



What Strange Powers Did the Ancients Possess?



EVERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which "whispers" to you from within.

Fundamental Laws of Nature

Your habits, accomplishments and weaknesses are the effects of causes. Your thoughts and actions are governed by fundamental laws. Example: The law of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the order is known as the Rosicrucian Brotherhood. Its complete name is the "Ancient and Mystical Order Rosae Crucis," abbreviated by the initials "AMORC." The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

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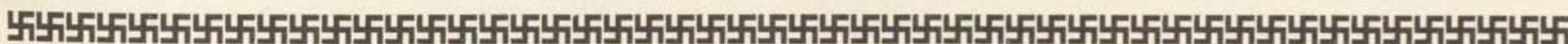
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Our Point of View

ON Tuesday, May 25th, at Dearborn, Mich., was held a conference of the Farm Chemurgic Council, and the speakers included some of the foremost scientists of America. One of these was George Washington Carver, a negro, industrial chemist of the Tuskegee Institute, Tuskegee, Ala. Mr. Carver's life and accomplishments constitute a record of romance and endeavour approaching the fantastic. When sheeted horsemen swooped down on the Missouri plantation of wealthy Moses Carver and dragged away with them a negro baby wracked with whooping cough and horribly under-nourished they could little have guessed the future of the motherless son of a slave. His father was "owned" by a neighbouring planter. The same night, he was "swopped" back to Moses Carver (who later bestowed upon him his own name) for a broken-down nag. Entirely self-educated up to the time he entered Simpson College at Indianola, he matriculated in 1890 at the Iowa State College of Agriculture and Mechanic Arts. In 1894 he was a bachelor of science and was given a place on the faculty and detailed to special work in the bacteriological labora-

tory. He then went to Tuskagee where the cotton planters were practically bankrupt. He started an agricultural laboratory with broken bottles, jars, bits of rubber and wire salvaged from rubbish heaps. He began experimenting on "19 of the worst acres in Alabama" which hitherto had shown an annual net loss of \$16.25 an acre. In one year the same ground was yielding a profit of \$4 an acre. In seven years it was producing annually two crops of sweet potatoes and a profit of \$75 an acre. He then turned his attention to the despised pea-nut. He discovered for it over 300 uses and started cultivation of a crop having an annual value of \$61,000,000. From the peanut he produced milk, butter, cheese, sherbet, breakfast food, flour, instant coffee, sauce, vinegar, pickles, salad-oils, candies, soft drinks, rubbing oils, shaving lotions, soap, face powder, tan removers, axle grease, linoleum compounds, printer's inks, and many beautiful dyes. From the common sweet potato he produced 128 different commodities including flour, meal, starch, tapioca, molasses, synthetic coffee, crystallised ginger and mints; vinegar, library paste, shoe blacking, seventy different dyes for cotton and silk

and a rubber substitute. Thomas A. Edison thought so highly of the latter that he offered Carver a post on his research staff at generous remuneration which was declined. He soon afterwards refused a \$100,000 honorarium from another enterprise. His next achievement was to produce a synthetic marble from wood shavings. When grateful planters sent him a cheque for his advice on checking a disease of the peanut vines he returned it saying "God didn't charge you for the peanut, and I shouldn't charge you for curing it." He has never applied for a patent, nor has he made a single penny from his discoveries. He is unmarried, and his meagre salary for many years has gone to educate boys—both negro and white. But the exploitation of the properties of the peanut and sweet potato is not the whole of Carver's achievements. From the clays of the Alabama hills he produced thirty-three non-fading dyes, one of them a true "mystic" blue as used by the Egyptians for the decorating of Tutankamen's sarcophagus. From pecan shells, dandelions, okra, swamp maple, muscadine grape, onion skins, velvet beans and other things he produced over 300 pigments, paints, dyes and stains. He made paint from farmyard manures. He is an authority on natural history, biology, geology and botany. He is a talented painter of flowers; one of his pictures, after his death, will hang in the Luxembourg galleries of Paris. In 1917 the Royal Society for the Encouragement of Arts, Manufactures and Commerce of Great Britain made him a fellow. This tall negro like all truly great men is simple and unaffected. When an eminent scientist attempted to congratulate him he waived him away muttering "It's just the Lord's doings."

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Readers unacquainted with the scope of the work done at the Anthroposophical Summer School at Swanwick, Derbyshire, and especially those who may have noticed the advertisement in our recent issues, may like to have a few details. The school opens on Saturday, August 21st, and closes on Sunday, August 29th. Special travel arrangements have been made from St. Pancras both for the outward and return journeys. Classes will be held each day. Our contributors, Drs. W. J. Stein and Eugene Kolisko, are among the lecturers. The principal lectures include *A Threesfold Problem: Modern Technology—Man—Ancient Magical Forces* (Dr. E. Kolisko); *The Three Great Epochs in Evolution and their Relation to the Christ Impulse* (Dr. W. J. Stein); *The Achievement of Brotherhood Through Knowledge* (Dr. E. Vreede); *Novalis. A Study in Karma* (Mrs. V. E. Plinke); *The Incarnation and the Growth of Man* (Dr. E. Marti); *Reincarnation and the Life before Birth and after Death* (Mrs. E. S. Francis); *Christ as the Leader of Evolution* (Dr. Karl Schubert). Among the daily classes are many fascinating subjects; *Chemistry and Alchemy in Nature and in Man* (Dr. Rudolf Hauschka); Lecture-demonstrations on Dramatic Art; a preparatory course for practical stage-work; Modelling, Eurhythmy, and many others. The booking fee for non-members of the Anthroposophical Society is £1. The charges covering the whole period of nine days and which include all meals are, 4 gns. per person per single room; £4 per person per double room. Only a few of the latter are still available. Applications should reach the Secretary, Summer School, Rudolf Steiner House, 35, Park Road, London, N.W.1, not later than August 7th.

The Sanctum—a journal for the Bible Student and Christian Mystic—is an excellent little magazine—a bi-monthly—published by J. & F. Smithers at Ballynahinch, Belfast, at the modest price of fourpence. The general "make-up" is reminiscent of the *Rosicrucian Digest*. Mr. J. Smithers is the Editor, and in the issue before us he has contributed two articles, "Vibrations," and "Records of the Past." *The Sanctum* is well produced.

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The phenomenal growth of the cult of Spiritism is a matter of as much concern to the student of mysticism as it is to the Churches. The Press and Publications Board of the Church Assembly has recently issued a two-penny pamphlet, "The Church and Spiritualism" by the Rev. G. W. Butterworth, Litt.D. Among the reasons given by Dr. Butterworth for the Church's opposition to the new "religion" are briefly:

1. The inadequate conception of God displayed by "spirits."
2. The doubtful assertion of Spiritists that their beliefs replace "faith" by certainty.
3. "Religion aspires to eternal life; that is, a life of communion with God. If Spiritualism proves anything, it is the bare continuance of life. And, assuming some spirit communications to be authentic (many are certainly not), *how are we to be sure that a shadow of the human personality does not continue to exist after death*,"* like a cloud of smoke dissolving gradually into nothingness, but capable, though itself inanimate and fleeting, of affecting the consciousness of mediums? The heart cannot rest upon such precarious proof as this. Only if God be real, and life after death be a life in closer communion with Him, is continued existence of any value. And communion with God need not wait for death; it may begin here."
4. Spiritism is a parasite growth. It borrows its ethics from Christianity and re-presents them in an enfeebled and sentimental form.

Dr. Butterworth's objections are more than justified, and if he errs, it is on the side of tolerance. There are many graver arguments which could be brought against the cheap fortune-telling preceded by a few hymns which passes for a religious service.

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In our next issue we shall publish the first of a series of articles by Mrs. Eleanor C. Merry on clairvoyance.

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"Lourdes,—What and Why" is the title of a new series by Mr. R. E. Dean, the first article of which will appear in our next issue. Mr. Dean gives a brief history of the shrine, a present-day panorama of the town, the park, hospitals, baths, grotto and processions. These are followed by a consideration of the "miracles" with statistics, examples, and criticisms, concluding with explanations both exoteric and esoteric of this type of "miracle." Mr. Dean's is a really important paper on a modern phenomenon of never-failing interest.

The Editor

* Our italics.

Nomad Turns Gardener

by Dr. Walter Johannes Stein

MANKIND goes through definite steps of evolution, and these steps can be almost tabulated by observing certain material facts. For example we can see what uses are made in different epochs of instruments and tools, as also in their relationship to the materials employed in their manufacture. We find, soon after the Ice Age, that mankind was using stone tools, primitive and not polished, which seem to show a very early stage of culture and technique, but it would be quite wrong to assume that the culture was as primitive as would be suggested by the tools and instruments themselves, because at the same time as these primitive stone implements were in use, during, that is to say, the palæolithic stone age, they were painting. The paintings preserved to us in the caves of North Spain and South France show really a highly evolved stage of civilisation.

The pictures we see there are figures of animals and men, and the way they are painted shows us that the tendency of the painter was to be very much realistic. For example, we have here the painting of a bull, but not content with the bull alone in his bodily form the artist has also represented his breathing. We can see how the breath comes out of the nostrils. Further, the lower part of the foot downwards from the cannon is not connected with the hoof. It is quite a modern method to paint in this way and to leave it to the imagination of the spectator to supply all these separate details to form one impression.

We may say, therefore, it was a high stage of civilisation, but a primitive stage of technique. To imagine the population of this epoch to be primitive human beings is quite misleading. In reality we have to consider them as in possession of a highly philosophical and religious outlook. What has been preserved to us in Sanscrit literature and Vedic documents was certainly written down milleniums later, but it still shows the spirit of an entirely nomadic population, and we see mankind progressing from this early stone age to the later stone age (Neolithic) when the tools became polished. In the Neolithic Age there follows a further development, for we find the appearance of basket work, and with this mankind turns to agriculture—but only in the later part of the Vedic writings is agriculture mentioned, and then only occasionally. More or less the Vedic literature is the spiritual equivalent to the first stone age. The cosmologic content of the Vedic literature was created about 8000 B.C., was carried from mouth to mouth in certain family traditions, handed down from father to son and eventually written down much much later.

The first real agricultural document connecting the world conception with agricultural work is the Zendavesta, to which a much earlier date must be attributed than is commonly allowed. The wisdom contained in this book is six thousand years before Christ, created by Zoroaster, the great teacher of the Persian religion. To consider that Zoroaster is the same person as Zaratas, a great teacher in Babylon in the time of the Jewish captivity, is misleading.

All ancient testimonies show us, taking a line through, Plato, Aristotle and others, that Zoroaster, and in consequence

the origin of the religion of all the magi (which are the Persians) must be placed in the sixth millenium before Christ. The proofs of that are contained in the Zoroastrian Studies by Windischman, who collected all the ancient evidence extant of the very remote times when Zarathrustra was in life. Thus it is clear that the cultural stage described in the Vedic writings is earlier than the cultural stage described in the Zend-avesta, because the one is nomadic and the other is agricultural, but as the second belongs to the sixth millenium before Christ, the first must be, of course, earlier than that. And so we shall not be wrong in placing the content of the Vedic literature, not the actual writing down, as being as early as 8000 B.C.

The two languages, Sanscrit and Zend, are nearly the same; only the vowels sound different and S turns to H as in Asura and Ahura. We find the names of the gods in both languages to be often and in important cases exactly the same. In India the Devas are helpful gods, whilst the Asuras are gods that are considered to be malevolent or as misleading mankind. Now it is a strange thing but in Persia, using the same terms, the values ascribed to them are just the opposite. The most important and the greatest of the Asuras is Ahura Mazda, the highest good god, the god of light, whilst the Devas are gods of evil. How can it be, we may well ask, that two peoples certainly evolved from one common root should consider what in one instance is accepted as good to be evil, and vice versa? We can only understand this by an appreciation of the fact that good and evil had another meaning or significance in those days than they have in modern times, and in fact referred to nothing else than an external or an internal view, or attitude towards life.

For the Persian people the external, agricultural work was the important thing and to live too much in the self was a mistake, so the gods appearing in dreams and during the night are misleading ones; whilst the gods of the daylight are the ruling and helpful powers. Just the opposite view obtained in India, where the population remained more or less in the pre-agricultural stage and where there was no inducement, where it was even considered a fault, to pay too much attention to the external world. Hence in India the gods appearing in meditation and inner experience are helpful gods, and the gods working in the external world are considered as misleading forces.

We discover here, taking a long view, an interesting development. The Jewish population turns, after leaving Egypt, from an agricultural state back to the nomadic state, and we see that their religious viewpoint, from being more of the Persian type in its concept, turns back to embrace the ideas that are similar to those prevailing in the religion of the Veda.

In the two figures of Cain and Abel the two stages of mankind's evolution are indicated. Abel, nomadic, sacrificing what God gives and what is acceptable to the God of the nomadic religion, is found in opposition to Cain who is already in the agricultural stage and offers God the result of his own work, his own labour, what he makes to grow—the fruit of the field. God does not agree to this sacrifice, and the God who disagrees to

this kind of sacrifice characterises himself as the type of divine force belonging to a nomadic population.

Jehovah inspires his pupils during the night, during sleep. It was not until Christ was born that the offerings of the agricultural religion became acceptable. For this reason we find the child Jesus approached by shepherds, their presents being offerings of the nomadic stage, similar to Abel's, but we also find the followers of the Zoroastrian religion, the Magi (which was in ancient times the name of the Persians), the three wise kings, offering the result of their wisdom and their work, and we see the child Jesus now accepting both offerings. Throughout the whole of history this polarity can be traced.

Melchisedeck, when Abraham meets him, brings the agricultural offering of bread and wine. Christ is representing this in the institution of the Last Supper, but bread and wine do not appear together again until the Jewish population becomes once more established in the promised land. Moses was able to lead the Jewish population out from Egypt and to reach the mountain from which he could see the promised land. He could go no further. He was the leader of this nomadic stage, and his religion is of the nomadic type. It is a moon religion and not a sun religion, and God gives his secrets during sleep, in an inner experience, but it is forbidden to approach him in any external picture or work.

Lenormant was the first to discover that a table with the 12 breads, the seven armed candle sticks, and the other instruments of the service have their origin in the reform of Amenophis IV, or, as he called himself later, King Ach-na-ton, but in those days the cultus was the cultus of the sun and moon.

According to the tradition of a certain Egyptian priest, Manetho, Amenophis kept in captivity a certain people in a town which he created for them and this town was not dedicated to Osiris, the god of light, but was dedicated to Typhoon, the god of breathing. This is the same God as Jehovah. The word typhoon indicating storm means the same word. The people so held in captivity were the Jewish! but when Moses led them out of captivity and away from Egypt he led them back to the nomadic life and he repeated in another form what Ach-na-ton had done before him. Ach-na-ton closed the temple of Amon, the god with the horns of the ram, and Moses slew the ram in the same way as Abraham, and by leading the Jewish population again into the nomadic stage he turned them away from the tradition of Melchisedeck back to an entirely moon religion. The sun religion was not brought to them again before a new leader was chosen who was able to lead them into the promised land where they left their nomadic life and approached the more settled life of the agriculturalist. Moses' recognition of this leader is symbolised by the bunch of grapes so familiar to us. Hence we have the offering of manna and the offering of wine.

Tradition does not tell us that Moses died. He withdrew from the leadership handing over the leading force to Joshua, who again commanded the sun *and* moon. Now these stories show us that a nomadic people have a moon religion, whilst agricultural people have a religion of moon and sun worship. This becomes quite clear if we consider that the man who is doing agricultural work has to watch the seasons, has to watch the course of the sun through the zodiac. Nomadic people live with their animals and their families, and for them the main thing in

life is the fertility of their flocks and the strength of their families, and this is dependent upon the rhythm of the moon, which is the rhythm of the embryonic life. They worship the great God of creation appearing in dreams and answering the inner work of meditation and have no reason to turn too readily to the sun god, the god of the four seasons—the god of light.

The two types of religion, the pre-agricultural and the agricultural, are preserved in the two great documents of the four Vedas, and in the Zendavesta. "Veda" means "word," and word is a certain form of exhaling. In very ancient times certain holy words were created by inhaling. For example the word Om, or, as it is spelled properly Aoum. These four sounds have been considered as four gods, God the Creator, God the all Embracer, God the Destroyer and God the Silent Lord. It is easy to understand that we make the attitude of silence by pressing our lips together when we say M. So the fourth Veda, the Atharva Veda, which is not spoken but only thought, is the word of silence.

We have the illuminating story of the pupil who approached his master saying: "You have told me the secrets of the three Vedas, and I am astonished at the beauty of the creation. I learn to see the great example of the all embracing love of God preserving the world as a cosmos. I have learned also to be shaken by the sound U in fear of God the Destroyer, Shiva, but now I want to learn the secret of the fourth Veda," and the teacher answers him nothing, pressing his lips silently together and repeating this three times as the pupil asks three times. Then the pupil says: "You do not teach me," and the teacher answers: "Yes, but you do not understand."

There are four Vedas because the process of inhaling has four stages, and the nomadic God, Typhoon or Jehovah, breathes air into Adam's mouth. We inhale by collecting the air from outside, that is A, next by widening our lungs, that is O, then pressing down the diaphragm so that the cerebro-spinal fluid comes up the spine, and the brain is lifted up V, this down and up is U and then the fluid is pressed from inside against the bones of the head, which is M imitated by the pressing of the lips together. There are four Vedas because there are four steps in the inhaling process.

The breathing which we use in the daytime is different from that which is used for the purpose of Yoga exercises. What we may call Yoga breathing is that which we use during the night. God gives his secrets in breathing the air to his pupils during the night. In the night the solar plexus rules over the breathing; the lower part of the body works upward towards the brain, bringing more nourishment to the brain than during the day. The result of these exercises going on during the whole of the first epoch of civilisation resulted in mankind learning to use the brain as an instrument with which to think about the world as conveyed to him through the senses.

In the symbolism of the holy bread this is shown. The table with the 12 breads gives the image of the structure of the human brain with the 12 pairs of nerves. There are four Vedas: the Rig Veda, which is the Veda of the inner enlightenment, the Sama Veda, which is the Veda of song, the Yajur Veda, which is the Veda of murmuring, and the Atharva Veda, which is the highest unspoken silent Veda, where the word turns to spirit, the breathing turns to thinking.

Vedic songs have been given to 7 families, and their heads have been called the Seven Rishis. They lived one after the other, the great bearers of the candle to be lit by the Vedic secrets. Scribes of the nomadic population show us four priests working together to create certain impressions in ascending smoke. One gives by the spoken word the great world imaginations in the smoke, the other by singing gives the rhythm of the world's evolution, the third, by murmuring, the feeling of the incompleteness of the present world, and the fourth being silent indicates the stage where the Vedic wisdom turns into modern science.

It is not possible to give even in a short way a full introduction to all the secrets of the Vedic system, but it is all associated with breathing and the word.

The soma plant is connected with the cow, and the name of the cow in the Sanscrit is *Vac*, but this word also means "Word." So the symbols and books used again and again belong to the secrets of the word. In the *Zendavesta* our attention is not turned so much to the inner process of breathing. Nevertheless all the secrets of the Vedic system are also contained in the *Zendavesta*. Instead of the Soma they have the Haoma, but the main thing of this teaching is the advice to mankind how to live with the earth, how to take care of all earthly substances, how to feel responsible for the minerals, metals, animals, at last the whole planet earth, how, in fact, to live together with the whole planet in a responsible way.

All the activities of the pupils of Zoroaster were bent towards the external world. It was not enough to purify passions in human beings, it was to be carried into the external world, e.g. by making such a predatory animal as the wolf change into the watch dog of the shepherd. To transform the wolf forces within us to those of kindness is a somewhat different thing from changing wolves into sheep dogs, but this in reality was the attitude of the religion of Persia. They created the calendar, the cycles of time in the external world. They invented the four seasons and the 12 months. They created all the domestic animals, and to them we owe most of the trees, particularly those we have with us to-day and which we call fruit bearing, such as apples, pears, plums, peaches. They were the great creators also of wine and bread.

There are two other very important documents in Indian literature belonging to a later age than the Vedas. Two epic poems, one the *Mahabharata*, and the other the *Ramajana*. The personages of the *Mahabharata* appear to deal more particularly with the inner problems of the human soul. Wisdom, beauty and power have to be governed because they represent thinking, feeling and the will of the human ego. These three forces appear in the *Mahabharata* as three personalities. Vidura stands for wisdom, and two groups of brethren, Pandu and the Kuru, stand for beauty and power. They have all descended from Vyasa, who brought the four Vedas in their order. The main content of the *Mahabharata* is the description of the great battle between the Pandus and the Kuru, the battle between force and beauty.

When the Greek heroes came to India and found places where the *Mahabharata* epics were extant they said: "How is it possible that these people knew Homer because each important figure in Homer's poetry, in the *Iliad*, finds its counterpart in the

Mahabharata?" Dio Chrysostom, the Greek Rhetorician, says 100 years after Christ: "The Indians are studying in their language the poetry of Homer, the troubles of Priam (*Dhritarashtra*), the misery of Hekabe (*Draupadi*) and Andromeda (*Gandhari*), the fortitude of Achilles and Nestor (*Ardjuna*, *Duryodhana*, *Karna*)." But, in fact, both great poems belong to the same stage of cultural evolution and show the same problems through the presentation of figures who are symbols and at the same time real historical personalities. How the human ego evolves as a self-responsible factor out of this great fight of the soul forces is shown in the *Mahabharata*. The other great epic poem of India, the *Ramajana*, shows the turning from a nomadic to an agricultural stage. Rama marries Sita, and Sita means the furrow in the earth which the plough creates. How man attaches himself to agricultural work is the content of this important poetry. Sita is again and again taken away from Rama, but he always fights back to her, and the forces which are at work and which bring this about—this movement in evolution, are shown.

It is not possible to explain in a few words these great documents of evolution, but one thing may be mentioned. Rama in his fight gets helped by a very strange being, the king of the monkeys, Hanuman, and in this fight other kings of animals take part. What the human being is representing in the self, is represented in the animal kingdom by the whole group to which the animal belongs. Thus a group, say, of all the lions, or all the bears, or all the monkeys, is the equivalent of the human egohood. In the same way that we have certain faculties and another person has other faculties, other gifts, so bears have characteristics which are different, let us say, from those of lions. The help of the group souls of the animals mentioned in the *Ramajana* means that the human ego in that stage in which it becomes aware of itself finds its own evolution linked up with the different group souls of the animal kingdom.

The great battle described in the *Ramajana* shows that the forces of egohood, however it may seem to be in nature, work in such a way as to rule the planet earth and win back Sita, and the enemies who try to take Sita, the earth force, away from man and the other non-progressive powers in the cosmos are described under the name of Ravana, who is just the opposite being to Hanuman. Hanuman is the animal risen to the evolutionary height of the human egohood, who helps mankind in his fight, but Ravana is man fallen back to the animalic forces, and it is that force which turns the individual man, or the individualistic self-responsible man, back to his animal passions, which are evidenced partially in wars and in other ways. It is this fight in the external world which is shown in the epic poem *Ramajana*.

Thus it is shown by this study of the documents of human evolution that two forces are evolved, which may be called the inner and the outer responsibility of the human being. The nomadic stage of mankind leads towards the evolution of all the inner responsibilities dealing with the forces of the soul, and in sacrificing the power to make external pictures of God or of any important thing. The other way elaborated in the stages of agricultural life has turned the ego towards the external world, strengthening the ego in his battle with substances and natural forces, teaching him to fight not only for man's own evolution, but also for the evolution of all our brethren in all the kingdoms of nature and at last for the evolution of the whole planet earth.

The Spirit of Asia and Modern Man

V.—LAO TZU, THE MAN OF TAO

by Alan W. Watts

IT is seldom that the founder of a great religion ever commits his own teaching to writing; in almost every instance his words are memorised and recorded by his disciples. This is perhaps one of the reasons why our most venerated spiritual teachers always seem to us rather serious people. For their disciples regarded them as gods, and so intense and almost fanatical was their devotion that only rarely does anything human, not to say humorous, creep through those barriers of solemn words. There are perhaps one or two instances in the Gospels where Jesus might just be suspected of having made a joke, though none of the great Christian artists has ever painted a laughing Christ. So far as we can remember there are two distinct jokes in the Buddhist scriptures, but the images of the Buddha seldom do anything more than smile. But it is quite another matter when we come to the sages of that ancient religion of China known as Taoism. Curiously enough both Lao Tzu and his great exponent, Chuang Tzu, are supposed to have written down their teachings themselves, and throughout their writings is a refreshing and subtle humour. In Lao Tzu it is slightly veiled, but in Chuang Tzu there can be no mistaking it, while in Chinese Art a solemn picture of either is the exception rather than the rule.

There is a legend that the Buddha, Confucius and Lao Tzu were once assembled round a barrel of vinegar. Each dipped in his finger and licked it, and while the Buddha pronounced it bitter and Confucius sour, Lao Tzu chuckled and declared it sweet. Although this is not quite a fair comment on either the Buddhist or Confucian attitude to life, it does stress the important point that Taoism is anything but a world-denying and solemn philosophy. For the Chinese are, as a whole, a humorous and practical people, and had they not seen the real point of the Buddha's teaching and wedded it to Taoism in that astonishing cult known as Zen, Buddhism would probably have remained the most dismal religion on earth. A Chinese Buddhist sage was once asked: "When the body crumbles all to pieces and returns to the dust, there eternally abides one thing. Of this I have been told, but where does this one thing abide?" Now an Indian teacher would probably have replied with a ponderous discourse of several thousand words, but the Chinese sage just remarked quite casually, "It is windy again this morning." It seems such a pity to have to try to explain this remark, because as a rule when we try to explain the great mysteries of life we only explain them away. But perhaps we shall understand just a little of the mind of that Chinese sage by learning something of Taoist principles, for nothing else can give so clear a revelation of the Chinese mentality.

The fundamental concept of Lao Tzu's philosophy is that almost untranslatable word "Tao." Originally it meant "speech," and therefore the first words of Lao Tzu's book, the *Tao Tê Ching*, contain the pun: "The Tao that can be *tao*-ed is not the real Tao." This is usually rendered, "The Tao that can be put into words (or 'described') is not the real Tao." (This, incidentally, should carefully be held in mind when reading what

follows.) There have been many attempts to translate this word, some of our efforts being "The Way," "God," "Reason," "Law," "the Logos," "the Spirit" and "Meaning." The last, which is Richard Wilhelm's translation, is in many ways the best because the Tao is really the essential meaning of life, or, to use the French expression, its *raison d'être*. That is not to say, however, that the Tao is the Principle of Reason, for reason (the characteristic of intellect) must always fail to grasp it. For Tao is the living meaning of life and death. Life cannot exist without death, for things move and change only because they are at every moment dying. Life and death are therefore like man and woman; without each other they are meaningless, but that which gives meaning to the two sexes is the child. In this sense the child is both the cause and the result of man and woman ("The child is father to the man"), and in the same way the Tao is the cause and result of life and death, and, furthermore, *is* life and death. The important thing, however, is that the Tao is something living; it is the movement of living and dying, and the moment we try to catch hold of it, either in actuality or in thought, it is no longer there. If life were to stand still and not move towards death so that we could enjoy it for ever, it would at once cease to live. If the wind could be captured and shut in a room, it would cease to be wind, and if you try to clutch water in your hands, it will just slip through your fingers. In the same way you can never catch hold of the present moment. Before you can wink an eyelid it has vanished into the past, and the more you think about it, the more you try to analyse it and say just when and where it is, the more elusive it becomes. It is like a dog running round after its own tail; the faster it runs, the faster the tail escapes, and if it tries to run away from the tail, the tail follows as fast as it runs. The Tao seems to behave in just the same way. It is present in everything; it *is* everything, yet when we look for it it seems to run away, for we ourselves are Tao and to look for it is like turning round to see our own eyes. And yet Lao Tzu says that we must realise the Tao. This realisation he calls *Tê* or "virtue," although it is not what moralists understand as virtue, for Lao Tzu says:

The superior virtue is not conscious of itself as virtue;
Therefore it has virtue.
The inferior virtue never lets off virtue;
Therefore it has no virtue.

(Trans.: *Ch'u Ta-kaio*).

That is to say, if you try aggressively to be virtuous you are just like the dog running after its tail. In the same way, if you try self-assertively to concentrate on what you are reading here, you will find that you are only concentrating on yourself trying to read. And if you think about that for too long, you will be concentrating on yourself concentrating on yourself trying to read, and so on in an infinite regress. But you will not read anything.

How then are we to realise the Tao? Another Chinese sage was asked, "What is the Tao?" He replied, "Usual life is the very Tao." And again he was asked, "How, then, do we bring

ourselves into accord with it?" "If you *try* to accord with it," he answered, "you will get away from it." "But," his questioner went on, "with no trying, how can we know that it is Tao?" "Tao," said the sage, "belongs neither to knowing nor not knowing. Knowing is but a dream; not knowing but an absence of memory. When we really attain to the doubtless Tao it will be as clear as the vastness of the sky. What is the necessity of calling it in question then?" In other words, you cannot find the Tao in mere knowledge *about* it such as you might gain from this article. Nor are you any better off if you have never heard about it at all. Therefore Lao Tzu taught a way of life known in Chinese as *wu-wei*, which literally means "non-assertion" and is sometimes erroneously translated as doing nothing. It has two aspects, negative and positive. Negatively, it might be called non-possessiveness, letting go, or giving up one's own particular purpose. "When purposelessness has been achieved through purpose," says a Taoist book, "the thing has been grasped." That is to say we must give up chasing the Tao, and we must also give up running away from it. We must no longer try to possess and keep for ourselves either life or anything that lives in this present moment. In the same way, we must no longer try to run away from death; the seeds of death are in ourselves, and no amount of running can put them any further away. Tao is ourselves and our every thought and deed, and sin only enters our lives because we do not understand this, because we chase the Tao or flee from it in one or other of its countless forms. Indeed, the Tao lives in us in spite of ourselves; we cannot, whatever our efforts, make it come to us or go away from us. And if perchance we suddenly realise the Tao, this is no cause for pride; rather we should laugh at ourselves for not having seen that it has actually been realised all the time.

