

MODERN MYSTIC



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AND
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EASTER

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OUR POINT OF VIEW

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Our Point of View

MISS ELLY WILKE, THE AUTHOR OF the article on Eurythmy in this issue was born in Berlin. She met Dr. Rudolf Steiner in 1918, and went to the Goetheanum, Dornach, Switzerland in 1922 where she worked in close collaboration with the eminent mystic. In the following year she was invited to join the staff of teachers at the Waldorf School in Germany, the biggest private school in the country. She taught there for more than twelve years where children and young people of all ages between 3 and 18 were her students for Eurythmy and music. From 1928 she visited England every year to co-operate with Eurythmy schools in this country. In 1936 she was appointed head of the Rudolf Steiner School of Eurythmy in London.



Mr. Rom Landau, whose "God is my Adventure" was one of the best sellers of 1935 has just published another book "Search for To-morrow" through Ivor Nicholson and Watson. It is reviewed elsewhere in this issue. Readers should note that our bookshop now carries stock of each of Mr. Landau's books, the two mentioned above and "Seven," and "Thy Kingdom Come." It is proposed to issue four separate catalogues of books in connection with the bookshop. Catalogue "C" is now ready and will be sent free and post-free to any readers requesting it. It comprises all the works of Dr. Rudolf Steiner and the publications of the Anthroposophical Society in Great Britain, and also the books (English translations and the original German) issued by the General Anthroposophical Society. Catalogue "A," when ready, will comprise the titles of Madame H. P. Blavatsky, Olcott, Sinnett and such Theosophical publications as have the approval of the Theosophy Co (INDIA) Ltd. Catalogue "B" will be a general Rosicrucian list comprising not only the publications of the Rosicrucian Order (AMORC) but standard works by eminent authors, ancient and contemporary which have a genuine Rosicrucian basis. Catalogue "D" will be devoted to recommended current literature and will include the works of Arthur Edward Waite, Landau, Paul Brunton and others.



On Wednesday, June 8th, the *News Chronicle* carried a main article on the leader page by L. F. Easterbrook which was a résumé of Dr. Steiner's teaching about the earth and agriculture. Our readers will remember that on two occasions last year, this national newspaper published articles dealing with the work of Dr. Steiner. This is excellent, and should gain readers for a newspaper so obviously ahead of its contemporaries.



Referring in a letter to the *News Chronicle's* article, a reader rather too enthusiastically suggests it to be one of the signs of the quickly approaching New Age. It is true that since the last quarter of the last century the New Age has been in actual existence, but unless we are ready to recognise the truth that it must work through a few more hundred years of increasing materialism, we are likely to spend some very disappointing moments.

Elsewhere in this issue reference is made to Senancour. No French author is less understood in this country. So far as we know, only two translations of *Obermann* have been made into English during the present century, one by Arthur Edward Waite, and one by J. Anthony Barnes. Waite's of course, is by far the best. Barnes is an excellent example of the mentality which, in absolute defiance of the author's most emphatic statements, attributes to him certain states of mind about which the translator, even without his rather obvious prejudices, can in the nature of things, know nothing. For instance, in a quite gratuitous introduction, Barnes says: "We cannot agree with Waite, who affirms that Senancour has 'a distinct bond of union' with the Christian mystics, and in particular with Saint-Martin, a distinguished exponent of that school." Barnes cannot agree with Waite, yet Senancour himself tells us, as translated by Barnes: "It will be seen that these letters* were penned by a man of feeling, not by a man of action. They are full of interest for the initiated, though they possess very little for outsiders. . . . Letters like these, without art or plot, will meet with little favour outside the scattered and secret brotherhood of which nature had made their writer a member."



Obermann is one of the literary treasures which remain unknown to those whose reading is confined to the literature of sects and to those who still fondly imagine that books are only "occult" when issued by a specialist publisher complete with "blurbs" and extracts from reviews given in the popular press. We doubt whether Senancour's book is now in print, but it should be obtainable second-hand.



Here is an example of Senancour's style: "I am not surprised that accuracy of ideas on ethical matters should be so rare. The ancients, even without the experience of centuries to guide them, sometimes thought of entrusting the control of the human heart to sages. Our modern policy improves on that; it leaves the supreme science to the tender mercy of preachers, and the mob called men of letters by the printers, while it religiously protects the art of icing cakes and inventing new styles of wigs. When we turn our attention to the grievances of a certain class of people and begin to ascertain the grounds of them, we discover that one of the most novel and serviceable tasks we could undertake would be that of warning men against deceptive truths and destructive virtues. Contempt for money is absurd. No doubt it is a crime to prefer gold to duty, but we all know that the dictates of reason set duty before life as well as before riches. And if life is none the less a good thing, speaking generally, why should not gold be good too? Certain independent and isolated individuals do right to dispense with it, but all are not in that category, and great harm is done to virtue by such vain and half false declamations. The principles of conduct are thereby filled with contradictions; and if virtue is nothing but a struggle for order, will it be furthered among men by all this disorder and confusion? Though I myself set greater store on qualities of

* *Obermann* is a series of letters written to nameless correspondents.

heart than of head, I still think that the educator of a people would find it easier to curb the bad-hearted than to conciliate the wrong-headed." It will be observed that Senancour's mystical experiences left him with a very clear head and with both his feet firmly planted on the ground. He would have made short work of the "mush" that passes in some occult societies for criticisms of business.



We are glad to print an article in this issue by Mr. Norman Adcock who in an early issue of the MODERN MYSTIC wrote with enthusiasm about Atlantis. Mr. Adcock is a very young man and, so far as we know, has no occult sympathies. That is why his work interests us, and why we print it without apology. It would be very simple with a copy of the *Secret Doctrine* on our left, and Steiner's lectures on our right, to correct here, and explain there. Mr. Adcock's article, far from calling forth criticism should be welcomed by all those who have made his subject their special study. Here is an example of a modern young man who for some reason just could not accept the scientific "explanations" of our "becoming" and set about looking for objective evidence to fortify a strong intuition. That is how the best of future scientists and occultists will arrive.



Owing to our forthcoming visit to America, "Our Point of View" for the August issue of the MODERN MYSTIC will be contributed by Dr. Eugen Kolisko.



Avebury, the associations and importance of which are recognised by students of the occult and of the pre-historic culture of England, is news. The *Sunday Express* of June 5th carried a full-page article with pictures devoted to recent excavations. According to the *Sunday Express*, workmen are digging out a vast temple, a "majestic circle of stones nearly a mile in circumference and a ceremonial avenue, fifty feet wide, that winds up the hillside for a mile and a quarter. It is more than twenty times as big as Stonehenge." Archæologists have decided that the temple was erected not less than 3,000 years ago, a date which would synchronise with the great culture of Egypt. Thus does science every day add its contribution to the almost overwhelming evidence of the truth of occult dicta. In all probability some of the Avebury stones will be found to be identical in quality with those of Stonehenge, in which case they will be African, and not native blocks as is usually supposed. As H. P. B. points out in the *Secret Doctrine*: "These 'hinging' stones of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, if not giants, could ever raise such masses (especially those at Carnac and West Hoadley), range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem hardly to touch the ground, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them? We say, that most of these stones are the relics of the last Atlanteans. We shall be answered that all the geologists claim them to be of a natural origin. That, a rock when 'weathering,' i.e., losing flake after flake of its substance under influence of weather, assumes this form. That the 'tors' in West England

exhibit curious forms, also produced by this cause. That, finally, as all scientists consider the 'rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers'—our statement will be justly denied, especially as 'we see this process of rock-modification in progress around us to-day.' Let us examine the case. But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (*French trans., Sepulture des Tartares. Arch. VII., p. 227*), speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there where they now rest, there are neither rocks nor mountains; and that they must have been brought over 'from immense distances and with prodigious efforts.' Charton (*Voyageurs Anciens et Modernes, Vol. I., p. 230*) speaks of a specimen of such rock 'from Ireland,' which has been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, 'most probably African.'



C. A. Lyon, the author of the *Sunday Express* article, says: ". . . an extraordinary thing was noticed. *Some of the local workmen engaged on the excavations were identified by anthropologists as the same type as the men buried beside the stones. These men, throwbacks to pre-historic types, are re-erecting the temple of their ancestors.*" The italics are Mr. Lyon's, and suggest that he is much impressed by the "coincidence" in types. Actually, of course, there is nothing at all to occasion surprise; there is no "coincidence"; these men, no matter how they were gathered together for their present task, are in all probability the re-incarnated temple builders of 3,000 years ago.



We are truly a curious nation. Without the great efforts of the present excavators, Avebury might well have lain uncovered for many more hundreds of years. With such monuments ready to our hand, we yet must needs sail off and explore the Pyramids, unearth Nineveh, and expose to modern eyes the quiet Ur of the Chaldees. Blavatsky is not alone in her observance of the planisphere representation of Stonehenge, for Stukely, the antiquary, boldly says: "the Deity who made the world by the scheme of Stonehenge." We are hoping in the near future to devote an entire issue of the *Modern Mystic* to Stonehenge, Avebury and one or two other centres of similar interest.



With the exception of Mrs. Kolisko's scientific experiments which have attained a European reputation, and the excellent work achieved by the Agricultural Foundation, there has been no real effort in this country to work on the varied scientific indications given by Dr. Rudolf Steiner. We ourselves have had many letters asking for information about Dr. Steiner's work in this direction so it is interesting to hear that an organisation which will be called the "Rudolf Steiner Institute" is actually in course of formation which will have as its object the extension of Dr. Steiner's ideas relating to science and the arts. We hope in our next issue to be able to give more explicit details. One of the features of the proposed undertaking will be an adult

school and a series of public lectures. Plans for the coming winter season are being prepared which should attract considerable attention. The lectures for instance will be "public" in the full sense of the word, and there appears to be no reason why they should not become an integral part of the cultural activities of the metropolis.



Mr. John F. Fitzgerald is a 75-year old American and the father-in-law of Mr. Joseph Kennedy, the American Ambassador to this country. According to the *Evening News* Mr. Fitzgerald is reported as saying that the world is facing a Yellow Peril. He continued: "Japan is organising to dominate the world. . . . The attitude of Japan towards China is the first step towards trying to dominate the white races. To meet this danger, Great Britain and the United States should form the closest friendship." It would be too fatally easy to dismiss Mr. Fitzgerald's warning as a mere "throw-back" to a time, earlier in this century, when the problem of the Yellow Peril was a very real thing to every American. The fact is that Mr. Fitzgerald is right. Only Japan can win the present conflict; for win or lose she will be intellectually and spiritually absorbed by China, in return for which she will give a great militant direction to a passionate disgust of Western civilisation which is prevalent throughout Asia.

The Editor



THE THRESHOLD OF A NEW AGE (*continued from page 260*)
the miracle of its never-ending birth out of the on-coming Future. Man is the Magician, standing between these two pillars, whose heights and depths are eternity. Because he is there—*present*—they exist.

What then?—In his self-consciousness, in his awakened awareness of himself, man commands the Present within the limits of his self-made personal destiny. If we believe in re-incarnation, we believe that our *karma* is a very real thing. We created it ourselves—out of present moments that are past. So we can redeem it also. The *ability* to do so is bestowed. Whether we do it or not depends upon our power of "self-recollection"—which means holding ourselves in a state of conscious equilibrium where Past and Future meet.

What applies in this way to the single human being, applies to humanity as a whole. The world of men is being called upon to awake—to have self-recollection, balance, and compassion; and from these to find the way to Equality in the Spirit, Freedom in the soul, and Brotherhood in the body.*

* In connection with this subject see *The Threefold Commonwealth* by Rudolf Steiner.



PASCAL (*continued from page 255*)

All bodies together, and all minds together, and all their products, are not equal to the least feeling of charity. This is of an order infinitely more exalted.

From all bodies together, we cannot obtain one little thought; this is impossible, and of another order. From all bodies and minds, we cannot produce a feeling of true charity; this is impossible, and of another and supernatural order."

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Occult Arts, Psychic Powers and the Human Spirit

by Sophia Wadia

This article first appeared in *Kaisei i Huid*, Bombay, April 25th, 1937.

Thou hast to study the voidness of the seeming full, the fullness of the seeming void. O fearless aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows? If thou dost not—then art thou lost.

THE VOICE OF THE SILENCE.

N IT IS SAID THAT "OUR DESTINY IS written in the stars"—and that is true in more than one sense. Astrology and horoscopy at one time were really a science and an art; to-day only a broken shell without a kernel remains wholly unreliable in the hands of amateurs and a danger to the public in the hands of the mercenary, the fraud or the charlatan. Alchemy in ancient Egypt, astrology in ancient Chaldea were practised rightly; both were known also in ancient India. Knowledge of both has disappeared and what remains speaks but of the glory that is gone.

Beware of These!

In these days it is useless to run to an astrologer: this is not yet so generally accepted as it is accepted that it is a waste of time to run to some kimiyawalla with a piece of silver, because he promises to transmute it into gold. Very rarely do we read of some gullible person falling prey to an alchemist; much more common is the practice of consulting the astrologer. The latter is not only useless; it has its dangerous side. Consulting an astrologer and going by what he predicts or prescribes weakens human resourcefulness. We recently heard of a man who blamed the astrologer for the failure of his married life. "— had told me that this girl would make me happy; he had seen her horoscope also. And what is more — also said the same. If — or — — had warned me I should never have married her." We substitute blanks for the names of two well known astrologers of Bombay.

Another Case

Another case: a young man, well-to-do but ambitious of getting rich very quickly—"To make two rupees out of one," as he put it—consulted an astrologer about buying and selling securities and shares. And the amazing thing is that he kept on hoping for the promised turn of his fortunes, even when he lost upon acting after consultation with the said astrologer. He has now lost all his wealth, and also his wife's. Worse still—during the period of his speculation a friend offered him a good business job—even a "cushy" one as they say, suitable to the easy-going habits of the young gentleman, but he would not take it, for

"next month" he was going to be a very rich man—the astrologer had now definitely predicted it! He is still without money, and—without a job.

Way Out of Impasse

Now, in these two instances going to the astrologer crippled mental and moral effort. A more careful study of his future wife's temperament and habits would have told our young friend what the astrologers and the horoscopes did not and could not, that unless changes in the characters of both his wife and himself took place the home-building process and the mutual assimilation were bound to suffer.

Similarly, very elementary intelligence ought to have warned the second young "go-getter" that his astrologer was not reliable, for the merit of a science, of any science, is that knowing the law to be infallible the predictions must come true every time. What should we say of an astronomer who predicted a solar or a lunar eclipse which did not take place? Could we say that the astronomer did his best, but somehow the eclipse did not come off! Or shall we blame the sun and the moon for not producing an eclipse!

A Curious Illustration

The marks of weakness due to lack of self-confidence are there in this second man, which stand in marked contrast to the signs of strength born of self-confidence engendered in another person whose story is this:

She was a studious and clever girl who had worked hard for her final examination. Not an astrologer this time but a so-called clairvoyant wrote to her and her parents, "— will never get through. It is best that she does not present herself for the examination, for she is bound to fail. Let her rest this year and try only next year." Her spirits were low, especially as her kin and family friends all believed the prediction, and were trying to encourage her by saying, "Don't worry; what does one year matter?" She brought her story to the writer of these lines. She was told—"Pay no attention to the prediction! You have worked well and regularly, you have as good a chance to pass as any one else. Why should you not? You believe in the Law of Karma, and you know that 'exertion is greater than destiny.' Pass the examination and shame the braggart, for he is no true clairvoyant. If he *were* one he would not talk thus." Well, the girl passed, and it gave her confidence which will stand her in good stead all through her life.

A Demoralising Process

Consulting astrologers, clairvoyants, palmists, and spiritistic mediums is a demoralising process. The difficulty arises because in all of these there is a basic element of truth. Astrology *was* a

science once, though it is not one now; clairvoyance *is* a real spiritual power of clear-seeing, but those who possess it do not boast about it, nor use it debasingly; palmistry *is* one of the minor occult arts, but knowledge of it is not easily acquired nor may it be sold when one possesses it; mediums *do* perform phenomena, but what the phenomena are and how they happen is not known either to them or to the poor sitters who are fooled by them.

Ignorance the Cause

Superstition dies hard; when crass religious superstition is overcome people fall into psychic clap-trap; people refuse to consult a priest, but they do not mind visiting a palmist or an astrologer. "Educated" men and women laugh at old wives' tales of the evil-eye and the black art, but swallow without examination the phenomenon of the sleep produced by the hypnotiser! They reject the idea of praying to God; but readily mutter, "Every day, in every way I am getting better and better"; they exclaim, "Nonsense!" to the suggestion of propitiating a "bhut," but they think it all right to consult a medium. What is the difference between a modern priest and a modern astrologer? None—both have to be paid. Is not the hypnotiser using the power of the evil-eye? He is. Why distinguish between "O God! give me health" and "Every day, in every way, I am getting better and better"? If the spooks that come to the spiritistic seances are not "bhuts" and ghosts, and often worse still—"pisachas" and vampires—what are they? Bhuts do not become spirits because you name them so—as well hope to transform stinking manure by calling it a fragrant rose! Why do people fall from one kind of superstition into another? Every time the cause is ignorance, *avidya*.

And yet, knowledge *is* available on what is true and what is false in all three spheres of the spiritual, the mental and the psychic forces. In her marvellous two volumes of *Isis Unveiled*, H. P. Blavatsky has examined every kind of abnormal phenomenon—described and defined each type and explained it. Also, reliable information is available in chapters XVI and XVII of *The Ocean of Theosophy* by W. Q. Judge. For the benefit of the reader we will give here a few items; a reflection on them will lead him to the further very complete explanations which are available in the above cited books:

- (1) There is no miracle in Nature; nothing happens by chance; everything occurs under and according to Law.
- (2) Man, the Thinker, is the crown of visible evolution and when he becomes an Adept of the Good Law he is the King of the whole of Nature. Man possesses all powers existing in Nature, some of which have become manifest, while others are still latent.
- (3) The greatest power of man is Kriya-shakti, that is, the power to create by Thought—Will—Imagination.
- (4) Creating rightly, man becomes an Adept in Beneficent Magic which is Divine Wisdom; creating wrongly, that is selfishly, he becomes a devilish Black Magician, a Brother of the Shadow.
- (5) Nature has two sides, both of which influence man and are influenced by him; they are the Light and the Dark sides of Nature.
- (6) By his thinking man attracts to himself creatures of light or of darkness. He has the power to choose which to attract—Right Resolve and Right Thought lead him to

choose well. By Right Knowledge he becomes their master; by wrong living their slave.

- (7) Man himself is Spirit-Embodied Spirit, the Mediator between Deity and the whole of the human Race.

Man himself is the Alchemist, who in the crucible of Right Knowledge transmutes the iron of his lower nature into the gold of the higher.

Man himself is the Astrologer, who casts his horoscope by the right exercise of Will: "A wise man rules his stars, a fool obeys them."

We shall close with the admonition and the sterling advice contained in the following lines from *Isis Unveiled* II, p. 635:

We would have all to realize that magical, i.e., spiritual powers exist in every man, and those few to practise them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts. Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but *one* Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God*.

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the Supreme had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god.

EURYTHMY—(continued from page 245)

had left the body and were experiencing difficulty in returning to it. Only upon the return to the octave, the completion of the scale, will we again feel self-contained.

The human organism, especially in its most expressive limbs, the arms and hands, reveals the direction of movements without which Eurythmy would lack objectivity. Art is no longer a luxury, it has a very definite purpose, a social task, in every day life. The egotistical *l'art pour l'art* could only be possible in this materialistic age; its dissemination has had the effect of flattering the artist.

Unconscious action should be relegated to the background. The present century demands *insight* and a true knowledge of man. Science and art should no longer be segregated, for actually they are united in Man. When the human being makes music, paints, dances, or models he brings to activity certain other constituents of the whole being. Man is a work of art in himself; he can only externalise what is already internally present.

Eurythmy is certainly the youngest of the arts, and has no traditional development behind it. But it contains within itself every essential not only for objective and artistic development but a facet of spiritual knowledge easily communicable by the performers to the audience. Rooted in nature and conceived in art it holds promise of acknowledgment as an art-form by future generations whose critical and perceptual faculties will admit nothing that falls short of the good, the beautiful, and the true.

Some Notes on the Nature of Electricity

by George S. Francis

AUTHOR'S NOTE

It was my intention to submit further comments on the problem of World Economy, if only for the reason that I feel it is the one line existing at present that offers a chance for a type of practical, constructive activity that might lead the peoples of the Western world away from the catastrophe of war, into which current political activity appears to be thrusting us. We shall only be able to avoid the consequences of competitive hostility in proportion to our ability to find some field of human activity in which the peoples of the world can profitably and practically co-operate.

This idea is not abandoned and if possible will be pursued later, but it has recently been suggested to me that there exists a strong desire in some quarters for information upon the nature of electricity which has now become such a potent influence in the outer expressions of modern social life, and as electricity is one of the mysteries of the modern world, the pages of the Modern Mystic would appear to be a very suitable medium for presenting some aspects of modern knowledge on the subject.

In addition to the familiar substances of the physical world there are certain intangible, non-physical energies, such as light, heat, electricity, etc., that are also necessary for human existence on earth. Because we have sense organs with which to perceive them, the phenomena of light and heat are familiar to every one, but electricity cannot be directly perceived by ordinary human beings, it cannot be seen, heard, smelt, or tasted, we only become aware of its existence indirectly, by observing its effects in the world of matter, and arrive at some idea of its nature by constructing mental hypotheses to explain those effects.

The intangible energies above mentioned can, of course, be more directly perceived by those who have developed the requisite clairvoyant faculties, but as their experiences in this field are practically incomprehensible to people who are only familiar with customary modes of thought and perception, the following article only attempts to describe the mental and experimental steps taken by the scientists of the 18th, 19th and 20th centuries to understand something of the nature of this mysterious force which now plays so prominent a part in our daily lives.

Introduction

FOR THOUSANDS OF YEARS, in fact for most of the period covered by human history, mankind knew practically nothing of electricity. A few isolated phenomena were experienced and recorded, but little or nothing was known of their connection with each other nor of the laws that linked them together. Yet, as soon as the existence of the electric current was discovered in 1791 A.D., barely a century was required to develop and expand an entirely new branch of science and technique, while merely a few decades sufficed to enable the electrical industry to play a leading part in the technical and commercial development of the twentieth century.

Natural Phenomena

Apart from natural catastrophes like earthquakes and volcanic eruptions, which only occur at infrequent intervals

and within limited zones, thunderstorms are common natural phenomena, but to peoples of more ancient times the lightning flash and the thunder crash were often regarded as expressions of an angry or displeased Deity.

Except for the common experience of lightning there were very few natural expressions of electricity that were known at all and most of those were only experienced by people in special localities or occupations. St. Elmo's Fire, a ghostly glow that tips the masts and yard arms of ships under certain climatic conditions, was naturally only known to sailors and those who travelled in ships. The Aurora Borealis was only visible to those who lived or travelled within the arctic circle, etc. etc. The power of certain magnetic ores to attract iron, and the ability of amber to attract light objects to itself when rubbed, were also known to people of early times, but these phenomena were all so different in kind and so separated in space, that it is no wonder that for thousands of years they were just regarded as isolated and disconnected facts of nature. It was only by means of the scientific researches undertaken during the nineteenth century that the mind of man was able to perceive in electricity and magnetism the common factor that linked these diverse phenomena together, and it was only by means of the technique largely developed during the twentieth century that it has been found possible to bring these two great powers of nature into the service of mankind.

Science in the 19th Century

Scientists during the nineteenth century were intensely materialistic and this bent of mind made it practically impossible to get any clear understanding of the real nature of anything so intangible as electricity. They did, however, learn much of what it could do and how it could be measured, they early realised that electricity was not a superior kind of fuel nor a finer kind of gas, but rather a form of energy unique in the fact that it could easily be transformed into light, heat, motive power and chemical activity, but of its ultimate nature little or nothing was known.

What is Electricity?

Its wide variety of expression indicates that electricity is no simple thing. The type that acts with violence as the lightning flash or appears as sparks from a friction machine is known as *static electricity*. The steady flow from chemical batteries or mechanically driven dynamos is known as *electric current*. The effects produced by high frequency discharge can best be described as *electric radiations*. But, although the ultimate nature of electricity still remains somewhat of a mystery, we are now able to construct ideas about it that disclose something of its real nature.

Method of Approach

In order to get a rational notion of the nature of electricity and its modes of behaviour it is necessary to approach the subject by a slightly circuitous route. Consider some living organism, say a human body. We know that the substance of living bodies

is composed of tiny gelatinous entities called cells, while the microscope informs us that these cells are mainly composed of albumen, starch and water. Furthermore, each of these separate substances is built up of tiny mites of itself which we call molecules. These tiny particles, are, of course, too small to be seen even by the most powerful microscope, but they can be imagined and certain chemical tests can be made to demonstrate their existence. These tiny molecules of substance are composed of groups of atoms of various kinds the nature and grouping of which, within the molecule, determines the physical nature of its substance.

The very name "atom" is derived from the Greek word "atomos"—or indivisible—for the scientists of the nineteenth century believed that atoms were indivisible. Atoms were therefore regarded as the final units of the 80 or more physical elements whose substance cannot be further sub-divided without destruction and which were assumed to constitute the fundamental basis of all material substance.

