

# The Modern Mystic AND MONTHLY SCIENCE REVIEW

Vol. 2 No. 9

OCTOBER 1938

2/-

A MONTHLY JOURNAL DEVOTED TO THE STUDY OF MYSTICISM AND THE OCCULT SCIENCES

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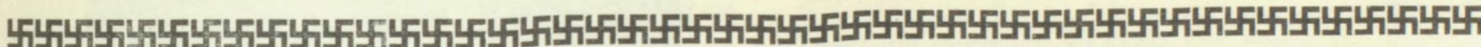
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OUR POINT OF VIEW.



# The October Modern Mystic

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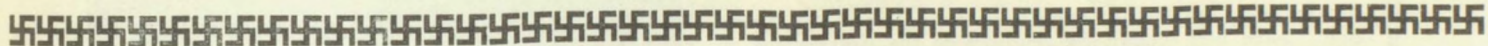
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OUR POINT OF VIEW.



IS THERE  
**An Invisible Bond**  
*with the*  
**POWER BEYOND?**

Have we something to which we can tie fast? Does the cause which gave us existence still guide us or are we at the mercy of an inexorable fate? Have we been set adrift to fashion our own world—to stand or fall upon the feeble efforts of our own separate thoughts and acts? May not the longings we sense, the unspoken words that resound within the depths of our beings, be a tug at our wills by an infinite intelligence? Religious creeds and dogmas half reveal an *unbared truth*—that within man is a key board on which he can play upon the forces of the universe and compose a symphony of joyous living.

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## Our Point of View

**W**E WISH TO RECORD our sincere thanks to those American friends who made our stay in the United States so pleasant. To Mr. Carl Johnson, Master of the AMORC Chapter of the Rosicrucian Order in New York City, and the officers and members of the Chapter, and to Mr. Ralph Courtney and Mrs. Williams of the Anthroposophical Society we are particularly indebted.



Our first observation, and one about which we could not possibly be mistaken, is the evidence of the genuine brotherliness with which members of American societies live and work together. The first lesson we have to learn from our American friends is the relegation to the background of petty differences which, without exception, have marred the progress of European sects. If members of individual societies cannot live amicably together, how is it possible to cultivate that correspondence between various societies and their members,—a condition to which every student should dedicate himself because of the deadly weight of materialism which seems increasingly likely to overwhelm what little is worth preserving of our so-called "civilisation."



The city of New York is both Anglo-Saxon and Latin. Not a mixture of the two, but with each characteristic sharply defined. On the one side there is an ingrained commercial instinct and a passion for largeness as exhibited in sky-scrapers. These latter are quite amusing, for with the exception of the recently erected Rockefeller Center, they are nearly all "white elephants." At least one sky-scraper of international renown has remained over 60 per cent. unlet since its erection. Washington is a beautiful city, perhaps the most modern city in the world. Apart from its rather obvious importance in the affairs of our every-day world, it has a significance of another order, but that is a question which will be dealt with in an article in a forthcoming number of the MODERN MYSTIC.

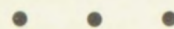


Dr. Kolisko in his notes last month made reference to Walt Disney. Like all truly great men, Disney is simple and unaffected. Readers who are interested in his work may like to know of some of his present and future activities. Already he is working on a "concert show," the music for which will be directed by Stokowski. Music will be the predominant part of the picture, and it is Disney's intention to illustrate the music on the screen. No undue liberties will be taken with it. Ravel's *Bolero*, and Debussy's *Claire de Lune* will probably be included in the "show." After that, a film will be made round Paul Dukas's *The Sorcerer's Apprentice*, with Mickey Mouse as the "Apprentice." It is promised that the music will not be "adapted" or tampered with in any way. The studio is working hard on a Disney version of *Alice in Wonderland*, *Hansel and Gretel*, *Bambi*, and *Pinocchio*.

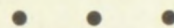


We consider that whether or not he is conscious of it, Disney is an occult phenomenon. Just in what is his work important?

Firstly he has reincarnated in an age which has no respect for human, let alone animal life. He has endowed the whole animal kingdom with spirit and established a relationship between it and his audiences the world over founded on a curiously sympathetic realisation of kinship. At best, the various Societies for the Prevention of Cruelty to Animals are negative institutions, and exist merely to set in motion the machinery of the law in cases where cruelty can be proved. But Disney does much better than this. A result of his work will be to foster a realisation of the interdependence of the animal kingdom with our own that will eventually make the work of Prevention of Cruelty Societies completely redundant.



But that is by no means all. His audiences, rich and poor, educated and ignorant alike, those who think and those who do not, those who go to church and those who do not; those who read and those who do not, active, live people and mere automatons, have all seen in some Disney film one important occult fact,—one of the processes that happens to every being during sleep. The true psychologist can never be in doubt of the great value of education of this kind.



The second volume in the "Modern Mystic's Library" will shortly be ready. The author is Raymund Andrea who already has two excellent books to his credit. The volume will consist of a reprint of the series of articles "The Mystic Way," which recently appeared in this journal. They have been edited and revised by the author. The price, format, binding, will be the same as Volume 1,—Mrs. Merry's *Easter—the Legends and the Fact*. Two further volumes are in preparation. One is by Dr. Kolisko and will deal with Reincarnation, while the other will be a *Short Life of Rudolf Steiner* by the Editor. Orders for Mr. Andrea's book should be placed with your bookseller, or may be obtained direct on publication from our bookshop, 3s. 10d. post free.



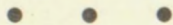
The Rudolf Steiner Institute (formerly the School of Spiritual Science) opened its new premises on September 19th. The curriculum is more varied and interesting than ever, one of the great acquisitions being the services of Walter Rummel, the pianist, who will conduct a "master" piano course. Dr. Landes, late of the Berlin Opera Ballet, will be in charge of choreography and gymnastics, while an additional art class has been inaugurated for the teaching of drawing under Mrs. S. Cholmeley, an artist of great gifts, whose work has been exhibited in London on numerous occasions. The regular courses will be maintained, general lectures by Dr. Kolisko (Principal), Eurhythm by Miss E. Wilke, Science (experimental) by Frau Kolisko, Painting and Meditation by Mrs. E. C. Merry, Languages by Baron von Metzradt, Drama by Mme Tordis Uhde, while a course of lectures by Dr. W. J. Stein on Philosophy will be given on Wednesdays at 6.30 p.m. The new premises are located at 22 Chenies Street, Tottenham Court Road, W.C.1. Any interested reader may have a syllabus, free and post free, on application to the Secretary at the above address.



Will the secretaries of Theosophical, Anthroposophical, Rosicrucian, and other societies, as well as literary and debating groups, please note that some contributors to the MODERN MYSTIC and other lecturers are available on certain dates throughout the coming winter? Details may be had on application to the Editor.



We have pleasure in drawing the attention of our readers to the Society for the Study of Alchemy and Early Chemistry. The Society issues (to members only) a journal, "AMBIX" which is published quarterly, under the editorship of Dr. F. Sherwood Taylor. The President of the Society is Sir Robert Mond, LL.D., M.A., F.R.S. and the Council includes such names as those of Prof. K. C. Bailey, Prof. S. R. K. Granville, Prof. Partington, Dr. Stephen Miall and others. The object of the Society is the study of the scientific and historical aspects of Alchemy and Chemistry. "Ambix" is of little value to the dilettante, it is an extremely able and essentially scientific journal whose contributors are all scholars of distinction. Among the many interesting things in No. 3 (Vol. 1.) is "Paracelsus—a Resume of Some Controversies," by A. F. Titley, B.Sc., D. Phil. We shall be glad to send further particulars to interested readers.



"Francis Bacon was a wicked man who did a great deal of good by his teaching." No, that is not a sentence by a standard-five boy at an elementary school, it is the first sentence in an article by one George Malcolm Thompson (whoever *he* may be.) The article was one of a series purporting to tell the readers of the *Daily Express* all about the world's great philosophers. The remainder of the series were no better. It is true that this series of articles appeared as long ago as 1933, but the *Express* newspapers do not get better with age. Before proceeding to the real reason for this note, it may afford readers in these depressing days a little amusement to have quoted from pundit Thompson. The great idea of journalism is to make a terrific effect with the first sentence. That the sentence may be both childish and illogical, as is Mr. Thompson's, doesn't matter. It may even be untrue, like Mr. George Edinger's who opened his article thus: "Jean Jacques Rousseau was the prophet of cranks." After that, the reader will be more or less prepared for an article which appeared in the *Sunday Express*, sister paper to the *Daily Express*, on September 11th. "King Arthur—Chief of a Band of Tough Guys." The author, Edward Shanks, certainly cannot grouse about the sub's lack of imagination, for we refuse to believe that Mr. Shanks was responsible for *that* title! This article is also one of a series which has the ironical general title of "Truth Behind the Legend." Ye Gods! Mr. Shanks has no genius for legend. He is the most literal of literalists. He says of Arthur: "One of the few things historically recorded of him is that in one of his twelve battles he alone was responsible for all the dead on the other side." Very naively he adds, under the dramatic sub-heading, "Defeated by Wife's Treachery,"—"It suggests that there could not have been very many engaged on either side."(!) Still, let us hasten to add that Mr. Shanks is not entirely without a sense of humour, for he thinks that Arthur, "was a warrior and a leader, as real as Kemal Ataturk, and perhaps in some ways rather like him. What made him a figure of legend was—if I may so put it—that he was a tough guy who managed to adjust himself to tough times."



And what are we to make of an author who uses up three whole columns of a large newspaper on his version of Arthur, yet never even mentions the *Grail*? For to the English reader, Arthur and his knights are inseparable from the *Grail* legend. It is true that Theosophy does not attach great importance to Malory's (or for that matter to Wolfram von Eschenbach's) tales or sources, but that fact need not deter the independent thinker from probing the vast literature of the *Grail*. The attitude of Theosophy is almost certainly based upon the fact that the unquestioned mystical and esoteric significance of the *Grail* is of decided Christian as distinct from Asiatic origin, and a study of it must necessarily increase (if that be possible) the importance of the Christ. To prevent misunderstanding we should add that at no time did H. P. B. deliberately under-estimate His mission; it was in the nature of her own particular mission to emphasise the significance of others. Without reference to Madame Blavatsky, Dr. Steiner, or any other modern teacher, the modern mystic has the justification of modern scholarship for delving into the *Grail* literature. We need only turn to the *Encyclopaedia Britannica* article by Dr. Jesse L. Weston to find: ". . . modern criticism is gradually arriving at the conclusion that there is only one solution which will meet all the apparently contradictory demands; that which lies in the direction of what is now termed the 'ritual' origin, rather than in that of purely Christian legend or modified folklore." The writer proceeds to say that the *Grail* story should be regarded "as the confused record of a form of worship, semi-Christian, semi-Pagan, the central object of which was initiation into the sources of life, physical and spiritual. . . ." It is true that Dr. Weston's conclusions are open to the severest criticism, but that, the student will be able to apply for himself on the way. The *Morte d'Arthur* of Malory and some excellent titles in the famous "Everyman" editions of Dent (2s.) followed by Tennyson's *Idylls of the King* are always the best introductions to the *Grail*. To skip these and proceed direct to hefty tomes which in any case presuppose a great deal of private research is the surest way to end in confusion. For if at the end, as is quite possible, the student may decide that the whole questions of origin and purport are insoluble, nothing can rob him of the delight of Malory's romances or the art of Tennyson, who tells us that the *Grail* was brought to Glastonbury:

And there awhile it bode; and if a man  
Could touch or see it, he was heal'd at once,  
By faith, of all his ills. But then the times  
Grew to such evil that the holy cup  
Was caught away to Heaven, and disappear'd.