Therefore, positively, *wu-wei* means what is sometimes called "going straight ahead." To the question, "What is the Tao?" a sage replied simply, "Walk on!" For Tao is right before us at every moment; if we stop to catch it, it eludes us. Time moves on and never waits, and while we think about it and try to grasp it it leaves us behind. Therefore Chuang Tzu said, "The perfect man employs his mind as a mirror. It grasps nothing; it refuses nothing. It receives, but does not keep." In fact it reflects the Tao as it moves instantly and immediately, but does not cling to it. To change the simile, the man of Tao neither pursues himself nor flees from himself; if his shadow falls behind he does not hasten forward; if it falls in front he does not turn away. He just walks straight on. It is as if the dog had stopped worrying about its tail, having discovered that it was his *own* tail, and had simply gone right ahead instead of running in circles. There is no need now to worry about whether you have or have not found the Tao; if you walk on it goes with you, and try as you like you cannot get away from it.

Here, surely, is the cause of Taoist laughter. You know how often you must have laughed at yourself for looking all over the place for something you were carrying round with you. The Chinese sometimes speak of it as the story of the lunatic who went all over the world in search of his head, which he had never lost. Before and after his realisation his head is there just the same. Nothing has changed, and yet somehow everything has changed. It is rather like Chuang Tzu's famous story of *Three in the Morning*. Tzu Chi said, "Not recognising the fact that all things are One—this is called *Three in the Morning*." "And what," asked Tzu Yu,

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Must Man Remain Unknown?

III.—BODY AND MIND

by Eugene Kolisko, M.D. (Vienna)

THE true relation between body and mind seems to present one of the most acute problems of our time, and is one which modern science appears not yet able to solve.

Innumerable attempts have been made to approach this subject from one or another side. It has been sought to explain the mind as a mere function of the body, or to show the deep influences exerted upon the body by the mind. As neither attempt has really succeeded by itself, both physiology and psychology have been studied on parallel lines; but as parallel lines do not meet in this world, so our present physiology and psychology, seem to be separated by an unbridgeable chasm.

What it is desired to prove here, is that there exist certain phenomena where a real metamorphosis takes place of the bodily functions into the mental ones and *vice versa*. In order to realise this process of transformation we have to acknowledge the existence of certain polarities. One of the most important is:

GROWTH AND CONSCIOUSNESS.

In early life the child sleeps much but there is a tremendous energy of growth. The more consciousness awakes the more growth diminishes. Also in the adult, regeneration and reconstruction of the organs of the body take place during sleep, when there is no apparent consciousness. Backward children, those who have never fully developed their mental capacities, are often possessed of an astonishing fund of physical health. Among the animals, the lower species (such as molluscs, worms, or even tortoises, snakes, salamanders, etc.) have a very strong regenerative power; lost limbs can be grown again, and so on. This faculty disappears in the case of the higher animals. But what have they gained in its place? *Consciousness*, mental capacities; skilfulness of the limbs instead of regenerative power.

In inorganic science great progress was made when it was discovered that the warmth which is produced by chemical or mechanical processes is not a "creation out of nothing," but a real transformation of energy into heat. A similar step has not yet been achieved in the biological sciences. One should observe that, what in the case of plants and lower animals works as growth and vital activity, transforms itself into consciousness, or mental activity, in the higher animals. But the same applies to man; there are organs which have a superfluous vitality and possibility of growth and other organs which, as for instance the brain and the nervous system, have lost this quality; they are comparatively lifeless. Their cells have to a very great extent lost their regenerative power. But instead of this, they have the function of supporting consciousness and mental phenomena.

There is a sort of "budget" in organic life between the amount of vitality and the amount of consciousness—between the sum of the physiological and the psychological activities. If one outweighs the other, the balance must be restored. This law seems to me to be the key for the solution of the problem of the inter-relationship of body and mind.

In order to make this clear we must consider the growth and development of the human body, which has this peculiarity that it proceeds from the head downwards to the limbs. In the embryo the head is relatively very large and the limbs give the impression of being mere appendages of the head. It is the same with the child—whose head is relatively too large in proportion to the body and limbs. The correct proportion is only reached in the grown-up person.

The statement that one grows "from the head downwards" seems at first sight to be absurd; because we are accustomed to measure growth as though it proceeded from the feet. But one has only to observe the growth of the limbs in the embryo in order to see how the hands are at first to be found apparently growing directly out of the shoulders; then the arms begin to extend so to say from behind the hands which are at last at the extremity. The same thing can be seen in the progressive development of the limbs in the animal world; the salamander or the crocodile are good examples. They have legs which are quite short, giving the impression that the feet are growing directly out of the body. In the higher animals the whole length of the limb appears. One can carry this idea to its conclusion in observing the human being as a whole, in whom not only the hands grow in this way but the whole trunk, and the lower limbs, ending in the feet; so the whole body has been pushed out from the original embryonic form which at last remains as what we then recognise as the head.

This, although it seems somewhat absurd, should be taken quite seriously. Steiner was the first to discover the law of the three periods of the development of the child. Approximately three times seven years completes the process of growing up.

This is a law which can be made practical use of; it is quite exact.

The first three years develop the form of the head almost to completion, and finish their task at the age of seven years, when the second teeth begin to come through. The physiognomy is then finished; the head is "closed." The second period of seven years is concerned with the trunk, and the different organs are slowly and successively perfected until finally the age of puberty is reached. With the perfecting of the sex-organs the trunk is so to say "closed," in the same way as the head is "closed" by the forming of the second teeth, which are "pushed out" in a similar way as the other extremities. The third period of seven years creates to begin with a rather mal-proportioned extension of the limbs. Everybody knows the "hobble-de-hoy" school age. Finally, the saying "standing on one's own feet" expresses well how the grown-up person has at last closed the whole process in perfecting the proportions of the limbs.

As for the *seven years*, we may refer readers to that interesting book *Seven*, by Rom Landau, who demonstrates how periods of this length are revealed as ruling in the whole course of human life, and may be discovered by biographical studies. It seems that

seven years mark all stages of what one may call the dynamism of human development.

Now let us turn back to the law I have already mentioned, which shows the connection between *growth* and *mind*.

These stages of the development of the living human body correspond to the stages of the development of the human mind. To understand this necessitates the creation of an *entirely new concept*. The perfecting of every part of the body, in the order described, *sets free the creative force which has produced it*; and each appears as a quality of the mind.

For instance, when the second teeth are extruded and formed, the "formative force," being set at liberty, appears as a definite capacity for learning and remembering. The child is only now ready to go to school; in other words to be able to "think with the head." At the same time, the hands come under the influence of the new-born mentality and a certain skilfulness appears. The two faculties that are thus born are *reading* (which is the more intellectual of the two); and the other is *writing*. These, although so different, are therefore related. The developed qualities of the mind—using the brain on the one hand and the fingers on the other—are thus learning to make use of the body. This will show that there is really a precise moment when reading and writing can be safely introduced into the child's life; whereas the general idea is that the psychological reasons for teaching any given subject are quite independent of the physiological development. Or at any rate there are no definite rules about it. Children of four and five in the kindergarten are taught reading and writing when there are no physiological foundations for it whatever; and this is bound to lead to illness in later life.

We can give another example from the second period of seven years, when, at a certain moment between the ninth and tenth year, the *heart* reaches a particular point of its physical development.

What is then the corresponding faculty of the mind which is set free? This is something that is not so tangible and definite as that which takes place at the change of teeth when hands and brain are liberated for writing and reading; it is more connected with *feeling*, with the affections, and general sensitiveness. At this age the child is really in need of love—that is, he needs to express his own capacity of loving, and looks for it in others.

It is very interesting to note that the rate of pulse and breathing, which is in the ratio of 4-1 (four heart-beats to one breath in the adult) is established just at this moment, whereas before there had existed no definite relation. Statistics have proved this remarkable fact. But they also show another thing. It is at this moment that we meet with the first infantile suicides, which occur because the *feeling of selfhood*, only now developed, is not always satisfied by love. Self-destruction is therefore not possible before this. This "feeling of selfhood" is connected with the heart.

The brain and the head show us the connections with intellectual faculties. These are more definite and more formed, just as the head is, organically, more formed. The "feelings" are much more indefinite, and have a rhythmic quality connected with sympathy and antipathy, joy and sorrow and so on. The same applies to the whole system of breathing and blood-circulation, whose centre is the heart.

And there is the interesting fact, proved by numerous investigations, that every shade of feeling produces its corres-

ponding effect on the rhythm of breathing and blood-circulation.

To take an example connected with the third seven-year period, we find that the mental qualities that are liberated belong to the *will*. It is of course obvious to anybody that the will is intimately connected with the action of the limbs; but no scientist gives such a fact his serious attention. About the age of puberty, and especially later, it is well known how the enthusiasm for technical construction arises, especially in boys. Where do these constructional forces really belong? They are in the mechanism of the limbs, similar to the laws of the machine, as described in my last article. So what is set free in this case is the technical constructive force of the machinery of human limbs; and this is then applied to invention and external construction.

But in the case of girls this will-force is not so much directed into the limbs but into the inner organs; so in the two sexes it goes in opposite directions: the boy develops the *extremities*, and it is a well-recognised fact that the male organism is one that is developed a stage further than the female, and therefore outwards, while in the female this will-force remains connected with the inner organs.

Now I hope, strange as these things may appear, that I have been able to show something of the quite definite relationship that exists between body and mind. The three stages of growth produce the three different kinds of "mental" capacities. The head, as we have seen, is connected with the substantial and definite "shapes" of concepts and percepts—*thoughts*. The middle region is connected with *feelings*: the breathing with the more conscious feelings, the circulation with the more unconscious.

Finally the limbs are connected with the more conscious part of *willing*; and the inner organs of metabolism and sex, with the *unconscious will-forces*. We see this in the functions of the different glands, especially those of inner secretion; and their hormones are well known to be connected with the deeper and more unconscious nature of the will.

"Physiology is a science; while psychology is not. Psychology awaits its Claude Bernard or its Pasteur," says Carrel. Yes, indeed. But the real question is, what are the definite connections of every "part" of the body and every "part" of the mind? It is this definite relationship of the soul and the body that Steiner has proved to be a three-fold one, and which is the key to a real inter-relationship between physiology and psychology.

The new "Science of Man" will have to take its start from these facts. Every organ, every system, every part of the human body, will then have its physiology and its psychology. Carrel has shown how the greatest evil of our time is that the mental and the physiological phenomena have been entirely separated; and that we cannot over-value the one or the other.

But the question is how to find the balance? For this, science must be extended into spiritual science. Then the connection between what are really two "bodies"—the one being the organism of Life, and the other which is the sum-total of mental manifestations—will be established. We shall then be able to understand that what we call Man is the *individuality* which unites these two.

(To be continued)

The Art of Education

by Eleanor C. Merry

THE problem of education grows the more acute in proportion as the true conception of the meaning of "vocation" is lost.

The idea that one is "called" to a thing—the real meaning of the word vocation—has been relegated into the sphere of religion, and is used to suggest some inner urge, some sense of mission or duty, and people who confess to having had a "call" are generally supposed to be a little mad. To-day the idea of vocation has become a matter of pressure exerted by outside influences; so much so that "vocational aptitude" is measured and weighed and graded like any marketable goods, and finds its niche by virtue of expediency alone.

But such "aptitude" may be a mere illusion created by a system of education which tends to override individuality, to overrate the intellect, and to standardise the growing soul. If the individual is strong enough, it rebels, runs away from home or school, feeling instinctively that there is after all a truth in the old idea of a "calling," like an echo from unknown stars, but is unable to satisfy it in a world that has grown deaf to the voice of the spirit. On the other hand, youth may submit to the pressure of expediency, and the established routine triumphs.

Two cases come to my mind which are typical. One was that of a boy whose father and both grandfathers were distinguished men. They belonged to the "best" products of the 19th century when family life and the family name were honoured, and University degrees and scholarly distinctions still represented a certain reality. The world was a well-ordered place; science was only beginning to exercise its magic—and beneficently; and there was leisure for classical culture which had not yet been thrown from its pedestal by the assaults of modernity.

The boy was born in 1901, and his career was planned to be a copy of his father's, who was a well-known physician and surgeon. The boy was intelligent and alert, and was sent to school when he was about six, forced, at the age of eleven or twelve, into the usual cramming process necessary for obtaining a scholarship. The cramming appeared to work well and the scholarship was obtained. Things continued as they were intended, and specialising for a medical career began early. But the boy had lost his powers of concentration; he was alternately brilliant and hopelessly incapable; and he *loathed* medicine or surgery. The war had swept over him bringing constant frustrations of youthful enjoyments, giving him, instead of the young teachers he had had, old and weary men who took their place.

His father died, and his world fell to pieces. His intellectual capacities ruined by cramming, and his own individuality consequently never developed, his old direction lost because it had never been the right one for him, he became a straw on the wild tides of the 1920's, and has for years swelled the ranks of the wanderers between unemployment and mis-employment—an unhappy and unfulfilled soul.

If his early education had been *human* in the true sense of the word, the war-years would have passed over his young head as teachers instead of as destroyers.

The other case was that of a girl—his elder sister. The family "name" and the conventionalities of the time were still too strong to allow of the idea of preparing her for any profession; but the usual girls' schools found in her a stubborn, intelligent, and musical subject, who hated being taught.

"What is the use," she said when she was twelve, "of my doing any work until people have made up their minds whether I am clever or not?" As no one made up their minds on this knotty point, she did not make up hers either. In this case it was not her education that was at fault—for she had very little—but the education of everybody else.

Loud noises terrified her—even before the war—and to "cure" her she was made to endure hearing sudden bangs and loud shouts. From twelve to seventeen she was hysterical, untruthful, and dishonest. When the war came she suddenly developed heroic qualities as a young Red Cross nurse, and showed great capacities for medical work. But nothing was done about it. Later conditions of life found her self-willed, unsatisfied, alternately heroic and helplessly unstable, shunning society yet hating solitude: fatal fulfilments of the prophetic, though inexact, utterance of her childhood! The passing of the years brought her faithless friends and tragedy.

Since I have been able to follow her "career" with some attention I can see clearly that she was always under the shadow of a certain dim awareness—even in babyhood—of what we call *destiny*. She was reluctant to embrace life, a creature pre-destined to difficulty—who was not given in childhood that confidence in humanity that could have educated—drawn out—the true self in her. Her innate heroism was turned into self-pity, for which indeed there was cause.

I have mentioned "destiny" purposely. For if rightly understood it is the key to the real meaning of vocation.

Two things may be educated: the intellect and the will. But modern education, that is, the *system* which is prevalent, applies itself to the intellect alone. I can imagine my readers exclaiming at this, and thinking of the "playing-fields of Eton"—which the Editor, in his article last month, trounced so vigorously. To send, as he expressed it, "such grey matter as is possessed by students when they arrive, down into their feet before they leave," can certainly not be called an education of the will. Will is not muscle, it is not the "team-spirit," it is not even self-denial and heroism (which come from the heart). But it is the prime instrument of the spirit's fulfilment of its destiny. The intellect is also its instrument—but for the *understanding* of the will. What comes from the heart, from feeling, is the "hearing of the voice" of the spirit in the soul.

This suggests a threefold education. *And this is an Art.* A science can belong to the intellect, but an art cannot. It includes the *whole* human being. "The true experts," said our Editor, "are not experts at all, they are artists, of whom we seldom hear until they are dead."

One such artist in education was undoubtedly the late Dr. Rudolf Steiner, founder of the Waldorf School in Stuttgart in

1918, which numbered well over a thousand boys and girls in a few years' time.

He worked upon the principle, not theoretically but practically, that the human being has a threefold constitution, body, soul, and spirit; that the spirit, or Ego, incarnates into the body only gradually, and is not fully there until about the age of twenty-one; that the "I" or Ego of the human being is his eternal self, incarnating many times on Earth to take part in the "education of the human race" as a whole towards its real and true humanity. He saw individual education as the means for drawing forth the "I" in the right stages or degrees according to its nature, from the limiting circumstances of heredity, into freedom. He taught that the stages of the child's development, physical, psychical, and spiritual, are marked by three periods of seven years, and each period needs a different application of the educational art. These were questions he had studied for several decades before he founded the first school in Stuttgart.

Above all, he made it clear to those who listened to him that the principle of "selection" in education (as in other things) is a false one. Nor was the possession of special talents ever made by him the starting-point for specialised training until the general education was firmly established.

Tests for intellectual capacities in the very young as are practised so much to-day, are in reality an acceptance of the principle of the "survival of the fittest" and a relic of the Darwinian "habit." Actually it is a fallacy to select in education, for various reasons. Intellectual capacities, that are the true possession of the *individual*, are not educable at all until after the twelfth or thirteenth year at the earliest. Also, the greatest talents or capacities may lie dormant in an otherwise apparently stupid or delicate or indifferent child till after the age of puberty; and an education that does not take this into account may easily destroy such capacities before they can appear.

The modern idea of co-education is at least a step in the direction away from selection. But it should go further, and should include non-separation of the "fit" from the "unfit." (Except in the case of definitely mentally defective children, and for these Steiner elaborated a curative education.) He insisted on this principle of non-selection and non-specialisation being carried out. I think he recognised it as the basis of a true Christian social order.

Another example of the same principle was shown in the way in which he mingled the children of different temperaments, of which he described *four* as the basic ones: the choleric, sanguine, phlegmatic, and melancholic. "The very best way," he said, "is to make the choleric, or again the melancholic, children sit together, for then they tone each other down. One must of course know how to judge and then to deal with the different temperaments, for this in turn affects the very roots of bodily development."*

It is easy to see that temperament is of course closely related to the bodily nature; but no other educationist has been able to make this—usually a mere observation—into the opportunity for practical therapy:

"Take the case of a sanguine child, inattentive in his lessons. Every impression coming from the outer world immediately engages his attention but passes away again as quickly. The right treatment for such a child will be to reduce the quantity of sugar

in his food—not unduly, of course. The less sugar he absorbs, the more will the excessively sanguine qualities be modified and a harmonised temperament take their place."

Throughout the school, therapy went hand in hand with the education. The school doctor was also a teacher.

And where the principle of promotion in school life was concerned, Steiner trained his teachers to know that if, for example, a child was not sufficiently advanced to be promoted into the usual higher class which conformed to his age (for every year had its special teaching), it was nevertheless right that he should be promoted to this class. "If a child who ought to go up to the fourth class is left behind in the third, the inner course of his education comes into variance with his age."

Art plays a most important part in this education; but the way in which it is taught, and the reasons for teaching and encouraging it, are not the usual ones. Art effects a "building" and harmonising of the elements of life.

What we call "art" is usually a special department of education. But Steiner emphasised the need for *artistic feeling* in everything. The faculty of reason, he said, can only comprehend the inorganic constituents of man's being; and that to understand man we need "an all-round conception of art."

This is not so easy to explain in words; it is necessary to experience what is meant in the whole quality of this art of education. Every subject can be dealt with "artistically." There must be something that really and vitally creates a counterpoise to the merely "prosaic" in teaching about nature and history. "Art is not a mere discovery of man's, but a domain wherein the secrets of Nature are revealed to him at a level other than that of ordinary intelligence—a domain where he gazes into the mysteries of the whole universe."

If the teacher recognises this, he can himself become alive with the light of creative imagination; his attitude towards every subject that he has to teach is that of the artist. No one who has to prepare his class lessons by sheer "brain-work" alone, and who has to carry his notes with him into the class-room, can be a teacher in the true "artistic" sense. The artist creates out of *himself*; he has drunk in the beauty and fitness of the world, and this elixir can bestow upon him the power to "lift Nature to a higher pinnacle than that whereon she stands" as Goethe said.

The whole conception of the balanced spiritual, psychic, and physical nature of man as a divine work of art is actually a conception that can be demonstrated in every detail and in all three domains. Teachers in this education learn these things and put them into practice. The putting into practice of what is artistically conceived, is art . . . whether it be geology, or history, or physiology, or anything else. And in painting, modelling, hand-work of every kind, the same vitality can flow. Every specialised art has its relation to temperament, to body, to spirit, and rightly taught, it bestows health.

It is "artistic" too to teach writing before reading. Writing can be so taught that it emerges, so to say, out of a real pictorial element, and indeed also from movement and gesture. The whole body can feel a certain satisfaction in *making* and *experiencing* pictorially and imaginatively the forms of the written letters.

Reading is quite different. It is located in the head. If one thinks of a child one can feel how the process of learning to read—gazing at purely abstract symbols—is in a certain way a kind of negation of the whole childlike freshness that is so at home with picture, imitation, and gesture. One can well imagine that

*The New Art of Education. Rudolf Steiner. Anthroposophical Publishing Co.

reading—even “without tears”—is a *concentration* of forces which can, in the first elements of writing, play freely through the body.

Before the age of nine or ten, no child feels himself really apart from the world. He shares in it, and quite naturally feels the trees, the clouds, or the streams as his close companions; he likes to imitate them or even to converse with them. And this should tell us that at this period nature-study should be something far removed from the text-book type of instruction. The study of plants for instance should not be apart from thoughts of sun, moon, earth, and stars, of moisture, dryness, heat and cold—all things which are common to the child's own existence: “living ideas cannot be roused if we only give the child what is nowadays called ‘science’—the dead knowledge which we so often find teaches us nothing. Rather must we give the child an idea of what is living in Nature. Then he will develop in a body which grows as Nature herself. . . .”

The real art of education is the art of life itself. Education should be like a magical garment that grows as the spirit grows in the body and the body grows in the world.

In one sense it is like making friends with Time. If we learn the secrets of the rhythm of life and of Nature we are coming very near to the Being of Christ Who guides and accompanies Time into Space. In space we are brothers together; in time we are the children of evolution. We cannot be brothers if we adopt the principle of selection and separation—an arbitrary judgment at best; and we cannot *understand* ourselves and the world without the ability to realise that what is *displaced* in time works destructively. Between conservatism and radicalism lies the balance where a true human Society can grow in freedom.

And so in education. If you learn everything in your *head* (which is “conservative”) you cannot approach the magical gateway of the heart, by which alone the “radical” nature of the will can become thoughtful, and the head purposeful—will-enfilled.

This is recognised by modern educational methods, but only theoretically, so that the balance is apt to swing between excessive learning and excessive sports and games; in both the element of competition drives towards exaggeration.

With this is connected the whole idea of specialisation in education.

Knowledge to-day has become so specialised that it is even possible for a specialist to be incapable of general knowledge. Thus not only the knowers but also the things known become de-socialised, and vast possibilities of co-operation and co-ordination are missed. So Steiner aimed at the artistic education of the whole human being; and upon such a foundation genius and talent need not be hot-house plants, but bright flowers of the field.

In the typical cases I referred to at the beginning of this article, we have a picture of how easily education fails when it is faced with the troublesome problems of difficult and—in this age—transitional types. It is so obvious that civilisation is on the threshold of tremendous changes. And that means, since civilisation is created by individuals, of tremendous changes in the consciousness of human beings. We are not static creatures. We have achieved vast things, both good and bad, even in a single century; and if reincarnation is true (and even if it is not) then souls are coming into a world that is utterly changed.

What do *they* want from their teachers?

The question that educationists should ask themselves is precisely that; and not: what do *we* want to teach them?

The quality of selflessness in all those who have been and are teachers in Steiner's way of education has always seemed to me, who know many of them intimately, most remarkable. It is the greatest school for the self-education of the *teacher*—and in the highest sense—that can be imagined. There is an enthusiasm in them which I have met nowhere else. Why?—It is not the enthusiasm of a sect or of admiration for a founder. Then what is it?

I believe that it is rooted in Wonder.

Watts-Dunton was the originator of the phrase “the Renaissance of Wonder”; he explains*: “that there are two great impulses governing man, and probably not man only but the entire world of conscious life—the impulse of acceptance—the impulse to take unchallenged and for granted all the phenomena of the outer world as they are, and the impulse to confront these phenomena with eyes of inquiry and wonder.” The renaissance of Wonder is the renaissance of Religion. And among the Logia discovered by the explorers of the Egypt Fund, there are these words:

“Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; and wondering he shall reach the Kingdom, and when he reaches the Kingdom he shall have rest.”

I think that the kind of understanding of the spiritual and the physical nature of the human being, given concrete detailed form in the art of education I have tried to outline, is capable of awakening this wonder, which is wonder at the supreme artistry of God in the making of Man. And I do not think that that is particularly prominent in the general educational methods of to-day.

Leo

by Clare Cameron

Over the flowery carpets and through the pavilions of summer,
To an invisible music of festival flutes and drums,
Symbol of Light and Creation, Power, Abundance and Beauty,
Proud as a lord after battle unto his kingdom he comes.

Under his feet, like a lion, he treads the dragon of darkness,
Carries aloft his office, the wand of the Solar Ray,
Destroying disease and discord. The people uplift their paens,
As they sang to Apollo in the noon of an earlier day.

Blessed is he of earth's children, if under the golden chaplet
Wisdom has made her throne, the man to inform and lead.
Blessed is he, if under the robe of benevolence,
Humility keeps his house, to purify word and deed.

Else is he but a mummer, cast in a gilded pageant,
Flattered by fairy gold, spendthrift, and soon or late
The untended chaplet is dust, and the unfaithful servant
Is banished by Holy Writ to serve at the outer gate.

* Introduction to *Aylwin*

The Meaning of "Classical"

by W. J. Turner

IN every definition or description of the word "classical" sooner or later the word or some such word as "proportion" must appear. Everybody recognises that works of art which we name classical are distinguished by a balance, a harmony of qualities which is what we mean by saying they have a just proportion. No one element or quality is apparently sacrificed to another in them and this is the source of their harmony and the satisfaction they give.

I am inclined to believe that, on the other hand, all life—and thus, in works of art, all vitality—is due to disproportion, to a lack of balance and that life itself is the effort to achieve this balance. This idea is in itself suggested by the very word "static" which so readily associates itself with the word "classical." The idea of "cold" is also very near the word "classical"—a cold and classic beauty means essentially a beauty that one admires without passion.

The word "romantic" on the other hand is intimately connected with passion. Romantic love is in itself a description of this antithesis to classical admiration and suggests an element of extravagance also one of temporariness as if it were a state that could only exist until one had recovered one's balance. Works of art when they are described as "romantic" again suggest the presence of some element in excess or perhaps merely the neglect of certain qualities for the sake of others and we love these works of art passionately when these particular qualities they display are what we long for or are in sympathy with at the moment. Should our mood change we find we like them less and perhaps then not at all or our intense liking may even become intense dislike.

These are common experiences both with regard to persons and to works of art. Now what has Kierkegaard to say on this matter judging from what I translated from him on the subject last month? He says that "classical" implies a divine collaboration of forces. It is, he says, "a special luck that the most pregnant epic material was given to a Homer" and that "the emphasis is as much on Homer as on the material, whence the deep harmony which informs every product we call classical." He is writing actually about Mozart and he finds the same explanation in the fact that in *Don Juan* Mozart met the perfect musical subject and that this "perhaps unique musical subject was given to no other than Mozart." He reinforces the importance and singularity of this union between the maker and the subject by reminding us very aptly that if one were to think it were a mere lucky accident that Homer found such excellent epic material as the Trojan War and that Mozart found *Don Juan* we have to remember that what appears to us as the perfect epic material is only known to us through Homer. Similarly one might add, that essentially we know only of *Don Juan* through Mozart and of *Faust* through Goethe.

It is significant from my present point of view that he regards this coming together of the poet and his subject or the

musician and his subject as a marriage and this marriage he regards as pre-destined, for he rightly says:

"It is for all mediocrities a marvellous consoling and soothing idea by which . . . they imagine that it is a pure mistake of Fate, a world-wide error that they have not become as excellent as certain others. Thus a universal optimism spreads. But to every high-minded person . . . this is naturally a horror whereas it is a holy bliss and delight to see united what belongs together."

It is a similar idealism which makes him repudiate the interpretation of those who "take it as accidental that two lovers met, as accidental that they loved one another, there might be a hundred other maidens with whom he could have been just as happy, whom he might have loved just as tenderly."

His comment on this is that if one thinks this then "one supposes that many a poet has lived who might have become as immortal as Homer if the latter had not first already used up this splendid material and many a composer just as undying as Mozart if only the opportunity had offered itself."

The idea of a perfect marriage is not to be got rid of in the conception "classical." And I would go so far as to say that so intimately are works of art a part of life that the analogy is complete and we shall find what applies to works of art applies also to the other creations of love.

But two important points have now to be considered. Let us first take the element of desire in love. Here Kierkegaard says something pertinent:

"The poet desires his matter. To desire, one may say, is no art and it is quite true of a mass of weak poetic ideas. Rightly to desire is, on the contrary, a great art or rather it is a gift (latent). This is the inexplicable mystery of genius like the divining rod which never has its idea of divining unless what it divines is there."

This is, in my opinion, profoundly true. But how are we to distinguish classical from romantic love in practice? How are we to tell the perfect from the imperfect marriage? Is there not a simple answer at hand? By its durability. Romantic passions may be extremely strong but they do not last. All experience is at one on this point. Nevertheless, it is necessary to add a reservation here which I have never seen made but which is all important. Romantic passions do not last only when there is a discrepancy between the two factors. The attraction has been great but it has not been complete because some elements wanted by one are missing in the other. Hence dissatisfaction. But if the one did not require more of the other because it itself lacked what the other lacked and was not aware of the lack then an imperfect marriage may be enduring. In that case how are we to distinguish between the romantic and the classical since durability is our test?

