nothing can prevent this. The ideas associated with a "decline of the West" are not usually correct. It is not the West itself that goes forward to decline but all those institutions and customs in the West which are the decaying survivals of the old oriental systems. The idea of using political frontiers as economic frontiers—a conception originating in the East—is obsolete and ought to be abandoned. Political frontiers are justifiable only in the form of boundaries enclosing psychological unities—the Folk-Souls.

I recently had a conversation with a highly educated Brahman, well versed in European literature and philosophy as well as in Sanscrit and other oriental literature. I asked him: "What do you think of the East?" He replied: "The East is altogether decadent." I asked further: "What do you think of Christ?" He replied: "Christ is the Leader of all mankind." Again I put the question: "To whom does the future belong?" He answered: "To those who are able to combine spiritual knowledge with material knowledge."

It is quite true that the East has fallen into decadence, but this applies above all to the East as it survives in the West. The West must be alive to its own great responsibilities in this connection, for the Right can only prevail in the East when the social question is solved by the West.

National divisions which have been derived from the starry constellations must be transformed into a real World Economy. The Earth must be as sacred to us as were the starry heavens to the men of old. World Economy must arise out of conditions indicated by the *Earth*, just as the earlier theocratic systems arose from indications of the starry heavens. Goods should be produced where production is most economical. Our system of world-trade enables everything to be easily distributed; the needs of every human being can be satisfied. The Earth is rich enough and the peoples are industrious enough. It is only obstinacy inspired by outgrown and obsolete ideas that is driving mankind into crises.

The slogan "security first, then economic discussion!" must be regarded as senseless, for wherever political safety is the first concern, and economic welfare the second, it is impossible for industry to increase and prosper. If we had courage enough to begin the organisation of trade and industry on a world-wide

plan, we should very soon see that this is precisely the way in which war could be prevented. Economic life requires free exchange, mutual help, and we are living in an epoch which requires World Economy. "Security," however, calls for a separation of countries from one another. It represents an antiquated, outworn impulse of culture.

The divine ordering of the world has not distributed the growth of wheat in accordance with national boundaries, but in such a way that in every month there is a wheat harvest somewhere in the world. We are not, however, organised in a way that enables us to make effective use of this fact. The two sources of sugar, the sugar cane and the sugar beet, are also complementary to each other inasmuch as the beet harvest occurs just at the time when there is no harvest period for the sugar cane. Different effects are produced by the consumption of beet sugar and cane sugar. Beet sugar provides more nourishment for the nervous system, cane sugar more nourishment for the rhythmic system in man—the circulatory system controlled by heart and lungs. Of these two methods of sweetening to-day, some nations use the one, some the other; but the truth is that the Earth, considered as a whole, takes care to provide the right combination of both. Much might be written from a medical point of view to show that the Earth as an organism radiates wisdom into the economic life, into the very nourishment of those who take her laws into serious consideration. If this were done, the element of reverence would stream again into the economic life as was the case when economic life was directed by wisdom derived from the stars. Doctors and all those who are concerned with healing ought to be more aware of the divine wisdom regulating the distribution of substances of the Earth. This could indeed form the basis of a true economic science, the advent of which is being temporarily prevented by delusions about national security. The world in itself is harmoniously ordered, but an Earth-embracing system of World Economy is needed in order to provide an area of operation extensive enough for this harmony to come to practical expression. National economic systems merely produce chaos in economic life; they are organised economic folly.

England is confronted with the necessity for making a great decision. Will she, fascinated by certain ideas that are really foreign to her nature and belong to the past in outlook and practice, allow herself to be forced into a channel leading away from World Economy? The creation of a system of World Economy is the real mission of the Anglo-Saxon peoples. If the ideas of mere national economy persist, they will result in nothing but disaster. It is possible to understand that England should have been driven into a policy of Protection as a temporary defence against attacks from outside. But in reality this course can only be effective for a time. A really satisfactory solution—a solution bearing fruit for the future—can only be achieved by the realisation that we are living in an era of World Economy and that we must act accordingly.

Each of the nations must be cognisant of its own talents and recognise where its greatness lies. An Anglo-Saxon-Germanic civilisation could create a system of World Economy. One group of peoples has the ability to do this. If the others have the courage to permit it, the result would be seen in a slowly developing system of World Economy. In any case it ought not to be possible for this achievement to be prevented through fear, or insistence upon "security."

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No matter how far back we go into the history of the Western peoples, we never find a religion derived from the stars. —Their theocracy, their whole religious life grows out of the *Earth*. At Stonehenge we find great blocks of stone arranged in a circle. A single stone standing apart covers the sun at particular seasons and by this means the sun and the movements of other celestial bodies could be observed. What was really observed, however, was the shadow of the stone cast by the sunlight. Rudolf Steiner told us that by observing the colour or tint of this shadow, the knowledge necessary for directing the cultivation of the Earth was obtained. This was not star-wisdom but Earth-wisdom. Religious feasts were also connected with the Earth. The bull, entwined, was led to the herd; harvest festivals were celebrated and religious life everywhere was closely associated with the Earth and with agriculture.

The difference between early Irish Christianity and the Christianity of Rome is very instructive. Rome had fixed the date of the Easter Festival according to the traditions of the past. The Irish Church, however, did not wish to follow Rome in this and a controversy was waged concerning the date of Easter. What was the real point at issue here? It was unbearable for the Irish Church to regard the Easter Festival as anything other than the starting-point of the vernal resurrection, of the week-by-week progress in plant growth. They desired, therefore, to fix the date of Easter by the position of the moon in the sky, for the moon, in its relation to the course of the year regulates the growth of the whole plant world. Thus an early Easter corresponds with an early germination and growth of vegetation in that year, whereas a late Easter means that this growth is retarded. Such things show us that the Western peoples literally thirst for earthly realities. Similar examples connected with Hertha, the Earth-Goddess, can also be found in Germanic history.

The Anglo-Saxon-Germanic impulse to civilisation is concerned with the Earth. These peoples desire to be Christian and they must learn to experience Christ as the Spirit of the Earth, united vitally with the Earth. They must not be content to regard the Mystery of Golgotha as an event which took place in some past age, and then merely to reflect upon the historic traditions connected with it. This course certainly has its beauty and justification but the realisation of Christ in His connection with the Earth is equally important. The Anglo-Saxon will more readily experience how the Christ rises from the Earth; the German will tend more to kindle within himself the power of the "I" wherein the Christ also dwells. But the "I" too is the gift of the Earth. Thus the two peoples are both united with the Earth, in different yet complementary ways.

The impulse of the Anglo-Saxon-Germanic peoples to create this particular form of civilisation must be allowed expression. This impulse arises as something quite new, something that will be able to satisfy all peoples, for true evolution is in essence harmonious.

A system of World Economy common to all peoples can and will arise if those nations whose talents point in the direction of World Economy employ these talents for the well-being of all and do not expend them in efforts to secure a onesided predominance of one nation over the other. Attention must be given to every national quality and this attention must be applied practically. The tempo of work, for example, is different with different nations. The Englishman insists upon his week-end rest! It is evidence of a shortsighted point of view when a

continental writer says that this is quite unnecessary and typical of English laziness. Anyone who speaks in this way fails to understand that it is a help to the English people if they can be together with the Earth periodically, because without this week-end break the routine of life would run a joyless course. Such national peculiarities must be understood with friendly sympathy. The same writer also criticises the English for producing too solidly: people prefer to go with the fashion, why then produce for eternity? This again shows a lack of understanding of the difference between the sanguine temperament of the French and the phlegmatic character of the English. These national differences must be taken into consideration both in regard to tempo of work and also in the fixing of prices. It is natural that those who make solid, enduring goods should receive higher prices than the makers of goods lasting only for a comparatively short period.