Yet the *Grail* would return, the symbol of healing, of the spiritual life. It was sought by the Knights of the Round Table for the qualities it symbolised, just as to-day under various names it is the quest of many true and simple souls, of clever and impatient ones, and by each according to his lights. As Ambrosius said of the knights:

For good ye are and bad, and like to coins,  
Some true, some light, but every one of you  
Stamp'd with the image of the King.



There are those who can never leave well alone. The Rev. C. B. Mortlock recently wrote an article for the *Daily Telegraph* (Sept. 2nd), "Bible Set Free From the Idiom of Tyndale." We



know of no movement which demanded any such procedure. The author's article was by way of an appraisal of the Moffatt Bible. We know what happened a few years ago to presentations of Shakespeare in "modern" English and modern costumes. New translations of the Bible, like modernised Shakespeare are only novelties, they have no justification. The original Bible was not written for scholars; the numerous notes added by theologians serve only to distract the attention of the reader from the text of the only Book in the world which can be read and understood as intended by every shade and degree of intelligence and feeling. When the original was written, the learned ones were busily engaged in the arts and sciences, activities which to them had more spiritual than objective significance. The Bible was, and still is, meant for such naive creatures as ourselves who prefer the inherent beauty of the authorised version to the tinkering of all gratuitous meddlers. A plague on all such. Who to-day has any sympathy with the disastrous results of those responsible for the "Revised" version of the 1880's? The Rev. Mortlock makes a plea for the "retranslation of the Scriptures in each succeeding age of culture." He takes it for granted that each age of culture must necessarily be an improvement on the previous one; a dangerous assumption. If he does not think so, then he is apparently willing to have the Bible degraded to each cultural level? In the first place the English of Tyndale had more static values than has ours for many of our words have entirely changed their meaning even since the war. Our ethical and moral values have never been at such a low ebb, are we then to fix current meanings to words which exactly convey the lovely idiom of Tyndale? Dr. Goodspeed altered "Jesus wept" into "Jesus shed tears," while Dr. Moffatt wrote "Jesus burst into tears." More words and less meaning; a futile and gratuitous interference. St. Paul had not the mind of an Oxfordian theologian. Who, with any claim to literary feeling would not prefer the wrong use of the singular verb of the authorized translation in such a sentence as "And now *abideth* faith, hope, and charity . . ." to the stilted corrections of dull grammarians? The English Bible is not the French or the German or any other Bible; its beauty lies in the richness of the English tongue. It is poetry. It was not written for pompous, monotonous voicing by begowned dons with thick Oxford accents, it is the property of the common people. The Rev. Mortlock asks "What impact does its archaic beauty make on the modern mind? The clergy are constantly saying that people no longer read their Bibles." In the first place there is no such thing as "archaic beauty." If there is real beauty it is permanent and imperishable, and we know of nothing about the so-called "modern" mind which deserves that the Bible should be lowered to its level. Secondly, the clergy don't know what they are talking about. A north of England or Scottish clergyman would never dream of uttering such nonsense. The Bible is still the world's best seller. In our own country it is read every night in thousands of homes of miners and fishermen and farmers, slowly and with their own unaffected local accent. They understand it perfectly well, and do not trouble their heads about the original Greek or the wordy annotations of the commentators. They hope for a good 'catch' next time out, or that the government will one day do something about agriculture, or that the mines will work more regularly than of late. And this so that the home can be kept together and the family provided for. In the main they have large and kind hearts unspoiled by too much

(continued on page 399)

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# Physiognomy of the Temperaments

by Dr. Norbert Glas, M.D. (Vienna)

**T**HERE IS NO INTENTION in this article to present a complete doctrine or teaching about the temperaments, which physiognomy alone could not adequately do. Therefore, an historical introduction, which would have to go into minute details, must be dispensed with; for ever since the time of Hippocrates, up to the last century there have been any people who showed decided interest in the temperaments and realised their importance.

The vital importance which the recognition of the temperaments of man has in the understanding and education of the child, was shown in modern times by Rudolf Steiner in a quite independent way.

I have given more detailed explanations in my book.\*

Antiquity always mentioned four temperaments; the reason will become clear in the course of this article; but an arbitrary extension of their number, attempted in recent times cannot be acknowledged if one wishes to consider and study the temperaments as manifestations of the inner being of man.

As far as has come to the writer's knowledge it was only Kretschmer in modern times who thought it necessary to enter into the question of temperaments from a medical point of view.

Even if this investigator does not consider the teaching of antiquity as practicable to-day, he however deals with it and comments on it thus: "the ancient teaching about the temperaments, with its well-known divisions into the sanguine, choleric, melancholic and phlegmatic had quite a correct instinctive idea of the co-relationship of temperament and body, as well as of their interdependence affecting the humoral and chemical conditioning of the blood. However, their special humoral ideas are not applicable to-day, their conclusions about the shape of the body and soul dispositions confine themselves to uncertain, hazy suggestions and their four main psychological ideas have been so worn out by common usage, been so misinterpreted, that one cannot use them scientifically in their present form any longer." ("Störungen des Gefuehlslebens, Temperamente," Ernst Kretschmer. Im Handbuch der Geisteskrankheiten I. Band, Allg. Teil I., Berlin, 1923, Verl. Julius Springer, Berlin.)

The description of the temperaments seems to demand the development of an especially artistic power of perception. For the understanding of temperament from the physiognomical angle (side) can only be gained from the general impression made by a human being. It is possible to draw individuals and emphasise their essential characteristics, but one cannot as easily assert with certainty that a human being of this or that temperament has such or such a shaped nose. Here much depends on the language the movements indicate. Therefore no established schemata can be presented; one can only take some definite example as a starting point after which the reader can teach himself to discover the essential characteristics in his fellows.

And here we would recall once more the perception of

\**Kinderkrankheiten als Entwicklungsstufen des Menschen*, 1937, by Wiedmann & Comp., Wien, Leipzig, Bern.

physiognomy my book "Die Formensprache des Gesichts" presents: "A healthy and artistic physiognomy would have to be developed, not the sentimental type presented by Lavater and others, but a healthy physiognomy."



Figure 1

The first illustration shows a woman in her late twenties, who possesses the pronounced features of the melancholic temperament. The forehead seems relatively high and strikingly straight; it is definitely divided into two parts. The lower part is not broad; however, the bone structure above the eyes is rather thick, the upper part is high and has quite definite "bumps." The hair is dark-brown, lank and without lustre. The head is rather small in proportion to the height of the body. The eyebrows are only slightly arched and therefore give the upper socket of the eye a rather flattened appearance. The dark, big eyes are not opened very wide—another characteristic. The lids seem to find it difficult to remain open. The gaze of the eye is dim, unhappy and restrained, because it does not look into the world with freedom; it seems to experience difficulty when looking at its surroundings. The nose, which is almost too long, has a narrow bridge and sensitively arched nostrils. The lips are thin, only a small red stripe is visible. The lower lip is deeply indented and the short chin recedes.

This description has to go further than merely considering the face. The slanting shoulders, the somewhat sunken chest, the long neck (not very noticeable in the picture) and the habitually drooping head, all these have to be taken into account. The bent position is very remarkable. In this position the long arms seem to be almost turned forward in the shoulder-joint. This has the effect that the upper extremities dangle more towards the front than the side while walking. The fingers are tapering and small.



The long legs end in feet which look relatively bigger than the hands and have white, flat soles. The gait is therefore accordingly more heavy and the individual shuffles along as though in slippers. The voice is rather soft, restrained and the speech often indistinct and not rarely nasal.

Illustration 2 may serve as a supplement. There we find a very melancholic boy. He presents another characteristic, the deep-set ear, which is too little involuted in its upper backpart. One must observe here too the adhering lobe of the ear. This illustration shows the long, bent forward neck very well.

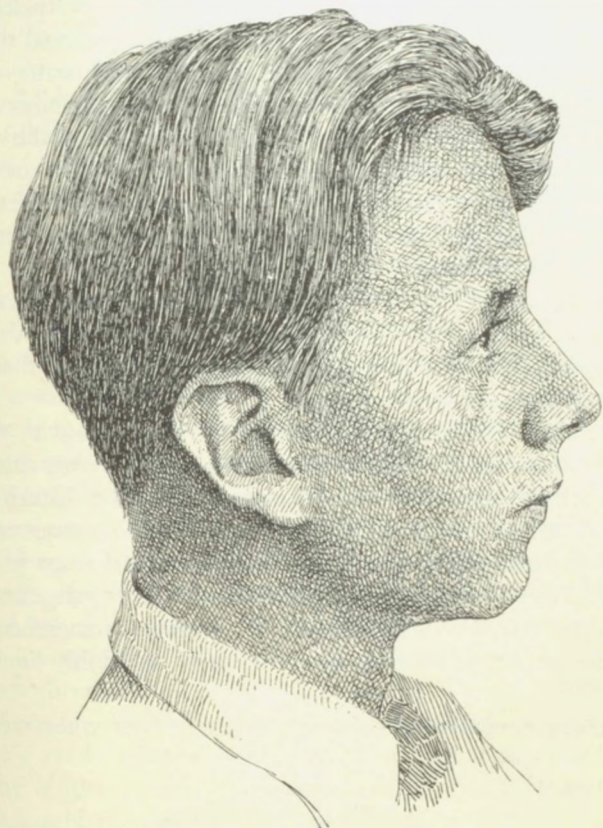


Figure 2

The characteristics of the melancholic temperament we have mentioned are generally accompanied by definite traits in the soul-life. Slow thinking drifts easily into criticising; the faults of others, which are so much easier to find than are the good qualities, are preferably dwelt upon. This does not provide the melancholic temperament with sorrow only, but also with a certain satisfaction of mind and soul in discovering the baseness of others. He feels himself limited by his own deficiencies. Only gradually can we find the bridge leading to his fellow men. Loneliness is rather cherished and kept up under the most unbelievable pretences. Such an individual often prefers to stay at home, while others have a good time, only to play at "Cinderella," dreaming of his own sorrow and the miseries of the world.

All these characteristics mentioned are an illustration and proof that the melancholic type can only be understood if we realise that his whole organism is affected by heaviness, physical forces continually predominate, matter always asserts itself.

Rudolf Steiner drew our attention to this fact and in this light we also understand why antiquity gave the name of the element of "Earth" to the totality of these physical forces.

In other places\* we have been able to point out how man must

\* Formensprache des Gesichts.

overcome matter, heaviness, in order to maintain himself. His upright gait is the overcoming of gravity, so is the lifting of the arms when working, the opening of the lids, yes, every breath. Anabolism and metabolism of foodstuffs in the digestion, making them building stones of our organisation, is a continuous process of overcoming matter, substance. These processes are especially felt by the melancholic temperament, and burden it; especially also, because these various functions take place much more slowly in them than in other people. The mental disease we call melancholia is the apex of the abnormal aggravation of this condition. The patient then suffers from a deeply rooted sadness, he won't eat, his excretory organs function slowly, the will is almost paralysed. The patient is entirely given up to the activities of matter and heaviness, without being able to overcome them. The melancholic individual seems quite estranged from the living processes and becomes, so to say, inwardly benumbed at the sight of solid matter. The body he inhabits fills him with hatred. This can go so far that his body, which causes all this pain, becomes unbearable to the patient and he commits suicide. In this way the patient disposes of his body, which seems to darken his true inner being.