My answer to this is that the majority do not distinguish and are incapable of distinguishing—which is the reason why so many people confuse in one lot artists and works of art, as well

as human beings, who really do not belong together. Wagner and Beethoven, Mozart and Johann Strauss, Cimarosa and Sullivan are musical examples. If a classical work of art requires the perfect marriage of subject and master so also the relationship between the work of art and the observer requires the same degree of matching for one can only see in a work of art what one has to some degree within oneself. The reason why so many amateurs of music do not perceive the superiority of Beethoven and Mozart to, let us say, Wagner and Brahms is because they themselves are lacking in the qualities which Wagner and Brahms lack and therefore do not miss, are not aware of their absence. Now one can understand how a romantic passion may be durable. Also one can see that a true marriage is a marriage of sympathies and not at all complementary in its biological sense, i.e. a combination of opposites. The cheap idea of evolution, of progress by a biological combination of opposites, is seen to be not only superficial but contrary to the very nature of things. On the other hand all nature and every artist strives at the perfect marriage in which there is complete unity. This unity in works of art is what we call the classical harmony. This classical harmony is actually neither cold nor static; it is only perceived as such by those who lack perception of much that is in the work. On the other hand there is always a sort of unity where there is satisfaction and satisfaction may come—as we have seen—by the mere unity of two sympathies. This is the explanation why so many inferior, lifeless mediocre works have for a time been considered classics—all academic art belongs to this category. Its classicism is negative or exclusive not inclusive.

Therefore when we get a great artist, like William Blake, saying that all beauty lies in excess we must understand that this is said first of all as a protest against the academic, the mere petty unity of small things. In great art there must be a degree of comprehensive vitality which will appear to the academics as diabolic. Actually we find this is the case and Mozart is a very good example of it. But Mozart is so comprehensive that this diabolic quality is not noticed by many people just as in a well-proportioned face we are not particularly aware that there is a nose. The nose is there but it is not noticed unless it is out of proportion to the other features. Thus, in the same way, a well-proportioned object always looks smaller than it is. Therefore when the academics consider there is a certain too-muchness or excess it will be either because they are unaware of or are blind to the other features which would give it due proportion or because it exists in disproportion in themselves.

The word "classical" can only justly be applied to a work of art according to the definition Kierkegaard gives to it—which is on the whole the generally accepted definition—when a comprehensive unity has been achieved. We may well ask how are we to judge of the comprehensiveness of any unity or marriage? To which I can only reply that to make such judgments two things are necessary in him who judges: first, gift or talent; secondly, experience. Now these two factors, gift and experience, are in themselves also complex and not simple and it is here that we are brought up against that unity in the observer of a work of art or in the partner to a marriage which is an essential to complete understanding of the other party. It may be seen by this that the very appreciation of works of art is in its way a marriage and that is why complete appreciation is relatively rare and why there are so many false judgments made by critics and why, furthermore, so many popular artists are of inferior quality.

The Communicants

by Clare Cameron

This is the hour, and this the place,
By trackless paths the saints have trod,
Invisible, alone we pass
Along our separate ways to God.

Put thy shoes from off thy feet,
And cast aside the cloak of day.
Though quick thy love, profound thy thought,
They have no place upon the Way.

Cast thy dreams, thy visions, prayers,
And free the spirit from their thrall,
For she, possessing nothing, yet
Within herself containeth all.

And when of such thou are bereft,
Thou art within the inmost shrine,
And there will find the living Bread,
And chalice of celestial Wine.

This is the hour, and this the place,
From that communion, strong and wise,
We turn to take the cloak of day
With knowledge in our fearless eyes.

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The Mystic Way

III. THE CONTEMPLATIVE MIND

by *Raymund Andrea*

THROUGH meditation the aspirant makes experimental contact with the nature of the soul. He opens up a direct line of communication between the personality and the spiritual entity which is basic and causal to his threefold expression on the physical, emotional and mental planes of life. Hitherto firmly polarised within this threefold form, he insensibly shifts the polarity of consciousness and lives consciously from a higher and more interior condition, the meeting ground of potent spiritual forces. The habit of meditation increases the sense of reality and purposive influence of the spiritual centre at the heart of life. Even the finer bridging form set up through meditation loses its outline and is finally relinquished as he rests in contemplation upon the life of the soul.

As meditation is an extension of concentration, so contemplation may be considered as intensified meditation. Many text books draw a sharp distinction between meditation and contemplation. In the present connection it is a distinction with very little difference. The simplest definition of meditation is, a serious contemplation of a subject or object: that of contemplation, meditateness. Thus they are interchangeable terms. Meditation, again, is defined, in its spiritual application, as a close investigation and analysis of the inward life of its subject or object: contemplation, as a deep and reposeful reception of what that inward life can impart. But we have already defined meditation as a process of making conscious contact with the nature of the soul. In contemplation, it is said, we are not concerned with form, but with the soul or life. Since that is our aim, to know the nature of the soul, contemplation can rightly be considered as an intensified form of meditation.

It is interesting to note that in the famous "Spiritual Exercises" of St. Ignatius, the terms meditation and contemplation are used interchangeably, to the end of an exhaustive exploration and realisation by the exercitant of the subjects set before him. He is given a series of daily contemplations on the Kingdom of Christ and enjoined to meditate along specific lines of thought bearing upon the life and ministry of Christ, all with the object of re-creating and experiencing within himself in the act of devotion the beauty, power and passion of the Ideal Man. This, it will be observed, is somewhat analagous to what the aspirant is to do in building the finer bridging form from the personality to the soul; except that, in the following of the "Spiritual Exercises," the exercitant is bound in his work by churchly and theological beliefs and applications of a personal character which, while they do ennoble the life, yet fail to allow free expression of the soul. Nevertheless, the fact remains that this manual which has been one of the most cherished systems of spiritual discipline in the Roman communion and among those of the monastic life for centuries, enjoins in its contemplations that the exercitant meditate point by point upon the historical events of the life of the Master as outlined in the scripture, until the meaning and emotional content of those events become living and present to the mind and heart of the meditator. "He is told to ask himself: 'Who is Christ? Why does He do this? Why

does He avoid that? What do His commands and example suppose or suggest?' . . . In other words, he is made to do some deep personal thinking, perhaps for the first time in his life at least on such serious subjects. Inevitably his thoughts will be introspective and he will inquire why the patience, the humility, the meekness, the obedience and other virtues, which are so vivid in the personality of the Ideal Man, are so weak or perhaps non-existent in his own soul. The scrutiny of the conscience, which is nothing but self-knowledge, is one of the principal exercises, for it helps us to discover what perhaps never before struck us, namely that deep down in our natures there are tendencies, inclinations, likes, dislikes, affections, passions which most commonly are the controlling and deciding forces of nearly all our acts; and that some of these tendencies or inclinations help, while others hinder, growth in virtue. Those that do not help, but on the contrary impede or prevent, our spiritual progress are called by St. Ignatius inordinate affections, that is tendencies, which are out of order, which do not go straight for the completeness and perfection of a man's character, but on the contrary, lead in the opposite direction. The well-balanced mind will fight against such tendencies, so as to be able to form its judgments and decide on its course of action both in the major and minor things of life without being moved by the pressure or strain or weight of the passions. It will look at facts in the cold light of reason and revealed truth, and will then bend every energy to carry out its purpose of spiritual advancement."

I have not quoted the above authority with the object of advocating the "Spiritual Exercises" as a suitable method for the aspirant on the path, but as an example of the logical and searching technique the exercitant employs in his contemplative life. Their unsuitability for the aspirant lies also in the fact that the procedure adopted is morbidly introspective and fastens the attention continuously and minutely upon the imperfections of mind and heart; and instead of stabilising consciousness in the soul, tends to confine it within the threefold form from which it is the intention of the aspirant to free himself. For while it is true that the contemplative life is hindered by the imperfections of the moral nature, the moral virtues do not belong to the contemplative life essentially, since the end of the contemplative life is the consideration of truth. The contemplative life has one act, which is the contemplation of truth. And it is to be remembered that the aspirant does not pass from the meditative term, during which he is building the finer form for entering into the nature of the soul, to the contemplative life in a single bound. During that term, while repolarisation of consciousness is gradually taking place, there is a life to be lived and much to be done of no mean depth and quality. It is then he is building in the moral virtues, the essential mystic qualities, upon which the contemplative life may securely rest. It is not to be expected that the threefold personal life which he brings to the task is fashioned ready to his hand to meet the exigencies of that keen vibration without discipline. It never is, no matter what the intellectual status or moral equipment of the aspirant may be. In fact, the

more efficient and stable these factors are, the greater often is the necessity for breaking down the established form which is normal to both. Heretical and unpardonable as it may appear, the notoriously good man may have the most to do here. Has it ever occurred to the aspirant how a virtue can hinder and blind him? He will realise it on the mystic way as nowhere else. Introspection has its uses and can teach him something: it can also lead him to place such an emphasis upon his virtues as to overlook, not his vices, but his own selfishness. His meditative term will teach him that the love of the soul is beyond virtue and non-virtue; that it is compassion in action, and calls for a new standard of values and a different code of ethics.

The aspirant will appreciate this beautiful mystical note: "The contemplative mind tramples on all cares and longs to gaze on the face of its Creator." It is also written that, "in gazing, or even attempting to gaze, on the ineffable mystery of his own higher nature, he himself causes the initial trial to fall on him." The trial is precipitated through the influence of the soul impinging more and more strongly upon the personal life. The aspirant has passed beyond the form of the latter and now recognises its limitations. He stands a little in advance of his former self and becomes a critic of that self. That is a trial, for there is nothing so disconcerting as coming to a realisation of ourselves. Sometimes a student is so annoyingly humiliated at what the first attempt to gaze upon the reality of himself discloses, that nothing will induce him to go further, and he finishes with the good work then and there. He cannot bear to look upon his own weakness: his strength is all; and he retreats to the form where he is safe and undisturbed, until some happy catastrophe of life helps to break the illusion for him. In a case of this nature, the aspirant has usually entered upon the quest out of curiosity, or under persuasion of others, without a certain preparedness of mind which is willing to pay the price of advancement and knowledge. But it argues a poor pupil anywhere in life who is not prepared to accept the discomforts incident to readjustment which a necessary discipline entails. It is a curious trait in human nature, that a student devoted to an art or science will work and deny himself and suffer any privation to reach excellence in it, that his personal life may be enriched and shine with a borrowed lustre, yet will question the value or retreat from a more interior discipline which will lead him to the very fount of inspiration and genius within him. For nothing less than this is the aim and end of the contemplative life. But it has its own price and exacts a discipline no less crucial and painstaking, yet far more subtle and reactive, than that demanded for any intellectual acquisition. An aspirant does not usually go this way with whole-hearted intent, and rarely passes into true contemplation, until he has come to the end of his mental resources. Consider the fact. A peculiar strength is required and must have been generated in the personality before a man is ready to seek the peace and rest, and bear the force, tension and inspiring domination of the soul. "The contemplative life is sweetness exceedingly lovable." That sounds very antithetical to the active life demanded of the practical mystic. But note this: "Those who wish to hold the fortress of contemplation, must first of all train in the camp of action." That is the complementary note. It is the keen life of action which fits the aspirant to pay the price of discipline which enables him to hold the fortress of contemplation. And it is just because some aspirants start away with high hopes from dabbling in the mysterious and magical without any sound moral and mental

background to lean upon, and attempt to storm the holy precincts of the soul without due preparation, that they are thrown back as by unseen and violent hands upon their own unpreparedness and taught that they cannot invoke the sacred guardian of their own immortal self with impunity.

In building the finer form through meditation for access to the soul, the guardian of the entrance is invoked. The voice of conscience sounds in the personal life with startling emphasis. It indicates a new standard of values which are at cross purposes with life within the threefold form he seeks to transcend. Meditation sounds the chord of dissonance between the two. The contemplative life is to resolve that chord into one of harmonious attunement. The soul has a vibration, a tempo, out of proportion to that of the personality. The two cannot become one, or we should be translated beyond any further contact with mundane things. But the contemplative life demands an approximation, a re-orientation of the personal life, a degree of fineness and spiritual culture, a basic and vibrant goodness of heart and mind, to bear and use sanely and unselfishly the powerful vibration of the soul. Where this is not the case there is danger, because the meditative form invites the energy of the soul into the personality; and if the latter does not, through the force of aspiration, right interpretation and proper adjustment, raise and employ its life and faculties on the terms and after the law of that down-pouring and quickening energy, the increased stimulation will accentuate the mental and emotional expression in undesirable ways within the old form. Then we have an instance of an aspirant, engaged upon the mystical novitiate, but giving the unpleasant impression of a person overwrought, out of control, erratic, proud and egotistic, autocratic and domineering, with all the elements of an unprepared and uncultured personality life urged to expression in their worst form. That is why physical age and world experience play a far more important part in the preparation for the mystic way than many think. I have known aspirants in their third decade lament the fact that they have not grasped and been able to apply the technique of the higher stages of the way. It has been well for them: they had neither the judgment, breadth of understanding, nor the common sense to apply what they already knew. They were building the meditative form, the soul was transmitting its impressions to the mind, but the brain lacked the strength and flexibility, which only varied activity and experience could give, to interpret and apply correctly what was imparted.

The history of practically all mystics of note reveals that they have been individuals of strong character and ample experience, who have sounded the depths of life and reached a constitutional maturity. Yet it is often thought that these are chosen souls whom God has kept apart and sheltered from the common way of life for a special work. That they were destined for special work may be true: it is not true that they were saved from deep immersion in common life experience. They were pre-eminently those who had been thrust into the furnace of life and made to suffer the keenest. That is why, when the fire had done its work in them, the light of the love of the soul shone through them so radiantly. They laid their lives upon the altar with both hands and the purifying fire separated the gold from the dross with all intensity and purpose. Let the aspirant ponder on that. I ask him whether it has ever occurred to him that his virtues can hinder and blind him? Well, when he comes to his meditative form he brings all his set virtues and principles with him, the standard of

his mental and emotional life : but the soul has a different set of values. They do not discountenance his moral standard or oppose his mental integrity ; but they show how these can limit him. It is not difficult to see why this should be. The form of personality is a self-erected structure of being and doing in accordance with a relative standard of correctitude and expression ; a structure of opinion, belief and living built up mainly from family, religious, professional or other human contacts, and conforming to an accepted ritual of respectability and good report. The soul is formless, knows nothing of respectability or conformity, and heaves opinions, beliefs and formalities headlong. The mystical scripture says that the disciple must renounce the idea of individual rights and the pleasant consciousness of self-respect and virtue. Now, this is a profound truth which the contemplative life will prove to the aspirant. It will so upset the narrow platform of his formal life, that if he has not brought with him the well-tryed strength of large experience and the high resolve of spiritual adventure, he will believe he is losing his soul instead of finding it. Think how we are hedged in by what we believe, what we are, what others think we should be ; how we watch our good name and reputation because others have given them to us, with what animal ferocity we fight to score a point, to what lengths we go to win a little prestige, and withal, the pride we have in our self-righteousness which keeps us a world apart from a soul towering far above us. The love of the soul which the contemplative life awakens is a flaming sword which destroys all this. If aught of this lives within the form when the awakening comes, it will have to go.

The meditative form opens the way to this ; and during the building of it the aspirant will have ample time to study the direction in which it is leading him. It is not a swift and spectacular process. The personality form is not one that surrenders easily its life and character ; therefore there will be ample time to count the cost before he is called upon to pay it. Nevertheless the law is, that what he seriously meditates upon and contemplatively dwells in, will react upon him proportionably to the intentness of his effort. If he evokes the soul, the influence of the superphysical world in which it inheres will impress and seek to dominate the personality, and the degree in which the latter is out of alignment, whether in the assertion of virtue or non-virtue, will determine the extent and rigour of the task of surmounting the form which hinders him.

There are then three major steps which lead the aspirant on from the personal to the impersonal, from the form life of the personality to the formless life of the soul, from consciousness stabilised and confined within the mental and emotional selfhood to a translated, a repolarised consciousness impregnated and inspired by the life of the soul. Concentration enables him to focus the thought forces with intentness and purpose : meditation builds the finer form and opens a line of communication between mind and soul : emergence of the love force of the soul as a consequence induces the attitude of contemplation in the aspiring consciousness, which seeks to transcend the limits of form. The same stages are also mystically interpreted respectively as, cogitation, meditation and contemplation. Cogitation comprises perceptions of the senses in taking cognizance of effects, visualisations of the imagination, and the reason's discussion of that which conduces to the truth in view ; in a word it is any actual operation of the intellect, and has been pertinently called "the mind's glance which is prone to wander." Medita-

tion is "the survey of the mind while occupied in searching for the truth." Contemplation is the simple act of gazing on the truth ; "the soul's clear and free dwelling upon the object of its gaze." It is the second stage which begins to try out the aspirant and determines his fitness for the mystic way. It is the stage when the soul, mind and brain are being brought into alignment. The mind responds to the soul's vibration, which quickens its own through the downflow of force and impressions of a larger and spiritual life ; and the brain, accustomed to a settled mode of response and action, has much to overcome. If the mind can accept the truth released from the soul, a flexible brain will soon fall into line and become the obedient instrument for the expression of it. But this is rarely the case, except in those of very mature inward growth. Much of the difficulty of the way lies just there, when the powerful life of the soul is drawing the mind consciousness upward from its accustomed seat of cognition and operation to a higher and inclusive vision of men and circumstances. It is just there that the cry of loneliness and separation and misunderstanding arises in the history of those who have become contemplative. They perforce had to leave so much behind which at the time seemed so very precious to them ; much which they would have retained if they could, because it had been a source of legitimate pleasure and comfort and had fostered harmonious relationships in their environment ; much that was orthodox and good in its place and which gave them a reputation for judgment and worldly sense and easy good fellowship with others. But the values of the soul do not lie in these things. They emanate from the law of the soul which is indifferent to relative goodness, relationships and personal reputation. These are, admittedly, hard sayings. But the inspiring inflow of the impersonal and inclusive love of the soul alters all things. It brings new ideas which antagonise the old, different ideals which prompt to new fields of endeavour, a spiritual knowledge which tests old friendships severely and often leads to estrangement. It alienates sympathies which the ties of years have made dear to us. It reveals weakness where we thought we were strongest. The stable balance of the whole life within form is disturbed and has to strike a new poise. All this the contemplative mind brings upon itself through the force of its own aspiration. It is the inevitable accompaniment of the release from form and passing into the life of the soul. And if the aspiration is strong and the will resolved, nothing else matters ; neither pain, nor loss, nor disappointment, ridicule or any other obstacle or hindrance, will deflect the aspirant's firm step and progress on the mystic way.

O, mickle is the powerful grace, that lies
In herbs, plants, stones, and their true qualities :
For naught so vile, that on the earth doth live,
But to the earth some special good doth give ;
Nor aught so good, but, strain'd from that fair use,
Revolts from true birth, stumbling on abuse :
Virtue itself turns vice, being misapplied ;
And vice sometime's by action dignified.

Shakespeare.

A Time and Times

by Thales II

ANCIENT sacred history reveals some very curious and deeply interesting facts founded upon and hidden from the understanding of the uninstructed by the use of mystical yet entirely logical astronomical phenomena.

In the more religious of the ancient countries, such as India and Egypt, time was divided into what might be termed "cycular periods," representing some certain periodically recurring phenomena. India, for instance, had three definite exoteric cycular periods, each of different length and each of particular significance.

The first and shortest of these was of thirty days, the length of the ancient lunar month. Every change of the moon marked an important event in their religious observances, for each was deemed to note the birth of a celestial being known as an Eon.

The second cycular period was of 600 years' duration, and was based upon a certain text of the *Surya Sidhanta* which declares in substance that the equinoctial point moves eastward one degree in thirty times twenty years.

At every recurrence of this equinoctial shift, especially when marked by an eclipse of the sun or the moon or some other awe-inspiring phenomenon, a god was deemed to be born, for their theology taught that such was the wickedness of mankind that a god must needs descend from heaven at regular intervals, assume human form, and in that guise labour, suffer and die for the salvation of his people.

When one of these 600-year periods was about to expire and another begin, every unusual phenomenon of the heavens was carefully observed and usually interpreted as being in some manner connected with the expected event. Thus, some individual born at or near that interval who manifested any outstanding or even distinctive traits of character was sure to be greeted and hailed as a divine incarnation, miraculously descended from heaven at that particular time and for that definite purpose. He was deemed to be the *Avatar* or Messiah of that Cycle.

Thus are named ten sin-atonement Saviours whose birth coincided with these intervals of 600 years. The first of these was Matsa, the time of whose birth tradition and their sacred books fix at 6000 B.C. Following Matsa at like intervals were Vurahay, Kurma, Nursu, Waman, Pursuram, Kama, Krishna (1200 B.C.), Sakia, and Salavahana—the latter being contemporary with Christ himself.

This 600-year cycular tradition of India spread through all the Eastern world, and definite traces of it can be found in all the sacred histories of Egypt, Syria, Persia, Chaldea, China, Italy, and Judea. A circumstance strongly confirming the conclusion that this particular cycular period had much to do with the elevation of many otherwise more or less obscure individuals to the dignity of Messiahs is that most of the deified personages of sacred history were, according to the best authorities, born very near or actually at the beginning of some one of these mystical cycles.

For instance, at the eighth cycle are found among others, Krishna, Bali, Thammuz, Atys, and Osiris. At the beginning of

the ninth appeared Sakia, Quexalcote, Xion, Quirinus, Prometheus, and Mithras, and the tenth brought Christ, Salavahana, Apollonius, and others that might be named. Born in A.D. 600, Mahomet succeeded Christ at the beginning of the following cycle, the eleventh.

History records that when the first six hundred years after the foundation of the city of Rome were about to expire, the people became greatly excited and apprehensive that some extraordinary event of this nature would attend the occasion. But for the stabilising influence of certain of the philosophers of the time, some unusual individual would undoubtedly have been found and duly honoured as the Saviour of that cycle.

Noah was born at the beginning of one of these cycles, and it is a remarkable circumstance that the Bible should speak of Noah as being six hundred years of age at the time of the Deluge, for there was a tradition among the ancient Egyptians that the ushering-in of some one of the 600-year cycles was to be attended by a flood. According to the chronology of the Samaritan Bible, the time antecedent to Noah after the Creation was the exact measure of three of these cycles, it being 1,800 years (according to Biblical calculation) from Adam to Noah.

It is also an interesting fact that those enigmatical figures used by the Prophet Daniel, as also many of those in the Apocalypse which have puzzled and bewildered literally thousands of students in their attempt to fathom their significance, may be readily solved by the application of this cycular system.

Consider, for example, Daniel's famous prophecy of the "seventy weeks" as found in the ninth chapter, which foretells the advent of a Messiah at the end of that time. It has been established that Daniel uttered the prophecy in the 110th year of the ninth cycle. With this as a basis and multiplying "seventy weeks" by seven (as is customary) we have as the result the figure 490, indicating a period of 490 years from the time of the prophecy to the coming of Christ.

This figure of 490, added to 110 (the year of the prophecy), exactly completes and coincides with the 600-year cycle. This is the very simple explanation of that mysterious and mystical figure concerning which so many conjectures, speculations, and even the most fantastic of guesses have been made.

When the 490 years had rolled away they brought a new cycle, and with it the expectation of a new sin-atonement Saviour, as was always anticipated in many countries. The country in which Daniel lived was one of these, and the Jews, yielding to their strong proclivities to borrow from and copy after other nations, in imitation of their neighbours selected a Messiah in accordance with the then prevailing custom. That they later repudiated and even crucified the object of their selection has no bearing on these basic facts.

The mystical era of Daniel signified by "a time and times and the dividing of time" (Dan. 7: 25), or, as St. John has it, "a time, times, and half a time" (Rev. 12: 14), is also explainable by a cycular theory of another type.

It has been argued upon good authority that Daniel was

originally a Chaldean priest, even that he was their *chief priest*. In either case, he must have had a definite knowledge of their well-known astronomical cycle of 2,160 years, which was then deemed to complete the cycular precession of the equinoxes.

By applying this cycle, his "time and times and the dividing of time" (or "a time, another time, and a half time," as many authorities have translated it) would of course be 2,160 plus 2,160 plus 1,080—which amounts to 5,400 years and exactly nine of the mystical 600-year cycles. Add to this figure the cycle in which he lives (600), and the result will be 6,000—the great sacred Millennial Cycle, when not only a new Messiah was to be born but a new world also. Both the short and the long cycle (600 and 6,000 years) were expected to end at that time, which is also in entire accord with a very ancient Chaldean tradition.

As another example, consider the visions both of Daniel and of the author of the Apocalypse in which they saw a monstrous beast with seven heads and ten horns, although Daniel mentions only the horns.

The seven heads were in all probability the seven auspicious months of the year; the months in which most of the ancient nations grossly revelled in the bestial enjoyment and praise of their bountiful earthly blessings, for the year was at that time by those people divided into two seasons—seven summer months and five winter months.

It is to be remembered that St. John lived near the tenth cycle, which corresponds to the ten horns of the beast mentioned by him, and thus is most clearly suggested his application of that figure. Daniel's ten horns should in fact have been translated "eleven horns," as he lived in the ninth cycle, although so near the tenth that he undoubtedly constructed his mystical figure on the tenth.

And Daniel's prophetic declaration found in his tenth chapter—that it would be 2,300 days until the Sanctuary should be closed—is explainable in the same manner. According to some authorities there was a large fraction over the 300 days, which made it nearer 400 and hence should have been so rendered. This would in fact have made the figure 2,400—the exact length of four of the shorter cycles.

The Millennial Cycle is a sacred period of 6,000 years, or ten of the smaller cycles, and several eminent authorities are in entire accord with the statement that a tradition of "Millennial Ages" prevailed throughout the East and from there finally reached the West.

The figure is based upon an ancient theory more or less familiar to all acquainted with the history of astronomy—that if the angle which the plane of the ecliptic forms with the plane of the equator had in fact actually gradually decreased, as it was once supposed to do, the two planes would have coincided in a period very nearly approximating 6,000 years.

It was very easy, in fact very natural, for a somewhat superstitious age to conclude that such an event should and would be attended by dire and calamitous happenings—a tremendous display of Divine Power. Nothing less than an entire upheaval, if not the total destruction of the world itself, could comport with the majesty and magnitude of such an event. This great crisis was to bring down the Omnipotent, Divine Judge from the throne of Heaven, or He was to send his Son to resurrect the dead and call the nations to judgment, after which the world was to be destroyed by flood or by fire, to be created anew.

Thus, this cycle played an important part in the religious

beliefs of many nations, for, according to Theopompus, it was also believed at one time that the God of Light and the God of Darkness originally reigned by turns for a period of 6,000 years (coinciding with the cycles), and that during the reign of one the other was held in subjection. This finally resulted in a war in Heaven—a counterpart of the twelfth chapter of Revelation (7, 8, 9).

It is also recorded in the sacred books of the Persians and the Chaldeans that the life-span of the world was originally fixed at 12,000 years and divided into two periods of 6,000 years each, one being the Reign of Good and the other the Reign of Evil—and this belief also was disseminated to most of the other nations of the then known world.

One of these periods of 6,000 years was to be terminated by a concussion of planetary worlds which would suddenly displace the oceans and the seas, and thus produce a general flood which would (and did?) drown every living thing upon the face of the earth. The next period would also be ended by a collision of worlds, but would result in fire and the destruction of not only every living thing but of the very earth itself by that element.

These similarities of beliefs have been cited because all of the epochs involved were and are founded upon definite cycles with which were to coincide either a Virgin Birth of a Saviour or the direct descent of a Messiah in person.

According also to the Jewish method of computation, at the time of the Birth of Christ one of the great cycles of 6,000 years had elapsed since the creation of the world, and considerable agitation then existed in the minds of the Jews because of this fact.

Other nations were expecting Messiahs, as has been mentioned, and a great Mediator and Judge was in fact firmly expected by them. His advent was earnestly desired, that an end might be put to their sufferings. According to the cycular theory, he came, and His history is of course familiar to us all.

And, strangely enough, at the same time to the Hindus came Salavahana and to the Greeks came Apollonius—possibly the same Saviour after all, as all of their great Gospels were and are in many ways similar in substance.

In addition to the very few which have been mentioned, there are many other mystical figures, frightful visions and occult metaphors, particularly in the highly mystical Apocalypse, susceptible of an entirely logical solution by the application of either the 600-, the 6,000-, or the 2,160-year cycles. This is particularly true of the figure 600, which is also the key with which may be unlocked many of the ancient mysteries of other sacred books of other religions which are seemingly expressed in incomprehensible divisions of time.

THE MOTION OF A HIDDEN FIRE—(continued from page 51)

Gods know what is best for us." Shakespeare had the same thought in mind when he later wrote:

*We, ignorant of ourselves,
Beg often our own harms, which the wise Powers
Deny us for our own good; so find we profit,
By losing our prayers!*

Moon and Silver

by Mrs. L. Kolisko

WHAT do we know about the Moon and Silver? The science of astronomy can tell us something about the Moon, and that of chemistry about silver, but science acknowledges no relationship between the two. There has of course always existed a knowledge of the connection which exists between metals and the planets, but in these days it would not be termed "science." In the commentaries of Proclus to the *Timæus* of Plato we are told that sunbeams create gold in the earth, moonbeams silver, the radiations of Mars iron, those of Saturn lead, and so on. But a scientist of to-day would merely smile at such fancies. Time was when the alchemists referred to metals by the names of their corresponding planets,—of Luna instead of silver; Sol instead of gold, and Saturn instead of lead.

I now attempted to find some scientific proof for the relationship (if any) between earthly substances and the planets, and here again I have to acknowledge the immense help contained in the suggestions of Rudolf Steiner. *He told me that while all substances in their solid state are mainly subject to earthly laws, they become immediately susceptible to planetary influences when reduced to a liquid state.* This fact opened the door to a new science, the study of which engaged me for about sixteen years during which I developed a method culminating in the proof of the influence of the planets upon metal-salts. There are two ways of studying substances in their liquid state; one way is to melt the actual metals, the other is to dissolve metal-salts in water. I conducted some experiments with molten metals, but the prevailing method is with metal-salt solutions.