Within their political frontiers, national States must stand as guardians over affairs of equity in order that national peculiarities and characteristics may receive proper consideration. But the political or "Equity" State and industrial economy must be detached from one another. The economic sphere must deal, through its *own* administration, with the demands put forward by the political State, and the less the purely political State concerns itself with economic affairs, the better. The State will demand what is necessary for human welfare from the economic sphere but the way in which that demand is met must be determined solely by the economic administration itself.

Side by side with industrial economy and the political State there is the spiritual life, sustained and promulgated by those individuals who are best capable of it. Life itself is the best proof of whether they are capable or not. Those who can make a living by their achievements in the realm of the spiritual life provide the proof that men value what they produce. Any other kind of proof is only obtained by coercing the freedom that is the right of individuals or groups of individuals. That the State should direct education—which means that the kind of teaching given shall be that which pleases the existing rulers—is not a good method, nor is it in line with the times. It was only reasonable in an age when a liberal impulse wished to remove education from the influence of the Church, in days when the State was more progressive than the Church. To-day, however, it is only the individual who can be truly progressive, and progress belongs to the spiritual life. If progress is suppressed there, its impulse will pass over into the realm of the State and produce revolutions. Revolutions are only peaceful when they take place in the spiritual life, from whence universally acceptable innovations can be introduced into the life of the community.

This thought corresponds in all details with the idea of the Threefold Commonwealth given by Rudolf Steiner—an idea that is not theory but a perception of what will actually arise in the development of World Economy.

If some poison is introduced into a fish-pond, the fish affected by it, the dead and dying fish, are seen floating on the surface, while the healthy fish continue to swim invisibly in the depths. We witness a similar phenomenon to-day when nearly everyone seems mentally agitated by thoughts about national problems of political economy. These are dead or moribund thoughts, whereas World Economy, the true reality of our time, remains invisible.

(continued in page 203)

Is Religion Necessary?

by Alan W. Watts

AT THE END OF JULY 1937, THE SECOND World Congress of Faiths was held at Oxford to discuss "The World's Need of Religion"—a subject which has of late been given considerable publicity through the Archbishop of Canterbury's "Recall to Religion." Many have wondered at the word "Recall," for it must be asked whether any but the very few have at any time in history been religious in the true sense of the word. Certainly there was a time when people went to church more than they do to-day, and there may have been times when society was more righteous. There are, indeed, a host of definitions of the word "religion," but no serious thinker would ever identify it with the mere observance of precepts. For such observance may be anything but religious; it is an outward activity which may be undertaken for a whole variety of inner motives. It may be the result of true religious feeling, yet at the same time it may simply be the expression of pride and selfishness. Almost everyone agrees that a certain measure of morality is at this time one of our most important needs, and the World Congress of Faiths was agreed that no amount of political expedients could bring fellowship among the peoples of the world unless individuals paid more attention to the moral law. We can be certain, however, that no morality is going to be truly effective unless it is emphatically *desired*. Actions performed purely from a sense of duty are performed grudgingly, and morality which is a means to a selfish end soon loses its sheep's clothing. Hence the world is in need of something more than right conduct. Everyone will admit that morality is reasonable and that it would be a "Good Thing" if we could have it; we admit it both of society and of ourselves, but between seeing its reasonableness and its actual realisation there is a vast gap. For the important question is, do we want it? And the answer is most assuredly that we do not—otherwise we should undoubtedly have it.

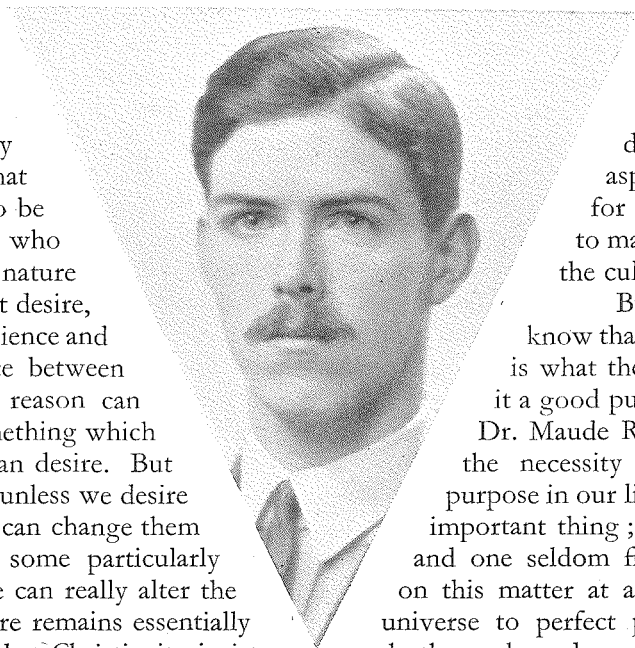
So many people say loosely that they want a greater social fellowship when what they really mean is that they feel it to be necessary and reasonable. But no one who knows anything of his own human nature would identify this feeling with an ardent desire, for constantly we are acting against conscience and reason just because there is a divergence between desire and duty which no amount of reason can prevent. Therefore we have to find something which has more power than reason over human desire. But here we are faced with the difficulty that unless we desire to change our desires absolutely nothing can change them short of pure terror or the offer of some particularly attractive reward. Yet neither of these can really alter the position, for in each instance the desire remains essentially selfish. It is not surprising, therefore, that Christianity insists on the essential sinfulness of human desire by reason of the

Fall, maintaining that it can only be redeemed by the Grace of God. For according to this doctrine we are utterly unable to help ourselves; to try to make oneself good without taking into account the Grace of God is like trying to lift oneself up by one's own belt. Christianity therefore counsels that we should confess our own wretchedness, our inability to change our desires, and humbly call upon God to enter our souls and cleanse them. This doctrine contains a profound truth, but before we can go into this we must ask ourselves whether moral perfection is after all a desirable end.

And this raises the even deeper question of whether religion is not in fact an absolute denial of all that we understand as life. There appear to be two aspects of religion; in some faiths, such as Christianity, they are found together, whereas in others, such as Buddhism, there seems only to be one. The first is the feeling of reverence, wonder and gratitude for God and His universe—a feeling which is expressed in the worship of thanksgiving and adoration. The second is the culture of the soul, by prayer or meditation or action, the attempt to bring the individual into some kind of unity and accord with the ideal purpose of which the universe is at present the somewhat imperfect expression. In Christianity this purpose is called the Will of God, while in Buddhism and Vedanta it is known as Dharma or the Absolute Law of life. There can be no question of the first of these aspects being in any way a denial of life, for it is founded essentially on the love of life, on boundless gratitude to the Creator for having given us such a delightful world. Yet it is hard for those whom the world treats roughly to share in this feeling, though Christianity holds that we should be thankful even for adversity seeing that this world is not given to us for mere enjoyment. We are

here to work out a purpose, and our gratitude should be not only for the pleasant things of life but for the privilege, the opportunity, of being allowed to share in the fulfilment of this divine purpose. It is here that the first aspect leads on to the second; gratitude for the opportunity presupposes an attempt to make use of the opportunity, and this use is the culture of the soul.