A medical practitioner, Dr. Paul Federn, who had himself suffered from melancholia, once wrote most impressively about the soul condition of this disease from self-observation. "It is a complete cessation of ordinary soul activity, a feeling of death is spreading rigidly over all the psychical and physical ego-consciousness. . . . This condition in all its terror is so characteristic, that the patient can analyse it himself and the doctor will notice it at once when the patient under observation enters the room and when he listens to him. The patient has the feeling of something negative, of the cessation, no, dying of the soul. One can use a paradox: only death is alive in him." (Journal Hippocrates 1930/H.7.)

Department and movements of the melancholic patient show all the traits indicated in the healthy melancholic temperament, in an exaggerated, almost caricatured way.

The pronounced hypochondriac moreover is also an individual, who is continually affected by the physical state of his organs, because matter, so to speak, remains idle in him. This manifests in a slow metabolism constipation or cessation of menstruation in women. From this point of view it can be understood that it is useless to help the melancholic† individual and the hypochondriac‡ by encouragement. But in the treatment one should do everything to accelerate the sluggish functions, to dissolve the residue of matter and to "vitalise" the individual.

One gets quite a different impression from the man in illustration 3 who is predominantly of the phlegmatic temperament. Here we have an innkeeper or brewer. The head is big, with a broad, not very high forehead, which is divided off quite indistinctly. In this rather massive face, with unpronounced features, we see rather small eyes of a grey-green colour. Their gaze is dim, but jolly at the same time; sometimes bleary, sometimes suggesting a comfortable cheerfulness. Fat cheeks are apt to sag

† Melancholy means μέλαινα = χολή "black gall." Rudolf Steiner has shown that Hippocrates understood by this term chiefly the purely physical part of the organism. It would be a mistake therefore to think that only the gall bladder was meant.

‡ Hypochondriosis means really ὑπο=Χόνδριος "below the costal cartilages," a name generally used for the abdominal cavity. One referred to that part of the organism which was chiefly engaged in the process of metabolism and presumed that the curious conditions of hypochondria had their origin there. (One may call to mind the frequent occurrence of obstipation, haemorrhoids and hypochondriac tendencies!)



downwards. The nose, with its concave bridge, is a special characteristic of this temperament and gives the face—especially in profile—a definitely passive expression. The fleshy upperlip is short, rather pale red. The curve of the lips is strongly pronounced and the lower lip is rather protruding, while the chin recedes, ending in a “double-chin.”

The neck is short and rests on shoulders which are inclined to stoop, in spite of their width. The fleshy back makes the spine appear rounded. Short, fat legs make the small, little feet appear rather striking and one is in doubt whether they will not prove too weak for so massive a body. The fingers are thick and short. The abdominal part is much larger than the chest. The gait is uncertain and dragging.

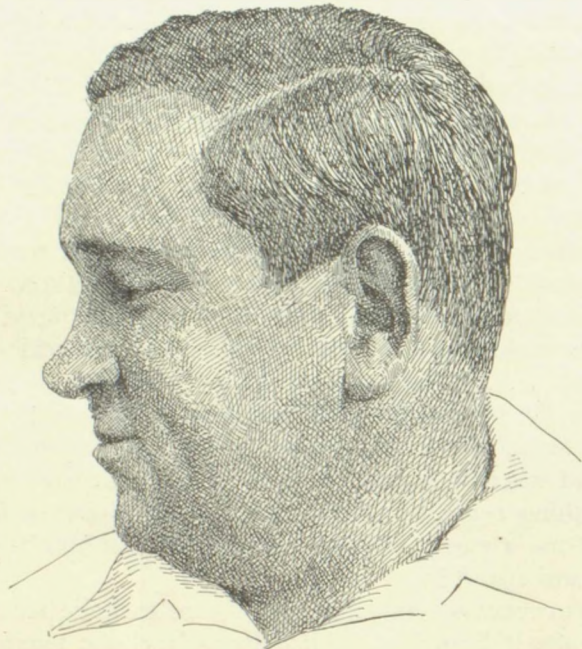


Figure 3

This exterior description corresponds to the slowly flowing thought-processes, which, however, may be very imaginative and full of pictures. His homely wit is without hurt, yet apt. The phlegmatic individual, who may sit quietly in his corner and view life from there, is fairly often a very good observer. He can joke about his own shortcomings as well as about the peculiarities of others.\*

Feeling (emotions) and the will are very little active in a phlegmatic person. He is content with his fate and has little inclination to alter it. If one looks at him one realises that in face and stature he is rather undefined and considering his soul-life one can easily put the question: why is this man so slow and lazy, why does he like to sleep so much and does not like to make any effort?

While in the melancholic temperament it is the solid corpore-

\* The ideal phlegmatic character is unsurpassably portrayed by Shakespeare in his Falstaff. This hero knows how to laugh at himself. When asked by Prince Henry “to lay his ear close to the ground to listen whether he can hear the tread of the travellers,” he says: “Have you any levers to lift me up again, being down? ’Sblood! I will not bear mine own flesh so far afoot again for all the coin in thy father’s exchequer” or when characterising himself: “it blows a man up like a bladder,” and “A goodly portly man, i’faith and a corpulent; of a cheerful look, a pleasing eye and a most noble carriage; and, as I think, his age some fifty or by ’r Lady, inclining to three score; and now I remember me, his name is Falstaff.” At another place he says: “thou knowest in the state of innocency Adam fell; and what should poor Jack Falstaff do in the days of villany? Thou seest I have more flesh than another man and therefore more frailty.”

ality which acts so strongly, in the phlegmatic individual it is the fluidic formative forces which work too strongly in him. The physically invisible forces of growth form from without this flexible, watery element the plastic forms. A child’s organism, which is in the process of growth therefore contains up to a point, more liquid than a body which has reached maturity. The smaller the child the more intensive is this energy of growth and the greater the quantity of water required by the organism, for it is from the liquid element, which is the home of the life-forces that bodily forces are evolved.

Thus in an individual with a very pronounced phlegmatic temperament a condition is retained, which is natural to early childhood. In a certain sense he retains too much water—liquid in his body, as in the case of a small child. The latter however can use his growing forces to develop his organs out of this watery element. The adult, who is phlegmatic, of course cannot do the same. Therefore he has a tendency to store water and fat in his tissues, without expressing much of the plastic forces. Hence the tendency to corpulence.

One observes that the phlegmatic individual drinks a good deal during meals. Also amongst very confirmed beer-drinkers, where it is definitely a question of quantity of liquid, the phlegmatic temperament predominates.

The small inclination for action is connected with the fact that he is inwardly so busy and satisfied with his own circulating fluids. Active movement would only be felt as a disturbance of the processes. A luxuriantly flowering plant also requires quietness for growth, not movement. In man cheerfulness is created from a succulent constitution. The wisdom of language has called this quality therefore a “humour”; it may be remembered here that ’umour or humor means the same as fluid, liquid, wet or sap.

We can understand this temperament best when we realise

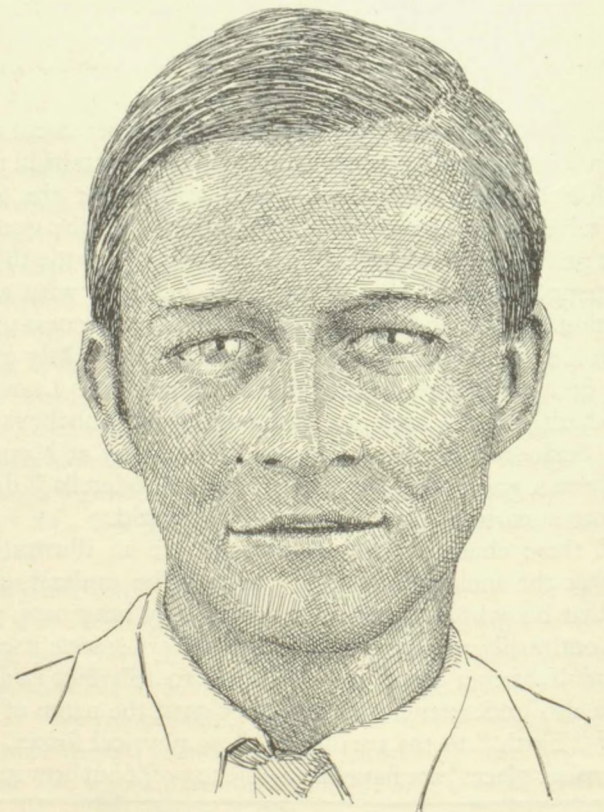


Figure 4



that in this case the formative forces in the fluids obtrude themselves rather powerfully. They work in the fluids in conjunction with the glands, which they use as their instruments.

The head of a man of pronounced sanguine temperament (Fig. 4) is of medium size. The hair is fair and lustrous, with a reddish tint. The forehead, which is rather even in both its parts, forms about a third of the face. It is rather free from wrinkles. The light eyebrows are of the same colour as the rest of the hair, and form a short arch over the eyes. The arches do not meet at the root of the nose, but are definitely separate. The light blue eyes have an open and cheerful look. The region of the iris is intensely brilliant (difficult to see in illustration). The straight nose is not as narrow as in the melancholic temperament. The lips are delicately curved. The chin is rather pointed and shows below a delicate indenture which gives the face a charming expression. While the melancholic temperament gives rather a dreamy, pondering and introspective impression, the sanguinic individual has often a transparent, amiable, knowing smile—a definite characteristic. These traits may express the whole of the soul-life, especially in women. Leonardo da Vinci, more than any other artist, has been able to portray this “shining through” of the soul in a smile. One only has to look at his *Mona Lisa* or his various studies of St. Anna.

The sanguinic individual has graceful bones and is of proportionate stature. Delicate muscles, controlling the extremities, give elasticity and lightness to the movements. Arms, feet and legs correspond in their size to the proportions of the rest of the body. The gait is light and quick, often not quite straight, but rather more of a wave-like movement. The senses of the sanguine temperament react quickly to impressions from without. Eyes and ears hungry for perception and the limbs eager to move.

Thoughts move quickly from one subject to the other and are easily diverted. He understands a matter often instantaneously and has a ready answer. The emotions are easily roused and sympathy is given without much thought, but changed easily. This changeableness of feeling is a particular characteristic of the sanguinic temperament.

Observation teaches that the sanguinic individual has a freely moving breathing process. He shows a remarkable regularity in his rhythmic processes. The interrelation of the feeling soul-life and the respiratory system has been the subject of research of many physiologists, as well as psychologists.\* Goethe has described this in a poem,

“In our breathing are hidden two graces,  
One draws in the air, the other releases.  
The first one oppresses, the second refreshes.  
How wondrous the mixture of life to behold!  
Thank God when in pressure he manifests his being,  
And thank him again when in breath he departs.”

Musical people, whose strong point is rhythm, are very often sanguinic individuals.

This short description makes us realise that the sanguinic temperament has two functions of the organisation particularly well developed. In the first place he has a sensitively developed nervous system which manifests in a quick reaction-capacity which also affects his respiratory system. Rudolf Steiner, in his

\* More detailed information in *Kinderkrankheiten als Entwicklungsstufen des Menschen*.