The question is: what can be done with a solution of metal-salts to determine planetary influences? In the preliminary account of my research work which appeared in the June issue of *THE MODERN MYSTIC* I described some investigations concerning foot-and-mouth disease and how those researches led me later to study the problem of "smallest entities." In order to effect the correct dilution of the remedy I studied on the one hand the influence of smallest entities upon the growth of plants, and on the other I used the method of so-called capillary analysis—a very simple method. Filter paper is dipped into a liquid, which, rising up the filter-paper, ultimately reaches a limit of absorption, and creates a characteristic borderline which differs according to the substances used. This method I now adopted for use in my new experiments which commenced in 1922.

Small (about one inch) strips of filter paper were dipped into a solution of 1 per cent. nitrate of silver. Day by day and night by night, I recorded the "rising height" to discover variations at new and at full moon. After a time it became very clear that great differences existed between experiments made by day and those conducted at night. I then enlarged the size of the filter-paper to 10 and even 15 inches to discover the cause of the day and night variation of the borderline. I also used smaller strips, say half an inch, attached to a wheel which in turn was connected with a watch so that I could determine the height of the borderline every hour. A further control wheel with twenty-four strips

of filter-paper was working to show such differences as occurred when only distilled water was used. After a time eight such watches were in use to check the metal-salts and the water-control experiments. Each morning at the time of changing the filter-paper, 192 measurements had to be taken, or, in the course of a year's experimenting, 70,080 measurements, while every day and night many large cylinders containing nitrate of silver solution were being checked for results. The experiments were made incessantly in the manner described for fifteen years! I think, therefore, that what I have to say about the effect of the moon on silver can claim some authority.

Silver is really a mysterious substance; and it took all these years of work to discover its hidden qualities. The day-time experiments were carried out between nine in the morning and sunset; the night experiments between sunset and nine a.m. The rising process takes about two hours, and then the formation of the borderline begins. During the day the nitrate of silver becomes reduced; its borderline has a brown colouring and assumes characteristic forms. The night experiment also produces a borderline, but not so expressive, and slightly less coloured. Such differences as existed between the day and night experiments, whilst very striking, did not reveal the secrets of silver. I then combined the day and night experiments (see Fig. 1).

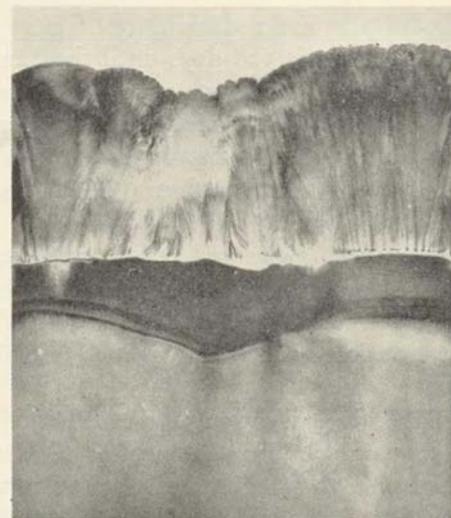


Fig. 1

The filter-paper was dipped into a glass vessel containing a few cubic centimetres of nitrate of silver. The liquid began to rise until it reached its limit (shown about the MIDDLE of Fig. 1). During the day, sunlight darkened the paper. At night, more nitrate of silver was added and the process repeated. The liquid rose to the borderline it attained in daylight, and then passed beyond it* forming a second borderline. Between the two borderlines there are radiating lines, and in the middle of the photograph (taken immediately after the conclusion of the experiment, i.e. after twenty-four hours) is a white spot. The

* The day-time borderline is represented by the horizontal line across the picture

white spot is rather a puzzle. Why is the formation of the radiating lines interrupted at this point? Why is the silver solution lighter there than elsewhere in the picture? After the photograph was taken, I kept it in a dark room to prevent any further darkening. A few days later we looked again at the picture and found a remarkable change (Fig. 2). The white spot had completely

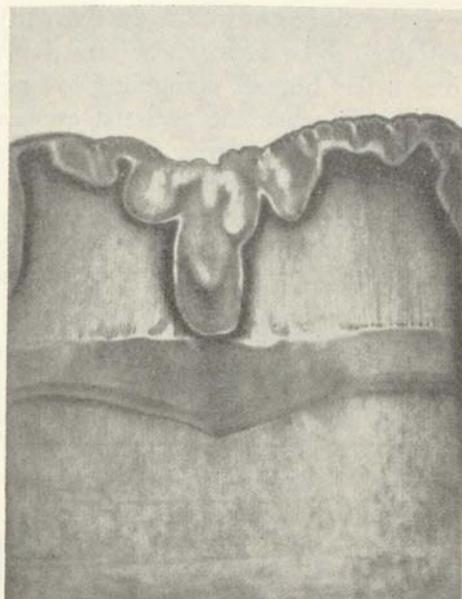


Fig. 2. (2nd picture taken a few days later.)

vanished and many new forms had developed in the dark room!

During a whole year we took a daily photograph of our experiments, followed a few days later in each case by a further picture of the changed original. And every day we got a different picture! A study of a year's pictures revealed the effect of the changing seasons. Spring, Summer, Autumn and Winter are all reflected in the metamorphosis of nitrate of silver. In winter-time there are practically no formative forces visible in the silver pictures; during spring and summer they are abundant; in autumn the forces were more acute, and then died away, leaving only a black horizontal line. Every month had its own characteristic formation, and, observing the experiments over a number of years, we found that each year had a distinctive character of its own. That was a new revelation. Our eyes behold the natural rhythm of nature in plant life, in germination, blossoming and ripening. We found a reflection of her rhythm in the mineral kingdom through these experiments. This secret cannot be discovered in solid substances, but only when they are reduced to a liquid state which perforce reminds us of the evolution of our planet earth. Long eons ago the earth was not solid as it is to-day. Substances which are now solid, were once liquid. The metals silver, gold, iron and all the ores were once fluid and underwent a long process of crystallisation. With the sole exception of quick-silver, all the others became solid.

When we melt metals we reduce them to a previous state of their existence—a state when once again they are under planetary influences. When the metal is reduced to a salt, the salt then being dissolved in water, planetary forces stream through it—a fact I can prove by thousands of experiments carried out with various metal-salts.

How can the influence of the moon be discovered in the nitrate of silver experiments? I trust that Figs. 3, 4, 5, and 6 will provide some evidence of the laws involved. These cannot be

explained in detail in the course of a short article, but readers who are seriously interested will find a full account in my book *Der Mond und das Silber* (1929).

Fig. 3 shows an experiment carried out during the waxing



Fig. 3. Waxing Quarter. May 1927

moon of May, 1927; Fig. 4 a similar experiment during the full moon of the same month and year; Fig. 5 represents an experiment during the waning quarter, and Fig. 6 at the new moon.

The waxing and the full moon show very clearly the strong working of formative forces. Compared with the waning quarter and with the new moon, the latter show a decrease in the formative forces. There is both a similarity and a contrariety between Figs. 3 and 5 and between 4 and 6.

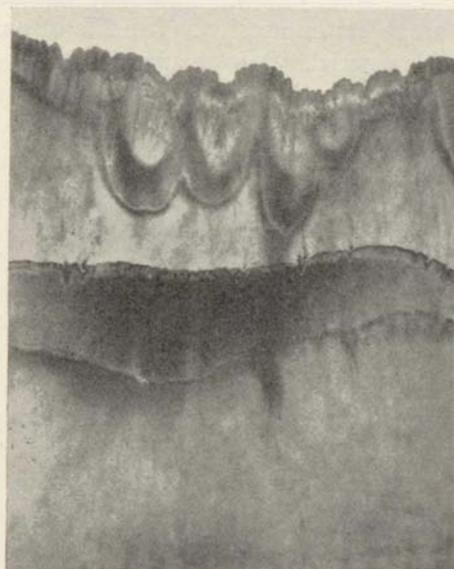


Fig. 4. Full Moon. May 1927

For instance, looking at the borderline in Fig. 4 and Fig. 6, we found certain curves, sub-divided into smaller curves. The full moon borderline appears more elaborate than the new moon borderline. The huge forms at full moon are contracted and shrunk at new moon, but there is a similarity of character. Expansion and contraction; full moon and new moon. The

(continued in page 25)

The Good, the True and the Beautiful

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

by William Gerhardt

NIETZSCHE was of the opinion that the universe was an artistic, not a moral, unity. Later he was in violent disagreement on this point, insisting that the universe was a moral, not an artistic, unity. But by then he was already mad.

In the previous issue of *THE MODERN MYSTIC* I quoted Goethe and Proust in support of the contention that the profundity of an emotion is not inherent in the subject. Which is but another way of saying that the soul cannot be abstracted from the body; or the noble from the mean; or the subject from the object; or the sublime from the comic. It is not the pattern of this life which is meaningless, but the meaning commonly ascribed to material things as such which is bereft of sense. When we know that material things are merely exemplifications and are real precisely at the point at which we have withdrawn them with their roots and soil of time and place and situated them in eternity from where we can see them in their own native flow—it is when we know this that we cease to fly into abstractions and see life whole. This is where art and literature open our eyes, ordinarily closed until Transfiguration. Art must not ignore the material but, on the contrary, must secure it against itself in that eternity where its very movement in time, its frailty, commends itself to the eternal principle of preserving that which is fugitive.

This explains why the subject-matter of art is in the imperfect conditions depicted the contrary of that perfect beauty it distils from it. Conversely, it explains why felicitous subjects produce on us an abject impression. This life of ours, in short, provides splendid material. Only to appreciate it we must see it with the transfigured eye of a poet, a drunkard, or mystic. A materialistic, i.e. a realistic setting will always evoke a richer beauty than an ideal or sublime setting for the same reason that a face full of wrinkles will evoke more beauty in the telling than a smooth heel without a crease to disfigure it.

The good, the true and the beautiful, then, merge into a single emotion once a certain level of understanding is encountered in life or in art. It is at least arguable whether education has not been responsible for as much harm as it has done good: in its frantic endeavour to raise human behaviour to recognised standards, education has created a false and wholly pernicious spirit of emulation in passing off prestige values for real values. It is significant that, like people of genuine virtue who do not advertise their good deeds, genuine literature does not parade its significance in explicit terms but leaves you to find it in hidden implications. There is in the whole of *A Le Recherche Du Temps Perdu* but a single passage directly commending good conduct, a passage explicit enough but so pregnant with mystical beauty that I cannot refrain from quoting it in full:

"He was dead. But for ever? Who can say? It is certain that neither spiritualist experiments, nor religious dogmas, bring us proof of the survival of the soul. What one can say is that everything happens in our life as though we had entered upon it with a burden of obligations contracted in an anterior existence;

there is nothing in the conditions of life on this earth to make us think ourselves obliged to be good, to be sensitive, even polite; nor for the artist to feel himself compelled to begin a passage twenty times over again when the praise it evokes will matter little to the body devoured by worms. . . . All these obligations which have no sanction in our present life, seem to belong to a different world, a world founded on goodness, on scruple, on sacrifice, a world entirely different from ours, and whence we come to be born on this earth, perhaps to return there and live under the rule of the unknown laws which we have obeyed here because we carried their principles within ourselves, without knowing who decreed that they should be; those laws to which every deep intellectual labour draws us nearer and which are invisible only—and not even!—to fools."

Whatever decision Nietzsche might have finally reached had he returned to sanity, it is pretty safe to surmise that the true, the good and the beautiful form a trinity which, merged on a level profound enough to admit of a perfect blending, give the purest æsthetic content, the highest ethical satisfaction and the deepest intuitions of knowledge. Keats's oft-quoted lines are true enough though rendered threadbare by too much quotation in a facile connection.

Of the true, the good and the beautiful it is perhaps easiest to aspire towards the beautiful. To thirst for truth is pleasant enough, too, since every new window opening out of our ignorance reveals truth in an attractive light. To be good is the most difficult. It would not be attractive at all were it not that the opposite condition yielded so little satisfaction in return for so much vexation and pain. The rewards of goodness come late and only after a genuine psychological change has transformed the individual's attitude to the world of which, he realises, he is at once the undivided expression and a component part—the One and the Many.

How then to be good? I suggest . . . But why, you will ask, should I presume to suggest when I myself show no outstanding signs of ethical perfection? Well, for one thing, I prefer that you, my readers, mend your ways before I mend mine. There is a way of doing it. I have myself attempted it, achieving but a very limited success. Your stamina may be sterner, your patience greater, your powers of endurance superior to mine. I may be able to show you the way, even though reluctant to follow for long in the same direction. My method is a certain spiritual hygiene which I will now outline.

The aspirant must dwell on the disadvantages which accrue from egotistic behaviour and in fact from any attitude which panders to vanity. It is easy to see these. To allow oneself to be provoked, to brood on misjudgment, ingratitude and injustice towards one is to imprison oneself in walls of painful thoughts of one's own making. We all dream occasionally of situations which oppress us by the unfavourable light in which we find ourselves placed. We dream of being incarcerated within walls we cannot surmount or entangled in a web of circumstances from which there is not the faintest hope of escape, and in our dream

we resign ourselves to our melancholy fate. While we dream we do not realise that our thoughts have created these images : that at the mere wish to change them these walls which hold us prisoner will crumble, the web will break and leave us free. We do not know what a gossamer fence divides us from our freedom.

But little, also, do we realise that in the waking state we are still held captive in a net of dreams. In anger, in exasperation, in anxiety, we have placed ourselves, without knowing it, into the prison-house of our thoughts. Needless and foolishly we suffer : since he who has betrayed us, has he not injured us enough for us to enslave ourselves to him also ? For the being we hate holds us in bondage. We are our own masters no longer, but every thought, every impulse belongs to him ; this monster image feeds on our life which we offer him all while we hate him, and he denudes us of our vitality and devours our days.

True Christianity is the one practical solution to violence : the offer of the other cheek. Esoteric thought is sound psychology. Everywhere it stresses the warning that not only evil deeds but evil intentions and thoughts are a boomerang which return along a line of least resistance to injure the person releasing them if the other to whom these evil thoughts are addressed should parry them by good feeling for the one who wishes him ill. Christ's other cheek is but the same well-known esoteric attitude applied to violence of the common day. These precepts, which at first sight seem impractical in our life, are in reality the only legitimate coin in the larger world of which our own is but a world of sadly distorted reflexion. As such, they are genuine currency in this world also. The unlikelihood of a cosmic order based only on violence and self-interest is apparent enough for him who does not believe that life is one vast accident. The belief in a cosmos filled with nothing but accidents and their consequences is so utterly arbitrary, so completely in the air that one must be a lunatic to entertain the idea. Any sane view, therefore, presupposes a moral order. Any moral order that, also, was not the fancy of a madman would rule out the conception of extreme or perpetual suffering. There is in the extremity of every pain, whether moral or physical, something mystical : a sense of its essential unreality which veils its most acute moments and makes us suddenly see as an abstraction that which a moment earlier was most poignantly real. At such moments another dimension comes into view from which vantage we see the unreality of the plain on which we had endured our extreme agony now occupying, we realise, a place relatively but not wholly real in the complete multi-dimensional world.

By these standards we know that a new moral code, contemptuous of the scale of prestige values we have built up for the purpose of oppressing each other in the phenomenal world and which we glorify by the name of morality, is ruling our life. By the standards of that inner and mystic code we know only too well that our civic dignity which insists : " I won't let myself be treated thus " is not the real but a counterfeit coin. Real dignity is made of other stuff. It says that " dignity " should not be one's preoccupation but that if dignity is at stake it is the aggressor who has lost caste : that to repay him in his own coin would be to pay off one's own injured pride with *his* coin. It would have meant restoring one's discomfiture with his inverted insult as if these things were of the same order and value and conveniently interchangeable. This imbecility was implied in the code of duelling which exacted " satisfaction." Jesus thought otherwise. When one of the officers who stood by struck Jesus with the

palm of his hand, Jesus said, " If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ? "

Which only means : If I do evil, note it, not against *me*, but as a thing that is evil in itself and therefore to be avoided by you. Make use of it as an education : extract good from it for yourself. But if I have spoken well, that also is an education : a good to be added to you.

MOON AND SILVER (continued from page 23)

very beautiful, clear, and even impressive colourings of the originals at full moon, were offset at new moon by sombre and washed-out forms. The study of these pictures makes it possible to observe qualitative differences as well as the variation of the



Fig. 5. Waning Quarter. May 1927



Fig. 6. New Moon. May 1927

rising height of nitrate of silver during the moon's phases. In my next article I shall try to show the relationship of the Sun to Gold, and later on, that of Mars to iron, Jupiter to tin, Saturn to lead.

Francis Bacon as a Rosicrucian

HON. SEC. THE BACON SOCIETY

by Henry Seymour

THE ROSICRUCIAN DIGEST for December, 1935, issued by AMORC (U.S.A.), brings sanity to bear in a criticism of certain self-named but really nondescript societies, professing to represent the only genuine Rosicrucian Brotherhood, and posing as guardians of the many secret documents having reference to its purpose and organisation. The German claim that the Order originated in Germany between 1604 and 1614 and was founded by "Christian Rosenkreutz," merely reveals a certain lack of humour; and when it is contended that after that period the movement spread to England, it certainly affords our risibilities some gentle exercise. As the Emperor of AMORC rightly says—"The history of the Order . . . existed for centuries before the revival in Germany in the beginning of the 17th Century, and Sir Francis Bacon, as Emperor of the Order for one cycle in Europe, was the instigator of the revival in certain countries and was the successor of previous Emperors (only initiates can know of this certainty, notwithstanding that outsiders continue to assert that Bacon had no connection with the Order). The new Order was not known in any part of the world before the period 1610-14, when the cult emerged from the inspiration derived from the *Chemical Nuptials*."

That the Order was firmly established in England nearly a decade earlier is well known to most Baconian researchers, and also that a characteristic symbolism in apparel was worn on great occasions as a badge of association and of mutual recognition and respect. Even Queen Elizabeth, who died in 1603, must have been privy to the Order and might have been a member herself; for earlier than this she was the "Grand Mistress" of another secret society which did not admit women generally, viz. the Royal Antediluvian Order of Buffaloes, which the Bacons, Robert Earl of Essex, and other notables were instrumental in forming for reasons of State.

The great interest evinced in secret societies by Francis Bacon was doubtless to the same end of political security against Papal intrigue, but served a double purpose in preserving his own great life-secret for revelation to posterity, when the time should become opportune. To this end, he was but following the wise precepts of the older Knights Templars. The Rev. Baring-Gould remarks: "Bacon is not of the pig Piggy, but comes from Bascoin, the family name of the Seignors de Molai. Auchete Bascoin, before the Conquest, made grants of his Lordship of Molai to St. Barbe-en-Ange; and William Bacon, lord of Molai, founded Holy Trinity, Caen, in 1082. In 1082, too, Rogier Bacon is mentioned as of Ville-en-Molai, who afterwards held some estates in Wiltshire." Can it occasion surprise that young Francis Bacon, who we know graduated, under Sir Nicholas at Gorbambury before entering Cambridge, in the study of the ancient classic authors, was inspired by the Wisdom of the Ancients to turn his youthful aspirations to some profitable end? We have good reason to believe that it was under the wise guardianship of Sir Nicholas that Francis became so early an adept in Monastic Foundations in order to devote his best energies to the rehabilitation of a movement in a new dress for carrying on the old tradition

—the noble ideas and deeds of the Red and the White Cross Knights, bound by the ties of a common "Father" to live a life based on the ideal of Chivalry. His earliest ambition was surely expressed in his letter to Lord Burleigh whilst yet a youth, in which he wrote "I was born for Philanthropia." He despised the practice of law for which circumstances seemed to fit him. Indeed, his contempt for most of the conventional, scholastic superstitions—priest-craft, medicine, and much else—as echoes of the Dark Ages had awakened in him an irrepressible desire to rid humanity of such stupid excrescences and to do all in his power to promote true learning for the greater relief of man's estate.

In the prosecution of this high ideal he had not fully measured the odds that privileged and vested interests would be bound to put up against any bold movement for reform. The almost universal ignorance of the mass of the people well favoured the plans devised by his enemies to destroy him. He was not only a man of mark but a marked man. He soon saw that the age in which he lived was little less barbarous than those which had preceded it. The terrible death of his friend, Giordano Bruno, at the hands of the Inquisition, together with the savagery of English law and of the Star Chamber in torturing and putting to death any who dared to give free expression to opinion, was surely enough to compel him to practise secrecy in his relations with those whom he trusted, in order to conceal the activities of the Fraternity he had got together. Indeed, this policy of secrecy became a *sine qua non* to its very existence, in view of the misrepresentation, bigotry and intolerance displayed by Bacon's enemies inside and outside the Court circles.

For this reason the early Rosicrucians in England resorted to the traditional esoteric symbols and devices of the Ancients with which we find Bacon so intimate and familiar and so eminently beholden to the teachings of Pythagoras. No *public* avowal of the Rosicrucian Order was made in England before the time of James I, in the early part of whose reign, some contemporary allusions were made. We now have evidence that the great galaxy of authors who graced the middle and later times of Elizabeth—spoken of by historians as the great modern Renaissance—were invariably personal co-workers with Bacon, and were important officers in the Brethren of the Rose, of which Francis was Emperor. These names include Michael Maier, Robert Fludd, George Wiker, the Marquess of Surrey, Marquess of Winchester, the Earl of Oxford, Sir Philip Sidney, Sir Walter Raleigh, Ben Johnson, Sir Edward Dyer, Sir John Harrington, Edmund Spenser, Thomas Watson, Henry Locke, C. Marlowe, Thos. Nash, G. Peele, R. Greene, Richard Barnfield, G. Whetstone, John Lyly, J. Marshall, Thomas Heywood, J. Barclay, and others.

Connections have been traced in France, Holland, Italy, and Germany, but never prior to the movement here. That these ramifications were made by Francis Bacon is more than probable, for during his diplomatic career under Elizabeth he visited these

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Copy of an original painting in the possession of Andreas' descendants, presented to the author by Madame le Coq. (Note the initials, "F.B.")

H. P. Blavatsky: A Great Occultist

by B. P. Howell

Even those who lived with Buddha misunderstood his words, and, at the Great Council which had to settle the Buddhist Canon, Asoka . . . had to remind the assembled priests that 'what had been said by Buddha, that alone was well said.'

(See Burnouf, "Lotus de la bonne Loi").

ON two counts those biographers who set out to write a sensational life of H. P. Blavatsky may be considered unfortunate. Firstly, the factual material prior to 1875, when the Theosophical Movement was officially launched by her in New York, in collaboration with Colonel Olcott and W. Q. Judge, is deplorably sparse. Secondly, her *magnum opus*, "The Secret Doctrine," a work commenced at Wurzburg in the Autumn of 1885 and published in London in 1888, continues to stare the would-be biographer in the face. He has either to make much of it, thus turning aside from his treatment purely of an arresting personality, or to ignore the formidable volumes completely—unless he be content to bestow upon the work a contemptuous side-long glance. Neither course seems to be adequate to the occasion, especially as H. P. Blavatsky herself was tireless in her efforts to direct attention away from her personality to the universal philosophy which she spent her public life in reproclaiming. That philosophy was named Theosophy—Divine Knowledge or Science, a name dating from the third century of our era, beginning with Ammonius Saccas and his disciples, who started the Eclectic Theosophical system. It was no new candidate for the world's attention, "but," in the words of one of the Masters, "only the restatement of principles which have been recognised from the very infancy of mankind." It is this dilemma, perhaps, which led the unknown writer of the brief note on H. P. Blavatsky in the 11th edition of *The Encyclopædia Britannica* to describe "The Secret Doctrine," no less than her other monumental work "Isis Unveiled," as "a mosaic of unacknowledged quotations," and to satisfy his conscience as to the author's life by referring his readers for further information to the writings of avowed enemies and opponents, without a mention of the literature "for the defence"! The example of this unknown writer was followed very largely by subsequent biographers. The game of chasing others over the field of biographical craftsmanship has been carried on with zest for some decades, and the few established facts of H. P. Blavatsky's life until her death in London in 1891 have been magnified and ingloriously embellished by one-time friends, turned enemies. It is significant of the change in public opinion that the article on H. P. Blavatsky in the 14th edition of *The Encyclopædia Britannica* indicates a complete alteration of the earlier judgment.

It will suffice here to say that the period of H. P. Blavatsky's life from her birth in Russia in 1831 to her very brief nominal marriage to General Blavatsky in 1848 (a marriage between a young girl of 17 years and an old man), and thereafter until the establishment of the Theosophical Society in 1875, was spent in

many parts of the world. We are indebted for most of the true facts about this phase of her life to her sister Mme. V. P. de Jelihovsky, and her aunt Mme. Fadeef, and it is largely to these sources of information that Mr. A. P. Sinnett turned when he wrote his "Incidents in the Life of Mme. Blavatsky." Her uncle, General Fadeef, at a time when he was Joint Secretary of State in the Home Department, St. Petersburg, informed Mr. Sinnett in 1881 that his niece was "from her father's side, the daughter of Colonel Peter Hahn, and granddaughter of General Alexis Hahn von Rotternstern Hahn (a noble family of Mecklenburg, settled in Russia); and . . . from her mother's side, the daughter of Helene Fadeef, and granddaughter of Privy Councillor Andrew Fadeef and of the Princess Helene Dolgorouky. She is the widow of the Councillor of State, Nicephore Blavatsky, late Vice-Governor of the Province of Erivan, Caucasus." As to her travels in the East, there is certainly evidence that she crossed the frontier into Tibet, assisted by a Tartar *Shaman*, somewhere about 1854 or 1856. Major-General Murray (Captain Murray in 1854 and Commandant on the Nepal-Tibet frontier) records that he had found H.P.B. (as she became known amongst her friends) on the frontier in 1854, and had kept her a month in his house with his wife. Also, after being wounded, apparently, with the Garibaldian forces at the battle of Mentana in 1867, she left again for India, where she appears to have passed the next three years. It was during this time that her aunt, Mme. Fadeef, received the first recorded letter from one of the Masters, delivered to her, she told Colonel Olcott, in November, 1870, at Odessa "in the most incomprehensible and mysterious manner, by a messenger of Asiatic appearance, who then disappeared before my very eyes."

Far too much attention has been paid to the phenomena usually associated with H.P.B.'s name, and far too little to the teachings contained in her published works. Her sister tells us that these phenomena accompanied even her childhood. Those "wonders" performed in later years were done chiefly at the behest of importunate friends. Of her own attitude to them we are left in no doubt: ". . . the phenomena were never produced publicly, but only privately for friends, and merely given as an accessory, to prove by direct demonstration that such things could be produced without dark rooms, spirits, mediums, or any of the usual paraphernalia." And her own revered Teacher summed up the position in one sentence: "If our philosophy is wrong, a *wonder* will not set it right." Of more permanent interest, both from the point of view of Occult Science, and as bearing upon her relationship with her Teachers, is the insight into the method of writing "The Secret Doctrine" afforded us by the Countess Wachtmeister (widow of a Swedish Ambassador in London) who stayed with H.P.B. some little time during the writing of "The Secret Doctrine." She mentions that friends secured for her at the Bodleian Library and the Vatican verification of passages that H.P.B. had seen in the Astral Light, with the

(continued in page 30)



Helena Petrova Blavatsky

H. P. BLAVATSKY—(continued from page 28)

title of the book, the chapter, page, and figures in each case all correctly noted. The poverty of H.P.B.'s travelling library was notorious. In describing to Countess Wachtmeister her method of writing, H.P.B. said: "I make what I can only describe as a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama, or, if I need a reference or information from some book, I fix my mind intently and the astral counterpart of the book appears, and from it I take what I need." Her books and innumerable magazine articles constitute a challenge to accepted theories in the fields of religion, philosophy, and science. In "Isis Unveiled," published in 1877, we find the first open declaration of Adept custodians of the Esoteric Wisdom, so far as the Western world at any rate is concerned. She commenced it by saying that "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." Again, in "The Secret Doctrine," she stated that the teaching contained in that work "was the universally diffused religion of the ancient and prehistoric world," and that "Proofs of its diffusion . . . together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity." She dedicated "The Voice of the Silence," consisting of fragments translated from "The Book of Golden Precepts," and comprising a treatise for students of the Occult Path, "To the Few." And "The Key to Theosophy," published in 1889, explained "clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*," and the author remarked that "there will remain no more pretexts for flinging at our heads fantastic accusations." Through all her writings one clear and insistent purpose may be discerned by the earnest and unprejudiced reader. It was to gather together at least a few people "without distinction of race, creed, sex, caste, or colour," who would understand that (in the words of a Master): "The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large," and who would, at the same time, realise that the obstacles to the finding of these "truths and mysteries" were involved in the problem of their own human nature. Realising this, such a band of students, it might be expected, would be found responsive also to the Teacher's further counsel: "Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind." All the vicissitudes through which the great Movement initiated by H. P. Blavatsky has passed in the intervening years are attributable, in the main, to a neglect or misunderstanding of these fundamental principles by ambitious or misguided students. Futile are all attempts to praise or belittle the Messenger and, at the same time, to ignore the constant, ancient, and eternal Message which she brought to a world upon the threshold of new discoveries and powers. And, to those linguists who complain of H.P.B.'s use of Oriental texts, we may reply as did one of Thomas Taylor's admirers to scholars who criticised Taylor's translations of Plato: "Thomas Taylor may have had less knowledge of the Greek than his critics have, but he understood Plato far better than they do."

