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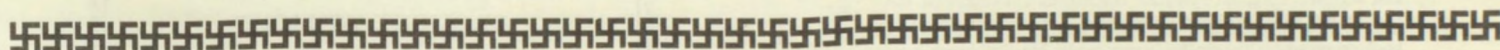
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THE MODERN MYSTIC

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Our Point of View

MR. ERNEST NEWMAN IS THE *Sunday Times'* music critic. He is feared by every aspiring and nervous artist, and is devoured by those who love to speculate on the "minds" of composers. While he roundly slays amateurs who have the effrontery to air their views on music, Mr. Newman does not hesitate to enter with slender qualifications into subjects of even greater difficulty. Readers of the *Sunday Times* on December the 12th last were informed "that for some years I have been a bit of a yogi without knowing it." Paul Brunton is entirely to blame for this devastating discovery; it was "chance brought my way, a few days ago, the recently published book of Mr. Paul Brunton on 'The Quest of the Overself'".

The word "bit," saves Mr. Newman from our darkest of dark frowns, for in very truth, if he has given us in his article the total extent of his mystical experiences,—a few breathing exercises,—he is indeed only a very, very little "bit" of a yogi. The remainder of the article is devoted to facts which everybody knows, a mere recitation of the mystical states of the great composers. Mr. Newman's final paragraph is worth quoting: "Without any indulgence in fanciful theories, but regarding the problem as one purely and simply of practical mind control, may we not look forward to the day when the great composer, engaged upon a great work, will be able almost at any time to 'anæsthetise the periphery' of his consciousness and descend into those sub-conscious ego-less depths of it from which, as we already know, only the greatest things in art can come?"

Mr. Newman has already told us that the great composers have been in the habit of doing just exactly what he suggests we may "hope" for from the "great composer, engaged upon a great work" in the future. And what can there possibly be of the fanciful in things already set down by Mr. Newman himself as matters of biographical fact? One of these days some enterprising opportunist will gaze deep down into *his* subconscious and see there a vision of untold wealth, and when that happens, we shall not be surprised to see full-page press advertisements announcing:

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But if Mr. Newman means that the great composers were not able to effect inhibition at will, he is on that score again wrong.

For Tchaikovsky in a letter to Frau von Meck* says: ". . . I hope you will not think I am boasting if I say that my appeal to inspiration is very rarely in vain. In other words, that power which I have already described as a capricious guest *has long since become fast friends with me*, so that we are inseparable, and it only deserts me when my material existence is beset by untoward circumstances and its presence is of no avail. Under normal conditions I may say there is *no hour of the day in which I cannot compose.*"

In 1936, Mr. Newman wrote a series of four articles on "What is 'Inspiration'?" The conclusion he reached was to the effect that the idea of inspiration is out-moded, and that the composer of genius is more or less of a workman who succeeds in imbuing his finished work with a nebulous "something" not to be discovered, on analysis, in its parts. We hope we have not misrepresented him. He now tells us that the great composer "will be able almost at any time to 'anæsthetise the periphery' of his consciousness and descend into those sub-conscious ego-less depths of it from which, as we already know, only the greatest things in art can come?" Query: When is inspiration not inspiration?

In the *Sunday Times* for February 23rd, 1936, Mr. Newman wrote: "In my last week's article I suggested that 'inspiration' is an unscientific, out-of-date term: . . ." . . . "The distinction between a work like the *Eroica* and the ordinary good symphony of the ordinary good composer resides not in its themes, but in a *total something*: and this total something has nothing whatever to do with the sudden excitement commonly known as inspiration. For, as I pointed out at the conclusion of last week's article, the composition of a big work may extend over months or even years." After reading Mr. Brunton, the music critic now may be convinced that inspiration consists in the ability of the genius to dislocate his mind almost at will, so as to again contact the source,—of inspiration! It is extraordinary that with his acknowledged vast reading of the lives of the greatest composers and his intimate acquaintance with their scores, the truth about inspiration did not dawn on Mr. Newman long years ago. Despite his so-called "scientific" theories, so far as we know, Mr. Newman has never essayed a reasonable explanation of the "something" which in the works of the great masters baffles him. For it should be obvious that a workman,—a Beethoven, many of whose "tunes" are not, qua tunes, as good as some of those of much lesser composers, and whose greatness rests on Mr. Newman's indefinable "something,"—is in great need of investigation.

"For genius is just an extraordinary faculty for doing a particular thing well without apparently thinking about it. Genius may be, and often is, something completely divorced from intelligence in the fuller sense of the term. . . ." What

* Mrs. Newmarch's translation. Italics are ours.—ED.

curious reasoning, and how much against every known fact about the quality of genius? Not only is the true genius completely absorbed,—even possessed, by the “genius” of the moment, he is quite incapable, during the possession, to think about anything else. Mr. Newman’s understanding of the meaning of the word “genius” is much too loose. Not only is genius *never* divorced from intelligence,—genius is not genius at all unless it is extraordinarily versatile. Mr. Newman is confusing it with talent. Rachmaninoff is rightly considered a genius because he combines with a considerable creative gift the virtues of the interpretative virtuoso. It is a misuse of the word to tack it on to purely interpretative artists of however outstanding an ability. The greater the talent, the greater the genuine modesty. Even a great man such as Toscanini would be the first to point out that had Beethoven, Brahms and Wagner never lived his talent would have been wasted. But Mr. Newman condemns himself, for he wrote on December 12th, “. . . the distinction between genius and talent indeed, is perhaps, at bottom, a greater capacity in the former case for letting the subconscious, the universal in thought, take the lead from the conscious, the particular.” That, Mr. Newman, is heaps better and you may move further up the class.

The January issue of the *Aryan Path* contains an interesting review of a book, *Defense des Lettres: Biologie de mon metier* by George Duhamel. The reviewer is in agreement with his author who says that genius is the result of long meditation and persevering labour, then goes beyond the author to show that infant prodigies can easily be accounted for by assuming labour and meditation in the previous incarnation. About the truth of reincarnation we are of course in no doubt. But we have always felt that official occult pronouncements on the quality and *character* of genius fall foul of clearly observable facts. It is simply and demonstrably untrue that great genius is synonymous with nobility of character, unless of course, character means different things to different people. Blavatsky, Steiner, Swedenborg, Goethe, Tolstoy were geniuses. But so too were George Sand, Edgar Allen Poe, Verlaine, de Quincey, Thompson and others. The last word about the true nature of genius has not been said by biology, psychology, or physiology. And it would not be difficult to quarrel with the gratuitous assumption that it is the result of meditation and persevering labour. Napoleon was a genius, but we take leave to doubt whether in many critical moments he had the slightest idea of what to do next. It could be shown that very few geniuses have had any conception of their ultimate destiny, and that a large part of their genius rests on the fact of acting unhesitatingly on the inspiration of the moment. The tracking down of the source and quality of the inspiration we think takes the problem out of its true sphere, and leaves on our hands for further examination the quality of the physical cells through which it was obliged to operate. Finally, it is very difficult to understand why, after a number of lives presumably dedicated to the building of character, genius decides to blossom forth through a physical body notorious for many,—and in some cases practically the whole of catalogued human weaknesses! Incidentally, the issue of the *Aryan Path* referred to above contains many excellent things and amongst others a fine article on “The Ancient Civilisation of Central America,” and, “The Fourth Dimension,—An Approach to Mysticism.”

The Star, London evening paper, carried recently an excellent article by Arthur Lawson, “Hunters of the Dawn.” It dealt with excavations in Persia, and heavily underlined the increasing belief among laymen in the great antiquity of man. Of all sciences, that of archæology is most likely in these days to confirm occult teachings. And its results, unlike those of other sciences, are easily intelligible. Is it too much to hope that one of these days, some scientist, brain-weary of inventing instruments of death, will turn his attention to some method of searching for what lies two miles below the swirling Atlantic?

In this issue we publish the first of four articles on the life and work of a remarkable genius,—Emanuel Swedenborg. The series has the approval of the Swedenborg Society, so that readers may be in no doubt of its authenticity. The first article deals with the physical life, the second will give an account of Swedenborg the scientist; the third will be devoted to his achievements in literature, and the last article will deal with his philosophy and illumination. Should circumstances permit, we hope later on to publish some account of the lives of some mystics of perhaps lesser magnitude, particularly to those whose mysticism is largely confined within works of art. Such names as William Blake, Honore de Balzac, Edgar Allan Poe, “Æ,” Walt Whitman, Emerson and Goethe come easily to mind.

On December 31st last, the *Star* rang up a number of notabilities and requested a New Year’s message to be passed on to readers.

Ambrose, the dance band leader said: “Would dance band critics please remember that even a crooner must eat?”
Why?

A centre of a new kind was opened on Saturday, January 8th at the “Belfry,” West Halkin Street, S.W.1. The aims of the founders were disclosed in an address given by Mrs. C. J. Treloar. The MODERN MYSTIC is very happy to recommend its London readers to apply to Mrs. Treloar for a prospectus. The complete independence for which this journal stands is an attitude which the new centre will consider its basis. The speakers throughout the season will present a rare catholicity of views and include some of our own contributors. Both Mr. G. S. Francis and Mr. Alan W. Watts will give lectures during February. Miss Saintsbury Green who gave us in our June (1937) issue an excellent article on Hazrat Inayat Khan, will lecture at the Belfry on Monday, January 31st on “The Precepts of the Sufi.” Other speakers include Mrs. Dion Fortune, Dr. F. H. Wood and Professor Shastri. The importance of the future possibilities of this new centre cannot be over-estimated. We hope that the high note sounded by Mrs. Treloar in her address will be maintained throughout the centre’s activities,—and it will if Spiritism and phenomena-hunters are kept in their proper place.

Mr. Alan W. Watts is in America. He will resume his articles on his return next month.

In this issue is the first of a series of articles on St. Germain by Dr. W. J. Stein. Readers who have followed Dr. Stein’s recent series will have been astonished as much by our esteemed contributor’s rare historical insight as by his vast knowledge of

(continued in page 11)

St. Germain

No. I

by Dr. W. J. Stein

THERE IS A CONSIDERABLE amount of speculation about the figure of the Comte de St. Germain. I have studied the whole question very carefully, and have come to the conclusion that he was certainly a historical personage of the utmost importance in the eighteenth century, whose traces can be found in a great many memoirs and other accredited historical sources.

Light may best be thrown on the whole remarkable problem if to begin with I merely relate, without much comment, examples which reveal his influence in a variety of ways. Later I will deal with all the available facts and the controversies surrounding them.

St. Germain never disclosed either his descent, his nationality or the date of his birth; we do not even know the date of his death. But he repeatedly spoke of himself as of one who knew that he had lived on the earth—though possibly in other bodily forms—for hundreds of years. If one reads what he has said about this, one is led to conclude that he desired to live a life comparable to the life of that disciple of Christ's of whom Christ said that he should tarry till He came again. Of the apostle Peter, who was uncertain as to what Christ intended, He asked how it should concern him if this was to be the fate destined for the other disciple: "What is that to thee?"

This "disciple whom Jesus loved," John the Evangelist, was ordained to wander upon the earth until Christian love should so clothe the planetary spheres with its perfection that men would be able to see that this love of all towards all revealed the second advent of Christ. We know also that after Christ had said the words quoted above, the disciples spoke about them among themselves and thought they meant that this disciple "would not die." But John himself wrote in his Gospel: "Yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?"

He who can understand these words can also understand the life of St. Germain. He regarded himself as one who was to "tarry."

Once when St. Germain saw in Paris a picture of Christ he said: "I am quite beyond myself, because this picture is so remarkable a likeness of Christ, whom I knew so well. Indeed—it is life-like!"* And he was so moved by his memories that he began to relate to those present the whole life-story of Jesus. One of his hearers asked incredulously if he really meant what he was saying?—"Oh yes, most seriously," he replied. And another reports: "He gave so lively a description of the events

* We know just as little what picture this was as we know of St. Germain's birth and family.

that we believed that we too must have taken part in them, and imagined ourselves witnesses of them." (From a letter dated October 6th, 1783, sent from Versailles to Berlin, and included in a collection of letters which bear no name, either of writer or recipient. F. M. Grimm, *Letters; Historical, Political, and Critical*. XII. 347-349.)

On another occasion St. Germain said—as told by Baron von Gleichen in his *Souvenirs*—that he had known Jesus Christ. "He was the noblest man of his time; immeasurably good, utterly self-sacrificing. He—St. Germain—had warned Jesus when he was with him that he was in great danger."

If this remark is taken seriously, it is clear enough to what it refers. Jesus was being followed and persecuted by the High Priests from the moment after He had accomplished the raising of Lazarus, as the Gospel describes. This was not simply because of the raising itself, but because it had been done publicly. The Keepers of the Mysteries considered that Jesus was guilty of a betrayal of the rites of the Mysteries by performing them openly, and therefore they determined to kill Him. Lazarus, awakened by Christ, was John, who afterwards wrote the Gospel, and had also been present, as St. John of Crysostom tells us, at the raising of the young man of Nain, which had also taken place publicly. St. Germain was referring to these events. He warned Jesus of the danger of this publicity.

We learn from the same source as the above that St. Germain had also been alive at the time of the Council of Nicæa, and that it was he who had urged the canonisation of the Virgin Mary and of the blessed Anna and Elizabeth.

St. Germain once told Mme D'Adhemar, one of the Queen's Ladies-in-Waiting, that Jesus had said—as stated in the Gospel—"He who sows the wind shall reap the whirlwind"; but that actually he—St. Germain—had said it before Jesus, and Jesus had been quoting his words. As these words were first spoken long before the time of Christ by the prophet Hosea (Ch. VIII, v. 7) it seems that the quotation must identify Hosea with St. Germain.

The prophet Hosea is distinguished from the other prophets by the fact that he places much less emphasis upon the "wrath of God" and much more upon His gentleness and love. . . . "I will be as the dew unto Israel, and he shall grow as the Rose" (German version). So St. Germain's spirit seems to be working everywhere where the element of Christian and human love is at work in the spiritual and ethical sphere.

And Hosea concludes with the words: "Who is wise and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." (Or,

“the transgressors shall lose themselves in their wandering.”)
(Ch. XIV, 7).

These few examples show that St. Germain regarded himself as a spiritual-ethical element that was present, consciously, throughout history; ever and again interposing itself therein in order to bring the world further in its evolution in the service of love. Therefore wherever he appears it is always as a mediator between conflicting forces. So the world described him as a “diplomatist.” But he deserved a better designation. He wanted to be the enduring friend of humanity, never forsaking it. And he felt himself more closely united with this mission than with his bodily self which was but the casual bearer of his real Spirit.

So it is no wonder that there has scarcely ever been any success in attempting to estimate this extraordinary personality. What he did remains to a great extent legendary rather than strictly historical. Yet his existence is everywhere alluded to in Memoirs as well as in historical documents. He was certainly not a charlatan. It was only those who were not conscious of the progressive principle in evolution who tried to annihilate his work.

Sometimes he disappeared from official history for a time; but always reappeared again. These changes did not affect the continuity of his influence. Very often he could work more effectively by remaining unknown than if he had presented his birth certificate. His nobility did not depend upon any personal inheritance, but upon the endless love which he bestowed on mankind.

There are still other indications concerning St. Germain's identity with certain historical persons. Franz Græffer, in a small book of *Vienna Memoirs* (Vienna, 1846) says, under the heading “Der Güter Höchstes ist die Kraft,” that St. Germain had himself remarked that he had taught Tacitus his style. The same writer tells us that he had offered to save Huss before he was burnt (1415). Further, that he was the man who stood beside the death-bed of the astrologer Galeotti, and that they were acquainted. That he had taught the Maid of Orleans to write

(about 1429). And that Shakespeare had been introduced by him to Queen Elizabeth and had thanked him for this. He says of Maria Stuart that he had become acquainted with her before she left France (15, VIII, 1561). That he had taken Rizzio's part, and had some conversation with Mortimer.

These are only a few of his accounts of himself. They are altogether extremely numerous. All of them have been handed down by quite independent witnesses. It is extremely difficult not to accept all these various testimonies. One explanation of the whole thing is of course re-incarnation; although one could equally well assume that he worked as an inspirer upon the most diverse personalities out of the spiritual world when not in incarnation. Whichever it may be, St. Germain was convinced that he had been present spiritually at all these events, had taken part in them, and felt himself to be a participant in the major epochs of history.

He says that his album contains the names of Tiberius, Josephus Flavius, and Charlemagne, written by their own hand.

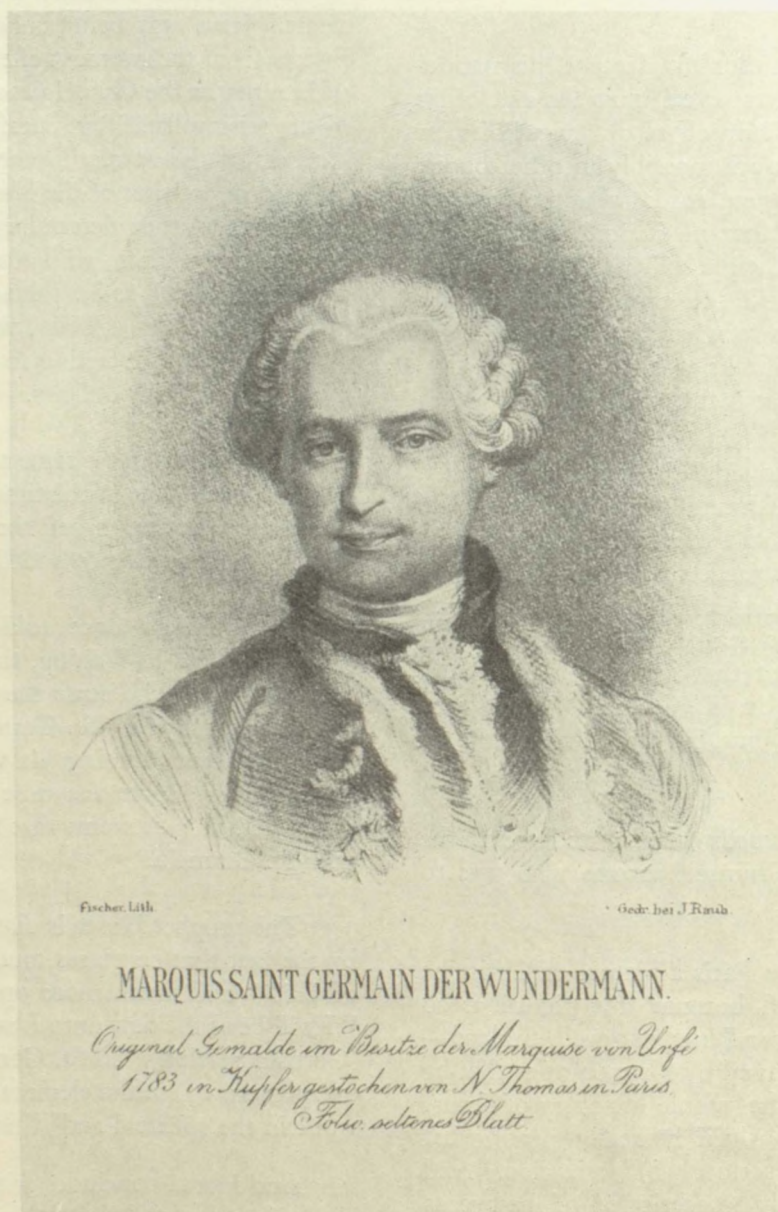
Perhaps the most remarkable of all these statements is one that is a kind of prophecy. Græffer says (1843) that in the year 1790 St. Germain writes as follows:

“To-morrow I must go away. I am wanted in Constantinople. In England I have to prepare for two inventions which are needed for the coming century.” (He meant steamships and locomotives.) “In Germany they will need these; and they will increase in importance in proportion as the seasons gradually disappear. First spring, then summer. Towards the end of the century I shall vanish from Europe and betake myself to Asia in the neighbourhood of the Himalayas. I want to rest. I must rest. In exactly 85 years men will see me again.”

Eighty-five years after 1790; is it mere accident that in 1875 the Theosophical Society was founded?

We can really only understand St. Germain if we regard him as we regard something that appears to us every day—namely, the Sun; which is the Initiator of a planetary system.

(To be continued)



From the frontispiece of “The Comte de St. Germain” published by the Theosophical Publishing House, London

The Mystic Way

IX. THE DISCIPLE MILITANT

by *Raymund Andrea*

WONDER HOW MANY ASPIRANTS, when entering upon the novitiate of the mystic way, realise that they are actually in training for a spiritual campaign. How many, of those who set forth with the most varied hopes of unusual works and achievements, know that they are candidates for a life of ordeal and battle? Militancy is the very last term they would be inclined to associate with the way of discipleship. I would make it one of the first. What is more common than to speak of the battle of life, the struggle for supremacy, the seizure of opportunity, the wilful endeavour to hold one's own in the rushing tide of affairs? True, the aspirant may say, but this is definitely of the world, worldly, and we cannot speak of the life of discipleship in these terms. But all that is operative on the lower plane of life in this respect is operative on the higher: the same faculties and forces are brought into requisition on the one plane as on the other, only under transmutation and with a new direction. If a man has a fine mental courage in all the circumstances and affairs of life, is he, as a spiritual aspirant, to relinquish this splendid acquisition, soften and emasculate the spirit of a masterful mentality and fear to utter the truth he knows because he may give offence or incur the opposition of little minds?

There is an important truth here that many aspirants need to ponder. Once on the way and under instruction, they turn the edge of some of their best qualities and fear to be themselves. They become changed for good and for ill simultaneously. They have a higher outlook and a weaker grip on things around them. There are two causes responsible for this, in my opinion. One is, that they apply the art of transmutation so far that it becomes a vice. With them, all on the mental plane must become spiritual. Everything in them has to fall into a subdued key to point the difference between the objective and the mystical life. They are so conscious of their art that they cease to be natural in the use of it. Instead of giving them freer expression it impairs their every movement, through fear of making a false step. Their conscientiousness knows no bounds, and prevents even a normal adjustment to their fellowmen. They are out of focus with themselves and the world. Their transmutation means shrunken faculties instead of expanded ones, and takes them away from human life and not more understandingly into it. The articles of the church they heartily abjure, but they have a set of their own almost as useless. They forget that soul culture is to free the faculties to higher and larger expression, not to put them into another kind of bondage. The word of power they once spoke with perfect abandon they now consider irreligious and prohibited; and inspiration loses its voice on the way of peace.