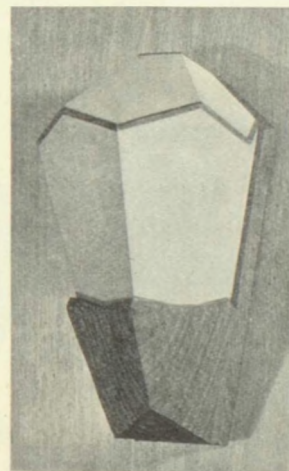
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various works,\* has also pointed out how these processes are connected with the life of the soul. Those systems are the physical expression of a supersensual organisation, which may be called the soul-body. Therefore it is illuminating for the understanding of the temperaments that in the sanguinic individual the last mentioned part predominates. The great adaptability, which is part of the sanguinic temperament, confers on this individual quite a definite position in society. He is always welcome and has the sympathy of the world surrounding him far more easily than any other. He can entertain his fellow beings; when he tells a story everyone gladly listens. If something has to be attempted, his mere presence seems to make obstacles surmountable. He also has the right answer ready at the right moment.

But as each temperament, when developed one-sidedly, has its dangers, so also the sanguinic one. Here, the soul, rushing from impression to impression, from idea to idea, quickly succumbs to the impressions which work from the outside. A tendency towards superficiality and a weak character are easily developed. The achievements of modern times, which make a speeding-up process more and more possible, are apt to stimulate the sanguinic temperament in us. The speed-craze of our time, which finds its climax in the racing and record-breaking, simply drives the sensation-loving spectators into a sanguinic attitude, which is quite out of proportion. But the same can be said also of the cinema and the radio, the attraction of which just consists in the possibility of giving new impressions as quickly as possible in the most comfortable way. The damage done by all these manifests in the so-called "nervousness" of our time. All these remarks about the sanguinic temperament will show that the term "nervousness" has in a certain sense a definite application.

The predominantly choleric individual, as shown in illustrations 5-6, discloses the temperament at once by the position of



Figure 5



Figure 6

the head. It is carried almost too far back and absolutely upright. If the head of the melancholic individual gives one the impression of a top-heavy, drooping flower, the stem of which is too weak, the head of the choleric person is resting solidly on his neck like on a column. It seems absolutely unshakable in its balance between those broad shoulders. As the whole figure, so the face is formed under the influence of a straightening force. The fore-

\* "Education of the Child in the Light of Anthroposophy," "Theosophy," "Outline of Occult Science," "Metamorphoses of the Soul."

head is in both parts broad. From the black pupils of the large eyes sparkles a fiery radiance. (This can be seen especially well in the intelligent face of Fig. 6.†) Rudolf Steiner once said that "a fiercely lit inner light" manifests in the gaze of a choleric man's eye. It is courageous and penetrating and does not become uncertain when met by another.

The powerfully curved nose broadens out especially in its lower part. The physiognomy of the nose shows the fact that the strongly curved, easily dilating and naturally large nostrils are characteristic for the choleric temperament. The energetic mouth and strong chin protrude a little. The lips, when closed, are rather tight and when at rest are apt to droop at the corners. The broad chin seems to give the face a base to rest on. The ears also are wide and have a defined lobe—occurring often in this temperament—yes, even have a square appearance.

The general build of the body is rather stout. The legs, which are almost invariably too short, cause the person to appear of greater height when sitting, than standing. The gait is determined and straight. The well-known fact that the choleric person walks chiefly on his heels has the following reason: he endeavours to accentuate the upright position and so, while walking, this upright line naturally touches the heels and not the toes. The raised head and neck position we mentioned before favours the burden of the body to be carried by the heels while walking. This characteristic is very much accentuated by his favourite gesture when angry: he stamps his foot, which of course is done with the heel and not the ball of the foot.

His thought processes are quick and certain, very little open to outer influences, and he is true to his convictions—while they last. His feeling is often passionate and easily moved to extremes, under circumstances to fanaticism. He tries to achieve what he has decided to do. These qualities of the choleric individual destine him to be especially gifted to manifest the very essence of his being in actual life. Gotthilf Heinrich Schubert says in his excellent history of the soul: "If it is rapidity and power of the will and deed through which the active soul preferably manifests in the body, it is *this* soul-form (he means the choleric temperament) which is the most perfect of all, for in none of the others is this particular trait of the soul so easily, strongly and clearly apparent."

How true this is, is shown by the fact that many of the most famous individuals were of the choleric temperament, such as: Napoleon, Byron, Beethoven, Haëndel, Fichte, Schopenhauer; and we could easily quote a whole list of them.

These personalities were chiefly urged by the extraordinary powers of their will to bring out all their latent gifts.

While the melancholic individual always knocks up against the resistance of matter and is handicapped by the activity of the heaviness of his physical organs, the choleric man seems to be endowed with an inner fire, which, so to say, loosens the solidity of substance. Here we may mention that the ego in man uses his inherent warmth as an instrument to express himself; this happens in the same way with the growth-bearing formative forces working in the liquids of the organism.

Fever is always an attempt of these ego-forces to protect the personality against any intruding dangers. Albumen of a strange kind, which man takes with his food, has to be absolutely neutralised by the metabolism and only when its foreign character is

† Fig. 6 is a picture of the well-known Augustine monk and preacher Abraham a Santa Clara.



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destroyed can it enter the blood-stream. If this is not the case, he gets ill. If the albumen enters the blood directly, without proper digestion, fever sets in as a defence, which can also be caused by injection. The healing effect of such medicaments lies in the fact that the fever causes activity of the ego-forces in man. And these have their point of contact in the warmth-processes.

Many examples could be given as an illustration of how to understand the connection between the inner warmth of man and his ego. But what interests us most in the choleric temperament is that it manifests the personal-spiritual being most, which one can take as a correspondence to the warmth-processes in the blood.

From this description we can clearly see why the modern teaching, as presented by Rudolf Steiner, speaks of four temperaments. The formative forces of the organism are hidden in those physical conditions, manifesting as solids, liquids, gases and warmth.\*

The interaction of these forces and the predominance of one, gives the human temperament its specific character. But to understand this fully one has to remember that the solid part of the organism is chiefly connected with the physical body, the liquid with the etheric body, the soul (astral) part with the air and the individual "I" with the warmth condition. The Ancients knew of these connections in their own way, calling them the four elements, earth, water, air, and fire.

Any extension of the number of temperaments is arbitrary. That it has been attempted is because the temperaments are so mixed. Therefore, sometimes the thinking has an inclination towards the phlegmatic, feeling towards the melancholic and the will perhaps towards the choleric one. This makes us realise how complicated a being is man.

A concrete example will serve to illustrate this mixture of temperaments. It might be said of Grillparzer, the great Austrian poet, that he gives one the impression owing to the curious distribution of temperaments in his being, that he must have found it particularly difficult to unfold his really great individuality fully. His thinking was strongly choleric. One only need read his autobiography and some of his articles, where he criticises his time with great insight; what an ingenious perception he had of history and what a forceful striving for freedom was alive in him! But again and again he was tortured and drawn down by the irresistible power of melancholia, which entered his feelings. This makes him increasingly lonely in later years. He cut himself off from his fellow-men, was dissatisfied and felt inferior. During the last quarter of his long life he scarcely belonged to his time at all and at the age of 60 (20 years before his death) he felt that he was left behind in the world. This tendency in his emotional nature was accompanied by a strongly phlegmatic trait in his will. This impelled Grillparzer to alter his life as little as possible; he was always anxious to have a safe income. He was afraid of financial difficulties. Therefore, he could never make up his mind to choose a free profession and remained in the monotonous career of a civil servant, which caused him to moan and groan, but which he really had chosen himself.

This is all very clearly seen in both the pictures of Grillparzer (Figs. 7-8.)

But they also provide us with an instructive example of

\* See: Guenther Washsmuth "The Etheric Formative Forces in Cosmos, Earth, and Man."

another fact. The tendency of temperament does not remain the same throughout the life of a human being. It is a different one in childhood than in maturity and old age. The poet's picture of early manhood (7) shows choleric traits of thinking in the face



Figure 7



Figure 8

and the dark eyes of depth of personality, ready to manifest in life. However, in the middle part of the face, one can see (nose especially) a melancholic tendency and the mouth suggests phlegmatic traits—the inner part of the face gives the main expression. Grillparzer's picture in his old age is different (8). Here the main features are his tired eyes, the nose, broadening out at the nostrils, the hanging lips and restive chin—the picture of a melancholic, phlegmatic old man.

This physiognomical observation too has chiefly a medical and educational importance; for it must help us to realise where education should step in, and that as early as possible, in order to balance a tendency which tries to become overpowering or to bring out one that is hidden and latent.

This is the only justification for physiognomy in my opinion, if it is not to degenerate into a mere game.



REINCARNATION—(continued from page 396)

No such process takes place in animals, no matter how much they may resemble us in their anatomical structure. There can be no question of reincarnation in the animal Kingdom, if one really knows the nature of the animal and of Man.

Of a quite different kind are the various records that exist where people describe how they have "been" all other beings—This is nothing else than a mystical experience of the expansion of consciousness into the whole of Nature, and has nothing to do with reincarnation.

#### 7. *What is the Advantage in Realising the Truth of Reincarnation?*

I think it is the key to the *Knowledge of Man*, unused by our Science, forgotten by our Religion. All that is now most widely scattered—atomy, psychology, astronomy, history, geography, social and ethical problems—all these could be brought together into a harmonious whole. And Art is the indispensable aid in creating such a harmony.



# Evolution and History

by G. S. Francis

THE IDEA OF EVOLUTION ACCEPTED by modern scientific thought is of very recent origin, for it was only during the 19th century that Darwin, Weissmann, Haeckel and others drew certain conclusions from their study of rocks, fossils, embryology and biology which led them to propound the idea that living beings, plant, animal and human, were subject to progressive change or mutation. The idea of progressive evolution was therefore offered as an explanation, firstly, of the great variety of living forms on Earth and, secondly, the fact that these forms seemed to present a rising gradation in quality, from the simple and almost unorganised forms at the bottom of the scale, to the highly organised and complex forms of the higher birds and animals. There was a little difficulty in deciding the precise place of man in this scheme, but it was assumed that man ought to be included among the higher mammals, while the gap that appeared between man and his nearest companions in their tree of life would doubtless be filled in by the future discovery of some "missing link." This idea constituted a complete *volte face* in thought, for previously the peoples of the various European countries, under the guidance of a powerful Church, simply believed that the Earth and all upon it had been created by a fiat of Divine Will in much the same condition as we find it to-day. They believed that man was a child of God, a spiritual being a little lower than the angels, so we can get some measure of the mental shock they experienced when the scientific evolutionists inverted the picture and presented the idea of man as the highest of the animals, with his origin in primeval slime.

## External Evolution

This 19th century concept of evolution was one of the results that accrued from the application of scientific methods of sense observation to the Earth and its contents. As an idea it was true up to a point, but though it was not entirely true, it did represent a partial expression of a much greater truth.

The process of evolution is usually depicted as a simple movement or drift from below upwards, an ascent from the simple, relatively unorganised protoplasmic life at the bottom of the scale, up to the more

complex organisms of the higher animals and man. These scientists of the 19th century believed that simple and primitive living organisms had emerged from lifeless matter during earlier conditions of the Earth and then, under external pressure of the necessity of continued adaptation to changing conditions of environment (the evolutionary movement was always conceived as a response to external necessity, never to an inward urge) they developed increasing variety and perfection of form until, at the apex of one of the main evolutionary stems, life achieved self-consciousness in man.

## Human Involution

In order, however, to come nearer to a correct perception of the matter this idea of *physical evolution* needs to be supplemented by the idea of *spiritual involution*, and in this connection reference to the occult researches of Rudolf Steiner\* can help us to fill in some of the missing parts. Matter itself is inactive, so before the process of physical evolution could even begin a process of spiritual involution had to take place. Humanity, as

undeveloped, undifferentiated spirit, descended in great time-rhythms of successive condensation until the present solid condition of Earth was reached. The struggle to achieve a form that would be capable of expressing human powers and faculties is partly told in the story of physical evolution. But man, in his ultimate reality, is a spiritual being, and because of this, the really important aspects of human life have less concern with the evolution of his physical form, and more with his spiritual development in that form.