Science in the 20th Century

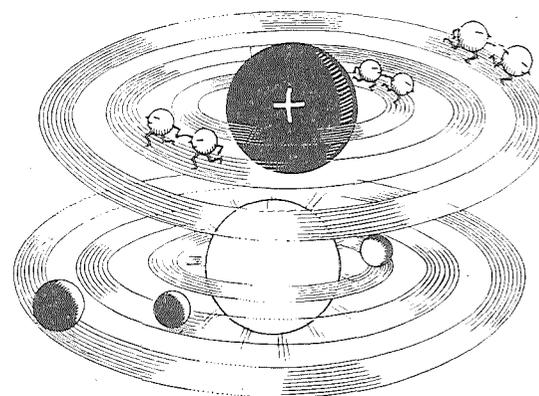
The first incision into the nineteenth century idea that atoms were solid indivisible particles of substance was made by Sir J. J. Thomson who discovered that an electrical discharge in a vacuum tube revealed the presence of infinitesimally small particles moving at incredible speeds, and which, for their mass, carried electrical charges hundreds or even thousands of times greater than the charge carried by entire atoms. Without going into deep and abstruse explanations we can simply say that these results were deduced from observations made of the deflection behaviour of these particles in various electrical and magnetic fields, while later experiments showed that these particles were infinitely lighter than a hydrogen atom which had previously been supposed to be the lightest particle of matter capable of separate existence.

It was thought at first that these new particles were minute particles of matter carrying a charge of electricity, but experiments carried out by Lord Rutherford and others indicated that not merely a part but the whole of the mass of these tiny particles—now known as electrons—consisted just of their electric charge and nothing else, in other words, the existence of non-material particles had been discovered.

Further research showed that these electrons were a constituent part of all chemical atoms, the negative electric charge of the electrons being balanced by particles of positive electricity known as protons. Material atoms are therefore composed of non-material protons and electrons in diverse combinations. According to Lord Rutherford an atom of helium—one of the lightest gases—is composed of a nucleus of 4 protons and 2 electrons around which two other electrons revolve, thus forming an electrically balanced atom of helium, while an atom of lead—one of the heaviest substances—is composed of a nucleus of 206 protons and 124 electrons around which 82 electrons revolve. During subsequent years much information has been gained regarding the manner in which electrons and protons are distributed throughout the space occupied by the different chemical atoms and it is perhaps sufficient for general understanding to state that, within the area of the atom, free electrons revolve around their nucleus in much the same way that planets revolve around the sun within the area of the solar system.

The Nature of Matter

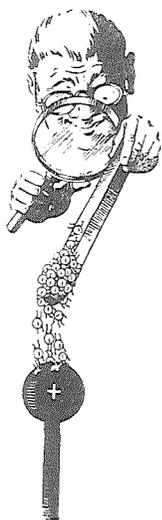
This modern conception of the atom, as an infinitesimal speck of ultimate substance compounded of particles so small that they can find room to circle round each other within the tiny area of space occupied by the atom, is a difficult concept to imagine and it is only by noting the way in which the various planets and their satellites swing and circle round the central sun—or nucleus



—of the solar system that we can get any picture of the way in which particles of negative electricity—electrons—swing and circle around the nuclei of positive electricity—protons. Upon the number, grouping and general relation of the negative electrons to the positive protons the character and substance of the atoms depend. This is not a concept that could be entertained by the more materialistic scientist of the nineteenth century for they felt, quite definitely, that matter must be ponderable, that it must have weight, mass and form. But the twentieth century scientist tends to regard the invisible and imponderable energy we know as electricity as the primal origin of material substance, not merely in the form of electrons and protons that provide the electrical substratum of physical atoms, but also as free electrons that fill the whole of cosmic space. This explanation may help to make clear the apparently incredible statement made in 1911 by Lord Rutherford when he said that "as far as we can tell, physical matter only fills an infinitesimal part of the space it appears to occupy" for if we take the picture of the solar system with its widely scattered planets and vast empty spaces and translate this down to the level of atoms and electrons, Lord Rutherford's statement then begins to appear credible.

Negative and Positive Electricity

Although, as stated earlier, definite knowledge of the ultimate nature of electricity has still to be acquired, it is now possible, by certain methods of thought, to construct mental pictures that give a reasonably accurate idea of how electricity works. Consider what happens when a block of amber or a stick of sealing wax is rubbed. The friction disturbs and heaps up negatively charged electrons on the surface of the object. By using a little legitimate imagination we could say that, crowded together in this way, their collective tension becomes unbearable and they seek to leap into some place where electric tension is low so that a condition of ease or equilibrium is attained. This takes place when a positively charged object is brought into close proximity whereupon the negative electrons plunge into the

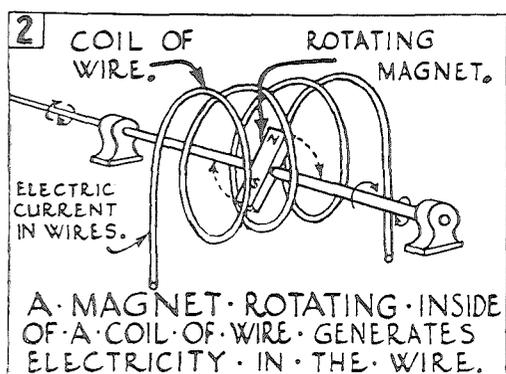


positively charged object where their tension is eased and a condition of comfort induced. Positive electricity can be imagined as a kind of hunger for electrons which a charge of negative electricity will satisfy. Negative electricity can be imagined as a kind of over stimulation which can be eased by plunging into any space where this over stimulation can be neutralised. This condition of over-stimulation of the one and the hunger or want of the other is technically described as a difference of electrical tension, while a state of equilibrium is attained when these tensions are equalised by discharge.

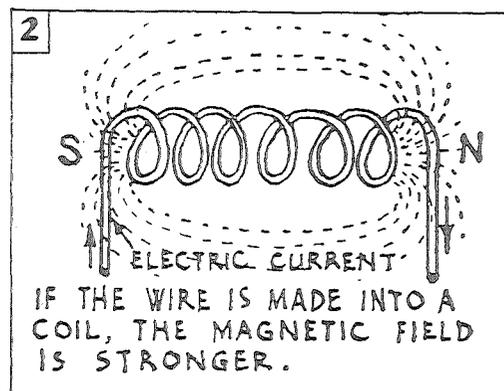
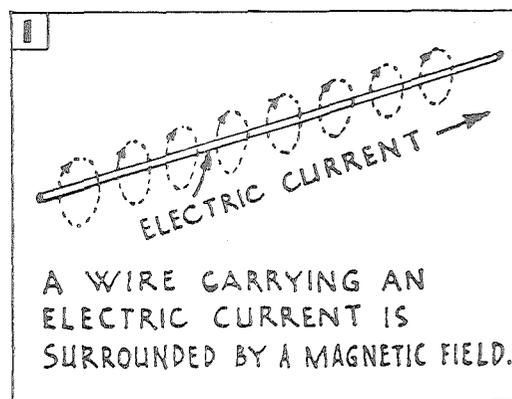
The Nature of Electric Currents

For various reasons the dynamo or electrical generating machine has completely replaced chemical batteries for the generation of electric current on any large scale. Space will not permit of any technical description of the process by means of which the dynamo "generates" electricity but, for the moment, it will be helpful to regard the dynamo as a kind of electric pump which, by revolving strong magnets between grouped coils of wire, sets the free electrons in the wires in rapid motion. The resulting electric current may be of two kinds, direct current (D.C.) or alternating current (A.C.) according to the type of dynamo employed.

The effects produced by this so-called electric pump depend upon the fact that electricity and magnetism have something in



common. When a magnet is moved in close proximity to a wire it agitates the electrons within the wire and brings them into movement. In like manner if a wire, through which a current of electricity is flowing, is brought into the neighbourhood of a suspended magnetic needle it will cause the needle to move. From these and similar experiments it is assumed that the surging electrons that constitute the electric current have the ability to stimulate around the conductor that carries the current, a rhythmic increase and decrease of electric magnetic tension which radiates into space with a wave-like movement, just as vibrations of a stick on the surface of a pond will cause waves or ripples to spread in every horizontal direction, or as vibrations of a tuning fork will cause waves of air to spread in all directions.



Alternating and Direct Current

The form of current most easy to understand is direct current which always flows around its circuit in a uniform direction. If we attach wires leading from the two terminals of a d.c. dynamo to the terminals of a lamp, a radiator, a motor, or any other piece of electrical apparatus, an electric current at once flows out along one of the wires leading from the dynamo to the appliance, does its appointed work by forcing its way through the appliance and is then *sucked back again to the dynamo*, along the other wire, by the same measure of power or energy with which it started. So long as the circuit remains continuous the electric current flows around it with extreme rapidity, only ceasing when the circuit is broken at some point by the opening of a switch.

The speed of the electric current is incredibly rapid, it is identical with the speed of light or 186,000 miles a second, in other words an electric current could pass many times round the circumference of the earth in a single second of time.

Although the flow of direct current is more easy to understand it is not at all necessary that the current operating a lamp, or other piece of electrical apparatus, should always flow in one direction. In practice it is far more usual to find alternating current employed. In this form of current the outflow along one wire with return flow on the other only lasts for a fraction of a second, the current then becomes reversed, the outflowing surge changes over and comes to the lamp, etc. along what had previously been the return wire, another change bringing the flow back to its original direction completes one cycle.

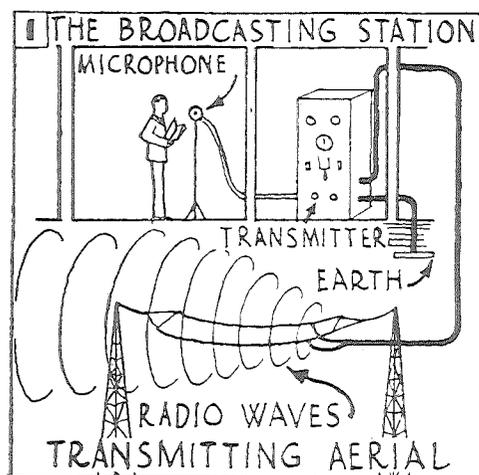
These changes in direction are caused by rapid variations of tension within the dynamo by means of which streams of electrons are hurled first in one direction and then in another many times a second. There is hardly any limit to the number of such changes of direction that can occur in a second of time, but for convenience in the public supply of electricity such changes in direction are confined to a definite number per second. In Great Britain the standard has been fixed at 100 times per second (50 cycles) and the current thus generated and distributed is technically described as alternating current at 50 cycles frequency.

Owing to the extremely rapid speed at which the electric current moves, these changes in direction make little practical difference in the use of electric current. Many electrical appliances, in fact nearly all lighting and heating appliances, work equally well whether current is A.C. or D.C. Motors and similar appliances have usually to be wound to suit the particular type of current used to operate them, although small universal type motors, like those used in vacuum cleaners, can be used with either type of current.

The 50 cycle frequency, which is now the standard frequency for our distribution system, is classed as *low frequency*. Alternations of 100 to 10,000 per second are classed as *medium frequency*, while alternations above this rate are classed as *high frequency*.

Electric Radiations

The rapidity of these alternations or changes in the direction of electron flow also determine the length of the electron waves that radiate in all directions from the conductors, or transmitters, with the speed of light. The slower the swing of the electrons the



longer the waves and vice versa. Medium and long wave radio uses the belt of alternations that lie between 150,000 and 1½ millions per second, with waves that measure hundreds of yards from crest to crest. Short wave radio and television use rates of alternation that lie between 30 millions and 100 millions per second whose wave length from crest to crest is only measured in yards or feet. There are, however, many series of electro-magnetic waves much shorter than these that depend on more rapid electron vibrations. The invisible infra-red or heat rays lie between 100 millions and 100 billions of vibrations per second, while the visible light rays lie higher still, between 500 billion and

(continued in page 238)



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SOME NOTES ON THE NATURE OF ELECTRICITY

(continued from page 237)

800 billion per second. Beyond these, between 1,000 billion and 30,000 billion lie the invisible but chemically active ultra-violet rays, with waves so small that their distance from crest to crest can only be expressed in millionths of a millimetre. Still further beyond lie the electrically produced X-Rays and the Gamma rays of radium discharge with their strange powers of penetrating and dissolving solid matter.

The Ether

In considering the mysterious phenomena of electromagnetic and similar radiations we are clearly dealing with forces that lie beyond the visible phenomena of the physical world. They produce effects within the material world but in themselves they are imponderable and immaterial. They may be assumed to belong to some purely etheric realm of which we, as yet, know practically nothing, but though our knowledge of the ether is but scanty we cannot afford to ignore it.

Even the materialistic scientists of the 19th century were obliged to assume the existence of an ether if only to serve as a basis for explaining the phenomena of light, magnetism, electricity, etc. but for lack of faculties to observe the ether directly and for want of knowledge of how to test or examine it they could only make guesses as to its nature. But there are now faint signs of a change even in this sphere, for here and there small groups of younger scientists are experimenting on new lines in an attempt to develop an objective science of the ether. It is naturally a difficult realm to explore for it is universal and not local, it consists of active forces in rapid movement and not of static, immobile materials.

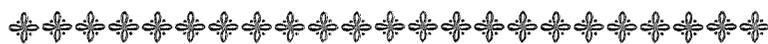
It is far too early at present to make any dogmatic statements about the knowledge already obtained, but such information as appears to be reasonably reliable seems to indicate that instead of the ether being uniform and homogeneous in nature, as had been assumed by the scientists of the nineteenth century, it really consists of at least four main types of energy which have been given names that indicate the nature of the effects they produce in the realm of physical matter.

The tentative names given to these four main types are heat-ether, light-ether, chemical-ether and life-ether. The first is the active agent in the phenomena of heat or combustion, the second is the basic cause of light phenomena, the third is the active agent in chemical actions and re-actions, the fourth is the active agent in germination, growth and other phenomena of living organisms. The place of electricity in this arrangement is a little obscure, but from their associated phenomena it is assumed, for the present, that electricity is the negative or earthly expression of the positive and universal light-ether.

As previously stated research in this field has not yet proceeded far enough to justify dogmatic statements, but they have yielded enough evidence to indicate that the varied phenomena of the physical world, the different conditions of matter and their many inter-relationships, are in all probability but the outward and visible signs of the invisible interplay of the forces of this etheric realm.

It might be possible to get even a further glimpse at the nature of these causal etheric forces for the results of the initial researches already undertaken give strong indication that the

interplay of these four main types of energy can be more easily understood by grouping them in pairs of polar opposites. The heat and light ethers express centrifugal action, i.e., they tend to radiate from the centre outwards, while the chemical and life ethers are centripetal in action, i.e., they tend to contract towards the centre, inwards. Should subsequent research confirm this hypothesis and provide us with clearer understanding of the polarity of these two etheric groups, we may gain a still clearer insight into the significance of some of the major and minor rhythms of expansion and contraction of growth and decay and other rhythms of a like nature that play such important parts in the varied phenomena of life and the world.



The Mother

By Clare Cameron

I took my hurt into the Night,
As a lost child or hunted deer runs blind for home,
Not knowing where it lies.
The quiet earth met my feet,
Steadying their tread unto its rhythm.
Swift to the channels of my need
Unerring swept the legions of the air in answer.
I lifted my head and met them
As the deer scents from afar the freedom of his cover.
Softly, softly,
And slowly, slowly
The gates of the deep unopened,
And gathering in the knowledge of my strength
I flung them back as I stepped forth,
Leaving the rigid cloak behind me.
As Sundered iron, in a shiver of fragments it fell unheeded.

And I was known of the Night,
No more her craven of day but her Proud One
Entering the kingdom.
And she rose up in her majesty
To meet the King's son approaching.
Her raiment of wind and stars carried me into her presence,
As she folded me to her breast;
Her eyes, with the wisdom of ages,
Melting the last illusion,
As with the kiss of peace she sealed my lips to her silence.

And my hurt went up like smoke
In her power and her love extinguished,
As she and I, in the fullness of understanding,
A mystery unto a mystery,
Smiled the one to the other.

And I returned from the Night
Wearing the crown of her blessing.



The Origin of the Fall

by Norman Adcock

PIONEERS, DESPITE FREQUENT discouragement by the adverse majority of current opinion, nevertheless make history.

Columbus, derided by the scientific world of his day, more than justified himself by discovering a land whose existence even he had not suspected; a success which was quickly exploited by his former detractors, and which provided the lifeblood that, pulsating through the arteries of Imperial Spain, secured for her during the succeeding hundred years the hegemony of Europe.

In like manner to-day, in all parts of the earth, a few men, as eligible for the name of "scientist"—for, after all, they are seeking to know—as any of the so-called official scientists the world over, are pioneering to clear a way through the jungle of persistent shibboleths, mostly the creation of orthodox science itself.

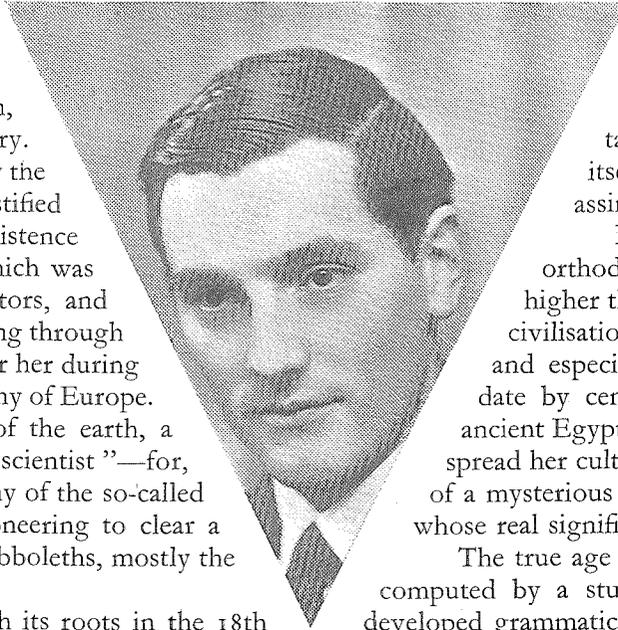
The great front of materialism, with its roots in the 18th and 19th centuries during the so-called Age of Reason, is rapidly crumbling. Official science, having breached it some time ago, and completed the storming with its acceptance of Relativity Theory, which, presenting an aspect of Time compatible with a future life, also enables the fact to be more plainly grasped that Eternal Life does not begin the moment we die (a flat contradiction in terms), but is being lived *now* by each one of us, and is part of our present existence.

But other fronts remain as yet unbreached; and in no sphere is science more dogmatic than in the history of Man on this globe. Grant him what you will when his spirit leaves this plane; let him enter a fourth, fifth, sixth, or even infinite dimension; down here although he is accredited with a past of at least 500,000 years, a mere $\frac{2}{7}$ per cent. of that time is allowed to have been occupied by his civilisations; and that is permitting the "earliest" culture to date back to 5000 B.C.; while there is a nice uncertainty, though at present a predilection for Sumer, as to whether Sumerian or Egyptian culture can claim priority of age.

Now, there is no intention here to decry the efforts of, or withhold the praise amply earned by, those indefatigable archaeologists, who by their excavations in both lands, have enriched the world by their invaluable discoveries; but to assert with the consensus of scientific opinion that these two civilisations represent the oldest on our globe, is absurd. Hence, while agreeing with the theory of the Diffusionist School—of which Professor Elliot Smith and W. J. Perry are two able exponents—that civilisation radiated from a common centre, we cannot concur in that centre being Egypt.

Firstly, the time factor involved in this theory invalidates it. It provides in an age of few and slow communications a mere 3,500 years for the dissemination and assimilation of Egyptian culture by the then untutored savage races of the world.

But in also claiming, with official science, that Egypt rose



and developed from original barbarism, it ignores the demonstrably proved fact that barbarism left to itself remains barbaric; and not until it comes into contact with a superior cult, can it at all raise itself from its original level by a profitable assimilation of higher ideals.

But if it be not plain to Diffusionists and orthodox science that Science inherited a culture higher than her own, how explain the remains of civilisations found in other parts of the world—and especially in America—that unmistakably antedate by centuries, and sometimes millenia, that of ancient Egypt which, by the Diffusionists is said to have spread her culture to the New World, *via* Asia, by means of a mysterious race, "The Children of the Sun," a phrase whose real significance we shall see later?

The true age of the earliest civilisation can be roughly computed by a study of the antiquity of language; well developed grammatical forms arguing a culture on an equally high level. Greek, Latin, Celtic, Teutonic and Slavic in Europe; Sanskrit, Iranian, Persian and Armenian in Asia, are all highly-developed tongues, branching from a similarly highly-developed original tongue, common to all: Aryan. The remoteness in Time before this Aryan split into these several branches is such that it has never yet been discovered; but is estimated to be quite 10,000 years before the date now allotted to "the dawn of civilisation on the earth."

Thus a high culture existed at least 15,000 B.C.

But, far from the languages enumerated above being considered as branches of an Aryan stem, they should be regarded as twigs of an Aryan branch, itself but an appendage of that main stem to which, despite the fact that as yet little or no connection has been found between them, belong the other main language groups of the world; Semitic, Caucasian, Mongoloid, African and the rest.

That stem, as yet unfound, and, by the majority of philologists, denied, is the true Mother Tongue of the whole world; and the Genesis story of an original common world language has its roots as firmly embedded in fact as has the same Book's flood narration.

If the Aryan branch carries us back to at least 15,000 B.C., the mind reels at the antiquity implied in the parent stem, demanding a civilisation quite 150,000 years old, and probably much older.

Thus, as the civilisations we deem ancient leap into comparative modernity, Rome and Greece are seen to be but blossoms, Crete and Egypt but twigs, borne upon a branch that, mothering them all, was in her turn mothered by the mighty tree of which she was but a subsidiary limb; the Tree that was the Parent Civilisation of all Mankind. Orthodox science, catching occasional glimpses of this, but unwilling to abandon what it conceives to be the rational for the rash hypothetical, ignores the mighty and

noble heritage this stupendous truth shows Man to possess. It prefers to imitate the old lady, who, visiting the Zoo for the first time, and being shown some remarkable creature, gaped at it, and finally broke her amazed silence by exclaiming: "It's all very well, but I don't believe there's any such an animal!"

The branch that bore Egypt and her contemporary and succeeding civilisations was Atlantis, with which I have already dealt in the pages of MODERN MYSTIC. In passing, it may be of interest to note that Dr. Schliemann discovered in Trojan Priam's Treasury an owl-headed vase and a Bird-Sphinx, both inscribed: "FROM THE KING CHRONOS OF ATLANTIS"; information that should certainly cause those still sceptical of that great civilisation to revise their opinions.

In this article, however, I wish to deal briefly with the original Eden of the world, the Motherland of Atlantis herself, entailing a slight modification, but no general negation, of my previous claim for Atlantis to hold this distinction. Atlantis was the Eden of Europe, N. Africa and Eastern America; but she herself drew upon an older and original Eden, whose remains litter the Pacific, and which on her West nourished Asia, while pouring her resources, *via* South America, from the Pacific to Atlantis lying in the Atlantic Ocean.

This was rendered possible by a continuous waterway between the two Oceans; there being at that date a great, shallow, sea comparable to our Mediterranean, which, occupying the larger part of modern Brazil, opened on to the Atlantic, and was joined by a canal pierced from its western shore, with the Pacific.

The old shore-line of this sea runs to-day along the foothills of the Pan-Alto Mountains in the South, the foothills of the Venezuelan Highlands in the North, a rocky spur running into the Pan Alto Range in the East, and the eastern foothills of the Andes in the West, while its visible remains are the vast swamps of the present Amazonian Basin, caused by the draining off of the shallow sea to fill the great hole in the waters of the Atlantic, momentarily created by the sinking of Atlantis, c. 9600 B.C.

As the ancient cultures of Europe clustered like frogs around a marsh about the Mediterranean, so we find the ruins of age-old civilisations scattered about the littoral of its American counterpart; while in the area of the Pacific Ocean the great idols of Easter Island, or the imposing grandeur of the massive ruins of Metalanim in the Island of Ponape in the Caroline Group, to mention but two of the many ruined cults that constitute the riddle of Polynesia's past, testify that these multitude of islands once contained a more numerous, and a more highly-developed population than at present; thus arguing the presence in former times of a great Pacific Continent, numerous traces of whose influence abound, not only in that Ocean and parts of South America, but also in the ruins and records of ancient Asia.

In that as yet partly unexplored region, the Gobi Desert, have been found several megalithic ruins, notably those at Khara Khota, that speak eloquently of a time when it, like the Sahara, was fertile and the centre of a thriving population.

Chinese records mention a fair-haired, blue-eyed race of great antiquity, the Uighurs, who, coming from the Pacific region, founded the culture whose ruins now litter the Gobi, over which area there are sure signs of a flood having swept up from the South some 12,000 or 13,000 years ago, that destroyed most of the Uighurs, some of whose scattered descendants, commingling with the early Mongoloid stock, emerged several

millenia later as the ancient Chinese, whose civilisation dawned about 4500 B.C.

Records show that the Uighurs collected and buried in a place safe from the Flood their sacred and profane archives, some of which now exist in lonely lamaseries of China and Thibet; just as Berossos says the Chaldeans buried their books at Sippara to protect them from the Chaldean Flood, which was a combined memory of the two inundations that overwhelmed the Uighurs and Atlantis respectively. This is in accord with the previously stated theory that the Flood stories of Europe and Eastern America originated in the destruction of Atlantis, which the priest of Egyptian Sais told Solon was the *last* of *many* great floods that had ravaged mankind in the past; and therefore of most recent memory.