But what is this purpose? How do we know that there *is* a purpose? And if the purpose is what the teachers of religion declare it to be, is it a good purpose? At the World Congress of Faiths Dr. Maude Royden gave a most eloquent address on the necessity and the efficacy of working out this purpose in our lives. But somehow she forgot the most important thing; she never said what this purpose was, and one seldom finds a teacher who has any clear ideas on this matter at all. Some will say that it is to bring the universe to perfect peace and harmony. But here we must ask the awkward question—would not this amount to the cessation of the universe, and did God create the world simply for



its abolition? Life exists because of conflict and tension, and music can only be produced when there is a tension of the strings. A pendulum can only swing if it swings in two opposite directions; otherwise it must come to rest. If there were only joy and goodness we should cease to appreciate them just as the eyes become blind through too much light, for if light is to be known as light there must be periods of darkness. Mystics explain that the divine purpose is the union of the soul with God, the return of the manifold universe to its original unity. Yet if this be true, we must ask why it ever came forth from this original unity and what is the point of just going round in circles. Furthermore, we only know life as life because it consists of a multitude of separate things. Some of these things are pleasant, others painful, but we must admit that all of them are wonderful and profoundly interesting. Would life not be rather dull if they were all merged into a homogeneous lump of pure matter or pure energy where nothing was the matter and there was nothing to be energetic about? Perhaps we may therefore say that periods of uniformity are necessary in order that we may appreciate diversity; death is to prevent us from becoming tired of life. Yet if this be so we must change our ideas about the divine purpose.

It would seem that the purpose is not to achieve this absolute unity any more than the purpose of life is death. This is only a part of God's Will. He has not made a diverse world of good and evil in order that it may progress towards a particular end, for in His omnipotence He might easily have created that end at once, even before He had said, "Let there be light!" Thus to imagine that the aim of religion is just to expedite man's return to his original source, his primordial unity with God and the loss of his separate identity, is wholly beside the point. This may be just as necessary a stage in the movement of life as death and sleep; but it is a stage and not an end, not in any sense the final achievement of a purpose. Furthermore, no one in his senses tries to expedite his death or to hurry through the day in order that he may get back to bed as quickly as possible. For this would indeed be a denial of life. If we are made as separate beings involved in a tension of opposites, of good and evil, joy and sorrow, light and darkness, it is absurd to imagine that the purpose of this is just to end the separateness and the tension. This may have to end (for a time) and this end will come in the natural course of things. But to try to achieve that end quickly is actually to blaspheme against the Will of God, for His purpose is not fulfilled in the future but in the present. We do not achieve it by running forward to some future state, for this is in fact simply running away; it is playing out of time with the orchestra of the universe. For the strange truth is that we are fulfilling the divine purpose at this moment, whether we know it or not, simply by being what we are. With all our peculiar desires and imperfections and limitations we are fulfilling it in spite of ourselves, for try as we may we cannot get away from it. For the ultimate Paradise, the ideal state, the great fulfilment, or whatever we may call it, is neither in the past nor in the future; it is now. Pursuing, we cannot catch it; fleeing, we cannot escape it, and the reason that we do not understand it is that all the time we are engaged in running away from it or after it.

This brings us to the seemingly dreadful conclusion that all our strivings for a better and more moral world, our conception of religion as an improving process, a sort of glorified scientific progress towards ultimate perfection, are beside the point, that, indeed, they are quite useless. But what else is this than the

confession of our own sinfulness and helplessness? And what else is that than admitting that we are what we are? Yet here is the peculiar and paradoxical mystery: that in admitting that we are what we are, in being what we are, in humbly and reverently accepting our condition and, as it were, laying it open before the eyes of God, we at once begin to accord with the divine purpose. And at this moment we are transfigured and redeemed. For the paradox is that in the effort of trying to lift ourselves up by our own belts we do not see that we are already up! In Christian terms, God is filling us with His love and His Grace all the time, for by reason of this alone are we able to exist. But we do not realise this because of our self-preoccupation, our perpetual attempt to save ourselves without His help. Yet by His love we are already saved, and damnation consists simply in shutting our eyes to this astonishing fact. For this reason it is said that religion is contained in the phrase, "Become what you are." Or in the words of the Indian mystics, "*Tat tvam asi!*"—"That (Brahman) art thou!"—at this very moment in being what you are, in thinking what you think, in doing what you do. All that separates you from God's purpose is your own proud effort to achieve what you imagine to be that purpose by your own power. And therein is our blindness, and the tragi-comedy of our lives, for the purpose is already achieved in every moment. "So," you will ask, "are we then just to make no effort, to sit down under evil and do nothing?" But remember, if you think you can save yourself by making no effort, sitting down under evil and doing nothing, you deceive yourself again. It is not a question of what *you* do, but of what God does, and you cannot save yourself by any means, either by doing or not doing. God is always saving you, but this is not easy to understand.



THE SPHINX OF GREECE AND OF EGYPT—(contd. from page 210)

Stone and the Elixir by simply following the instructions engraved upon the Emerald Tablet, for they are also indelibly engraved upon the heart of every human being—the unerring dictates of his own Conscience.

By the use of the Stone he may and does magically transmute the base metal which is his grosser nature into the finest and purest of Spiritual Gold, and from this is compounded the Elixir by which he may attain Life Immortal. The solving of the Riddle results in the immediate self-destruction of the material sphinx which is his baser self; an evasion of the Riddle or a failure to achieve the correct answer through Philosophical and Religious Alchemy results in his own spiritual death and ultimate destruction through a slow strangulation of his inherently finer instincts.

Thus, Man's greatest enemy was and still is that Sphinx which was and is the grosser nature of Man himself. Because of his very nature, Man's greatest Riddle is also man, and yet the Answer to that Riddle lies also within Man himself. Some solution to the Riddle *must* be given; an evasion or the failure to solve it correctly results in spiritual Death, but a correct answer brings about the destruction of the gross Sphinx and Man's own salvation in this and the Life Beyond.

The allegory of the Greek Sphinx is an esoteric allegory of Alchemy. And what of the allegory or message of the Egyptian Sphinx? It is the visible embodiment of many highly esoteric Lessons, as will be shown.

(To be continued)

New Light on the Apocalypse

No. IV. THE MESSAGES TO THE CHURCHES (cont.)

by E. W. Marshall Harvey

IN THE PREVIOUS ARTICLES WE have considered the Messages to the three centres having correspondence in the lower body; we now have to consider Thyatira (Heart), Sardis (Throat) and Philadelphia (Pineal gland). At once we find these three higher centres intimately co-related with the three lower centres and indeed they are to be regarded as higher manifestations of these centres. Who for instance can fail to observe how the Heart, the great centre of Divine Love is a higher manifestation of the corresponding centre of sexual love in the lower body?

In its true character the Heart centre stands for Love in its highest and noblest form, and well it is if the lower centre is governed by the higher. Too often, the lower breaks the reins and goes its own tumultuous, unbridled way.

Consider particularly how the Message to Thyatira indicates this:

"Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which callest herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols.

"And I gave her space to repent of her fornication; and she repented not.

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

"And I will kill her children with death, and all the churches shall know that I am *he which searcheth the reins and hearts*: and I will give unto every one of you according to his works."

Rev., Chap. 2, verses 20-23.