## Spiritual History

During the later and more specifically human phases of this spiritual involution or descent within historic times, humanity became the recipient of Divine Wisdom as expressed through the religious systems of the pre-Christian civilisations of the East—India, Persia, Egypt, etc. But within the first European civilisation, the Mediterranean civilisation founded by Greece and Rome, an exceedingly important historic event occurred—the incarnation of Christ—an event that



G. S. Francis

\* cf. *Universe, Earth and Man* by Rudolf Steiner.



had as one of its effects *the complete reversal of the course of human development*. Previous to this event the movement of human involution had proceeded from above downwards, now a movement of spiritual evolution must begin,—from below upwards. During the great pre-Christian civilisations Divine Wisdom—Theos-sophia—had been poured into mankind. Now the wisdom that had been inwardly received must be outwardly expressed, therefore during the development of the post-Christian civilisations the Divine Wisdom, that mankind had more or less passively received, must now be consciously transformed and outwardly expressed in personal, social and economic life as Human Wisdom—Anthropos-sophia.

### *The Turning Point in Human History*

Dr. Steiner frequently emphasises the importance of this turning point in human history. As he points out in his series of lectures on the Apocalypse,\* ever since the great flood (the destruction of Atlantis) humanity has had to lose, for a time, those clairvoyant faculties that made direct vision of the spiritual world possible for everybody. Human beings had to surrender those faculties and, for a time, remain content with those things that can be perceived in the physical world by means of physical senses. This is now the normal condition of all mankind but, in place of those early faculties of dim clairvoyance, it has become possible for human beings to develop self-consciousness, to feel themselves as individual personalities. This is a distinct spiritual gain and each one must now develop the power to preserve this individuality intact when he rises again into the spiritual world. But such ascent would even now be difficult or impossible for many, but for the great cosmic event that took place in Palestine within the Roman Empire. Mankind would have been engulfed in an abyss of materialism but for the spiritual help brought to Earth by the advent of Christ.

In old Atlantis human consciousness was sufficiently clairvoyant to be able to perceive the spiritual world, but during the post-Atlantean period humanity became more and more material, reaching full consciousness on the physical plane during the time of the Roman Empire. This was the period in which man first became clearly conscious of himself as an individual, felt himself as a separate and distinct personality, but, having reached this point, mankind was presented with a choice of alternatives, to begin to rise again into the realm of spirit or to descend still further into the realm of matter.

### *Spirit Descends into Matter*

At this point in time mankind had reached a crisis but, critical as that moment was, human descent could not be checked all at once, it had acquired too strong a momentum for that, and this spiritual descent (the Fall of Man) continued right on up to our own time, reaching a kind of apotheosis in the dense wave of materialism of the 19th century. Dr. Steiner has often called attention to the tremendous amount of spiritual power that mankind is continually expending merely for the purpose of providing for our physical wants. The telegraph, telephone and wireless, railways, steamships and aeroplanes, as well as many other things

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\* cf. *The Apocalypse* by Rudolf Steiner.

of a like nature, have required the expenditure of an enormous amount of spiritual power for their invention, construction and administration, but they are only used to satisfy our lower needs. Humanity has, however, only a certain amount of spiritual power at present and most of it is being used to invent, construct and use the complicated mechanisms we employ for purely physical ends. There is no need to regret this too much, it had to be so, and it would have gone badly with humanity if it had not occurred, but there are dangers in blindly pursuing this course. Human spirit is also employed in the service of other physical things. Just think of interlocked network of trade routes that now envelope the world, and the still finer and less visible network of our social and political relationships. Think of the amount of spiritual energy that had to be expended in the creation of interlocking banking institutions to make it possible for a person to write a cheque in America and have it cashed in Europe or Asia.

### *The Occult Nature of Money*

An enormous amount of spiritual energy has been expended on these and similar things, but in order to accomplish these results the human spirit had to descend below the threshold of the physical plane that separates the spiritual world from the abyss. Anyone who is able to study the human activities of this age from the point of view of Anthroposophy or Spiritual Science will be able to perceive, especially in the realm of finance, that points are continually being reached at which human personality can just manage to maintain itself and exercise some measure of control but, if at this point it loses control, there arises a real danger of human personality becoming swamped and lost. The signs of this loss of human control are to be found in the increasing inhumanity of the operations of finance.

There are many instances of this. For example this submergence of human personality can be seen in the development of finance and banking during the last half of the 19th century. So much has this effect been veiled that it is probable that only future historians will be able to indicate, with any degree of clarity, the fundamental nature of the changes that took place in personal, social, political and economic relationships as human personality became progressively submerged in the maze of banking technique and the inhuman ethics of modern financial practice. In the days of the Fuggers, even as late as the time of the Rothschilds, banking affairs were still controlled by the personal wills of the men who directed them. But to-day human personality has become submerged in the machine, banking institutions become increasingly impersonal, finance is no longer subject to human will, its own innate powers are gaining the upper hand.

### *Money and Human Personality*

There are demonic powers at work in money, sub-human, sub-earthly forces that tend to stultify and paralyse the human will. Those with seeing eyes can follow this process, they note how here and there humanitarian plans for human betterment are checked by artificial financial scarcity or hindered by the operation of some obscure financial rule, while plans for human destruction proceed apace with ample financial encouragement. They note these things and deduce therefrom the notion that, at



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least in this realm, humanity has become entangled and dragged down to a perilously low level. It is possible, of course, for human personality to be sucked down still lower by allowing itself to become still more ensnared by the demonic power of money, and human personality will only be able to save itself by strengthening its inner powers of soul, by developing its powers of self dependence and thus making itself progressively independent of the power of money.

The important fact for human beings in this age to realise is the fact that the advent of Christ marks the turning point in human history. He brought to Earth the spiritual power to resist this downward drag and provided the inspiration and the stimulus for re-ascent. Human individuals will rise again to spiritual vision and understanding according to the measure with which they are able to express the spirit of Christ in their daily lives. Humanity will rise again by acquiring so full an understanding of the nature and purpose of Christ that the Christ impulse becomes the inner stimulus and guide in social, political and economic life. Only so can the Christian civilisation for which the world waits be brought into being.

### *Rhythms in History*

If we can forget for a time the mental habits induced by the 19th century concept of evolution as a process of linear progression and try to look at human history objectively, we begin to perceive that the real course of human history is less like a linear succession of events in time and more like the unfolding of a rhythmic plan. We become aware of a progression of certain time rhythms, each having a duration of 300 to 350 years. Regard, for example, the character of the time between the 11th and the 14th centuries, the period generally described as the Middle Ages. All through that period, until the Black Death in A.D. 1349 inaugurated the beginnings of decline, Europe possessed a distinctive and characteristic social organism. Its main form was *aristocratic* but it contained a fairly wide diffusion of property, a balanced system of social rights and obligations, a deep desire for learning, well established foreign intercourse and economic self-government under the Guilds. It was a period of strong religious life, and the Church, which was the dominant institution of this period, expressed itself physically in the erection of magnificent Gothic edifices which rivalled the glory of Greek architecture in its prime. The 13th century was also rich in great human personalities. Innocent III, one of the greatest of the Christian Popes, Thomas Aquinas, one of the greatest of the Christian philosophers, Dante, the most renowned of the Christian poets, Giotto, the founder of the Florentine school of painting, Roger Bacon, the first of the scientific investigators, were among some of the eminent personalities of this century.

Then it all came to an end. Beginning, in this country, with the Black Death and culminating with the Wars of the Roses, a period of decline set in during which, one after another, the specific characteristics of this period gradually faded away. With the death of the last of the Plantagenets at the battle of Bosworth Field the Middle Ages came to an end. With the crowning of the first of the Tudors a new phase of social organisation began.

During the second phase the Church was pushed into the background, while the National States, with organised standing

armies and navies, politically directed by the oligarchic form of government favoured by the trading and commercial classes—*the bourgeoisie*—became the dominant institutions of the Western world. Impelled by the specific incentives of this new ruling class, extensive voyages of exploration were undertaken which resulted in the discovery and exploitation of the whole world, all parts of which became eventually linked together by the growing network of trade routes that gradually covered the entire globe.

This form of social order has lasted into our own time, though it now visibly nears its close; for though the commercial classes, in their search for trade, have actually constructed the physical framework for an order of World Economy, their persistent efforts to shackle this larger entity to the limited and conflicting political policies of the National States have resulted in so much international tension that it is becoming more and more self destructive.

Meantime, in preparation for the next phase, the scientific discoveries and inventions of the late 18th and 19th centuries enabled the European and American peoples to create a vast industrial instrument, composed of intricate machines for production and transport, driven by great nature forces like steam, oil, and electricity. This vast power system, which is as yet more potential than actual, is obviously too mighty for the political forms of the National States, it is in fact a source of real embarrassment to them, apart from the additional fact that the development of aviation and radio-wireless transmission has made the armed frontiers that divide them both a nuisance and a nonsense.

This power system, with the world trade routes formed earlier, is the germinal beginning of the next social order, the order of World-Economy, which is destined to come, even though international anarchy and chaos may delay it for a time. It will provide the physical basis for a social order in which the material resources of the whole world would be developed by the spiritual faculties of all mankind and used to satisfy the physical needs of the human race as a whole.

### *Keys to an Understanding of History*

Naturally these historic rhythms do not follow one another by chance. They are stages in historic development that indicate changes in the growing consciousness of man and successive expressions of the influence of a group of guiding Spirits whose effects on human development, known to the ancients but unknown to modern humanity, are now being made accessible to us again through the spiritual investigations of Rudolf Steiner.

Each of these guiding Spirits, in turn, plays his apportioned part for about 300-350 years, within the larger sevenfold rhythm of about 2,160 years that embraces the whole period of a single civilisation. This larger rhythm is a Sun rhythm, while each one of this group of guiding Spirits expresses the powers and qualities of one of the planetary spheres, so that, in this way, each of the greater civilisation epochs receives the imprint of the whole Solar System. But although the influence of these Spirits upon historic evolution is unrecognised by the conventional knowledge of our time, we still possess, in the reversed order of the days of the week (as expressed in English or French), a faint record of the knowledge of the sequence of their activity which once was used as a guide to the general course of human evolution.



The Days of the Week	Planet	Guiding Spirit
Sunday ... ..	Sun ...	Michael
Saturday ... ..	Saturn ...	Orifiel
Friday (Vendredi) ... ..	Venus ...	Anael
Thursday (Jeudi) ... ..	Jupiter ...	Zachariel
Wednesday (Mercredi) ... ..	Mercury ...	Raphael
Tuesday (Mardi) ... ..	Mars ...	Samael
Monday ... ..	Moon ...	Gabriel
Sunday ... ..	Sun ...	Michael

Each of these guiding Spirits brings some specific influence to bear during the 300-350 year period of his special activity, which is expressed in history by the occurrence of special events and by the struggle between specific antitheses. These specific spiritual influences give a special character to each successive phase of which the following are but partial and fragmentary hints.