Passing on to India and her teeming millions, official historians date the beginning of her civilisation with the entry of the Northern Aryans, c. 3000 B.C. But the first Aryans found there not a savage, but a cultured, though degenerating, race, animated by a vital spark inherited from a superior culture, more remote from it in Time than its own culture is remote from ours of to-day.

In common with all ancient cultures, India possessed a powerful hierarchy; and it is significant to note that the rise and fall of all old civilisations has been closely connected with the waxing and waning of their spiritual and religious forces; a perfect illustration of the truth that Man cannot live by bread alone, though orthodox science so often attempts to persuade him that he can.

We may therefore assume that during the apogee of the civilisation that cradled Mankind, its religion was of the loftiest type in the history of the world; and we are not without means of discovering something of its nature.

The oldest piece of extant literature in the Indo-European tongue, and of Indian hagiography, is the Rigveda (literally, "Knowledge in verse"); many parts of which bear a close resemblance to passages in the Popul Vuh, sacred book of the American Quiches, and the Nahantl records of Yucatan.

The material in the Rigveda was drawn from ancient Temple Records, thus presenting us with a picture of an age long anterior to the comparative late date of its compilation, which is generally agreed as being about 1500 B.C.

The Rigveda more nearly than any other hagiography of antiquity, identifies the gods with elemental forces and phenomena, which they originally represented. Thus, tracing back we can deduce that the sages of the now vanished Pacific Continent, aware of the Cosmic Forces, but deeming such knowledge too abstruse for the masses, symbolised them as infinite attributes of the Almighty, Who alone was worshipped, and gave to them His Name with a small initial letter.

Thus, the marriage of a god and goddess, and the birth of their child, merely symbolised the uniting of two Cosmic Forces and the resultant production of a third. So long as their sages kept this great Faith uncontaminated, guided by them, the people were never in any danger of lapsing into poly- or even henotheism.

The same civilisation as in the Rigveda is depicted in the great Hindu epic, the Ramayana, which may be considered a Court epic, beginning the development of profane or secular Sanskrit literature.

In it we read of Ravana, the demon-King of Ceylon, being

besieged in his capital of Lanka by the hero, Rama. Some of the details bear a close affinity to, and may be the origin of, their counterparts in the classical story of the siege of Troy found in the annals of that other branch of the Aryans, the Greeks.

Hence, when we read that Ravana rides through the air in a self-propelled car, and drops missiles on Rama and his army below, until that hero, wielding Brahma's awful weapon flaming with celestial fire, wrapped in smoke and flaming flashes speeding from the circle-bow, brings down Ravana's air-car, we may infer that this records an air raid by Ravana that was defeated by a kind of anti-aircraft gun used by Rama; and that such is the correct interpretation of this suggestive passage is strengthened when we hear of records being found of a Hindu King making a present of a flying machine to a brother monarch about 15000 B.C.

Certainty is practically attained when to this is added the discovery of detailed plans and drawings, some 20,000 years old, of a Hindu airship, whose engine, on the turbine system, yet, by a method so far un-re-discovered by our scientists, extracted its motive power from the atmosphere, would go on working, unless stopped by human agency until its bearings wore away, while an old Ceylon record, c. 500 B.C. mentions the dropping of bombs in battle; indicating the material height attained by the First Men; much of whose history is chronicled in the legends of one of their oldest existing colonies, India.

To-day in some mountain-girt lamaseries of India and Thibet still live a few descendants of the Nagas, who, with their probable contemporaries in South India, the ancient Dravidians, ancestors of the modern Tamils, formed the oldest Indian civilisation.

The Nagas surviving until c. 10000 B.C. were succeeded, after a period of semi-barbaric twilight, by that race which, about 3000 B.C. was found and dispersed by the infiltration of the Northern Aryans, themselves descended from groups of Uighurs, who, isolated in the Hindu Kush Mountains by the great flood of 10,000 years before, had culturally declined, and become hardy, marauding mountaineers.

These Aryans mingled with, and absorbed much of the culture of, the older race, the majority of which, however, desiring complete independence, steadily retreated South, to emerge in later historical times as the powerful Maharrata Confederacy.

In time, the Brahmins, the Hindu-Aryan priestly caste, so corrupted the simple faith of the dispossessed race that had approximated to the original faith of the First Men, that it degenerated into polytheistic anthropomorphism, that still permeates Indian religions; but a memory still exists of that pre-Aryan race, for its language is undoubtedly preserved in that "Sacred Tongue of the Brahmins," which is mentioned in Voltaire's "History and State of all Nations."

And so the civilisations, originating in the Pacific, spread westwards over Asia; halted by two major, and doubtless by several minor, disasters; the destruction of the Pacific Continent, closely followed by the Uighur flood, causing the fall, in India of Naga, and in the Far East of Uighur, culture.

But the torch, though dropped, was never extinguished; thus enabling civilisation to succeed civilisation, until at last culture reached and dawned in Sumer, whose records claim for it an Eastern origin from up the Persian Gulf, whence it had come

(continued in page 242)

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THE ORIGIN OF THE FALL (continued from page 241)

from that Indian source, now admitted by the almost unanimous voice of archæology.

And there, on the borders of Sumer and Egypt, the Pacific Motherland, pushing West, and her eldest daughter, Atlantis, pushing East, met. The fact that I now regard Sumer as marking the westernmost limit of the advance of Atlantis's own Motherland from the Pacific, rather than the eastern boundary of Atlantean penetration from the West, which I now regard as Egypt, makes no basic difference to my former theory, which, by tracing an analogy between the Ziggurats of Sumer and the Hill of Poseidon in Atlantis, connected the origin of Sumerian civilisation with that continent; for, after all, Atlantis is the chief link of the chain of ancient Empires girdling the earth, of which the Lost Pacific Continent is the staple; and their respective cultures are therefore all inter-related.

Thus, though Atlantis colonised Europe and N. Africa, she herself received her original population from America, whither it had come from the Cradle of Mankind in the Pacific. So, actually, Europe was peopled from America, *via* Atlantis. One of the oldest American civilisations was that of the Caras. Homer and Hesiod say that the founders of the Greek nation were the Karians, whose Hellenic priority even in later historical times is apparent by the pride with which Herodotos announces himself as a Karian of Halikarnassos. The Grecian Karians can be equated with the ancient American Caras, a further support for this theory being the many affinities between the Cara-Maya group of languages and the Grecian tongue.

But a theory so far founded upon pure, reasoned hypothesis, enters the realm of fact when one of the chief pioneers in this search after Man's true and glorious heritage, Mr. James Churchward, from documentary evidence in his "Lost Continent of Mu" not only tells us the name of the Pacific Motherland, but also confirms our theory of Man's high culture some 150,000 years ago, shortly after which date he began to send out colonists from Mu to Asia on his West and America on his East.

Mr. Churchward found in America a tablet, bearing an astrological chart showing it to be some 70,000 years old, on which was a map of America with her ancient inland sea, now represented by the Amazonian Swamps.

In several Indian, Chinese and Thibetan lamaseries, he found maps and records, some nearly, some equally, as old as his American discovery. One such record bears a History of Atlantis; another tells the story of Mu.

The Sacred Writings of Mu, the Mother tongue from which have branched all the languages of the world, show that Man from the beginning fully realised that he was created quite differently from all other living creatures, and recognised God as a loving Father, Who cared for all His children.

The first few people dwelt together in a small area; but, as Man increased, families trekked to far corners of Mu. This segregation of a few families led to inter-relationship marriages, which in course of time, produced distinct tribes in Mu, of which there were finally ten.

But, though ethnically easy to distinguish, philologically all ten tribes were closely allied. The colonial banner of Mu was a flag bearing upon its lower half a semi-circle, which, when a colony attained Dominion-status, was augmented by emanating rays. A Dominion was known as a "Son of the Sun," the "Sun" being Mu; and the inhabitants of a Dominion as "Children of

the Sun." Hence the origin of that phrase which is found in places as far apart as Polynesia, Egypt and Peru.

We have, then, a picture of Man at his apogee, not late in, but at the commencement of, his history. His first community in his original home, the Pacific Continent, was small, but civilised. During millenia, his numbers increased, he developed differentiating physical types, and, by about 150000 B.C. having expanded from his original nucleus in the heart of the Pacific Continent, now filled that Continent, and proceeded to establish a civilisation there, in most respects equal to, and in some few higher than, our own; and from this original Eden he presently spread and populated all the regions of the earth where climatic and other conditions necessary to the well-being of Man allowed.

This, I know, is at variance with many of my conclusions in a former article; but a refusal to revise ideas preconceived on an inadequate basis, would be the negation of wisdom. A former immaturity that, while so far freeing me from the shackles of orthodox science as to contravene its tenets by claiming the existence of Atlantis until well into anthropological times, still held me sufficiently in its thrall as to claim for that continent no more than an advanced Neolithic culture, is surely fully atoned for by an acknowledgement of the error, and rewarded by the consequent advance out of partial darkness into a fuller light, upon a less restricted, and more glorious horizon.

That Man's civilisation is far more ancient than science allows is becoming increasingly evident and unacknowledged only by the wilfully blind.

The forest giant that will not bend before the storm is ultimately snapped like a twig and hurled to the ground; but the tree that gives graciously before the tempest, profiting by its adaptability to the inevitable, remains standing. Is orthodox science to emulate the former or latter example?

If the former, it will eventually be discredited; if the latter, though abandoning much of its present outlook, it will finally benefit by this victory of moral courage, that will lead it from its present maze of perplexity down the clear, broad stream of true knowledge.

Between 12,000 and 11,000 B.C. Mu sank beneath the Pacific Ocean; a cataclysm of which Mr. Churchward says the ancient Greek alphabet contains an esoteric record, which he freely translates thus:

"Heavily break the waters over the plains. They cover the low places. Where there are obstructions, shores form. The earth is struck with water, the waters spread on all that lives and moves, foundations give way—submerged is the Land of MU. Peaks only appear above the water, whirlwinds blow around and gradually comes the cold air. Before where existed valleys are now great depths, cold abysses. In circular places mud banks form. A mouth opens out of which vapours pour forth and volcanic sediments."

It seems that Mu was held up above the water for her millenia of existence by a huge gas-chamber, which was one day tapped and blown up by one of two gas-belts, slowly forming thousands of feet beneath the earth's surface.

Some 1,400 years later, during which time the gas-belt had crept on to America, where traces of a great explosion in, and a partial subsidence and flooding of, Mexico, is ample evidence of its passage, it at last reached Atlantis, similarly upheld on an isolated gas-chamber, which it destroyed in the same way.

Thus perished Mu ; and as a previous article in this Journal connected the Bible Flood Story with the destruction of Atlantis, the last of a series of similar great calamities afflicting Mankind, may not the allegory of the Fall contained in Genesis, and the pages of other hagiographa the world over, be a legend-enshrined memory of the decay of Man's First Civilisation in, and the subsequent destruction of, Mu ; and Solon's information that Man's wickedness, implying a prior Fall from original perfectness, caused the destruction of Atlantis, be a telescoping of History—I deliberately do not use the term "pre-history," which, in our fuller knowledge, is an anachronism—and refer to the cause of the destruction of Mu, the Motherland of Atlantis, and the Eden of the human race ?

The inferiority of all succeeding civilisations to this archetype ; their loss of the real origin of the countless "gods" ignorantly worshipped ; and the gaps of barbaric obscurity between the fall and rise of these respective cultures, point, without doubt, to a primary consummation of Man, when he was truly earth's temporal ruler because he was in true Spiritual Communion with God. From this exalted state, when he could truly be called one of the "sons of God," he fell, primarily, I suggest, through a loss of true spiritual knowledge.

Succeeding generations in Mu, receiving no further tangible proof of the existence and reality of God as had been vouchsafed to their ancestors, the First Men, desired, as all generations have since, a Sign, and, none being given them, doubt entered the hearts even of their sages, at first distorting and finally, by the very absurdities created by this distortion, destroying the old and only true Faith that had been Man's in the very beginning.

There was a time when real Science and Religion were one and indivisible, both acknowledging, and working for the further Power and Glory of, the Creator of the Universe. To-day, such has been Man's Fall, we must be content with saying that, although in so much seemingly poles apart, Science and Religion are really working towards the same goal. The tragedy is that they will not see that Truth was in the beginning complete and comprehensible to Man, who, by his disastrous Fall, wielded a veritable Hammer of Ptah, that shattered the perfect picture into a multitude of fragments that he is now so desperately striving to fit together again.

Let us remember that the Golden Age is no illusion of Myth-Makers ; but a glorious, though unhappily remote, reality. If it is to be re-created, as it must be, then, though since the Fall of Man in Mu we have descended into spiritual darkness, let us not, when, often after the most arduous toil, catching fleeting glimpses of a glorious vista over the tops of the surrounding heights, deem the vision a mirage, on the grounds that the Mountains of Human Knowledge comprehend and end everything.

For there can be no limit to the infinite ; and nowhere in Time or Space can we postulate a boundary marking the end of everything and the beginning of nothing ; for, as there is no absolute nothingness, so there is no final barrier. There is always something beyond.

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Thoughts on the Origins of the Arts

No. V. EURYTHMY

by Elly Wilke

Movement in speech, every gesture means a word or even more. It can be understood, but if we were to try to translate some of the movements that are supposed to be "dancing," then the police would have something to say in the matter. . . .—*Isadora Duncan.*

ISADORA DUNCAN'S dictum is not far from the truth. And it betrays the great artist's depth of experience, both of soul and of mind. She showed a feeling for gestures and an appreciation of their meaning. When we speak airily about the harmony which exists between mind and body, have we any real knowledge how it is brought about? Do we recognise the workings of the soul in the body? In these modern times we are looking, consciously or unconsciously, for methods of self-expression. Before the phrase becomes a *cliché* and loses any semblance of real meaning, let us see whether we can analyse its subtlety.

The self is capable of expression in the arts; in movement, speech, song, modelling, and painting. The inspiration which matures as art has its origin in another world. The physical expression of it is the co-operation between Spirit and matter—two worlds uniting in Man. In other words Man stands in between the idea, the inspiration, or the imagination having its origin in the Spiritual world, and the expression of the idea in intelligible form on the earth. To that extent he is the vessel used for manifestation, yet far from being impersonal or ego-less.

It is at this point we touch one of the greatest riddles of artistic life. To what extent is subjectivity essential, and how far is it possible to create objective art-forms without the unthinking and destructive opposition of the academician?

Each art has a material medium in which to manifest. The dancer has for instrument a physical body which must be trained to express in the best possible way the finest of inner feelings in visible movement. The training of the dancer must be thorough and incessant. The Russian ballet, Pavlova, Duncan and others have all, through a supreme artistry displayed their feelings in movement. When we see Indian dancers we are often enough alive to acute impressions caused merely by the movement of a finger or hand either up or down. And in all the varying forms of dancing there is one permanent feature,—a melancholy which is not sadness and a joy that is not wholly glad. For when I see a really beautiful production I am reminded curiously of a tree that



Miss E. Wilke

is bearing the most delicious fruit. The effect is so completely perfect that it can only symbolise the end of an evolution. Dancing as we know it to-day in the persons of its greatest exponents is incapable of further development. They are saying the last word in a language which in the future will have no meaning. Hardly ever do pupils of great dancers come near to the artistry of their masters. And this phenomenon is not confined to dancing; it applies almost equally in other schools of art. There is to-day a decline of the creative faculty. If then it is agreed that the art of dancing is a dying art, we are faced with two questions:

Does the future hold any justification for dancing in any form and, Must one remain subjective when interpreting music through dancing, or is it possible to discover some inner or objective law to govern it?

My search for answers to these questions was accompanied by the results of a long study of music. It soon became obvious that everything connected with movements done to music were closely connected to phrasing, melody, and rhythm, and capable of execution either by individuals or by groups.

Already we are confronted with the obvious: why should a certain gesture express a particular melody; where lies the necessity for the movement to be done in this way and not in ten others? Modernity quite rightly remains dissatisfied with the purely arbitrary. Consider Schumann's *Aufschwung*. The first motive is a strongly pronounced rhythm, immediately answered by another before leading into the second subject. As music it will inspire me to accompany it by a contraction or expansion of the limbs in dancing, or in other ways in stretching or bending the body. But it soon becomes clear that in treating music after such a fashion no new laws will be revealed; the mysteries behind major and minor chords, intervals, and key-relationships will remain mysteries.

It was in Berlin in 1918 that I first saw a performance of Eurythmy, an art of dancing that had been developed by Rudolf Steiner since 1912. I felt quite clearly that this art was not to be confused with any other form that could be associated with dancing in the ordinary sense of the word. There was lacking the perfection of long development, but here surely were the seeds of an entirely new art-form. These movements, the objective symbolism of speech and music revealed a language that could be appreciated by some inner sense, but which yet

had a great deal to say to the brain, for the very act of watching the performance revealed the technique. I gathered that certain arm movements for instance indicated particular vowels, and in noting them I was learning a language that seemed perfectly natural. I felt instinctively that this performance pointed the way to the art of the future. Then followed a serious study of Eurythmy. I hope that the following exposition of what it revealed to me will be sufficiently intelligible, for it is much easier to demonstrate an art than to write about it.

Sir Richard Paget* in England, in common with others in different parts of the world, has devoted much time and labour to a study of the origin of speech. He says: "What drove man to invention of speech was . . . not so much the need of expressing his thoughts (for that might have been done quite satisfactorily by bodily gesture) as the difficulty of talking with his hands free. It was the continual use of men's hands for craftsmanship, the chase and the beginnings of art and agriculture that drove him to find other methods of expressing his ideas, namely by a special pantomime of the tongue and lips." He describes in a highly interesting way the pictures and gestures of the organs of articulation as the significant elements in human speech when, owing to pressure of other business, the principal actors, the hands, retire from the stage. His opinion is that the tongue, lips, and jaw were already proficient in the imitative art. Sounds only served to indicate the postures and gestures which produced them.

A wealth of wisdom lies buried in the author's sentences, but it would not be easy to-day to give back to human speech an appreciation of its creative origin. Sir Richard Paget sought to prove scientifically the physical manifestation of all speech gestures produced by human speech organs. I was agreeably surprised to find that the Englishman's description of speech-movements were exactly what, starting from a different approach, Dr. Steiner named "Eurythmy." "When one investigates without prejudice the course of the evolution of man, one discovers certain languages that might almost be likened to song. Such singing was, however, enhanced by accompanying movements of the legs and arms, so that a kind of dancing was added. Especially was this the case when a dignified form of expression was sought, the form of some ritual or cult."†

Here is also stressed the origin of speech in dancing, or dancing as a sort of visible speech, which can be developed in a sufficiently artistic way so as to become an actual counterpart of speech. What is restrained and concentrated in the organs of speech and sound is capable of visualisation in tone and speech Eurythmy. Just as a speaker or singer is bound by definite syllables, so the Eurythmist is to certain movements. His freedom to carry out these movements is that allotted to all artists,—to effect a beautiful execution of his art.

Take a vowel sound for instance. The exclamation "Oh!" or "Ah!" is understandable in any language. It suggests the soul-life of the human being streaming out through the channel of the sound. Its objective expression can be one of wonder, amazement, love, and so on. Such sounds are the expression of feeling in the soul. Vowel sounds cannot be changed in any arbitrary way without falsifying the whole scale of emotional expression. While the vowels represent the inner soul-life, the consonants are dictated by the external things of the world. They

are formed by the way in which the out-going breath is moulded through the action of tongue, palate, teeth and lips. Esoterically, the combined action produces air-gestures, plastic forms of that which is imitated. We hear, for example, the word "wave." Listen carefully to the "w" and imagine the gesture carried out by the speech organs. There is a certain accumulation of the breath prior to the expulsion through a gentle opening of the lips. The sensation is more or less that of a gently rolling wave rising to its maximum then falling gracefully to the shore. The "l" in such words as plant, leaf, blossom, light, life, love, development, reveals a characteristic common to each of unfolding, growth, development.

Speech is not "experienced" in this way simply because the attention is focussed on the sense of the whole word rather than on the origin and inner beauty of the euphony of its component syllables. The relationship of vowels to consonants reveals on the part of the former the individual's reaction to joy, despair, etc., or to courage and self-consciousness, fear and perplexity, while the function of the consonants discloses the attitude to the visible world in so far as they are round or angular, expanding or contracting, sharp or flat. All of these can be transferred to visible movement. An "E" perceived with inner attention calls for movement in which self-assertion is expressed through outstretched arms or body, while "O" will demand a rounded movement enclosing what is meant in an artistic way. Thus does Eurythmy bring to visible expression what is inherent in human speech.

But Eurythmy also finds complete expression in music. It is soon evident that the art is more than mere dancing; it is visible song. And in this connection the Eurythmist is in complete accord with the interpretative ideas of the great conductors including Toscanini whose instruction to his players "Zing! Zing! always Zing!" is known to all musicians. Not only intervals, but single notes are discernible in the Eurythmic art.

The student of anatomy knows that the construction of the human body shows a distinct musical plastic. On this fact, Rudolf Steiner based his Eurythmy. The *raison d'être* is so obvious and simple that it is astonishing that anyone can fail to see its logic and reasonableness. For purposes of explanation we may observe the shoulder-blades and collar-bones. Taking them as a sort of base, or tonic, we proceed in logical sequence to the next interval, a second, which brings us to the upper arm. As a musical interval the second is not satisfactory, it requires an answer. In Eurythmy, the answer is found in the ability to lift and turn the upper arm. The interval of a third, Eurythmically, brings us to the fore-arm. But there are two thirds,—major and minor. Actually, there are two bones which exactly correspond to these two modes. The wrist and hands are the contracting interval of the fourth, and the "rounded" one of the fifth respectively. The sixth and seventh are connected with the free movements of the hands and fingers which, in practice, we find correspond to the more intimate character of the inner significance of the intervals. Especially in the case of the seventh there is a longing for completion. The fact can easily be demonstrated by striking a seventh chord on the piano, particularly a dominant seventh. It invariably excites real physical distress until the resolution is effected by the seventh rising to the tonic, thus fulfilling its promise. Seventh chords played in succession are capable of making us feel as though breathing had stopped—as though we

(continued in page 233)

* *Human Speech* by Sir Richard Paget. (1930) Kegan Paul.

† A lecture on Eurythmy by Rudolf Steiner in 1926.

The Sphinx of Greece and of Egypt

AN ALLEGORY AND A MESSAGE (continued from June number)

by Robert E. Dean

III



THE FIRST VOLUME of H. P. Blavatsky's *Isis Unveiled* begins with a reference to an "old book," the only copy now in existence. From it was compiled the *Siprah Dzeniouta*, the most ancient Hebrew document on occult learning, and it is deemed also to be the foundation upon which is based the many volumes of *Kiu-ti*.

In fact not only the *Siprah Dzeniouta* and the *Kiu-ti*, but even the *Sepher Jetzirah* (the work attributed by the Hebrew Kabbalists to their Father Abraham), the *Shu-king* (the primitive Bible of ancient Cathay), the sacred secret volumes of the great Egyptian, *Thoth-Hermes*, as well as the *Puranas* of India, the *Chaldean Book of Numbers*, and even the *Pentateuch* itself are one and all derived from this same parent volume. Translations of and Commentaries on some portions of a number of the Stanzas and *Shlokas* from this most ancient of all ancient books—particularly those concerning Cosmic Evolution and Anthropogenesis—are the bases of the first two volumes of that monumental work, *The Secret Doctrine*, also by H. P. Blavatsky.

Man himself has ever been the chief concern of Man, and it is a message in connection with Anthropogenesis—as indicated by its human head—that the Egyptian Sphinx was intended to convey to all mankind and even to generations yet unborn. The whole will first be briefly sketched and then certain phases discussed more in detail.

The story of Anthropogenesis as told by this occult Book of Books relates how the Earth, the Fourth in its Septenary Chain, was first empty of all life except that inherent within itself. It prayed to the Lord of the Shining Face, saying: "My house is empty . . . send thy Sons to people this Wheel." The request, however, was refused, as the Earth was not then deemed ready to receive any form of life in the usual sense of the word.

Over long ages the Earth of itself attempted to create, and did succeed in bringing forth of its own accord inanimate life in the form of minerals and vegetation, and from the remains of these it later created great water monsters. This displeased the Divine Rulers, who visited the Earth as Flames and destroyed the grotesque forms. Great tidal waves resulted in a cataclysmic deluge which bared the Earth of all living matter.

Aeons later the Lord of the Lords came, separated the waters from the heavens above and, having prepared the Earth for Life, commanded the seven Will-born Lords to create Man. This they did, from their Breath, but the first Men were only empty shadows, as the Creators were unable to create an *intelligent* Man. Esoterically, the Breath required Form, which the Fathers gave it; the Breath required Body, which was given it by Earth, yet neither the Fathers nor Earth could give it a *Mind*.

So on this Earth Man was first an ethereal Being, non-intelligent but super-spiritual. In each of the subsequent forms (Root-Races) he was to become more and more an encased or incarnate Being, but still preponderatingly ethereal. In this first

phase he was sexless and, like the huge mineral, vegetable and animal forms which had preceded him, developed monstrous, ethereal bodies in keeping with his surroundings.

During the Second Phase Man was still gigantic and ethereal, but gradually growing physically firmer and more condensed. He was a more physical man in the usual sense of the word, yet still less intelligent than spiritual, for Mind developed more slowly than Body. This Second Race, whose Fathers were the Self-born, was the product of what may be described as a form of "budding" and expansion (the asexual from the sexless). Ages afterward they gave rise to the later Third Race, which was to become the receptacle of the Lords of Wisdom.