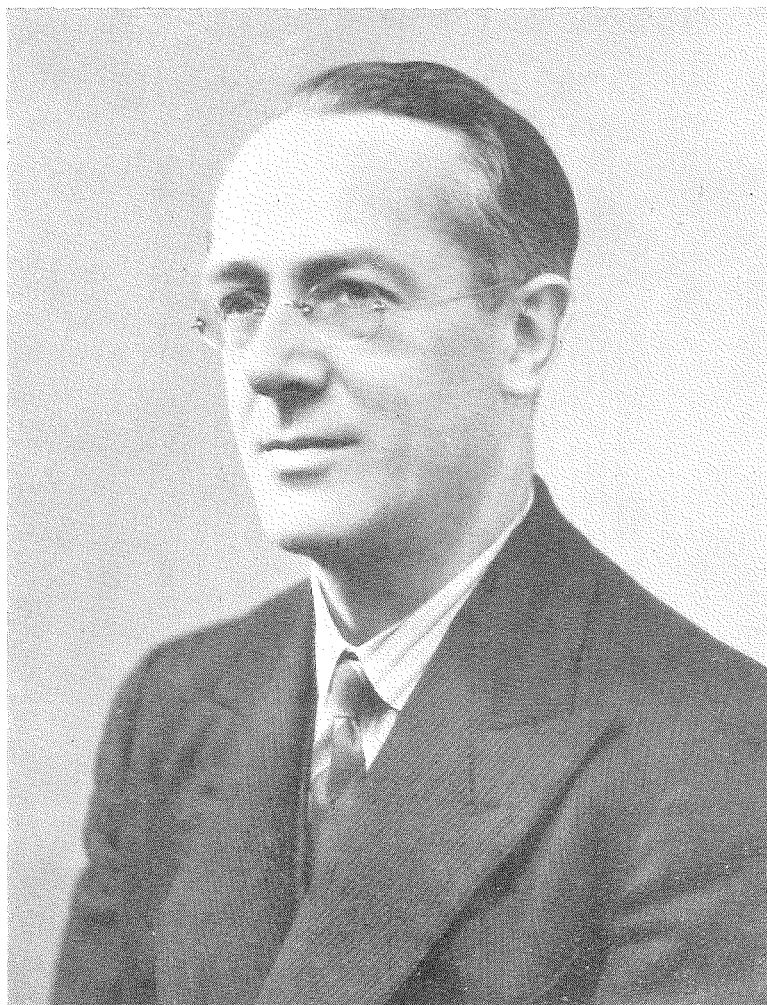
It need hardly be observed that these messages are messages for all, since all human bodies are fashioned after the same pattern, male or female. So long as surrender is made to gross sensual desires, the great seat of spiritual life centred in the heart must remain sealed. Life after life man must suffer the tribulation consequent upon transgression; life after life he must bear the

burden of his mortality, until at last he raises himself upwards, and by accepting once the Philosopher's Death casts off for ever his mortality as one sheds an outworn cloak.

One line of investigation leads us to study the heart as a physical organ, a great pump which during the life works automatically. Another line leads us to consider the heart as the seat of a great and mysterious Intelligence and we thus seek to understand the profound import of those familiar words: "As a man thinketh in his heart so he is." The former investigation reveals a process that is well understood and any text book on anatomy will explain the operations whereby on the one hand impure blood is passed into the lungs for oxygenation and on the other, through the four pulmonary veins it is returned to the heart and thus revitalised and purified sent out into circulation throughout the body. The latter leads us in very truth to those great secrets of Life and Being which completely elude mere anatomical research and which are to be discerned only by the Wise.

Already we have seen how the blood is to be regarded as a condensation of etheric fluid or as "vitalised light." The Occultist knows that in a way infinitely mysterious it is impregnated with Memory, indeed the whole memory of man, racial as well as individual. The blood connects all nerves and all glands and this includes the higher glands in the brain as well as those in the lower body some of which we have already briefly considered. In its esoteric significance the heart is a sanctuary wherein upon its inmost secret altar there burns the Sacred Flame of Life, that Life which is eternal and immortal, the Deathless Principle, the Divine Spark. At physical death the Divine Spark withdraws. It is That in man which is inextinguishable, which no sword can touch and no physical fire destroy. It is the peculiar possession of man alone in this whole realm of mundane creation. It alone entitles man to proclaim: "I Am That I Am."

The brain is to be regarded primarily as the organ of the Intellectual Mind; the heart of the Emotional Mind, and hence



E. W. Marshall Harvey

it is this centre which particularly is developed by mystical practice. Yet both, be it particularly observed are the organs of Mind.

If any have difficulty in appreciating this let them reflect how even by exercising a conscious control in a time of sudden danger or excitement the fierce thumping of the heart may be steadied. In common parlance we speak of the heart bursting under the stress of great emotion, of two hearts that beat as one, of one man as being "great-hearted" of another as "black-hearted." In all of these and countless other common expressions we describe actually a state of mind. The truly great are those in whom the fire of Divine Love burns most brightly, and these are they who in turn have brought their human will under the guidance of the Higher Self. When this is effected man becomes perfected, his newly awakened forces being perfectly balanced, and to such a one is the promise given: "there shall no other burden be put upon him." Such Love is majestically depicted as giving the possessor "power over the nations." We are told he "shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." A striking contrast this to the all too-frequent concept of love as something essentially weak and supine. The words quoted remind us that Love is the supreme power of the Universe, the power that holds mighty suns and invisible atoms alike in a state of perfect harmony and balance.

A powerful singer can smash to fragments a wineglass held before his mouth. This is caused by the vibrations of air set up as he sings into it. We easily recognise hatred as a great destructive power, and it is well to remember that love awakened and directed is an even greater power, and, as all power is dependent upon vibration, is of a similar kind. Hatred is really a wrong and perverted use of this power; Love, a rightful use.

Particularly important, then, is this subject of "Vibration." When we consider the next centre, which is the Throat (Sardis). This is indeed a strange message, cautioning watchfulness in particular, and enjoining the initiate to "strengthen the things which remain, that are ready to die." (Chapter 3, verse 2.) And again: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Chapter 3, verse 3).

It is indeed well known that as the initiate advances and unfolds spiritually, so this need for watchfulness ever becomes more pressing. In the un-awakened man the Dragon lies

lulled. The dragon we know stands for all that is worst in us, and mercifully for most of us at present, our memory is heavily veiled. Impulses from the past ages sometimes stir our consciousness strangely, and sometimes too, the psycho-analyst will drag such an impulse from its slimy depths and, exposing it, help his patient to kill it. The initiate, by reason of his re-awakening of his higher spiritual faculties, rends the veil of subconscious memory, for it is through the subconscious mind that he probes to reach the super-conscious. And ever he must develop in himself the faculty of keenest watchfulness over himself, in every word, thought and action, or he will be caught off his guard and terrible will be his overthrowing. He indeed fights not against principalities and powers, but against him are arrayed all the forces of darkness and evil. And not alone from this quarter does he need to be watchful, but as we shall presently see, woe to him, if, when the blinding flash of Divine Fire from above comes he is not sufficiently prepared, for then, reason will be destroyed.

The initiate is now being warned that this sublime and greatest of events is imminent, hence the twice repeated caution now given: Watch.

Even in Sardis are a few we are told "who have not defiled their garments" and it is only to these few that the great promise is given.

To the Occultist the development of this centre has great importance—the larynx is indeed another great creative centre.

Herein, lie the organs of physical speech. By it we may command; by it also we may curse; and by a correct understanding of its functions, by it also we may create. The "Creative Word" is not a meaningless term, even though to mortal man it is unpronounceable.

Again it is noteworthy how modern medical science supports the correspondence between this and the lower creative centres, for a removal of the essential glands in the lower body retards the growth of the thymus gland and the body in general and affects the voice in particular. You will notice, too, the change in the voice of the male at puberty. And again, those who would effect rejuvenation by unnatural means now seek either to graft in a new and healthy animal gland or else feed the patient on the extract of the thyroid gland of animals.

Again, the preservation of equilibrium is the first requisite of health. Excessive thyroid secretion gives a great increase in the chemical processes of the body, and the patient becomes restless and excitable as in cases



Specially drawn for the "Modern Mystic" by Dulcie Corner

of exophthalmic goitre. In cases of deficiency we find the whole body starved of the essential colloid substance which the thyroid gland compounds, and this starvation, when it affects the brain, as in due course it must, results in mental deficiency.

This centre is peculiar in a further respect, for being situated in the neck it is the link between the head and the body; also, it is often described as the gateway to the brain. That it is a centre of enormous power is shown by the fact that it is described as the sixteen petaled lotus, or square of the lower creative centre (four petaled lotus).