There is another reason, and I do not know which is more to be deprecated. Once on the way and they think they are under the surveillance of a Master mind who notes every word they utter and thing they do. The ideas they cherish on this matter are astounding and ridiculous. It argues a tremendous conceit in an aspirant to consider himself so important as to be watched twenty-four hours of the day by the hierarchy. I am sure the personal

pupil of a Master would not expect quite so much consideration: if he did he would not get it. It is not the idea of seeking guidance that is out of joint: it is looking for it without instead of within, and to a Master mind from whom the aspirant's development gives no warranty of special supervision. And this attitude of passive dependence has a pernicious effect upon his faculties; for, so far from being a recipient of a Master's supervision, he is but a slave to his own thought creations and amenable to suggestions from them. The Master does not use this type of material: the force of his vibration would shatter it; and it is to point this fact that I have made these comments. If the aspirant could realise, which is impossible therefore he must take the word on faith, the nature of that vibration in its strength, rhythm and tone, he would be no longer in doubt as to what type of individual he must be to bear the force of it.

I referred in the last paper to the militant tone to be met with in scriptures depicting the life of the disciple. I continue the theme here. We can look to the example of Christ for all things pertaining to the way, and in Him we see a warrior of the first magnitude. I challenge anyone to read the 23rd chapter of Saint Matthew, for instance, without recognising that he is face to face with a puissant, aggressive spirit trained to warfare and skilled in the highest degree in the use of the weapons which made Him a deadly antagonist of those men and forces which He knew to be the avowed enemies of His mission. The humility, gentleness and compassion of Christ we love to dwell upon, and it is well; but that is only one aspect of His manifold nature and masterhood, and alone would never have fulfilled His mission, or brought Him to the cross. His austerity of speech and directness of action, His unqualified utterances of rebuke and criticism, His swift exposure of subtle and hidden influences working against Him, and His cool indifference to all consequences, give a vivid impression of the militant spirit engaged in conscious combat with the principalities and powers arrayed against Him. If we accept one aspect of this great character, we must accept the others, or place Him in a false light and deprive ourselves of half its force and inspirational value. The deeper I read into the Christ life the more conscious I am of the tremendous reserve militant force in it. Where else shall we look for such pathetic entreaties to love, peace and godliness: where else for such unexpected blows struck for these upon those who were enemies to them? Indeed, one of the most dramatic effects of the scripture record is the surprise and consternation caused by His speech and action upon those who sought to impose upon Him and thwart His mission.

Again, we have only to turn to fragments of mystical teaching on the way to meet at every step the same tone of militancy. "Beware of doubt"; "beware of fear"; "beware of the lethal shade"; "hold firm"; "have mastery"; "beware of change": "again and again the battle must be fought and won." Why all these exhortations to preparation for battle and to battle itself if there are not potent and menacing forces ranged in the way of advance which require coolness, circumspection, tough-

ness of fibre, challenge and unrelenting opposition to overcome them? These master teachings of the scriptures are founded upon the truth of the way, and symbolical as they often are, only point the truth the more graphically.

Let us descend a step from the scriptures to the master artist, Beethoven, who was scripture embodied, although I may be harshly judged for saying so. "There is Satan in this young man," said a contemporary of the master. Well, if the devil was in him it made short work of his enemies and carved a clear path for the good God to thunder through him the music of the spheres. Beethoven was a creative disciple, and that is just why he possessed a militant spirit. This is not to say that the disciple must be possessed of the devil to do his best work; but I do say he will never be a creative disciple or do much for the redemption of the world unless he has a militant spirit.

The aspirant must prepare for these paradoxes of the way. It is a many-sided figure he has to study and adjust to that reflects the truth of the way. We have spoken of love, of the beauty and value of its perfected expression in the highly evolved disciple; but it has to be fought for like every other possession on the way. The love needed is the spirit of God in action in man, and that is a most potent and searching energy, nothing less, in fact, than a two-edged sword. The fire of the spirit: that is the note of our theme. That is the note of the conquering disciple. It strikes forth from the word of Christ with awful effect. It glances along the line of every scripture of the way. It breaks forth at every step true genius takes. I feel the momentum of it through the ages to the present day: the dynamic and militant spirit of God in action in worthy men who surrendered all to be the living exponents of it. Is it too much to expect that the disciple should be trained to this same warfare of the spirit in action in a dedicated personality? And observe, it is a perfected love that brings the warrior to his best estate. There is nothing contradictory in this. The love of some aspirants is like a poet's dream, a beautiful thing to contemplate on a summer's day, but totally useless for the rigours of the high altitudes of the way. There is nothing in this world that has such grim opposition as the influence of perfected love in man: that is why it needs to be militant, challenging and unrelenting in its onward march. The reason is not far to seek. Perfected love is in possession of a kingdom whose forces threaten the foundations of the realms of hate, greed and selfishness established all too firmly upon the objective and the inner planes of life; and the forces of those realms are ranged against every son of man of dedicated soul and idealistic purpose. It was the forces of these realms that Christ constantly challenged and openly denounced because He knew they were intent upon the destruction of the work of His hands. So in Beethoven, consciously possessed of the creative spirit itself, we see the perfected love of the artist for a divine mission casting headlong all, even his own physical infirmities, that dared to oppose the grandest expression of it. And in the disciple, if he has perfected his technique, there must be the same conquering force of the dominant spirit of militant opposition against the forces of glamour and deception and other menacing influences that would weaken his power and purpose in the service of his fellow-men.

My object is to awaken the aspirant to a sense of the magnitude of the task before him. At the beginning of the way it is easy travelling. He is enamoured with the newness of the way; he has a pleasant sense of entering into new knowledge, and, shall

we say, of taking a few steps in advance of his time; all which is well and does no harm, provided he continues onward. It is not until he falls into a steady pace and demands the greater things that his soul tries him out. This has been touched upon in previous papers. Here we are thinking of the disciple at the meridian, he who stands on the right hand of the Master and who knows what a precarious position that is. Is it then a life of trial from first to last, it may be asked, even when a disciple stands near to the Master? I am afraid it is, and a very severe one. A student suggested to me that the reward of the way might be given a place. But what reward can we speak of on the way, except the consciousness of a growing technique to be of value in the world? The disciple I am thinking of is troubled very little about the matter of rewards on the way. He is a man who has tasted many rewards that the world can give, and they have lost their savour. Nearly all these rewards belong to the personal and ambitious life, and his interest is not now focussed there. If they come he will use them in the interest of the greater service he has at heart; but he will not seek them. I do not know any greater reward than that the disciple should find himself, through labour, trial and long devotion, a recognised force in the fraternity of the lovers of souls who have made themselves worthy to stand on the right hand of the Master. Life is then forthright, no matter how difficult, because the whole host of lesser desires and ambitions, which chain men to the earth and to repeated rebirth to sorrow and suffering until these are surrendered, no longer dominate the soul and enforce its bondage. Even so, the trial of the disciple is a very real one. Observe the exhortations I have quoted from the scriptures. Are these for naught? Look around and into human life, and no one more clearly than the disciple can see how the face of it is darkened with the shadows that betray the existence of forces diametrically opposed to all he is and stands for. These are the sworn foes of the spiritual man on the material and psychic levels of life, and they look for his downfall and strive for it. The greatest foes of the disciple are arrayed against him on the material and psychic levels. It is there they work in power and in silence to mislead and dishearten and dismay the solitary warrior here and there among men. The trial comes through the *height* of man. Height in the disciple means extreme sensitivity to influences in the three worlds of form, material, psychic and mental; and when these combined forces impinge upon the sensitive consciousness, can the life be other than one of trial?

Hence the need for the militant spirit in the disciple. With the range of receptivity on all levels rapidly increasing, he is drawn to the centre of a veritable battlefield of forces working for good and ill, and he has to hold in steady equilibrium the one and neutralise the other. He is wide open to the reception of both, and the fine art of his technique is to register and discriminate the quality, value and purpose of that which his sensitive receiving apparatus records. He is a lighted beacon in the inner world, drawing to himself by irresistible magnetic love the light and leading of great souls who stand in the vanguard of the battle for spiritual supremacy: he is also the well-considered target of the hell-born forces that use their black art in skilfully contrived machinations to quench the light that falls upon their secret councils of darkness and exposes them. It is by virtue of the protecting grace of the Master that the disciple is able to bring those machinations to naught. That grace gives light and a puissant force which discerns the adversary and disarms his

strongest attack. The adversary takes many shapes, and this is well, for otherwise the eye and judgment would never become keen and sure to discern it. This is part of the disciple's highest training. Under a merciful law it is only he, and not the aspirant feeling his way, who has to face this keenest of trials. The unsure aspirant has little menace for the forces that work against evolution. The momentum of his life is not yet strong enough to sound a note of warning in their realms. It is not until his soul has written its pledge before the Master's eyes and his step is strong and sure on the way, his will is set and his heart dedicated to the highest service at any cost, it is not until then that the sounding quality of his life stirs the dark forces to action against him. And instances abound among disciples of this dark encounter, so unseen, veiled and insidious, that the hardest of tasks is to convince them that their own aspiration and dedication are the root cause of the trial. The adversary takes many shapes, in persons and circumstances. If this were not so, what hope could there be of discipleship and masterhood? That the Master can guide the disciple through all the intricacies of soul evolution is proof that he knows experimentally every aspect of the trial. That the disciple stands near to the Master is proof that he has accepted the challenge of the trial, and has so far won. Let the aspirant remember this and take courage.

I say, so far won: for the disciple near to the Master has much to do. It is some commendation to be near and have the protection and guidance of the Master; it means that the militant spirit of the disciple has brought him so far, the militant spirit guided by love. How much he has to do before he becomes like the Master! What constitutes his greatest trial at this point? That he, like the aspirant, has his Karma to adjust; but, unlike the latter, the disciple's adjustment is swifter and made under pressure. He has no time to waste or palter with the issues; he is of value in evolution and, under his own voluntary pledge to the Higher Powers, he is taken at his word and brought swiftly to door after door of crisis and opportunity. As a disciple he has many assets: as a human being he has many liabilities. The balance must be adjusted before he may enter into the kingdom of Christ. Precisely what those liabilities are he will scarcely realise himself, but they will be presented to him, in human contacts and circumstances. These challenging influences, clothed in human form and opposing circumstances, are like elongated shadows showing the uneven contours of the past and falling between him and the Master's perfected life. I would not dare say that he needs here the puissant, militant and challenging spirit above all things, except for one consideration: that during the terms of novitiate he has cultivated in high degree those qualities of discipleship often referred to, and preeminently, compassion, tolerance and love. Without these, the militant spirit alone would raise in him a personal force of a destructive character, a menace to himself and others. With these, he will be safe in speech and action, because his motives and intentions will be just, and the fire of the militant spirit directed to constructive ends.

Therefore, realising his assets as a disciple in the form of abilities for special work on the way, and confronted with liabilities that must be liquidated before he may enter into the Master life, he stands, in his own place, equipped, ready and resolute, with the settled disposition of the warrior armed against all that threatens to distort, disorganise, confuse and entangle,

(continued in page 11)

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(Conclusion)

by Eleanor C. Merry

No. VI.—ACTION

I CONCLUDED MY LAST article with the words: "What meditation and exercises really do for one is not that they create knowledge but that they prepare one to receive it." Previously it had been pointed out that the manner of its reception was dependent upon the wakefulness of the Ego, thus distinguishing the spiritual-scientific path of enlightenment from the mediumistic path, in which the Ego-consciousness is diminished, or extinguished altogether.

But to most enquirers this difference is very hard to understand. It is certainly not easy to grasp it intellectually; it is a question of practice and experience. It is argued for instance, that if the medium and the occultist can both receive messages from another world, that then there can be no special difference between them. Actually there is all the difference imaginable.* Again, it is said that if the occultist or mystic, at a certain stage, has to "empty" his consciousness for receiving inspiration, is that not just what a mediumistic person does? This "emptying" of the consciousness, described in the last article, presents great difficulties to the enquirer.

How is it possible to make the consciousness empty and yet to remain fully aware in the midst of the emptiness? Only practice will solve this problem. One must keep a firm hold on the idea of the persistence of one's individual self through all metamorphoses of the receptive faculty of the soul.

Let us take an illustration from everyday life. Someone has suffered an immense disappointment or disillusionment; he feels the "ground vanish from under his feet"—to use a common metaphor. Everything that he had hitherto looked upon as a natural support in life is shattered. He is "empty"—and aware only (if the shock has been severe) of a kind of abysmal darkness which, if it were lessened, would be transformed into intolerable pain.

If his spiritual nature is strong he will experience this death-like emptiness and darkness as in some undefinable way, *living*; he senses dimly that it contains a germinal force which, like that of a seed, is twofold: it descends root-like into the depths and expands flowerlike into the heavens. So the void assumes *being*; it is the sheath of a spiritual entity. This germinal force is his real Self. He finds in it the "power of overcoming," which is a power that cannot be found unless it is awakened by hindrance and pain.

If this is realised, something like an inspiration—an in-drawing of new life—is experienced, which points out the next step to be taken.

On the other hand, if the spiritual nature of such a person is weak, the germinal force will not be felt; and as the sense of void lessens, the ensuing pain leads to a bitterness and a shrinking in which the Ego itself grows weaker and inspiration cannot reach it. The one attitude shows that the soul is capable of love; the other shows that it is not.

Something similar takes place on the path of spiritual education if one wishes to pass beyond the stage of vitalised imaginative thinking, with its visions, to their interpretation—which is inspiration.

What has been described above as the feeling of emptiness must take the place of the mere visions, which to most people are interesting and enjoyable. It is a process of voluntary "disillusionment." Meditation and exercises teach us that it is not enough to see the single letters of the spiritual alphabet, the bright pictures of imaginative vision, but we must learn to extinguish them by an effort of will, sink down *into* them, and so grasp the sense of them with a faculty that is higher than thought. This faculty is almost always lacking in the natural untrained clairvoyant or in the mediumistic person. The medium so to say, takes a narcotic (figuratively speaking) at the moment when the "pain of knowledge" might begin. The clairvoyant is happy in the pictures and images of the spiritual world, and does not, normally, approach the void at all.

Similarly, in the night, the dreamer passes through the world of dreams into deep sleep; or again, out of deep sleep to waking, passes once more through the dream-world. Deep sleep is to all save the initiate a void; because, without initiation, we could not bear to bring back into waking life the memory of the reality of the inspiring entities of the spiritual world who meet us in deep sleep. But a voluntary decision to undertake one's spiritual education by study and practice, means causing a gradual withdrawal of that "silence" which ensues when the mere dreams of the spirit are ready to become charged with their essential reality.

The soul's imaginative picture-consciousness is related to a feeling of great happiness—"cosmic happiness" Steiner has called it. But when experience has gone so far that the student is able to rid the consciousness in a positive way of this subjective happiness, then the feeling of pain predominates. "We experience," says Rudolf Steiner, "that the world is built upon the foundation of cosmic suffering; or rather of a cosmic element which can only be felt by man as pain."

"Around you, in the negative quietude . . . you feel the suffering lying at the base of all cosmic existence; it is both suffering and solitude. As yet there is nothing there. Then you feel the capacity for love welling up in your inner being—a love differentiated in the most multitudinous ways; and that will lead you to what now arises as Inspiration—to the perceptible, to the audible; and this will enable you to penetrate these with your own being. By means of this love, you sink into one being after another. . . ."*

So far, you will say that this is a purely mystical experience, and will not necessarily lead to action—to the point which is indicated in the general title of these articles. But one must learn to carry this experience further, to its logical conclusion.

* I have tried to deal with this question in my book *Spiritual Knowledge*.

* From Steiner's Lecture-cycle *Evolution of the World and of Humanity*. Anthroposophical Publishing Co.

If one is capable at all of this sympathetic penetration into the nature of other beings (Intuition),—and this includes the creatures of the other kingdoms of Nature—it is because now they have the same value in our spiritual estimation as we have hitherto accorded to ourselves. So it becomes possible to know what other beings, by their very existence, have bestowed upon us; and also what they need. “Wanting” and “needing” are two different things. It should be clear from this that no mediumistic or so-called merely “psychic” experience, if it is attained by the obliteration of one’s own Ego, can ever succeed in discovering that other Egos and our own are spiritually equal.

One may certainly possess this thought as a piece of theoretical knowledge; but that is very different from enhancing one’s own individuality to the point of losing self-love.

It is an occult law, for instance, that no one who has self-love can discover his own earlier incarnations. “We must have conquered ourselves in the present earth-life before we can obtain even a glimpse of a former one.” There are some exceptions to this rule. But they are rare, and are usually connected with some special destiny.

The point is, that both the beginning and the end—though there is no real end—of spiritual self-education, lies in activity and never in passivity. In the beginning one must be active with *oneself*; and this leads to the development of ever greater powers of *initiative*. The word “initiation” is connected with this. To be initiated into something is to know its beginnings; and in this case to taste a little of that “cosmic pain” which approaches the consciousness when the spiritual origin of all things is recognised by the heart. St. Paul knew it well when he said that “the whole creation groaneth and travaileth” because

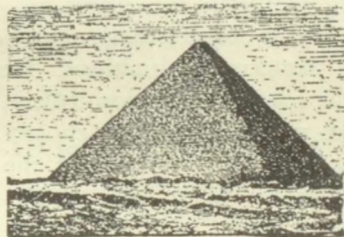
it is waiting for its release by the awakened understanding of man.

Hence, with inspiration and intuition (in the sense in which these words have been used in these articles) actions become ever more and more based upon a new initiative; that is, rooted in their true causes; and less and less based upon custom or second-hand opinion. It is quite possible to act out of an occult initiative and at the same time to fulfil the action in conformity with the customs of the age. Then we are being “wise as serpents and harmless as doves.” Otherwise, a person acting out of his higher perceptions in such a way that he *imposes* his ideas without respect for the genius of the age, is really mis-using that very will-force that had brought him enlightenment.

To know the truth of reincarnation by impersonal effort is a profound moral and spiritual experience. Because it is precisely this knowledge which alone can lead to true occult initiative in action. Moreover it is the key to history. The re-birth of purposes—which spring from the spiritual archetypes—fulfils itself in the re-birth of individuals. Such knowledge, if the few who can explain it scientifically were to be heard, could change the world as no other form of knowledge could change it. It would, for instance, revolutionise education. And medicine; and all the sciences; and economics; and many other things.

People who act out of initiative in the sense outlined above are almost always misunderstood by those who are not occultists. It is quite natural that it should be so. They themselves therefore generally remain quite inconspicuous persons. But the fruit of their actions has an unusual span of life.

It is interesting that what a person does—as a career for instance—is often described as their “calling.” It is their



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“name.” And in the past all names were actually a sort of hieroglyph of the person’s occupation. But it has a more profound significance. One is led by one’s spiritual “calling,” or higher Self, into a certain earthly calling, and in this the original initiative is present, on its way through its many metamorphoses during successive earthly lives.

A little consideration will show therefore that self-love, applied in the present moment, is an illusion. We are not what we seem to be, but much more. Seldom can anyone contain in his present personality all that he really is. If we love ourselves as Smith or Baker, our self-love utterly blots out the great perspective of initiative which is concealed behind our present simple personality. To become conscious of this as a real experience gained by passing through the shadow where “cosmic pain” draws near, does not lead to arrogance but to great humility if our spiritual education has been of the right kind. Because it reveals that greatness is an entirely different thing from what we had hitherto imagined. What appears as “great” in one life may, for purposes of human evolution as a whole, be turned in another life by that Initiative which guides most people unconsciously and the occultist consciously, into a channel which seems entirely to contradict its previous direction. One might, for instance, fulminate against Christianity in one life, and in the next be its most ardent supporter. But what *is* there, appearing perhaps in the humblest or most hidden form, is the continuation of the ultimate purpose of the individual spirit.

Personal likes and dislikes, personal vanity or love of distinction, are swallowed up in the panorama of all human life when the great truth of reincarnation touches the heart of man. No one could say that to begin with such an experience is, in itself, exactly a pleasing one. One had expected perhaps, that the finding of oneself in an earlier life would make many events of the present clear. But this is only the case if the discovery has been impersonal enough to reveal our dependence upon others—upon the inter-relationship of nations and races and epochs as they unfold the forces which are the forces of earthly evolution as a whole. We perceive that we have not so very much to be proud of if we are able to review our own past. We have all contributed much to the *karma* of this present age; although the darkness of our own time is, paradoxically, a necessity which precludes another dawn.

But in spite of all this every thoughtful person can at once perceive that the realisation of reincarnation acts like a healing balm—it bestows a calm tolerance and an invincible courage. But it does not offer reward, in the sense in which that is generally understood. No real occultist ever thinks of his actions rewarding him, but only of whether they are so formed that they can be fruitful in furthering human progress. When he sees that they are, he experiences great joy; which shows that the reward in such a case is not connected with any personal advantage or admiration (often just the opposite) but only with the development of love. If a man has much love in his heart for others, he receives it back in abundance. This is his nourishment. It comes to him with the same richness of bestowal as inspiration comes into the emptiness of his prepared soul.

The kind of action which marks the very beginning of the path must follow certain conditions, which seems to suggest at first sight that such actions are not free, that they are governed by arbitrary rules laid down by a teacher.

But the primary act of all is a voluntary one; one decides entirely for oneself if one will or will not begin the adventure. And this decision includes of course the recognition that there exists no undertaking which can be carried out without accepting some kind of conditions, just as one cannot become proficient in any art without learning its technique.

One can enumerate some of the conditions quite simply.

First, there must be some measure of physical and spiritual healthiness. One should try to balance the conditions of bodily health, avoiding extremes, but not fearing illness. Spiritual health is very much connected with the health of the body. This kind of healthiness includes being content with one’s station in life, realising how every occupation has its value, and how every straining after sensational experiences or exaggerated feelings is injurious.

The second condition lies in learning to feel that one is a co-ordinated part of all life, and as such cannot make hasty judgments on this and that. It is no use wanting to re-make the world unless one can first re-make oneself.

The third is to realise that thoughts and feelings are as important as actions. To refrain from unkind deeds if the unkind thought still persists is a delusion, if we imagine that in the outward self-restraint alone our antipathy is overcome. “As long as we cannot believe in the cosmic importance of our inner life, we are unfit for the path that is here described.”