But from the residue of this Second Race developed gigantic animals—transparent, dumb and monstrous, who during the early period of the Third Race acquired bones and their bodies hardened; they also then became separated into the two sexes.

Androgynous Man at this time (of the early Third Race) also separated into the two sexes and became compact bodies, at first in the form of giant apes, more cunning than intelligent and more material than spiritual. On the downward arc he reached a point where his primordial spirituality was eclipsed by nascent mentality, and men of lower intelligence begat monsters of the great animals.

This was the first physical Fall into Matter—by some of the then existing and lower forms of Mankind. And here it may be mentioned that the Sons of Wisdom had spurned the *early* Third Race, to later incarnate in and endow with Intellect the *later* Third Race. Thus the sin of the mindless forms fell upon those who had wilfully and deliberately failed to do by them their Karmic duty.

During the last period of this particular phase (The Third Race) Man's gigantic statue decreased and his physical body greatly improved in texture. It was at this time that he became more or less a rational Being, though still considerable of an animal in nature. The Lords who had not created Men repented, and came to dwell in this latter Third Race, which ages later developed into the Fourth, then fully endowed with intelligent Mind as well as physical Body, and who developed speech; these realised and regretted the sin of the Mindless Ones.

Then it was that the eternal Spring became constant change; the Seasons began, and the cold forced men to devise clothing and build shelters. Man appealed to the Higher Ones, who dispatched Messengers to instruct them in the Arts and Sciences lest they utterly perish, for without this knowledge they could have existed no longer in the former Eden of the first Races which had become a white, frozen corpse (the First Ice Age).

The latter Fourth Race was that commonly referred to as the Lemuro-Atlanteans (the Lemurians were the Third Race), and was the first who had a dynasty of Spirit-Kings—of actual living Ruling Spirits and Gods who had assumed physical bodies to rule over Mankind and instruct them in the Arts and Sciences. Traditions and even chronicles of Dynasties of Divine Beings, of Gods, reigning over Mankind (of which the ancient Greek Gods are the

most familiar to us now) followed by dynasties of Giants and Heroes, exist in the annals of every nation. Unless there was in fact some universal basis for these, it is difficult to understand how all nations and all people—a number of whom were and are separated by vast oceans and belong to different hemispheres (such as the ancient Chaldeans, the Egyptians, the Peruvians and the Mexicans), could have evolved the same identical lore in the same general order of events.

The records of every Race and every Creed also agree that the latter races of Man himself sprung from these Divine Beings, by whatever name the latter were known to them. Whether we consider the Hindu *Rishis* or *Pitris*, the Chinese *Chim-nang* and *Tchan-gy* (their Divine Man and Demi-gods), the Akkadian *Din-gir* and *Mul-lil* (the Creative God and the “Gods of the Ghost-world,”) the Egyptian *Osiris*, *Isis* and *Thoth*, *Manco-Capac* and his Peruvian progeny, and even the Hebrew *Elohim* and *Adam-Kadmon*, the accounts vary not the least in their basic facts.

It was with the advent of the Divine Dynasties that the first civilisation began. While in some regions of the earth a portion of Mankind preferred to lead a patriarchal, nomadic life and in others savage man was barely learning to build a fire and protect himself against the elements, others—more favoured than he by their Karma and assisted by the Divine Intelligences which informed them—built great cities and developed the Arts and the Sciences to a much higher degree than that even yet attained by our present Race.

Yet, Mankind developed the Physical and the Intellectual at the cost of the Spiritual. Even before the real advent of the Atlanteans, the majority of Mankind had fallen into iniquity and sin, save only the Hierarchy of the Elect—the followers and disciples of the “Sons of Will and Yoga,” the “Sons of the Fire-Mist.” For the Spirit-Kings who came to rule over and instruct Mankind during the latter Fourth Race were but *Rupa* or Material Spirits, and they were not always good. The King of these Spirits, *Thevelat*, followed the Left Path, and it was under the evil influence of this King-Demon that the Atlanteans born on the Lemurian continent separated into the Righteous and the Unrighteous; into those who worshipped the One Unseen Spirit of Nature—the Ray which man feels within himself—and on the other hand the Pantheists and those who offered fanatical worship to the Spirits of the Earth—the dark Cosmic Powers with whom they made alliance.

Thus the Atlanteans—the first progeny of semi-divine Man after his separation into the sexes—became the first sacrifices to the God of Matter; the first Anthropomorphists who bowed down and worshipped Form and Matter, a worship which inevitably degenerated into self-adoration and led thence to exoteric phallicism.

In consequence of this division into the two groups—the worshippers of Spirit and the worshippers of Matter, those who practiced White Magic and those who practiced Black—a fierce conflict was waged in Atlantis, the results of which are reflected in the allegory of Cain, the stories of the ancient, evil Giants, and the symbolism of the Biblical Noah and his righteous family. The conflict terminated in the submersion of Atlantis itself, this particular event being reflected by the stories of the Babylonian and Noachian Deluges. The giants and magicians “and all flesh died . . . and every man”—all except Xisuthrus, and Noah and his family; a small nucleus of the Righteous who were to become the progenitors of the Fifth Race.

The Lemurians (the Third Root-Race and the progenitors of the Atlanteans) were the first physical men in the usual sense of the word, and are esoterically estimated to have lived approximately eighteen million years ago. During the existence of the latter half of this period they occupied what was then a gigantic island continent which included the entire area from what is now the foot of the Himalayas, embraced Mongolia and the Gobi Desert from Chittagong westward to Hardwar and eastward to Annam. From thence it stretched southward across what is now southern India, Ceylon and Sumatra, embraced Madagascar on the right and Tasmania on the left, and extended to within a few degrees of the Antarctic Circle. From Australia, which was then an inland region, it extended far into the Pacific Ocean and beyond what is now Easter Island. The Atlantic portion of Lemuria was the geological basis of Atlantis—in reality a development of the Atlantic prolongation of that country after its destruction by subterranean fires rather than an entirely new mass of land upheaved to meet the requirements of the Fourth Root-Race.

As has been mentioned, Atlantis was in its turn destroyed by water. This was partly as the result of the evil practices of its people, but more directly in accord with its Karmic Destiny—to make way for the coming Race. “All the unholy destroyed; the Holy saved”—and thus with the destruction of Atlantis and the dispersion of those Holy Ones to the four corners of the earth begins the early Fifth Race. With this also begins all living and ever-recurring tradition, for exoteric history does not begin for many centuries later and is even then first but the faint echo of this early esoteric record.

IV

Mankind has always felt the urge to perpetuate in stone memorials important events and the memory of great individuals. In front of some huge caves near Bamian, a miserable, half-ruined town in Central Asia at the foot of Koh-i-Baba (a huge mountain of the Paropamisian, or Hindu-Kush chain) half-way between Cabul and Balkh, stand five enormous stone statues. The largest of these is 173 feet in height, the second 120 feet, the third 60 feet, and the other two considerably smaller—the last being only a little larger than the average tall man of our present Race.

These five statues are the handiwork of some of the Initiates of the latter Fourth Race who, after the submersion of Atlantis, sought refuge in the fastness and on the summits of the Central Asian mountain chains; they are an imperishable record of the esoteric teaching in regard to the evolution of the human Races, as has been so briefly sketched herein, and of a certain phase of which the great Egyptian Sphinx also commemorates.

The largest of these statues represents the First Race, whose ethereal body is represented in hard, everlasting stone for the instruction of Mankind. The second represents the so-called “Sweat-born” (because of their manner of coming into being), and the third immortalises the Race that Fell and thereby inaugurated the first physical Race born of father and mother—the last descendants of which are represented by the grotesque statues now found on Easter Island. The people of this Race were only from twenty to twenty-five feet in height at the epoch when Lemuria was submerged after its destruction by subterranean fires, Easter Island being once a pinnacle of that ancient lost continent. The Fourth Race is commemorated by a statue still smaller, though gigantic in comparison with our present

Race, and the series culminates in a statue commemorating the Race of which the Initiates responsible for the great stone group were themselves members—the Fifth.

It is undisputed that Africa as a continent appeared many centuries before that which is now called Europe. Of the “Dark Continent,” the Delta of the Nile, being the most fertile and attractive to man, was first occupied by the descendants of some of those Holy Ones who had survived the cataclysmic destruction of Atlantis and later travelled there from the north-east, bringing with them their Knowledge and their Gods.

Nearly five centuries before the Christian Era the priests of Egypt showed Herodotus the sacred wooden statues of their Divine Kings and Pontiffs-Pironiis, three hundred and forty-five in number, born one from the other without the intervention of woman, who had reigned over their ancestors even there in Egypt before the great Menes, their first human King. Yet he was assured (and rightly so) that no historian could hope to either understand or write an account of these superhuman Rulers unless he had studied and thoroughly learned the esoteric history of the three dynasties which had preceded the human—the Dynasties of the Gods, of the Demi-gods, and of the Heroes or Giants. The same symbolical record of the human Races and the three Dynasties which preceded the purely human kings was also found in the peculiar distribution of the tiers and passages of the great Egyptian Labyrinth.

The early Egyptians, then, were the remnants of the Antlo-Aryans, the descendants of the last race of that continent (Atlantis) whose sudden disappearance was narrated to Solon by the Egyptian Initiates. They had come from the north-east to the Delta of the Nile, bringing with them their Gods and all their Archaic Records; they were then familiar with the entire esoteric history of the Human Race which has been so briefly sketched herein, and *they constructed the great Sphinx as the visible embodiment and a constant reminder of the most important phases of this History*—just as the great statues before the caves of Bamian were constructed to commemorate the first five forms of the Race, and those on Easter Island to represent the last of the Third.

It will be remembered that the great Egyptian figure has the head of a human and what is usually accepted as the body of a lion, the forepaws of which are particularly prominent and fifty feet in length. Yet, except for these front paws, there is no other evidence whatever that the body (it is not really a “body”) was or is intended to be that of a lion. No other portion of it in any manner resembles that animal; there is no shaped body, no hind-quarters, and no tail; the “body” is but a rectangular mass below the human head and behind the forepaws.

Facing the East and originally located very close to what was then the mouth of the Nile, it was intended to be the first object beheld by all travellers to at that time this most important centre of civilisation. To all of the millions who beheld it during the palmy days of ancient Egypt, it was either an unfathomable enigma or a great lesson; it was either merely a grotesque image or a divinely inspired Message in living stone.

It was constructed by the very early Initiates as a constant reminder of the dual character of all Nature, but more particularly as represented by Man himself—the only form of Life in which is evidenced the union of Divine Spirit and Gross Matter.

Matter is the vehicle for the manifestation of Spirit on this plane of existence; irrational brute energy is inherent in Matter, and the intelligent Spirit of cosmic consciousness directs and

guides that energy. Yet, between Spirit and Matter, Man and Animal, is the impassable abyss of Mentality and Self-consciousness. Human Mind in its higher aspects is the very essence of a Higher Being—one from a higher and divine plane. The Third Race was pre-eminently the “Bright Shadow of the Gods,” whom tradition exiled to the Earth after the allegorical War in Heaven. This Divine Inheritance became still more allegorical on Earth, for it was and is the War between Spirit and Matter.

The Sphinx is a reminder of both this Divine Origin and of the Conflict; a Message that this War will end only when the inner and Divine Man is able to adjust his outer terrestrial self to his inherent spiritual nature. Until then, the dark and fierce passions of that grosser self will be in eternal feud with his Master, the Divine Man.

The head of the figure of course appears at the top, and herein also lies a certain symbolism. The inner, now concealed man was in the beginning the external man; the progeny of the Divine, he was like unto his Father. Like the lotus, whose external shape gradually assumes the form of the model within itself, so did the form of man in the beginning evolve *from within without*. After the cycle during which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse.

The human foetus follows now in its development, *from within without*, and in all of its transformations, the forms that the physical frame of man assumed during the three periods through which Matter was attempting plastic formation about the Eternal Monad. In the present age, the human embryo is a plant and an animal before it becomes human, evolving within itself Man's own ethereal counterpart in turn. In the beginning it was that counterpart, or Astral Man which, being senseless became entangled in the meshes of Matter—symbolised by the union of Spirit and Matter evidenced by the figure of the Sphinx itself.

There are many other Lessons and Messages embodied in the figure as a whole. Not only does it represent the descent of Spirit into Matter (by reason of which Man as such was created), but it represents also Good and Evil, Active and Passive, Positive and Negative, Life and Death, and every other dual alternate or opposed phase of universal Nature on this plane of existence.

The prominence of the forepaws, rightly termed those of a Lion, does convey a definite meaning—they are definitely symbolical of a great esoteric Truth.

It is well known to all Occultists that the hierarchy of the Creative Powers are divided esoterically into Seven within the Twelve Great Orders recorded in the Signs of the Zodiac; the Seven Powers on the manifesting scale being connected with the seven ancient Planets. The highest of these Orders is that of the Divine Flames—the Fiery Lions—the Lions of Life, whose esotericism is in the Sign of Leo and is symbolised by the prominent forepaws of the Sphinx.

The Fiery Lions are the *nucleole* of the Superior, Divine World; they are the Fiery Breaths, identical in aspect with the Sephirothal Triad placed by the Kabbalists in the Archetypal World. And, too, the Intelligence which animates the Universe is *Fohat*, often symbolised by Fire or Flame, the uniform symbol of which is Leo, the Lion.

Leaving unstated many more great principles embodied in and represented by this great figure which, from the sketch of the evolution of the Human Race and the points definitely mentioned in connection with it, the earnest reader may draw his own

conclusions, there remains yet to be considered *when* and *how* the Sphinx was constructed.

V

One of the most ancient and esoteric cycles known to man is based upon certain conjunctions and respective positions of Virgo and the Pleiades. In the Dendera Zodiac, a planisphere discovered some years ago on the ceiling of one of the oldest temples of Egypt, there appears three Virgos between Leo and Libra. This in itself justifies the veracity of those priests who told Herodotus that their Initiates taught that the poles of the earth and the ecliptic had formerly coincided, and that even since their first zodiacal records began, the poles had been three times within the plane of the ecliptic.

Since the Dendera Zodiac definitely indicates the passage of three of these great cycles of approximately twenty-six thousand years each, those Antlo-Aryans who were the first Egyptians must have settled in the then comparatively small Valley of the Nile more than *seventy-eight thousand years ago*; and since there is every reason (geological and religious) to believe that the Sphinx was constructed close to what was then the mouth of the Nile, the great figure is undoubtedly within a few centuries of that age. This is also verified by a consideration of the annual normal rate of accretion and the rate at which the Nile has pushed forward its now several outlets into the Mediterranean Sea. Not only these facts point to this conclusion, but there is also the logical surmise that the ancient Initiates after settling in Egypt were anxious to, and did, erect some permanent evidence of the great truths of Human Evolution as soon as it was possible for them to do so.

The material of which the great figure is basically composed (there have been many restorations in masonry, not only during the centuries but within recent years) is living rock, and of such hardness that it quickly blunts the toughest and finest tools known to modern science. While it is true that for at least half of its existence it has been buried beneath the sands and thus largely preserved from the corrosion of nature, the head itself has, so far as is known, always been above the surface. Except for some rather serious abrasion where this joins the body of the mass, the flint-like particles of sand constantly blown against it have made comparatively little impression upon it during the long ages since it was constructed.

It appears today to have been a stupendous task to have fashioned this adamant, colossal figure from living rock and polished it to the smoothness of glass which it once was. With the tools of today, it would in fact be an almost impossible task, but in fashioning it the Initiates did not use *tools* in the usual sense of the word; they used *Forces* and *Powers*. They employed Forces which now seem not only superhuman but impossible, yet which but were and are but the forces of "Nature" itself; Forces which were then well known, controlled and used; Forces still within the power of Man but sadly atrophied by neglect and non-use.

There are a number of these primary Forces or *Shaktis* in Nature, and the ancient Hindu terms for them are: *Parashakti*, which includes the powers of Light and of Heat, and is the Supreme Force or Power; *Jnanashakti*, or the Power of Intellect, which among other functions under the control of material conditions interprets sensations and recalls past ideas (Memory), when

liberated from the bonds of Matter may be manifested in such powers as Clairvoyance and Psychometry; *Ichchhashakti*, or the Power of the Will which generates such nerve currents as will set in motion such muscles as are required for the accomplishment of the desired object; *Kriyashakti*, or the mysterious Power of Thought which enables it to produce external, perceptible, seemingly phenomenal results by means of its own inherent energy; *Kundalini Shakti*, or the Force Which Moves in a Serpentine Path (the Universal Life-principle which includes the two great forces of Attraction and Repulsion; Electricity and Magnetism are but manifestations of this Force); and *Mantrikashakti*, which is the Force or Power of Letters, Numbers (spoken), Speech and Music. The Power of the Mirific Ineffable Name is the Crown of this *Shakti*.

A *Yogi* even now usually performs his seeming wonders by *Ichchhashakti* and *Kriyashakti*, and in connection with the latter the Ancients held that any idea will eventually manifest itself externally (upon the visible plane) if one's attention is but deeply concentrated upon it and that, similarly, an intense volition will inevitably be followed by the desired result. Therefore, but slight consideration of these natural Powers inherent in Man, and with which the ancient Initiates of Egypt were thoroughly acquainted, will readily reveal the means and methods used by them to produce what they fully intended to be an eternal Message in Stone—the great Egyptian Sphinx.

The Sphinx, with its symbolised Unity of Spirit and Matter, was and is the embodiment of the story of both Man and of the Universe—of the cycles of the septenary evolution in sevenfold Nature; the Spiritual or Divine, the Psychic or Semi-Divine, the Intellectual, the Passional or Instinctual, the Semi-Corporeal, and the purely Material or Physical, all of which did and will ever evolve and progress cyclically, passing from one to another in a dual (centrifugal and centripetal) manner—Seven in their aspects, One in their ultimate essence.

The Universe itself manifests periodically for the collective progress of the Countless Lives which are the out-breathings of the One Life. This it does in order that through the Ever-becoming, every cosmic atom may pass from the formless and the intangible through the mixed natures of the semi-terrestrial down to Matter in full generation and then back again, at each new period re-ascending higher and nearer the Final Goal; may struggle and strive and reach through individual merit the Divine Plane where it again becomes the One Unconditioned All, represented in the Sphinx by the Unity of Spirit and Matter.

The Message of the Sphinx relates both to the Past and the Future; it is as pertinent today as it was seven hundred and fifty centuries ago, because for Man himself there is a weary Road between the Alpha and the Omega, between the Divine and the Human and again up to the Divine.

Beginning the Journey immaculate but descending more and more into sinful Matter, and having connected himself with every atom in manifested space—having struggled through and suffered in every form of Life and Being—the Pilgrim which is Man is now only at the bottom of Matter and hardly half through his appointed cycle even now that he has identified himself with this collective humanity *which he has made in his own image*. In order to progress upward and homeward, the "God" has yet to ascend the weary uphill path of the Golgotha which is Human Evolution; it is the martyrdom of self-conscious existence.

(continued in page 251)

The Initiate

by Bernie Babcock

IN THE RISING LIGHT of a harvest moon a trio of pilgrims made their way down from the steep slopes of En-Geddi toward the desert that lay between it and the Dead Sea. As the descent was made, the rocks and bare outlines of the few square buildings above seemed to rise higher against the moon, as if to keep the travellers from its light. Out where the desert lay lifeless and grey, the light of the moon had turned it into a pale yellow sea dotted with green-black islands made by rushes growing about springs. Across this seemingly trackless waste there lay a dim trail, but the pathway of the three pilgrims took them into the rocky way that hugged its skirts.

After a long and silent walk they turned the sharp corner of a towering rock and came into a deep water-course. The jagged walls rose unevenly on either side, and narrowing back to where the stream bed had been cut deep, looked like the open mouth of a Titan dragon lying in wait for them. The moon was now clearing the mountain top. In the shadows cast by its pale light they made their way upon the other side, the incline growing steeper and the footway narrower. Yet no man spoke and none lent the other assistance as they walked in Indian file.

As they rounded the crags the desert disappeared and now and then a glimpse of something shining in the silvery light showed between the rocks. Slower and slower the trio crept up the steep until they found themselves upon a flat, stone shelf, hanging like an eagle's nest high over the chasm. From this point the sea, motionless and grey like a leaden mirror shining dimly, stretched away toward the Land of Moab. On one side of its nearer shores, bare mountains of grey and white limestone capped with basalt and cleft by deep torrent beds, flanked the sea. Quite close a bold headland jutted into the motionless, leaden water, looking in the moon's dim light like some vast elemental sepulchre.

Nor was there more of life in the view to the left. Here the flat shore was dreary, sterile and desolate, with quantities of driftwood running in uneven lines near the water's edge. At intervals an enormous palm trunk, blackened with age, stood up Nemesis like from its driftwood bed. Several there were which had become encrusted with salt and gleamed in the vast deadness all about like snow-white sentinels, while over land and sea hung a pale sulphurous vapour the odour of which reached even the high ledge of rock.

As the three men stood, the moonlight fell on their faces, and two looked earnestly at the third whose face was turned toward the pale, dead world below. Two of them were guides well bearded and wearing the garb of the Essene. The third was a beardless youth.

With his eyes turned in the direction of the black palm and the encrusted one, the youth stood motionless and a smile lit his face.

"See'st thou more than thou see'st?" he was asked.

"Nay—and yea."

"What?"

"A Bedouin from his native hills. A girdle of skin is bound about his loins. A mantle of sheepskin hangs over his shoulder. His long hair flows darkly. He walks in from the clouds where they form in a bank behind the pillars of black and of white—and he cometh toward Cherith."

"Dost thou fear?"

"Fear? What is there to fear? It is Elijah."

"Elijah is dead!"

"There are no dead."

"Thou sayest well. Follow," and the men in flowing beards turned toward Cherith and began the descent. The shadows deepened. From the cave-like fissure that cleft the limestone, came the sound of running water.

Suddenly they stopped. A ray of light falling between the crags showed the portals of an entrance. And the one was black, and the one was white and above them was an unhewn stone.

The guides stopped and raised their faces to the rough rock uttering, as if the word were breathed out instead of spoken, "I.H.V.H." As they pronounced the letters they traced a line from the middle of the forehead to the heart, and from shoulder to shoulder. At the sign thus made the portal opened. "Enter," said the two guides who stopped on the threshold.

By the wavering light of a flambeau the walls of a rock chamber came dimly into view, and facing the entrance, a closed door on which was painted a cross surmounted by a circle.

Standing behind the flambeau-bearer were three patriarchs in robes of white.

"Thou hast brought him from far?" one of them asked the guides.

"From afar."

"Of his own free will and desire came he?"

"So he cometh, even of great desire."

The Three Wise Ones moved before the youth and in turn questioned him:

"What seekest thou?"

"The Light."

"Why seekest thou the Light?"

"That I may find knowledge."

"Why wouldst thou have Knowledge?"

"That I may possess Power."

"Why wouldst thou possess Power?"

"That I may give all these things to my brethren."

"And of what service will Light and Knowledge and Power be to thy brethren?"

"Of these cometh *liberty*."

"Who are these thy brethren?"

"All mankind."

"Thy feet are in the Way—that *mysterious Way* which the wise need not seek because he hath already found it and the fool need not seek because he can never find it. Three of us there are and by us thou shalt reach a fourth which shall take thee along the way of yet another three. And these shall make the Sacred Seven. And when

thou hast gone the Way, then wilt thou have travelled the Mystic Circle.”

“The way of the Soul is solitary. Enter thou the Way.”

The flambeau went out. The youth was bidden to move. For a moment he felt a kindly, guiding touch upon his shoulders. His feet stumbled over a strange threshold. Then the guiding touch was gone. A breath of hot air blew across his face. He was alone. Against the dark and out of it he saw curling blue circles moving like serpents, and flames like tongues, which together cast up a sulphurous vapour all but over-powering.

The passage-way soon grew so narrow that when he thrust out his hands to feel his way, they came in contact with hot walls running with melted bitumen and the stones about his feet were covered with sticky melted matter. His breath came in gasps, his tongue grew swollen, his lips parched. The heat without had taken possession of him and from the lower extremities of his body was working upward. He felt it in his loins, his abdomen, his heart, his lungs and it was reaching his head when he heard familiar words as of a mother reading from a scroll to a child beside her knee—“When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.”

A cooling sensation restored his blurred senses. The Way had turned him into water and he found himself in a shallow pool. After resting a moment to refresh himself he moved on. And now the pool basin narrowed and grew deeper and he heard the sound of rushing waters which came upon him, creeping up his back to his arm-pits, and chin, and spray was thrown against his face from a caldron just below where a hidden mountain stream poured into the sea. Again there came to him well learned words, “When thou passeth through the waters I will be with thee and the rivers shall not overflow thee.” The water filled his mouth. An undercurrent lay hold upon him like some live and vicious creature. He gasped and was going down when by a last struggle he felt a firm foundation beneath his feet.

He crept a short distance and found himself on the brink of a chasm. Here was no fire, no water, only solid unyielding earth. A growl, answered by a hiss in the chasm, warned him to move on. As he did so the darkness changed into a deep grey. The way was no longer solitary. The grey about him was thickly peopled with the fluidic phantoms of those who had been and those yet to be. On the opposite side of this formless chamber he saw a partly open door toward which he tried to make his way. But so beset was he by the contending forces of Paradise and Purgatory he made small headway until he became conscious of unseen help. When he finally reached the door he was followed through it by a winged angel.