Even to-day we cannot fail to observe that the real rulers are the orators. Theirs, and theirs alone is the power the multitudes obey. Man forms ideas in his brain, and by the organs of speech he projects upon the atmosphere vibrations which afford those ideas a vehicle of expression. These vibrations, caught by the ear-drums of the listeners and their messages thus communicated to their minds, render them subject to the will, the master operator. But man has not yet learned to vibrate the great etheric centre of which the larynx is but a physical counterpart. Even so, words strung together in certain sequences have great magical power. When man can speak the words of power from this etheric centre then indeed he will know that these words will accomplish that whereunto they are sent, and even the winds and the waves will obey him.

How terrible would be such a power in the possession of one in whom the smallest trace of egotistic desire or base passionate nature remained can be easily imagined. Readily is it to be understood how, before there can be any complete unsealing of this great centre, the initiate shall "be clothed in white raiment."

Again, to him that overcometh the particular trials of this centre, as with the other centres, is the promise of immortality given: "I will not blot his name out of the book of life."

Turning now to a consideration of the sixth centre (Philadelphia), we have to consider the brain, the seat of the highest centres and also the place of the mystical death. Intensely dramatic is the description now of the great Initiator:

"These things saith he that is holy, he that is true, he *that hath the key of David*, he that openeth and no man shutteth; and shutteth and no man openeth."

Chap. 3, verse 7.

This reference to the opening and shutting of a door points most clearly to the great consummation of the work. What is it that prevents us from receiving direct the great inpouring of Spirit through that last inconceivably grand Centre, the thousand petaled lotus, the super-conscious Mind, throne of the Eternal Ruler? What is it that stays man from raising up himself to that Mighty Presence? Nothing except a closed door.

It is a matter of great interest to Students of the Mysteries to see how all these vivid word symbols in the Book of Revelation are all the repetitions in a completely unified form of parallel passages which are to be found in the preceding pages of the Bible. This passage in particular repeats almost verbatim the familiar words which appear in Isaiah.

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."

"And I will fasten him as a nail in a sure place and he shall be for a glorious throne in his father's house."

Isaiah, Chap. 22, Verses 22 and 23.

Indeed, the whole of this chapter with its references to "the

burden of the valley of vision," "the hewing of a sepulchre on high" and the "graving an habitation for himself in a rock" is eloquent of the sublime final act in the great drama of Initiation.

Where then is this drama to be enacted if not within man's own consciousness? Where is the door if not within the brain? And how came this door to be shut otherwise than by the fall of man as a free spirit into the womb of matter? Such indeed is the truth hidden in the allegory of man's expulsion from Eden.

The gateway to the Spirit is ever through the Mind.

It is very easy to speak, as do some, of attaining to the super-conscious. You are sick: you lift yourself up into the super-conscious plane and you are healed! You desire knowledge, you lift yourself up into the super-conscious plane and you have all knowledge! And so with every other lack of means or distressing condition. That such is possible is not denied but definitely affirmed. But the way to the attainment of such a state, if rightfully attained, is another matter. Particularly however is it *our* matter.

Many seek to open without the key of David. Many would gather where they have not sown, and take for themselves the rewards which belong only to those who in all singleness and purity of heart have laboured long and sacrificed often.

In a mystical sense the aspirant now stands poised on the very brink of the abyss. Two things alone prevent him from crossing—fear and selfish desire. Still however must it be emphasized, the precipice exists in the mind. Our fear is, however, one that is akin to the fear we have of standing on the brink of a physical precipice, and so long as we remain unpurified, so long as our passions are not slain but merely lulled well indeed may we fear, for fear in such cases restrains and prevents us from moving into that position where we should court destruction. If one has not a steady mind he had better not draw near even to a physical precipice. The depths below have in themselves no power over a man, but in his own imagination lies danger—great danger, and if in such circumstances, a man loses his grip upon himself for a single instant he is lost.

We say also, selfish desire holds us back from making the great crossing. And so it is. The least desire to make the grade for our own interest will defeat us. Only when the aspirant has reached that sublime point wherein he is willing himself to die completely out of his great love for humanity, thereby to help his brothers struggling towards the light, can he himself go forward.

Are we never then to hope that in our present imperfect state, illumination from the Super-Conscious may come to us. Not so. Often we may raise ourselves up to that point in consciousness where, on the door being opened temporarily but a little way, wisdom, health and power stream through into our being. But to be able to open that door at will, to ascend in full consciousness through that door is indeed another matter.

It may seem that in the foregoing paragraph we have been mixing our metaphors, for we have likened the position of one at this point to that of one standing on the brink of a precipice and also of confronting a closed door. Actually, no simile adequately expresses the nature of this tremendous experience. The most apt simile can do no more than help us to a faint realisation of a single aspect of it. In different countries and in different systems of occult philosophy this great culmination is indicated by symbols which differ, yet as a diamond has many facets and is but a single stone, so is this great event the same whether for Brahmin or Christian, whether for Egyptian or Mexican.

Mind, as we have shown, is the link between Matter and Spirit—and this is true whether the body be white or black. The first work of man is always to perfect his Conscious Mind for only thereby can he become the master and not the slave of the Sub-conscious Mind. When he acquires this mastery he comes into possession of the strength that enables him “to open the door” to the Super-Conscious. As all occultists know, this, for safety, demands the perfect balancing of the Spinal Fire which rises to the two great poles of man’s being—the Pineal gland and the Pituitary Body. But this is a subject apart.

The rewards are expressed first in Chap. 3, verse 10.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that come upon the earth.”

Here, clearly, we have a reference to the great test which ages hence all mankind following the ordinary course of evolution must face, and he who wins through now gains immunity therefrom. Again, too, we have the warning: “Behold I come quickly; hold that fast which thou hast, that no man take thy crown (verse 11).” The rewards are continued in the verse immediately following:

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.”

In view of the foregoing these words call for little explanation. In all this mighty cosmos with its countless lesser universes, we may consider the new Jerusalem as a spiritual city thereof set apart in the heaven for all those members of humanity who in this mighty cycle of evolution win their place there. Considered in one sense man ascends upwards towards this city or state; in another sense this state descends upon and enfolds that man who conquers.

Last, we come to the message to the seventh church, Laodicea, and it is significant that the great Initiator is now described as the “Amen” and also “the beginning of the creation of God.” We recognise that in Him the Beginning and the End are one and Time and Space are both transcended.

Particularly perplexing on first consideration, are the words “I know thy works that thou art neither cold nor hot; I would that thou wert cold or hot.

“So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth.” (Chap. 3, verses 15 and 16.)

The explanation however is not difficult. Consider again the position of a person confronted with the necessity of making up his mind whether to cross a particularly dangerous precipice. He needs must hold himself absolutely steady. If he is cold, if a chill dread grips him, he will refuse the ordeal and turn back to the dark hinterland of suffering and sorrow through which he had struggled. If, however, he is filled with such a burning desire to accomplish the feat, his mind will be so one-pointed that it will take no stock of deterring influences. Those who are cold and those who are hot have their minds made up; the difficulty is with those who both aspire ardently and fear intensely. Rejection must be their fate. So it is, in a lesser degree with many would-be students. They are lukewarm. They shy at shadows. They fear to quit the supposedly safe ground of preconceived notions and commonly accepted ideas. They find the way of progress closed

to them and wonder why, become dissatisfied and search everywhere but within themselves for the cause.

The etheric centres of which we now speak—the thousand petaled lotus which is just outside the physical body and above the crown of the head belongs to the great Super-Conscious Ruler. When man crosses the chasm in full consciousness and of his own volition he becomes in very truth—a Master. Eloquent indeed is the counsel given to those standing upon the brink, for they are reminded how, whilst believing themselves rich with earthly gold they delude themselves.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor and blind and naked:

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.” (Chap. 3, verses 17 and 18.)