Guiding Spirit	Antithesis	Approximate Time Period	Historic Expression
Orifiel (Saturn) ...	Darkness—Light	B.C. A.D. 200 to 150	Advent of Christ
Anael (Venus) ... Zachariel (Jupiter)	Hate—Love Chaos—Order	A.D. 150 to 500 500 to 850	Persecutions—Martyrs Tribal Wanderings— Monastic Settlements
Raphael (Mercury)	Sickness—Health	850 to 1190	Disease—Art of Healing
Samael (Mars) ... Gabriel (Moon)	War—Peace Death—Birth	1190 to 1510 1510 to 1880	Crusaders—Templars National States— World Exploration
Michael (Sun) ...	East—West	1880 to 2230	National Consciousness —World Economy

#### Stages of Human Consciousness

Through the religious experiences of the Middle Ages European mankind developed self consciousness out of the group consciousness, tribal or family, of earlier times.

Through the political experiences of the succeeding period we learnt to feel ourselves as members of our respective nations without any loss of our sense of personal individuality.

Without losing either of these we must now learn, through the economic experiences of this age, to expand our consciousness another stage until we are able to feel ourselves as members of the whole human race.

When this consciousness of the brotherhood of man becomes as natural to us as our present feelings of egoism and patriotism, we shall perceive the necessity of organising the next phase of human evolution, the phase of World Economy, which even now awaits an awakened humanity to assist it into birth. In this third phase of human evolution *the proletariat*, the third social class to come into existence, is destined to play a vital and important part.

BACON—(continued from page 379)

face of the favourable impression created by his works, and in 1624 there were signs of his being recalled by the king to public life. But James died in the following year and Bacon's strength was fast declining. With the advent of the new monarch he received a royal summons. "I have done with such vanities," he remarked, casting the document aside.

In the spring of 1626 he contracted a chill whilst engaged in an experiment, and after a week's illness expired on Easter Day, April 3rd, in his sixty-sixth year.

His wife survived him twenty years, but a divorce had separated them after his fall from power.

(To be continued)

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# Bacon

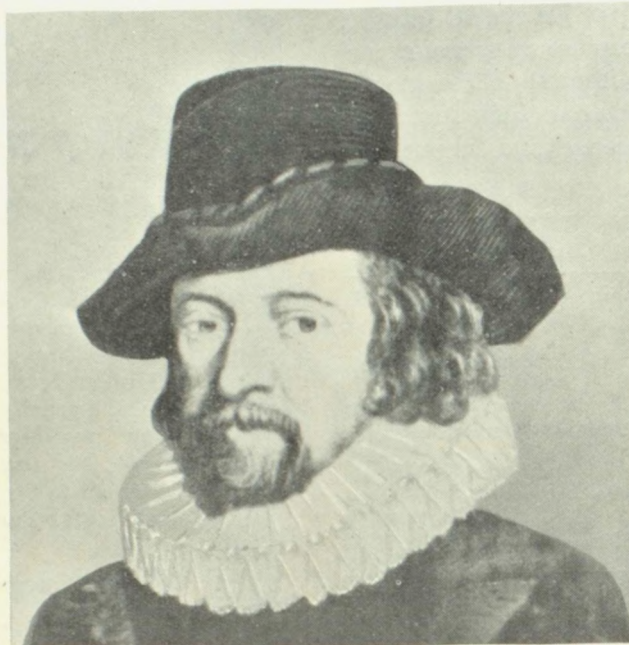
by Raymond Andrea

WHEN IT WAS suggested to me that Bacon might be included in this series of sketches, I felt very much as if I had been asked to write, on the one hand, of an illustrious planet, by name known to everybody and an object of speculation to many, but always regarded with reverence and gratitude for the light and leading perennially emanating from it; and, on the other hand, to write of a wise and constant friend, and so much the friend of all men who have any respect for genius and literature, that nothing further could be said about one so transcendently great and universally known.

Very few, if any, master minds have received such critical attention from biographers as Bacon. He was so much, and did so much, his influence has been so phenomenal and enduring, that it is no exaggeration to liken him to a planet of knowledge which swings into view from the far heavens once during the flight of centuries.

It should be superfluous to recount even the outstanding events of this great life. Everyone should know it; everyone who is interested in the spectacle of a master spirit pursuing its troubled course to the achievement of its mission in the face of formidable adversity and trial. His was a life so full and picturesque, and so amazingly rich through its involvement in events of great place and name, that nothing less than a volume could do any justice to it. And what more about Bacon can be said than has been said? Much more, no doubt, if we had the secret cipher which this, one of the greatest of thinkers and Rosicrucians, carried in his own heart and which the law of genius forbids that others shall ever read. Nothing more, if the recording is but that of the clearly marked and measured steps he took under the all too critical eyes of his time. Many such records there are, true, conflicting and doubtful; but none fails to pay highest tribute to the greatest intellect of his day and one that has probably never been equalled.

Bacon has been judged with great severity. His critics have taken pains to point the fact that he was not a perfect man. It is surprising what pains they have taken to prove this. But since history never has given us perfect men, and we never expect that it should, to labour to prove that Bacon participated in the common frailty of human nature amounts to so much word-spinning. Macaulay did his best to assure the world that Bacon was not a perfect man. Macaulay loved a case to argue. Bacon



was one of his many cases; and what he did not know about his subject, he commonly assumed. The summing up of his criticism of Bacon was, that had the latter's life not revealed manifest imperfections he would have been a perfect man and a saviour of mankind.

Macaulay was, in many respects, a valuable and highly influential writer, and not a few in the world of letters have accepted him as their high priest and indubitable authority. Accordingly, his strictures on Bacon have not failed of faithful duplication by these disciples when they have happened to touch the life of Bacon. But we must be fair to Macaulay. He lavished the most superlative praise upon Bacon's

works, but not one word more than they merited. His strictures were directed against Bacon, the man, in some of his contacts and dealings with his fellowmen. But precisely the same facts upon which Macaulay based his judgments were the basis of the judgments of others no less capable than himself of judgment; and their judgments find justification for those things which he condemns. There is no reason for accepting the judgments of Macaulay against those of some of his predecessors and contemporaries, except that he delivered his judgments like an oracle and dogmatically. There is one thing I feel sure Macaulay did not possess, which is indispensable to a true reading of Bacon, and that is, the secret cipher in Bacon's own heart which furnished the *motives* for all he did and wrote. Therefore, true to its law, the way of Bacon's life remains an enigma to the ordinary critic; and even his work, appreciated and quoted the world over, still awaits full interpretation as a structure of mystical inspiration.

It takes a big man to be an inspirer of genius. Bacon inaugurated a school for genius. He corrected genius that preceded, and inspired that which followed, him. Both Pascal and Goethe, to name but two of the world's greatest thinkers, were indebted to him. Enfolded within his cryptic writings is the master key of wisdom to practically all that the mind and heart of man are capable of. This did not come of the learning of other men: it comes of the man being *in rapport* with Cosmic sources and being inspired to "wish to be an anathema from Christ for the salvation of his brethren," and it "shows much of a divine nature and a kind of conformity with Christ Himself."

Francis Bacon was born in London on January 22nd, 1560. His father, Sir Nicholas Bacon, was one of the greatest dignitaries of the administration of Elizabeth and her first Lord



Keeper. His mother, Ann Cooke, was a daughter of the tutor of Edward the Sixth, a lady of high accomplishments and skilled in many languages. The influence of such distinguished parents and the society in which they moved, early moulded the mind and character of Bacon. He was reared among the foremost personages of religion and the state, and Elizabeth, amused at his sage remarks, petted him and called him her little lord keeper. Of his early days little is known, except that he broke open his musical toys to locate the origin of their sounds.

In his thirteenth year he was entered at Trinity College, Cambridge, but it does not appear that he was happy there or distinguished himself in any way. His tutor, Whitgift, who became Archbishop of Canterbury, never mentioned him. There is reason to believe that Bacon, like many other famous men, had little good to say of his university days. He was far too original and independent to submit tamely to a systematic curriculum. He found himself, for instance, diametrically opposed to the teaching of Aristotle, and later in life declared that while at Cambridge he had discovered the unfruitfulness of the method of that philosopher.

When barely sixteen he quitted the university. His father intended him for the political profession and placed him in the care of Sir Amyas Paulet, the Queen's ambassador at Paris. There he was employed in various offices of trust. The age for such a mission is unprecedented and is explained by the exceptional precocity of genius, a natural gravity and stability of temperament, and by the fact that during the whole time he was in France he devoted himself to study and retirement. Much in the literary style and manner of his *Essays* and other writings had its inception during this brief sojourn in France.

While assiduously pursuing his studies he received news of his father's death in February 1579. This was the first adverse stroke of fortune. On reaching home he found his eldest brother in possession of his father's estate: while the slender portion which fell to himself proved insufficient to maintain his station in society. From a position of brilliant prospects, with every promise of early financial independence and leisure in which to pursue his private ambitions, he found himself without adequate support or court favour and compelled to seek a livelihood. It is probably true that to this sudden reversal of fortune and early disappointment are traceable some things in Bacon's later life which gave cause for criticism. He had depended upon his father's promise of ample support, had laid his plans even in youth for a life of retirement and study, and those hopes having been unexpectedly dashed, he became an importunate suitor for place and power in order to make good their fulfilment.

After many futile applications to his uncle, the lord-treasurer Burleigh, for political office, he entered Gray's Inn in his twentieth year and applied to an unremitting study of the common law and the science of jurisprudence. He continued his solicitations to his uncle to influence the queen in his behalf, but for some reason unknown Burleigh steadily refused to advance his nephew. It is likely that Bacon's known ambitions in learning and philosophy were too bold and revolutionary to enlist the confidence of Burleigh. He is said to have informed Elizabeth that the young pleader was superficial and rash in his legal and philosophical opinions, and that his ideas would rather hinder than advance civil business.

Through Burleigh's favour, however, he became a member of the House of Commons in 1584 and was shifted to various

boroughs, until in 1593 he took his seat for Middlesex and delivered his maiden speech on law reform. This was a dangerous moment for Bacon. The praise lavished upon his speech prompted him to follow it up in a subsequent debate on a subsidy with a denunciation of the court for the extravagance of its claims, which carried his motion for an enquiry. Elizabeth deeply resented his boldness and intimated to Bacon that he must expect no further favours from her. The lesson was not lost on Bacon. He realised henceforth the inadvisability of speaking more of the truth in public than would advance his own interest.

Soon after this incident a vacancy occurred for solicitor-general. Bacon's friend, Essex, then a privy councillor, approached Elizabeth in his behalf. But she had not forgotten Bacon's speech, nor forgiven him in spite of repeated apologies. She refused the request of Essex. Unable to assist his friend further in this direction, he pressed upon his acceptance an estate at Twickenham of considerable value. There Bacon devoted himself to literary labours, wrote a treatise on the uses of common law, and published the first edition of his *Essays* in 1597. These works brought him immediate fame, but insufficient in the way of legal practice to enable him to meet his creditors. To retrieve his affairs and relieve himself of financial embarrassment, he decided on marriage with a lady of social standing. The lady he approached was a rich widow, Lady Hatton; but we learn that she had read his views on love in his *Essays* and ascribed his attachment to her money rather than her person. She rejected him and married his rival, Sir Edward Coke.