Once within the new chamber, without knowing how he had come or the fashion of the place, he fell into a deep sleep and the angel folded her wings over him.

Three times three he slept when he was awakened by a sudden and insistent downward push and took him again into a narrow descent at the end of which were folding doors. Through these, which opened to the power impelling him on, he passed. As he did so, he felt throughout his being a sudden and mighty inrushing like that of the wind. A like mighty outrushing followed the inrushing, and with the outblowing and the inblowing came the I AM consciousness.

The coming of consciousness had brought with it an inward Monitor who led him to a new door, which opened to him such floods of light as for the moment dazzled his eyes. The place of

light was endless and Children of the Sun beckoned him but the greater brightness was not yet for him.

Through a second new door he was taken. Here was the Tree of Knowledge. To the wise the fruit was Life Eternal. With no more than an inspiring taste, he was led to a third new door.

Beyond the door lay the chamber of universal forces, the one and the other circling and intercircling in perpetual motion. And in the vortex he found himself when he had passed the threshold, and throbbing with the vibration of infinite power. Two paths led from the power centre both blocked at the end with an impassable mountain. Between these paths he must make his choice. Voices of the Unseen called to him from the one, for its name was Pleasure, and from the other, for its name was Service.

“Not by might, nor by power, but by my Spirit,” his Monitor whispered, and vibrant with the power of Faith, he stretched forth his hand and touched the mountain. It trembled. It rocked. It turned on its foundations—and the youth found himself back in the entrance where the two guides stood on the threshold, and the Three Wise Ones kept watch, and he knew that he had followed the course of a circle.

The door of the circle crowned cross opened before him to an inner chamber which was the centre of the circle.

The floor was in squares of black and white. Its border was a circle with signs of the Zodiac. Its roof was the starry vault of the blue heavens. Its centre was a cube on which were implements. In the East sat the Seer of the En-Geddi. His chair rested on Pisces. On his head he wore a triple mitre tipped with a Tau and carrying a sacred number.

“What knowest thou?” he asked of the youth who came before him.

“That I and my Father are One.”

“Thou art ready,” the Seer replied. “The Seal of the Mystery may be broken.”

On the narrow ledge that hung like an eagle’s nest over the rock-girt shores of the sea, the youth with his guides stood in the rising sun. The world of the night before had been made new. A tinge of rose hung over the motionless dull grey waters; the shadowy groups of reeds and rushes glowed like green and blue jewels and the desert was silver.

Looking out with eyes that seemed to see farther than the farthest bounds of vision, the youth said, “I hear music.”

“It is a bulbul singing down the water course.”

“It is the singing of the Pliades because they have crossed Aries,” he replied to the guides.

“Christus! A fisher of men will he be,” they said.



THE SPHINX OF GREECE AND OF EGYPT (contd. from page 249)

Like *Vishvakarman*, he must *sacrifice himself to himself* in order to redeem all creatures, to resurrect from the Many into the One Life. He then ascends into Heaven indeed, where, in the incomprehensible Absolute Being and Bliss of *Paranirvana*, he reigns unconditionally. From thence he will redescend again at the next “Coming,” which one portion of humanity expects in its exoteric sense as the “Second Advent” and the other as the last “Kalki Avatara.”

This is the modern Message of the ancient Sphinx.

Pascal

(Continued from June number)

II.

by Raymund Andrea

THE ABBEY OF PORT ROYAL, SITUATED near Chevreuse, and originally founded for women at the beginning of the thirteenth century, was a house belonging to the Cistercian Order and under the rule of Saint Benedict, of blessed memory. It had seen many changes prior to Pascal's time, and in 1632 came under the directorship of Jean de Hauranne, Abbot of Saint Cyran. With this saintly man was associated Jansenius, a learned professor of the University of Louvain. Possessing ideas in common, they laboured for the restoration of the Augustinian doctrine of grace in opposition to the Jesuits; Jansenius in doctrine, and St. Cyran in practice. The latter regarded Port Royal as an instrument for the regeneration of the church. The nuns had removed to Paris, and it was no longer simply a monastery for women. St. Cyran and a company of distinguished men took possession for the purpose of devoting themselves to the mystical life and winning converts.

In 1643 M. Singlin succeeded St. Cyran, and later the directorship passed to M. de Saci, a devout and spiritually minded man. This man was in charge when Pascal entered in 1655, with high hopes of finding a haven of peace and seclusion from the world. He made profession of poverty and humility and followed the rule of the house, with its early morning prayers and lonely night vigils. Nevertheless, and it is characteristic of Pascal, he still wished to maintain his independence, and considered himself of Port Royal but not belonging to it; and he marked this independence by occasionally visiting his home in Paris, or staying at an inn under an assumed name. His director and fellow recluses appear to have taken this in good part; they thought it much to have among them so famous a man. M. Singlin had the unenviable task of tutoring Pascal to despise the sciences and apply himself wholly to religion; and Pascal, as his penitent, had to give an account of his views. The conversation which took place, said to have been a premeditated and formal discourse, was preserved by the director's secretary; and the impression upon M. Singlin gives reason for thinking that he learned more from the penitent than he was able to teach him.

But there was to be little peace for Pascal, even at Port Royal. Nor was he constituted for a life of inaction. Viewing his brilliant early years up to the time of his mystical illumination, there is no doubt that he had long since passed his novitiate and was called to a life of practical work and demonstration. His biographers have been dazzled by his many gifts of genius, as they might well be, but do not appear to have regarded Pascal from the angle of a practical mystic and a soul in travail from the beginning. His precocity in science has caused him to be looked upon as a mental prodigy, rather than as an inspired mystic unfolding and expressing definite aspects of truth under the direct inspiration of the soul. Through his whole life he was a daring explorer of the recondite and unusual. Wherever he directed his mind new knowledge sprang forth. His pen was as swift in exposition as his mind in conception. Not only that: he was a true type of the militant mystic. He *fought* his way to truth, and when he found it fought

for it against formidable opponents. He was a mystic called to scientific, intellectual and spiritual warfare, and we cannot but admire the skill with which he used his disciplined and ready weapons in exposing error and those who stood for it. He had no more respect for persons than the apostle Paul, and pursued his aims with a relentless purpose and indifference to opinion. There is something pathetically incongruous, yet vastly inspiring, in this fragile and crippled man fighting all through life against his own weakness and against science in high places and theology in low ones, with most magnificent spirit. Well has he been called "one of the spiritual summits of humanity." I know not another like him.

He came to Port Royal to pray. Within a few months he was called upon to fight, and became the leading figure in a controversy which had instant repercussions throughout Europe. Apart from the persons immediately concerned, he was fiercely criticised by many for the part he took in it. They could not reconcile the idea of an illumine retiring from the world to a life of communion, with the author of the "Provincial Letters," a series of matchless compositions in which humour and sarcasm, invective and denunciation were combined with masterly skill and launched against the holy Company of Jesus with Demosthenic fervour and precision, and with blasting effect. These critics mistook their man entirely. There is a radical difference between a meek religious penitent running away from the world to save his soul, and a fighting mystic with the fire of God let loose in his heart and engaged on a mission. Now, Pascal was really that from the first, when he upset his father's well laid plan and thought for himself, when he fought the scientists on their own ground, when he looked at his companions of the world with an observant and cynical eye and visioned a rhetoric of the soul beyond their crude philosophy of reason: and in the harmless little controversy which started at Port Royal he saw his opportunity of striking a deadly blow at the Jesuits whom he considered the biggest liars on earth and enemies of the truth of the Gospel. All through we see the same far vision and the readiness and ability to put into effect what he saw.

In January, 1655, the month that Pascal became a recluse, a priest in the parish of St. Sulpice suspended from communion a penitent, on the ground that he harboured in his house a heretic and friend of Port Royal, a member of the French academy; and that his granddaughter was being educated at the schools of the abbey. Arnauld, a theologian and philosopher of Port Royal, took occasion to publish a pamphlet entitled "Letter to a person of quality," which was strongly repudiated by the Jesuits. Arnauld published a second letter, which apparently justified a book by Jansenius containing certain propositions under the condemnation of Rome. Although Arnauld subscribed to this condemnation in his letter, the Jesuits were resolved to bring Arnauld into disrepute because of his citation of the book of Jansenius. The letter was submitted to the Faculty of Theology, with the hope that Arnauld would be effectually silenced. In the circumstances Port Royal began to despair of an acquittal of their



Blaise Pascal

learned doctor, and his friends suggested that Arnauld should put the matter to public opinion. To this end he prepared a paper ; but on examination it lacked effectiveness. Turning to Pascal, he said : " You who are young, why cannot you produce something ? " Pascal thereupon sketched a draft of his first Letter and read it to his friends. It met with unanimous approval and appeared anonymously in January 1656. Others followed in quick succession, and within 15 months the whole series of eighteen Letters was finished.

It was no mere itch for writing that prompted Pascal, in his then frame of mind and its solemn intentions, to enter upon a task of this nature. He believed himself to be in mortal combat with a foul enemy who was undermining the church of God. As Boutroux says : " In the Letters Pascal wages war upon actual and formidable realities, upon a powerful Order enjoying the protection of the Court : he risks being put into the Bastille." Hence he took the cloak of anonymity and struck his foes the harder while walking to and fro among them.

Questions of doctrine, faith and grace furnished the basis for the controversy. The harmless citation of the book of Jansenius started it. Not only on questions of theology, but on the score of ethics, the Jesuits were under the condemnation of the Jansenists. The casuistry of the Jesuits they abominated. The Jesuit system, " in the case of every forbidden action, applies itself to distinguish so nicely the precise case in which it is forbidden from the cases in which it is permitted, that the prohibition is found at last to have scarcely any application at all." This was incentive enough for Pascal's exact and truth loving mind. He applied himself with his wonted enthusiasm and purpose, and lashed the enemy until all France echoed with it. All accounts agree that the Letters created a profound impression, the deeper because the writer was anonymous and knew so much. The Society of Jesus was in consternation. Its churches and confessionals were deserted : the people went over to those of the opponents in thousands. The Chancellor of the Faculty, it is said, nearly choked with rage on reading the first Letter and had to be bled seven times.

Pascal had precisely the type of intellectual equipment suited to this warfare. No writer in Europe could have used its peculiar weapons with greater effect. He planned his attack with the preciseness and daring of an experienced general. A consummate psychologist who knew men and what was in man, he brought to his work immense reserves of intellectual and spiritual vigour. He wrote, not as a theologian, but as a man speaking to men, and from the onset he had the public with him. In the first section of his series he indulges in dialogue and repartee, assuming the role of a detached reporter of the conversations of Jansenists and Jesuits and others as they pass over the stage, and with thorough good humour covers the Jesuit system with ridicule. In the second section he adopts a flank movement and extracts from a casuistical doctor, under the pretext of seeking information, the weakest and basest of his maxims. In the final section Pascal confronts the Order and arraigns it before the whole world in a torrent of impassioned declamation.

Time has moved on since Pascal's campaign against the Jesuits, but the irretrievable harm it wrought upon the Order from that day to the present hour is incalculable.

As might be expected, Rome condemned the " Provincial Letters " as heretical. Other authorities, under government influence, also condemned them ; and in September 1660 the

book was burned by the public executioner. But Pascal was quite satisfied. He retracted nothing. " If my Letters are condemned at Rome," he said, " that which I condemn in them is condemned in heaven." And a year before he died he was asked whether he repented having written them. " My answer is," he said, " that so far from repenting of it, if I were going to write them now I should make them still stronger."

While Pascal was in the midst of his Letters an event took place which moved him deeply and inspired him to pursue them with redoubled vigour. It was a startling visitation of God and assured him that his work had divine approval. This was the miracle of the Holy Thorn. A thorn, taken from the Crown of Thorns, had been presented to Port Royal, and was displayed on March 24, 1656, so that the pupils at the convent might in turn view and kiss it. Pascal's niece, Marguerite Perier, then ten years old, had suffered for several years from an ulcer of the left eye and was awaiting at this time the arrival of a surgeon from Paris to perform an operation on it. When Marguerite approached the relic to kiss it, a superior touched it to the child's eye ; and later the same day Marguerite averred that her eye was cured and she felt no pain in it. Professor Bishop treats at some length the circumstance of the miracle, presumably from authentic records, and cites a commission of four physicians and four surgeons which met on the occasion and reported that the cure " passes the ordinary forces of nature, and that it did not take place without a miracle, which we assure to be veritable."

It so happened that Pascal had just previously been discussing his belief in miracles and that God worked them even today. In this miracle to his little niece God had spoken directly to him and set his seal upon the work in his hands. Under this access of joy and inspiration Pascal continued his onslaught upon the Jesuits, and the remaining Letters show vividly the quickened ardour of his spirit against the betrayers of Christ.

Had Pascal written his Letters only they would have won him enduring fame as a mystical devotee, a literary stylist and an unsurpassed controversialist. He had but two more years to live. During that period he set about gathering material for a treatise on the Christian religion, with the intention of confounding the atheists and revealing the mystic way of Christ. Truly does Boutroux say : " He could never have been content with a solitary piety or with enjoying the grace of God to himself ! " Now, more than ever, following the success of the Letters, he felt himself to be an accredited messenger, and he would throw his life's thought, reflection and experience into one masterly attack upon unbelievers, atheists and free thinkers, and image forth the Ideal Man with all the power of a disciplined life and pen. Such was his mental resourcefulness and facility of exposition that, had he known his days were fast running out, he might have forestalled the time and brought this work to rapid completion. But he was a severe critic of his work and would not allow a single sentence to fall short in expression of perfect structure and definition. The Letters, despite the rapidity with which they were written, cost him incredible labour. He wrote, and rewrote ; and one Letter, we learn, he composed thirteen times in order to give it that grace and finish he desired.

So with the last work, although his weakness at times was such that the pen often dropped from his hand, he insisted upon the same scrupulous exactness in form and expression, and instead of the finished work we have but the detached thoughts and sentences set down in preparation for it. These precious

fragments were found among his papers after death, and are known as Pascal's "Pensees."

The end was near. As if to mark more clearly his unworthiness in his own eyes and conform more holily to the perfection he saw in vision, he subjected himself systematically to self-torture. The enemies to that perfection were the body, the intellect and the will. That he should never forget this for a moment, he wore an iron belt with barbs next the skin, which he forced into the flesh at any hint of assault against the Christ Spirit within. And he had changed visibly in temperament. That assertiveness and impetuosity of nature so manifest in him throughout life gave place to a wonderful gentleness. Everything of the world was put away from him. His chief consolation was the reading of the Scriptures. To the last he loved and thought of the poor, and even borrowed money to give them alms. During his last hours he expressed a desire to communicate, but this was refused because of his extreme weakness. Even so, he wished to communicate with Jesus Christ through His members, and asked to be taken to a hospital of incurables that he might die in their company. Later, however, he rallied sufficiently for a priest to administer the communion, and having received it, he spoke his last words: "May God never forsake me."

Thus died Pascal on August 19, 1662, when he was 39 years and 2 months old.

"When about to write," says Boutroux, "Pascal used to kneel down and pray the infinite Being to subdue every part of him to Himself, that when he was thus brought low the divine force might enter into him. By self abasement he prepared himself for the receiving of inspirations." So simply and piously does Boutroux reveal Pascal at the altitude of the mystic way and exercising the highest gift that comes to the few who master its stages and discipline. Of his hidden life of discipline we know little: we see the results in his works. We only have his Memorial testifying to the crowning experience of the mystical ascent, when he passed from the world of science to the life of intenser devotion and witness for the truth of the world of spirit. How surpassingly rich is this life, finished and passing into the presence of its Master in less than half the allotted span of man's days! From the contemplation of it we gain a new conception of the possibility of man. There is so much of miracle in it that we feel Zoroaster's definition of man has indeed its applications: "The principal and mighty work of God, wonder of Nature."

The supreme holiness of Pascal dwarfs the man of scientific genius and compels one to approach him in an attitude of prayer. In his "Pensees" we feel ourselves in the presence of a man kneeling before the altar of the Spirit, and evoking from the secret places of divinity the grandest strophes and faintest syllables of the truth as it is in Christ, which were destined to act upon the minds and hearts of succeeding generations like a holy incantation. And it has been so. Back of the calm lucidity and severe dignity of its prose the fire of absolute devotion and conviction glows with concentrated passion in every page of the book. What the cumulative influence of it would have been had he lived to finish it to the plan he had in mind, can only be conjectured. As it stands, it is one of the superb classics of the world and retains its commanding influence even in this age of lost values and spiritual decadence.

Pascal's mission to the world may be summed up in two words: Christ-like service. He gave himself, all he was and had, to the world, to enlighten and save men from delusion, error and

unfaith. Swiftly and surely he took step after step of the mystic way, until his mind rested, and his broken body, within the shadow of the cross of Christ. The highest attainment of all for man he found to be charity in the supernatural order. Of this he wrote in a passage of marvellous insight and beauty, which is said to be the finest ever written in the French language. It will be fitting to close this sketch with a quotation of it. . . .

"The infinite distance between body and mind is a symbol of the infinitely more infinite distance between mind and charity; for charity is supernatural.

All the glory of greatness has no lustre for people who are in search of understanding.

The greatness of clever men is invisible to kings, to the rich, to chiefs, and to all the worldly great.

The greatness of wisdom, which is nothing if not of God, is invisible to the carnal-minded and to the clever. These are three orders differing in kind.

Great geniuses have their power, their glory, their greatness, their victory, their lustre, and have no need of worldly greatness, with which they are not in keeping. They are seen, not by the eye, but by the mind; this is sufficient.

The saints have their power, their glory, their victory, their lustre, and need no worldly or intellectual greatness, with which they have no affinity; for these neither add anything to them, nor take away anything from them. They are seen of God and the angels, and not of the body, nor of the curious mind. God is enough for them.

Archimedes, apart from his rank, would have the same veneration. He fought no battles for the eyes to feast upon; but he has given his discoveries to all men. Oh! how brilliant he was to the mind!

Jesus Christ, without riches, and without any external exhibition of knowledge, is in His own order of holiness. He did not invent; He did not reign. But He was humble, patient, holy, holy to God, terrible to devils, without any sin. Oh! in what great pomp, and in what wonderful splendour, He is come to the eyes of the heart, which perceive wisdom!

It would have been useless for Archimedes to have acted the prince in his books on geometry, although he was a prince.

It would have been useless for our Lord Jesus Christ to come like a king, in order to shine forth in His kingdom of holiness. But He came there appropriately in the glory of His own order.

It is most absurd to take offence at the lowliness of Jesus Christ, as if His lowliness were in the same order as the greatness which He came to manifest. If we consider this greatness in His life, in His passion, in His obscurity, in His death, in the choice of His disciples, in their desertion, in His secret resurrection, and the rest, we shall see it to be so immense, that we shall have no reason for being offended at a lowliness which is not of that order.

But there are some who can only admire worldly greatness, as though there were no intellectual greatness; and others who only admire intellectual greatness, as though there were not infinitely higher things in wisdom.

All bodies, the firmament, the stars, the earth and its kingdoms, are not equal to the lowest mind; for mind knows all these and itself; and these bodies nothing.

(continued in page 231)

Reincarnation

No. IV. BEFORE BIRTH AND AFTER DEATH

by Eugen Kolisko, M.D. (Vienna)

MY PARTICULAR APPROACH to the problem of reincarnation is entirely concerned with the view that it should be possible for modern science to prove reincarnation as conclusively as any other fact which is demonstrable by scientific research. Even if every tradition or teaching on reincarnation had vanished—whether ancient oriental, occidental, theosophical, or anthroposophical—it should still be possible to discover proofs for the fact of repeated lives on earth. I cannot imagine that any *real* conviction about it could arise from any other source. But then, I take the standpoint that our present science—in order to embrace the fact of reincarnation—must first of all be extended beyond its present limits. To do this, is my endeavour.

The main problems which at present baffle modern science in its outlook upon human life, are the fundamental ones of *Birth and Death*.

What has been dealt with in the previous articles from the more physiological aspect can now be dealt with more from the aspect of psychology and everyday life experiences. No one enters into life empty-handed. Everyone has certain innate capacities, which have obviously nothing to do with heredity. Birth can really be said *not* to be a “beginning.”

Let us take a few examples. Some people appear to be what is called “born linguists.” They learn a language incredibly quickly; I know a case of somebody who learnt English almost perfectly in thirty lessons in about ten weeks. When I used to teach children I was constantly struck by the remarkable ease with which some could learn and the extreme difficulty experienced by others. Some have a marked preference for a particular language. Why?—I have experience of cases—which I have carefully investigated—where people could speak a foreign language *in sleep*, without having any knowledge of it when awake. I have already mentioned the case of the German peasant girl Teresa von Konnersreuth who created a sensation in her surroundings by speaking Aramaic when in a state of ecstasy, and describing in that language events in the life of Jesus Christ. All this points to some kind of memory which is obviously a pre-natal one. It is also very interesting that certain people have a natural memory that extends to the time of their mother’s pregnancy, and they remember their actual birth; but they are not always aware of what it is that they are remembering. There are numerous examples of this, many of them collected by psychologists who naturally differ somewhat in their interpretation of the pictorial images described.

What we call “memory” in the ordinary sense, begins at a certain moment—usually about the age of 3 years, but it could also be said that its beginning marks the *ending* of an earlier form of memory which is really pre-natal. Plato even thought that the grasping of every concept—(which he calls “idea”)—is a kind of remembrance of something that we have already known but have forgotten. When we suddenly understand something, does it not often strike us that it is not something *newly* acquired,

but like remembering something familiar? The genius of our language really understands this: we speak of re-cognition, or we cry “I see!” feeling as though “light” had penetrated to an old memory which already *knows*. It seems as if the ordinary memory of our life draws a veil over the “cognition” which was there earlier, and now becomes “re-cognition.” The more we incarnate into our body the more we lose this capacity. That points to the fact of a pre-earthly existence.

Genius offers a perfect example of faculties being present which have never had to be acquired. It can also not be explained from heredity. If it could, the greatest genius should have still greater geniuses for children!—whereas we know that the children of geniuses are proverbially lacking in talent.

A genius need not learn. He knows. How? The example of Mozart, Beethoven, Mendelssohn, are too familiar to require discussion. A recent example—not so much of genius, but of something which is quite inexplicable—is the remarkable talent of Roswitha Bitterlich whose pictures have been noticed (and some reproduced) in last month’s MODERN MYSTIC. She never learnt how to paint or draw. But she knows everything about it. Her work is indistinguishable from that of the most mature of artists.

The great inventors also have gifts which they have obviously not acquired. They are always so to say “outsiders”; what they invent nearly always “comes to them” apart from their particular profession. For example, there is Joseph Priestley (1733)—who was the son of a draper, and was trained to be a minister, and was during his whole life a writer on religious subjects. But he happened to live near a brewery and this suggested to him to experiment in chemistry; through this he discovered all that now forms the basis of our knowledge of gases.

George Stephenson, the inventor of the locomotive, was not trained in engineering; he was a herder of cows, a hoer of turnips, a cobbler, a mender of watches, a fireman in a colliery where, by taking his engine to pieces, he first began to gain his practical knowledge. By saving his money he was able to buy books, and at night by the fire-light of his engine, educated himself.

Again, among the great pioneers of electrical science, we have Benjamin Franklin who, like Edison, had no school education at all, and both made the greatest discoveries in spite of the fact that they had nothing to do with the scientific training of the time. Michael Faraday was a blacksmith’s son; at thirteen he was apprenticed to a book-binder, and made experiments with an electrical machine *of his own construction*. He gained admission to the chemical lectures of Sir Humphry Davy, and became his assistant. This “chance” made him the greatest pioneer of electrical science that has ever lived.

These examples could be multiplied indefinitely. It is clear in all of them that the talents evinced are so individual that they are entirely unconnected with either parentage or educational opportunity. Invention, is in my opinion, one of the clearest proofs for the fact of pre-existence of the spirit.

Has it ever occurred to you to wonder why you were born in a particular place and on a particular day? This is the most individual of all individualistic problems! To look at it as "chance," or in some way as an inescapable "fate," is impossible for anyone who really thinks about the question. An individual *guidance* seems to be at work, which is not separable from our own self. No biography is ever written that omits to mention the place and the time of birth; not only because historically it marks the beginning of a life, but because it puts a certain stamp upon it.

I will now take a remarkable example from history, connected with the foundation of the united kingdom of Italy. The four people mainly connected with it, Garibaldi, Mazzini, Cavour, and King Victor Emmanuel II, were born within 15 years of one another (1805-1820) almost in the same locality (Nice, Genoa, Turin). After a prolonged struggle, the founding of united Italy was finally achieved, through them, in 1870.

In the same year (1870) the Mont Cenis tunnel was finished by the combined work of three persons, Italians, Grandis, Grattoni and Sommeiller, all of them born in the same district and in the same interval of time as the four men mentioned above. The one was a mathematician, the second an engineer, and the third a labour-organiser. They came together, by "chance," and carried the whole work through with such marvellous accuracy and co-operation of talents that it was like a fitting together of the heart, brain, and limbs of one man. What the others had done politically, coincided with what these accomplished geographically—in the engineering and economic fields.