What is the gold tried in the fire but the pure gold of Alchemy formed in the crucible of physical mortal life? What is the shame of nakedness but that of man fallen from his high estate? And what is the reference to anointing the eyes with eye-salve other than the re-awakening of spiritual sight, man in his present state being as a poor creature groping his way blindfold through a cold, grey world of matter?

The words that follow render all comment superfluous.

“As many as I love, I rebuke and chasten: be zealous, therefore, and repent.

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Chap. 3, verses 19, 20 and 21.)

In concluding this portion of our study, let us remember that although seven sets of messages are given, each message particularly appropriate to a certain centre, the development of man is a progressive development of all centres together in an orderly and balanced manner. Thus, over-development of a single centre as for instance the heart at the expense of the head would produce the supine and useless visionary; over-development of the head at the expense of the heart the tyrannical intellectualist.

Sevenfold are the attributes of the great Initiator. He holdeth the seven stars in his right hand and walketh in the midst of the seven golden candlesticks; he is the first and the last which was dead and is alive; he hath the sharp sword with two edges; he is the Son of God who hath eyes like a flame of fire, and his feet are like fine brass; he hath the seven spirits of God; he is He that is holy, that is true, and hath the key of David, he openeth and no man shutteth, he shutteth and no man openeth; he is the faithful and true witness.

Sevenfold, too, are his gifts: To give to eat of the Tree of Life which is in the midst of the Paradise of God; to be free from hurt at the second death; to give to eat of the hidden manna, and a new stone with a new and secret name; to have no other burden but instead power over all nations and material conditions; to be clothed in white raiment and not to have his name blotted from the book of life; to become a pillar in the temple of God

(continued in page 194)

The Sphinx of Greece and of Egypt

AN ALLEGORY AND A MESSAGE

by Robert E. Dean

I
F ECHIDNA, A HORRIBLY REPULSIVE yet irresistibly attractive blend of slimy serpent and seductive nymph, and Orthus, the grim two-headed herd-dog of Geryon, was fabled to have been born that nightmarish monster, the Sphinx of Greek mythology. Its very name meant "The Strangler."

Itself a composite of the more repulsive and yet the most attractive features of its anamorphus parents, it was endowed with the head and bosom of a woman, the body and paws of a lion, the tail of a serpent, the wings of a bird, and possessed a human voice.

Small wonder that in the exoteric myth the ever-jealous Hera, wife of Zeus and Queen of the Greek gods, chose this grotesque creature as the instrument of her wrath and dispatched it against the fair city of Thebes (Greece), the residents of which had angered her by giving refuge to Bacchus, the Wine-god, son of her philandering husband by Semele.

Taking possession of the only road leading to and from this beautiful capital of the ancient province of Bœotia, the creature intercepted all passers-by and propounded to them a riddle, an answer to which was required on pain of instant death. Those who either failed to answer or gave an incorrect answer—and their number was legion—were immediately strangled, to be later devoured at leisure. The famous Riddle, which had been taught it by the Muses, was this: "What is it which, having but one voice, is first four-footed, then two-footed, and is at the last three-footed?"

All communication with the outside world being cut off by this deadly, ever-present menace, the population of Thebes was slowly perishing of starvation when, blindly fulfilling the destiny foretold many years previously by the famous Delphian Oracle, the Riddle was finally solved by Œdipus ("The Swollen-foot"). His answer was, "The something is Man, for in his infancy he crawls on all-fours; later he walks upright upon two feet, but in old age goes as it were on three with the aid of a staff." This being the true answer, the Sphinx in a rage of mortification cast itself from some nearby cliffs and perished in the boiling sea.

Early Greek travellers to the beautiful Valley of the Nile heard there also stories of a composite figure, but here the figure itself was in evidence instead of being merely a creature of the native mythology. In some respects similar to their own, it recalled to them their own tradition and to it they gave the same name as that borne by the figure of their myth. As the classical traditions of the Greeks have been known to the world for many centuries, while the first of the Egyptian hieroglyphs were

translated only a comparatively few short years ago, it is by this same name that the immense Egyptian figure is also known. However, aside from identical names and a superficial similarity in that both the Greek monster and the great Egyptian figure were both human-headed and reputed to be animal-bodied, the two types have in common only the basic fact that they both treat in some manner of man's chief interest—Man himself.

Usually called the Great Sphinx, or sometimes the Sphinx of Giza because it is near the pyramids of that name (one of which is the Great Pyramid), it is of immense proportions, measuring one hundred ninety feet from front to rear; from the crown of the head to the base is seventy feet, the paws alone are fifty feet in length, and the head thirty feet long. The face itself is fourteen feet wide.

Originally created in its entirety from the living rock, it has the head and face of a human, the head-dress being of a peculiar type—one not found elsewhere in extant Egyptian art or sculpture. The face is now considerably scarred, evidence of the fanaticism of the earlier Mohammedan tribesmen, to whom the very idea of any form of idol (particularly one with human features) was anathema. The body has been accepted as that of a lion, the forepaws being especially prominent.

Erect between the great outstretched paws of the figure is a *stèle* in the form of a granite tablet fourteen feet in height. The inscription thereon relates how King Tahutmes, while hunting in the desert near Memphis during 1416 B.C., fell asleep within

the shadow cast by the portion of the great figure at that time remaining above the enveloping sands. The god *Hu* appeared to him in a dream and directed him to clear his image (the Sphinx) of the sand, promising the young king his favour if this was done. The Sphinx was cleared, yet within a few short centuries the yellow drifting sand had again claimed it and enveloped all but the head itself.

Nothing whatever of the very early *exoteric* history of the Egyptian Sphinx is generally known, and in fact modern interest in it dates only from the time of Napoleon, who took with him to Egypt a number of scholars for the express purpose of making a so-called scientific study of it. Only the head then appeared above the surface, but Caviglia in 1815 excavated the small temple between the paws, and further excavation was carried on intermittently until, during 1925, for the first time since the Ptolemies the whole of the figure was again exposed to the wondering gaze of man by the excavations of M. Baraize on behalf of the Egyptian Government.

As generic symbols whose particular meaning sometimes varied with the varying forms, but whose general, basic



Robert E. Dean

significance was universally known and recognised, sphinxes of various types were once common in ancient Egypt. In pairs, they guarded the approach to every temple of importance, even as the Great Sphinx itself seems to guard the entrance to the sacred Valley of the Nile. What were once the great temple avenues at Thebes (Egypt) are even yet littered with great recumbent stone criosphinxes having the body of a lion and the head of a ram, the sacred animal of the great god, *Amon-Ra*. A falcon-headed sphinx was dedicated to the god *Harmachis* in the temple of Abu Simbel, and this type is also occasionally found in art and sculpture representing *Horus*, the Child of the Sun, or *Mont*, their ancient god of War. This particular form is distinguishable from the gryphon (the winged sphinx) by the absence of wings.

It seems strange that exoteric writers have been unable to agree upon either the origin or the significance of the Great Sphinx, whose real message is so plainly evident that even "he who runs may read," as will later be shown. Some have been of the opinion that its symbolism is the reflection of a transference to ancient Egypt of the Babylonian idea of guardian genii, as exemplified by that people in their winged bulls with the bearded face of a man, and as was also represented by the winged cherubim of the ancient Chaldeans.