H.P.B.'s personal relations with the Adept Teachers is a consideration of the utmost moment in any attempt to compre-

hend her life and work. Historically, they may be said to date from the entry in an old scrap book which came to light many years after the event. In 1851 she wrote: "Nuit memorable . . . 12 Août, 1851—lorsque je rencontraï le Maître de mes rêves." The fact of this relationship only became widely known after the arrival in India of H. P. Blavatsky and Colonel Olcott in 1879, when magazine articles appeared from time to time bearing witness to the existence of three sections of the Theosophical Movement—the Masters, probationary and accepted *chelas*, and the outer Society. But the general lines of the work were known to a few from the very beginning, and, when there arose tendencies in the Movement which threatened disruption, H.P.B. attempted to restore the work to its original foundation by the establishment of the "Esoteric Section." She referred to this in a Message, dated April 7th, 1889, addressed to the American Convention of the Theosophical Society, emphasising the fact that the "Section" members were "pledged, among other things, to work for Theosophy under my direction." Always in her mind there was a distinction between Theosophy—"divine nature, visible and invisible"—and the organisation, the Theosophical Society—"human nature trying to ascend to its divine parent"—with all its members "more or less of their generation both physically and mentally." Her own relationship with the Occult Brotherhood was never more clearly in evidence than in her heroic efforts to keep the outer organisation true in nature and purpose to the original sources of the wider and deeper Theosophical Movement, which persists from age to age. Her failure to achieve this object to the full during her lifetime must remain at the door of that same "human nature," so prevalent amongst its membership. But the Movement, of which she was so distinguished a Messenger in the nineteenth century, still marches on, even though exoteric societies come and go on the surface of the Ocean of Truth. The attitude of the Masters to H. P. Blavatsky herself has been defined very definitely by one of Them in a letter received phenomenally by Colonel Olcott in his cabin when travelling alone on the S.S. *Shannon* to Europe in 1888:

"Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ Agents—the best available. Of these, for the past thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very 'troublesome,' no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come and your theosophists should be made to understand it. . . . Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my brother associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices."

(To be continued)

LAO TZU, THE MAN OF TAO—(continued from page 9)

"is *Three in the Morning*?" "A keeper of monkeys," replied Tzu Chi, "said with regard to their rations of chestnuts, that each monkey was to have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of the chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned."

LE COMTE DE CAGLIOSTRO—(continued from page 47)
l'amour, lui fait attacher à son sort, et dont la grâce, la vivacité d'esprit l'aideront puissamment dans sa carrière d'aventurier génial sinon dans son influence occulte.

Après avoir emprunté successivement les noms de Tischio, Mélissa, Belmonte, Pellegrini, Fenix, Harat, il est maintenant et définitivement le comte de Cagliostro, que nous avons vu, quelques mois après son départ de Malte, s'établir à Strasbourg.

Telle est, dans ses grandes lignes, la vie de ce personnage si curieux; mais il faut reconnaître que cette biographie ne repose que sur bien peu de documents et que ces documents sont eux-mêmes sans garantie de vérité.

L'identification, classique depuis Alexandre Dumas, de Cagliostro avec Joseph Balsamo, notamment, est des plus douteuse et on peut se demander si elle n'a pas été imaginée pour le perdre lors de son procès en cours de Rome. Personnellement, nous ne serions pas éloigné de le croire. La vie de cet homme est déjà bien assez surprenante!

* * * * *

Que faut-il penser de Cagliostro? La place nous manque ici pour répondre à cette question difficile.

Sans doute Cagliostro est un aventurier qui n'hésite pas à tirer profit de ses dons, à les faire valoir, à les exagérer peut-être, mais ces dons n'en sont pas moins réels. On ne peut guère admettre qu'il ait réussi, pendant des années, à se faire entendre

de la Société si sceptique de son époque, sans avoir fourni quelques preuves de son pouvoir mystérieux.

L'occultisme moderne et la science métapsychique sont d'accord pour reconnaître dans quelques-uns de ses procédés une connaissance certaine de l'hypnotisme par la fascination et aussi l'utilisation de processus destinés à faciliter ou à exciter la clairvoyance. Dans cette double voie, il est certainement un précurseur. D'autre part, les guérisons qui lui sont attribuées et qui ne peuvent être toutes fausses, le classe dans la catégorie, qui commence à être officiellement admise, des guérisseurs.

En tous cas, on peut affirmer qu'il a réveillé dans cette société française voltairienne et sceptique de la fin du XVIIIe siècle, la croyance en l'occulte, le sentiment du rôle prépondérant du psychisme dans la vie, ce qui en fait aussi un précurseur de notre actuelle époque dont la science plus affinée s'écarte du matérialisme et se prend à douter même du déterminisme. Son influence a été grande dans l'histoire du mysticisme, il a laissé entrouverte la porte du mystère qui se refermait, il a conservé aussi le goût du mystérieux.

Il est fort probable que tous les faits qui lui sont attribués ne sont pas réels, mais il semble impossible d'affirmer, par contre, qu'ils soient tous faux. D'ailleurs, même s'il en était ainsi, son influence n'en serait pas moins curieuse, et instructive. De toutes façons nous devons donc le remercier en nous souvenant des vers d'Alfred de Musset:

*" Dans ses larmes, crois-moi, tout n'était pas mensonge !
Quand tout l'aurait été ? Plains-la ! Tu sais aimer ! "*

BUDDHISM IN ENGLAND

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Abbey Lands

by Robert Harborough Sherard

THE object of this chronicle is to show by adduction of historical facts that a man's most blameless complicity in a sacrilegious act may provoke against him and his family, in the sequel, the impish but implacable malignancy of some ill-defined yet material Power of Evil which once it is aroused to vindictive action spares neither him nor his latest line, but strikes now here now there and seems to give no other explanation for its persistent and protracted rancour than the imperial and arrogant assertion: Thus I will it. Thus I command it. Let my will stand for a reason. (*Sic voleo, sic jubeo. Stet pro ratione voluntas.*)

Its purport is further to show that the unequal conflict between a man and his house and this Power for Evil has a certain and pre-ordained issue; that the feeble resistance which poor mortals can oppose to its recurrent assaults only prolongs the eventual catastrophe, and that the intervention even of a superman in the activities of the family under ban is of less effect than a "handful of well-water flung in the whirlpool's shrieking face."

This relation may begin one night of snow-storm in London when, in the House of Commons in Westminster in 1793, the debate was finished and the cry of "Who goes home?" resounded through the House.

Edmund Burke, then full of himself and aglow with anti-Jacobin heat, who had that night asked why on earth a tallow-chandler, quâ tallow-chandler, had any claim to social distinction, had no carriage; the snow was whirling down. How was he to get home to Soho? Then there steps up to him a fellow-member who says it is no night for any man to walk abroad, and offers him a seat in his private coach. The member was a stranger to Burke—at least, he knew nothing more of him than that he was merely sitting for a Northern borough and was a Whig, doubtless; but from his appearance and the look of his turn-out, a man of wealth and anything rather than one of those d—d Radicals. So he condescendingly accepted the lift and before they were many hundred yards under way—conceit prompting—was plying his host with questions. Had he heard him speak that night? Did he not think he had hit several nails on the head? Hadn't he properly demolished that Equality and Fraternity rubbish from over the water? His horror and indignation may be imagined when he heard this mere borough member calmly reply that he had indeed heard the speech and disagreed with it *in toto*, that he admired the men of the French Revolution and agreed with them that by birth all men were equal and further that brotherhood between them was an admirable ideal.

"Then this is no place for me," cried Burke, pulling the cord which communicated with the cockaded coachman; and, tearing open the door, jumped into the snow without. The mere borough member laughed and drove on.

This was the man who plays in the tragic history of the family under survey the rôle of superman. It was he who, when the Curwen family of Workington had dwindled down to the very verge of extinction and the whole line of Royal descent

passing through doughty warriors and territorial magnates had ended up in the person of one sole girl of seventeen, married this girl, a beautiful but frail maiden, whose early death showed that she also was under the hoodoo ban that had beset her family for well over 250 years. His name was John Christian. At the age of 23 he was already a widower, with one son, who was afterwards the Deemster of the Isle of Man. He was not a man of any particular wealth, while Miss Isabella Curwen, an orphan since the age of thirteen, was the sole heiress of Henry Curwen whose death had made her a ward in Chancery with an estate which at the lowest estimate was worth over £10,000 a year in the money of those days.

There was every objection to her marrying her first cousin. She had numerous other suitors. In June 1780 she had refused Lord Maitland, heir to the Earl of Lauderdale; and on August 22nd, two years later, she had sent Lord Cranstoun about his business. The fact was, she was in love with John Christian, who was obviously a man of tremendous vitality and, in those days, to judge by his portrait by Robert Smirke, decidedly good-looking. In his later portrait as an old man he shows less favourably. But a marriage between these two first-cousins was an impossibility in England; the Lord Chancellor forbade the banns. On September 10th, 1782, he wrote that there were no hopes of the Chancellor's consent and that the banns were forbidden. And then, on October 9th of the same year, John Christian (twenty-six) and Isabella Curwen (seventeen) were married in Edinburgh, which forty-three years later presented him with the freedom of that city—which he gladly accepted, though he had refused peerages from Addington and Castlereagh.

Isabella was the daughter of Henry Curwen, whose Christian name came to him in remembrance of Henry VIII. King Henry had always been a great friend of the Curwens, for Thomas Curwen, later known as Sir Thomas the Third, and one of his brothers had been playmates of his at his father's court, and possibly also whipping boys.

His attachment to the Curwen family was shown in a striking if hideous manner by a document which disgraced the English statute book, and which exhibits that under his direction the English Parliament on February 18th, 1531, passed an act which provided for strengthening the punishment for murder by poisoning. Here is the document in its essential parts:

"The King's royal majesty, calling to his most blessed remembrance . . . that man's life above all things is chiefly to be favoured and voluntary murder most highly to be detested and abhorred, specially all kinds of murder by poisoning. . . . Now in the time of this present Parliament, that is to say in the 18th day of February (1531) one Richard Roose, late of Rochester in the county of Kent, cook, of his most damnable and wicked disposition did cast a certain venom or poison into a vessel replenished with yeast of barm, standing in the kitchen of the reverend father in God, John, Bishop of Rochester, at his palace in Lamebyth Marsh, with which porridge or gruel was forthwith made for his family therebeing, whereby not only the number of seventeen persons of his said family which did eat of this porridge were

mortally infected and poisoned and one of them, that is to say, Burnet Curwen, gentleman, thereof is deceased, but also certain poor people which resorted to the said Bishop's palace and were there charitably fed with the remains of the said porridge and other victuals, were in likewise infected and one poor woman of them, that is to say, Alice Trippit, widow, is also thereof now deceased. Our said sovereign Lord the King, of his blessed disposition inwardly abhorring all such damnable offences, because that in manner no person can live in surety out of danger of death, if practice thereof should not be eschewed, hath ordained and enacted by authority of this present Parliament, that the said poisoning be adjudged and deemed as high treason; and that the said Richard Roose for the said murder and poisoning of the said two persons shall stand and be attainted of high treason. And because that detestable offence now newly practised and committed requireth condign punishment for the same, it is ordained and enacted by the authority of this Parliament that the said Richard Roose shall be therefore boiled to death, without having any advantage of his clergy; and that all future poisonings shall be deemed high treason and similarly punished by boiling."

But it was eight years later, in 1539, that this extraordinary devotion to the Curwens was to prompt the King to the act of largesse towards them which made them unwilling, indeed recalcitrant, accomplices in the sacrilegious deed that was to bring one long series of disasters upon them. In my article "Contacts with the Occult" I quoted the contemporary account of how one day at Hampton Court, after a bout of archery with Sir Thomas Curwen, the Merry Monarch in a more than merry mood pressed Thomas Curwen to take from him the gift of Furness Abbey which he had recently dispossessed, and all its immense territorial possessions, including the Kingdom of the Isle of Man. Sir Thomas refused on the ground that the King would bring the monks back again. The King said he would do nothing of the sort. Then Curwen said he would accept a lease of it and suggested a 21-year lease; but afterwards, so sure was he that the monks would soon be back again, he took it on a yearly lease. Shortly before his death in 1543, he was double-crossed and robbed of the whole estate by his kinsman John Preston, who being sent to renew the lease for him renewed it in his own name. So that altogether his possession of Abbey Lands lasted only four years—an unwilling possession at that.

But the punishment was not to be withheld. His aunt Mary Elizabeth had married Sir Nicholas Ridley, the "Broad Knight of Willimoteswyke." Thomas was fond of his cousin Christopher and very fond of Christopher's son Nicholas, who was born in 1500. When he died in 1543 he did not foresee that this Nicholas Ridley would recant his ancient faith, preach in favour of Lady Jane Grey, and thus incur the implacable hatred of Queen Mary, who on account of their "complicity" in the spoliation of the monasteries already held the Curwens in sovereign disfavour. To what a sad end this Royal displeasure led the grandson of Mary Elizabeth Curwen a memorial monument in Oxford tells, while in the notable sayings which history recalls we treasure the exhortation of his fellow-sufferer Latimer, Bishop of Winchester, that he, Master Ridley, should be of good comfort and play the man, for that they would that day light such a candle in England as by God's grace would never be put out. The destruction, amidst unspeakable agony, of the grandson of Mary Elizabeth Curwen was, however, far from satiating the rancorous malignity of the offended Afrite in whose sombre councils an orbicular ruin for the house on which it had laid its ban had been devised.

There is now laid upon Sir Henry Curwen of Workington, son of the King's "accomplice" in the spoliation of the abbeys, the obligation to show himself masked as a chivalrous protector to a queen in sore distress, while behind the smiling mask of generous hospitality he knows himself to be playing the rôle of watchful turnkey and prison-keeper.

For on May 16th of 1568 he received at Workington Hall the unhappy Mary Queen of Scots, fleeing from Scotland after the disastrous battle of Langside. She was accompanied by Lord Herries and sixteen of her train and debarked from a small fishing boat which had sailed from a secluded bay at the Abbey of Burnfoot. She was most cordially welcomed that Sunday evening by Lady Curwen at the Hall. The finest apartment was put at her disposal and the wardrobe of the lady of the house was thrown open for her accommodation. It was from her rooms in Workington Hall that next morning the unhappy woman wrote in French the pathetic letter which can still be seen among the Cottonian MSS., at the British Museum, in which she asked Queen Elizabeth, addressing her as "Madam my good sister," to have pity upon her extreme misfortune, and subscribing herself "Your most affectionate good sister and cousin and escaped prisoner, Mary R."

It was not, however, till some days later that Sir Henry learned that it was expected of him by Queen Elizabeth that he should keep a watchful eye on her "sayd cousyn," to "se hir and hir companye well and honorable used, as to everie of them apperteyneth; and also to see them in safetie; that they, nor any of them, eskafe from you, until you shall have knowledge of our further pleasure therein. Whereof we pray you not to fayle, as we speciallye truste you; and as ye will answer to the contrary at your perilles."

During the nine years of Mary's imprisonment until the axe fell, and the ten years by which he survived her, he must all the time have had the horrible feeling that the wretched woman may have thought that his bounteous hospitality was merely the bait in the trap which snapped to on her when she landed from Scotland.

That this hospitality had been great and generous is shown by the way in which the poor fugitive queen endeavoured to acknowledge his kindness by parting, as gifts to him, with the few pitiful treasures that she had been able to bring away with her from Scotland. Amongst these was a clock of curious French make, a portrait of herself and, most prized of all, a small agate drinking cup which, she said in bestowing it, should be the Luck of Workington, and which is still preserved in the Hall. The room where she had slept for those nights was for centuries afterwards preserved in the state in which she had left it.

Sir Henry shortly afterwards escorted her and her train as far as Cockermonth, where the inn where she slept may still be seen. She was on her way to Carlisle.

Fotheringay loomed in the distant penumbra.

Mary's short visit to Workington, of which the family has ever been proud, resulted for the generous and chevaleresque Henry—so devilishly did circumstances evolve—in raising up for himself and his line two opposed masses of public opinion. Queen Elizabeth and her partisans—the tradition still lingers—suspected that it was more than hospitality which had prompted the chivalrous squire: a hidden allegiance to the cause of the rival Queen of Scots, while the latter soon came to look on the Cumberland castle as only the first of a series of strongholds in which

she was to be detained till the headsman's axe set free her tortured soul.

This, as subsequent events showed, was manifestly unjust, for no better Catholics in England than the Curwens existed. They were also very strong adherents of the Jacobite cause, as we shall see lower down.

Was it because poor Mary believed in the staunchness of their fidelity to the cause of her descendants that not long after her death the Grey Lady of Workington began to pace on certain nights the terraces of the Hall—a spectre from the yon-land which has always been considered, and is so still, to be the wraith of the unhappy queen revisiting the one place in England where she had found friendship and comfort?

Or was it, as some have thought, for evil intent and is it true that disaster befell anyone who happened to see the apparition? In this case it would strengthen the idea that after she had left Workington Queen Mary may with indignation have considered that the kindness of Sir Henry had only been the lure to tempt her into a gilded cage, till he could safely deliver her at Cockermonth into the hands of her second gaoler.

During the Civil War the Curwens did not play any active part, though of course their sympathies were not with the Roundheads. But their devotion to the Stuart cause was made most manifest when, in December 1688, Henry Curwen, afterwards known as Galloping Harry, leaving Workington Hall and all his possessions to take care of themselves, followed King James into exile. He would share in the honour paid to the Royal fugitive and his suite by that great monarch Louis XIV, who came out from his palace at St. Germain-en-Laye and proceeded several miles through the forest to meet the pitiful cortège, bringing King James home in state and placing the most splendid apartments in the Palace at his disposal. He would admire as much as I do an act of thoughtfulness on Louis's part that does not occur to many hosts. He felt that brother James could probably "do with a bit," and had caused to be placed in the ex-sovereign's bedroom a large chest containing 20,000 French louis d'or.

However, the dreary life at St. Germain-en-Laye with the querulous and ever-penniless ex-king, and the constant regret he felt for his lovely Cumberland home and the wealth he had abandoned, at last prompted Galloping Harry to return to England and make his peace with the Hanoverians. He turned up in Workington on September 20th, 1696, nor did he come alone. He brought with him the very famous "Curwen Bay Barb" which he had obtained from the natural sons of Louis XIV. It had been a present to their father from Maly Ishmael, Sultan of Morocco. But this, unfortunately for him, was not the only live-stock that he imported from France. Many years later there appeared in Workington a certain French lady who had a maid with her, and who charmed his senile senses. She was a lady of whom my rigid morality forbids me to speak at any length, but she was responsible for a doggerel rhyme still current in Workington to explain a curious hollow sound that may be heard by affrighted people wakened from their sleep from the big staircase of the Hall:

"Yet still that awful noise is heard
Which starts you from your bed;
That awful bumping down the stair
Of Henry's dying head."

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The hoodoo, who would seem to have been asleep for nearly a century, was "at it" again.

It was May 25th, 1725, and Henry was lying very ill at Workington. The French madame had for some time been very anxious as to what would become of her if her protector were to die, and so had already arranged to go while the going was good. She had agreed with a French skipper to call in Workington harbour and collect a large chest of valuables, which he was to convey home to France with her and her maid. When she was quite sure that Curwen could not long survive, she and the maid burst into his room, dragged him from the bed by his heels and down the big staircase in the same way. Then they threw him into a room on the ground floor, though some say that after finishing him off they threw the body into the park. Then, giving the signal to the mariners who had been waiting, they departed for the port, bearing off a huge chest full of silver plate, cash and jewels.

When it was found that the squire had been murdered, the French schooner had disappeared and nothing further was heard of her fate until fifty years later, when a very old woman, who had recently arrived at Workington, confessed to the priest on her deathbed that she had been the maid at the château who had helped the squire's mistress to do the old gentleman in, and that she had come back to make this confession and receive absolution. The schooner, she told, had been wrecked on one of the Scilly Isles; and the bad madame and everybody else except herself had been drowned.

Harry Curwen died without issue and Workington Hall passed, through an Eldred and a Darcy, to another Henry. When Henry died, in 1778, the long line of possessors of Workington and inheritors of the ban laid upon that house was for the first time in 650 years broken in the male descent.

(To be continued)

"Light Drops one Solitary Ray"

by Robert E. Dean

IN a small laboratory at Harvard University (U.S.A.), a young scientist recently gazed intently into a microscope. On the slide lay two disks—two cells which had developed from the single cell of a rabbit ovum, and, in doing so, had taken the first step towards growth and organised Life.

This, in itself, was nothing new. Biologists and embryologists have gazed upon a similar sight literally thousands of times. One half of the globular egg had begun to stage a tug-of-war with the other half, and as they surged outward from each other the ovum took on the appearance of a dumb-bell. Shortly thereafter, the two portions had broken apart to form two complete cells.

Had this particular rabbit egg been fertilised in the normal manner, the spectacle would have been of no unusual interest. Yet, in this instance, it was very unusual, and the interest lay in the fact that the "father" of this initial growth had not been a healthy buck rabbit, but a simple test-tube of plain salt water—that a mammalian ovum had definitely been fertilised without the services of a male.

Following in the footsteps of the famous Jacques Loeb, who some years before had performed the same basic experiment with unfertilised frog eggs, the young scientist had removed a mature ovum from a virgin rabbit, immersed it for a few minutes in a concentrated saline solution, and then lodged it in the womb of another female. The process was repeated a number of times, with other rabbits, the ovum being always implanted in virgin females.

Should the normal procedure of gestation be followed, the cell would begin to divide in simple geometrical progression. The one would become two, the two become four, the four eight, and so on. They would shortly reach the "morula" stage, which, as the word itself signifies, roots to the Latin word for "mulberry," and graphically describes what the clustered cells resemble at that particular time. Finally, they would arrange themselves like the shell of a hollow sphere—the "blastula" stage—and inside this sphere the embryo would begin to develop.

Gestation is rapid in the rabbit species. Seven days afterwards, the first rabbit was anaesthetised and killed. If the ovum remained the same single cell which had been implanted, the experiment would be a failure. If, on the other hand, it had grown into the morula stage and on into the blastula, those steps would definitely indicate parthenogenesis—the creation of life without the assistance of male factors—something which had never before been achieved with mammalian life.

The first rabbit was eagerly dissected. There had been definite, incontrovertible growth of the ovum. A day later, a second rabbit was opened. That ovum had developed to a more advanced stage. The same was true of others, dissected even later.

No ovum has as yet been allowed to develop to the mature stage—to the point where normal, healthy young have resulted from the fertilisation by saline solution, as the experimenter has thus far confined his tests to a positive verification of early growth. He has meanwhile issued a small monograph in which,

after describing the experiments, he says: "It is obvious, of course, that a mere beginning has been made in the investigation of parthenogenetic potencies of tubal ova. Presumably, normal embryos might develop. . . ."

The repeatedly verified and undisputed results of these experiments have startled both the scientific world and the public at large, who have, through the press, learned of them. Their implications are profound, since there is little basic variation between the biological functions of rabbits and of mankind, and there is every reason to presume that those principles *could* be applied to human beings as well.

If so applied, in the resulting world *man's* value would definitely depreciate. It is even possible that the process would produce only females, and no males at all. The half-mythical world of the ancient Amazons might then become a reality—a world where Woman would be entirely self-sufficient, and Man's value precisely zero. Be that as it may, that time assuredly lies in the far distant future. The more immediate results of these highly interesting experiments are philosophical, rather than theoretical.

They are especially significant to the Occultist, for at one step material science has in theory positively verified several occult and theosophical tenets which have been recognised and handed down to the Initiated through the Ages. Tenets at which ever-sceptical Science would no doubt have scoffed had they been called to their attention prior to verification by the experiments which have been mentioned. Tenets concerning those ever-fascinating topics—the Creation, Evolution, and the Virgin Birth. Let us consider first the true Beginning.

Occultism deems that, because of their very nature, the First and Second Root-Races have no recorded history. Consulting the familiar Genesis, which, when properly interpreted, is in entire accord with occult cosmogony and theogony, we find that "The Book of the Generations of Adam" (Gen. 5) says very definitely in the opening verses that God *created man male and female in his [God's] own likeness*, and blessed them, and called their name Adam. And Adam begat a son in his own likeness, after his image, and called his name Seth, and afterwards begat other sons and daughters. It is significant and highly revealing that "Cain" and "Abel" are not mentioned at all in connection with the Generations of Adam.

The 26th and 27th verses of the first chapter (of Genesis) are also pertinent to this point, for there also are the statements that "God said, Let us make man *in our image*, after our likeness," and "so God created man *in his own image*, male and female created he them." While male and female are specifically designated, there is no mention of "Eve" in connection therewith.

The very words *male and female* thus repeated in connection with the creation of Adam alone, and with no qualifying terms upon which may even remotely be based any presumption whatever that they imply separate, individual sexes, contain the plainly apparent key to their true interpretation.

As startling as it may at first glance appear, when used as

they are in connection with the Creator, the simple fact is that the God of Genesis was but one of an evident number of like Order who were themselves androgynous, or bi-sexual.

The Apocryphal *Book of Enoch*, sometimes termed "The Secrets of Enoch," reveals Adam Kadmon, the first divine androgyne, separating into *Man and Woman*, becoming *Jah-Heva* in one form and Cain and Abel, *Man and Woman*, in the other. Thus the bi-sexual Je-Hovah of the theological creation—an echo of the more ancient prototype, Brahma-Vach.

As a matter of fact, all the higher gods of antiquity were "Sons of the Mother" (the androgynous Mother-Father), and became "Sons of the Father" only after the separation of the sexes. Zeus was described as "The Beautiful Virgin," and Venus was originally bearded. Apollo was originally bi-sexual, as was also Brahma-Vach in *Manu* and the *Puranas*. Osiris is interchangeable with Isis, and their son Horus was androgynous. The Logoi were, like Jupiter and Zeus, of both sexes, and in the Revelation of Saint John the Logos (therein identified with Christ) is androgynous, being described as having female breasts.

There is nothing either new or really startling in any of these assertions, for the facts are hinted at in every anthropogony, appear in fable and allegory, in legend and tradition, in myth and in revealed Scripture. Yet, of all the wonderful Mysteries inherited by Initiates from the most hoary antiquity, this partially revealed secret of the Androgynous Creation was and is one of the most profound. It alone accounts for and fully explains the bi-sexual element plainly apparent in every creative Deity—in Brahma-Viraj-Vach, Adam-Jehovah-Eve, and Cain-Jehovah-Abel.

To elucidate so far as permitted without unveiling such of the Mysteries as may be forbidden, it can be pointed out that the verses of the first four chapters of the Biblical Genesis are purposely and, without the esoteric Kabbalistic Key, inextricably mixed.

In the original Hebrew, as well as in the light of Kabbalistic interpretation, the final sentence of the fourth chapter of Genesis should read (instead of "Then began men to call upon the name of the Lord") "Then began men to call themselves Jah-Hovah"—*male and female*—androgynous.

In order to clarify matters, it can be pointed out that the true order of Creation was, first, Cain-Jehovah and Je-Hovah-Eve, followed by Adam Kadmon, the sexless and the first Logos. Then appeared the generic Adam, the first androgyne, followed by the "man" of Genesis 1: 26 and later by Enos, the Son of Seth (Gen. 4: 26). Afterwards appeared the Third and Fourth Root-Races of Mankind—men and women, individuals of separate sexes, no longer sexless semi-spirits and androgynes as were the First and Second Races which had preceded them.

The true interpretation of *Enos*, the Son of Seth (the later Third Race) is that it was the first Race born in the present usual way, for before that time Mankind was androgynous. The reference to Enos as "the Son of Man" (Gen. 4: 26) becomes apparent in view of this interpretation. It must always be remembered that "Seth" and "Enos" were *not individuals, but distinct Root-Races*, and literally thousands of centuries elapsed between them. The terms "Cain" and "Abel" are but allegorical permutations of the Logoi.

That humanity was at one time bi-sexual in the dim and distant past is also plainly proven by the now large number of

unfortunates, sometimes called the "third sex," who find combined in their body distressingly evident organs of both sexes. As is evident, even perfectly normal individuals of each sex possess certain vestigial, yet plainly identifiable, organs of the opposite sex. A change of sex, in many instances after maturity, is not uncommon—man into woman and woman into man—which could hardly happen did not the organs which finally became more active been all the while incipient in that individual.

Another important factor of the scientific experiment was Water, one of the most ancient symbols known to Mankind, and with which is connected the most sacred of all letters, the letter M, which stands as a glyph for the Waves, \sim , symbolising Water in its origin—the Sea—and is itself androgynous.

It is also equivalent and corresponds to the number 5, which is composed of a Binary, the symbol of the separation of the sexes, and of the Ternary, the symbol of the Third Life, the progeny of the Binary. This, again, is often symbolised by a Pentagon, or Divine Monogram.

Ma (M) is the initial letter of the Greek *Metis*, or Divine Wisdom; of *Mimra*, the Word, or Logos, and of Mithras, the *Mibr*, or Monad Mystery. All these were born in, and from, the Great Deep, and were the sons of Maya, the Great Mother. In Egypt was *Moot*; in Greece, *Minerva*, and in Christendom is *Mary*. The most sacred names in India usually begin with this letter, from *Mabat* (the first manifested Intellect) and *Mandara* (the Great Mountain used by the Gods to churn the Ocean), down to *Mandakini*, the Heavenly Ganges. Pharaoh's daughter called the great leader of the Jewish people *Moses* because she "drew him out of the water." (Ex. 2: 10)

The Hebrew sacred name of God applied to the letter M is *Meborach*, and the name for the Waters of the Flood is *Mbul*. A reminder of the three Marys present at the Crucifixion and the definite connection of their name with *Mare*, the Sea, is pertinent. This is also why, in Judaism and in Christianity, the *Messiah* is always connected with Water—Baptism, the changing of water into wine, walking upon the water, quieting the water—and with the Fishes, the sign of the Zodiac called *Minam* in Sanskrit. Even His disciples were Fishermen.

It must be remembered that the Fire, Water, Air, and Earth of Occultism are not the physical, compound elements as commonly known, but noumenal, homogeneous Elements—the Essence of the former, explainable by the axiom "As above, so below—and as below, so above."

In anthropomorphic religions the Water of Life is viewed in its terrestrial aspects. Christians use it in Baptism as symbolical of spiritual re-birth and purification. Hindus reverence their sacred streams, lakes and rivers. If Parsi, Mahomedan and Christian alike believe in its efficacy, surely the element must have some great and occult significance. It has, for there it stands for the Fifth Principle of Kosmos. The whole visible Universe was built by Water, say the Kabbalists, who realise the great difference between the Water of Life and the Water of Salvation—so often confused in dogmatic religions.