The fourth is to be convinced that the true being of any man is not expressed by his outward appearance but by his inner demeanour. So we must gain a new insight into what is important and unimportant in life. This is called “spiritual balance.” Only by this can the difference be learnt between “wanting” and “needing.” So it entails fortitude and endurance for ourselves and loving sympathy for others.

The fifth is steadfastness. Here one is constantly having to meet with paradoxical situations. Determination is a virtue, but we must be ready to abandon it if, in determining to accomplish something, we find we have chosen unwisely. Most success is conditioned by the strength of the desire behind the doing. “But all actions arising from desire are worthless in relation to the higher worlds.” In this fifth condition lies the secret of sacrifice.

The sixth is thankfulness. We can accomplish nothing by ourselves. We need the stones, the plants, the animals, men and women and children, sun, moon, planets and stars, and all the Hierarchies of Heaven. All are worthy of veneration and we must thank all. Not less must we thank our difficulties and hindrances, for they make us strong.

The seventh is to form all these conditions into a habit of life. This means that its tenor will be harmonious; and where there is harmony there is tranquillity.

But none of these can remain resting in the sphere of idea or of meditation; they must *appear*. But equally they cannot appear outwardly unless they are first nourished in the mind, and this they cannot be unless thought itself becomes free and active. So we turn the circle and come back to where we started in the first of these articles—to the vitalising of thought.

Intellectual thinking by itself will find barriers that it cannot cross. We must learn to pass with our thoughts from the substantial to the insubstantial, into the “holes” that lie between our habitual opinions; from the “demonstrable” to the “probable”—and beyond. Not distracted by idle speculation,

but devoted to observation and attention which deepens into meditation; not succumbing to dreams and introspection, but following the thoughts into their own world where they stand revealed as living thought-entities, capable of self-illumination and self-creative metamorphosis.

“ And clairvoyant dreams
 Make clear unto souls
 The magical web
 That forms their own life.”

We have tried in these few articles to traverse the way from Thinking, through Meditation, to Imagination, Inspiration, and Intuition; and to link these stages with the conception that each of the three powers of the soul, Thought, Feeling, and Will, must be brought into operation. The Will is the source of action. When it ceases to be “blind” because it has been healed by means of this education, it discovers its real origin and its actions come to reflect the true spiritual purposes that create human evolution.

The real test of a spiritual science lies in its productiveness; and in the answer to the question whether the fruits of a higher kind of clairvoyance—or “spiritual discernment”—can be applied to the art of living and carried through the gate of death into the forming of history itself. I am sure that the answer is in the affirmative.

• • •

THE MYSTIC WAY (continued from page 7)

to strike a blow for the further rending of the veil of illusion that holds his brother back from a fearless advance. For a Master has said: “It is with armed hand, and ready either to conquer or perish, that the modern mystic can hope to achieve his object.”

• • •

REMEMBER THE SABBATH (continued from page 33)

become united with the Spiritual Logos in the Seventh Race of the Seventh Round—the *Sabbath* of Occultism.

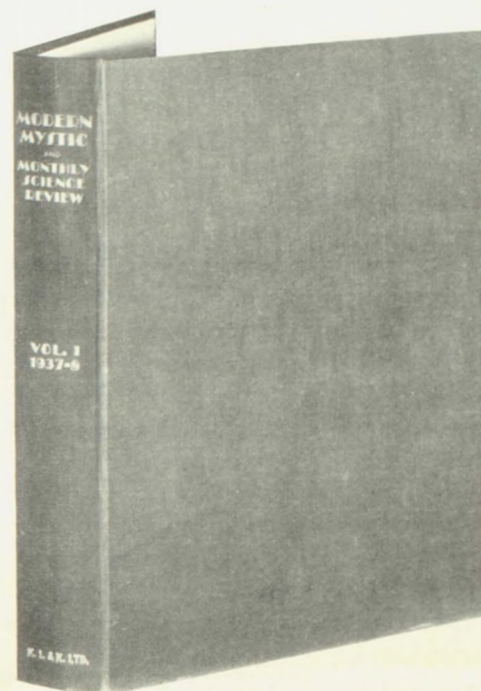
“When Matronitha, the Mother, is separated and brought face to face with the King in the excellence of the Sabbath, all things become one body.” (*Ha Idra Zuta Kadisha*, xxii, 746) “Become one body” means that all will be reabsorbed once more into the One Element—the spirits of men becoming Nirvanis, and the element of everything else becoming again what they were before—Undifferentiated Substance. For *Sabbath* means Rest, or *Nirvana*.

• • •

OUR POINT OF VIEW (continued from page 2)

historical facts. The new series will be of the first importance to students of the occult and of factual history alike, for Dr. Stein has had access to documents not hitherto available. Commencing with our next issue, Dr. Eugene Kolisko will contribute a series of articles on Reincarnation whilst Mrs. E. C. Merry will begin a new series devoted to various aspects of art which will cover some phases of the technique employed in the curriculum of the classes at the School of Spiritual Science.

The Editor



BINDING CASES FOR THE MODERN MYSTIC

A very fine binding case has been prepared for Volume One. It is in “mystic” blue cloth with gold-embossed spine as illustrated. We have prepared this case in response to many requests. Readers who wish us to do the actual binding should forward their copies to this office not later than January 30th. Orders for cases can be received now and will be despatched during the first two weeks in January.

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Exoteric Freemasonry

by G. S. Francis



AS STATED IN THE PREVIOUS ARTICLE on Exoteric Free Masonry there are three main lines of Masonic research viz. : the study of documentary evidence, research based upon the examination of physical, historic objects and efforts to discover and elucidate occult or spiritual meanings. The first two lines of research present no difficulty to minds trained in scientific methods of investigation, but the third way of approach depends either upon the range and accuracy of the spiritual intuitions of those who work at this line of research, or upon some kind of clairvoyance, the latter being obviously the more illuminating providing the clairvoyant is capable and trustworthy.

Among clairvoyant investigators of recent times the name of Rudolf Steiner stands high. Not the least of his claims to respect lies in the fact, accepted and revered by those who knew him well, that he had succeeded in developing a faculty of exact clairvoyance, entirely independent of dream or trance conditions, and had given the technique of acquiring this faculty freely to the world.*

It is naturally difficult for people limited to the ordinary senses and faculties of everyday life to check the revelations made by a great clairvoyant, but many of the occult investigations made by Rudolf Steiner into some of the hidden laws of nature have been tested by competent persons using ordinary scientific methods, and the result of these tests serve but to confirm the accuracy of his perceptions and the soundness of his judgment. Readers of *THE MODERN MYSTIC* will be familiar with some of these physical tests of occult revelation through the articles of Dr. E. Kolisko and Frau L. Kolisko which are typical of tests covering a far wider range than has yet been published.

These preliminary words may be helpful to those who are as yet unfamiliar with the extensive sweep of Rudolf Steiner's clairvoyant research and will perhaps provide the reason why most of the matter of this second article is based on notes taken of hitherto unpublished lectures upon occult movements given by Rudolf Steiner over a series of years to more or less intimate groups of his associates.

The Inner Meaning of Free Masonry

In its inner structure Free Masonry consists of an ascending sequence of degrees, each equipped with the appropriate ritual, which preserve into our time some of the deep wisdom of ancient religious mysteries by means of which the great pre-Christian civilisations of the East were guided and directed. The section of Free Masonry to which candidates from the outer world are admitted is divided into three degrees—apprentice, craftsman, and master—this section, however, represents but a fraction of the complete masonic idea, the full significance is more adequately expressed in the higher degrees which, in their totality, embody something of the form and substance of an ancient Egyptian ritual associated with Memphis.

* *Knowledge of Higher Worlds and its Attainment*—Rudolf Steiner, Price 4s. 6d.

There are many reasons for believing that the Order of Free Masonry was fostered in order to preserve, within a materialistic and spiritually darkened age, at least some of the spiritual wisdom that was taught and practised in the mystery schools of ancient times. In those earlier times candidates, who were considered fit and proper persons to practise these solemn rituals under skilled direction, were thereby enabled to develop certain latent inner powers which gave them direct insight into spiritual worlds and, from the knowledge thus obtained, to prepare the germs of spiritual culture for later ages. In course of time however the number of those who were able to develop the power of seeing directly into the spiritual world decreased, thus knowledge of spiritual things became less direct, more theoretic and traditional, a form of knowledge that could only be expressed in symbols. But those who were initiated into their meaning could extract even from these symbols a knowledge quite different in kind and range from the knowledge accessible to the non-initiated.

It is important to note, however, that the personal results attained by the practice of rituals in those ancient mystery schools differed fundamentally from the results modern scholastic education seeks to produce. The former aimed at inner training, the latter aims at outer development. Modern education engenders the culture that forms the background and support of modern civilisation, and this culture expresses itself in three realms: knowledge, beauty and power——. Within our present civilisation these three essential elements of human life are isolated, almost insulated, from each other, knowledge finds its expression through science, beauty through art, and power or might through the organised National States, in other words through politics. But in those early mysteries, and even to some extent in very early masonic circles, wisdom, beauty and strength were not separate; wisdom was not expressed in abstract thoughts, which are but shadows of imagination, it was expressed in glowing pictures, in sculptural forms and in living rituals so that pupils were able to perceive a wisdom that was also beauty, a beauty produced by power or purpose. Truth, Beauty and Strength were perceived as a unity.

In course of time, as previously stated, the spiritual vision of those early leaders of humanity grew less and less clear and the art of holding these three aspects of spiritual unity together gradually faded. Up to the time of the Egyptian civilisation the three were still united, but during the Grecian age that followed they began to separate, each to develop in its own specific way. Wisdom, Beauty and Strength are merely the outer expression of the three inner soul powers of thought, emotion and will; but now human intelligence broke away and developed its own particular technique of expression leading, in our own time, to an elaborate material science which becomes more abstract and more inhuman the more it is divorced from human feeling; art also took its own line developing into a kind of meaningless decoration which becomes more abstract and less humanly practical the more it is divorced from human intelligence.

In its higher degrees Free Masonry is related to ancient mysteries in which wisdom, beauty and strength were one. These ancient mysteries represent a spring of spiritual wisdom out of which the politics, arts and sciences of modern civilisation have been developed which, in themselves, can never be really understood without reference to the spiritual source from which they sprung. Because of these origins masonic lore has often provided guidance for fruitful interventions in the course of human history, in fact much of the history of medieval Europe can only be understood by perceiving the nature of this masonic influence. In those days, however, masonic activity had often to disguise itself under harmless sounding titles for the masonic cult usually found itself in opposition to the policies of high officials of Church and State. Some indication of the caution necessary in those days is revealed in the dialogue conducted between the master and the wardens at the opening of a lodge. Those early precautions to prevent entry by unauthorised persons are, however, no longer necessary though they are still preserved in the ritual, for the social purposes of modern Free Masonry are now officially approved.

Masonic Symbols

Many masonic symbols are drawn from sex life and it has been suggested, in some quarters, that this is one of the reasons why women were not admitted into masonic lodges, it was regarded as unwise that men and women should be together when these matters were discussed. Such symbols represent the two opposite powers—or polarities—that exist everywhere in the world, the creative masculine, the receptive feminine. In spiritual affairs Church and Priesthood were regarded as the feminine principle, while Masonry, the masculine principle, naturally often found itself in opposition to the authority of Church and Priest. The symbolic nature of these two principles has been depicted in many legends of which the story of “Cain and Abel” is typical, and the relationship between Cain, the masculine principle, and Abel, the feminine principle, may be regarded as symbolic of the relationship between Masonry and the Priesthood. Opposition to priestcraft, however, does not imply opposition to religion, it merely indicates dislike of the notion that spiritual life should be under the domination of a Priesthood. As a matter of fact priestcraft need have no connection with a church, its functions can also be practised by the laity for many of the governing bodies in scientific and professional life really exercise priestly functions. As an example the General Medical Council can excommunicate a doctor for unprofessional conduct, and the governing body in the legal profession can strike a solicitor off the rolls for similar reasons. The basic idea of the ‘priestly’ principle lies in an anxiety to preserve a surface decorum coupled with a reluctance to delve into the essential reality of things. It prefers to remain on the surface, accepting things at their face value, without effort to understand, to mould or to control them. There is a symbol taken from sex life that represents the things we accept as gifts of nature, for in the realm of sex, while mankind can certainly be creative, this creation involves no exercise of human art, skill or knowledge.

In the legend of ‘Cain and Abel’ the feminine principle is represented by Abel who offered, as sacrifice, the lamb which he had done nothing to produce. Cain, the representative of the masculine principle, offered the fruits of the earth which he had won by personal work and cultivation. Cain offered something that had been produced by human skill and knowledge, something produced by his own spiritual determination, something that

entailed debt or obligation since part of nature had to be destroyed in order that a human product might be created. This personal faculty of self determination can only be acquired by incurring a debt to nature or to God. Everything that has been provided by divine powers and which exists around us without human effort, like the kingdoms of living nature, represent a realm over which mankind, as yet, has acquired no power of rulership or control. The reproductive powers of plant, animal and man are also gifts of nature over which man as yet has no control. The symbol used to represent these three living kingdoms is the cross (†). The lower beam represents the plant kingdom, the cross beam the animal kingdom, the upper beam the human kingdom. The plant has its roots (head nature) in the ground while its blossoms (sexual part) are pointed upwards. In man this position is reversed, while the animal kingdom, with its horizontal spine, occupies the middle position. Forces and powers are at work in the kingdoms of nature—plant, animal, man—that mankind cannot yet control. If he wishes to obtain mastery over anything it must be over some kingdom of nature that is not included in the cross. That kingdom is the mineral kingdom, the only kingdom of nature over which mankind, as yet, has acquired any real deepness of knowledge or control.

Whenever we see a building such as a cathedral, we know it is the handiwork of man and has been built by his knowledge of number, measure and weight. We know that by certain methods of thought and calculation the architect and the builder have conjured, out of a mass of inorganic matter, a form that nature could not produce. It is evidence of the power of human thought, artistry and will to shape and assemble masses of dead matter according to some purely human plan. To-day man is master of the kingdom of the non-living, but he is not yet master of the kingdoms of the living. Architecture or Masonry is the art by means of which we build, and in ancient times this power of mastery over the realm of inorganic nature was regarded as a kingly or royal art. When the Pyramids of Egypt were built a form was first conceived by human mind, then stone was laid on stone by human labour until, out of materials formed by nature a new form is created. In this way the material of the earth is continually being transformed by human knowledge and human skill. At first by simple and direct means, later by machines invented by human thought to increase the power of work, human thought and human skill have been steadily transforming the material of the mineral kingdom. This is the first pillar; the pillar of Knowledge.

As a companion to the first, though less honoured now than in earlier times, stands the second pillar, the pillar of Beauty, for through the medium of art the human spirit also pours itself into lifeless matter, ensouling and transforming it. The more we realise how necessary it is that human feeling for beauty should accompany the intellectual acquisition of knowledge, the more shall we become aware that one of the main tasks of mankind on earth is not merely to understand and master the realm of lifeless matter, we have to transform and re-create it until it expresses spiritual beauty. The spirit of beauty which medieval masons expressed in the stones of their gothic cathedrals must be extended by human agency to every portion of the material realm. Medieval masons were not merely geometricians and craftsmen, they were artists as well; their spiritual wisdom was expressed in works of beauty, and this is the true mission of art, for wherever statues are carved, buildings erected, pictures painted, or even machines

made, dead, inorganic matter is brought into subjection to human vision and will.

The third pillar, the pillar of Power or Might, appears in the moulding of human individuals into organised Nations or States. Here the statesmen are at work trying to shape collective human destiny into definite historic forms.

Medieval mystics looked back upon the wisdom of Egypt, the art of Greece, the power expressed in the political concepts of Rome, they saw the danger of these three phases of human activity separating from each other until they fell apart in chaos and sought for means of avoiding this disaster by evolving a new concept which would bring them together again into a triple unity. They realised that so far man had only been able to control the lifeless realm of nature; the control of powers of life, the powers of reproduction in plant, animal and man, were still beyond his rule or understanding. Artists could symbolise them but they could not comprehend them. They envisaged, however, a future in which mankind would reach a stage of development in which such understanding and control would become possible. But this path of development required the undertaking of a new sacrifice. Abel sacrificed the lamb which he had received as a gift of nature, Cain sacrificed the fruits which he had cultivated with his own labour, but now was required the sacrifice of self, for the requisite inner control could only be produced by self sacrifice and self development.

It was the function of the ritual of Masonry to show the way to the development of these higher human powers, therefore Masonry was instituted as a secret brotherhood within the existing forms of human society. They had also to recognise that human communities are not merely supported by earthly substance, they require the forces and powers of the material world as well. But these earthly powers are not what they were, in the passing of time some have been transformed, others have disappeared. More primitive races of mankind derived from these powers of the earth a kind of natural intuition which guided them along the course of life without the necessity of thought or reflection. This naïve kind of intuition has now practically vanished, therefore we have to think and plan, intellectual conception has to take the place of mere physical intuition, but these very powers of thought can be trained to act as channels of spiritual powers of intuition which express themselves as art. Just as the forces of gravity, heat, chemistry and electricity have been mastered in the outer material realm the inner powers of thought and life must now be disciplined and controlled.

We are not yet able to control the powers of life as we do the substance of matter, consequently preparatory schools had to be established in which the requisite knowledge and methods of training could be imparted. But when human powers of soul have been unified, when intellect, emotion and will have been brought into inner harmony, when we have learnt to perceive and prefer the higher guidance without strife or disputation, just as we are able to accept, without argument, the statement that two plus two equals four, then we shall be able to bring the life forces of the world under our control. *Inner harmony expressed in outer life is the pre-requisite condition for control in the realm of the living.*

The men who founded the occult societies of the past knew that some of the spiritual powers of the Creator had been implanted into man, therefore human beings feel an inner urge to strive upwards to the spiritual level on which the Godhead stands. To-day the light of intelligence is being developed, next the

warmth of love, and in future times still higher powers await unfolding. In this work of inner development medieval masons felt they needed no Church with its rigid organisation and dogmatic priesthood. They knew that the requisite spiritual powers must be awakened in each individual soul and the individuals who desired to awaken and develop those powers had little use for the dogmas of the Church, they knew that they had to awaken those powers by their own inner effort. Mere proclamations of spiritual truths made by the organised Church were of little help. No one can really understand mathematics by just accepting statements of mathematical fact made by some official corporation, for a working knowledge of mathematics personal study and practice are necessary. In the same way it helped but little for the Church merely to proclaim the power of Christ. Individuals who wished to awaken the Christ power within themselves, in order to rule and control their animal nature, had to acquire that power by self knowledge and self discipline. The utmost Church and priesthood could do was to exhibit the symbols of higher knowledge, they could not bestow understanding of it, for that could only be acquired by individual effort.

The impact of this medieval occultism upon the life of Europe was tremendous, and its influence was felt in many ways. Desire for individuality in religion, revolt against the rigid organisation of the Roman Church which achieved expression in the Reformation, both bear the stamp of this impact. But the greatest deeds are not born of noise and tumult, they are the fruits of inner tranquility and calm. We do not advance in evolution by the thunder of cannon and the clash of arms, but rather by wisdom and strength matured in silence within the human soul. For 400 years, from the thirteenth to the seventeenth centuries, the ideals, thought out and practised by those who had been truly initiated into the mysteries of masonry, flowed out into the hearts and minds of men. Those ideas and ideals were in reality the preparers of the present civilisation, which is merely the external expression of that knowledge and mastery of matter which is one of the first mysteries of the higher masonic lore.

Mankind, having mastered the realm of matter must now learn how to master and control the forces of life. We can see already, in the conscious efforts to shape and control the social life of peoples, the contemporary attempts to mould and manipulate the living forces of mankind. There are certain dangers in this. One of the masonic secrets, upon which medieval masons based their conception of social life, burst out into the open as the French Revolution with its demand for Liberty, Equality and Fraternity, but because these ideals were only supported by a knowledge acquired by mastery of the dead, material realm they could not be brought to effective fruition.

EVERYTHING THAT REMAINS SOLELY WITHIN THE MATERIAL REALM IS NOW DOOMED TO FUTILITY OR DISASTER.

The human problems and miseries of to-day, bye-products of an inadequate form of social life, cannot be treated successfully by the knowledge that conquered the realm of inanimate matter. New problems need new knowledge, problems of life need living knowledge for their solution, therefore we now need a knowledge of the powers of life and the power to transform them into means of social health. *Such powers, however, may only be used for social health and well being.* We see around us to-day the terrible disasters that follow the selfish or immoral use of knowledge in the realm of matter, but the damage to life and property caused by shells, bombs and poison gas would be trivial to the dangers to body,

soul and spirit that would follow perversion or misuse of these higher powers of life.

The physical forms that human beings have conceived and impressed upon material substance will naturally endure no longer than the materials of which they are composed, *but the powers of the human spirit that shaped the Pyramids, Temples and Cathedrals remain as eternal creative powers in the world.* Forms will perish, but the fact that material substance has been compelled by man to assume these forms is a fact of great importance, for the power to shape and mould material substance is a human power that can also be directed to ensure the progressive development of mankind. The artist who designs a building, carves a statue or paints a picture has impressed his vision upon lifeless matter, sooner or later the work of art itself will be destroyed, but the fact that lifeless matter has been compelled to embody the vision of the artist has an eternal value for man and earth. Material creations will vanish, but the power to create forms in matter remains and can be transmuted into even higher powers.

When we regard the universe within which we live we perceive an order and a harmony, but it was not always so. Just as we lay stone upon stone to build cathedrals, colour by colour to paint pictures, pass law after law to organise human society, so in primeval times creator spirits constructed, stage by stage, the order we now see around us in the universe. No sun would shine, no living being would produce its kind, but for the fact that lofty spirits worked to produce and maintain them. Order has to be created out of chaos. Just as the stones and statues of a Greek Temple were shaped out of chaotic, unformed material by the creative spirit of man, so the present ordered universe was formed by higher creative spirits out of primeval chaos. *Every act of human creation is but a repetition of this process,* every work of real importance in the world has been produced by those who have to some extent been initiated into a knowledge of the original plans of the Great Architect of the Universe. Things made of matter are perishable but human understanding of universal law is eternal, and the acquisition of this understanding was the real goal of Free Masonry.