Another example: In 1672 two works were published on microscopical botany by the famous anatomist Marcello Malpighi, physician to the Pope and Nehemiah Grew, secretary of the Royal Society. Both works were submitted to the Royal Society; both were most elaborate works with innumerable illustrations representing the microscopical structure of plant-tissues. These works contain everything fundamental to that science and are even now of the greatest importance. The Authors had never met, had never had any contact with one another, and created these two quite similar books, entirely individually. One finds the remarkable coincidence that they were both born in the same year, 1628. As our previous example showed the importance of the *place* of birth, so this shows the importance of the *time*.

It seems as though both are an affair of choice.

The question is only *who* is the chooser?

In thinking it over one cannot but come to the conclusion that we ourselves choose not only the locality, the time, but even our parents, from out of the sphere of our pre-natal existence whence there issues that which we call our destiny.

But this whole question becomes much clearer when we feel it as a continuation of *ourselves* into the past, or better said, as a radiation of ourselves from the past into a present existence.

All this concerns the proofs of our *pre-natal* existence. It is really an "intelligent" power which comes to us:

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,

But trailing clouds of glory do we come
From God, who is our home." . . .*

On the other hand, there is the *post-mortem* question. This has quite another character. If the first is connected with Intelligence, the second is connected with *Will*. We *want* to continue to exist. No matter how much we may pretend otherwise. The Will points always towards the future; that is its inherent character. Our moral development is never "finished," nor are the tasks which we set ourselves in this life. The Will is for ever seeking to fulfil itself. Religions point to a life after death, to them it is a matter of faith. There are moreover many instances, that have been proved, that show that the dead are "living." I do not refer only to the phenomena of Spiritualism, but also to the definite and conscious personal experiences of a post-mortem life of many people, especially of those who have nearly died, and then recovered. And apart from this there is a mass of evidence showing that contact with the dead is a possible experience.

These two spheres—the pre-natal and the post-mortem—must be brought together if we are to reach any conclusions about re-incarnation. For in realising the incompleteness of a life on the one hand, and on the other hand that we bring into life at birth something superabundant, we find that we join the circle.

This Will-force, which at death is unexhausted, must be transformed into the Intelligence which leads us to the further fulfilment of our destiny. Both are parts of our own self. And the actual *Feeling* of our present life is the result of the meeting of these two streams of the past and the future.

In the following articles we will proceed to concrete examples taken from biographies, showing the actual operation of this law of repeated earthly lives.

* Wordsworth. *Ode: Intimations of Immortality*.



FRAGMENT FROM AN ANONYMOUS PLAY (*contd. from p. 271*)

For am I not thy sister? Did I not
In secret forge thy Sword EXCALIBUR,
Whose lightning-strokes ripped up for thee the veil
Of Chaos,—made thy dreams Reality? . . .
I am Imaginations' conjured light!
In overcoming me, thou'rt slain by me—
But born to Spirit-life, beyond my reach.
Heaven lays on me thy fateful death,
But lifts remorse to higher realms, and shows
Atonement forged in fiery depths below.
There in the depths I'll wait for thee, and smelt
The Gold and Iron of thy Crown, and shape
Its cirlet ready for thy coming Day.

(*With a sudden commanding gesture*)

Now fight—O raven hosts of the Pale Horse!
Come to my aid!

(*There is a peal of thunder. The stage is plunged in darkness. When the thunder has echoed away, a great cry is heard of MANY VOICES in unison.*)

VOICES

I AM ARTHUR! AND I SHALL COME AGAIN!

—
Curtain.

The Threshold of a New Age

A REPLY TO MR. ALAN WATTS' ARTICLE IS RELIGION NECESSARY?

by Eleanor C. Merry

MR. WATTS' ARTICLE IN LAST MONTH'S *Modern Mystic* did not seem to me to reach any conclusion though it came to an end with the following sentence: "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." In discussing the question of what is God's purpose in creating the universe and man, together with all the accompanying problems of Sin and Grace, of the separative nature of sin and ultimate unity with God, he merely repeats all the familiar arguments and throws no fresh light upon them.

The question of "doing" and "not doing" anything to help ourselves perhaps comes rather strongly to Mr. Watts' mind because of his oriental studies; but it needs to be understood by the Western mind by developing, in a new way, its innate historical sense: that is, by fertilising history with the teaching of re-incarnation.

The East has never really achieved the historical sense: and "non-action" belongs to the whole renunciatory spirit of the ancient Orient—asceticism towards the fruits of action because action entangles the soul more and more in the "wheel of births"—that is, in the necessity to re-incarnate. In the West, the "fruits" of action are desired, because the historical sense urges men on to achievement; the problem for the Western man is how to desire results, *but not to desire them for himself*.

This is the "morality" for our time which Mr. Watts seems to find so teasing a conundrum. But I do not want in this article to deal separately with the various points raised by Mr. Watts, but rather to approach the whole question from a different angle.

The morality which I believe we have to discover cannot be described as mere so-called "rightness of conduct." It has not so very much to do with that. But it has everything to do with *compassion*. In this, East and West could find common ground. It was the fundamental principle of Buddha's life; and so it was of Christ's. But Christ added something more. I will try to explain it.

Buddha pointed *away* from the earth. One was to be compassionate, but one was to do away with all those causes whose results called forth compassion—the miseries of life—by striving for liberation from the necessity of re-incarnation.

Christ pointed *to* the earth. Most clearly did He do so in the Sermon on the Mount, especially in the Beatitudes: and He announced His intention of always staying with humanity "even unto the end of the world." He made compassion into something positive. If men did charitable actions, they would be doing them "unto Me." His positive compassion was crowned by the death on the Cross. Steiner once said that Buddha taught the Wisdom of Love, and that Christ brought to men the Force of Love. Which is the same as the "force of Ascension." Both

ideals are right. But Christ also said "Be ye therefore perfect, as your Father in heaven is perfect."

That is a distinct call to some kind of action other than simply external goodness in action; it is action directed towards self-development; we are to become perfect. The Christian ideal is to establish the kingdom of heaven on the earth; the ideal of the Eightfold Path is to be so moved by compassion that the liberation of all beings from the sorrows of the earth is attained. If we study the Gospels carefully we shall see how wonderfully balanced is the idea of inward perfection with the idea of outward moral actions, rooted in the inwardly-created love.

Wherever we look in searching for the springs of religion we find these two aspects: the aspect of the inner life, and that of the outer life. Before the time of Christ the old Mystery Schools tended in one or the other direction; those in the more southern parts of the world had as their primary consideration the science of the soul, and in the more northern parts of the world, the science of Nature. There are ancient legends suggesting that all knowledge is inscribed upon *two* pillars or "tables" of stone. The Christian ideal unites them.

As regards our present time it is quite clear that our problems are rooted in the one supreme problem, which is: how to reconcile what we feel to be humanity's innate sense of "goodness,"—the innate sense that we have *in* us possibilities of a real and true "inner life" and a capacity for spiritual experience, with the confusion that we have somehow in spite of ourselves, created in the external world; and not only with that, but also with the apparent slow and inevitable destruction to which the physical world seems to be doomed.

So we are compelled to enquire—what is the purpose of it all? Why are we here? The very fact that we ask such a question is at any rate one hesitating step forward in our evolution.

Now it seems to be quite clear that when we have before us two opposite poles—let us say Light and Darkness, Spirit and Matter, the inner life and the outer life—and so on—that a third factor must be discovered which in some way bridges the gap; much as the crossing of the vision of our eyes produces the single vision. What makes us able to *distinguish* the "inner" from the "outer"—so that we can appreciate the difference, for example, between the fact of a thunderstorm and our feeling or emotion about it? Nothing else than our ability to realise ourselves as "I." No one else can say "I" about us; we can only say it ourselves. And this "I" looks in two directions—inwardly and outwardly. It is itself the bridge.

So we are certainly something or somebody. How did man become able to recognise himself as an "I"? Only by being placed between opposites; only by having the power of choice. The story of Paradise tells us pictorially how man, in the course of his evolution, becomes definitely aware that he is passing from the period when he lived in a kind of dreaming "mystical"

co-operation with supernatural powers, to the period when he meets the dawn of his own selfhood.

The Tree of Life and the Tree of the Knowledge of Good and Evil were said to be not separate trees, but intertwined with one another. Adam and Eve ate the fruit only of the tree of the knowledge of good and evil. They became, as the serpent foretold, not gods, but *as* gods. Formerly they *were* gods—children of the Divine; they fell into a state which was lower; so that they only resembled gods. Why?—because only in this lower state, standing between the opposites “good” and “evil,” could they develop, as humanity, more and more, through immense ages and many incarnations, what we call *individuality*.

Everything that happens to-day which crushes out the freedom of the *individual* in his path of evolution from primitive selfhood to higher selfhood, is against this moral law, and a retrograde step in evolution.

Why is individuality—the strong sense of “I am”—so necessary? Because unless you are first separated from “mass-consciousness,” even from the natural call of the blood, you cannot know the secret of Love. Unless you can say “I,” you cannot say “thou.” So mankind had to develop, from the Fall, towards a *new* polarity: myself—and the other.

That is why the Ego may be a “two-edged sword” proceeding out of the mouth of man. With this sword we can kill or we can make alive—hate, or love—have antipathy, or sympathy. So what appears as the polarity of “I” and “thou” needs bridging over by a third element. And this is the *social life*. But the social life cannot be built up on mere “moral rectitude”; because we are not yet sufficiently advanced to see our motives for moral rectitude clearly. It needs something else. And this is

Compassion; which is the first step towards Christ’s words “Thou shalt love thy neighbour as thyself.”

The Eightfold Path laid down by Buddha is in reality an outline of a much later stage of human development, when we shall return again, through self-sacrifice—which is positive action—to the “*wisdom* of Love.”

In our time the Mystic desires to escape from diversity to uniformity—to lose himself in divine union. The Occultist desires to educate mankind to a right understanding of diversity, which will lead to a real co-operation of individuals towards a common purpose. This is true religion, and will be free from the bondage of creeds. For when it is understood that the development of conscious Egohood is necessary for the developing of love, then the “purpose” behind human life reveals itself as divine.

Religion means a “re-binding.” Human beings, *free* in their souls because they grasp their spiritual origin, become *bound* together because they have each of them an interest that is higher than a personal one. When you become really an “Ego” in this sense, you can be the greatest possible egoist *because the interests of the whole world have become your own!** This, it seems to me, is the real Unity which is the goal of the earth. Then it doesn’t matter if the material earth perishes or becomes like a moon, because men will have tasted the Tree of Life (Freedom), and a new earth—even a new planet for our habitation—can arise as the result of their positive creative selflessness.

All this seems very far away from our everyday life. But it is Mr. Watts’ fault, for venturing on—and inveigling us to

* This is a saying of Rudolf Steiner’s.

BUDDHISM IN ENGLAND

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follow him—arguments about the nature of “ God’s purpose ” for the world. And as a last word on this particular question, I would like to say that I do not see why one should not permit oneself to imagine that God desired to see those Spirits whom we call “ human,” reach a higher degree of perfection than they had in heaven in the beginning, by bestowing on them the great Initiation of passing through material existence on a material planet. Life itself, in all its incarnations, is supreme initiation. Those whom we call the great Initiates have simply gone ahead of the rest of humanity and are their teachers. Man is the only hierarchy of spirits to whom has fallen the difficult task of assuming bodies of flesh. So it was said of him that he is made “ a little lower than the Angels, but crowned with mercy and honour.”

But now let us return to more immediate questions.

If it is true, as I am sure it is, that a real Compassion will generate a new social order, then we must look deeper and see how such compassion can arise in the first instance. I think the answer is that we have to develop the capacity to see, in all human beings, the evidence of the presence in them of their “ I,” which is their immortal spirit. That would be reading the riddle of the Sphinx : “ I am that which was, and is, and will be. No mortal can lift my veil.” No ; only the immortal can recognise the immortal in another ; one “ I,” recognises another “ I.” The royal purple of the “ kingly robe ” is around the shoulders of each one of us.

From this, we should recognise as self-evident, that in the Spirit—but in the Spirit alone—there is EQUALITY. All “ I’s ” are equal. We should not try to create an Utopia in which we enforce this equality upon all spheres of life, because that would be a contradiction of the nature of the Spirit.

Secondly, the next step would follow of itself, because in recognising the spiritual nature of man, the spiritual nature of his surroundings—of the whole earth, which sustains him in physical existence—would also be recognised.

Compassion is not mere “ pity.” Compassion is “ an experiencing *with*,” really a kind of intuition. Behind the physical world, just as behind the physical bodies of men, the needs of the kingdoms of Nature below man would become apparent. The whole creation, said Paul, “ groaneth and travaileth,” waiting for this recognition by the “ sons of God.” So through Compassion a new outlook would be possible upon the fact that the earth is a living whole, and as a whole, desires to bestow its physical gifts upon all men equally. Then World-economy would arise ! The products of the earth would be made accessible for all nations.

In the right economic distribution—right action indeed !—BROTHERHOOD would be a natural result. There would be no desire to fight over what is common to all.

Then this recognition would lead to the recognition of human FREEDOM.

“ Is Religion necessary ? ” was the title of Mr. Watts’ article. It is a question he did not succeed in answering. But I think it follows naturally from what I have said that the recognition of Equality and Brotherhood—in their respective spheres—would give a character to the whole of life which would itself be Religion. And all religions, or creeds, would find their own place, in freedom, in human hearts. With this Freedom, Justice and Mercy are united. One of the first necessities would prove to be an entire revision of the alien laws.

Equality—Freedom—Brotherhood !

Where is now the “ tension ” between the dualities of life which Mr. Watts says so much about ? There is in reality no such thing. Because no opposites exist at all without a third thing, which is the consciousness that is aware of them. Thus we can have no actual conception of a duality or polarity without its immediate assumption into a trinity. This *ends* tension ; a trinity is not static but dynamic. It moves freely within itself. It is equilibrium. Between good and evil man walks erect and balanced.

Such a conception of a trinity may mark only one stage in the long course of human evolution. But I believe it is something that is struggling to assert itself, as spiritual truth, within this modern age of self-consciousness. It need not any longer remain in the realm of metaphysics, but may be made actual.

Moreover the secret of the Triad may be discovered everywhere. It mysteriously rules the world. If in our civilisation we reject it when it wishes to appear we are out of tune with the present stage of God’s “ purpose.” The beginning of its discovery is Compassion. I could also say it begins with Veneration.

One might well despair that any such awakening could ever come to humanity when one sees every day in every newspaper, the ghastly proofs of human bestiality. We have believed too well in the Darwinian theory that we have descended from the animals ; we are in danger of becoming lower than they. . . .

But I have no expectations that any propaganda could be made—let us say for the inauguration of world-economy, or the revision of alien laws—by any such arguments as I have put forward here in the *Modern Mystic*. Nature herself, and human reason making its practical observations, will secure the propaganda sooner or later. “ What must, will surely come to pass.” The facts which surround us, urge us to begin with the physical world. The mystic may begin at the other end. The occultist may have the spiritual and the physical in view and will do what he can. But meanwhile Nature seems to be preparing her obvious lessons ; and through world-pain, we may be roused to compassion, and strenuous effort.

Mr. Watts seems to think we have only to “ admit that we are what we are,” and that in this humble admittance we are immediately “ transformed and transfigured.” I am sure that this is self-delusion, unless it is regarded as a preliminary step ; if not, you might just as well say you have walked from Bloomsbury to Westminster when you have put one foot forward. That we are *able* to walk from Bloomsbury to Westminster is due to “ Grace ” ; that we do it, is our own affair. We shall not be lifted up and wafted over the traffic.

And one other thing. Let us get clear about this fleeing from the past or running after the future. Mr. Watts says : “ we are fulfilling the divine purpose at this moment, whether we know it or not, simply by being what we are.”

That is true in one sense. But only if we understand Past, Present and Future, as another—and tremendous—triad. What is it that makes the Present ? *Man !* —In the consciousness of man alone lies the continual collision between Past and Future. The Future does not stretch away from us, it comes towards us. So does the Past. But, being “ man,” we can exercise memory, which is the prerogative of Egohood, and in a certain sense separate ourselves from the Past and look back upon it—because the Past has made us what we are. But it makes us only through

(continued in page 231)

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New Light on the Apocalypse

V. THE SEVEN SEALS (continued)

by E. W. Marshall Harvey

WE HAVE NOW TO LOOK UPON THE great drama of the Apocalypse from a fresh angle. Up to the present, we have been considering the messages given to the seven Churches which are in Asia (Assiah) and before proceeding further it would be well to give a brief consideration to the significance of this number seven. We shall do well always to remember that Seven is the number of the great vibratory forces or rays issuing outwards into manifestation from a Great Solar Logos. As Light is composed of seven primary colours, and as in sound there are seven notes in the scale, so do these vibratory forces stream to us.

In one sense the Messages could have been considered in their application to the seven Schools of the Mysteries, and there are other ways in which they could have been applied, particularly as to the positive and negative aspects of the forces inherent in the Rays themselves. Actually, however, we have done little more than consider the application of the Messages as directed to the Initiate seeking to gain control of these forces as they affect his own organism, and this we have done, but very imperfectly when considering the seven great chakras. We have observed, however, how forcibly John is counselled and admonished as to his use of these forces, so potent for ill or good, if he is to win the great prize.

Now, however, the vision is raised. The eyes are anointed with that magic salve that imbues them with that faculty we may term Spiritual Clairvoyance. The mystic door in Heaven is opened and rising still upwards upon the planes and leaving even the higher Astral plane behind, he is bidden ascend into the Super Conscious region, which we know as the region of Spirit, and what is surveyed is a mighty cosmic drama, first seen as played upon the majestic stage of Heaven, and then in its out-working upon this, our little stage of Earth, through vast æons of time. Indeed all that has gone before has been but a prelude. Now, the curtain rises upon the drama proper.

Still let us pause a moment to extend our limited comprehension so far as we are able towards that exalted state of attainment in which John finds himself. The plane of material effects is left behind; the seer is, as stated, in the plane of Spiritual Causes. He has penetrated through the visible to the Invisible; he has surpassed the human kingdom and entered the Angelic. No means exist of describing the Powers, Beings and great Operative Causes existent there except by employing symbols from our everyday three-dimensional world to represent them.

A throne is set in heaven and he that sits upon the throne is to look upon like a jasper and sardine stone, and there is a rainbow round about the throne like unto an emerald. No other way of describing this One who sits upon the throne can be given. To attempt to limit such a One by giving a description as of a human being would be a mockery. We are given symbols which

conjure in our minds the idea of streamers of force of all colours and of all kinds as outpouring from a great central Being situate in a still more exalted plane and who to look upon is like a jasper and a sardine stone, the jasper being the last and the sardine being the first of the twelve stones. Thus in Exodus Chap. XXVIII Verses 17-20 we find these twelve precious stones described as being set in the breast plate of Aaron as follows:—

‘And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardine, a topaz and a carbuncle: this shall be the first row.

‘And the second shall be an emerald, a sapphire, and a diamond.

‘And the third row shall be a ligure, an agate, and an amethyst.

‘And the fourth row a beryl, and an onyx and a jasper.’

Once again, therefore, in the Book of Revelation the description is abbreviated by describing only the ‘first’ and the ‘last.’

Before the throne, from which proceeded lightnings and thunders are the Seven Planetary Regents, and around are the four-and-twenty elders, clothed in white raiment and wearing crowns of gold.

The number twenty-four is interesting as being double the number twelve which is also the number of apostles and also as corresponding with the twenty-four hours of a complete day. Furthermore, it represents the twelve signs of the zodiac in their dual aspect. Before the throne is the *crystal sea*, the great ‘mare’ from which all physical life truly emanates and about which much may be said. In the midst of the throne and round about, we are told, are the *four beasts*. It is more correct to term these as ‘creatures’ or as prototypes of human creation. They are described as the bull, the lion, the eagle and the man, and there is great significance to those who read carefully in the fact that they are described as being ‘*in the midst*’ of the throne that is *within* it, or a very part of Divine Emanation. In this it is to be noted that they are nearer even than the twenty-four elders. In their exalted sense the four creatures represent man sanctified and made perfect as in the original state; in their lower sense, objectified in matter they represent man as a creature of passion—as an animal or beast. The four creatures symbolise then, the constitution of Man himself, sometimes portrayed as having the heads of the bull, eagle, lion and human on a man’s body, a symbol first given to us so far as we know by Ezekiel in the description of his vision. In the vision of Ezekiel, however, the face of the bull is described as the face of a cherub. Thus:

‘And every one had four faces; the first was the face of a cherub, and the second was the face of a man, and the third was the face of a lion, and the fourth the face of an eagle.’ Ezekiel, Chap. X. Verse 14. Very significant too is the fact presently to

be noted that when the seventh Trumpet is sounded and the great work is consummated, the four Creatures are omitted from mention. Symbolically man has redeemed his nature and is one, once again, with his Divine Origin. He is within the throne, unseparated, complete, and 'at-one' with his Creator.

The creatures are described, moreover, as full of eyes, whereas in Ezekiel they are described as 'wheels full of eyes,' the image being symbolical of 'spiritual sight' which sees in all directions and surveys everything in its all-comprehensive sweep. Also, the creatures have six wings, and again, being a four-fold creation we have the number twenty-four thus corresponding with the number of the Elders. Last, we must observe them serving God day and night, and when they lead the chorus of praise the elders follow, casting their crowns before the throne, saying :

'Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created.' (Chapter 4 verse 11.)

Here then is the setting for the ensuing drama.

John now observes that in the right hand of him that sat upon the throne was a book written within and on the backside, sealed with seven seals, and to elucidate this mystery we may turn to Isaiah (Chap. XXIX) where we find that the Lord poured out upon the Jews 'the spirit of deep sleep' so that their wise men should not understand His Work and it is added : 'And the vision of all is become unto you as the words of a book that is sealed.' Those interested in pursuing the subject further may with much profit read and study the whole of this chapter. Also it is to be admitted mankind has fallen into a deep sleep, and in this sleep remembers neither his Divine origin nor the Courts of the Sun which were once his home, nor even the steps of the way which have led him to the gateway of birth in this physical incarnation. Many give no passing thought either to the existence of that golden stairway by which man may tread his way back to the Light.

A strong angel appears and with a loud voice demands : 'Who is worthy to open the book, and to loose the seals thereof?' (Chap. V verse 2.)

No man in heaven, nor in earth, neither under the earth was found able to open the book, neither to look thereon. Those who have studied, if only in a small degree the esoteric meaning of the great sacrifice made for humanity by the Christ know well the meaning of the words that of himself man can do nothing. He is powerless, and John now beholding this weeps, so great is his emotion, for this work of reading the book or even looking thereon and of arousing man from his great sleep is beyond accomplishment. With Isaiah, again, he seems to cry : 'I looked, and there was none to help.' So would it have been but—

'One of the elders saith unto me, weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof' (Chap. V. verse 5).

This indeed was the work of the Christ, the most tremendous mission undertaken, even by a Spirit whose Home was perpetually secured in these Courts of the Sun. Also it was a mission which only He could have accomplished. Herein, indeed, is hidden the greatest of Mysteries, and could we but form the smallest conception of what it imports our whole concept of the great sacrifice must be changed, and our lives with it.

The Christ is then symbolically depicted as a Lamb in the midst of the throne—a Lamb, 'as it had been slain, having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth' (Verse 6).

Thus by the 'horns' are symbolised streamers of power and by the 'eyes' the Seven Spirits themselves. Indeed, all their power, knowledge, and glory in its complete and seven-fold form is His. And for humanity He is as a 'lamb that is slain,' but a Lamb who, when He arises from the grave says : "All power is given unto me in Heaven and in Earth" (Matthew, Chap. XXVIII verse 18).

The Lamb takes the book from the right hand of Him that sits upon the throne and we thereby gain a new concept of the words : 'All things are delivered unto Me of my Father.' With the taking of the book the whole of creation falls down in adoration and the elders, be it noted, worship with harps and golden vials full of incense which are the prayers of the saints. By the harps then are set up the vibrations of this holy adoration and by the incense or odours a vehicle given to the prayers. Myriads of angels join in this tremendous paean of praise. How dimly then at best can we hope to come into a comprehension of what the act signifies.

And now we come to a consideration of the Mystery involved in the opening of the Seals.

In a certain sense the Book is Man's own nature, for man is himself a copy of the Universe in miniature. We, therefore, must be prepared to read the unsealing in two ways, as affecting (1) the individual and (2) as affecting humanity in general in countless æons of time as it proceeds along the way of evolution. A certain few may take the Way of Initiation now. In so doing, they experience in themselves and in advance, all that in a somewhat different way awaits humanity as a whole. Thus, in the drama as it is presented to us we find cataclysmic events, dire and frightful in their nature, successively portrayed. How may we come to an understanding of all that is here portended? It must at first sight seem strange if the great Sacrifice and its consequent opening of the seals is to bring, instead of blessing, such dire catastrophes.