In Egyptian mythology, *Kneph*, the Eternal Unrevealed God, is represented by the serpent emblem of Eternity encircling a water urn, with its head hovering over the waters, which it incubates with its breath. In the Scandinavian *Eddas* the honeydew, that fruit of the gods and of the creative Yggdrasil bees, falls during the hours of night when the atmosphere is

impregnated with humidity, and typifies the creation of the Universe from Water.

In the Chaldean legend of Berossus, *Oannes* or Dagon, the Man-Fish, in instructing the people shows the infant world created from Water, and all beings originating from this *Prima Materia*. Moses taught that only Earth and Water could bring into existence a living soul, and in the Mexican *Popol Vuh*, Man is created from mud or clay taken from under the Water. Brahma created the great *Muni*, the First Man, from Water, Air and Earth, and seated him upon a Lotus.

Beyond all other material sciences, Chemistry most nearly approaches the Occult in nature. Even the ancient Alchemists knew that the primordial or Pre-Adamic Earth, when reduced to its First Substance, is, in its second stage of transformation, like clear Water—the first being the *Alkahest* proper. This primordial substance contains within itself the essence of all that goes to make up Man—not only all the elements of his physical being but even the “Breath of Life” in a latent state, ready to be awakened.

This Breath of Life it derived from the “incubation” by the Spirit of God which moved upon the face of the waters (Gen. 1: 2). It was from these pregnant Waters that Paracelsus claimed to be able to make his *Homunculi*, and this is why Thales, the great natural philosopher, maintained that Water was the Principle of All Things in Nature.

In all cosmogonies, Water is the base and the source of material existence. Science, mistaking the symbol for the thing itself, understands by it simply a chemical combination of two parts hydrogen and one part oxygen (H_2O), thereby giving a specific meaning to a term used by Occultists as a broad, generic term, and which in that cosmogony is applied with a mystical and metaphysical meaning. Ice is not water; neither is steam, although all three are of identical chemical composition.

Positing a molten earth which, gradually cooling and condensing the water-vapor of the atmosphere, which in turn dissolved and carried chemical salts to the Ocean, a leading work says of the Origin of Life: “At one moment in earth’s cooling-down, the warm seas provided an environment never afterwards to be repeated; an environment differing in temperature, in pressure, in the salts within the waters, in the gases of the atmosphere over the waters, from any earlier or any later environments. The earth at that moment fulfilled all the conditions which the alchemist tried to repeat in their crucibles. It was a cosmic test-tube, whose particular brew led to the appearance of living matter as surely and inevitably as an earlier and different set of conditions led to the formation of rocks and seas and clouds.” (H. G. Wells’ *The Science of Life*.)

From this theoretical original, formless, primitive protoplasm which incubated in the depths of the primordial ocean, Science blindly essays to trace life *only upward*, through the so-called Paleozoic, the Cenozoic, the Miocene, and the Pleistocene Periods to that (in their opinion) comparatively modern time when Man, *Homo Sapiens*, appeared upon the stage of life, evolving upward from protoplasm to fish to mammal—termed Recapitulation in Embryology.

However, Occultism first traces the evolution of Mankind *downward*—downward from Divine Beings through the Mineral, the Vegetable, and the Animal Kingdoms—and *thence* in a recurring cycle *upward* into the present Human stage, as has previously been outlined in discussing the first chapters of the Biblical Book of Genesis.

A certain stanza of that great mystical work, *The Book of Dzjan*, in treating of Cosmic Evolution, says: “Darkness radiates Light, and Light drops one solitary Ray into the Waters, into the Mother-Deep. The Ray shoots through the Virgin Egg; the Ray causes the Eternal Egg to thrill, and drop the non-eternal Germ, which condenses into the World-Egg.”

According to the tenets of Eastern Occultism, Darkness is the one true actuality—the basis of the Root of Light—without which the latter could never manifest itself or even exist. Light is *Matter*, and Darkness pure *Spirit*. Metaphysically, *Darkness is subjective Light*. The first three verses of the first chapter of Genesis are in complete accord with this statement, for there “Darkness was upon the face of the Deep,” and *from that Darkness* was Light created, not *vice versa*.

The “solitary Ray” dropping into the “Mother-Deep” is taken to mean Divine Intelligence impregnating Chaos, a metaphysical abstraction, but truly descriptive. The “Virgin Egg” is in one sense the abstract of *all ova*, for the power of becoming developed through fecundation is eternal and forever the same. Just as the fecundation of an egg normally takes place before it is dropped, so the “non-eternal” (periodic) Germ, which later becomes in symbolism the Mundane Egg, contains within itself the promise and potency of all the Universe. The Periodic Egg also symbolises and embodies the idea of Eternity, expressed as an endless cycle.

The worship of the “Queen of Heaven,” and “The Mother of God,” which has become one of the great tenets of the Christian religion, was almost universal literally hundreds of centuries before the birth of Christ, and the pure virginity of the Celestial Mother was a dogma of faith for more than twenty centuries before the Virgin now adored by the Christians was born.

The Chinese worshipped the Virgin Mother *Shin-Moo*; the Egyptians, Isis. Both *Maya*, the Mother of Buddha, and *Devaki*, the Mother of Krishna, were, in India, worshipped as Virgins, and the ancient Chaldeans as well as the later Babylonians and Assyrians adored *Myletta*, the Divine Virgin, whose Infant Son, their Savior, was *Thammuz*. The ancient Etruscans worshipped *Nutria*; the Persians had their Virgin Mother, as did also the Greeks and the Romans. *Myrrha*, the Mother of Bacchus the Savior, was one of these, and *Cybele* was another. As devotees now collect alms in the name of the Virgin Mary, so did they in ancient times in the name of *Cybele*, “The Mother of God.” The meaning of the word “Parthenon” is “The Temple of the Virgin Goddess.” It was a magnificent Doric edifice, dedicated to Minerva, the Virgin Queen and presiding deity of the City of Athens.

The ancient Germans worshipped Hertha, who had been fecundated by the Holy Spirit, and was represented by a woman with a Child in her arms. The Christian celebration called Easter derived its name from this goddess. The Scandinavians worshipped Frigga, from whose name comes our “Friday,” and who was the Virgin Mother of Baldur the Good, himself the Son of Odin, the supreme god of all the Northern nations.

The 25th of March, celebrated throughout the ancient Grecian and Roman worlds in honour of “The Mother of the Gods,” is now appointed to the honour of the Christian “Mother of God,” and celebrated as “Lady Day” in Catholic countries. The Festival of The Conception of the Blessed Virgin is also held on the very day that The Festival of the Miraculous Conception

(continued in page 54)

Credo

by the Editor

THE quotation with which Mr. Howell prefaces his article in this issue contains these words: ". . . *what had been said by Buddha, that alone was well said.*"

The Secret Doctrine is very much greater than the small classes which argue for hours on the exact meaning of a single sentence, the import of which has been lost in the process. For the same reason the Bible is greater than all the commentaries ever written upon it, and makes of theology a byword. In the world of music, the outstanding genius of Toscanini resides in a very simple thing. He merely plays the works of the masters as they were written. To the published score he neither adds nor detracts. Not a comma is misplaced, never a crescendo or diminuendo exaggerated. The music critics ought not to be too hard on conductors who fall short of the great Italian's standard, for nothing is more difficult than to prevent the ego from intruding into and of necessity distorting the work of others. The truth of the matter goes still deeper. If we agree that the stamp of a work of genius is a patent universality we cannot complain if it means entirely different things to correspondingly varying intellects and grades of feeling. It is beyond the power of man to make a "corner" in Jesus, or in the Buddha. They belong to all men at all times. The modern mystic will intellectually refuse to grant a proprietary right in the great Mystics and Occultists to various sects for the same reason, and without stopping to enquire whether such sects and societies would be frowned upon or encouraged by their founders. The weakness of societies lies in the weaknesses of the members, not of the founders. The student of the occult cannot afford to be exclusive,—certainly not in these days when more and more the scientists are confirming age-old occult truths. The modern mystic feels that if only the various sects would make some attempt to break down the prejudices which keep them apart and practice a little of the unity which they are so sure is operative throughout all nature, the result would have far-reaching international repercussions.

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The modern mystic believes in nothing. He either knows or he does not know. He treats as facts such occult truths as have been demonstrated to him, and the theories of many scientists as the worst kind of superstition. He knows that he is part of an evolutionary scheme, of which his physical body and the material world are essential manifestations. He knows that if the seen is subject to law, evolution, and cyclic changes, so too is the unseen and for that reason he cannot use the works of the mystics,—sign-posts on the way—as perpetual resting places. It is sufficient to know of the past without following it into the time-stream. Having been brought to mysticism early in life as a result of contact in a previous life, or making essays into the occult for the first time because of an evolutionary development through appreciation of some art form or in any other way, too many students, almost unconsciously, spend much of the remainder of their lives with Amenhotep, or some other figure of ancient days. Such a procedure hinders the development of the individual, slows up the evolution of the race, and produces in the student an

insensibility to current history which throws him out of tune with his fellows and the times. For this reason a considerable portion of new occult literature is redundant,—a mere re-hash of things that have been said before, and said better. If mysticism means anything at all, it does not mean a withdrawal from the world, whether to Tibet or to the chimney-corner. It means daily cognisance of things as they are in relation to the timeless, ageless, self; a never-ceasing awareness of men and things as they are.

If occultism is truth, it is law; if it is law it is operative everywhere and in everything.

*There is no great and no small
To the Soul that maketh all;
And where it cometh all things are;
And it cometh everywhere.*

* * * * *

In Europe we have democracies and dictatorships. The chaotic condition of the continent is not, as would appear on the surface, a struggle between rival political systems, it is a struggle for the answer to the apparently insoluble problem of the distribution of raw materials. This subject is dealt with at length in the current issue of Dr. Stein's "Present Age."* The Aquarian Age will afford the student of occultism an opportunity of issuing from his introspective shell and of participating in an era of what may well be a period of applied occultism. The modern mystic appreciates the necessity which hitherto has made a secret of occult teaching; the necessity no longer exists to the same extent. Spiritualism, with all its faults and errors has at least made the average man conscious of the limitations of materialism and of the existence of the unseen. The experiments carried out during the past few years by Mrs. Kolisko are merely a pointer to what may be accomplished in a strictly scientific direction. Were we to take stock of the more recent findings of empirical science we should discover a whole series of confirmations of occult dicta. Not the least of these is the certainty of the one-time existence of Atlantis, for only when we have some appreciation of man in Atlantean days can we hope to understand him as he is now and as he will probably be in the future. Indeed without such knowledge it would have been impossible to forecast the sixth race or to observe its very beginnings in our midst, albeit the signs are everywhere apparent. The loss of the third eye and the atrophy of the appendix are no greater milestones in human evolution than is the advent of the modern Uranian, or almost completely sex-less man.

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We have in this journal at times made passing reference to the "new age." This is not a mere figure of speech. It is a reality. The scientist who talks about harnessing the forces of nature has the right idea even though he may have the wrong method. The new age, now in its infancy, brings with it a new race, a race that will not be content to study its mysticism at home and at the same time subscribe to out-worn methods and creeds

* 4s. from the publishers, 144 Harborough Road, London, S.W.16

in the objective world. Nor does the new age mean that henceforth science will be pursued to the detriment of the development of the self. Such an exchange would be one of name only. Translating the signs as we see them the future scientist will have not a little of the ancient priest about him, a combination of objective and spiritual science.

All things change. The average man of late years has not the same respect for the power of politics. Not going too closely into the matter he records a vote without any great hope. To that extent he is a party to the new age. Its oncoming has affected him without his being aware of it. And the reason is clear. Instinctively he realises that economics is no longer a part of politics, it is a science the roots of which are embedded in mother Earth. The economics of the future belong to the scientist, not to the politician. Those who are sufficiently interested to pursue the subject of economics will find plenty to reflect upon in Dr. Stein's journal referred to above.

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The modern mystic will cultivate the arts, especially those which make some appeal to his own latent talent. He will listen to the atonality and dissonances of the modern school of composers with tolerance while remaining fully aware of their inadequacy as music despite anything the music critics may say to the contrary. The modern school of poetry is in similar case; all the arts, as well as the sciences and man himself, are experiencing a transitional state. For the average individual this state results in confusing values; *reality* is merely a word, for what formerly he took to be reality was no more than the established beliefs and customs of the last age. There are degrees of reality within each of the arts and sciences, just as the total effect of an art or science is a degree of ultimate reality. Lafcadio Hearn had a notion of this when he wrote, in his introduction to Anatole France's "Crime de Sylvestre Bonnard":

"And that writer who touches the spring of generous tears by some simple story of gratitude, of natural kindness, of gentle self-sacrifice, is surely more entitled to our love than the sculptor who shapes for us a dream of merely animal grace, or the painter who images for us, however richly, the young bloom of that form which is only the husk of Being!"

The intellect has pushed our civilisation through an insipid sophistication to a point where it is no longer a joke. It is every day becoming a crime. Last month, we suggested that the man who prefers the modern loom to the housewife's knitting needles prefers this civilisation to pure, absolute civilisation. Similarly, the man who prefers certain modern specimens of "poetry" and "music" to pure, absolute music and poetry, prefers the synthetic and even pseudo to the real. Chaucer, Donne and Gray will all be read long ages after the moderns have been forgotten. Even to comment on Japanese poetry would be to destroy it, a sure proof of its spiritual patent:

*A fallen petal
Rises to its branch:
Ah, a butterfly!*

or this:

*The moon casts sudden shadows
Of my tattered umbrella,
In the autumn rain.*

The so-called "modern" schools of art are not new world-shaking innovations. They are decadent. They are the screams of

frightened children present at the dying convulsions of a mother wedded to a fat materialism.

* * * * *

What, then is reality? No one can know it for his fellow; it is the secret norm which measures our relation to the Universe; it is irreducible to words. If we require proof of the impossibility of relating it we need only consider the work of those artists termed "realists." Zola comes easily to mind. Whether we pick up *The Dream*, *Marseilles*, *Nana*, or the *Faute de l'Abbé Mouret*, we are moved mostly by those passages in which the author has momentarily forgotten his formula and discloses the great artist he was. For at last, realism as we understand it is merely the acknowledgment of external objects and circumstances,—a gesture against a too sickly romanticism. Neither the one nor the other contains sufficient *reality* exclusively to dominate the artistic scene; both claim to perpetuate the classical tradition, and neither succeed.

Heine put the matter tersely enough: "Like a great poet, Nature produces the greatest results with the simplest means. These are simply a sun, trees, flowers, water, and love. Of course, if the spectator be without the last, the whole will present but a pitiful appearance, and in that case the sun is merely so many miles in diameter, the trees are good for fuel, the flowers are classified by stamens, and the water is simply wet."

* * * * *

The whole aim of high art is to knit the soul to ultimate and not circumstantial reality. The modern mystic will realise that in this new age he can attain to what Havelock Ellis has called an "enlarged diastole of the soul" by purely intellectual means and without the necessity for ritualistic initiation. But ritualistic initiation with its ancient symbolism is a good and a quicker method. In these hectic days only those born with vast scepticism and an insatiable hunger for reading have time for the intellectual method. At the same time there is a greater number of people at this moment ready for mystical methods of thought and for occult science than ever before,—effects of the public libraries and broadcasting. Such people may be classed under a number of headings, the more obvious of which are:

Those born with natural soul-impulses.

Those influenced by, amongst other things, the two causes given above.

Those who are critical of modern tendencies in government and science.

Those who by intuition recognise a union with the world.

Those whose inner perception is awakened by art.

* * * * *

The modern mystic realises that

1. Occult (i.e. hidden) science as propounded by both ancient races and modern mystics is receiving confirmation at the hands of empirical science.

2. The secrecy regarding general aims, as distinct from private methods is no longer valid because the person who is sufficiently interested to enquire is sufficiently intelligent to pursue the study.

3. The works of many ancient mystics are extant; commentaries only obscure them. Among the moderns the work of Madame Blavatsky, Rudolf Steiner, Hazrat Inayat Khan and Dr. Spencer Lewis as representing established Orders and

(continued in page 52)

Magnalia Naturae or the Philosophers' Stone

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

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

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

Quarto containing 38 pages.

Alchemy

(Continued from July issue)

PETER JOHN FABER says, "They reasoned that whereas every vanity of character from imperfection to purity existed in creation it was the evident object of Nature to attain perfection, and the object of Alchemy by the imitation of Nature to follow the same rule. There is given to Nature from the beginning a certain kind of grant or permission to attain to things still better and better through her whole progress, and to come to her full rest, towards which she tends with all her might, and rejoiceth in her end as a pismire doth in her old age at which time Nature makes her wings." Again, "Nature is not visible though she acts visibly, for it is a volatile spirit which executes its office in bodies, and is placed and seated in the will and mind of God, and serves us for no other purpose than to understand how to join one thing to another. Thou therefore that desire to attain to this art, first place thy whole trust in God thy Creator, and urge him by thy prayers and assuredly believe he will not forsake thee, for if God shall know that thy heart is sincere and thy whole trust is put in him, he will by one means or another shew thee a way and assist thee in it that thou shalt obtain thy desire."

But to return to transmutation, preparatory to which it was indispensably requisite that the metals should be reduced to their elementary principles. This being accomplished the rest is for the right performance of which neither wit, wisdom nor talent were essential.

In the Preface to the next work "The New Light of Alchemy" by Michael Sendivogius, we have the following:

"There is abundance of knowledge, yet but little truth known. The generality of our knowledge is but a castle in the air of groundless fancies. I know but of two ways that are ordained for the getting of wisdom, viz. the Book of God and of Nature, and these read with reason. Many look upon

the former as a thing below them, upon the latter as a ground of Atheism and therefore neglect both. It is my judgment that to search the Scriptures is necessary—without reason it is impossible. Faith without reason is but to implicate. If I cannot understand by reason how everything is—yet I will see some reason that a thing is so, before I believe it to be so. I will ground my believing of the Scriptures upon reason. I will improve my reason by philosophy. How shall we convince gainsayers of the truth of the Scriptures but by principles of reason?"

In this book the possibility of brewing the Elixer and manufacturing the Philosopher's Stone is plainly illustrated. Let any judicious man read it over without partiality and prejudice but three or four times, and he shall *nolen volens* be convinced of the truth of it, and not only of this but of many other mysteries as incredible as this. If any one should ask me what one book did most induce to the knowledge of God and of the Creation and the mysteries thereof, I should speak contrary to my judgment if I should not next to Sacred Writ say Sendivogius. Sendivogius goes on to say "that many wise and very learned men, many ages, yea before the flood, wrote many things concerning the making of the Philosopher's Stone."

Paracelsus says "but we must by no means forget the generation of artificial men, for there is some truth in this thing although it hath for a long time been concealed." He then proceeds to inform us how by sealing up the Spagyric requisites in a "joined glass" with the highest degree of putrification in horse dung for the space of forty days or so long, until it begin to be alive move and stir, which may be easily seen, that there will be something like a man, yet transparent and without a body. Now after this if it be every day warily and prudently nourished and fed with the arcanum of man's blood and be for the space of forty weeks kept in a constant equal heat of horse dung, it will become a true and living being, having all the members of an infant which is born of a woman, but it will be far less. This we call Homunculus or artificial and this is afterwards to be brought up with great care and diligence until it comes to years of understanding. Now this is one of the greatest secrets that God ever made known to mortal sinful man."

All this reasoning and practice is founded upon the principle of there being in every body a central point of the seed or sperm of life, yea even in every wheat corn. This cannot be otherwise there being nothing made in the world which is destitute of seed, a point so clear that he who gives no credit to this undoubted truth, is not worthy to search into the secrets of Nature. There is but one God, of this one God the Son is begotten, one produceth two, two have produced one Holy Spirit proceeding from both, so the world was made and so shall be the end thereof. The following is the receipt for making the philosophical Saltpeter by which all things grow and are nourished.

Take two parts of air one part of living gold, or living silver put all these into thy vessels: boil this air first until it be water, and then no water. If thou art ignorant of this and knowest not how to boil the air, without all doubt thou shalt,

seeing this is the matter of the ancient philosophers, for thou must take that which is, and is not seen until it be the artificer's pleasure. It is the water of our dew out of which is extracted the saltpeter of philosophers.

I have not so clearly shewed the extraction of our salamoniack, or the mercury of philosophers, out of our sea water and the use thereof, because I had from the master of nature no leave to speak any further, and this only God must reveal who knows the hearts and minds of Man.

It may be well to notice the following caution. "We advise thee that before thou settest thyself to this art, in the first place thou learn to hold thy tongue."

In treating of the element of earth, we find some very notable remarks, justly entitling it to the well-known appellation of Mother Earth, for though as an element she does not actually bring forth of herself, yet what is projected into her, she receives and keeps, being the nurse and matrix of all seed and communication. Yet notwithstanding these maternal qualities she is a virgin, containing however in her centre the fire of hell.

The element of air stands high in the estimation of the order for in it are all things and it is the most worthy of the three in which is seed or vital spirit or dwelling place of the soul of every creature.

Fire ranks however still higher for she is the purest and most worthy element of all. When adulterated even, she is invaluable, for out of the less pure part of the substance the Angels were created. That which is less pure again is raised up to terminate and hold up the heavens, but the impure part of it is left and included in the centre of the earth by our wise and Great Creator to continue the operation of motion, and this we call hell. In all things it is undiscernable, for in the flint there is fire, and yet it is not perceived, neither doth it appear until it be stirred up by motion. In it are the reasons of life and understanding, which are distributed in the first infusion of man's life, and these are called the soul, by which alone man differs from the other creatures, and is like to God. This soul is of that most pure elementary fire, infused by God into the vital spirit.

The following passage is impressive and eloquent: "So fire in which is placed the sacred Majesty of our Creator, is not moved unless it be stirred up by the proper will of the Most High, and so is carried where his Holy Will is. There is made by the Will of the Supreme Maker of all things a most vehement and terrible motion. Thou hast an example of this when any Monarch of this world sits in his pomp. What a quietness there is about him, what a silence, and although some one of his court doth move, the motion is only of some one or other particular man which is not regarded. But when the Lord himself moves there is an universal stir and motion, and all move with him. What then when that supreme Monarch, the King of Kings, and maker of all things (after whose example the princes of the world are established on the earth) doth move in his own person of Majesty what a stir! What trembling when the whole guard of his heavenly army move about him."

I will now quote a beautiful passage from the "New Light"—"Know that thou canst create nothing, for that is proper to God alone, but to make things that are not perceived but lye hid in the shadow, to appear and to take from them their veil, is granted to an intelligent philosopher through nature." Of paradise we read that it was and is such a place, which was created by the Great Maker of all things, of true elements, pure,

temperate, equally proportioned in the highest perfection. All things that were in paradise were created of the same elements, and incorrupt. There was also a man created and framed of the same incorrupt elements proportioned in equality, that he could in no wise be corrupted, therefore he was consecrated to humanity and immortality. But when afterwards man by his sin of disobedience, had transgressed the commandments of the most High God, he was driven forth into the corruptible world, and there declined into corruption, until one quality excluded another and, last of all, "separation and death of the whole compound followed."

Again, "He that well knows what he begins shall well know what shall be the end, for the original of the elements is the chaos out of which God the Maker of all things created and separated the elements, which belong to God alone. But out of the elements Nature produceth the principle of things, and this is Nature's work through the will of God alone."

Gold was found embedded between a dead man's teeth. The Brethren have adopted the following theory to account for it. Now the reason why gold was found and generated betwixt the teeth of a dead man is this, because in his life time Mercury was by some physician conveyed into his infirm body in some other way, as the custom and manner was, and it was the nature of Mercury to go up to the mouth, and through the sores thereof to be evacuated with the flegme. If therefore during such a cure the sick man died, the Mercury not finding any egress remained in his mouth betwixt his teeth, and that carcass became the natural vessel of Mercury. Being shut up fast for a long time, it was congealed into gold by its own proper sulphur, being purified by the natural heat of putrifaction caused by the corrosive flegme of the man's body. But if mineral Mercury has not been brought in thither, gold could never have been produced, and this is a most true example that nature in the bowels of the earth, doth of Mercury alone produce gold and silver, and other metals according to the disposition of the place or matrix.

Flegme, fatness and ashes were considered as the three principles of life, flegme being mercury, fat sulphur and ashes salt.

The following process for the regeneration of chickens may be acceptable. If a living chicken be in a vessel of glass like a gourd, and sealed up, burnt to powder, or ashes in the third degree of fire and afterwards closed in, be putrified with the putrifaction of horse dung into a mucilaginous flegme then that flegme may be brought into maturity and become a renewed chick.

God abhors all kinds of monsters, none of them can be saved, whence we can conjecture nothing else but that they are so formed by the Devil, and are for the devil's service. The homunculi or artificial men before mentioned are by no means useless, because from them come fairies, nymphs, gyants, pigmies, or gnomi.

The life of man is nothing else but an astral balsame, a balsamic impression. The life of flesh and blood is nothing else but the spirit of salt which preserves them from stinking. On the separation of natural things the soul is considered as compounded of an elementary and sacramental character or substance, the former being corruptible whereas the latter is celestial, and is never putrified or buried, neither doth it possess any place. This latter body appears to men and after death is seen, hence ghosts, visions and supernatural appearances.

In the 8th book on separations a most excellent balsame is recommended as the chief *chungicall spierfcum*, made from man's fat and flesh! It allays the pains of the gout and cramp, and such like pains, if the part effected, be anointed with it warm.

Alchemy and Astrology oft-times go hand in hand, therefore a wise man can rule the stars and not be subject to them. Not so however with such as lack wisdom, for then the stars compel them and whither they lead them, they must follow, just as the fisher the fishes, the fowler the birds, and the hunter the wild beasts. We are told that by the help of his star a fowler need not go after his birds for they will come after him flying to unusual places contrary to their nature. And a fisherman can by making use of the wisdom which God hath given him, make fishes swim to him of their own accord, so that he may take them up with his hands. Cornelius Agrippa says "Astrologers do affirm that the effects, the forces, and the movings of all living creatures, stones, metals, herbs and whatsoever be created in these places do proceed from the heavens and stars and do depend upon them altogether."

And now we come to the works of Philippus Aureolus Theophrastus Bombastus Paracelsus de Hohenheim, who was born in Zurich A.D. 1493. After publishing eleven ponderous volumes besides many MS. in which he strived to overthrow the systems of Galen, he is said to have taken to drinking and died in the 47th year of his age.

Paracelsus theory respecting transmutation refers us to the silent operations of nature, whereby it hath been found that metals have been changed under ground into a stony substance, and yet hath retained the impression of the image that hath been stamped on them. That the roots of oaks being smitten with thunder or some other influence of the stars have been turned into stones, and that also there arise springs of rivers in many places that by a certain natural property do transform all things whatsoever are cast into them into hard stones. Whoever saw a tree to grow, or the sun and stars to move? Nobody! But that the sun and stars have been moved in a space of time who knoweth not?

An Alchemist's furnace was termed his athanor. It should be built of a certain quadrature in a circle, whereby the spirit and soul of our matter being separated from their body may be elevated in the altitude of their heaven. If the vessel be more straight, large, high, or low, than its due measure and proportion, and than the ruling and operating spirit and soul of the matter do desire, the heat of our secret philosophical fire (which is most acute) will too violently excite and provoke the matter to operation, and sometimes the vessel will fly into a thousand pieces not without danger to the body and life of the operator.

The ineffable virtues of Min and Thummin (which are merely pieces of the philosopher's stone) may be infused and imparted indefinitely, and the happy possessors of the secret, though they should live a thousand years, might give what they would, and when they would, without danger of diminution as a man that has fire may give to his neighbour without hurt to himself.

By going through a course of training, and by adopting an exact diet, and by certain forms of prayers, at certain times the angel of the sun may be engaged to be our guide and director.

We have next the Mumial treatise of Tentizelius, it appears to be a sort of Botano philosophical on the tree of life with a mystical interpretation of that great secret. It being admitted that this Paridasical tree confined knowledge and immortality,

the question is whether this faculty was infused into it in the creation, acquired by it after the creation, or communicated to it by some other means and way. Forthwith the serpent is introduced not only on account of its subtlety but it being also probable that he had his cavern under or about that tree, whereof God being in no ways ignorant forbid man the use of its fruit. Hence this tree and its fruits had both the spiritual essence and the spiritual virtues of the serpent communicated to them and impressed in them by virtue of the serpent's cohabitation with them.

"When Adam was now ready to die he desired earnestly a branch of the tree of life in Paradise, and therefore sent one of his sons there to fetch one, that he might escape this eminent death. His son received a bough from the angel, but in the meantime Adam had changed life with death, and therefore the son implanted the bough on his father's sepulchre, where getting sap it grew into a great tree, and so attracted the whole nature of Adam to its nutriment." This we give on the information of the Sybilline prophecies, but further information is afforded by an ancient doctor in the Eastern country.

He tells us that Noah was commanded by God to carry Adam's bones, and the tree on his sepulchre into the Ark, and when he sent his three sons into the Ark he divided the osseous remains of our first parent amongst them and such sacred relics as deserved to be kept. Now his eldest son settling near Jerusalem buried the skull which fell to his share in the mountain, afterwards known by, and in fact from this circumstance named, Golgotha.

We shall finish our paper by the following extract by which Paracelsus concludes his work.

"Lastly in the end of all things shall be the last separation, the great day when God shall come in majesty and glory, before whom shall be carried not swords, garlands, diadems, sceptres, etc., and kingly jewels with which kings do pompously set forth themselves, but his cross and his crown of thorns, and the nails thrust through his hands and feet and the spear with which his side was pierced and the sponge in which they gave him vinegar to drink and the whips wherewith he was scourged and beaten.