All knowledge has to be learnt in its appropriate school and recent times have provided a real school of god-forsakenness, in which self satisfaction with egoistic human effort has resulted in a relapse into national and social chaos. It is a common experience for people who are unaware of higher worlds and higher laws to live egoistically, to fight for themselves, for they have lost the joy that comes from collective work for a common cause, therefore they experience a sense of inner emptiness, a feeling of deep and general dissatisfaction. In this condition the need of the age can be clearly seen, just as the masons of old mastered the laws of matter till they could create beautiful temples out of dead and ugly stones, so the practical occultists of to-day must concentrate upon understanding and controlling the laws of living nature until they are able to create a healthy and vigorous society out of empty, disillusioned human individuals.

Many of the symbols of Free Masonry are drawn from sex life, they represent the next realm that has to be understood, mastered and controlled. Just as man has learnt to become a master builder in the realm of matter, so must he learn to become a master creator in the realm of life. As a stone rough hewn from the quarry appears crude and uncouth beside a piece of finished sculpture, so do the old sex symbols appear beside the symbols

(continued in page 19)

BOOKS BY Eleanor C. Merry

The Flaming Door

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

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Spiritual Knowledge ITS REALITY & SHADOW

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

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

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The Horoscope of Death

by John Seeker

OUR STUDY OF THE HOROSCOPE of birth and of the wider perspectives that are connected with it, was brought to a certain conclusion in the last articles. We now go on to deal with quite another aspect of man's relation to the world of stars. It is the horoscope—the constellation in the Heavens—at the moment of death.

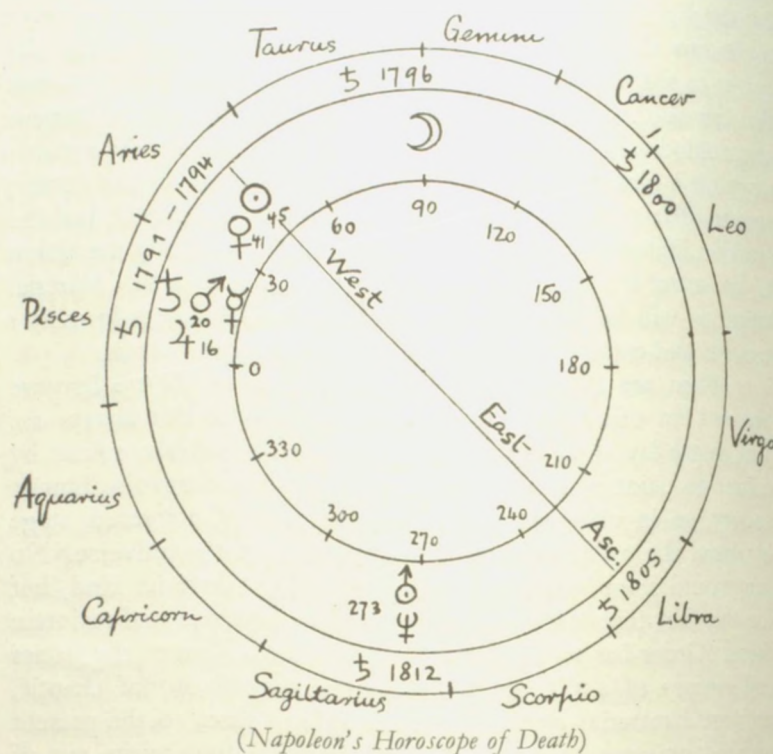
The casting of a horoscope of death is something altogether new in Astrology and might even seem, to begin with, as an idle venture, for what is commonly expected of Astrology is a prognosis, a *forecasting* of things about to happen in the future. Only the horoscope of birth, occurring as it does at the beginning of man's earthly life, would appear useful to this end, whereas the horoscope of death, that is of the end of life, obviously cannot help us in forecasting the events of this life. Yet from this horoscope another and far greater prospect can be unfolded. There opens out from it the perspective of the life and evolution of the soul in after-death existence.

This is the positive value of the horoscope of death. The picture in the Heavens at the moment of death is like a focussing point wherein on the one hand the entire earthly life that has been brought to a close is gathered up, even as in the fruit the inner essence of a plant lies concealed. While on the other hand this constellation is like a picture of a new beginning, namely the passage of the soul through cosmic spiritual worlds after death, towards a future life on Earth.

The study of the horoscope of death has therefore nothing to offer to those selfish motives which so frequently inspire interest in horoscopes of birth. Yet it can lead us to perceive and recognise the spiritual fruits of an earthly life that is now past. It gathers up, as in a great cosmic picture, all that a human being has made of himself during an earthly life and that will now work on decisively, forming his future. Therefore the horoscope of death is like a piece of cosmic education for men on Earth. It shews how human work on Earth, being already of the past, appears in its cosmic aspect,—or, as we might also put it, how it appears in the judgment of the Gods. It teaches us how man may deal most fruitfully with his life's problems while on Earth. Thus, even for our reading of the horoscope of birth, we shall do well to take very seriously the horoscope of death. This will emerge most clearly in the sequel.

To begin with, we will develop in all detail the constellations of death of historic personages. Most interesting for example is the picture in the Heavens at the time of Napoleon's death. We are told that he died in the evening, 5th May 1821, just as the Sun was setting in the sea.

In setting up a horoscope of death we have to deal with the same mathematical and astronomical conditions which apply to a horoscope of birth. Moreover, taking the cosmic picture as a whole, we have to envisage three distinct elements, here too. First is the given fact of the earthly space, whereby one aspect of the picture is precisely fixed. Secondly there are the planets, with all their definite positions in relation to this earthly aspect,—



either below the horizon or above it, in the Eastern or in the Western hemisphere of the Heavens. Thirdly there is the relation, both of the planets and of the earthly space, to the Zodiac.

The constellation of Napoleon's death presents a most striking picture. The Sun, having just gone down, is in the Western hemisphere. Close to the Sun is Venus. Still farther down beneath the Western horizon there is a larger group of planets in the constellation of Pisces, for there we see in close conjunction Saturn, Jupiter, Mars and Mercury. The Moon is passing from Taurus to Gemini. Lastly, in Sagittarius there is a conjunction—truly of world-historic significance—of the two more recently discovered planets Uranus and Neptune. In this conjunction we see a cosmic event of historic import, if only because—through the very slow apparent movement of these distant planets—it is of rare occurrence. The next conjunction of Uranus and Neptune will not take place until the end of the present century.

This, then, is what is given to us, purely by the phenomena in the Heavens. All the planets except Uranus and Neptune are in the Western hemisphere,—in the descendant, therefore, in their relation to the earthly space. Added to this there is the peculiar congestion of planets in Aries and Pisces. To begin with, we have no more than these phenomena to go on, for in sharp contrast to the astrology of birth there are no traditional experiences or rules to help us.

What then do the phenomena themselves relate? Let us first turn our attention to all that is determined by the East-and-West relation of the earthly space to the Cosmos. Beneath the horizon in the West we see a regular barricade of planets. It

gives the impression almost of a clenched fist. Herein we see a picture of Napoleon's extraordinary character—appearing so like a comet to his day and generation, utterly unexpected, incalculable in his effects. Clenched and congested power goes down beneath the Western horizon; it is like a weary falling-back in the evening of a day which has brought many dire and difficult events.

Yet as at birth, so too at death, these directions in space have a still deeper meaning. The ascendant of birth is a picture of the human being's entry from the Lunar into the Earthly sphere. So too at death, the Easterly direction may be said to be a picture of the man's departure into the Lunar sphere,—away from the Earth. In occult brotherhoods to this day, when a man has gone through the Gate of Death, they speak of his having gone "to the eternal East." The Easterly direction shews as it were the human being's future pathway into the life after death; and, vice-versa, the Westerly direction would indicate what is now past.

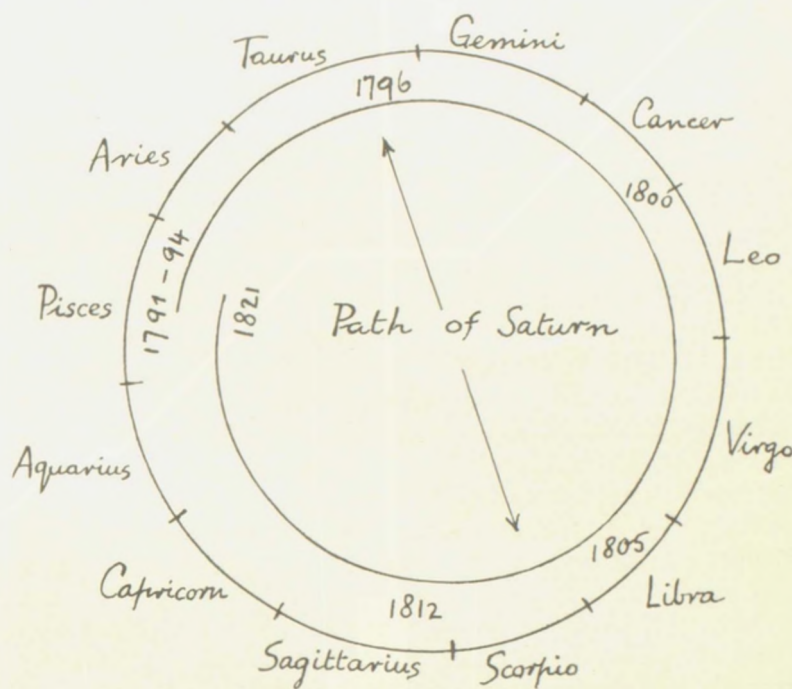
If this be so, then for Napoleon the direction of his entry into the Moon-sphere after death is towards Libra. In the picture of the Balance we have an indication of his character,—as of a man who is perpetually oscillating between the powers of Light and those of Darkness, and who indeed cannot be understood at all as an ordinary earthly man. Quite other conditions of balance or equilibrium are prevailing in him than in the normal human soul on Earth.

Over against this, in the West the past is indicated,—namely what he is leaving behind him. Here then we have the remarkable congestion of many planets. To sum it up in a single picture, we may perhaps see it as follows: He goes out into the sign of the Balance, Libra, seeking the balance for his own being, for at his back there is the heavy burden manifested in the Western Heavens,—the cosmic realisation of all the dire and terrible results of his path of violence across the stage of Western history, falling back as a heavy load of guilt upon his shoulders.

It might seem at first as though this way of looking at the constellations of death were rather subjective. Yet many years of work with this type of horoscope have revealed the presence of still deeper relationships which at long last confirm what has been said. This confirmation is due above all to the cosmic script of Saturn,—the passage of Saturn through the Zodiac.

Let us consider once again the congestion of planets in Pisces in Napoleon's horoscope of death. This is assuredly a most important feature. Now we shall find that about 30 years before, about 1791-4, Saturn occupied the places in the Zodiac which at the moment of death are occupied by this whole group of planets. For Saturn takes about 30 years to go round the Zodiac. Moreover we shall find the following data. In the year 1796 Saturn was in the place where the Moon is in the horoscope of death. Then about 1800 Saturn was at the culminating point of the Zodiac, in the constellation of Leo; in 1805 it passed through Libra, the ascendant of the hour of death; and finally in 1812 it was in Sagittarius, where Uranus and Neptune had their conjunction in 1821. These therefore are the transits of Saturn—transits in past time. It is the opposite of what it is in the horoscope of birth, where we go forward in time as we study the transits of Saturn or other planets through the essential points of the horoscope. These 'past transits of Saturn,'—transits referred to the moment of death,—will of course lead to quite individual data for every human life.

We thus arrive at the following picture:



If we now compare Napoleon's biography with the panorama in time to which these past transits of Saturn have led us, we shall discover that in Saturn's writing in the Heavens the most important stations of his life are indeed comprised. At the moment of death the planets find their way to all the places in the Heavens where Saturn stood at the outstanding events of the man's life.

A mighty picture of cosmic time is thus made manifest in the constellations of the moment of death. Like the wide-open pages of a great Chronicle, the stars contain the life-story of the man who has just passed through the Gate of Death.

Let us now regard Napoleon's horoscope of death from this point of view. In the drawing of the horoscope (Figure 1) the past transits of Saturn and their sequence in time are indicated within the outermost circle. To begin with we have the transits past the essential positions in Pisces and Aries, in the years 1791-4. It is the time of the chaotic conditions of the French Revolution. The mighty social impulse which was the driving force in the background of these events suffered a grievous setback, in the way that often happens. Out of the chaos a single man worked his way up into a position of absolute power. It was Napoleon, who rose from small beginnings and in the year 1796—the time of Saturn's transit past the place of the Moon at death—was already in command of the Italian campaign. The victory he there achieved was an important stage in his phenomenal ascent. Saturn inscribes it upon the mighty cosmic background of Taurus. Thereafter, at the turn of the century, we have Saturn's passage through the culminating point of the Zodiac—Leo, the picture of strength and power. Napoleon was now at the height of his continental power—from 1799, his enforced election as First Consul of the Republic, to 1804, his coronation as Emperor and the crushing defeat of Prussia and Austria. After this, Saturn comes to places in the Heavens which in the horoscope of death are beneath the Eastern horizon; a decline sets in, beginning with the unhappy issue of the Russian campaign of 1812. This is connected with Saturn's transit past

the Uranus-Neptune conjunction in the horoscope of death. Powers of Destiny here enter in and bring about the downfall of this absolutist spirit who with his thirst for power reached out over an entire continent. In this conjunction of Uranus and Neptune, profound spiritual relationships are revealed as to the meteor-like rise of this strange being, who with all his destructive impetus nevertheless involuntarily brought many impulses for good into the evolution of the Western world, stinging and stirring into active life many dormant forces both in individuals and nations—forces that had to be awakened at that time.

Finally we see Saturn return to his starting-point in Pisces, and in connection with this, Napoleon's lingering illness and death upon the lonely island. To repeat once more what was already indicated: the constellations in the Western sky in this horoscope of death lead us again to the starting-point, the time of the French Revolution. The impulse towards a better social life became transformed into its very opposite, into the dominion of sheer violence; and as Saturn, having gone once round the Zodiac, returns again to Pisces and on the painful bed of sickness this man's life is extinguished, there ends a path of destiny seeking to realise gigantic and ambitious plans, yet strewn with countless instances of human woe and suffering. Think for example of the great Army's retreat from the interior of Russia! These things fall back as heavy guilt upon the being of Napoleon. Greatly this guilt stands written in the position of the planets in the Western sky at the moment of his death. For there we see the starting-point of his career, of which we might imagine that in continuing the true spiritual impulses that underlay the French Revolution in its beginnings, he *could* have taken a less guilt-laden path.

So is the horoscope of death revealed as a summing-up of the earthly life that is now past. There stands before us an awe-inspiring cosmic tableau, wherein are inscribed the most important moments of the human being's life. But there is also another thing connected with this. Spiritual investigation tells—and people who have returned to life after having been in imminent danger of death by drowning or in other ways, confirm—that in the first period after death the human soul experiences a mighty memory-tableau of the past earthly life, wherein all the important points of this life are contained as in a picture. This is none other than the human ether-body, freed from its functions within the physical and now revealing itself in its true character as a body-of-time,—for so we had to call it in our studies of the pre-natal horoscope. The ether-body now becomes a tableau in time, containing all the memories of life. It is with this member of the human being that the horoscope of death is most intimately related.

Moreover it is Saturn who now paints this cosmic picture. Saturn indeed has most to do with the recording of History; he is the cosmic Chronicler, recording all that happens in the life of individuals and of mankind. Saturn too recorded what happened in the fateful times of the French Revolution,—1792-4, Napoleon's emergence and the unfolding of his life in the succeeding years. All this, the planet Saturn silently and impartially recorded in the great cosmic chronicle. Saturn would have made different entries, and at different places in the Cosmos, if this had been given by Napoleon's path of life on Earth. The primary thing is human action, which—in the *way* man works and acts—is decidedly within the sphere of moral freedom. Yet if a man has once made his decisions and accordingly conducts his life, he

has created for himself a destiny which works into the future. So too will Saturn make his entries, working with might of destiny in such a way that the man's death takes place when the planets are at the places in the Zodiac wherein the outstanding events of his life have been recorded by Saturn. Thus, in the years of the French Revolution, Napoleon underwent certain inner decisions which became important for the rest of his earthly life. Saturn recorded them in the constellation of Pisces. This became so important for Napoleon's further destiny that his death had to ensue at a moment when certain planets stood in Pisces, as indeed was the case in his horoscope of death.

Thus is the earthly life of a human being twice reflected in cosmic memory. Namely on the one hand it appears in his etheric body or body-of-formative-forces. Memory, which is there held fast, is liberated in the moment of death, to become the great Tableau-experience of his entire life. But in the great Cosmos too, at this moment, there is a memory-tableau of the past earthly life. It is a deeply significant connection. The Cosmos waits for the record of their earthly life which men will bring to it. The Cosmos waits for what will flow to it through human ether-bodies—a spiritual memory pervaded by earthly facts and experiences. For the fact is that very soon after death the human ether-body is dissolved entirely into the Cosmos. Therefore the constellation of the stars at the moment of death adapts itself to the tableau that is there in the ether-body of the dying man, and death takes place at such a moment that the two are in harmony with one-another. The Horoscope of Death is, so to speak, a negative, a mould, a hollow form, answering to the conditions in the individual's etheric body and well-adapted to receive them. For, for its further existence, the Cosmos needs this etheric substance coming to it from humanity on Earth. Our further study will reveal these spiritual facts in a yet fuller light.



THESE THREE ARE ONE (continued from page 30)

resists this Goodness—and so arrived Ditheism. Men finally felt and recognised the necessity of a third Being or Principle which should mediate between the two antagonistic Powers and reconcile them in a higher Unity; so the Triads, of whatever form or whatever name, were but to satisfy the reflecting intellect of Mankind.

That such attempts on the part of Mankind to satisfy his intellect by the philosophical creation of such additional divine beings as he feels are necessary sometimes prove unsatisfactory and unsatisfying are beside the point (so continues this line of reasoning). In the final analysis, the religious nature finds itself most content with the conception of the One God, Above All, Through All, and In Us All.

The final phrase of this conclusion of a leading exoteric and unmistakably anthropomorphic analysis of the so-called necessity for a divine Trinity comes close to the true, esoteric reason for the triple nature of a Supreme Being, for it has been realised from time immemorial that there was and is a Supreme Intelligence, of which there are three manifestations. What is the true, esoteric basis of all these varying triune gods which have been acknowledged and worshipped by all peoples of all ages?

(To be continued)

EXOTERIC FREEMASONRY (continued from page 15)

of future development which must emerge from the occult basis of Free Masonry. These things are known to the truly initiated, they know that in the twentieth century mankind is faced with the need of a new development, *a development that can plan for the future with sure and certain knowledge of the powers of life, in the same way that the past was built upon a true and exact knowledge of the properties of matter.* It is a simple matter of fact that the technical basis of modern civilisation is derived from certain occult secrets of masonry relating to number, proportion and weight. Every schoolboy to-day is taught the mathematical meaning of the theorem of Pythagoras (the Master's sign) but it took a Pythagoras to discover it. Pythagoras was an initiate into the secrets of ancient masonry and those who are able to understand the occult secrets of the present age will be able to extract new meanings from old masonic symbols.

In earlier times women were excluded from masonic lodges, it was not regarded as right or proper to mix the wisdom studied in the lodge with the affairs of everyday life. Work in the lodge was directed to an inner development of mind and soul that had to be kept separate from the cares of family life. So long as it was merely a question of mastering the realm of matter the mason's art was a masculine art, for the male, according to his nature, was creative in the material realm. One of the symbols employed to illustrate this is the Tau (T) which is attached to the Master Mason's apron. It also appears in masonic legend as the symbol of the authority Hiram the Architect exercised over the workmen employed in building the Temple at Jerusalem; in early European legends the same symbol appears as the Hammer of Thor. The Tau is the symbol of the masculine principle of generation sublimated to a higher power. The earth forces used by man in industry and war are in themselves quite amoral, the Tau, on the other hand, is the symbol of a moral power, engendered in the human soul, which must find expression within this mechanical civilisation if it is to be saved from self destruction.

The future task of bringing the kingdoms of life under human control has also its appropriate symbol in which masculine and feminine symbols are united in one, for in the task of controlling and directing the powers of life, men and women must learn to work together. The apron is another of the symbols connected with sex, it signifies control of the powers of generation for, when this is accomplished, the spiritual powers of men and women will be liberated for the future task of consciously constructing a fabric of human brotherhood that will be inter-linked all over the world. Problems like the "women's question," the "social question," the "population question" will only be truly solved when we acquire practical knowledge and understanding of the life forces of the world. Knowledge of masonic secrets inspired great deeds of physical creation in the past, still greater deeds of social reconstruction and world organisation will be needed in the future the success of which will greatly depend upon our knowledge of the powers of spirit and our ability to control and direct the forces of life.

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Emanuel Swedenborg

by Harold Goyder Smith

I. THE PHYSICAL LIFE

IT WILL BE OF HELP to readers if we recall the setting of the European stage in its major features during the lifetime of Swedenborg. Looking back, it would seem that the prodigious upheavals of the 17th and 18th centuries were actually the birth-throes which gave to the world many men of genius. In his own country, Sweden, Charles XII was on the throne when Swedenborg was born, and was followed by Queen Ulrica Leonora in 1718. She abdicated in favour of her Consort, Frederick I, after reigning a year and a half. He was succeeded by Adolphus Frederick in 1751, who died in 1771, that is in the year preceding Swedenborg's death.

In England, James II was on the throne, and was followed by William and Mary, George I, II, and III.

In France, Louis XIV, and XV.

In Russia, Peter the Great, Catherine, Peter II, Anne, Elizabeth, and Catherine II.

In Prussia, Frederick I, and Frederick the Great.

Riots, rebellions, and revolutions were everywhere rife, and in the newly discovered land of America came the War of Independence.

Yet these were the times which gave us Addison, Arkwright, Burns, Burke, Cowper, Dryden, Defoe, Fielding, Flamsteed, Flaxman, Goldsmith, Gray, Gainsborough, Gibbon, Halley, Hogarth, Hume, Hastings, Johnson, Lawrence, Newton, Nelson, Penn, Pope, the two Pitts, Reynolds, Swift, Sloane, Smollett, Sheridan, Walpole, Watt, Wesley, Wedgwood, Wren, in our own land. Abroad we may note Le Brun, Fénelon, Franklin, Gluck, Goethe, Handel, Haydn, Herschel, Kant, Leibnitz, Linnæus, Lavoisier, Montesquieu, Mozart, Schiller, Talleyrand, Voltaire, and Washington.