Applying himself with increased zeal to his profession, Bacon scored many legal triumphs which raised him in the estimation of Elizabeth. His friend Essex had just returned from an unfortunate expedition in Ireland, and having incurred the deep displeasure of the queen for various misdemeanours imputed to him, Bacon was retained as counsel for the crown to enquire into them. His first endeavours were to reconcile the queen to the earl, but these failing, Bacon, at the queen's request, appeared in support of the charges against Essex. Macaulay graphically describes the position. "The reconciliation," he says, "which Bacon had laboured to effect appeared utterly hopeless. A thousand signs, legible to eyes far less keen than his, announced that the fall of his patron was at hand. He shaped his course accordingly. When Essex was brought before the Council to answer for his conduct in Ireland, Bacon after a faint attempt to excuse himself from taking part against his friend, submitted to the queen's pleasure, and appeared at the bar in support of the charges. But a darker scene was behind. The unhappy young nobleman, made reckless by despair, ventured on a rash and criminal enterprise, which brought on him the highest penalty of the law." And, to quote Professor Devey, "When the nation loudly resented the fall of the unfortunate earl, Bacon, at the command of the queen, justified his execution in a pamphlet; but posterity has never entirely forgiven his ingratitude, or his apologists succeeded in finding a sufficient excuse for it."

This dark episode in Bacon's life is painful reading. The biographers give it in much detail and argue it from many points of view. Few of his critics find any justification for his having preferred to execute the queen's wishes rather than refusing, in view of the intimate friendship between himself and Essex, to take a prominent part in effecting his friend's ruin and death.



Bacon's own comment on the prosecution was that "it was laid upon me with the rest of my fellows."

In 1603 Elizabeth died and James came to the throne. Bacon brought himself assiduously to the king's notice and was kindly received. His request to be knighted was granted, and he received that dignity at the coronation of the king.

In the first parliament of James in 1604 Bacon proved to the king the value of his services. He had laboured indefatigably and the opportunity had come to show the scope of his abilities. He was engaged in important cases as counsel for the crown, and on critical occasions proved of signal service to the king. In the midst of a busy court and parliamentary life he prosecuted his great work *The Advancement of Learning*. It was published in 1605 and placed his name among the foremost writers of the age.

In 1606 he married Miss Alice Barnham, the daughter of a rich alderman. Nothing is reported of his married life beyond a note in his will, twenty years later, expressing dissatisfaction with his wife. He was still seeking preferment, and in the following year an opening came, and he was appointed solicitor-general in his forty-seventh year. This marks Bacon's approach to great place.

R. W. Church relates the characteristic way in which Bacon used the first leisure he had after this appointment. "He sat down to make a minute stock-taking of his position and its circumstances. In the summer of 1608 he devoted a week of July to this survey of his life, its objects and its appliances; and he jotted down, day by day, through the week, from his present reflections, or he transcribed from former note-books, a series of notes in loose order, mostly very rough and not always intelligible, about everything that could now concern him. . . . It is singularly interesting as an evidence of Bacon's way of working, of his watchfulness, his industry, his care in preparing himself long beforehand for possible occasions, his readiness to take any amount of trouble about his present duties, his self-reliant desire for more important and difficult ones. It exhibits his habit of self-observation and self-correction, his care to mend his natural defects of voice, manner and delivery; it is even more curious in showing him watching his own physical constitution and health, in the most minute details of symptoms and remedies, equally with a scientific and a practical object. . . . But, besides all these points, there appear the two large interests of his life, the reform of philosophy, and his ideal of a great national policy. The 'greatness of Britain' was one of his favourite subjects of meditation. He puts down in his notes the outline of what should be aimed at to secure and increase it; it is to make the various forces of the great and growing empire work together in harmonious order, without waste, without jealousy, without encroachment and collision; to unite not only the interests but the sympathies and aims of the crown with those of the people and parliament, and so to make Britain, now in peril from nothing but from the strength of its own discordant elements, that 'Monarchy of the West' in reality, which Spain was in show, and, as Bacon always maintained, only in show."

Full as Bacon's life appears at this time and for many years to come in the discharge of duties pertaining to high legal office, he was working laboriously at those compositions which have no rival in literature and have brought him immortal fame. *The Wisdom of the Ancients* was published, and the *Novum Organum* well in hand.

In 1613 he was appointed attorney-general, a position which

Essex had endeavoured to secure for him twenty years previously. All along he had been thwarted by lesser and envious men in his ambition for place and power, men, not one of whom could approach him afar off in learning, accomplishments and power of personality. But Bacon knew how to wait his time, eager in solicitation as he was, and never lost sight of his goal. He deserved the highest place because he had worked for it and had proved his capacity for it long before he reached it. There is little doubt that his fondness of retirement for study, his deep absorption in philosophical speculations, and his habit of authorship, gave an impression to those who could have advanced him sooner that he was more fitted for the study than for court and parliament. Those who saw and heard him in successive great office had no reason to think so. He showed king, court and parliament that he was well prepared for every responsibility and emergency, and especially evinced his fearlessness in pursuing his project, though without success, of revising the administration of the law.

He was returned as member for Cambridge University in 1614, admitted a Privy Councillor in 1616, appointed Lord Keeper in 1617, then Lord Chancellor, and created Baron Verulam in 1618.

A greater Lord Chancellor than Bacon England never had. His learning in the law was unrivalled, his speeches and charges unequalled in matter and style; while his timely despatch of business created a precedent.

His great work, the *Novum Organum*, was now brought to completion and appeared in 1620. "Never did voice," says Professor Devey, "break so portentously on mankind. The tongues of the Peripatetics were silenced, the babblers of the Academy hushed, and the rising sect of alchemists crouched in the presence of their master. As the supreme legislator of science, he had the universe for his book and the world for his auditory, and enraptured foreign countries with the wisdom of his decisions, while he instructed his own."

During the same year the king created him Viscount St. Albans. Bacon was now at the height of his career. But his fall, in the eyes of his fellow men, was imminent. He allowed the great Burleigh to influence him with appeals on behalf of suitors whose causes were before him; he accepted sums of money on behalf of those suitors. These practices appear to have been not uncommon in Bacon's time. Nevertheless, he was impeached before the House of Lords for his share in them. He surrendered the Great Seal with a plain and honest confession and was committed to the Tower on May 31st, 1621. On June 4th he was released at the king's direction and later retired to Gorhambury.

Bacon was at no pains to defend himself. He brought the impeachment to a speedy conclusion by accepting the condemnation of his judges. There has been no end to the speculations about this tragic event; and one feels that had Bacon decided on a defence the result of the impeachment must have been other than it was. One of the most suggestive comments upon the affair is made by Church, when he says: "His sudden and unexpected fall, so astonishing and so irreparably complete, is one of the strangest events of that still imperfectly comprehended time. There had been, and were still to be, plenty of instances of the downfall of power, as ruinous and even more tragic; though scarcely any one more pathetic in its surprise and its shame. But it is hard to find one of which so little warning was given, and the causes of which are at once in part so clear, and in part so



obscure and unintelligible." The inference is, that much more could have been said on Bacon's fall than was said. Throughout his career he had had powerful enemies in court and parliament. He was too great for his time, thought too much, probed too deeply, aspired too grandly, and forced himself to highest place against most despairing opposition, to be loved by powerful statesmen who found themselves overmatched in literature, philosophy, legal acumen and statesmanship by his consummate abilities. And the prospect of a fall of so much greatness in an impeachment for bribery would not have been unwelcome to some of them.

But the above writer passes a judgment on Bacon's refusal to defend himself which does him little credit. After declaring that, "All that he did was to lend the authority of his presence, in James's most intimate counsels, to policy and courses of which he saw the unwisdom and the perils. James and Buckingham made use of him when they wanted. But they would have been very different in their measures and their statesmanship if they had listened to him"; he proceeds, "He did not mind being rebuffed; he knew that he was right, and did not care. But to stand up against the king, to contradict him after he had spoken, to press an opinion or a measure on a man whose belief in his own wisdom was infinite, to risk not only being set down as a dreamer, but the king's displeasure, and the ruin of being given over to the will of his enemies, this Bacon had not the fibre, or the stiffness, or the self-assertion to do. He did not do what a man of firm will and strength of purpose, a man of high integrity, of habitual resolution, would have done. Such men insist when they are responsible, and when they knew that they are right; and they prevail, or accept the consequences. Bacon, knowing all that he did, thinking all that he thought, was content to be the echo and the instrument of the cleverest, the foolishest, the vainest, the most pitifully unmanly of English kings." This is really a judgment in favour of Bacon rather than against him. But that Bacon lacked the fibre and self-assertion to defend himself, no unbiased person can believe who has read his life of ceaseless warfare for himself and others with any real understanding. Such a flimsy opinion can be dismissed as having no reasonable foundation. But I think it very commendable in Bacon, in his position of Lord Chancellor, that he chose to pass out in silence rather than openly contradict the voice of the king. No matter if James was "the cleverest, the foolishest, the vainest, the most pitifully unmanly of English kings," it argues a true humility and gentlemanliness and sound philosophical wisdom in Bacon to have refused to answer an impeachment for offences secretly countenanced by the king and which infamous fact a defence would inevitably have disclosed.

It is a fact of weighty significance that within a few weeks of Bacon's release the king sought his opinion on reformation of the Courts of Justice. The advice was given with all the grace and stateliness of a king's Privy Councillor.

On his return to the country Bacon gave his whole mind to literary work. He desired the king to suggest to him a piece of work that might add lustre to his reign. The king suggested a history of Henry VIII, the manuscript of which he condescended to correct, and Bacon was allowed to come to London to attend its publication. This work was followed by others, and an expansion of his *Advancement of Learning*.

The public feeling against him had gradually subsided in the

(continued in page 375)

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# Iona—Past and Present

by Eleanor C. Merry

**I**T IS ONE THOUSAND three hundred and seventy-five years since St. Columba, of blessed memory, turned his back on his beloved Ireland and settled in Iona, where he sowed the seeds for the Christianising of Europe from the West. That is very nearly forty-two generations ago. And yet, to those who love Ireland and Iona, and who love the memory of Columba, it seems but "yesterday."

I think that the interest which has been growing during the last few decades in this great Saint and the little island that was blest by his presence, is not without significance. It is very remarkable. Iona reappears out of the obscurity of the past like a little jewel that has lain shadowed in its casket, and is suddenly illumined by a ray of sunlight. The whole spirit of Celtic literature and legend, and of Celtic Christianity, is renewing itself; or, I would rather say, is retrospectively looking at itself—in some wonder—asking itself what were its dreams during all those centuries, and what was its primal and pure essence in the dawn of our era.

Forty-two generations! In certain ancient methods of spiritual enlightenment, and notably in those followed by the Essenes, such a period of time was said to cover all the possible continuation of the force of heredity. If an individual, plunged in the contemplation of his own nature, seeking spiritual illumination, could eliminate from himself all possible qualities that had accrued to him by virtue of his ancestors, he would be able to lay bare that which was his true and heaven-born self, that was "without father or mother." He would reach the entry into the spiritual world.

And so it is with the "being" of the Christianity of the western islands. After forty-two generations, it looks back to its archetype.

Iona was the island of the "Dove of the Eternal." It was predestined—both by its geology, its geography, its history and mythology—to be the place where the magnificent pagan *pre-Christian* Christianity, cultivated in the Mysteries of Hibernia,—made a bridge, through the individuality of St. Columba, to the mystical western Christian conception of the Trinity—the *Spirit* proceeding from the *Father* and the *Son*.

The old Celtic Christianity was the very banner of Individuality, because it recognised on the one hand the entire helplessness of the human self (only now awakening to the meaning of its earthly heritage)—without Christ; and on the other hand the immortal power and unbreakable strength of the human self *with* Christ. And that this realisation could arise so to say "of itself" in the Western Islands is largely due to their heritage from the peculiar training of the ancient Druids of Ireland.