He comes not accompanied with troops of horse, and beating of drums, but four trumpets, shall be sounded by the angels towards the four parts of the world, killing all them that are then alive with a horrible noise in one moment and then presently raising them again, together with them that are dead and buried, for the voice shall be heard, 'Arise ye dead and come to judgment.' Then shall the twelve apostles sit down in their seats being prepared in the clouds and shall judge the twelve tribes of Israel. In that place the holy angels shall separate the bad from the good, then the cursed shall like stones and lead be thrown downwards, but the blessed shall like eagles fly on high."

"I am of the opinion, from the evidence in hand, that metallic transmutations did occur in the past. They were phenomena as rare as a genuine 'materialisation' of so-called spirits is generally considered at the present day among those believers in physical mediumship who have not been besotted by credulity and the glamour of a world of wonders."

ARTHUR EDWARD WAITE—

Lives of the Alchemical Philosophers.

FRANCIS BACON AS A ROSICRUCIAN

(continued from page 26)

countries as well as Spain, and sought out the best scholars in Europe with whom he is known to have carried on much secret correspondence for many years. The mere fact cited in Trajano Boccalini's *I Ragguagli di Parnasso* that the Secretary of the "Invisible Brotherhood" was one Jacobus Mazzon (to be cabalistically interpreted as Francis Bacon) clearly reveals that the *personnel* was shrouded in complete mystification.

The principal and ostensible activities of the Brethren were the gratuitous healing of the sick and the printing and publishing of curious books, many of an allegorical character and inscribed with mythical authors' names. About 1614 were issued abroad the *Fama Confessio*, and the *Universal Reformation*. Most of the *literati* of the time were persuaded that these "manifestoes" emanated from a contemporary philosopher. None really fitted the cap better than Bacon, who was generally regarded as the most profound scholar then living; for he discharged himself from Cambridge University about the age of fifteen, after having gone through the whole range of the liberal arts. His tutor Whitgift (afterwards Archbishop) found that it was not possible to teach him more than he knew. An instance so rare in intellectual precocity was difficult to find. That he was a universal genius of a very high order cannot be successfully disputed.

In order to give substantial corroboration to my deciphering of Bacon's signature from the fictitious patronymic *Mazzon* as Secretary of the Order in Boccalini's "Advertisements," I need only call attention to the edition published in 1704 at London, for the "advertisement" in that edition, concerning the "General Reformation" and "The seven wise men," is curiously mis-numbered as XXVIII instead of LXXVIII. The difference between these two numbers is just 11, which represents *Rosa* (the seal of the Order), when interpreted as a Roman numeral letter (L—50), as it really stands for in the numbering. This edition, which had the warm commendation of Roger L'Estrange (a brother), was "brought up to date" by "N.N."—reputed to be John Selden—and it boldly changes the name of the Secretary from its previous form, to that of "Sir Francis Bacon." And this without equivocation or explanation. Francis Bacon was then dead, and that secret no longer mattered.

After leaving Cambridge and condemning its mode of teaching as profitless, leading only to endless confutations and barren results—"Words, words, words"—he was sent by the Queen's hand to the Court of France on an embassy under the protection of Sir Amyas Paulet as lieger-ambassador, and Lady Paulet. Whilst there a great many strange things happened. It is certain that his mind was commencing to ferment on the vast scheme of social regeneration which he had planned, after leaving his University, during this first stay in France from 1575-6 to 1579. The unexpected and sudden death of Sir Nicholas Bacon brought him back to London in the latter year. But during his short experience abroad he had met the famous "Pleiades" and had become familiar with the poetry of Ronsard, which fired his imagination. He had also attended the Science lectures and demonstrations of Bernard Palissy, the famous potter, who had challenged all comers to refute his propositions in these lectures at his "little academy," noticed in *Love's Labour's Lost*. He also tells us he invented the Biliteral Cypher at the same period.* And its full description together with its *modus operandi* was set

forth in *De Augmentis Scientiarum* published in 1623, the year in which the First Folio of the "Shakespeare" plays saw the light.

It was undoubtedly during Francis Bacon's sojourn at Gray's Inn that he planned those "great bases for eternity" which afterwards culminated in a grand instauration. His activity in the preparation of Masques for the Inn as well as later for the Court was an important apprenticeship for the creation of the great plays which were issued anonymously until 1598, when, in 1597, the play of *Richard II* appeared, and which the Queen denounced as "treasonable." A strange moment, indeed, just after, at which to put a real author's name upon its title-page; and the same name of William Shakespeare, variously spelt, continued to appear upon all subsequent quartos and upon the collection known as the First Folio up to 1623.

That Bacon during the early part of his versatile career was busy in the strengthening of the Rosicrucian Brotherhood, there is little room for doubt, and that he was partly responsible for, if he did not actually contrive, the *Chemical Wedding* of "Christian Rosenkreutz" when it appeared in Germany, I have no doubt whatever. It would have been too risky to allow it to be published first in this country. Camouflage was the order of the day, and the secret of success. The authorship was "naturally" ascribed to a German hand, and Joh: Valentine Andreas was widely suspected, as it was believed he had mystical leanings in a similar direction. In his *Real History of the Rosicrucians*, Mr. A. E. Waite (a diligent author) makes the pertinent observation "that only men of large imagination and abundant faith, unawed by historical difficulties, unaffected by discrepancies of fact and despising the frigid critical methods, believe that the history of Christian Rosenkreutz is a fact or that the Society originated in the manner recounted in the *Fama*."

Nevertheless, many contemporary and later critics differed widely as to the actual personality of the author, as also regarding his motives and intentions. Some regarded the *Fama* and *Confessio* as but frolicsome impostures and satires on the public credulity, while others averred that the whole movement was plainly a well-ordered one, undertaken with the most serious purpose for the reformation of the age; but few were able to deny the general belief that Andreas was at the bottom of it.

Now, Andreas was a well-known German theologian, born in 1586 at Herrenburg, his father and grandfather both being pastors. He studied at Tubingen and thereafter became tutor to the sons of Augustus the younger, Duke of Brunswick-Lunen-burg, who issued a famous work under the pseudonym of "Gustavus Selenus" dealing with cyphers in general, but of the cypher of the Abbot Trithemius in particular, which is known as the "Clocke" cypher, being an elaboration of the cypher of Julius Cæsar. The strange fact about this famous work on Cryptography, published in the year following the issue of the "Shakespeare" First Folio, is that it appears to have been prepared principally to reveal by its numerous examples and references in the First Folio itself, that Bacon was the true author of the great plays. It was written in Latin, and has not been publicly translated into English, but my friend Mr. Lewis Biddulph is at present engaged in this laudable pastime.

Andreas passed through many grades of ecclesiastical dignity and died in 1654 at Stuttgart as a Lutheran almoner to the Duke of Wurtemberg, keeping up a regular correspondence with the Duke as well as the Princes of Lunenburg until the end.

(Continued in page 46)

* The well-known Morse code in telegraphy was taken from this cypher.

Astrology—II

LOOKING THROUGH THE HOROSCOPE OF BIRTH

by John Seeker

IT has been pointed out in the preceding article that in the light of modern scientific knowledge it is scarcely tenable to regard birth alone as the foundation for astrological enquiry. Research in embryology has shown that the development of the germ, especially in the very early stages, is of more far-reaching significance than actual birth. Thus, if astrology is to have its place in modern times we must use the horoscope of birth as a starting-point for the penetration of those events which take place in the starry world during the period before birth.

The birth constellation is rather like the physiognomy of a human being. Even the most untrained person will perceive how many things there lie concealed behind the features—things of importance with regard to the human being's character, the destinies he has undergone, and so on. The human physiognomy can be felt as a gateway to the understanding of the individual behind it.

So it is with the birth constellation. We must pass *through* it if we would reach a knowledge of the man's coming into existence during the time before birth. How can we do this?

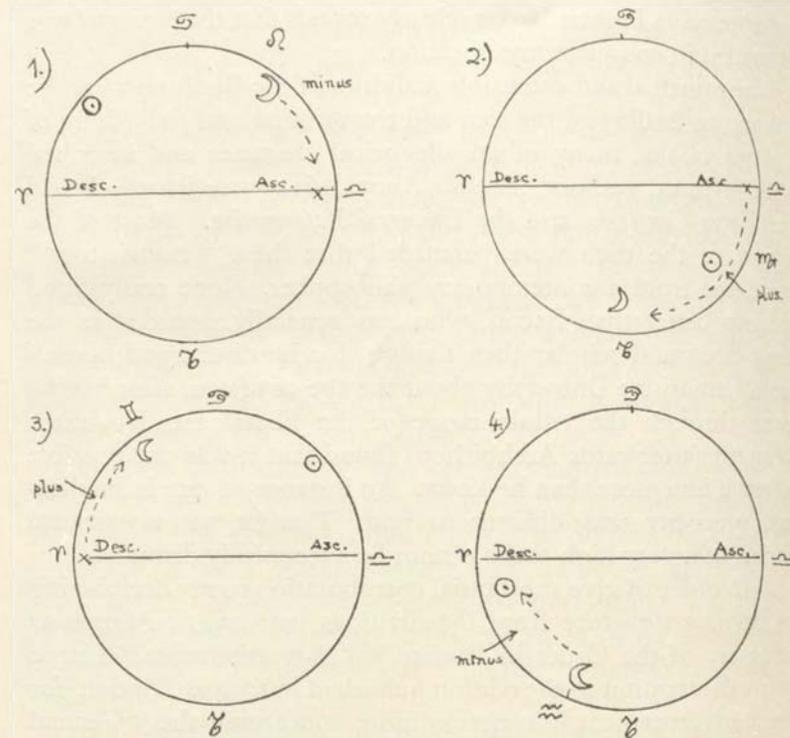
There exists an ancient Rule, handed down to us by the Egyptians. It is the so-called "Hermetic Rule." It appears long before the beginning of the Christian era in the almost mythical writings of the Egyptian priests Nechepso and Petosiris. This Rule gives valuable indications for a wider, less rigid conception of the birth constellation so that it may be understood in its connection with the pre-natal events. The kernel of it is as follows:

1. If the Moon at birth was *waxing*, then at the so-called "epoch of conception"—that is, approximately 273 days before birth—it was in that place in the Zodiac which appears in the Ascendent (on the Eastern horizon) in the horoscope of birth.

2. If the Moon at birth was *waning*, then at the "epoch of conception" it was in that place in the Zodiac which appears in the Descendent (on the Western horizon) in the horoscope of birth. This period of 273 days corresponds approximately to the duration of a normal embryo-development, though in the case of an abnormally short pregnancy, as with seven-month children, it would of course be correspondingly shorter.

Four possibilities arise when this Rule is used in practical astrology. These we will illustrate in four drawings.

These are the four possible conditions for a horoscope of birth. In the first example the Moon is *waxing* and *above* the horizon (designated by the horizontal line from Ascendent to Descendent). Then in the so-called "epoch" the Moon will have stood in the part of the heavens which is in the Ascendent, i.e. in this case in the sign of Libra. From there, in approximately 273 days it has moved to its place in the horoscope, which is in Leo. It has not quite come back to its starting-point in Libra. To return to Libra, it will take exactly 273 days, for this time corresponds to ten whole revolutions of the Moon through the Zodiac (10 times 27.3 days). Thus in the first example the epoch is about four days short of the 273 days; namely the four days that the Moon will take to go on from Leo to Libra.



In the second example the Moon is *waxing*, but *below* the horizon. According to the Hermetic Rule, at the epoch of conception it was therefore at the place which is in the Ascendent at birth—that is again in Libra. From there in 273 days it returned to Libra, but the birth took place a few days later, so that in this case the period of 273 days will be lengthened by the days taken by the Moon to go on from Libra to Capricorn.

In the third and fourth drawings the Moon is *waning*. At the epoch of conception it will therefore have been at the place in the Zodiac which is in the Descendent at the time of birth—that is in Aries. Now in the third drawing the Moon is above the horizon in the horoscope of birth and we must therefore assume that it took a little longer than the 273 days, namely the time it took to go on to Gemini. In the fourth case on the other hand it took less than 273 days, namely the number of days it will take to go on from Aquarius to Aries.

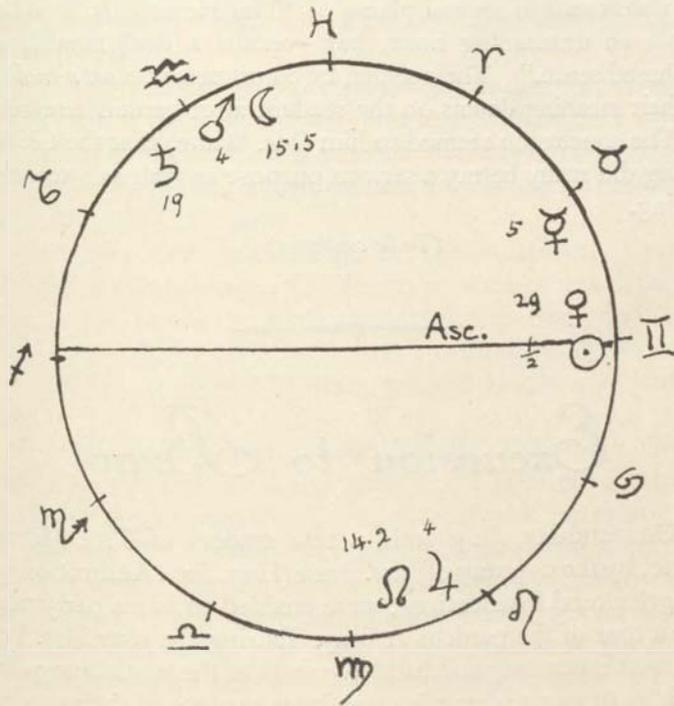
Now it will readily be understood that the "epoch" referred to in the Hermetic Rule signifies a moment of time somewhere about the period of conception. And it is clear that in the case of a seven-months' child we must not take ten Lunar cycles (10 times 27.3 = 273 days) but eight (8 times 27.3 = 218 days) as a standard average.

These calculations do not, however, tell us whether the moment of the "epoch" coincides exactly with that of physical conception. The manifold processes connected with conception are indeed not yet so tangible in the present stage of scientific knowledge, nor is it necessary that they should be so, from the astrological point of view. Spiritual Science sees conception as a kind of focus or radiating point for a whole world of cosmic spiritual events, and it is these which are reflected, pictured in a

sense, in the moment of the "epoch." Conception indicates as it were a precise physical point in the line of development, while the "epoch" refers to a whole sphere of events—even a sphere in time.

That at the "epoch of conception" the Moon stood at that place in the Zodiac which is at the Ascendent (or Descendent) at the time of birth, is most significant. It means that the Ascendent or Descendent is like a picture of a bridge, leading inward from those cosmic regions in which the Moon was standing in the very first stages of pre-natal development—a bridge uniting all that belongs to the sphere of the Moon with the Earthly sphere. It is clear that this kind of astrological imagination does not in any way deny the classical traditions, but it helps us to penetrate what is made manifest in the horoscope of birth with a more active knowledge. For the Ascendent or Descendent will now appear to us like a pathway along which the human being is led, out of a fine ethereal condition in the Moon-sphere, through all the embryo-development, into the more solid element of Earth—a process which reaches a certain culmination in the moment of birth. In short, the Ascendent or Descendent is a picture of the way in which the etheric human being, the so-called "ether-body," enters into the physical human being. The astrological notion of the "Ascendent" is thus enlarged to a far more real and concrete world of facts, as regards the human being's entry into life. This will be shown with the help of examples. We will apply it first to an historic example, namely the horoscope of Richard Wagner.

Richard Wagner's birth took place on May 22nd, 1813. At this time the following constellation was present (see diagram).



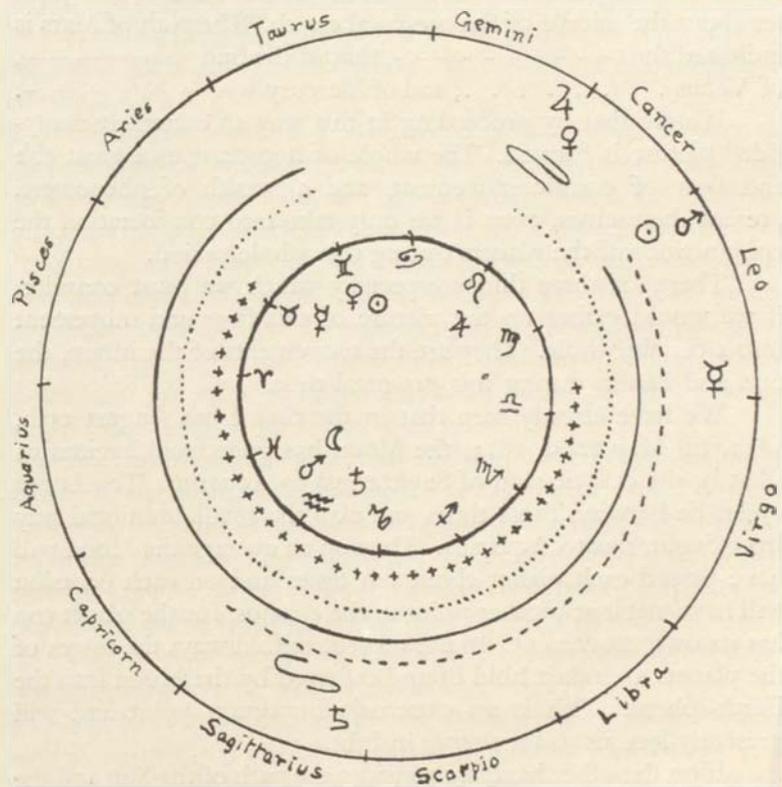
The so-called astrological Houses have been purposely left out of this drawing, for the main aim of these articles is to build up from simple beginnings, and to understand each step as we go on. Only the line of the horizon is indicated by the Ascendent.

To comprehend the language of this constellation without falling back too much on mere tradition, we must look through it to what is at work in the background, namely to the forces

which have been leading up to the moment of birth, as to a culminating point. Once again, it is as though we were to see through the physiognomy of a human being to the spiritual forming powers that are beneath it.

We will first look for the "epoch," with the help of the Hermetic Rule. The Moon is waning and above the horizon, therefore the third case (see above) comes into question. At the "epoch" the Moon must have been in the Descendent of the horoscope of birth—in Sagittarius. If then from the time of birth, when the Moon is in Aquarius, we go 273 days backward, we shall have followed the Moon back for ten whole revolutions and shall have arrived at Aquarius once more. But we are looking for the Moon in Sagittarius, so we must go back a little more than 273 days and at last, on August 15th, 1812, we find the Moon in Sagittarius. This gives us the time of the "epoch"—or more correctly, of the beginning of the epoch.

At this moment there was present a certain constellation of the planets. During the subsequent period until the date of birth on May 22nd, 1813, the constellations undergo great changes. All these events in the cosmos will be made clear in the next drawing:



In this drawing we have added something new, namely the real "Zodiac of the fixed stars"—the actual constellations of the Zodiac, visible in the starry heavens. These are indicated in the outer circle, each constellation being shown more or less in its actual extent. Over against the "Zodiac of the ecliptic," which is indicated in the inner circle, this "Zodiac of the fixed stars" is a distinct reality. The Zodiac of the ecliptic, as is well known, begins at the vernal point (a point determined by the rhythms of the seasons) and from thence divides the yearly path of the Sun into twelve equal sectors. The vernal point is known as Aries

(♈) and from here onward the succeeding sectors are named in order after the twelve signs of the Zodiac. Now the actual Zodiac of the fixed stars is to some extent independent of this ecliptic circle, for as a result of the precession of the equinoxes the real constellations and the corresponding "signs of the ecliptic" no longer coincide, and they will do so less and less in the future. Thus for example, when we look toward that portion of the sun's orbit which is designated Aries (♈), the actual constellation we see there is not Aries but Pisces. In the astrological science of the future it will be necessary to take into account the real constellations as well as the "signs of the ecliptic."

Now in the above drawing the positions of the planets at the beginning of the "epoch" on August 15th, 1812, are indicated within the outer circle. There is a conjunction between Jupiter and Venus at the transition from Gemini to Cancer. There is also a conjunction of the Sun and Mars in Leo, Mercury is passing from Leo to Virgo, and Saturn is in Sagittarius. Now during the period of pre-natal development, until May 22nd, 1813, the planets move forward through the Zodiac and their several paths are shown in the drawing by the corresponding circular arcs (or loop-curves in the case of Jupiter or Saturn). Saturn is retrogressive at the beginning and at the end, and Jupiter about the middle of the pre-natal epoch. The path of Mars is indicated thus - - - - - , that of the Sun _____, of Venus , and of Mercury + + + + + .

We see that by proceeding in this way an extremely many-sided picture is formed. The whole of it appears as a great ebb and flow of cosmic movement, and a wealth of phenomena present themselves, even if we only take into consideration the conjunctions of the planets during this whole period.

There are three things especially which we must consider, if we would gather up the picture of this flow and movement into a certain whole. They are the movements of the Moon, the Sun and Saturn during this pre-natal time.

We have already seen that in the time from August 15th, 1812, till May 22nd, 1813, the Moon has gone from Sagittarius (that is, the ecliptic sign of Sagittarius) to Aquarius. Ten Lunar cycles lie between these times and also the small additional way from Sagittarius to Aquarius. Thus on an average the Moon will have passed each planet about ten times and on each occasion will have met it at another point in the cosmos, for the planet too has its own movement. In the most manifold ways the forces of the planets are taken hold of and reflected by the Moon into the Earth-sphere. This is an extremely important point and will presently lead us to far deeper insight.

If on the other hand we consider the path of the Sun and the adjoining paths of Mercury and Venus, we have the impression that a portion of the Zodiac has not been covered by them. There remains a kind of open space in the picture. In the horoscope of Richard Wagner this is quite evident and simple, but in other cases it may be far more irregular; Venus, for example, may almost close this open space. This fact can also tell us many valuable things; it is more connected with the human being as an earthly personality, even his outward appearance. On the other hand the Moon with its pre-natal revolutions pictures the whole process of embodiment of the super-sensible human being into the physical organism.

Saturn, helped, in a sense, by Jupiter and Mars, stands far in the background of all these events, not indeed passively, but

in great cosmic quiet. He moves far less than the others do. He it is above all who brings the great drama of destiny into man's existence.

In the following articles, linking on to what we have built up so far, we will set forth the main points in the biography of Richard Wagner, so that we may see how this Earth-life was mirrored in the cosmic picture. To this end, the rather extensive preparation we have undergone was necessary, for we desire, above all, consciously to understand the cosmic facts and their relations.

FRANCIS BACON AS A ROSICRUCIAN

(continued from page 43)

These letters were published under the title of *Augustalia Seleniana* in 1649 to 1653.

In a Latin Autobiography (edited by F. Rheinwald, Berlin, 1849) Andreas is reported as having begun to write in 1602-3, some juvenile works which had perished; and "as to his earliest work, the *Chymical Nuptials*—filled with marvellous stories—a comic romance entirely insignificant and revealing the futility of mere fiction, as such." Thus, as late as the middle of the nineteenth century, the German "Rosicrucians" endorsed the Andreas fiction. Those who contend that the work embodies mystic and profound verities are supported by many extrinsic or collateral pieces of evidence, as well as intrinsic evidence in the text itself, only to be comprehended by adepts. According to Mr. A. E. Waite, "the barbarous enigmatical writings which are to be found in several places of 'The Hermetick Wedding' are not an unmeaning hoax, but contain a decipherable and deciphered sense." Their secret, he continues, was *not a tradition*, and their meaning dawned on the student after certain researches.

The conclusion seemed to him (Mr. Waite) that the *Chemical Wedding* did really betray a serious purpose as well as a recondite meaning.

(To be continued)

Excursion to Bray

On Saturday, July 10th, a few readers of THE MODERN MYSTIC, by the courtesy of Mrs. Pease (Hon. Sec., Anthroposophical Agricultural Foundation), were enabled to join a party which made a tour of the gardens at Bray. During the tour Mrs. Pease gave most interesting and lucid accounts of the work being done, and those of our readers who may have gardens of their own will doubtless take advantage of the suggestions with which her talk was pregnant. On behalf of our readers who took advantage of the privilege of going to Bray, THE MODERN MYSTIC extends to Mrs. Pease and the Anthroposophical Society hearty thanks. We are hoping to arrange, for the winter months, visits to various museums and places of occult interest, the party to be accompanied in each case by a lecturer. We should much appreciate letters from readers giving their suggestions.

La France Mystique

LE COMTE DE CAGLIOSTRO

par Dr. Jacques Metadier

LE 19 Septembre 1780 arrivait à Strasbourg un personnage qu'avait précédé une réputation d'opulence inouïe, de charité inépuisable, de cures miraculeuses. Deux ou trois guérisons de cas apparemment désespérés portèrent à son comble l'enthousiasme du public pour ce comte de Cagliostro dont le nom était sur toutes les lèvres et dont on ne savait presque rien si ce n'est qu'il était étranger et avait parcouru presque tout l'univers.

La Borde, dans ses *Lettres sur la Suisse*, dépeint en termes dithyrambiques cet important personnage : " Sa figure, dit-il, annonce l'esprit, exprime le génie ; ses yeux de feu lisent au fond des âmes. Il sait presque toutes les langues de l'Europe et de l'Asie ; son éloquence étonne et entraîne, même dans celles qu'il parle le moins bien. J'ai vu ce digne mortel, au milieu d'une salle immense courir de pauvre en pauvre, panser leurs blessures dégoûtantes, adoucir leurs maux, les consoler par l'espérance, leur dispenser ses remèdes, les combler de bienfaits, enfin les accabler de ses dons, sans autre but que celui de secourir l'humanité souffrante. Ce spectacle enchanteur se renouvelle trois fois chaque semaine ; plus de quinze mille malades lui doivent l'existence."

Quelques années plus tard, exactement le 30 Janvier 1785, le comte de Cagliostro arrive à Paris et se loge rue Sainte-Claude, près du boulevard. Tout aussitôt il est l'objet de l'engouement de tous.

On le voit recherché par tous les grands noms du monde de la finance, de l'épée, de la robe ; on le rencontre chez MM. de Vergennes, de Ségur, chez le cardinal de Rohan, chez les Chauvignac, chez les Polignac, tenant fascinés sous sa parole et sous son regard ceux qui l'écoutent.

Ses récits sont merveilleux, et, chose étrange, il ne rencontre point d'incrédules. Cagliostro prétend exister depuis des siècles, avoir prédit à Jésus, son contemporain, qu'il serait crucifié par les juifs. Au cours de la conversation il annonce un événement qui se passe à l'instant même à Londres, à Vienne, à Pékin.

Il peut tout aussi bien prédire l'avenir. Mais il a, pour cela, besoin d'un appareil et d'une voyante. L'appareil consiste en un globe de cristal plein d'eau, posé sur une table recouverte d'un tapis noir où sont brodés en rouge des signes cabalistiques. La voyante doit être une jeune vierge aux yeux bleus, née sous une constellation donnée. La jeune fille agenouillée devant la table, l'évocation commence. A l'appel de Cagliostro, les génies viennent représenter dans le globe de verre les événements passés, qu'on ignore, les événements futurs dont on voudrait avoir connaissance.

Cagliostro avait fondé, dès son arrivée à Strasbourg, une franc-maçonnerie nouvelle, la franc-maçonnerie égyptienne dont il se donna la direction suprême sous le titre de " grand cophte." Sa secte était androgyne, c'est à dire qu'elle acceptait des adeptes des deux sexes. La grande prêtresse des loges féminines était sa propre épouse, Lorenza Feliciani, jeune femme d'une admirable beauté qui suivait Cagliostro comme son ombre.

Mais à peine Cagliostro commençait-il à briller dans la haute société parisienne, qu'éclatait la fameuse " affaire du collier." Les relations qu'il entretenait avec le cardinal de Rohan et la comtesse de la Motte le compromirent. Arrêté le 22 Août 1785, il fut ainsi que sa femme, emprisonné à la Bastille. Acquitté par le Parlement en date du 31 Mai 1786, il fut exilé. Il se retira en Angleterre, où il séjourna près de deux ans, passa à Bâle, à Turin, à Gènes et finit par échouer à Rome où le pape le fit arrêter en 1789 et condamner à mort comme illuminé et franc-maçon. Cette peine fut commuée en une prison perpétuelle et Cagliostro mourut, dit-on, en 1795, au château de Saint-Léon, près de Rome. Sa femme, pour les mêmes motifs, fut enfermée au couvent Sainte-Apolline et y termina ses jours.

* * * * *

L'instruction du procès fait à Rome permit de reconstituer, au moins dans ses grandes lignes, la vie de cet extraordinaire aventurier.

Cagliostro serait né à Palerme, le 8 Juin 1743, de parents de condition fort modeste. Son vrai nom serait Joseph Balsamo. Voué de très bonne heure à l'état ecclésiastique, il fut placé au séminaire de Saint-Roch, d'où il s'évada. Comme il n'avait que treize ans, il fut repris et confié aux frères de la Miséricorde qui l'emmenèrent à leur monastère de Cartagirone. Là, il fut remis aux bons soins du frère apothicaire qui lui enseigna le peu qu'il savait de physique, de chimie et de médecine. Ces quelques notions, si précieuses qu'elles fussent, lui permirent plus tard de se présenter comme un médecin et un savant.

Ses déportements l'ayant fait chasser du monastère, Balsamo aurait débuté dans la vie publique par une escroquerie : sous la promesse de livrer un trésor enfoui dans une grotte et gardé par les esprits infernaux, il se serait fait donner 60 onces d'or par un orfèvre nommé Morano. Puis, de chercheur de trésor, il serait devenu faussaire. Arrêté, il serait parvenu à s'enfuir.

C'est à cette époque de sa vie que commencerait ses mystérieux voyages et sa carrière occulte.

Sur toute cette période de son existence les renseignements sont sans aucune précision ni exactitude, il faut s'en rapporter à la légende née de ce que raconta l'intéressé lui-même, et à quelques pamphlets, toujours suspects de partialité.