These are names of giants in their respective spheres, but of not one of them can be predicated the all-round genius of Swedenborg, as we shall show in due course.

We have spoken of the results of international jealousies, the ambitions of rulers, the corruption of politicians. What, we may ask, was the state of the religious world? The opening chapter of "Modern England" in Green's Short History states: "Never had religion seemed at a lower ebb. The progress of free inquiry, the aversion from theological strife which had been left by the Civil Wars, the new political and material channels opened to human energy, had produced a general indifference to all questions of religious speculation or religious life." "There was a revolt against religion and against churches in both the extremes of English society. In the higher circles of society 'everyone laughs,' said Montesquieu on his visit to England, 'if one talks of religion.'"

Archbishop Secker in 1738 wrote: "An open and professed disregard of religion is become, through a variety of causes, the distinguishing character of the present age. Indeed it hath already brought in such dissoluteness and contempt in the higher part of the world, and such profligate intemperance and fearless-

ness of committing crimes in the lower, as must, if this mighty torrent of iniquity stops not, become absolutely fatal."

Froude wrote: "Nepotism, Erastianism, and self-indulgence became the characteristics of the Anglican clergy, the best of them taking refuge in a stoical morality which was powerless except over the educated." A poet's satire described them: "They hunt good livings and abhor good lives."

In Sweden it was the same: "Few have any idea of the depth of stupor in which in those times the Swedish clergy lay sunk. Its priesthood had become a mere corporation for reading so many prayers for so much money, and they had all the horror of worldliness and sloth at any pious activity. . . . As a consequence, theology, in any living sense, was uncultivated, and the laity were left in as profound ignorance of their Bibles as if they had been Papists. Gentlemen disdained the least taint of religion, and except on formal occasions, would have been ashamed to be caught church-going."

Matters in France were even worse: "The debauchery of her prelates was an astonishment even in the most profligate of European courts. The nobles sank into the most barbarous tyrants that ever preyed on the industry of the poor, and when conscience awoke at last and found a voice in Voltaire, it confounded religion with the counterfeit, which had usurped its name and place, and declared Christianity itself to be a worn-out fable."

Other countries also shared the degradation. Carlyle describes the age as one of formulæ and simulacra; a century "spendthrift, fraudulent, bankrupt . . . utterly insolvent. . . . A century opulent in accumulated falsities,—sad opulence, descending on it by inheritance, always at compound interest, and always largely increased by fresh acquirement on such immensity of standing capital;—opulent in that bad way as never century was before! Which had no longer the consciousness of being false, so false had it grown; and was so steeped in falsity, and impregnated with it to the bone, that—in fact the measure of the thing was full." And again, in Lecture V of Heroes and Hero-Worship, "The eighteenth century was a Sceptical Century; in which little word there is a whole Pandora Box of miseries. Scepticism means not intellectual Doubt alone, but moral Doubt; all sorts of infidelity, insincerity, spiritual paralysis. Perhaps in few centuries that one could specify since the world began, was a life of Heroism more difficult for a man. That was not an age of Faith,—an age of Heroes! The very possibility of Heroism had been, as it were, formally abnegated in the minds of all. Heroism was gone for ever; Triviality, Formalism and Commonplace were come for ever. The age of miracles, had been, or perhaps had not been; but it was not any longer. An effete world; wherein Wonder, Greatness, Godhood could not now dwell;—in one word, a godless world!" "There was need once more of a Divine Revelation to the torpid frivolous children of men, if they were not to sink altogether into the ape condition."

That Revelation has been given by the Lord. It has been

given in the only possible way through a man specially trained and prepared for the task. That man was Emanuel Swedenborg!

Let us see, then, what manner of man he was and of what stock he came. His paternal grandfather was Daniel Isaacson, a miner and mine-owner at Fahlun. His maternal grandfather was Albrecht Behm, an Assessor of the Swedish Board of Mines. Isaacson's sons adopted a custom of the country and time and called themselves Swedberg from the name of their homestead, "Sweden." The second son, Jesper Swedberg, was born in 1653 and his pious parents devoted him to the Church. He was ordained in 1682, appointed chaplain of the Horse Guards in that year, Court chaplain in 1688, dean and pastor of Vingåker two years later, professor in Upsala University 1692, dean of Upsala 1694, and bishop of Skara in 1702, which office he held for thirty-three years. He was one of the exceptions to the run of decadent clergy of his time. A contemporary writes of him: "His learning, industry, exemplary life, good intentions, and zeal for God's glory deserve to be venerated even by a more enlightened century." He it was who endeavoured, with the royal sanction, to give the people cheap Bibles. The privileged publishers (at a high price) succeeded in thwarting his efforts. His labours in connection with the revision of the Swedish translation of the Bible also came to nought. An attempted improvement of the Swedish hymn and psalm book led to a charge of heresy and the suppression of the work. He persevered to the end of a long life and died a poor man. Unlike too many of his brethren, he held strongly that faith must show itself in a life of charity and good works. He was not afraid to denounce high and low for their evil ways, and was especially severe on the abuse by the former of their rights of Church patronage.

It is not surprising that so good and amiable a man should have a strong belief in the nearness of the spiritual world and the presence of angels among men as "ministering spirits, sent forth to minister unto them who shall be heirs of salvation." And it is not surprising, with such a father, that the son's thoughts, hopes and aspirations received a strong spiritual bent. Of the mother we do not hear much. She died at the age of thirty, having been married twelve years and borne nine children. Emanuel was the second son and third child and was born on the 29th January, 1688.

He must have been an immensely lovable boy, greatly influenced by his father's fine qualities, free to wander about the aisles and every other part of the magnificent Gothic cathedral of Upsala. Known to all the clergy, with access to his father's library, is it any wonder that he discussed with them the thoughts flying like birds through the garden of his unspoilt mind? It almost makes one think of another child who was discovered in the temple at Jerusalem, sitting in the midst of the doctors, both hearing them and asking them questions.

His tutor was Johannes Moræus, afterwards Dr. Moræus, a cousin on his mother's side.

He was ten years old when his father's fine new house in the square was finished, in the autumn of 1698. His father invited all the poor of the town to its inauguration. He and his wife and children waited upon them. But a great shock was to come to them all a little later when a great fire destroyed the house and many other buildings, including the grand cathedral itself. Emanuel had lost his own mother two years before. This must have been a great sorrow, made the greater by the death of his brother a few weeks later. His favourite and elder sister Anna,

was married to Dr. Ericus Benzelius, Librarian to the University of Upsala. With them he probably lived during his university course, since his father was now Bishop of Skara. In 1709 he took his degree of Doctor of Philosophy, and his first publication was an edition of select Sentences of Seneca and Publius Syrus Mimus, with comments of his own, which he had written for the degree. The work was dedicated to his father, in a prelude full of gratitude and respectful love.

Back in his father's home at Brunsbo, near Skara, he faced the problem of finding means to travel. It was not easy, and he felt unhappy, as this passage in a letter to his early friend Benzelius indicates: "I have little desire to remain here much longer; for I am wasting almost my whole time. Still I have made such progress in music, that I have been able several times to take the place of our organist; but for all my other studies this place affords me very little opportunity; and they are not at all appreciated by those who ought to encourage me in them." He found relief in a short visit to the great Swedish engineer, Polhem, the distinguished Councillor of Commerce, who has been termed the Archimedes of the North. This great man took a fancy to the young student, discussed his inventions with him, and treated him as a friend and equal.

In 1710 he commenced a course of travel and came first to London. His diary records a severe storm and some fear of foundering. An English vessel mistook their vessel for a Danish pirate and fired upon them, fortunately without damage. On arrival at the Port of London, some of his own countrymen persuaded him to land at once, in ignorance of quarantine regulations. The plague was then raging in Sweden. He had a narrow escape from hanging! The Literary Society of Upsala placed sufficient confidence in him to ask him to go as its representative to visit the famous astronomer Flamsteed, and especially to watch his methods of taking observations. The commission was duly fulfilled. At Oxford he made the acquaintance of Halley, of comet fame. Halley believed in young Swedberg's method for discovering terrestrial longitude by lunar observations.

Money, or the scarcity of it, is a constant trouble with very many students! He tells Benzelius (April 1711), "I am on short allowance, and am not permitted to purchase anything on credit." Nine months later: "I have longed very much to see the Bodleian Library, since I saw the little one at Sion College; but I am kept back here on account of money. I wonder my father does not show greater care for me, than to have let me live now for more than sixteen months upon 250 rixdalers (about £50)."

His appeal succeeded and he went to Holland, where he was fortunate enough to be present at the time of the Treaty of Utrecht. He was in great favour with the Ambassador Palmqvist, whom he visited daily. Together they discussed algebra, in which subject the Ambassador was distinguished. Then on to Paris where he stayed nearly a year and met many notable men. In a letter he states: "Between the mathematicians here and the English there is a great emulation and jealousy." As a fact, it was nearly half a century before Descartes's vortical theory finally gave way before Newton's theory of gravitation. On leaving, he posted to Hamburg, via Lille, and thence into Pomerania, at that time a Swedish province. His next letter came from Rostock addressed to his brother-in-law. It contained a long list of inventions he had either completed or projected. He was now anxious to return home, but remained in Pomerania for another nine months, most of the time at the little university

town of Greifswalde. He formed a very poor opinion of the university and considered its professor of mathematics "fit for anything rather than this science." No sooner had he returned to Sweden in 1715 than we find him entering upon active prosecution of his calling.

The author of a dissertation on the Royal Society of Sciences at Upsala, published in 1789, mentions him as one of its first and best members, thus: "His letters to the Society while abroad, witness that few can travel so usefully. An indefatigable curiosity, directed to various important objects, is conspicuous in all. Mathematics, astronomy and mechanics seem to have been his favourite sciences, and he had already made great progress in these. Everywhere he became acquainted with the most renowned mathematicians and astronomers, as Flamsteed, Delahire, Varignon, etc. This pursuit of knowledge was also united with a constant zeal to benefit his country. No sooner was he informed of some useful discovery, than he was solicitous to render it beneficial to Sweden, by sending home models. When a good book was published, he not only gave immediate notice of it, but contrived to procure it for the library of the University."

At Skara, shortly after his return, he published a little volume of poems, written for the most part on his travels. We may refer to these later, suffice it to say that their composition was quite evidently a delightful relaxation from his more strenuous labours.

Full of new ideas and enthusiasm, his ideas for the material welfare of Sweden and the improvement of her scientific status among the nations, were thwarted by conservatism, vested interests, indifference, and lack of funds, just as his father's efforts on the educational and ecclesiastical side had been. He advocated the formation of a "Society for Learning and Science," a sort of Swedish Royal Society; and, the foundation of a Chair of Mechanics at the University of Upsala, but all in vain. From 1716 to 1718 he edited a periodical work entitled *Dædalus Hyperboreus*, which reached six numbers. In it the inventions of Polhem were described, and full accounts of his own inventions also appeared.

In the course of 1716, Swedberg was invited by Polhem to go with him to Lund to meet Charles XII, who had just escaped from Stralsund. He enjoyed much intercourse with the King, who was pleased to praise the *Dædalus*, and to take him under his royal patronage. He wished that he should succeed Polhem, the Counsellor of Commerce. He gave him the choice of three offices, and the King had the warrant for the rank and duties of Assessor Extraordinary of the Board of Mines made out for him. He stated expressly that Swedberg was appointed to co-operate with Polhem, and assist him in his affairs, and in the working of his inventions. The works referred to were the formation of the basin of Carlsrona, and of locks between Lake Wener and Gottenburg, among the rapids and cataracts of Trolhätta.

About this time, that is when some 28 years old, he fell in love with Polhem's second daughter, Emerantia. She was only fourteen, was indifferent to Swedberg, and would not consent to be betrothed. Her father, however, had a great affection for him, and gave her to him in a written agreement, hoping that time would cause her to change her mind, and this bond she signed. Alas, she grieved and fretted to such an extent as to cause her brother to abstract the bond from Swedberg, whose ardour made him read it over daily. He soon discovered his loss. Like a true gallant, when he found what pain his loved one was suffering,

he relinquished his claim to her hand, and left her father's house. But for the life of prodigious concentration that he was henceforth to lead, ordinary domestic ties would have been an almost impossible burden. Of course he was dejected, and his grief was not allayed by the obstacles to the achievement of his plans. Money was difficult to obtain for their execution. In 1718, Swedberg carried out a work of great importance during the siege of Frederickshall. He was commissioned to direct the transport over hill and dale, by means of rolling machines, of two galleys, five large boats and a sloop, from Strömstrad to the Iddefjord, a distance of 14 English miles. On their arrival and under their cover, the king was able to bring on pontoons his heavy artillery under the very walls of Frederickshall, an operation impossible by land. King Charles XII was killed at this siege on November 30th.

In the same year he published in Swedish at Upsala two works: I. *The Art of the Rules*—an introduction to Algebra. A second part, unpublished, contains the first account given in Sweden of the differential and integral calculus. II. *Attempts to find the Longitude of Places by Lunar Observations*.

In 1719, the Swedberg family was ennobled by Queen Ulrica Eleonora and took the name of Swedenborg, signifying their nobility. From now on, we speak of Emanuel Swedenborg. He took his seat with the nobles of the Equestrian Order in the Triennial Assemblies of the States. His new rank conferred no title. He was neither Count nor Baron, as has sometimes been supposed. As a member of the House of Nobles he advocated the adoption of the Decimal system. With others, he was prominent in a successful opposition to an attempt to revive the despotic power of the king. He initiated and directed an endeavour to put Sweden's iron mining on a better basis. "Why do you send your iron ore to be rolled elsewhere? Why should not your own people do it?" he said. And, furthermore, he went to Liège to master the methods of the mills there. He wrote a masterly paper on the necessity of a metallic basis of currency. The country was suffering from an unconvertible paper currency. It suffered, likewise, from constant borrowing to pay for its excess of imports, which Swedenborg sought to remedy by advocating the increase of its exports. Excessive consumption of spirits was a curse to Sweden and prevented it from becoming a great commercial and agricultural nation. He advocated two plans, both of which were adopted; the one to stop the sale indoors and have them sold at out-of-door counters, as was done with bread; the other to hand the distilleries over to the Government, so that the income of the nation might be increased. The Gothenburg System now practised in Sweden was thus advocated 200 years ago by Swedenborg.

Many minor works were now appearing from his fertile brain. There were four in 1719, dealing with the Decimal System; the Motion of the Earth and Planets; Proofs of the Depth of the Sea and Greater Force of the Tides in the Ancient World; Docks, Sluices, and Salt Works.

In the early part of 1721, he again visited Holland, and published five little works at Amsterdam. It would be wearisome to give their titles at length. All were important as an advance in the knowledge of that time. One of them gave details of a new combustion stove. A shrewd American applied for a patent in the United States not long ago, when it was discovered that Swedenborg had described the design of this very stove two hundred years ago. The applicant did not get his patent.

After fifteen months abroad studying the mines and smelting works near Leipsic, Aix-la-Chapelle, Liège, and Cologne, and publishing three volumes of *Miscellaneous Observations* at Leipsic and a fourth at Hamburg, which M. Dumas, the French chemist, described as the origin of the modern science of Crystallography, he returned to Stockholm. A work on Swedish Currency followed, which was reprinted in 1771.

In 1724 he was invited to accept the professorship of pure mathematics at the University of Upsala, vacant by the death of Nils Celsius, but he declined the honour. In 1729 the Academy of Sciences admitted him into membership.

In 1733 he went abroad for the third time, accompanied by Count Gyllenborg and other friends, spending five months in Germany. At the age of forty-five he had passed the tentative stage of young manhood and was to burst upon the world as a philosopher. He had the manuscript of several important scientific and philosophical works ready for the press. He petitioned for nine months' leave of absence that he might have them printed at Dresden and Leipsic, and this was granted by Royal Decree. The works were *Opera Philosophica et Mineralia*, three heavy volumes with numerous copper plates, and a treatise on *The Infinite*, and they were completed and published in the middle of 1734. His former patron, the Duke of Brunswick, at whose court he was again a visitor, bore the cost. Their publication won for Swedenborg an European reputation. The Academy of Sciences of St. Petersburg invited him to become a corresponding member. The first volume of the "Opera," known as the *Principia*, was admirably translated by Rev. A. Clissold, who wrote an Introduction which is scarcely rivalled in philosophical literature. The work was an effort to explain the occult mysteries of creation. It grapples with the mystery of the making of the visible universe out of the invisible. Swedenborg anticipated Kant in setting forth the nebular hypothesis, describing the tremendous emanations from the sun, enormous masses of vapour, which in course of time became more and more condensed, revolving round the sun as mighty rings and globes, until the existing planetary orbits were established. It is not surprising that Emerson said of this work, "You want a colony of men to understand 'The Principia.'"

Between 1738 and 1741 he published the various portions of the work, "The Economy of the Animal Kingdom," with which was closely related his magnificent "Introduction to Rational Psychology." By a study of the vesture of the soul and its home in this world, Swedenborg hoped to discover the nature of the soul itself. He wrote, "I do not undertake this work for the sake of honour or emolument, both of which I shun rather than seek, because they disquiet the mind, and because I am content with my lot, but for the sake of truth which alone is immortal."

In 1744 and 1745 he published the successive volumes of *The Animal Kingdom*, which was, unquestionably, the greatest work he produced before his illumination. In its Prologue he writes: "Whoso believes Revelation implicitly without consulting the intellect is the happiest of mortals, the nearest to Heaven. . . . But these pages of mine are written with a view to those only who never believe anything but what they can receive with the intellect."

From that time, having found that the soul was beyond the ken of physical inquiry and merely human investigation, the spiritual world was open to his vision, he learnt that man is an

inhabitant of two worlds, and that this universe is the garment of the spiritual universe. This intervening period was one of terrible trial and temptation. Like St. Paul, he experienced the conflict which arises between the flesh and the spirit. He never lost faith or courage. He realised that his prayers for deliverance from the evil spirits who assailed him were answered, and often rose from depths of despondency to heights of conscious victory.

His consciousness of the Divine leading became stronger as time advanced. It had been necessary that he should be emptied of all self-will and preconceived ideas, before he could become a fitting instrument for the work before him.

It is interesting to observe that while most of his scientific and other earlier works were published in Sweden and Germany, his theological writings were published in London and Amsterdam. Of the latter we shall have something to say in another article.

We have dealt at length with Swedenborg's earlier years to show how his mind was prepared by his investigations, by his deductions and logical reasoning from effect to cause, and all the while retaining his confident faith in the Lord, the Creator and Sustainer of the Universe, so that he might receive and transcribe for the world for all time a Divine revelation of the First Cause and all that followed therefrom. In all that he writes on theology and philosophy he is meticulous as any scientist. Step by step the advance is made with proof and reference. The open-minded may read and be convinced, but the bigoted will continue to reject what does not agree with their firmly held ideas. Every reader will marvel at the precious jewels of thought he will encounter on almost every page.

The closing scenes of Swedenborg's life are in keeping with its peaceful tenor throughout. He had no fear of death, but rather joyful anticipation. "If," he said to Cuno, "anyone is conjoined with the Lord, he has a foretaste of the eternal life in this world; and if he has this, he no longer cares so much about this transitory life. Believe me, if I knew that the Lord would call me to Himself to-morrow, I would summon the musicians to-day, in order to be once more really gay in this world."

Some time before his death, he foretold the date to his landlady and the maidservant who waited on him; and, the latter remarked, he seemed as pleased at the prospect "as if he was going to have a holiday, to go to some merry-making." This was no affectation of prospective delight, nor was he weary of his natural life; for, "as he was always content with himself and with his circumstances, he spent a life which was in every respect happy, nay, which was happy in the very highest degree."

In all, Swedenborg probably spent five or six years in this country; two years of his student days were passed in London and Oxford, and he came to London on various occasions afterwards during the following sixty years. The last time was in 1771, and from this visit he never returned to his own country, as he died at his London lodgings on the 29th March, 1772.

On the 5th April, 1772, the coffin of Emanuel Swedenborg was deposited in the vault under the altar of the Swedish Church in Ratcliff Highway, London, where, also, a Tablet was erected to his memory by one of his English admirers in 1857. The Swedish Government in 1908, after due negotiation, sent a warship to convey the remains to Sweden, where they now rest in a magnificent sarcophagus of red granite in the Cathedral of Upsala.

There are many authenticated stories regarding Swedenborg's spiritual vision recorded in various biographies. We

relate two, which are, perhaps, not so well known. Towards the end of February, 1772, the Rev. John Wesley was in conclave with some of his preachers, in preparation for a projected circuit, when a Latin note was handed to him, which caused him evident astonishment. It read (as translated): Great Bath Street, Cold-bath Fields, February, 1772. Sir, I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you, if you will favour me with a visit. I am, Sir, your humble servant, Emanuel Swedenborg. Wesley frankly acknowledged to the company that it was so, and that he had not mentioned the desire to anyone. He wrote for answer that he was occupied preparing for a six months' journey, but would wait upon Swedenborg on his return to London. Swedenborg wrote in reply that the proposed visit would be too late as he should go into the world of Spirits on the 29th day of the next month, never more to return. The result was that these two celebrated persons never met.

In a large company assembled in Gottenburg about 1770 in honour of Swedenborg, a manufacturer named Bolander, owner of extensive cloth mills, was among the guests. During dinner Swedenborg suddenly turned to him, and said sharply, "Sir, you had better go to your mills!" Mr. Bolander was surprised at the tone of voice in which Swedenborg spoke, and thought it impolite; but he rose, nevertheless, from the table, and went to his mills. On arrival, he found that a large piece of cloth had fallen down near a furnace and was on fire, and that if he had delayed much longer, his factory would have been in flames.