Called *Hu* in the native language of the Egyptians, it was in fact at one time deified by the populace as the universal Guardian of the Tomb; as the Protector of the mummified husk abandoned by the Soul at the beginning of its perilous journey through the nether regions of the Lower World to finally stand in judgment before the Great Lord Osiris. This expressive inscription is quoted by Bergman in support of such a theory:

"I protect the Chapel of thy Tomb. . . . I guard the Sepulchral Chamber. . . . I ward off the invading Stranger. I cast down the Foes to the ground, and their arms with them. . . . I drive away the wicked one from the Chapel of thy Tomb. . . . I destroy thine Adversaries in their lurking place, blocking it that they come forth no more."

A similar theory is that the figure is the effigy of King Cephren, the fourth ruler of the IVth Dynasty (about 2900 B.C.), whose father was Cheops, reputed to be the builder of the First (Great) Pyramid, and that it was constructed by him to guard the precincts of his tomb, the Second Pyramid of Giza.

There is considerable evidence that the human-featured heads of some later figures of this nature were in fact royal effigies intended to represent the features and protect the tombs of the rulers during whose reign they were constructed, but this general theory (and particularly the one just mentioned) is disproven by the acknowledged facts concerning the approximate but exoterically very uncertain age of the immense figure.

For that it is the most ancient statue known to mankind of any age is freely conceded by every authority, its date usually being exoterically ascribed to the semi-mythical generations before Menes, the great founder of the First Dynasty, more than forty centuries before the Christian Era, who were called "Followers of Horus" and are mentioned many times in the famous Egyptian *Book of the Dead*.

There was and is also an old exoteric tradition that it was constructed for use in connection with the celebration of the ancient Mysteries, and that for this purpose it communicates with the three nearby pyramids (the Great Pyramid being one of these) by a series of hidden, underground chambers and passages radiating from an as yet undiscovered but thought to be vast subterranean temple.

What is known as the "well-shaft" of the Great Pyramid, which descends sharply from the Hall of Illumination to the Well of Life and thence eventually to the passageway leading to the Chamber of Ordeal, was known in comparatively ancient times, for it was mentioned by Pliny during the first century of our Era. This is the particular shaft traditionally supposed to give access to the external subterranean chambers, yet the connecting passage—if it in fact exists—still eludes the eyes of inquisitive searchers.

Only the Greek Sphinx was really connected with a riddle in the usual sense of the word; however, the key to what has been exoterically termed the Astrological Riddle of the Egyptian Sphinx may be deduced from its position among the Signs of the ancient Zodiac found among the ruins of the once-important Temple of Esneh where, as a human-headed lion, it appears between Leo and Virgo.

Because of its very nature, the Zodiac has at all times and by all people been represented in the form of a circle, with neither true beginning nor end; yet we speak of it to-day as "beginning" with Aries the Ram and "ending" with Pisces, the Fishes. The position of the Sphinx in this ancient zodiac of Esneh may be interpreted to indicate that at the time of the construction of this particular zodiac, their Zodiac was deemed to begin with Virgo and end with Leo; that their astronomical and astrological year began with what is now the Autumnal Equinox. This point has of course shifted with the precession of the equinoxes, but this was also the zero-point, or the Beginning of the Reckoning of Time, as given in the Time-chart of the Great Pyramid itself. From its position in that zodiac, the inference is that it at one time symbolised the Alpha and the Omega, the Beginning and the End, of all things; that from which all things spring and to which all things must return. That this interpretation is correct will later appear.

Not only certain basic religious beliefs (such as a belief in some Supreme Being and in some form of a Life Hereafter), but certain basic religious symbols such as the Cross and the Lotus or Lily) are known to have existed and their symbolism originally understood throughout the whole of the ancient civilised world. The generic sphinx, in one form or another, is also one of those symbols, and various types have been found at widely separated points.

In Asia Minor the oldest known examples of the figure are the Hittite sphinxes of Euyuk, which are but Egyptian sphinxes with Assyrian motifs. They are not usually recumbent, and the hair falling from the head is curled and not straight as in the Egyptian Sphinx, but this latter distinction is merely one of differing racial characteristics alone.

In Assyria the sphinx with a bearded male head frequently appeared on cylinders; the female type, prone and with wings, was first found in the palace of Esar-Haddon (7th Century, B.C.), and sphinxes both winged and bearded have often been found in

Phœnicia. The latter are also variations of the Egyptian, both in form and in posture, wearing the *pschent* and the *uraus* (the false beard and the peculiar head-dress), but distinguished by having the characteristic Assyrian wings.

In the early art of Cyprus (the half-way point between Asia and Greece) sphinxes of the Greek type are not uncommon, but on a gem of Phœnician style found at Curim in Cyprus there appear two male and bearded sphinxes with the Tree of Life between them. As concerns Greece proper, in the third tomb on the Acropolis of Mycenæ (c. 1600 B.C.) were found six small golden sphinxes. These were beardless, but the sex is uncertain.

The sphinx was also well-known in Minoan art, a valued ivory specimen of which, found among the Mycenæan antiquities from Enkomi in Cyprus, is in the possession of the British Museum. In the ancient tomb discovered in A.D. 1877 at Sparta near Athens (which represents a kindred but somewhat later art than the tombs at Mycenæ), were found female winged sphinxes, carved in ivory and in bone.

The sphinx is common on ancient Persian gems, the representations being very finely executed. Sphinxes on glass plates have been found in graves at Camirus in Rhodes, and on gold plates in Crimean graves, which bears out its one-time deification as the Protector of the Tomb. Sphinxes were represented on the throne of Apollo at Amyclæ and on the metopes at Selinus; in the best period of Greek art a sphinx was sculptured on the helmet of the statue of Athena in the parthenon at Athens, and sphinxes carrying off children were sculptured on the feet of the throne of Zeus at Olympia.

There have been found in Bœotia (the original *locale* of the Greek Sphinx) many terra-cotta figures of wingless sphinxes, while Roman sphinxes of a later period have sometimes a man's and sometimes a woman's head—the latter with an asp on the forehead in the Egyptian *motif*. And among the remains of the once highly-developed Mayan culture in Yucatan have been found numerous examples of sphinxes, both male and female, similar to those of Egypt and Asia Minor.

II

From the facts which have been mentioned, it may be seen that there were but two original types of sphinxes—the Greek and the Egyptian, all others being but variations or combinations of these. Not because it is either the least or the more important, but merely because its general exoteric history is more widely known, we will consider first the true esoteric significance of the creature of Greek mythology so aptly called "The Strangler" because of its method of disposing of its hapless victims.

There is no evidence or even serious belief that there ever actually existed such a composite creature with the head and bosom of a woman, the body and paws of a lion, the wings of a bird, and, withal, a human voice. Yet, philosophically, such an one did exist; it has in fact existed since the first Man drew breath. It has never died, for it still exists; *it will never die*, but will continue to exist as long as one man remains alive upon the face of the earth.

An explanation of these statements will of course amount to an explanation of the Sphinx itself, its allegory, and the

application of that allegory. An intelligible explanation might be given in a few words, but that the meaning may become clearly apparent to those unfamiliar with the esoteric principles involved, a more detailed yet necessarily brief explanation must be made.

To be always wealthy, always young and to never die has been not only the one general wish but the most fervent desire of literally the whole of mankind through the ages (even as it is to-day), and this has seemed also to be both the inner dream and the outward goal of ancient Alchemy. To transmute into pure, fine Gold the baser lead, mercury and other metals and to possess the Elixir of Life—such was deemed to be the problem to be resolved in order to realise this very human dream and to accomplish this universal desire.

Yet, as always true in all the Mysteries, the Secrets of this the Great Work had and have a multiple significance—in this instance a three-fold significance; Religious, Philosophical, and Natural—Esoteric and Exoteric. In Religion the esoteric Gold may be termed absolute and supreme Reason; in Philosophy it is Truth; in visible Nature it is the Sun. In the exoteric world it is the finest and purest Gold itself. It is for these reasons that the pursuit of the Great Work is called the Search for the Philosopher's Stone and the Work itself called the Work of the Sun.