Let us now tabulate the principal events consequent upon the opening of the seven seals. It is here to be noted, however, that the precise order in which the seals are opened is not disclosed, for we are merely told of the Lamb that 'he opened one

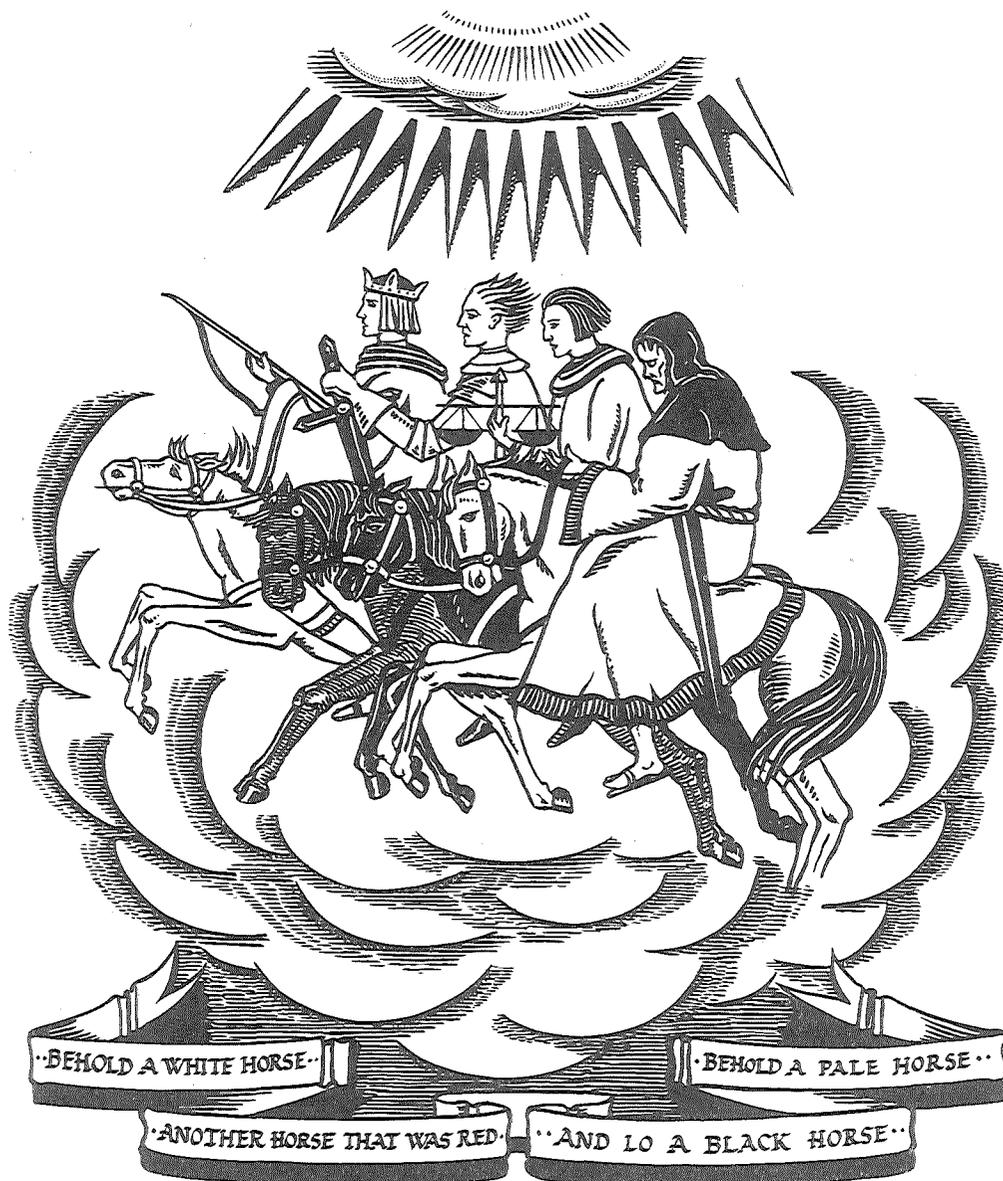
Seal No.	Church and its Number	Bodily Organs	Planetary Regent
1. A White Horse ridden by an Archer	2. Smyrna	Spleen	Jupiter
2. Red horse—Power given to the rider to make war	3. Pergamos	Navel	Mars
3. Black horse—Rider with balances to give judgment	4. Thyatira	Heart	Venus
4. Pale horse—ridden by Death. Power to slay one-fourth Mankind	5. Sardis	Throat	Mercury

Seal No.	Church and its Number	Bodily Organs	Planetary Regent
5. White robes given to those who were slain for the word of God	6. Philadelphia	Pineal Gland	Moon
6. A great earthquake—Disaster to the Sun and Moon— (The second Death also the end of World Evolution)	1. Ephesus	Reproductive Organs	Saturn
7. An angel from the East directs the sealing of the twelve tribes who are led before the throne to be with God and the Lamb for ever	7. Laodicea	Within the Brain	Sun

horsemen in turn as they appear on their respective horses.

- (1) *The White Horse* is ridden by an archer who goes forth to conquer. Here we have portrayed the fight for mastery over the emotional nature and if the reader refers back to what has been written concerning the message to Smyrna he will see how this applies. In this we must transmute the planetary forces of Jupiter within our organism so that they are wholly beneficent.
- (2) *The Red Horse* is ridden by one who has a great sword and power to take peace from the earth. He symbolises the battle to be fought and war on the astral plane and we have described this in considering the message to Pergamos. The Mars elements within us must be purged of dark passion.
- (3) *The Black Horse* is ridden by one holding the balances, and who is charged not to hurt the oil and the wine or in other words those who have true love in their hearts. This agrees with the message to Thyatira. Thus, those in whose bodies the pure rays of Venus shine are protected, and pass unhurt.

of the seals.' It seems that herein lies a trap for the unwary for the order in which the seals are opened is clearly different from the order in which the Messages to the Churches are given and I accordingly show this different correspondence. I also show the particular planetary forces ruling each centre, as this is of great importance to all Students of Occultism. It would be difficult to imagine a more fitting symbol to express released spiritual energy than the horse, which under control of the rider may lead him where he will, but out of control, may carry him to destruction. To aid the analogy, each of the four horsemen is introduced by one of the four beasts showing most clearly the correspondence to man in his four-fold nature. Now let us consider the four



Specially drawn for the "Modern Mystic" by Dulcie Corner

- (4) *The Dun Horse* is ridden by Death and we read that Hell followed with him and he has power to kill with the sword and with hunger and with death and with the beasts one fourth part of the earth. This might be very perplexing were we to associate it solely with the Throat centre (Sardis). But again, we have already shown that this is really a great creative centre, intimately linked with the Reproductive Organs as dealt with in the message to Ephesus. The symbol of Death plainly indicates the killing out of the lower passionate or animal nature as dealt with in that message. Let

Mercury also be pure and free, then is our Mercury truly the swift footed Messenger of the Gods.

Thus the four horsemen come and to each in one sense is given power over one fourth part of mankind, and in another sense a fourth part of Man himself. The Initiate must pass each of the four riders.

Then follows the opening of the fifth seal.

This brings those who have passed the four tests to a position under the altar and it is thus described :

‘ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.’ Chap. 6, Verse 9.

In one sense this position ‘ under the altar ’ indicates to us a place under the great sacred and secret centre of the brain where the Spirit of the Divine in man abides, and it is ruled by the Moon, and its physical counterpart is the pineal gland. It lies directly under the Sun and reflects that greater glory. The words ‘ slain for the Word of God ’ are particularly to be observed and bear a great esoteric import. The ‘ Word ’ has a peculiar meaning to Occultists for it symbolises the great outpouring of Divine Creative energy in the seven great rays that brought all that we term Creation into manifestation. We may think of this likewise as an Outbreathing of the Creative Hierarchy of this our Solar System, and because of the inharmony set up by man exercising his own self-will at variance with Divine Will, we may fittingly think of this continuous Emanation as a Consuming Fire. In this world of inharmony and discord man, as so often indicated, dies that he may live. Thus slain, the redeemed man may be said mystically to lie in this position of sacred and holy honour under the Altar.

Such are endowed with ‘ white robes,’ their whole minds and bodies being purified they radiate only the pure white light of Spirit, and for a little season they rest. The white robes symbolise a state of consciousness.

So far as the description relates to those who in course of ordinary evolution come to this exalted position, the rest indicates that period which must elapse between the time of their individual attainment and the similar attainment of that state by all those others who in similar fashion do attain, and this may in actual fact amount to many thousands of years and a great many incarnations, so great, be it remembered, is the scale upon which this drama is enacted. But for the one undergoing Initiation this period may occupy but a short time.

Again then, it is well to observe closely the application of this passage in a dual way, that is (a) to mankind in general and (b) to Initiates. Both pass through similar experiences in kind as we have said, the Initiate doing so in a particular way in advance of his time, and, therefore, so far as concerns our Earth-measure of Time in a very much shorter time.

The penultimate phase of the drama is graphically described on the opening of the sixth seal :

‘ And I saw when he opened the sixth seal, and there was a great earthquake ; and the sun became black as sackcloth of hair, and the whole moon became as blood ;

‘ And the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind.

‘ And the heaven was removed as a scroll when it is rolled up ; and every mountain and island were moved out of their places.

‘ And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and

freeman, hid themselves in the caves and in the rocks of the mountains ;

‘ And they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

‘ For the great day of their wrath is come ; and who is able to stand ? ’

Chapter VI, Verses 12-17.

How can any words more fittingly describe the tremendous cataclysm which at this point shakes and assails the whole bodily organism ? Little wonder then that this connects with the sexual constitution of man, the seat where the serpent Fire (Kundalini) lies buried, and that the Ruler is Saturn. We have pointed out previously how man is himself a copy of the Greater Universe, and the planetary correspondences in his organism are thereby clearly disclosed. Within man’s own organism then, is played out that great drama which marks the close of Earth Evolution. In his own organism the sun becomes black, the moon as blood, the stars fall, the heavens depart as a scroll and the mountains and islands are moved. Is it to be wondered then that those who have not won the white robe must perish in such an hour, and what greater warning could be directed to those who, by means other than making the full and complete sacrifice entailed by living the True Life would arouse within themselves, such forces ? There is indeed a place where no thieves can break in and steal, and those who would partake of the fruits of Occultism without living a life of pure and sanctified devotion should heed the warning. The inevitable penalty of attempted theft in this case is utter destruction.

We will consider the opening of the seventh seal in the next Article, for connected with this is the sounding by the seven Angels of the seven trumpets.

THE MODERN MYSTIC'S DIARY

JUNE-JULY, 1938

LONDON LECTURES

Date	Subject	Speaker	Place	Time
June 20th	Colour as Applied to Daily Life	Miss Joanna Ewing	The Belfry, W. Halkin 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. Halkin 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. Halkin 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. Halkin St., S.W.1	8.30 p.m.
30th	Race—its Influence on Humanity and World Events	Dr. Van der Lyn	The Belfry, W. Halkin St., S.W.1	8.30 p.m.
July 4th	Edison	*Dr. E. Kolisko	Rud. Steiner Hall	8.30 p.m.
4th	The Value of Colour in Healing	Miss Joanna Ewing	The Belfry, W. Halkin St., S.W.1	8.30 p.m.
7th	The Psychology of Teaching	*Dr. E. Kolisko	The Belfry, W. Halkin St., S.W.1	8.30 p.m.
11th	The Nine Muses	*Dr. W. J. Stein	The Belfry, W. Halkin St., S.W.1	3 p.m.
11th	Lawrence of Arabia	*Dr. E. Kolisko	Rud. Steiner Hall	8.30 p.m.
12th	The Science of Palmistry	Mdme Zoa	The Belfry, W. Halkin St., S.W.1	8.30 p.m.

* Contributor to *The Modern Mystic*.

Books

by the Editor

LITERATURE NO LONGER is the domain of the artist and the teacher; no one cares who wrote a book or why; the majority are content with "something to read." Any suburban clerk feels himself at liberty, with the weight of the Freudian school behind him, to set out in the form of a "story" the alleged psychological quips of the people who share his underground train in the mornings. In short, literature is an industry. Far too many books are published; ninety-nine per cent. of them are rubbish and would never have found their way to the bookshops without the vanity of the authors who foot the printing bill for the first, and usually the last, edition.

Disraeli urged the necessity for reading only such new books as deal with science; the rest must be old. Emerson, Anatole France and other prolific writers and talkers admonish us to live more in nature and less in books, advice that must have been given with tongue in cheek, for they knew well enough it would be read. The very existence of societies and "clubs" which pretend to guide our reading is evidence of the over-production of books and an impudent presumption to boot.

There are those who love learning; there are those who enjoy reading, and there are those who love books. The latter are by far the most important and invariably the most discriminating. Learning for its own sake is not worthy of love; reading for its own sake is assuredly a waste of time, but those who love books have a never-failing joy, a circle of companions to fit every mood and circumstance.

Could we see a man's bookshelves we should know the man; the data collected by one swift glance round his titles—how eagerly we should note the well-worn ones,—would be more complete and eminently more satisfactory than an examination of his horoscope or the results of a sitting with a clairvoyant. We have in this journal on more than one occasion observed that there is something unhealthy in the student of the occult who refuses to read literature that does not emanate from his own particular society; it is even more unhealthy to meet a man whose shelves contain nothing other than occult literature. And there are many such. They overlook the fact that almost without exception, the world's masterpieces of literature are in their very nature, and by virtue of their longevity, occult. Every good thing that is, everything that we can see, hear, read, and at the same time love, is a projection from some other sphere for our comfort and greater wisdom. If we take the great names for granted,—Shakespeare, Bacon, Goethe, Montaigne, Dante, Aquinas, and all the ancient masters of Greece, and Rome,—and suppose that neither by taste nor education are we drawn toward them, there remain all the lesser lights, each of whom had something to say. Compared with the trash that is published to-day, they were masters of the first rank.

Think of that modern horror,—the so-called "thriller."

The reader of the "thriller" is always interested in politics, and always has been. If not occult, that fact is certainly interesting psychologically. Bismarck read hardly anything except Gaboriau, while at least one British cabinet during the last century obtained its literary food almost exclusively from Wilkie Collins. The late Ramsay Macdonald's interest in detective novels was well known. There is not a single plot to be found in any "thriller" published during the present century which is not an amateurish variant from Gaboriau, Collins, or Poe, and at least one of the trio,—Poe,—was mystical and clairvoyant to an unusual degree. A real biography of Poe is still awaiting an author.

The mystery story has therefore degenerated and at the same time increased in general popularity with the disintegration of political systems. Indeed only two classes of literature are on show in the "left" bookshops; communistic, socialist and similar literature on the one hand, and "thrillers" on the other. So that the choice offered is one between two degrees of boredom. The fact is that the alternative offered is a terrible indictment of the spiritual barrenness of the political-minded portion of the community. Just as the detective and mystery story has declined, so have politics. They have been more or less effectually stamped out in the totalitarian states, and unless the democratic countries wake up to the fact that political parties have been virtually non-existent for some years, and that a disguised dictatorship is the governing power even now, a real and uncompromising dictatorship will be forced upon them. Politics, as they used to be understood, have died a natural death. Slowly they are being displaced by the urgent necessity of a new system of economy that must eventually be world-wide. We may think that it is a far cry and even a false relation to connect the tastes of the people with their form of government, but Hitler knew what he was about when he banned American jazz.

The modern so-called "psychological" novel is as decadent as anything in the world could possibly be. It owes its existence to the Vienna school of psychology. The school itself is founded on erroneous generalities and false premises, and based upon the mental and nervous conditions of patients whose neurosis was the natural outcome of an effete culture, pampered by an obsolete Royal House which habitually failed to give it direction. The modern novel is in no sense a natural development of the romantic novel of the last century. In England the novel of Victoria's day was much below the standard of the French. It is extremely difficult to see in anything that Dickens wrote the reason for the adulation even now bestowed upon him. He is merely the caricaturist of some London types, not very highly evolved. The appeal of the Brontës, always with one notable exception, is rightly limited, whilst some of us may think that the natural genius of George Eliot was blunted by her association with the pedantic G. H. Lewes. The neglected Henry James and Anthony Trollope were the best of the Victorian novelists. Lord Lytton,

despite his interest in occultism* was no artist and it is doubtful if he is read at all to-day.

But what a galaxy of genius there was across the channel! Chateaubriand, Lamartine, Balzac, the de Mussets, the Goncourts, de Vigny, George Sand, Victor Hugo, the Dumas, *père et fils*, Flaubert, de Maupassant, Daudet, St. Beuve and so many others. Here are representatives of nearly every age of man. We may be wrong, but their artistry makes us anxious to know all that there is to know about them. We turn Balzac's pages and get the nearly irresistible impression that here was a pure Arabian intent on going through the thousand and one nights in his own peculiar and enlightening way. And who, enchanted by the scholarly pages of Anatole France can refuse to grant that he came to France with all a former love of Greece and her manuscripts and with unconscious gestures bade the editors, commentators and all interfering busybodies begone, for must not these be preserved in all their original glory? Sylvestre Bonnard is Anatole France. His wisdom and love of old books caused the Academy to believe him an old man; so he was, for at thirty years of age he was busy remembering.

Without the Creole blood in Dumas we should not have had the D'Artagnan we know. We should probably have got only the edited memoirs of the Captain of Musketeers. They would have been a matter of mild historical interest, to which we should have come about the age of thirty. The child-like quality in the character of Dumas, the element which makes us love him equally whether we are aged nine or ninety lies in his coloured blood. Hopeless spendthrift, large-hearted giver, incurable optimist, he was intensely human. There are purists,—an attitude which always betrays lack of humanity and understanding,—who quarrel with Dumas because of his inveterate lying. His lack of consideration for truth was the defect which alone accounted for his genius and lay inherent in his origin. However old he may become, the coloured man rarely attains a mentality in excess of the age of puberty; he is always a child,—more often than not a perfectly likeable one,—but with the youth's imagination and desires. It was the French blood in Dumas which gave him the required means of expression. Those of us who left behind with the enthusiasm of early youth the "Black Tulip" and the Cagliostro books, the first enjoyment of which lay in their virtue as stories, should return to them in the knowledge that the former is purely occult, and that the latter were the result of Dumas' membership of a secret, occult society.

Essays are perhaps the most abused form of literature. The word is used as a label indiscriminately for all kinds of disjointed compositions. The fault probably lies with Dr. Johnson who described the form as a "loose sally." We English have a curious attitude toward literature. We care far less about the information given in a literary effort than about the *way* it is given. Some of the most appalling rubbish retains its place in our literature merely because it was well said. An instance is Charles Lamb's ridiculous essay on "Roast Pig." That defect in our psychology provides the reason why our greatest literary glory is in verse. For if in music we must give pride of place to Germany, and in prose to France, there is no question at all that English poetry is incomparable. It is possible to write beautiful verse whose subject matter is nonsense and still preserve the respect of the public. But is it not possible to write nonsense in prose with the

same result. In discussion of literature personal tastes upset all critical canons. A well-known writer on occult subjects and a widely-read and cultured man not long ago offered the criticism that Emerson's style was archaic. Archaic or not, at least one of his essays is included in all representative anthologies. A more accurate criticism of Emerson as a writer would be that he was a poet but a miserable failure in the medium of verse. His poetry is weak and inartistic stuff. But the essays are surely among the world's literary treasures. Who can forget the first sentence he published,—the first in the essay on *History*: "There is one mind common to all individual men." In it is contained all wisdom and all truth. Only English written by a poet could contain so much in so short a space. Open the collected essays where we will, the first sentence on which the eye lights can be torn from its context and hung on the wall as a text. It was this peculiarity about the great American along with other indications, that led Dr. Steiner to suggest some connection with Tacitus.

And so our books, innocent on the surface of any connection with our studies in occultism and mysticism, are veritable storehouses of suggestions for study. We read the poetry of Chatterton, Verlaine, Rimbaud, Keats, Thompson and wonder how so much beauty could live with so much tragedy, unhappiness, squalor and vice. We turn to our miniature scores and marvel at the beauty and wretchedness that accompanied through this incarnation the lives of Bruckner, Schubert, Beethoven. We read what is well established about the methods, habits, ideas and idiosyncrasies of our best-loved authors,—faulty men maybe, but much better than we,—and we search through forgotten histories of immemorial times in search of them. Mostly we give it up. But sometimes we are rewarded by the chance word of a friend who inadvertently gives us a fresh line of approach. We find Byron back again in Greece and Maupassant in Rome. Lully and his twenty-four fiddlers are more, but not hopelessly difficult to place in a former age, and so the mind, searching for things of interest widens its own horizons and reduces history to the biographies of its affinities.

And that is why the biography or the autobiography of a great man is worth hundreds of novels. And that is also why the handful of truly great novels are the biographies of great men. The occult novel especially is a contradiction in terms; the occultist who has something to say is in no need of the cheap fraud that is inherent in the novel as an art form. Do we not know from the very first sentence that it is the author's design to trick us? Do we not know in advance the eternal ingredients that set the limits to his fancy? But when we have for companion that amusing scoundrel Cellini, that spiritual rapsallion Rousseau, the brittle, swift-thinking Richelieu, the self-revealing Pepys, the lofty Montaigne, and designing Mazarin, the colourful Cagliostro and phantom-like St. Germain as he flits in and out of the court and society of the ill-fated Louis, we are with those who have done jobs and followed the dictates of all the emotions, inspirations, virtues and vices of the human family. Unless imagination has forsaken us and we have caught the dread modern malady of boredom, we know well enough the crafty traps we should have set for the Cardinal's inconsequent Swiss Guard had we stood in D'Artagnan's shoes. We have a whole sheaf of questions that we should have loved to ask Montaigne, and Eckermann's conversations with Goethe would have taken some curious twists could we only have been there to prompt them.

But there are others, the quiet, meditative souls whose

* *Zanoni* is entirely occult and should interest Rosicrucians especially.

written word, to those who have any experience of intense inner life, are in themselves veritable initiations. Such were Amiel,* Steiner,† Senancour,‡ of whom Mathew Arnold wrote :

Yet, of the spirits who have reign'd
In this our troubled day,
I know but two, who have attain'd,
Save thee, to see their way.

By England's lakes, in grey old age,
His quiet home one keeps ;
And one, the strong much-toiling Sage,
In German Weimar sleeps.

And even new books about "old" men should be suspect. There have recently appeared some "lives" of Cromwell which could be taken as the propaganda of those tiresome folk who make a yearly pilgrimage to the Whitehall statue of the so-called "martyr" king. This slushy emotionalism is typical of our age and different only in kind from the muggy sentimentality of the wailing popular song. Cromwell was a man, and it took another one of like strength to appraise him. Carlyle was the only one who could have done justice to the greatness of the Protector. Listen to him after telling us of Cromwell's majestic declamation of the Eighty-first Psalm in the House of Commons. "What a vision of celestial hope is this ! vista into lands of Light ; God's will done on Earth ; this poor Earth ; this poor English Earth an Emblem of Heaven ; where God's Blessing reigns supreme ; where ghostly Falsity and brutal Greed and Baseness, and Cruelty and Cowardice and Sin and Fear, and all the Hell-Dogs of Gehenna shall lie chained under our feet ; and Man, august in divine manhood, shall step victorious over them, heavenward, like a god ! O Oliver, I could weep,—and yet it steads not. Do not I too look into 'Psalms,' into a kind of Eternal Psalm, unalterable as adamant,—which the whole world yet will look into ? Courage, my brave one !"

Look at the portraits of the two men, Charles and Cromwell. "Refined" to the point of complete negation, sensual, effeminate and altogether foolish, this misfit of a king, this apology for Royalty, this bundle of arrogance and conceit could in nowise match the masculinity and firm spiritual purpose that emanated from the burly, wart-covered face of the Protector. It is what a man does, not what he says. The Protector never enriched himself by so much as a penny ; he refused to advance his own family ; his flag of St. George swept the seas of every enemy of the State ; yet, no sooner had he gone than English military operations were the scorn and laughing-stock of Europe and the Dutchman sailed up the Medway with a broom at the mast-head. Yes, indeed, the Stuarts had returned. It matters nothing whether Cromwell was the traditional Cromwell or whether he was really Williams the Welsh brewer ; it is sufficient that he was the Lord Protector. The one instance of the recent biographies of Cromwell is sufficient proof of the puerility of the "psychological" method.

So we should love our old books and our "old" men. They enlarge our understanding and give us new senses. They strengthen the will and infuse a warm virility into that precursor of reason, the advance knowledge of a fact not yet materialised,—the imagination. This same imagination will lead us to the

country and the literature and the men that lie nearest to the soul. And when the heart is stirred by some great, warm, and generous impulse such as possessed old Carlyle when he could not restrain his "O, Oliver, I could weep," we may, rightly or wrongly feel that here is something we have known before. Lord Haldane was severely criticised during the great war for declaring Germany to be his "spiritual" home ; two contemporary French authors are for ever singing the praises of England and have made their homes here. These and countless others have found in good books somewhat of a lost youth, of aims and illusions that belong to yesterday.

The more distant in time, the greater our detachment. What folly to affect partisanship between Plato and Aristotle, Bacon and Locke, Darwin and Wallace, Wagner and Brahms ? The man of action is neither more nor less valuable than the man of intuition, and it is the soul that appraises them both. Our loyalties are short-sighted, and often perverted. There are those who will buy every trashy book that appears on the stalls which bears an occult label,—provided the author is unknown. This—quite unconscious—attitude confirms them in some loyalty to Blavatsky, Steiner, Khan, or other teacher and is a system of defence against the possible inroads of full-bodied thought. The Theosophist who unreasonably denies Steiner has never read him ; the Anthroposophist who is lukewarm about H.P.B. has no conception of the great woman's mission. We have remarked before and we now repeat that all great teachers suffer from the misdirected enthusiasm of their supporters.

To old books and the men of more ancient days we can trust ourselves with safety. The things of to-day are without purpose for we look at them through the eyes of youth. The human being is not to be trusted too near to things. Both Blavatsky and Steiner are still too close for many students. If that were untrue there would be no quarrelling, no unseemly "splits." The ordinary historian of the future will probably remark on the curious fact that Blavatsky and her ancient wisdom both came from the East ; Steiner and his amazing knowledge, both old and new, from the West. And they will perhaps in that day take notice that these two prophets merely preceded an age, better than this one, in which East and West came nearer to understanding one another and to living together with higher aims, a broader humanity, a deeper love, based on real knowledge,—on spiritual science.