Of his personal appearance the Rev. Thomas Hartley wrote: "An inward serenity and complacency of mind were manifest in the sweetness of his looks and outward demeanour." Rev. Nicholas Collin, Rector of the Swedish Church in Philadelphia, who visited him in 1766, wrote: "Being very old when I saw him, he was thin and pale; but still retained traces of beauty, and had something very pleasing in his physiognomy, and a dignity in his tall and erect stature." The dress that he generally wore, when he went out to visit, was a suit of black velvet, made after an old fashion; a pair of long ruffles; a curious-hilted sword; and a gold-headed cane. Swedenborg's manners in society were easy, polished, and agreeable. He was equally at home with high and low, dining not infrequently with royalty in his own country, and living on friendly terms with his humble landlord in England. The Rev. Arvid Ferelius, Pastor of the Swedish Church in London from 1761 to 1772, knew Swedenborg well, and ministered to him on his death-bed. Writing to Professor Trätgard, 17th March, 1780, he says: "Some one might think that Assessor Swedenborg was eccentric and whimsical; but the very reverse was the case. He was very easy and pleasant in company, talked on every subject that came up, accommodating himself to the ideas of the company; and he never spoke on his own views, unless he was asked about them. But if he noticed that anyone asked him impertinent questions, intended to make sport of him, he immediately gave such an answer, that the questioner was obliged to keep silence, without being the wiser for it."

He was most temperate in eating and drinking, seldom touching flesh meat, and never taking more than two or three glasses of wine at a time, and this only in company. At home, Robsahm states: "He worked without much regard to the distinction of day and night, having no fixed time for labour or rest. 'When I am tired,' he said, 'I go to bed.'" Often he slept

for thirteen hours at a stretch, and when in a trance condition would sometimes lie in bed for several days without eating. Not long before his death, "he lay some weeks in a trance, without any sustenance; and came to himself again." At such times he desired to be left alone, telling his landlord not to be troubled, as all would be well.

(To be continued)



FROM DARWINISM—WHITHER? (continued from page 27)

2. Gaseous condition, where there was only atmosphere, but this was permeated with soul-life.
3. Watery condition, where all was life, and
4. Solid condition, where mineralisation took place and the present earth-globe was formed.

But, as now everything has become solid, all the "inhabitants" of the three earlier stages have remained as fossils. Only man avoided "fossilisation" until the last moment; he only appeared quite solid in the ice age, and paradoxically enough man could only found his civilisation when, as the last-born, he had assumed complete ossification of the skeleton. Where the *existing* plants and animals are concerned these have ceased to create new forms since the last ice age. While man, after the ice age begins to create his cultural life. Where natural evolution stops, human history begins.

Man is the first-born son of evolution but the last to appear in physical manifestation. That is the reason why, in the physiology of man, we find so many riddles. Because he has retained in himself all the previous stages.

I have pointed out in another article how life, soul, and spirit are, in man, bound to the processes of circulation of the blood, of respiration, and of spiritual activity. These are connected with the physiology of the fluid (digestion and circulation), of the gaseous (respiration and soul-life), and of the warmth-activity, which is identical with spiritual activity.

Man has preserved within himself all the stages of the evolution of the earth. The earth globe has become mineralised. The vegetable and animal life has ceased to be capable of creating new forms. So man is a stranger within a nature which has become deprived of its original formative forces. The secret of man is the same as the secret of the evolution of the earth.

The conditions which once existed in the earth—"living water," "soul-permeated air," and "creative spiritual fire"—all these are no longer to be found outside, but all exist in man. A real physiology can prove that this is so. If man were only a conglomeration of dead atoms, he could never be living and no soul or spirit could be actually present in him. Because these conditions *are* in man, it is possible for modern occult science—which is nothing else than the direct extension of natural science—to rediscover, through man, the stages of the evolution of the earth planet. The riddles of the earth-evolution and the riddles of man are actually the same. Darwin has only shown us that a *material* evolution existed. But he could not attain to the knowledge of man. The decay of Darwinism is due to this fact.

The first third of the twentieth century has provided us, both from the occult and the natural scientific sides, with the material which we need in order to penetrate to the truth. The new science of man will reveal him as the real link between the Universe and the earth.

From Darwinism—Whither?

No. III.

by Eugene Kolisko, M.D. (Vienna)

(Conclusion)



CENTURY HAS PASSED since Darwinism began. In 1866 it received its stimulus through Haeckel. In 1899 it had reached its height. The first third of the twentieth century shows its decline, and the dawn of the new ideas which I have described in the two previous articles. We will now approach the question as it meets us in the present time. For this it will be necessary to start from an entirely new basis, which includes bringing together all the elements of modern natural science, up to our own day, with the occult investigations of the nineteenth and twentieth centuries.

The journal in which these articles are appearing bears the title of MODERN MYSTIC and *Modern Science Review*, and therefore its intention appears to be to bring together two things which have for centuries remained apart—mysticism and science. I entirely agree with the remarks of René Pontoise in the article *Science: a Layman's Objections*, which appeared in the first number.*

He says: "Time was when there lurked a grain of truth in the scientist's creed that nothing could be accepted as true that was incapable of truth and demonstration. That time has long since gone." And he begins the article with the words: "There is no such thing as a scientist. There are specialists in various departments of modern research who delight in admitting their ignorance, or semi-ignorance, of all other questions."

This latter statement is not exaggerated although it may appear so at first sight. It only leads me to the conclusion that the method of modern science must be extended or enlarged, for the "modern mystic" will be compelled to be both scientist and investigator of spiritual facts. This, at any rate, is the reason why I am bringing my own scientific research into line with the intentions of this journal.

Let us therefore consider the question of evolution as it may be viewed from this standpoint, namely of combined scientific and occult research. I have devoted myself for many years to this study.

One of the greatest obstacles in the way of any real conception of evolution, is the idea that our Earth has always been the material and inorganic body which it now seems to be. The science of geology is indebted for its epochs only to the fact that we find the fossils of living creatures, and so are enabled to classify the various layers. Without fossils there would be no guiding thread through the mazes of geology. In some rocks, as for instance limestone, it is quite obvious that they consist entirely of the remains of living beings. All the islands of the Pacific are nothing but corals. The chalk cliffs—such as those so familiar on the English coast—consist of the skeletons of *infusoria* (creatures of microscopic size). The same thing applies to nearly all the limestone mountain ranges, the Alps, and so on. Even the great masses of Carrara marble, used by the Romans for their statuary, are now found to be (originally) composed of coral.

Taking all the facts together there is, to-day, no reason for believing that there is any limestone that was originally inorganic.

Most important are the investigations of the Russian professor Vernardsky. He has founded a new science: geo-chemistry; and his book—which bears this title—shows that organic life, directly or indirectly, plays an immense part not only in the creation of limestone but in that of all other rocks.

Everyone knows that coal is organic because it is the trees of previous geological epochs. But it is only a prejudice to suppose that that does not apply to many other geological products—as for instance slate. It is not merely the case that fossils or other petrified organisms are found scattered in an inorganic substance—but the *whole* is composed of the residues of life. Vernardsky shows that all the quartz which is found on the ocean bed goes through certain metamorphoses. It is *opal*—that means amorphous quartz—in the beginning; and it is this opal which forms itself around the dead residues of living organisms; for instance, of sea-urchins or jelly-fishes. He demonstrates that there is a direct evolution from opal through agate, amethyst, and quartz. It has always been a matter of surprise why in heating quartz, amethyst, and even more so agate and opal, something is found that is combustible. A well-known instance is the flint, which, when it is struck, emits so strong a smell as to be quite astonishing. What burns is of course *organic* substance. How has it come to be there?

To-day we are very near to discovering—especially through Vernardsky's researches—that for every type of silica minerals, which are innumerable, there is growing evidence that they are just as organic as the limestone or the chalk. Vernardsky calls everything on the earth which is connected with life—the whole living envelope of the earth—the *bio-sphere*; a word formed in the same way as atmosphere or hydrosphere. And he attributes to this bio-sphere an influence which grows greater and greater the further we go back in the history of the world. But now, in spite of its tenuousness as compared with the solid masses of so-called inorganic material, it has, as Vernardsky points out, a remarkable and almost magical quality of *intensity*. The *extensity* of the inorganic is not the important factor in evolution; but the comparatively small but tremendously *intensive* quality of the bio-sphere is at the base of the whole evolution.

This remarkable Russian scientist goes so far as to say that there was never a time on the earth when there was no life. And it is quite futile to assert that life has ever originated from dead matter.

Just imagine what a tremendous amount of mental energy was expended in the nineteenth century in thinking out the possible beginnings of life in the early stages of our planetary evolution, which were imagined as entirely material and inorganic! To-day science has come so far that it knows that our present mineral and comparatively lifeless earth is a *late* product of evolution. The problem is not the discovery of life spontaneously generating itself out of the lifeless, but the reverse:

* January 1937.

how the originally living earth became so "dead" as it appears to be to-day?

A contradiction however of the former idea seems to be rooted in another prejudice: namely, that life could not have been present in earlier geological epochs because of the terrific temperature of the earth. But even this prejudice is really already overcome. For geologists also tell us that there have been rhythmically recurring ice ages even so far back as the paleozoic epoch. There are as many contradictory opinions about the temperature of the earth in previous epochs as there are people who write about it; on the first pages of the geological text-books you still find descriptions of the furnace-like temperatures of the earth, and on the following pages the ice ages are quite calmly discussed! Such contradictions are found everywhere in modern science. It reminds me of the famous story about sexual selection where it is said that the male bird is supposed to survive because it makes itself beautiful in order to be selected by the hen; while the next phase in science reveals that all chickens are partly colour-blind! Actually, the earth temperature was similar to the intensive organic warmth of an incubator, which, although it was not high, had the most marvellous biological intensity.

We must imagine that, if we only go back as far as the tertiary epoch, the mineralisation of the earth—(i.e. the transformation of the organic constituents of the later rock-formations)—had not yet completed itself. It is not a question of some mineralising and solidifying process, but of a gradual dying of living substance, of which we can form some idea if we think of certain parts of the ocean, which is so filled with living organisms that we must say that they are not the mere inhabitants of a lifeless water, but rather that the water *is* the living organisms. The so-called coral gardens (for instance in the Red Sea) are so full of life that if one takes a mass of the coral and breaks it, millions of creatures of all kinds and sizes are found there. The base of the ocean-bed shows the same—it is a *living mass*.

We are so accustomed to regard the animals and plants as separate entities in a lifeless watery, earthy, or airy surrounding, that we have now no conception of what the earth and the ocean were like in the past.

Vernardsky has made interesting calculations about different swarms of insects, as for instance plagues of locusts, and he has found that in the case of the latter the mass of life which covers the area of the swarm is equivalent in weight to the amount of lead that is produced over the whole earth in one year. He calls these things "animal floods," and says that we must change our ideas and call such biological deluges "living stone."

If such a swarm should happen to petrify, what would it be? It would be rock! The same applies to plants, as we can see in the masses of moss—like small mountains—which are found on the Highland moors. Our actual mountains are nothing else than similar plants or animal hordes which have petrified. Of course through the influence of water and air these petrefactions can again be dissolved and re-crystallised, and in undergoing this re-crystallisation become ordinary rocks and minerals. Also, what we call petroleum is more and more being recognised as a residue of animal and plant substance similar to coal.

This all leads to the conclusion that our earth was once a viscous watery globe, but permeated with life, and having no inorganic substance. A cow, for instance, has horns; they consist of relatively lifeless substance which has been excreted from the

whole organism but is still "alive" since it is an integral part of it. And so it was with the earth too.

The fluid state is inseparable from life. It is a great truth which says that there is no life without water; but the opposite is also true—there was no water that was not permeated with life. The whole earth was a living being—an "animal."

The orthodox theory of earth evolution speaks further of a gaseous condition which preceded the watery one. But what would that mean? I have pointed out in my earlier series of articles about man, that there is an inseparable connection between air and the soul; in the Greek language *pneuma* means air and also spirit. This nebulous stage of the earth was a reality; but we have to imagine it with an atmosphere in which all the "soul-substance" was incorporated, which later differentiated and "incarnated" into living bodies. There in this spiritual atmosphere—as all occultism asserts—you find man. But not yet incarnated; step by step descending to the gradually solidifying earth.

The animals went through this process prematurely, and so in their case we can speak of an over-prolonged evolution as I have described in other articles. The main geological epochs correspond to these stages. In the beginning of the tertiary and the end of the mezozoic epochs (first Atlantis and later Lemuria) the watery stage prevailed. Everything was permeated with life. In the beginning of the mezozoic and the end of the paleozoic, we are already in the gaseous stage; but permeated with what can be called *soul*. And still earlier, in the archæan age, we must imagine that the whole earth was so immaterial that we can only call it an "etheric" condition.

The archæan rocks—like granite for example—are a compressed and later mineralised and petrified result of this first etheric condition. They have no fossils; so it is thought they contained no life. But another interpretation is possible, that the life that was present was so "universal" in character that no individual organisms existed in it which could be petrified. If a transverse section is made through a piece of granite it looks very similar to the cellular tissue of all living organisms and organs.

Is the terrific volcanic heat which is present under the earth's crust, a proof of the high temperature of the primeval condition of the planet? No, it is not. Because this heat is nothing else than a *late* result of the gradual compression of the earth crust, which imprisoned the gaseous energy and thereby increased the temperature. This heat of course, is no longer an organic heat, but an explosive and destructive heat. It was only in the tertiary epoch that volcanism became what it is to-day. It is the opposite of the solidification and mineralisation of the surface; and leads to the formation of the basalt rocks, which belong only to the tertiary epoch. (Atlantis.)

Not until the earth begins to die from without inwards (from the atmosphere to the surface) can the plutonic, or eruptive, force be created from *within* to force its way outwards, and create the younger eruptive rocks. (Basalt and volcanic lava.)

It was a great mistake on the part of modern science to believe that the condition of the earth during the course of its evolution was similar to volcanic lava, which of course would not permit of the presence of any life whatsoever.

So there are four stages in the evolution of the earth.

1. Etheric condition, where all was spirit.

(continued in page 25)

These Three are One

I

by Robert E. Dean

THE DOCTRINE OF THE TRINITY is the highest and most mysterious doctrine of the Christian church. It declares that there are three persons in the Godhead or divine nature—the Father, the Son, and the Holy Ghost—and that these three are one true, eternal God; the same in substance and equal in power and glory, but distinguished by their personal propensities and attributes. The most celebrated statement of the doctrine is to be found in the Athanasian Creed, which asserts that :

“The Catholic faith (that is, the *true* faith) is this : That we worship One God as Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance, for there is One person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all in one; the glory equal, the majesty co-eternal.”

This doctrine of the Trinity—of the Three in One and the One in Three—is really of most ancient origin. It is the purpose of this discussion first briefly to outline the exoteric theological Trinities of various ancient and widely separated peoples, trace the incorporation of the doctrine into Christianity, and then to indicate its true, esoteric basis and the one common and undeniable source of all the various forms through the centuries. This will be done, not in a spirit of criticism of any sectarian creed, dogma, or interpretation, but merely for the enlightenment of those sincere individuals in search of Truth in Religion. As has been so often said but so seldom realised, there can be no Religion higher than Truth itself.

One of the most prominent features of ancient Hindu theology is the doctrine of a divine triad, governing all things. This triad was and is called *Tri-murti* (three-form), and consists of Brahma, Vishnu, and Siva—an inseparable Unity, although three in form. It may be briefly and exoterically explained thus :

When the Universal and Infinite Being, Brahma—the only really existing Entity, wholly without form and unaffected by qualities of any kind—wished to create the phenomena of the Universe he assumed the quality of Activity and became a male person as Brahma, the Creator. In the progress of still further self-evolution, he willed to invest himself with the Second Quality, Goodness, as Vishnu the Preserver, and with the Third Quality as Siva the Destroyer; thus, Brahma, the Father, Vishnu, the Son, and Siva, the Holy Spirit, typified by the three mystical letters A U M. This development of the doctrine of triple manifestation, which appears first in the Brahmanized version of the Indian Epics, had already been adumbrated in the Vedas in the triple form of Fire and in the gods Agni, Surya, and Indra.

The Buddhists, as well as the Brahmans, have had their Trinity from a very early period. Among the Buddhist sect of the Jainists there is the triple Jiva, in which *Vajrapani* is the “All-Father,” *Manjusri* is the deified Teacher or Son, and *Avalokitesvara* the Holy Spirit. Buddha himself was believed

by his followers to be not only an incarnation of the Deity, but God himself in human form—even as the followers of Krishna believed him to be—and therefore three gods in one.

The inhabitants of both China and Japan, the majority of whom are Buddhists, worship the Supreme Being as a Trinity. Their name for him (Buddha) is *Fo*, and in speaking of the Trinity itself they usually say : “The Three Pure, Precious and Honorable *Fo*.” The triad is represented in their temples by images similar to those found in the pagodas of India, and when they speak of the Supreme Being they say that “*Fo* is One Person, but has Three Forms.” The mystic letters A U M are also held in great reverence by them.

The followers of Laou-tsze, or Laou-keum-tsze, a celebrated philosopher and deified hero of China (604 B.C.), and known as the Taoists, are also worshippers of a trinity. It was the leading feature in Laou-keum’s system of philosophical theology that *Taou*, the Eternal Reason, produced One; One produced Two; Two produced Three, and Three produced All Things. This was and is usually expressed as “The Source and Root of all is One. This self-existent Unity necessarily produced a Second. The First and Second, by their union, produced a Third. These Three produced All.” (Prog. Relig. Ideas, Vol. 1, p. 210.) The ancient emperors of China solemnly sacrificed, every three years, to “Him who is One and Three.”

The ancient Egyptians worshipped a Supreme Being in the form of a Trinity, which they represented in sculptures on the most ancient of their temples. The celebrated symbol of the winged globe and the serpent is sometimes presumed to have represented the three attributes of the Deity. The priests of Memphis explained this mystery to the novice by intimating that the first monad created the dyad, who engendered the triad (the One produced the Two, etc.) and that it is this triad which is manifested through all Nature.

Thulis, a great monarch who at one time reigned over all Egypt and who habitually consulted the divine Oracle at Serapis, is said once to have addressed the oracle in these words :

“Tell me if ever there was before me one greater than I, or will ever be one greater than me?”

The oracle answered thus :

“First, God; afterward, the Word, and with them the Holy Spirit; all these are of the same nature and make but One Whole, of which the Power is Eternal. Go away quickly, mortal, thou who hast but an uncertain life.” (Higgins’ *Anacalypsis*, Vol. 2, p. 14.)

A similar occurrence, and a similar answer, is related by Mantheo to have been given by an oracle to the great Sesostris who, on his return through northern Africa, entered the sanctuary of the oracle, saying :

“Tell me, O thou strong in Fire, who before me could subjugate all things, and who shall after me?”

But the oracle rebukes him, saying :

“First, God, then the Word; and with them the Spirit.” (Nimrod, Vol. 1, p. 119, in *Ibid*, Vol. 1, p. 805.)

In fact, the idea of calling the second person of the Christian Trinity, the *Logos*, or Word (1 John, 5: 7), is itself basically an Egyptian feature, and was engrafted into Christianity many years after the time of Christ. The Alexandrian theology, of which the celebrated Plato was the chief representative, taught that the *Logos* was "the Second God," a being of divine essence, but distinguished from the Supreme God.

It is undisputed that the brilliant works of Plato were extensively studied by the Church Fathers themselves, one of whom joyfully recognised in the great teacher the schoolmaster who, in the fullness of time, was destined to educate the heathen for Christ as Moses did the Jews. The Platonists did indeed furnish many recruits to the early Christian churches of Asia-Minor and Greece, who brought with them their love for system and their idealism.

To digress for a moment, it may be pointed out that other nations also had their *Logos*. For their *Logos*, or Word, the Assyrians had *Marduk*—the Powerful One, the Life-giver, and The Merciful One among the Gods—while the Chaldeans had their *Memra*, or Word of God, which designated that Being who organised the world and was inferior only to the Supreme Being himself.

The *Logos* was with Philo the most interesting subject of discourse, tempting him to wonderful flights of oratory; there is scarcely a personifying or exalting epithet that he did not bestow upon the Divine Reason. He described it as a distinct Being, calling it "A Rock," "Before All Things," "First-Begotten Son of God," "Fountain of Wisdom," "Substitute for God," "Image of God," "Mediator," "The Name of God," and "The Intercessor." John's later *Logos*, or Word, is but the reflection of this, which he (John) describes as becoming a man ("made flesh")—appears as an incarnation in order that the God "whom no man has seen at any time" may be manifested.

The worship of the Supreme Being in the form of a trinity appeared among the early Greeks, and the number three also played a prominent part in their religious rites. When the priests were about to offer a sacrifice to the gods, the altar was three times sprinkled by dipping a laurel branch in holy water, and the people assembled about it were sprinkled three times also. Frankincense was taken from the censer with three fingers and strewed upon the altar three times. All of this was done because a sacred Oracle had declared that *all sacred things should be in threes*.

Orpheus, the most ancient poet of Greece, who is said to have been a native of Thracia and have written long before Homer or Hesiod, wrote that "All things were made by one Godhead in Three Names, and this God is All Things." This trinitarian view he is said to have brought from Egypt, and the Christian Fathers of the third and fourth centuries tried to prove that Pythagoras, Heraclitus, and Plato had drawn their theological philosophy from his writings.

Be that as it may, it is no longer doubted that the celebrated passage, "In the beginning was the Word, and the Word was with God, and the Word was God," (St. John 1: 1) is a fragment of a much earlier treatise on the Platonic philosophy, and was introduced into Christianity by Irenæus. It is quoted by Amelius, a so-called "Pagan" philosopher, as strictly applicable to *Mercury*, an earlier *Word*, who wrote: "This plainly was the Word, by whom all things were made, he being himself eternal, as Heraclitus also would say; and by Jove, the same whom the barbarians affirm to have been in the place and dignity of a prin-

cipal, and to be with God, and to be God, by whom all things were made, and in whom everything that was made has its life and being." (Taylor's *Diegesis*, p. 185.)

It is thus plainly indicated that the title, "Word," or "Logos," as applied to Christ is an example of Pagan amalgamation with Christianity; at the same time, it did not receive its authorised Christian form until the middle of the second century after Christ. (Fiske, *Myths and Myth-makers*, p. 205.)

The ancient Romans worshipped a Trinity. An oracle was said to have declared that there was, "First, God; then the Word, and with them the Spirit." (Higgins' *Anacalypsis*, Vol. 1, p. 105.) Here we see distinctly enumerated the Three—God, the *Logos* or Word, and the Spirit or Holy Ghost—in ancient Rome, where the most celebrated temple of this great city, that of Jupiter Capitolinus, was dedicated to three deities, and the three deities honoured with joint worship.