De Palerme Cagliostro se serait rendu à Rome, puis il en serait parti pour courir le monde : il aurait visité la Grèce, l'Égypte, l'Arabie, la Perse. Il aurait été en Pologne, en Russie, à Rhodes. C'est là que se place sa rencontre avec un personnage mystérieux comme lui, Althotas, qu'il nous a lui-même dépeint comme un sage et un savant, dont il s'est fait le disciple. De Turquie où il aurait séjourné assez longtemps en qualité de médecin, il serait allé à Malte, où il se serait présenté au grand maître de l'ordre. C'est muni des recommandations de celui-ci qu'il se rend à Venise où il rencontre la fille d'un passementier, la belle Lorenza Feliciani, que le calcul, plus peut-être que

(continued in page 31)

The Motion of a Hidden Fire

(THE EVOLUTION AND PSYCHOLOGICAL ASPECTS OF PRAYER)

by Robert E. Dean

Prayer is the soul's sincere desire,
Uttered or unexpressed ;
The motion of a hidden fire
That trembles in the breast.

Montgomery.

I

THE world is always at prayer. As the early sun rises on the shores of the Eastern World it finds the Buddhists praying in Japan ; as, travelling westward it continues to unseal the eyes of the morning, it beholds the Chinese in supplication before the hallowed shrines of their departed ancestors, the monks in the Buddhist monasteries of Tartary at their early matins, the Brahmins of India intoning the ancient Vedic Hymns, and the Mohammedans already heeding the wailing cry of the muezzin and engaged in the first of their five daily devotionals.

As day moves onward it illumines the Christian churches of the West—the priests, the ministers and the worshippers of Central and Western Europe, and swims the Atlantic to gaze then upon other thousands of ministers and of churches—churches raised for praise and for prayer by the praying Christians of America. It looks thus upon pagoda and upon mosque, upon Roman Catholic cathedral and upon Jewish Synagogue, upon the protestant temples of London, of New York and of San Francisco, and finds ever ascending heavenward the prayers of all nations and of all creeds.

The world has always prayed. Prayer has always been universal, even in purely primitive and tribal religions, where the beginnings of religious faith lay both in things unseen and in a strong conviction of the continued existence of human souls after physical death. To those disembodied spirits it seemed but natural to appeal, and this primitive appeal to the unseen world was and is the rudimentary form of prayer.

The Sioux Indians of North America cried, "Spirits of the dead, have mercy upon us!" while the Zulus of Africa called upon the spirits of their ancestors without specifying their wants, feeling that the spirits could by reason of their very nature know what was described of them without being told. They simply cried aloud : "People of our house!"

From such primitive appeals to departed friends and to the souls of ancestors, it was but a single logical step to the worship of higher powers and a general broadening of the appeal itself. In the Samoan Islands a libation was poured out at the evening meal, and the head of the house prayed thus : "Here is *ava* for you, O gods! Look kindly on this family and let it prosper; let us be kept in health, let our food grow, and let us be a strong people!"

A Delaware Indian went even farther, praying in this manner : "O Great Spirit above, have pity on my children and on my wife! Let me succeed in this enterprise, slay my enemy, and return in safety to my family and tribe, that we may rejoice together. Have pity on me and protect me!" The Karens of

Burmah prayed briefly, but just as definitely, to their Harvest-goddess, saying : "Grandmother! Thou guardest my field; look out sharp for thieves. If they come, bind them with this rope!"

Such were the prayers of the child-like races—prayers for but temporal success and outward blessings only, there being in them little or no evidence of petition for spiritual blessings or for moral improvement.

None of the ethnic, or purely national religions of China, India, Egypt, Assyria, Greece or Rome had a prophet for their founder (Confucius did not *found* the religion of China, but only systematized one already in existence), and in those religions were and are found the same supplications for outward good that constituted the substance of worship in the primitive and tribal forms of prayer.

However, in addition, here first appears the element of adoration, wherein the worshipper often fairly exhausts the resources of language in expressing his sense of the greatness, the excellence, the wisdom, the power and the goodness of his Divinity, heaping upon him ever-ascending titles of reverence. The Vedic Hymns, for example, are filled with this strain of adoring homage, of which this is a fair example :

"Of which god, now, of which of the Immortals, shall we invoke the Amiable Name? Let us invoke the Amiable Name of Aditi; of the Divine Agni, First of the Immortals; of Varuna, the Thousand-eyed, Skillful-handed, possessed of All Resources, embracing the Three Worlds, whose Breath is the Wind, who knows the flight of the birds, the course of the far-traveling wind, and is a Witness of human Truth and Falsehood."

Of Agni, the ancient Hindu god of Fire, it is said that he is "The Divine Monarch, who spread out Heaven on Earth; who has made all that stands, flies, walks and moves; who is the Summit of the Sky and the Centre of the Earth, at whose mighty deeds men tremble, and who knows men's secrets and hears their prayers."

Yet, there seems something vague and incomprehensible in this particular worship, for here the deity seems to lack substance and reality. These effusive prayers may, and doubtless do, satisfy the overwhelming sentiment of devotion inherent in the breasts of those who give them utterance, but, strictly speaking, they do not seem to be offered to any *personal Being*. Therein lies their very vagueness.

In China, one of the dominant forms of religion is evidenced by the piety which reverences the ancestors. Ancestral worship was early introduced and encouraged by the teachings of Confucius, but even this is supplemented by the worship of higher spirits as intercessors and mediators between mankind and the Supreme Being.

The *Shi-King* and the *Shu-King*, holy books composed from about the eighteenth to the sixth century before the Christian Era, speak of *Shang-Ti* as the True God, Ruler of the World and

the Giver of All Things. A series of prayers to this deity personally offered by the Emperor of China in the year 1538 (A.D.), began thus: "We trouble you, O ye celestial and terrestrial spirits, on our behalf; to exert your spiritual power and to display your vigorous efficacy, communicating our poor desire to *Shang-Ti*, praying him to accept our worship."

Of the prayers of the ancient Greeks, Seneca, the great philosopher, said: "We worship and adore the framer and former of the Universe—Governor, Disposer, Keeper; Him on whom all things depend; Mind and Spirit of the World, from Whom all things spring; by whose Spirit we live, the Divine Spirit diffused through all—God, All-powerful; God, always present; God above all other gods—Him we worship and adore."

Plutarch tells us that the great orator, Pericles, before he began to speak, always prayed to the gods for power to do a good work by his oration; in Homer, Nestor is represented as praying for the success of the ambassadors to Achilles; Ulysses prayed before going to the Trojan camp, and Priam prayed before going to ask for the body of Hector. Lucian speaks of Demosthenes praying, with his hand over his mouth, before beginning his speeches in the Greek courts; Xenophon, during the retreat of the Ten Thousand, prayed before each day's march, and Plato in "The Laws" speaks of children who daily hear their devout mothers earnestly addressing the gods and beseeching them for blessings.

Moving and reverent were the prayers of the ancient Assyrians, and on an unpublished tablet in the British Museum is a very expressive prayer of King Assurbanipal, the date of which is approximately 650 B.C., addressed to their deity. It begins thus: "May the look of pity which ever shines in thine eternal face dispel my griefs. May I never feel the anger and the wrath of the God. May my omissions and my sins be wiped out. May I find reconciliation with Him, for I am the servant of His power, the adorer of the great gods. . . ."

The ancient Mexicans also recognised and prayed to a Supreme Being, and addressed to him such phrases as "The God by whom we live, who knoweth all our thoughts and giveth all gifts; Invisible, without body, of Perfection and Purity, under whose wings we find repose and sure defense." And, by a very curious coincidence (or is it coincidence, after all?), this same ancient people baptised children with this formula, which embodies the doctrine of Original Sin: "Let these holy drops wash away the sin which thou received before the foundation of the world, so that thou may be new-born."

In the monotheistic or prophetic religions, such as those of Zoroaster, Buddha, Moses, Mohammed and Christ there appears, in addition to the expressed desire for pardon for the trespasses of the past, the desire for improvement in the future; a supplication for moral goodness—to be made spiritually better.

The Zend-Avesta is filled with such expressions as "May we, by means of good thoughts, good words and good actions, resist evil thoughts, evil words, and evil actions," and "May power and strength come to me, that I may know fullness of Life, Purity, and Immortality."

Buddhism is often said to have no God; that if the Buddha has entered Nirvana and if Nirvana really means the cessation of all existence as such, therefore he can not be an object of worship. Yet, prayer is universal also in Buddhist countries. Not only the mechanical prayer-wheels and the repetitive "*Om Mani Padme*

Hum," but prayers which might, with few alterations, be entirely suitable for our own Christian churches. This is a portion of an orthodox Buddhist prayer, recorded by Pallas: "Thou in whom innumerable creatures believe! Thou, Buddha, Victor over the hosts of evil! Thou, All-wise Being, come down to our world; look down upon us, for the time has come to pour out blessings upon all creatures."

Prayer is also universal among the Mohammedans. The Koran terms prayer the Pillar of Religion and the Key of Paradise. The pious Moslem prays five times daily; before sunrise, at noon, before sunset, after sunset, and when night has shut in. Wherever he may be—in his shop, his dwelling, or in the open, he steps aside, spreads out his carpet or cloak, removes his shoes and, with his face turned towards Mecca, goes through his picturesque yet sincere devotions.

A prayer of Abulfazl, a leading Mohammedan of about A.D. 1595, is representative of the beauty and the power of simile and metaphor commonly employed. A portion of it is as follows:

"O Lord, whose Secrets are forever veiled,
And whose Perfection knows not a beginning!
End and beginning are both lost in Thee;
No trace of them is found in thy Eternal Realm.
My words are lame; my tongue a stony tract;
Slow wings my foot, and wide is the expanse;
Confused are my thoughts, but this is thy best praise;
In ecstasy alone I see Thee face to face."

When we turn from these ethnic and prophetic religions and read the Book of Psalms in the Old Testament, we seem to enter into a new atmosphere. In the Vedic Hymns, in the hymns on the ancient Egyptian monuments and as appear in the other religions which have been mentioned and examples given, we find adoration, reverence, profound sincerity, and a longing for help from On High. But in addition to these, the elements which enter into prayer with the Psalms of David—with which we are all familiar—are those of happy trust and the entire freedom of child-like intercourse. So far away in the other religions, it has here been sought to bring God himself near—very near—that he may be walked with as a personal Individual and as a Friend.

Yet, on the other hand, the New Testament contains no liturgy, no hymnal, and no form of prayer except that known as The Lord's Prayer. This could not have been accidental. The Disciples had asked for some such help in their devotions, but only this short summary of prayerful worship was given. Private, individual, wholly personal prayer, as being more sincere, was recommended by the Master instead of either public worship or a fixed formula—one was to retire into the inner recesses of his house, and there ask in privacy and in faith—praying in Spirit and in Truth.

From the very brief outline which has been given, we may readily trace the ascent of prayer. First of all it was more than anything else a magical charm—an incantation—a mere method of gaining (or attempting to gain) temporal power, material wealth, pleasure or victory. It is later elevated and becomes adoration and a form of sacrifice, to even later assist itself with such outward, visible aids as images and idols, with sacrifices and with incense, with holy persons, holy places, holy altars and holy books; with liturgies and litanies.

As man has ascended in the scale of civilisation, his prayers also have become more elevated. The element of fear is first

partially eliminated, for it does not seem true (as has sometimes been asserted) that all religion rests basically upon fear, even though in many religions the gods were in fact regarded as capricious, revengeful and cruel—to be propitiated at all costs, and the greater the sacrifice the greater the pleasure of the god.

This is the view which first led to the institution of human sacrifices, and later to ascetic mortifications as well as a thousand other devices for either appeasing the wrath of an angry deity or abjectly debasing the worshipper himself in the sight of his divinity.

And, as prayer continued to evolve, the imprecatory element therein also tended to disappear. The imprecations of the ancient Greeks, for instance, were very terrible, and, when properly pronounced, were deemed to be so powerful as to occasion the destruction not only of persons but of whole cities. The imprecations of Myrtilus on Pelops, for instance, were deemed to have occasioned all the dreadful sufferings which Atreus, Agamemnon, and Orestes endured.

Yet, even to-day the imprecatory element has by no means entirely disappeared. We read with wonder of the curse of Saul upon Jonathan and of Balaam summoned to curse the Israelites as well as many other curses of a various and sundry nature in the Bible; the imprecatory Psalms are still read in many churches. There is in fact a commination service still ordered to be read on the first day of Lent, in which to each of a long series of imprecations the people are to respond and approve with a fervent "Amen!"

II

When the new Christianity discarded the Ritualism of the Jewish and the Pagan religions, the whole elaborate system of sacrifices disappeared from it; the magnificent and highly impressive temple worship came to an end. The priesthood was abolished, and fasts and festivals were no more. There were no sacred processions and no consecrated temples, no altars, shrines or holy Mysteries; there were no Augurs, nor Auspices, nor any form of Divination; there was no public worship of any nature.

But—

Ritualism afterward reappeared in the Christian Church; the old Roman calendar of Sacred Days was reproduced in a Christian Calendar of Saints' Days; new festivals, even though they were based largely upon those of the Pagans themselves, reappeared and took the places of the old.

Why did all this Ritualism reappear? Why was the system of public assembly for public worship revived and even highly systematised? Why was public prayer revived? Why, particularly, does mankind pray at all? In the answer to the latter lies the answer to all these questions.

Yet, to ask "Why does mankind pray?" is to ask why mankind is so constituted that he invariably has felt—and still feels—the need of sacred feasts and festivals, shrines and Mysteries, and, above all, the need of prayer, for it has been shown that prayer has, in one form or another, been a universal characteristic of all people and at all times, both past and present. There may be several possible conclusions.

It must be admitted that all that man does derives its motive either from without or within—from his outward experiences or his inward tendencies, and when we find the custom of prayer in one form or another inherent in all races, barbarous and civilised;

in all times, the most ancient and the most modern; in all religions, from the grossest superstition to the highest spirituality, one of two things must be true.

Either men have found that their prayers are answered, and that they actually receive blessings of some nature in consequence or because of prayer which they could not attain without it; or else, although there is no answer to prayer and they secure no visible benefit from it, they nevertheless continue to pray from an inherent necessity of their own nature.

Stated in another manner, prayer either brings divine aid or it does not bring it. If it does bring such aid, then there is an Unseen, Personal Being who hears and answers prayer, and so Materialism and Atheism are thereby confuted. If prayer does not in fact bring aid, then man is but a victim of his own illusions.

It has long been recognised by all who have made a careful, impartial study of the subject, that prayer is basically but an incantatory form of Magic. It is also well known that there is White Magic—for a laudable purpose—and Black Magic—indulged in for purely selfish ends. Therefore, prayer may be either unselfish or selfish in purpose—subjective or objective.

The greatest crime ever perpetrated upon gullible mankind was committed on that sad day when the first priest uttered the first prayer with a purely objective purpose in view. The idea of a God who may be induced by even the most fervent and the most prolonged, yet basically iniquitous, prayers to "bless the arms" of the worshippers—and by so doing visit defeat and untimely death to possibly thousands of those supplicants' enemies who are his brethren; a Just Deity that could be imagined not to turn a deaf ear to chants of laudation intermingled with entreaties for a "fair, propitious wind" for the supplicant—and thereby disastrous to the voyage of another equally worthy navigator who came from an opposite direction—it is this idea of God which has fostered selfishness in man and often deprived him of a large measure of his own self-reliance.

There is no doubt that under certain circumstances prayer is in fact an ennobling action, particularly so when it is entirely detached from any selfish personal object, and is a heartfelt desire for the real good of others. The craving for a Beyond, for instance, is natural in man and will undoubtedly be granted—but only upon condition that he share that heavenly bliss with others as worthy as himself. But official prayer, for the selfish benefit of one individual or in favour of what will really amount to a public calamity, irrespective of not only possible but probable loss to thousands undeserving of loss, seems not only the most ignoble of superstitious crimes but also a definite manifestation of an impertinent conceit.

In attempting further to answer the question as to why man prays, it may be well to give an elementary definition of prayer itself. A prayer, then, is a *petition* or a *request*, ordinarily understood as being addressed to a higher Force or Power—the Deity. By being thus addressed to the Deity—whether that deity be known as *Allah*, *Deus*, *Gott*, the Great Spirit, or God—when employed for unselfish, subjective purposes it undoubtedly exercises a subtle influence to ennoble human nature. In fact, the man who prays belongs to two worlds; the prayerless man to only one.

The man who prays looks up to Something higher than himself and, thereby realising his own limitations and his own personal inadequacy, is bettered thereby. The praying troopers of Cromwell, through the influence of subjective prayer, were

more than a match for the light-hearted Cavaliers who scoffed at their devotions.

In some manner, then, prayer definitely ministers to a psychological need, for the belief in an Infinite Power—*any Infinite Power*—is a necessity of human nature, awakening emotions and sentiments which best find expression in that outlet. Herein lies much of the answer to the *why* of prayer, and also much of the answer to why the new Christian religion deemed it necessary to revive and continue the Ritualism discarded but few short years previous—human nature demanded, and still demands, it.

It cannot be denied that prayer does have real subjective value, yet neither can it be denied that it also often utterly fails to bring about *objective* results. In fact, mankind agrees that in and through prayer they may receive spiritual insight, strength, comfort and mental peace, yet there remains to be considered the question whether that response comes from a Superior, external Power or Force (God)—as a form of cause and effect, or is but a purely reflex action—a form of auto-suggestion, a normal and explainable reaction upon and within the mind of the one who prays.

Science is agreed that the idea of a Supreme Being, dominating the consciousness of the one who prays, is thereby capable of and in fact does impart a peculiar mental satisfaction by sooner or later dissipating at least a portion of the usually distressing conditions of mental activity prevailing prior to the devotions. The very idea of God, being a counterpart of man's own aspirations after the Ideal, produces a positive pleasure and a definite satisfaction when dominating consciousness because man is thereby enabled, temporarily at least, to attain his Ideal. And, too, prayer may also be largely the result of habit, and it is well known that in habitual actions there is a release of mental tension which inevitably induces a soothing Peace.

To repeat—prayer for specific virtues or laudable subjective blessings are known to be very often productive of the desired results; yet, in the final analysis it would seem that these results are due but to the entirely normal effects of auto-suggestion. For instance, the sudden happiness so often experienced following prayer is due but to the relief of conscious mental tension and a falling back upon the sub-conscious organisation. By figuratively shifting the burden on to the shoulders of a Higher Power and firmly believing that the burden will be taken care of—by abandoning the struggle and praying, the subconscious mind is given an opportunity to perform its appointed task; and the subconscious endeavours always to conserve rather than to destroy, hence it attempts to and usually does (in direct ratio to the intensity of the Faith of he who prays) soothe away the disturbing fears and bring a consoling Peace.

Science has in fact long been familiar with and definitely recognises the subjective value of prayer, but at the same time maintains that the prayer-attitude is but a definite psychic state, with only the usual natural consequences resulting therefrom.

It being admitted that the subjective value of prayer is sub-conscious in origin and in result, how does this come about? Is it but the operation of certain psychological laws, induced by a certain mental attitude of the individual who prays, or is there a special and direct answer on the part of God himself?

If God does in fact work directly through or upon the individual (and it is not implied that He does not), He must work through the subconscious mind, that being the most logical

instrument for the purpose. Can we not consider Natural Laws as God's natural instruments, and invariable because His intelligence and His purpose do not alter? It would seem that it must be admitted that the laws and principles of Psychology, for instance, are well adapted to this purpose, for we are not as yet so familiar with every phase of every natural law that we can definitely say that God's working through the sub-conscious mind of mankind is *not* a phase of these same natural laws.

On the other hand, can we say with any degree of assurance that this is or would be an *infraction* of any natural law with which we are familiar? No; we can say, however, and feel secure in the belief thereof, that this reaction upon the sub-conscious does conform to some psychic laws with which we are familiar—such as Influence, Suggestion, etc., and tends to conserve rather than infringe upon those laws.

We may have a machine, for instance, which performs a certain work and produces a certain result. By an examination of the finished product itself, we cannot always be sure whether man-power, steam-power, or electric-power was employed as the motive force. Other things being equal, it is often immaterial to the machine—a loom, for example—and immaterial to the ultimate product.

In the case of this machine which is the human body (a machine in that it always tends to conform in definite ways to certain definite natural laws) where the power is applied to the same place—the sub-conscious—it may also be difficult to determine whether God-power or Man-power has been employed; yet the result is the same.

There has always been a tendency on the part of mankind to seek and to find an objective, material answer to their prayers. Much has been written, and will yet be written, and innumerable instances have been cited in an effort to prove not only the possibility but the seeming fact of such answers—that God does answer objective prayer.

It would seem that strictest accuracy demands that the line of demarkation be not drawn between subjective and objective answers as such, but between *personal* and *material* answers. Prayer for such a thing as a change of weather, for example, would seem outside the logical or legitimate sphere of a petition likely to be granted, for this is an objective, material request. On the other hand, prayer for the spiritual advancement of certain worthy individuals, or Divine blessings upon certain altruistic works, being more or less personal (and certainly subjective) would be a laudable petition to offer.

This last would likely be granted, in one form or another, yet even this is one not so likely to be answered or granted as a petition for the spiritual guidance or advancement of the individual himself presenting the petition, as in this latter case both the conscious and the sub-conscious would be in perfect accord, thus presenting an even more favourable opportunity for the mental reaction which has been mentioned.

Keeping in mind the great difference between an objective, material request and a subjective, personal plea, one can better understand and appreciate the words of the "heathen" Socrates who, in his profound though untaught wisdom, declared that "Our prayers should be for blessings on all, in general, for the

(continued in page 21)

Book Reviews

THE ROSICRUCIAN MANUAL. (Amorc.) 9s.

This excellently produced book of 200 pp. contains an outline of the customs, habits and terminology of the Rosicrucian Order, together with extracts from the Constitution. There are many diagrams and explanations of the symbols used in the teachings, a more or less full digest of the subjects dealt with in the various degrees of the teachings and interesting biographies of the principal characters connected with the jurisdiction. In addition there are full page portraits on art paper of prominent mystics, including a very fine one of Master K. H. Apart from its obvious value to members of A.M.O.R.C., the book has a still greater one to those who, for one reason or another, wish to have a précis of the teachings of one of the largest mystical organisations in the world.

H. L.

SELF MASTERY AND FATE WITH THE CYCLES OF LIFE. By Dr. H. Spencer Lewis. (Amorc.) 9s.

It is for the reader himself to decide, but only after careful observation, whether the findings of the author accord with his experience. It is quite different from anything of a similar nature, and avoids astrology and so-called "fortune-telling." The thesis can easily be checked, for it is reducible to a chart which can be carried in the pocket. An intriguing volume, well printed, bound in silk cloth and stamped in gold to match other volumes in the Rosicrucian library.

H. L.

TRANSCENDENTAL ASTROLOGY. By A. G. S. Norris. (Rider.) 15s.

There can be no finality about Astrology. Of only one thing can we be absolutely certain, and that is the futility of the average newspaper practitioner's exercise of the "science." Among so-called "anti-occult" and purely "scientific" astrologers, our recent contributor, Mr. W. J. Tucker, is, in our opinion, worthy of attention. Of an entirely different kind is our new series by John W. Seeker. Readers will discover in his thesis an exalted mysticism. The book before us is of still another kind, and may be called genuinely occult. The author quite rightly attributes to Astrology an altogether higher function than the mere casting of horoscopes. The work includes a consideration of the concepts set forth in Rosicrucian* and Theosophical literature, and demonstrates their relation to Astrology.

The author's introduction of numerology is susceptible of the usual criticisms. Of extreme interest is the possibility of the discovery of a new planet next year—provisionally named "Athene." The work is replete with many excellent geometrical designs.

H. L.

MANKIND TO-DAY AND TO-MORROW. By Iwan A. Hawliczek, B.Sc. (Theosophical Publishing House.) 9d.

This pamphlet, 32 pp., is the 1937 Blavatsky lecture. It is well done, but somewhat academic. Its true value is to the student who knows and loves his "Secret Doctrine." Those who do not know it stand small chance of following the writer throughout somewhat deep waters.

H. K.

MYSTICS AT PRAYER (Amorc). Obtainable from THE MODERN MYSTIC Office. 4s. 6d.

This beautifully printed and produced volume in two colours is, as the title implies, a collection of prayers. The compilation is by Many Cihlar, F.R.C. of Vienna, and there is an introduction by Dr. H. Spencer Lewis. Zoroaster, St. Blasius, Mohammed, St. Augustine, Savonarola, Thomas a Kempis, Francis Rous, Alucin are just a few of the authors. An ideal bed-side book.

H. L.

* The Rosicrucian Fellowship founded by Max Heindel.

Readers' Letters

From Mr. Shaw Desmond

June the twentyfourth 1937

The Editor, "The Modern Mystic"

DEAR SIR,

May I say, following the editorial animadversions upon my "Mystical Fact of Faith Healing" essay, that I must dissent entirely from your description of Charcot as "the French charlatan." He has never been so regarded by those qualified to judge and was a genuine scientist, of the breed of the Mesmer whose medicine, surely, was "scientific" or nothing. That Charcot was wrong in many things I admit, but to him mental therapeutics owe much.

To regard hypnotism as "black magic" is, it would seem to me, not only against the facts as observed for half a century but is to ignore one of the greater gifts of God. It is, to my knowledge, being used with at times extraordinary success in healing by at least some noble men.

Faithfully,

SHAW DESMOND.

(We are glad to print Mr. Desmond's letter. Comment on it will be found in next page.—ED.)

Hotel de la Mer,
Cap Martin (A.M.),
France.

DEAR SIR,

I like THE MODERN MYSTIC very much indeed. All the articles are so absolutely first-class. I look forward to its arrival each month with eagerness.

Yours truly,

DOROTHY STABLES.

CREDO (continued from page 39)

Societies is readily available. Again, the same warning about accepting other peoples' explanations of extremely lucid texts will be observed. Fundamentally, there is little to argue about in the basic teachings of any of them. In addition, there are endless, excellent (as well as utterly worthless) books by independent occultists and researchers.

4. The advent of the new age will demand the objective application of occult science. In a healthy, sceptical age there is no room for coy refusals to demonstrate principles which at bottom are essentially scientific and susceptible of demonstration. In this connection the work being done in the Rosicrucian laboratories at San Jose, and in this country and in Germany by the Anthroposophical Society are recognitions of the need for demonstrative evidence. This journal, so far as it is able will do everything possible to encourage the more objective and scientific aspects of the occult.

5. Always the companion of knowledge will be the appreciation of the beautiful, and the arts, by their subtle alchemy will enlarge the soul in commensurate measures. None will do this more successfully than music, for, as Havelock Ellis has it, "no other art tells us such old forgotten secrets about ourselves."

* * * * *

Finally, the occult maxim, "as above, so below," will keep us from the vulgarity of literalism. We shall recognise that every physical or earthly phenomenon has its cosmic correspondence. Those who with the soul's eye, and with an overflowing sense of power and gratitude can discern the dusky figures of Balthasar, and Melchior and Gaspar, as they faithfully follow the star, have found a pearl of greater price than the gold, frankincense and myrrh which, two thousand years ago, were laid at the Infant's feet.

Mr. Desmond and Charcot

MR. DESMOND is of course perfectly entitled to dissent from our reference to Charcot, in last month's issue, as the "French charlatan." Unfortunately, Mr. Desmond is wrong when he says that "He has never been so regarded by those qualified to judge." Our esteemed contributor does us the honour, by inference, of assuming that our description of Charcot was original. It wasn't. Charcot was regarded by many of his contemporaries and is still so regarded by many modern scientists as both a charlatan and a humbug. And when Mr. Desmond says that "Charcot was wrong in many things I admit, but to him mental therapeutics owe much," confusion becomes worse confounded. What actually happened was that the fame Charcot had thrust upon him by his meretricious activities in hypnotism obscured the more solid side of his work. Lynch, an author who cannot be charged with leanings toward the occult, in his excellent "Science, Leading and Misleading" says: "At one time Charcot's lectures vied with first-nights at the theatre and attracted the fashionable ladies of Paris. They sat in rows fanning themselves, mingling the atmosphere of science with that of jasmine or violette de parme, chattering, joking and exchanging witticisms, but all attentive when the great man entered. Charcot, with his fine presence and that air of gravity of his concealing the zest of the incorrigible joker, suggested at one moment Napoleon and at another Coquelin. The performance corresponded to the theatrical presentation of the scene. Charcot's patients went through their acts in the flawless manner of a well-drilled company. They exhibited all the emotions in turn, from laughter to tears, from comedy to high tragedy; as when, for

instance, one of the women rushed at a man to stab him with a glittering poignard, the poignard being a paper weapon. When a rude stranger suggested that the act should be tried with a real poignard, the whole company was scandalized, and not least the homicidal lady."

Again, page 352, Lynch writes: "Charcot was sometimes carried away by the comedian side of his character. . . . On one occasion a patient of his was a young woman who, though well-formed and not unhealthy, had persuaded herself that she was paralysed. By dint of gaining her confidence and not by the exercise of any psycho-analysis, Charcot discovered that the root of the evil was an exaggerated religious sentiment. One evening, therefore, he dressed up as Saint Peter, and entered the girl's room and then, in a kindly but grave and commanding tone, bade her rise and walk. She did so and, as in the fairy tales, lived happy ever afterwards."

Most certainly Mesmer was scientific—in the sense that all genuine occultists are scientific, but if Mr. Desmond imagines that during his lifetime or since, the science of medicine has acknowledged Mesmer in any way whatsoever, he shows a strange misreading of the facts. Again, without making any appeal to occult knowledge, and pursuing a purely "scientific" course, Mr. Desmond would do well to get an opinion of the ill-effects of hypnotism from the more enlightened of psychoanalysts. Finally, and with respect, we would suggest that Mr. Desmond's phrase "one of the greater gifts of God" is slightly rhetorical. All gifts are from God; our charge is not to lend them to the devil!

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