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* *The Private Journal.* † *The Story of My Life.* ‡ *Obermann.*

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A Fragment from an Anonymous Play

NOTE

One of the most poignant of soul-dramas may be surmised as lying concealed within the innumerable legends of King Arthur—the drama of a great renunciation.

Rudolf Steiner, in what he has explained concerning the twilight of the ancient Mysteries and the dawn of the Mysteries of Christ, and the many decisive changes in the history of human consciousness as a whole, has drawn with the hand of a great artist many intensely moving pictures of the sacrifices made by certain individuals at the different 'turning-points of time.' The names of Abraham, Amenhotep IV., Moses, Julian the Apostate, Pope Nicholas I., and many others occur to us, among those in whom a prophetic revelation of the future called forth the need to sacrifice something of the old spiritual wisdom or forego the attainment of new wisdom for the sake of the ultimate blossoming of Ego-hood in the human race.

The wisdom of Atlantis, its later development in the Mysteries of Hibernia and Druidism and in the secrets of the Round Table, had to become an unknown undercurrent in the history of civilisation after receiving into its stream that new tributary from the East whose content has been handed down in legend and in actual history as the Order of the Knights of the Holy Grail.

In Wolfram von Eschenbach's great poem, and also elsewhere, the coming of the power of the Grail to the star-wisdom of the Round Table is woven around a mysterious personality, Kundry the Sorceress, the Messenger of the Grail. She appears at King Arthur's Court first of all as the stern admonisher of Parsifal who neglected, at his first entrance to the Castle of the Holy Grail, to ask the vital questions that would lead to the healing of the aged King Amfortas—to the healing of a humanity gone astray from the primeval purity of the old spiritual knowledge which may be called the "Mysteries of the Father," and unable to grasp fully the "mysteries of the Son." She comes a second time, when Parsifal and his companions Gawain and Fierifis (who are indeed soul-powers of Parsifal himself) have severally and together reached through inner conflict that point of maturity which reveals Parsifal as ready to become King of the Grail. Kundry is again the Messenger, and this time she comes to fetch him; not to upbraid him but to honour him. And Parsifal—the representative of a new epoch—leaves the Round Table for ever.

The Quest of the Holy Grail now becomes the one absorbing passion of the remainder of Arthur's Knights, and the Round Table, as an image of the last remnants of the Great Mysteries, disappears in a final onslaught from the Dark Powers; but its wisdom is concealed and guarded for the future by those whose prototype is the mysterious *Arthur* "who will come again" sanctified by a hidden union, in the spiritual world, with the stream of the Holy Grail.

Tennyson writes, with deep inspiration, of Arthur's 'renunciation' (King Arthur is speaking):

"And some among you held, that if the King
Had seen the sight he would have sworn the vow:
Not easily, seeing that the King must guard
That which he rules, and is but as the hind
To whom a space of land is given to plow.
Who may not wander from the allotted field
Before his work is done; but, being done,
Let visions of the night or of the day
Come, as they will; and many a time they come,

Until this earth he walks on seems not earth,
This light that strikes his eyeball is not light,
This air that smites his forehead is not air
But vision—yea, his very hand and foot—
In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the High God a vision, nor that One
Who rose again: ye have seen what ye have seen."
So spake the King: I knew not all he meant.'

Here is portrayed with unusual insight the old spiritual clairvoyance—when the things of the outer world were indeed 'vision,' and the divine invisible things, and man's own being too, were not vision but Reality. What Arthur's Knights had seen in their seeking for the Grail was something that was wholly theirs ("ye have seen what ye have seen")—things lived through which stirred their own Egos into wakefulness. This is not for Arthur, who must "guard that which he rules" until the world is ripe to receive it again. The scene printed below is a fragment from an anonymous play which had the title "The Grail Messenger"; the whole of the rest of it has been lost.

E. C. M.

THE GRAIL MESSENGER

Scene 2

It is the night before the last battle. Towards midnight. A room in King Arthur's Castle. It is lofty, and the walls are of stone. In the centre the back wall is sculptured with the life-size representation of a Centaur. The wall L. (of the stage) has two buttress-like projections carved in the form of Hermæ—gigantic heads above half-pillars that end in lion's feet. On one is inscribed the name AO; on the other TUA. The heads are winged, and these show moulded in relief on the wall itself. The heads are archaic in appearance, somewhat angular and elongated. Between them, on the wall, is a golden image of the Sun.

Below, a black marble libation-bowl, filled with water, stands on a stone pedestal. Otherwise, the walls are draped at intervals in deep purple material.

In the centre of the stage is a massive table. At one end rests an enormous block of rough crystal. The table also holds parchments and writing materials. The room is rather dimly lit by oil lamps on tall stands. The whole effect is impressive and mysterious—the room of a student and sage. Two high windows let in a shaft of moonlight; and below them is a couch covered in crimson.

KING ARTHUR, dressed in a loose purple robe edged with crimson, is seated at the table.

After a moment's pause, he rises and stands before the image of the Sun.

KING ARTHUR

With silent tread the darkest hour of fate
Draws near. O ye, who guard the golden Disk
And in your immobility conceal
The living pulse of Time—memorials
Of that which was in some dim dawn of old,
Of that which is, and that which is to be—
Inscrutable Watchers! Saturn's two Eyes
That do behold the First and Last: *Speak now!*

For I, who know the Glory of the One
You guard, must pass, unknowing, to my end ;
Because the Holy Grail is not for me until
I come again ! . . .

(A long silence)

Ye will not speak !
Nay—but my body is a harp that's swept
By hands unseen, godlike and mighty hands,
Limb'd from the seventh firmament of Stars,
That curving inwards touch my solar fire—
The Christ in me !

(A faint prolonged single note of music resounds through the room, gradually mingled with its major third. It comes to a slight crescendo, then fades out again on the single note.)

The KING dips his fingers in the libation-bowl, and makes the sign of the Cross in the air in front of him.)

Ye Spirit-Beings of the Elements
Behold the Cross !

(Slowly he returns to the table, but remains standing, and rapt as in a vision. While speaking, he seems more and more as though entranced.)

But while I'm still a King, I'll turn my eyes
Upon the things that now are here, troubling
My life as King and Representative
Of that old Order that must change, or yield
Its secrets to the silence and the dark.

(The shadowy figure of a Knight, shrouded in grey, appears through the curtains and stands motionless.)

My sovereignty is threatened, and by him
Whose hosts ride the pale horses with the sign
Of Death—Modred—who stands before me now !
Thou art the Mocker and the Shadow-bringer !
Whose battle-cry doth ape the ravens' croak
And banishes the light of Vision ;
Thou art the ill-begotten son of her
Whose realm allures with fairy fantasies,
Hiding the circle of the Stars in dreams
Of fond illusion—*Fata Morgana* !—
Thou canst not slay me ; for I know thee now.

(The Figure vanishes. Another Figure appears, robed in dim red.)

And Lancelot—thou the Tempter of my Moon
My Gwenevere ! Oh, now I see thy strength has been
My weakness ; knowing this, I know my Soul—
My Moon, my Queen—is purified at last.
For thou, of all my Knights, hast fought
Thy valiant way through lust and madness, yea,
The cup of anguish to the last drop drained,
To reach the threshold of the Mysteries.
Thou wast conceived in darkness ; from thy loins
Sprang Galahad the Pure, who saw the Grail.

(The second Figure vanishes. There is a pause. King Arthur sighs, rousing himself, and sits at the table.)

Who saw the Grail. . . . Who ne'er will come again
To Arthur's court . . . but wears a kinglier robe
Than Arthur's, crowned far off in other lands.
And now the rip'ning fruits drop from the Tree
And one by one its branches bare and stark
Write their black script against the empty sky.
The Table Round has lost its circling light,
Pierced by a Beam brighter than all the Twelve—

That came and passed, and fled along the ways, . . .
A secret Star, veiled in the misty thoughts
Of Its enthralled pursuers. . . .
To what end ?—Ah, that is hidden from Arthur !
Arthur—Gnydion, Knower of the Light,
The Knower of the Sun, must walk in gloom
Lit only by that Northern Star Who chains
The great Dragon in his appointed course.

Ye Spirits of the Elements ! who crowned
King Arthur as your Lord—*awake* ! and watch
For Christ ! Who left the Sun and bears its Seed
To Earth, sunk in the Holy Grail, . . . for you.

(A long pause. The same musical sound is heard again.)

And I alone remain. Yet none are lost
Of those—the Seven virgin and the Five—
I gathered round me. . . .

Each one's spirit-gaze
Saw but a single part, while I, their King,
See all, and know the pain of loneliness.
But they, list'ning to their own single note
Longed for its full harmony, and crying
“*The Holy Grail contains the Seed of All*”
Have left me, Arthur, all alone to guard
The steadfast Pole, until it leans towards
A new Sun-rise and a new age of Light.
My work is done ; now I may open wide
My twelve-doored dwelling-place, and let Him in
In Whom all Vision's one—ADAM the MIGHTY !—
MAN !—the First and Last of this Earth's glory.
All thro' my life as King I've lived two-fold—
Within the body and without. As one,
A focus for the Stars ; as one, their feeble lamp
Lighting the caverns where the Serpent-brood,
Spewed out from Heaven, lurks in human souls.

(He rises ; and speaks in ecstasy.)

But now ! . . . Possess me, King uncrowned and holy !
Then I shall ride, a vision to myself,
Alone to Death the Beautiful ! bestow
On Death the crowded Universe of Being
Which is myself !
With Death I'll wait, while we together guard
The sacred Mysteries of Light ; till Love
Awakes in all the Earth and we are joined—
As Three in One.

(The light grows dim and slightly green. The curtains part, and there enters KING ARTHUR'S Fairy Sister, MORGAN LE FAY.)

She is entirely draped in black, and only her face, hands and arms are visible, and these appear as white as chalk. On her forehead sparkles a bluish star.)

MORGAN LE FAY

Now thou hast robbed me of Illusion's power !
My realm shall rise against thee ; thou shalt ride
Not peacefully to Death, but hounded thither
By blackest phantom hosts. Modred shall smite
Thy head and stamp it in the mire of Earth.
This must I do ; . . . and yet it breaks my heart.

(continued in page 257)

Thomas Aquinas and the Grail

by Walter Johannes Stein

THOMAS AQUINAS, IN THE PREFACE to his work on the Epistles of St. Paul, spoke in a wonderful way about the Holy Grail, and we will take these words as the starting-point for our study. Speaking of the Apostle who says of himself, "Not I, but Christ in me," Thomas Aquinas writes :

"In considering this chosen vessel, we may look firstly to Him Who is the Author and Creator of it, Who formed it of purest gold and decorated it with rarest diamonds (Thomas Aquinas uses gold to signify the wisdom of Paul and his virtues he calls jewels); secondly, to the precious liquid wherewith it is filled and which is none other than the divine Name, poured out like fragrant oil—the teaching of Jesus Christ, the teaching the apostle alone desired to give. Thirdly, we may look to the manner in which this vessel is brought to the several nations of the world, by means of epistles and by messengers who are filled with its virtue; and fourthly, to the outpouring of the vessel itself as it goes on for ever and ever through the constant reading of these epistles in the gatherings of the saints. This teaching of the apostle, carried thus continually farther and farther in time and space, is in reality the teaching of the grace of Jesus Christ. The first nine epistles are addressed to peoples, the following four to leaders in the church, and the last to the Hebrews, among whom Christ had been born; herein is contained the whole order of the Mystery. Paul has marked its stages. In the last epistle he considers grace in its source and in its Author and Creator; then he follows it up through the members of the Mystical Body: finally he sees it communicated to the whole believing people, so that it flows in all the veins of this Body."

In this passage Thomas Aquinas speaks of the wisdom of God that lives in Paul as the vessel in which the Name of God has been brought to the various nations of the world.

In a lecture given by Rudolf Steiner in Berlin on the 2nd May, 1912, he calls Paul "the great successor of John." Dr. Steiner says that Raphael's *School of Athens* is the school of Paul. A significant statement for the light it throws on the continuity of the stream of Christianity. Christ had a disciple whom He loved, one of His own immediate disciples. This was, as Rudolf Steiner has explained, the Lazarus who had been recalled to life by Christ, and who was the writer of the John Gospel. His immediate follower is Paul, the founder of the School of Athens. There is an allusion to the founding of the School of Athens in the 17th chapter of the Acts of the Apostles, where we read in the 34th verse: "Howbeit certain men clave unto him (Paul), and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Speaking of what is contained in the well-known writings of Dionysius the Areopagite, Rudolf Steiner has said that it goes back to the teaching of Paul in the School of Athens; it was, of course, not written down until long afterwards, and not by the original

Dionysius but by a later successor. Rudolf Steiner pointed out that the disciples of Dionysius were always named Dionysius after their teacher. The so-called pseudo-Dionysius is thus one who imparted, albeit much later, the genuine Pauline teaching. We do not propose here to enter into an investigation concerning the authenticity of the Pauline Epistles; but anyone who knows how to read in them can easily see that their content has its source in the tradition that goes back directly to Christ, John and Paul. And it is because Thomas Aquinas knew this, that he spoke as he did of the Pauline Epistles and their wisdom. The secret of these Epistles of Paul, including the Epistle to the Hebrews, has to be discovered by reading them in inverse order. To understand the words of Thomas Aquinas, we need to begin with the Epistle to the Hebrews. There is opened the fountain of grace, as Thomas Aquinas expresses it. This Epistle closes with the words: "Grace be with you all. Amen."

The Epistle of Paul to Philemon ends with the words: "The grace of our Lord Jesus Christ be with your spirit. Amen."

The Epistle to Titus ends with the words: "Grace be with you all. Amen."

The second Epistle of Paul to Timothy ends: "Grace be with you. Amen."

The first Epistle of Paul to Timothy ends: "Grace be with thee. Amen."

The nine letters to different peoples (Thessalonians, etc.) end as follows: "The Grace of our Lord Jesus Christ be with you all. Amen." "The grace of our Lord Jesus Christ be with you. Amen." "Grace be with you. Amen." "The grace of our Lord Jesus Christ be with you all. Amen." "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." "The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen." "The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen."

As we read these closing sentences one after the other, taking the Epistles in inverse order, we find Thomas Aquinas justified in what he says about the connection of these Epistles with *grace*.

In these Epistles is contained the secret of the Holy Grail. We discover it when we read them right through backwards. At the very end of the Epistle to the Hebrews we find allusion in the 13th chapter and the 20th verse to the "blood of the everlasting covenant," and in the 12th chapter there is mention of the

city of the living God, the heavenly Jerusalem, where are the angels ; and of the assembly and church of the firstborn which are written in heaven. These words must be brought into connection with the 10th chapter of the Luke Gospel, where we may catch, as it were, a gentle whisper of the secrets of the Grail. For there it is said in the 20th verse that the names of those who are called "the seventy-two disciples of Christ" are written in heaven. These seventy-two are the knights of the Holy Grail ; they represent the seventy-two peoples of the Earth. The temple in which, as the Grail saga relates, seventy-two choirs have been erected for them, is the Earth, the body of the Risen One. For the body of the Risen One is the Earth, and the temple of His body is the Earth. And of those who can behold this, who can behold in the Earth the union of the forces of Sun and Moon—of those who can behold the Grail, it is said in the 23rd verse : "Blessed are the eyes which see the things that ye see." In the centre of the Grail temple an altar was erected to the Holy Spirit. The Holy Spirit is the Spirit Who leads a divided mankind—split up into seventy-two languages—back to the primeval language and speech, back to the divine Word. The 9th chapter of the Epistle to the Hebrews tells of this Holy Spirit. There it is shown what the Earth was like before the Deed of Christ and what it becomes after the Resurrection. The Earth is pictured, to begin with, as a tabernacle ; but then in the 11th verse it is said : "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of *this* building." These words point to the change that is wrought in the body of Christ—the Earth—through the Deed of Christ. Who the high priest really is, in whose place one can in truth only imagine the Christ, is told us in the 8th chapter, verses 1 and 2. "Now of the things which we have spoken, this is the sum : We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens ; a *minister* of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Of this minister the Grail saga speaks under the name of Titurel, for Titurel means "the minister." This Epistle being addressed to the Hebrews, the communication concerning the Grail is clothed in a form which they can understand.

The Hebrew people are the people who provided the body for the Christ as a physical body. Now they are to learn what the risen body of the Lord is. The physical body which they themselves provided, Christ has changed into the Body of the Resurrection. This is what the Hebrews are to understand. It is told them in the 7th chapter, verses 14 and following : "For it is evident that our Lord sprang out of Judah ; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec."

The order of Melchisedec means that the new tabernacle is the tabernacle of the Sun, as the old tabernacle was the tabernacle of the Moon. For the body of the old Adam was born of the Moon, was born, as is said in the John Gospel, of the will of the flesh, of the will of man. But the body of the new Adam was born of God, not by the power of the Moon, not by the force that is inherited from generation to generation, not by the rhythm of the Moon that holds sway in the embryonal life and growth. The

new Adam was born by the power of the Sun. Thomas Aquinas knew that, hence his famous sentence : *homo hominem generat et sol.* This is what the Christ brought to pass. He carried the power of the Sun into the power of the Moon. Christ unites Sun and Moon in the Earth, and whoever can behold the union of Sun and Moon in the Earth, beholds the Holy Grail. The union will indeed only be fulfilled in the future ; but Christ has by His sacrificial Deed given a turn to world-evolution that shall lead to that event. Therefore is it said in the Epistle to the Hebrews, in the 2nd chapter and the 5th verse : "The world to come, whereof we speak." This Epistle to the Hebrews tells of the great and mighty change that is wrought in man and in the worlds by the Deed of Christ, which is the source and fountain of all grace. And so we read in the 1st chapter, verses 10 and following : "And, thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands ; they shall perish ; but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail." All this is the revelation not of a man but of the Risen One Himself, Who has become the teacher of John and of Paul. John—the Lazarus who has been resurrected from the dead—has in him the resurrection power of Christ, and Paul has been converted by the Risen One. And so the School of Athens is the School of the Risen Christ. This is indicated in the opening words of the Epistle to the Hebrews : "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

It would obviously be necessary to study each single verse of the Epistle from this point of view. In a short essay like this it cannot be done, but if anyone will follow the guidance of Thomas Aquinas and make a study of all the Pauline Epistles in the manner that we have briefly sketched for the Epistle to the Hebrews, he will find that the source and fountain of grace—Christ risen in the body—is indeed his teacher. In the 1st and 2nd chapters of the Epistle to the Hebrews, mention is made of the Hierarchies and of their relation to the Christ and to man. It is said : "What is man, that thou art mindful of him ? or the son of man that thou visitest him ? Thou madest him a little lower than the angels. . . . But he who was made a little lower than the angels—we see that it is Jesus, crowned through the suffering of death. . . ."* The author of the Epistle to the Hebrews would say to us : Christ has descended from the consciousness of the Logos through the spheres of the angels down to human existence. He has humbled Himself and abased Himself, but we read in the 5th verse of the 2nd chapter : The world to come, whereof we speak, hath God not put in subjection unto the angels, but—so he means—unto Christ.—We must therefore look for the Name of Christ—the true Name of Christ—high above the sphere of the lower angels. The author of the Epistle to the Hebrews says in the 2nd chapter and the 12th verse : "I will declare thy name unto my brethren" ; and it is in reference to these words that Thomas Aquinas points out how one may contemplate the "precious liquid" wherewith the precious vessel is filled, and which is none other than the divine Name. The secret of this Name is contained in the four following epistles to the four

* The English translation has been slightly altered.

leaders of the Church. The Epistle of Paul to Philemon is a letter of introduction. Onesimus is commended to Philemon. This Onesimus Paul calls his son, whom he has begotten in his bonds. It is clear that we have here to do with a figurative mode of speech. A spiritual event is described; it is a sacred gift of the spirit that Paul has bestowed upon Onesimus. Before he had received it, as is indicated in verse 11, Onesimus would have been "unprofitable" to Philemon, but now he can be of great profit to him, wherefore Paul sends him. This first epistle is thus a *man*. Paul sends, not a message, but a messenger. He speaks of him in verse 12 in a deeply significant way. He says Onesimus is his own heart. We miss the point altogether if we interpret what is said in this epistle as though Philemon had a good-for-nothing servant whom Paul converted after he had run away from Philemon, and whom he is now sending back with this letter. That is nonsense. One would not say of such a servant: "He is my own heart, I have begotten him." In verse 17, Paul goes so far as to say: "If thou count me therefore a partner, receive him as myself." And the verses that follow, where again one could easily mis-interpret—they too are to be taken in a spiritual sense. It is a special kind of discipleship that is here suggested.

In the next epistle, the Epistle of Paul to Titus, he speaks no longer merely of a discipleship, but in the 3rd chapter and 5th verse of the "washing of regeneration, and renewing of the Holy Ghost." In the second Epistle of Paul to Timothy he addresses Timothy in the 3rd verse of the 2nd chapter, and calls him a soldier of Jesus Christ. He says in the 3rd verse of the 1st chapter that he remembers Timothy without ceasing in his prayers night and day. In the first Epistle, in the 7th verse of the 1st chapter, he speaks of the master or teacher, no longer of the disciple, nor of one who has undergone the washing of regeneration, nor of the soldier of Christ; he goes beyond all these and speaks of those who desire to be "masters of the law." There is a gradual advance in these epistles. And the mastership consists in this, that he who attains it learns to know the Name of the Lord. For this, he must of course prepare his soul. Paul speaks of this preparation of soul in the picture of the widow, where he says in the first epistle to Timothy in the 5th chapter and 5th verse: "Now she that is a widow indeed (he means the soul of man) and desolate, trusteth in God, and continueth in supplications and prayers night and day." Such a widow is the soul of Paul himself, for he spoke of his relation to Timothy in this way, that he had him in remembrance night and day. In verse 9 of the 5th chapter he gives a warning not to take any such widow under threescore years. The Grail saga gives the very same indication when it says a man must ride sixty miles through the wood to come to the Grail mountain. Rudolf Steiner once told me that these sixty miles are sixty years of life. Whoever acquits himself thus comes to the "mystery of faith in a pure conscience" as it is said in the 9th verse of the 3rd chapter. In the 5th verse of the 1st chapter, the whole is summed up in the words: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

But whither, we needs must ask, does this way lead? What does man find by following this path? He finds, as is told in the 16th verse of the 6th chapter of the first Epistle to Timothy, Him "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath

seen nor can see." It is thus required of man to take the path leading to something no man can see. No less is required than to take the path that leads to the Supersensible. Therefore is it said in the 16th verse of the 3rd chapter of the 1st Epistle to Timothy: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world." Faith is there for those who cannot see. It is thus by the angels alone that a full knowledge of the Name of the Lord can be attained; to men it can only be preached. But Christ, as is said in the passages quoted above, stands higher than the angels, and this is expressed in the words: "He is the Lord."

And so the Name of Christ is the Divine Name, the Name of His Glory. That is the message of these four epistles. Their theme is that he alone finds the Christ in His glory who lifts himself to the stage of mastership where he becomes like unto the angels. Such an one was Thomas Aquinas, who for this reason went by the name of Doctor Angelicus. In the nine following epistles we are shown how the stream of grace is guided to the various peoples, to each one in its own special manner. Here again it is always the Lord Jesus Christ, the 'Kyrios,' of whom Paul speaks. The whole secret of the divine Hierarchies and of Christ's relation to Them is contained in these epistles. It is impossible to make mention here of all the passages that bear on this; they can be found by reading the epistles, though one will need to make use of the original Greek as well as the translation. To take one example. In the Epistle to the Ephesians, the words occur: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." What do these words mean? They signify that since Paul has received the mystery of Christ and of His place in the Hierarchies, therefore can the Gentiles also find access now to Christ. For the Gods of the Gentiles are the Hierarchies. And he to whom the mystery of the Hierarchies has been revealed—he is the apostle of the Gentiles. Therefore he says in verse 8: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers (these are names of the Hierarchies) in heavenly places might be known by the church the manifold wisdom of God."

Thomas Aquinas is indeed right when he says that Paul has made clear the whole ordering of the mystery of the Divine Name and has marked its stages. The word *gradalis* that he uses means 'gradually,' 'stage by stage,' hence the word Grail. The mystery of these stages and of this Name is at the same time the mystery of the Holy Grail. The descent of Christ from the heights of divine wisdom through the Hierarchies of the angels to human existence—that is the very kernel of the teaching of the School of Athens and also of the history of the Holy—'gradually' descending and ascending—Grail.

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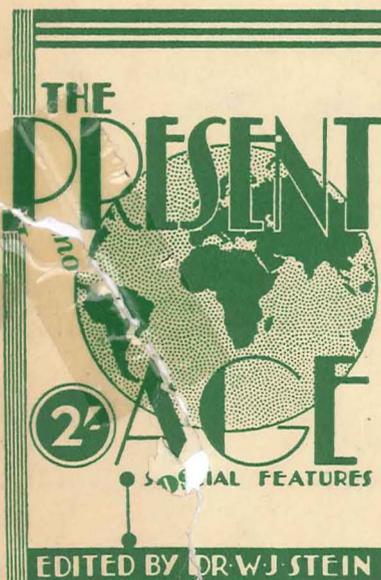
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