The ancient Persians worshipped a trinity composed of *Oromasdas*, *Mithras*, and *Abriman*, which was virtually the same as that of the Hindus. *Oromasdas* was the Creator, *Mithras* was the "Son of God," the "Savior," and the "Intercessor," while *Abriman* was the "Tempter" and the "Destroyer." In the Oracles of Zoroaster, the great Persian Law-giver, is to be found the following: "A Triad of Deity shines forth through the whole world, of which a Monad is the head."

The Assyrians and Phœnicians worshipped a Trinity, and it is a curious and revealing fact that the ancient Jews also had symbols of the divine Unity in Trinity as well as the Pagans. The Kabbala had its Trinity; "The Ancient, whose name is sanctified, is with three heads, which make but One." (Indra Suta, *Zohar*, 3: 288.) And Rabbi Simeon Bën Jochai, an ancient Jewish authority on the Kabbala, wrote: "Come and see the mystery of the word *Elohim*. There are three degrees, and each degree by itself alone; and yet, notwithstanding, they are all One, and joined together in One, and can not be divided from each other."

According to Dr. Parkhurst, even the Vandals (a race of European barbarians, either of Germanic or Slavonic origin) had a Trinity. Represented by a supreme god called *Triglaff*, a statue of this divinity was found near Brandenburg which bore three heads—the Trinity of all ancient nations. (Parkhurst, *Hebrew Lexicon*, quoted in Taylor's *Diegesis*, p. 216.)

The ancient Scandinavians worshipped a triple deity—*Odin*, *Thor*, and *Frey*—who was yet one god. *Odin* was the supreme god, the *Al-fadir*; *Thor* was the first-begotten son of this god, and *Frey* was the bestower of fertility, peace and plenty.

The ancient Druids worshipped "*Ain Treidhe Dia ainm Taulac, Fan, Mollac*," or "A Triple God, of name Taulac, Fan, Mollac," (Celtic Druids, p. 171), and the ancient inhabitants of Siberia also worshipped a triune god.

In remote ages, wanderers from India directed their eyes northward and, crossing the vast Tartarian deserts, finally settled in Siberia, bringing with them the worship of a triune god consisting of, first, "The Creator of All Things"; second, "The God of Armies," and third, "The Spirit of Heavenly Love," and yet these three were but one indivisible God. (Indian Antiquities, Vol. 5, pp. 8, 9)

The Tartars also worshipped the Supreme Being as a Trinity in Unity, and even in the remote islands of the Pacific Ocean the greater gods are God the Father, God the Son, and God the Spirit, the latter of which is symbolised as a bird. (Knight, *Ancient Art and Mythology*, p. 169)

The ancient Mexicans and Peruvians had their Trinity; the supreme god *Tezcatlipoca* possessed all the attributes and powers which were assigned to Jehovah by the Hebrews, and with him were associated two other gods, *Huitzilpochtli* and *Tlaloc*, one of which occupied a place upon his left hand and the other on his right.

Thus, long ages prior to the time of Christ or Christianity, a Supreme Being was worshipped as a Triad, and this doctrine was diffused through all nations. It was established in regions as far distant as China and Mexico, and immemorably acknowledged through the whole extent of Egypt and India. It flourished with equal vigor among the snowy mountains of Thibet and the vast wastes of Siberia; the barbarians of Central Europe, the Scandinavians, and the Druids of Britain and Ireland bent their knee to a Triune God.

The historical, authenticated facts concerning the induction of the doctrine into Christianity are both instructive and enlightening, for it is undisputed that it was quite a long time after the followers of Christ had Deified him before they ventured to declare that he was "God himself in human form," and "the second person in the Ever-blessed Trinity."

It was Justin Martyr, a Christian convert from the Platonic school who, about the middle of the second century, first promulgated the opinion that Jesus of Nazareth was the Second Principle in the Deity and the Creator of all material things. He is the earliest writer to whom the opinion can be definitely traced. He did not ascribe this knowledge to the Scriptures, but to the special favor of God. (Israel Worsley's *Enquiry*, p. 54, quoted in Higgins' *Anacalypsis*, Vol. 1, p. 116.)

And the celebrated passage, "For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost, and these three are one," (I John 5: 7) is now grudgingly admitted to be an interpolation into the Epistle some centuries after the time of Christ. (Gile's *Hebrew and Christian Records*, Vol. 2, p. 12; Gibbon's *Rome*, Vol. 3, p. 556; Inman's *Ancient Faiths*, Vol. 2, p. 886; Taylor's *Diegesis*, and Reber's *Christ of Paul*).

The passage is condemned by the very universal silence of the orthodox Fathers, ancient versions, and authentic manuscripts. It was first introduced by the Catholic Bishop whom Hunneric summoned to the Conference of Carthage (A.D. 254), or, more properly, by the four bishops who composed and published the Profession of Faith in the name of their brethren. (Gibbon's *Rome*, Vol. 3, p. 556 and note 117.) None of the authentic ancient manuscripts now extant (and they number more than four-score) contain this passage, which is the basis of the Christian doctrine of the Trinity. In the eleventh and twelfth centuries the Bible was "corrected"; yet, notwithstanding the corrections, the passage is still lacking in twenty-five Latin manuscripts. (Gile's *Hebrew and Christian Records*, Vol. 2, p. 12; Inman's *Ancient Faiths*, Vol. 2, p. 886; Taylor's *Diegesis*, p. 421; Reber's *Christ of Paul*.)

The subtle and profound questions concerning the generation, nature, and distinction of the three divine individuals of the mysterious triad, or Trinity, were first agitated in the philosophical and later in the Christian schools of Alexandria in Egypt, the Land of Trinities, but it did not become a part of the established Christian faith until as late as A.D. 327, when the matter was settled at the Councils of Nicea and Constantinople. Up to that time there was no understood and recognised doctrine

on this high subject, and even then the matter was settled, not by the consent of all members of the Councils, but simply because the majority were in favour of it. Having followed in the footsteps of other nations and other sects by evolving their own interpretation of the doctrine and injecting it into their *credo* over the objection of many whose opposition should have carried some weight, a rather peculiar but effective method of promulgating it was found.

The Emperor Theodosius declared his intention of expelling from all the churches of his dominions the bishops and their clergy who should obstinately refuse to believe, or at least to profess, this doctrine of the Council of Nicea. His lieutenant, Sapor, was armed with the ample powers of a general law, a special commission, and a military force, and this ecclesiastical resolution was conducted with so much discretion and vigour that the religion of the Emperor was established. (Gibbon's *Rome*, Vol. 3, p. 87.) And thus we have the historical fact that the bishops and clergy of the Christian church were first forced to profess their belief in the doctrine of the Trinity as based upon a spurious passage introduced into their Scriptures many years later than commonly supposed.

It can not be doubted that the doctrine was derived from and based upon similar exoteric forms of thought previously existing at that time in Egypt and elsewhere. It has been said that it grew out of a philosophical attempt to unite the monotheism of the Jews with the profound tendencies of the Greek and Oriental mind. Philo had led the way in this attempt, and Alexandria, where he lived and taught, was also the place where the Christian Trinity originated. Other exoteric and but partially true explanations, however logical they may at first glance appear, have also been made.

It has been said that everything which we see is finite, yet we believe in an infinite Being. Everything of which we are aware contains more or less of imperfection or evil, yet we must believe in an all-perfect One, to whom no shade of evil can attach itself. Therefore, the conclusion is that all Trinities have ever been but attempts to reconcile such apparent contradictions.

God being considered as all-perfect in himself, is therefore not in immediate contact with the imperfect world. Another being, divine indeed, but of subordinate divinity, has therefore been found necessary. This was the Demiurg, a Creator of all things. The third manifestation of the Supreme Being was in order to recall the universe, thus fallen away out of himself, back into himself.

Such, it has been exoterically argued, were the speculative attempts of Antiquity which sought to reconcile Unity and Variety, Monotheism and Polytheism, an All-perfect Deity and this imperfect world which went forth from his mind or hand. Tritheism, so it is claimed, being so universal, must have its source in some necessity of the human mind. It must be the attempt, ever foiled, to understand the incomprehensible nature of God. All Trinities are but philosophical speculations; they belong to the metaphysics of religion, rather than to religion itself.

The first conception of the Deity, so continues the argument, was and always is that of a kindly, *personal* Being in human form, yet withal, the Maker and Ruler of the Universe, which is of course simple Monotheism. Then came the sense of the Discord, or the imperfection which disturbs this order—the Evil which

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THE ROSICRUCIAN DIGEST

MONTHLY PUBLICATION OF THE
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THIS is the title of the official monthly magazine, issued by the Rosicrucian Order of North and South America, and recognised as the international publication of the International Rosicrucian Order. Each issue of the magazine is filled with instructive, practical, helpful articles, expressing the Rosicrucian viewpoint on the various principles presented in the teachings as practised in the different foreign and American jurisdictions of the Order. The magazine is beautifully printed and carries no outside advertising and is mailed each month to subscribers. Discourses on subjects of psychology, metaphysics, occultism, the application of healing principles, and those phases of psychology for adoption in home and business which are treated thoroughly. You will indeed enjoy this unusual publication. Subscription price is 14s. post free for one year. Single copies 1s. 2d. each. Send subscription to the address below.

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MODERN MYSTIC

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THE MOST IMPORTANT AS WELL as the most ancient festival (if it may yet be called that, for it was so termed in antiquity) now observed by modern Christians is that known as "Sunday," the "Sabbath," or the "Lord's Day." Its history is illuminating, and, in addition, there is embodied in the very idea of the Sabbath Day as a "Day of Rest" an occult meaning of great significance.

The origin of the week itself as a division of time is derived from and based upon the four-fold sevens of the twenty-eight days of the lunar month, each septenary portion of which is marked by one quarter of the Moon, and the number of the days of the week is as old as the human race. The six ordinary days and the seventh, or Sabbath, are based primarily upon the seven creations of the great Hindu god, Brahma, and secondarily upon the *number* of Generation. The number (7) itself then, is for these reasons preeminently and conspicuously *phallic*.

All the principal nations of antiquity—the Babylonians, Egyptians, Hindus, Chinese, Druids, and others—were acquainted with the "seven days" division of time, and consecrated them to their major gods and goddesses and the ancient planets. The Scandinavians consecrated a certain day to their Supreme God, Odin, or Wodin, and even at the present time we call this same day "Wodin's-day," or Wednesday. In fact, our present names for several other days of the week are of Anglo-Saxon origin and based upon the names of other Norse gods and goddesses, such as Tuesday (for *Twi*) and Friday (for *Freya*, or *Frigga*).

But the *Seventh Day* itself has been sacred to *Saturn* from time immemorial. Homer, Callimachus, Herodotus, Philostratus and many other ancient writers with whom we are familiar called the Seventh Day the "Holy One." Hesiod used the words, "The Seventh is the Sacred Day," long before either Sunday or the Sabbath of the Jews were ever heard of. On this day the people abstained from all but the most necessary labour, visited the temples of their gods, and offered up their prayers and supplications.

The Accadians, thousands of years ago, kept holy the 7th, 14th, 21st and 28th of each month as *Salum* (Rest), on which certain labour was forbidden. The Assyrians scrupulously observed the Seventh Day, as did the Egyptians. The Arabs anciently worshipped Saturn under the name of *Hobal*, pictured him as holding in his hands seven arrows—symbols of the planets that preside over the days of the week—and observed his day, the seventh, as sacred.

But it was of course from the Jews that modern Christianity derived the first idea of the Sabbath as we now understand and observe it. The Jewish history of this day and its later metamorphosis into "Sunday" by the first Christian Roman Emperor is enlightening in many ways.

The ancient Jews knew, just as students of Occultism know today, that lunar magnetism generates life—and also preserves and destroys it, both psychically and physically—and the Jews

were *first worshippers of the Moon*, symbol of their generative Jehovah. They called it *Bel-Shemesh*, or "Lord of the Sun." With the Moon occupying such a prominent position in their early religion, they were of course thoroughly familiar with its four seven-day phases during the lunar month, and so the *number* seven thereby acquired the most prominent place in their theology. Each day of the week was by them also consecrated to one of the seven planets, and they also consecrated the Seventh Day and the number Seven itself to Saturn—as did the other nations of antiquity.

It was because of this connection with the *number* seven that Saturn later became the chief deity of the Semitic peoples. He was in reality the same as *Bel*, *Baal*, *Shiva*, and *Jehovah Sabbaoth*—the "Angel of the Face" of whom was and is *Mikael* (Michael), the Regent of the planet Saturn, and "who is as God." Mikael was the patron and the Guardian Angel of the Jews, as Daniel tells us. His mystery name was and is "Sabbathiel," because he presides over the Jewish Sabbath as over the astrological Saturday—the day Saturday, itself.

The number Seven—the number of Creation—being of such great significance, the Seventh Day was considered most holy and consecrated to God, the Creator, later symbolised by Saturn, as outlined. This sanctification of the Sabbath as the Seventh Day is clearly indicated by and connected with the word *Shabua*, or Sheba (which means Seven), and the planet itself is now called *Cochab Shabbath*, or "The Sabbath Star."

The ancient Jews were exceedingly devout observers of their Seventh, or Sabbath, Day, which was usually proclaimed at its beginning and end by a priest blowing loudly upon a trumpet so that all the multitude might know and observe it accordingly. Their days were reckoned from evening to evening (and termed simply the First Day, the Second Day, etc.) and at one time in their history (according to Josephus) even refused to defend themselves from the attacks of their enemies on that day. This circumstance was of course taken advantage of by those who warred against them, and many were slain at various times because of their devotion to what they deemed to be the interpretation of their religious canons. They set the day apart from labour, and neither did they even travel or march any distance on that day, which was dedicated to the learning of their customs and laws.

The Essenes (one of the leading philosophical sects of the Jews—the others being the Pharisees and the Sadducees) were particularly strict in their observance of the Sabbath. They not only prepared their food on the previous day, that they might not be obliged to even build a fire on the Sabbath, but they would not even remove a vessel from its place during that interval.

In the *old* conception of the Sabbath, which finds expression in the Decalogue in Deuteronomy (5 : 15), the day has a purely theocratic significance, and is intended to remind the Jews of their miraculous deliverance from the land of Egypt and bondage. But when the story of Creation was written, the celebration of the

Saturn's Day—to the first—or Sun-day among the Christians.

If we go back to the founding of the Church, we find that the most marked feature of that age, so far as the church itself is concerned, was the division between the "Jewish faction," as it was called, and the followers of Paul. This division was so deep, so marked and so characteristic, that it has in fact left its traces all through the New Testament itself. The point on which they were divided was simply this: The followers of Peter—those who adhered to the teachings of the Central Church in Jerusalem—held that all Christians, both converted Jews and Gentiles, were under direct obligation to keep the Mosaic Law, its ordinances and traditions. According to their definition, a Christian was *first a Jew*; Christianity was something added to Judaism, and not something taking the place of it. Paul maintained that Christianity, while it might be spiritually the lineal successor of Judaism, *was not Judaism*; that he who became a Christian, whether a converted Jew or Gentile, was under no obligation whatever to keep the Jewish law, so far as it was separate from practical matters of life and character.

We find this intimated in the writings of Paul, for we must go to the New Testament for the origin of that which, we find, existed immediately after the New Testament was written. Paul says: "One man esteemeth one day above another: another man esteemeth every day alike" (Rom. 14: 5, 9); here he leaves it an open question—they can do as they please. Then: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4: 10, 11). And the whole of his Epistle to the Galatians protests against what he believes to be the viciousness of the Judaizing influences. That is, he says: "I have come to preach to you the perfect truth, that Christ hath made us free," and he says in his celebrated Epistle to the Colossians, "Let no man therefore judge you any more in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days" (Col. 2: 16, 17), distinctly abrogating the binding authority of the Sabbath on the Christian Church.

This controversy at last resulted in Paul's going up to Jerusalem to meet James and the representatives of that church in an effort to find or evolve some common basis of observance, and smooth out other points of friction. But it was finally understood that those who wished to continue the observance of Judaism should do so, for the Church at Jerusalem gave Paul this authority, substantially saying to him: Go back to your missionary work, found churches, and teach them that they are perfectly free in regard to all Mosaic and Jewish observances, save only these four—Abstain from pollutions or idols, from fornication, from things strangled, and from blood. (Acts 25: 20) The point is that the question of Sabbath-keeping was entirely omitted; that for which Paul had been striving had been conceded by the Central Church and he was to go out thenceforth free, so far as that point was concerned, in his teaching of the churches that he should found.

In the New Testament, there is no mention of the Sabbath,

resurrection from the dead, but this argument is not sustained by the historical facts.

There was no binding authority upon the Christians as to whether they should keep the first or the seventh day of the week as holy until the time of the first Christian Roman Emperor. Constantine (c. 288-337), originally a Sun-worshipper and who had, as other "heathens," kept the Sun-day, decreed that that day should supplant the Jewish Sabbath; he commanded that this day should be kept holy throughout the Roman empire, and sent an edict to all governors of provinces to this effect. Thus we still observe this particular day for that particular reason.

But "Sabbath" is an elastic word, meaning a "period of rest," of whatever nature. Even the "seven days" of Creation are not accepted literally as that number of days of twenty-four hours each. It is true that the ancient Hebrews spoke of a "week of seven days" and a "week of years," yet, in the secret calculations of their *Sods* a "day" very often meant 360 solar years, and the "week" a period of 2,520 years. They had a Sabbath, and a Sabbatical Week, and a Sabbatical Year, but these Sabbaths may have been of 24 hours or 24,000 years in duration. The "Sabbath" of Eastern Philosophy, for instance, is the seventh, passive period, following six periods of active evolution, and is in length a "Day of Brahma," or 4,320,000,000 ordinary years.

That the *word* "Sabbath" had a mystic significance is indicated by the contempt shown by Christ himself for the Sabbath *day* and by the first statement in Luke 18: 12 ("I fast twice in the week . . ."). Here, "Sabbath" is taken to mean the whole week, but in the original Greek text the week is called "Sabbath." The true meaning, then, is that "I fast twice in the Sabbath . . ." Paul, an Initiate, knew the mystic significance when referring to the eternal rest and felicity in Heaven as a Sabbath: "And then their happiness will be eternal, for they will ever be (one) with the Lord, and will enjoy an eternal Sabbath." (See also Hebrews 4)

For, as intimated in Col. 2: 17, the Sabbath (the Seventh Day, and not Sun-day, the First Day) is a "shadow of things to come," having an occult significance undreamed of by modern theologians—who would probably scoff at the idea were it brought to their attention. It may be briefly explained as follows:

Our Earth, *Malkuth*, is deemed to be both the seventh and the fourth World; the former when enumerated from the first Globe above in the Septenary Chain, and the latter if reckoned by the planes of existence. It was generated by the Sixth Globe (Spehira), called *Yezud*, or Foundation; as expressed in the Kabbalistic *Book of Numbers*, "by *Yezud*, He (Adam Kadmon) fecundates the primitive *Heva* (Eve, or our Earth)."

Rendered in occult language, this is the explanation why *Malkuth*, called the "Inferior Mother," "Matrona," "Queen," and the "Kingdom of the Foundation," is shown as the Bride of Tetragrammaton, or Microprosopus (the Second Logos) or Heavenly Man. When free from all impurity, she will finally

(continued in page 11)

The following predictions of world affairs for 1938 have been extracted from a booklet issued by A.M.O.R.C. (Rosicrucian Brotherhood). A similar booklet is issued every year by the Order and an analysis over a number of years has shown the predictions to be about 90 per cent. accurate. The predictions are not based upon Astrology, but upon a study of periodicity of cycles which for long has been a study in mystical and occult circles and is now gaining the interest of lay students of history. It should be borne in mind that the statistics upon which these predictions are based were assembled as long ago as March-April, 1937. The MS. was prepared and ready for the printer in the first week in October 1937, and the booklet itself was in the hands of American readers in November.—EDITOR.

DURING THE YEAR 1938, the workings of fate will become more manifest as each month passes. The tendencies toward inevitable manifestations of this fate, which were plainly indicating themselves throughout 1935, 1936, and 1937, will become more definite and more materialised than many have expected.

The basic restlessness in all political, economic, social, and spiritual or religious conditions will reach various peaks of stress, and will burst into flame to various degrees, not only through 1938 but throughout 1939.

For the last few years political, social, economic, and religious conditions in various European and Asiatic countries have become so intensely restless and strained that although newspapers and special observers constantly predicted the outburst of war during 1936 and 1937, and although they were actually wrong in their predictions, many of these writers will now have an opportunity to glory in the fact that their predictions have come true in spirit, although very late in date of time.

In our predictions for 1935, 1936, and 1937, we insisted that war would not break generally through Europe or in many parts of the world during those years, and we pointed out very definitely in our 1936 and 1937 booklets that certain dictators or leaders in Europe would become great peacemakers instead of the creators of war, as the newspapers constantly stated. Yet the history of the past two years plainly shows that we were correct in our statements, and that one, or possibly two, of the great dictators and leaders of Europe have helped more than any other factor, to prevent a general outburst of war that would involve many countries. But the breaking point has almost been reached.

As we stated in a previous booklet, the most important factor making for the restlessness and the stress and strain between nations has been the creating and signing and establishing of various secret, confidential agreements and pacts which may or may not have been entered into with more or less sincerity, but which have become from time to time serious embarrassments to many nations and classes of peoples, and which have eventually proved to be instrumental in causing dissension and disagreement rather than peaceful agreement.

Secret Pacts

During 1938 we are going to see more of these infamous and secret, as well as public and known peace pacts, friendly pacts and agreements torn up and violated as mere "scraps of paper" than in any one of the recent past years. A number of nations are going violently and deliberately to break or cast aside the agreements they have made.

In fact, during the latter months of 1937 several countries are going violently to destroy their agreements and violate their understandings with other nations; and on the other hand, some other countries which have had friendly agreements with the nations that violate these agreements will find themselves in embarrassing situations, and will either have to support or come to the aid of the nation guilty of starting the violations of the agreements, or violate their own agreements by not rendering support and aid. And each time one country violates an agreement that was made with some other country, it will place itself in sudden and disastrous relationship and unhappy diplomatic association with one or more other countries with which it has made secret or public agreements. So, like an endless chain, the breaking of diplomatic relations and the flaring up of unfriendly attitudes will continue throughout 1938, often in a very secret and private manner that the nations of the world may not hear about for some time, but constantly disturbing the economic, social, and political tranquillity—such as it has been—throughout the world.