It is also for these same reasons that Alchemy was (and yet is) at the same time a Religion, a Philosophy, and a Natural Science. As a Religion, it is that of the ancient Magi and the Initiates of all ages; as a Philosophy we may find its principles in the Schools of Alexandria and in the theories of Pythagoras; as a Science we may inquire for its Processes of Paracelsus, Nicholas Flamel and Raymond Lulle.

Esoterically, the Great Work is primarily the transmutation of Man himself—by and through himself; the full and complete conquest and Transmutation which he effects of his faculties and of his nature. It is the perfect emancipation of his Will and his Spiritual Nature from the gross desires of the flesh which assures him the universal empire of *Azoth* and the possession of the Stone—that is, complete power over the universal Magical Agent. This Agent, disguised under the name "*Prima Materia*," determines the ultimate forms of the modifiable Substances, and by means of and through it—and through it alone—one may effect the magical Transmutation of metals and also attain the Elixir of Life.

When it was exoterically said that it needed but little time and expense to accomplish the works of Science—when it was affirmed that but a single vessel was necessary—when the Masters spoke of the Great and Single Furnace which all can use—which is within the reach of all the world and which men possess without knowing it, one and all alluded but to Philosophical and Spiritual Alchemy, and that Single Vessel was and is Man himself.

A strong and determined Will can in but a little while attain complete independence, both material and spiritual, and we all possess within ourselves this one necessary chemical apparatus—the great and single athanor or furnace—within which may be separated the ethereal from the gross and the fixed

(continued in page 187)

Book Reviews

EASTER: THE LEGENDS AND THE FACT. By Eleanor C. Merry. "Modern Mystic's Library, No. I." (King, Littlewood & King Ltd.)

The gifted author of the "Flaming Door" and "Spiritual Knowledge," Eleanor C. Merry, who is a regular contributor to THE MODERN MYSTIC, gives us in her new book some important esoteric considerations of the Easter Festival. The great Christian Festivals have in our own day lost a great deal of their original significance, and become for the most part merely traditional holidays,— "breaks" for the majority of people in the ordinary daily routine of business and profession, or else considered from the standpoint of exoteric ecclesiastical tradition. But in reality they are more than this; because in addition to their significance in the life of the human *soul* (even if not consciously experienced, as is generally the case) throughout the course of the year, they have their counterparts on the path of Initiation, while even the cosmos or universe that is in some way *external* to the human being, participates in the Mysteries that are "Christmas," "Easter," "Whitsun," "Saint John," "Michaelmas." They are sacraments.

The first chapter gives in outline the salient facts of the pre-Christian Wisdom of the different Mystery Schools, as these were in the epochs following the catastrophe of Atlantis,—how the Sun Being whom we call Christ was perceived in His pre-earthly existence and deeds by the Initiates in these schools (those of the Ancient Indian, Ancient Persian, Egypto-Chaldaic, Græco-Roman periods, and among the Hebrew and Celtic peoples, who lived during the course of these periods).

The second chapter, divided into two parts, "The Holy Grail" and the "Story of Perceval," really leads into a consideration of one of the profoundest of mysteries, the secret underlying the Mass or Holy Communion (a rite that is little understood in its depths by the thousands who celebrate and partake of it). Difficult as this subject is, the exposition is lucid and able.

Chapter III is devoted to a consideration of the old Irish legend about King Conchubar (the same subject is treated more fully in Mrs. Merry's the "Flaming Door"). It describes certain aspects of the old Hibernian Mysteries (perhaps the most profoundly "occult" of any) and of their connection with *esoteric* Christianity. Volumes could be written on this alone. As much information as is relevant is packed into this chapter; and it may be said in passing that Druidical remains such as Callanish in the Island of Lewis, and elsewhere, and Gaelic tradition as exemplified in songs, mantrams, prayers, hymns, invocations and the like (one calls to mind the magnificent collection made by the late Alexander Carmichael under the title "Carmina Gadelica"), formerly in use in the Scottish Highlands and Islands and in Ireland really substantiate what is said here and in "The Flaming Door." Lewis Spence has remarked that the Celtic esoteric tradition is the equal of any in the world, but that can be understood when we allow that all are offshoots of one primeval, pristine, wisdom.

In chapter 4 attention is given to Goethe's dramatic poem of "Faust." Rudolf Steiner considered that in Faust the deepest occult secrets of life, destiny, aspiration, in so far as these are connected with the modern human being of our 5th post-Atlantean epoch, lie concealed; and throughout his many books and lectures there are constant allusions to this great masterpiece of literature.

The final chapter contrasts the two polarities of Easter and Michaelmas; they are somewhat in the nature of an antithesis, and yet they complement one another.

At the end is appended a strange and beautiful legend of Russian origin, describing the suffering experienced by the Archangel Michael, leader of the Archangelic Hierarchy, at beholding Christ on the Cross.

Only one possessing a deep insight into the meaning of Easter could have had the happy inspiration of bringing together the three stories of Perceval, Conchubar, and Faust, so different and yet connected in a spiritual way one with the other, each giving a different and complementary aspect, each unravelling in part a great secret, and what is experienced on the path of development.

This is a well-written work, lucid, yet reasonably detailed;—eminently suitable to be "No. I. Modern Mystic's Library." It is particularly recommended to those who imagine that nothing can be esoteric, or of value, unless it emanates from some region east of Suez.
ION D. AULAY.

MUSINGS ON THE TRUE THEOSOPHIST'S PATH. By W. Q. Judge. (Bombay: Theosophy Company (India) Ltd.) 2d. net.

The student of Occultism learns early in his education that validity and truth do not depend upon the price set by the world on its possessions. In the spate of publications presuming to lift the Veil of the Unknown, it is refreshing to find such an essay as this, putting in simple terms the early steps in living the Higher Life. Written by a chela, in the pages of this pamphlet the aspirant will find much wisdom to guide his path through life. Too often, the student finds that he never arrives anywhere, even though he spend many weary years in the effort to discover the Path to Peace. It rarely occurs to him that perhaps he has made a false start. Here he will find the only true basis from which he may build his future work. "It is not the study of ourselves so much," writes Mr. Judge, "as the thought for others that opens the door." The performance of daily duty, however dull and tiresome it may be, and a reverence for all life, are shown to be the sure guide for all who aspire to tread the path of the Mystic.

B. P. HOWELL.

THEOSOPHY AND EDUCATION. By H. P. Blavatsky. (Bombay: Theosophy Company (India) Ltd.) 2d. net.

In Great Britain we spend well over £50,000,000 on State Education of one kind or another, quite apart from the expenditure on higher forms of education, public and private. But the question insistently presses for answer: Are we a better educated people than was the case in past centuries? Very much will depend upon our conception of education as to how we reply, and in the multiplicity of schemes for educational reform we are apt to lose sight of the end we have in view. Here, in brief space, we find an estimate of educational ideals, viewed in the light of certain principles of life with which H. P. Blavatsky's name is inevitably associated. It is only necessary to place our present-day educational systems under the searchlight of the fundamental principles here set forth to see how far removed we are from reaching true educational ideals. The examination system is passed under review and condemned on ethical grounds as breeding jealousy, envy, and hatred and training young people "for a life of ferocious selfishness." The ideological views of to-day are shown to fail in any true sense of educational value as instilling (by history badly taught) knowledge of the child's own nation "to fit him with a steel armour of prejudice against all other peoples." Religious education, as customarily understood, is shown as perverting the reasoning faculties. Indeed, a perusal of this booklet will perform a most useful service in driving us all back to an examination of fundamental principles. For, in the press of day to day educational work, we too often lose sight of the fact that "Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves."

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