Japan to Decline

Speaking somewhat specifically—and without any intention to take sides in any national controversy—it is very apparent that the fate of Japan during 1938 is a sad one indeed. In fact, beginning in the middle of 1937 or with September of 1937, Japan will begin to violate a great many of its agreements and understandings with various nations and will be dominated by a spirit of recklessness that is a part of its fateful doom. Secretly, within the borders of Japan, there has been a restlessness and a division of agreement about continued warfare, and it appears that public opinion in Japan has been a serious menace to the government of Japan for some time, and that it would come to a very strained point during September of 1937 but be dominated and controlled by dictatorial policy as something temporarily suppressed. But the violent attitude of Japanese officials or war lords during the remainder of 1937 and in a more secret way during the early part of 1938 will increase this internal restlessness in Japan and result in a division of its people into two or more groups who will want to determine future policy.

In the meantime, the status of Japan as a dominating war power will become seriously weakened, not only in Japan but throughout the world, and the cycles of prosperity and cultural and scientific growth in that country will change to ones of retrogression and deplorable conditions. And in a moral or ethical sense, it appears from the charts that Japan's fate during

the latter part of 1937 and throughout 1938 will bring it the loss of friendship, sympathy, and co-operation on the part of very many nations throughout the world. It is indeed an unfortunate time for Japan and its people, and the future of Japan appears to be going along lines very similar to the radical changes that have taken place in some of the empires or monarchies and kingdoms of Europe and other parts of the world.

Viewing the other side of this situation, it is interesting to note that the fate line of the economic, moral, spiritual, and other interests of China will rise throughout 1938 despite the increase of suffering as a result of the war. But its people will become more hopeful, more determined; and, fortunate for China, it will receive the support and co-operation, in its ambitions and protective measures, of many countries of the world that have heretofore merely offered a casual, friendly attitude.

Business on Upgrade

In regard to business conditions throughout the world, we find that while Japan's business, economic, and financial affairs will become greatly depleted and reach a very disastrous situation throughout 1938 (although much of this will be carefully concealed by the Japanese government as a part of its diplomacy) on the other hand, in all the other important countries of the world, business and economic conditions will gradually improve. Germany will notably improve its economic or business conditions through a growing and increasing faith on the part of its people and the German nation to make Germany reach a higher peak of prosperity.

Great Britain will find itself gradually improving, though not with the outstanding rise in prosperity that is anticipated.

The United States, on the other hand, along with Canada, will witness a sharp rise in prosperity during 1938. In the United States, however, this increase in prosperity is not going to do the average individual very much good. Foodstuffs, clothing, and general living necessities will also increase in price, partly because of an increase in price of raw materials, and a gradual increase in salaries and manufacturing costs. But the faith and hope of the people, and a gradual increase in employment, or at least occupation, will tend to make many more of its citizens contented. Much of the occupation enjoyed by the formerly unemployed will not be profitable, and it will not be permanent, since a large portion of it will be under Federal direction and merely for the sake of helping to solve the unemployment situation. A reaction from all of this will set in during 1939 and 1940, but for the coming year many who cannot find employment at their regular trades or occupations will be on part-time employment at least, with a little better opportunity to meet living conditions.

France, on the other hand, while having a very slight increase of prosperity, is going to find itself fluctuating in this regard throughout the whole of 1938 and into 1939. The cause of this is to be found in the fluctuating political and national situations that will be created because of threatened war, and because of war preparations and activities, and because of the same fear and lack of confidence that has bothered the French nation for several years. Internal strifes and struggles in France will annoy her more greatly, inasmuch as she will face a more serious economic condition than will be the lot of the United States, which will have to face many serious labour problems and strifes and contentions throughout 1938.

All of the countries throughout the world, however, including the United States, are going to be disturbed economically by wars and threatened wars, and the stock market is going to receive many surprising jolts and sudden falls throughout 1938. This will affect the stock market of England as well as principally the United States.

Increase of Epidemics

In the United States there will also be considerable concern regarding epidemics of certain diseases, or a seeming increase in such ailments as infantile paralysis and others of a chronic or mysterious nature. In general, however, the health of the United States will improve, partly because of a very sane and efficient attack upon the disease known as syphilis, and the clearing up of this situation will have very marked effects upon the health of the nation in the next few years. The attention of scientists in various parts of the world, and principally in Germany, England, and France, will be directed toward an investigation of diseases or ailments relating to the nervous system and caused by hitherto unknown electrical, magnetic, or Cosmic energies or conditions, and many surprising discoveries will be made in this field.

Use of Mental Power

But the greatest power, energy, and action of an explosive and inflammable nature throughout the world during 1938 will not be wholly in its warfares, but in the mental movement of the citizens of the world, for we are going to witness a rapidly increasing determination on the part of the civilised nations and their individual citizens to bring about a concerted universal action to do away with wars and to bring greater peace. The determination of citizens in this regard, and their forceful way of expressing themselves and insisting upon some action will almost equal a war to do away with wars. And it is evident that the mental power that will be employed in place of gun power or cannon power will be more effective than war lords and political rulers have ever suspected. The real results, however, of this great plan, will not be made so manifest in 1938 as in the years immediately to follow.

Wars in Europe

It is plainly indicated in the charts and diagrams which we have observed for years that the war in Spain, while being highly disastrous to that country and its people, will teach many valuable lessons about warfare and will be the last war for some time that will employ or depend upon similar methods of warfare. A great lesson making for peace will be the inevitable outcome of the Spanish situation, which will be greatly modified and made less disastrous during 1938. Even the official or technical ending of the Spanish war in 1938 will not bring to a complete end certain conflicts, battles, strifes, and contentions that will continue throughout 1938 or a very large portion of the year. But the Spanish situation will be involved in conflicts and disagreements among other nations of Europe and, in fact, will be revealed as a situation in which other countries were involved secretly for diplomatic and experimental purposes. Considerable scandal or very unpleasant discussions regarding the Spanish situation will therefore appear in the newspapers throughout 1938.

Great Britain, France, Forced into Conflict

During 1938, France will have to battle and fight for its rights in the Mediterranean, and for a protection of its rights and privileges to reach its southern colonies and to maintain its integrity on certain of the seas and waters of the world. In this same regard, Great Britain will find herself forced into a similar conflict for a similar purpose. The Mediterranean, therefore, will not be a safe and happy place for pleasure craft and cruises, or for those who will not enjoy a disturbance of their peace and happiness. Many of the countries bordering the Mediterranean and those that seek to maintain or establish ports on the Mediterranean will find themselves involved in some tension and strife equivalent to warfare, at least during 1938. Italy, too, will be involved in many of these events, and will be severely criticised for its diplomatic action and political operations.

Racial Persecution

The persecution of citizens because of racial or religious standards will continue in Germany and in parts of Russia, and Germany will suffer greatly in its integrity and social relationship to the rest of the world by its continuance of intolerance and by its establishment of some new and wholly unfair criticisms of creeds, dogmas, racial distinctions and other human rights and privileges. Added to this, the necessity of giving military support to some war campaigns or war measures and its threatened liability to enter into an offensive campaign of its own to attempt to acquire certain rights which it will seek to establish, will keep the German populace in a very unhappy state of mind, despite the general and gradual improvement in business and other affairs that should bring it prosperity, and would do so in times of absolute peace.

The conditions in the Near East will not improve so far as British colonies are concerned, or in regard to the conditions in Palestine, where a serious crisis is close at hand. Religious, social, and political disagreements will continue, and will tend to make travel and touring in those countries very unpleasant and generally unsafe.

Egypt to Rise Again

In Egypt, the young king will find himself and his advisors sorely perplexed at times, and occasionally in disagreement. The young king is seeking to maintain peace, and will strongly contend for humanitarian principles and re-creation of the ancient Egyptian attitude of Egyptian consideration *first* in all matters relating to its people and its country, while much outside pressure will be brought to bear to make Egypt more humble and more subservient. But the young king has already called to his support the mystical and cultural power of Egypt in secret ways that other nations of the world will have difficulty to understand and comprehend, and, in a manner that must have been traditional in Egypt and highly efficient at one time, the support of the mystical and scientific intelligence of Egypt will create a power that will bring universal recognition and admiration to the land of Egypt once again.

Conditions in the U.S.A.

Since we were the first to predict, a number of years ago,

that the United States was heading toward a form of dictatorship and that a man by the name of Franklin Roosevelt would become elected as its president on the new party and Constitutional platforms and principles, and that he would be the last president of the United States to be so elected, and to direct the affairs of the government on a similar platform, it is only proper that we should state now that there will be an increasing desire on the part of the citizens of the United States during 1938 to limit or restrict or restrain this tendency toward a dictatorship, and that the president of the United States will rapidly lose many friends of influence and many votes, and will find it embarrassing to yield to the temptation of running for a third time for the office of president of the United States. There is every indication that he will become bitterly disappointed in the support he will not receive in many of his plans, and while there will be no question of his general sincerity and loyalty, there will be much criticism of his good judgment.

U.S. in Asiatic Conflict

But there is no use in further denying the fact that the United States *has been* and *is* continuing to make preparation for war. This war, however, will not be a war because of invasion from any foreign power, and it is not likely that we shall see on the soil of the United States any more bloodshed than that which will come from local civil strifes and conflicts between labour and unionism, and other similar differences. But the United States has been heading for war activities and has been preparing for it for a number of years, and the tendency indicated on the charts and diagrams is that the United States will sail across the seas to participate in conflicts, but this time more of this activity will be centred in Asia than in Europe. It is doubtful if more than the standing army and the resources of the navy will be called upon to participate in such war activities, and there will be no attempt on the part of the United States to gain territory or gain any power or material profit out of its war activities. It will be primarily a matter of interference in complex situations in order to help establish peace and to protect the unfortunate. However, certain commercial interests will benefit through this activity, and there will be some scandal and much bitter criticism on the part of American citizens regarding the profiteering that is back of most war activities.

And there will be a very definite movement started during 1938 or, in fact, beginning at the close of 1937, demanding that America refrain from all war participation, and there will be a very definite division of opinion among the American people in this regard.

And the United States will upset once more some of its recent attitudes, decisions, and decrees regarding *neutrality* and association with international leagues and conferences intended to prevent wars. This, too, will lead to certain agreements and pacts in which the United States will participate with bitter criticism on the part of many, and approval on the part of almost an equal number.

During 1938, and beginning very early in the year, there will be much discussion among the high authorities of the government regarding the nature of war preparations and the abandonment of many traditions and ideas regarding the conduct of war and the machines of war.

Great Britain

In Great Britain the development of the Fascisti or a similar movement will decrease, but there will be much political unrest. Just as we predicted several years ago the abandonment of the traditional obligations and decrees of the British government by the new king and his eventual marriage, *even to almost the precise month*, so the tendencies indicate that the whole affair of the Duke of Windsor is not a completely settled matter but lies more or less dormant in the consciousness of a large portion of the British subjects throughout the world, and will from time to time rise as an argument and a contention. This will result in some annoyance and unpleasantness to the new king and queen and present many very difficult problems for the British diplomats to solve.

The statesmen and the people of Great Britain will be greatly disturbed and concerned over new war agreements, pacts, conditions, and obligations, and about former alliances and agreements that have been made, and about the settlement of unstable conditions in Europe and the Near East. There will be more peace and happiness among most of Great Britain's colonies during 1938 than in recent years, which will be fortunate for those of Great Britain who have the problems closer at hand to look at. A stronger friendship is continuing to evolve between Great Britain and the United States, and this in itself will have a very strong influence upon nations which are too ambitious to enter war and to continue war. Health and general economic and social conditions will improve in Great Britain and Canada, and many great benefits will result from arguments and demands on the part of British statesmen.

Religion

The youth movement, the Oxford movement and similar movements will continue to grow and accomplish much good while bringing forth some criticism. The occasional outbursts of intolerance toward religion in the United States and other countries will tend to make the average citizen conscious of the fact that there should be more and very definite freedom of religious thought throughout the world, and this will be of great benefit to all religions and religious movements.

General Trade Conditions in the U.S.A.

Construction of private homes and apartment houses will continue to increase on almost an equal basis throughout 1938, and transportation and travel will begin to increase during 1938, principally because it will appear to be unsafe or inconvenient for citizens of the United States to do much foreign travel. Therefore, the benefit will be to the railroads and other local means of transportation, and even in regard to freight there will be an increase during 1938. In nearly all lines of occupation there will be a slight improvement, with a resulting increase in purchasing power. Cotton, principally in its unmanufactured form, will continue to lead the list of exports in 1937, with automobiles and automobile parts running second. But in all lines of export there will be a slight increase.

In General

It is very apparent in studying all of these tendencies and
(continued in page 38)

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THE MODERN MYSTIC

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dissertation on collective, or racial man. The book discloses a rare and deep knowledge of occultism and mysticism to which is added keen psychological insight and a flair for history. It is divided into seven parts. The first part covers the seven ages of man, his infancy, boyhood, youth, manhood, middle-age, old age, and second childhood. Part two is devoted to the seven root races, part three to the Keltic waves, while examinations of Nordic waves, Racial Mating, The Burden and Ways of Carrying It, and Myths and their Meaning, comprise the remaining parts. The author has, without any trace of pedantry, provided the intelligent layman with an introduction to international problems without a knowledge of which it is impossible to understand current world events. A number of charts indicate the waves, rhythms, or cycles in which races rise, flower and decay and greatly help in illuminating the text. The tremendous story of the journey from Lemuria is told with a fine literary sense which has behind it a sound theosophical background. It was pointed out in a review of a book on Atlantis some months ago that for the benefit of readers of this journal who may be making their first acquaintance with mysticism, we should from time to time recommend certain new books which would save the student from the necessity of wading through standard works. This book is one of them. Admittedly Theosophical (in the sectarian sense of the word) its teachings are in accord with those held by all responsible occultists and mystics. Within its covers, Miss Pagan's book says all that the student needs to know about the racial evolution of man.

H. K.

• • •

“TRANSCENDENTAL MAGIC.” By Eliphas Levi. (Trans. by A. E. Waite.) (Rider.) 12s. 6d.

The “Abbe” Constant,—Eliphas Levi,—was not a deep thinker in the purely intellectual sense, nor did he appreciate the value of consistency. And when these two demerits are attributed to the high-priest of Magic, we lesser mortals may be permitted to ask for further credentials. In the reviewer's opinion the best thing about this excellently produced new edition of the French occultist's work is Mr. Waite's translation and the copious notes he has appended to the text,—a monument to his erudition and scholarship. And it is no reflection on Constant if we are left with the impression that his English translator's knowledge is greater than that of the author, whilst it would be idle to deny that Mr. Waite's critical sense leaves the magus miles behind. In fact, for sheer gullibility Levi has had no equal in occultism. A review of such a work would be ridiculous; it is on every student's bookshelf. The question to be asked is this: Is the work of men such as Levi and the secret rituals based upon it and which are enacted all over Europe in “lodges” and in private dwellings, redundant? The whole of so-called “magic” belongs to an age in our evolution which has passed, whether the rituals employed are mere re-hashes of Levi, Cagliostro and others, the completely innocent early Masonic rituals or the more questionable type of which the less said the better. If this view were unsound, then Free-Masonry would have to be much more particular about its candidates than it is. The recent publication by Israel Regardie of the “Golden Dawn” rituals is only a further admission that secrecy in these matters is an affectation. All that need be said about the ethical side is that their too-easy accessibility to the credulously imprudent is a highly dangerous thing. We are quite aware that the devotees of the Qabalah will be highly contemptuous of criticism of Levi, nevertheless, we propose always to discount the procedure. The failure of more gentle methods leave at worst only a sense of disappointment and for which there are easily acceptable

too well known from other sources for there to be any doubt of his many weaknesses, which the wise will not allow to prejudice his claims on their appreciation. On the same page (135) we are also told that there is no such thing as unrecognised genius, whilst on page 137 is the dictum that “The most sublime utterance passes unheeded if it goes forth without the guarantee of a name. . . . Let Dumas devise a magnificent Utopia, or discover a splendid solution of the religious problem, and no one will take it seriously. . . .” But the translator himself has had to query his author's judgment a number of times. What is left? A work of archaic interest for those whose approach to the “great work” is by less jolting methods and founded in a genuinely religious basis, whilst for the idly curious, nervous or uncritical the whole rituals of ceremonial magic are a source of danger and even of peril.

H. K.

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“THE MYSTERY OF THE HUMAN DOUBLE.” By The Hon. Ralph Shirley. (Rider.) 6s.

The Hon. Ralph Shirley was the founder, and for many years the Editor of our contemporary, *The Occult Review*. His writings have always been distinguished by a high critical faculty and healthful sanity. The present volume has only one defect. The etheric and the astral bodies are not the same thing, and the terms are not interchangeable. The author is of course quite aware of this, and it is to be regretted that he did not finally make the distinction in his first chapter, for there is no justification in Theosophy, Anthroposophy or in the Rosicrucian teachings for confusion. For the rest, the book is admirably planned to give the layman a good working knowledge of the etheric body entirely free from the difficulties of occult terminology. The experiences of Sylvan Muldoon and William Gerhardt (among others) are drawn on, and a final chapter suggests that the witches' sabbaths were only possible assuming the projection of the etheric by the participants.

H. L.

• • •

1938,—AND FATE (continued from page 37)

trends throughout the world that *fateful reactions* to certain causes are set into motion by the more or less arbitrary attitude on the part of dictators, rulers, kings, potentates, and presidents. For this reason, 1938 will be more demonstrative of the *laws of fate* as created by man, than in many years past. Man himself is learning that his life is more a matter of *self-made fate* than of any law of fate that is supposed to be manifesting as a result of blind or mechanical activities in the universe. Individuals, like nations, reap to-day and this year what they have sown yesterday and last year.

There is such a thing as self-mastery in the lives of nations and individuals, and the most civilised countries in the world have gradually learned this fact, and in recent centuries have taken precautions to create for future years what they desire and hope for through avoiding errors at the present time.

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Dr. and Mrs. Curtiss, founders of the Order of Christian Mystics, are in England. Their organisation is a world-wide one having many thousands of adherents, and its headquarters are at Quebec Street, N.W., Washington, U.S.A. Dr. Curtiss lays great stress on the devotional aspect of mysticism, and for that reason his work should attract all those who, sensing the inadequacy of the spiritual food offered by orthodox religious denominations, are equally alive to the dangers of the "lower spiritualism." We hope to notice two of Dr. Curtiss's books in our next issue.

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He stands between the earth and sky
With tranquil brow and watchful eye,
The Man among the Kerubim.
And truth from her high dwelling-place
In colour, sound and form shall trace
The language of the Air for him.

One in three and three in one—
He watches them as from the sun
Into his realm they flow revealed;
To pass to earth, where men await
In ignorance behind the gate
For darkness unto light to yield.

Ah, bearer from the living Spring,
With feet on earth, in heaven the wing—
Pour for us into our Night
The Water which shall slake our thirst,
That we may pass, no more accursed,
But freemen into Life and Light.

Readers' Letters

To the Editor of the MODERN MYSTIC.
SIR,

I was glad to read Mr. Alan Watts' remarks on the Oxford Group in your last issue.

It has always seemed to me that it is the most presumptuous movement ever imagined; and that it is this attitude of presuming that the voice of God can be heard (and recognised) after scarcely any preparation other than a rather theatrical confession, which imbues it, in my humble opinion, not only with bad taste but even with danger.

If God is so great as to have created the Universe—and only imagine what that means!—then I don't think the Buchmanites can be believing in Him at all. For if they did, they would have a truer standard by which to measure themselves. It is one of the hardest and longest of all tasks to which the human being can betake himself, to shut out from his "silence" every whisper of his own personal desires, sympathies and antipathies. And that, not by repression, but by transformation and long experience. Otherwise, one's *own* voice is always the first to be heard, even when it commands one to do quite unpleasant things; for the unpleasant is often the most subtly gratifying.

I believe that if one were to know God's voice in reality one would be far beyond pleasure or pain in listening to it, and far beyond the vanity that prompts one to boast of one's experiences afterwards.

And the greatest illusion of modern times is to think that the Good is the "happiness of the greatest number"; and in this case, that the happiness which comes from a sort of exhibitionism in confession can be impersonal—in the true sense of the word. A religion that is "robust" in the sort of way described by Mr. Watts is surely a very ardent form of materialism, pleasantly disguised.

Yours truly,
A READER.

London. January 1938.

"Outwood,"
Deepdene Park Road,
Dorking.

I. I. 1938.

DEAR SIR,

I am very pleased to enclose my cheque in respect of renewal of my subscription to MODERN MYSTIC.

Since writing the above I have recalled your offer to bind the issues for 6s. and accordingly am mailing my copies to you and adding the necessary amount to the cheque.

May I mention that I have just read Gerald Heard's book "Third Morality" and feel that such a remarkably clear and lucid expression of true wisdom deserves well at your hands?

In conclusion I would wish to send you my thanks and appreciation for the standard against which you measure each issue of MODERN MYSTIC. I trust that the New Year will bring assured life through increased circulation and subscriptions and so add to the comfort of all of you connected with the publication.

Yours very truly,
H. N. IMISON.

107 Victoria Park Ave.,
Toronto, Ontario,
Canada.

December 8th, 1937.

DEAR SIR,

Enclosed please find Bank M.O. for \$6.50 for one year's renewal subscription for the MODERN MYSTIC, commencing with the January 1938 number.

Your magazine is the best of its kind I have read and I have recommended it to a number of my friends and loaned them copies to look through. No doubt you will be hearing from them in the near future.

It gets better with every issue.
With best wishes for Xmas and wishing your magazine the luck it deserves throughout 1938 and onward.

H. NUTTALL.

Pathend,
Cowden,
Dollor.

December 16th, 1937.

DEAR SIR,

Enclosed please find a cheque value £1 11s. for a year's subscription to the MODERN MYSTIC and 6s. for binding my 1937 numbers.

The paper is more and more interesting and its coming is eagerly awaited. May you have every success in the New Year.

Sincerely yours,
WINIFRED A. G. COLE.

Pampa, Texas.
December 14th, 1937.

DEAR SIR,

Enclosed please find thirteen dollars (\$13.00) for which please renew our subscription, which will expire with the December 1937 issue.

Your magazine is a masterpiece, we could not get along without it.

With all best wishes for peace profound, we are,
Sincerely and fraternally,
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Selection of Works from Publishers' Current Catalogues and Recommended by the Editor

The books recommended below, and any others specially asked for by readers, can be had from these offices. Simply quote the reference number in the left-hand column opposite the book required.

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