Eleanor C. Merry

One must realise that in the sixth century A.D. the "world" presented a real menace to the religious life, because the old natural instinctive clairvoyance and vision, which had formerly seen all Nature as something transparent to a supersensible world and its beings, was nearly lost. Nature had become dark in the "twilight of the Gods." It began to appear inimical to man. In very remote times, the human being could feel himself submerged in Nature and dependent upon her. Nature herself bestowed the supernatural "light" without stint. But when the Light of the World appeared *embodied* in the Founder of Christianity, it slowly disappeared from the realms of Nature. Nevertheless, for some this power of clairvoyant vision

lingered on for several centuries. In Columba, it was strong and vivid. He says himself: "Heaven has granted to some to see on occasion in their mind, clearly and surely, the whole of earth and sea and sky."

In his life, we see something like a tremendous concentration of this cosmic battle between light and darkness, between vision and reason, between Angels and Demons, between the old age and the new. This battle could only be resolved by a third element—the individualised Self, the human spirit united with the strength of the Cosmic Spirit bestowed by Christ.

Columba, leader of the greatest Christian mission the world has ever seen, bore the name of the Dove. And the day on which he first sighted Iona after his farewell to Ireland was the day of Pentecost, the day of the tongues of fire. He died between Easter and Whitsuntide. His Christianity embraced all the significance of the *Baptism* of Christ (the Spirit, like a Dove, proceeding from the Father) and *Pentecost*, the descent of the Spirit in fire from the ascended Son. The destiny of Iona was to be the home of peace, the centre of harmony between the conflicting opposites of life, a destiny representative of the dynamic never-resting equilibrium of the Trinity, of which the Druid Mysteries of the West had been the great pre-Christian focus.

There are certain peculiar traditions which in spite of their legendary nature, have never failed to touch some secret chord in the hearts of any Briton who has heard of them. Among these there are two which seem to have gathered popularity since, perhaps, the last third of the nineteenth century. One is the legend that King Arthur and his knights are not dead but sleeping, and will come again; and the other is the hope of a regeneration of the Celtic spirit and the return, in some form or another, of the old spiritual glory of Iona. If, in some mood of inward awareness we place these two traditions side by side, we may sense that their union in some way gives strength to that greater legend of the Quest of the Holy Grail—which is the quest for the spiritual self of mankind.



But, so far as physical history is concerned, nothing can be merely renewed as it was. It must suffer metamorphosis. Steiner once said, in speaking of men's loss of faith in the Resurrection: "Believe in the resurrection of ideas!" Resurrection is by no means the similar reappearance of a being or of an idea, but a "re-birth" that may indeed, at first, be unrecognisable for what it really is in its essence. And the re-birth of ideas takes place through the re-incarnation of human beings, or of groups of them.

The danger lies however in the fact that if an "idea" reappears and *finds its connection* with past history, that the past, so to say, may seize hold of it and crystallise the form. All depends upon that mysterious gift that men possess of *initiative*. And this, rightly understood, is always new.

In this connection it is extremely interesting to read what the Rev. Dr. G. F. Macleod has to say (in an article in the *Glasgow Herald*, April 26th, 1938) about the "New Community in Iona." What his plan for this Community in Iona is, I will leave to others to describe in *THE MODERN MYSTIC*. Briefly said, it will be a Community for the training of young men in Christian social activity. But it has as its inspiration the hope of the fulfilment of the old familiar prophecy of St. Columba that, though a time would come when the monastery would be no more, when only the lowing of kine and the cry of the sea-birds would be heard there, yet a day would come when "Iona shall be as it was."

Many are the sayings that have been born from this prophecy. One is that "in the Isle of Dreams God shall yet fulfil Himself anew." Fiona Macleod in his lovely little work *Iona*, tells of the belief that the Saviour of Iona and the world shall come as a Woman. One, with whom he spoke of this, thought that the prophecy was "doubtless of an Iona that was symbolic, but that this was a matter of no moment, for the Woman would rise suddenly in many hearts, and have Her habitation among dreams and hopes." The other, who believed utterly in Her coming was an old fisherman of the Outer Hebrides. And Fiona Macleod himself says: "I believe that though the Reign of Peace may be yet a long way off, it is drawing near: and that Who shall save us anew shall come divinely as a Woman, to save as Christ saved, but not, as He did, to bring with Her a sword. But whether this divine Woman, this Mary of so many passionate hopes and dreams, is to come through mortal birth, or as an immortal breathing upon our souls, none can yet know."

Are these all dreams and phantasies? Was it for nothing that in an old version of the Gospel story Christ is said to have spoken of His Mother as the "Holy Spirit?" And that in our own version we are told that when the Holy Spirit is bestowed upon the hearts of men that they will *understand* the Christian Mysteries? And that Columba, the Dove, was one in whom this understanding had already dawned?

I am very sure that the prophecy that "Iona shall be as it was" cannot be interpreted literally, and there is a charming legend which hints at another aspect of it:

Shortly before St. Columba's death, he stood upon a hillock contemplating his beloved island, and filled with thoughts of peace and fellowship. Three maidens appeared suddenly before him, but as though moving away from him. I will quote the story as it is given in Padraic Colum's delightful collection *The Legend of St. Columba*:

"Who and whence are ye?" Colum-cille asked them in great astonishment. "We are Vision, Achievement, and Prophecy," they said, "and we have been long with you, Colum-cille." They moved toward the edge of the hillock, and Colum-cille cried to them, "Do you go from me now, Vision, Achievement, and Prophecy?" They answered, saying "We go from you now." "Will what I have done remain?" he asked them. Then she who was named Prophecy turned to him and said: "What has been done here will remain for many ages, and Iona will be a place toward which shall turn for peace and order the Scots of Eirin and Alba, the Picts, the Britons and the Saxons—all the folk of these islands which are a world to themselves." "And my own life?" asked Colum-cille. "Thou hast reached the end of it," the maiden said. The three were gone from the hillock even as she spoke.

"Thou hast reached the end of it." Yes—Columba, as he lived in the sixth century, had reached his end. But what he represented, in the "Druidic" as well as in the Christian side of his nature, has never died. It was built into the foundation of the first Iona church—a living stone. It may be that the "Woman of Beauty" who may come again was once the soul of the ancient spiritual Mysteries. Fiona Macleod tells how the old peasant woman Mary MacArthur once saw her and heard her say:

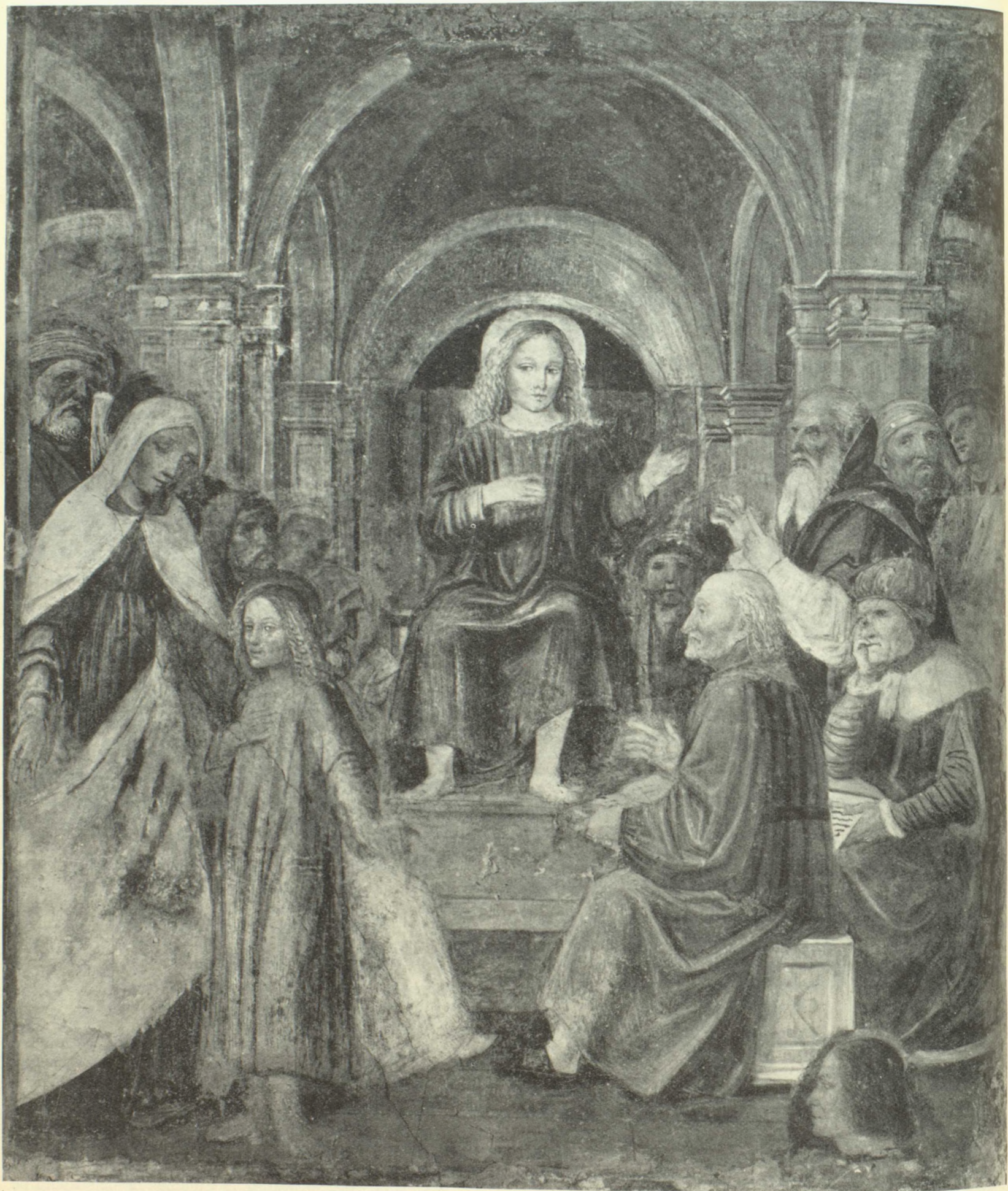
"I am older than Brighid of the Mantle, Mary, and it is you that should know that. I put songs and music on the wind before ever the bells of the chapels were rung in the West or heard in the East. . . . And I have been a breath in your heart. And the day has its feet to it that will see me coming into the hearts of men and women like a flame upon dry grass, like a flame of wind in a great wood. For the time of change is at hand." . . .

There is another legend of St. Columba which also gives food for thought. It describes the arrival in Iona of six pilgrim royal youths and one maiden from far-away India. The East came to do homage to the West. But so great had been the hardships of that incredible journey that the seven wasted away and died in Iona "where their graves may be seen to this day." How far removed from receiving homage of such a kind from the East is the Western spiritual life of our time! . . . One other early act of homage from East to West—and this a historical one—remains in the fragments of a wonderful robe sent from the court of Haroun al Raschid to the tomb of St. Cuthbert in Durham, in the eighth century.

All imaginable contrasts are woven into the picture of the life of St. Columba and the brief history of Iona's spiritual eminence. In the background is the shadow of the waning splendour of the ancient wisdom. In the foreground the gentleness and the undaunted courage of the Christian missionary monks. Peace in Iona. Wars and plunderings to the East and West of it. But at last destruction. In St. Columba's personality the poet lived side by side with the statesman and the ascetic. In his soul, a dark melancholy battled with a heavenly brightness. In his visions, demons endlessly warring with angels. In the surrounding Nature, the wild stormy seas and the shining calms; the wide pastures for the sheep and cattle, and underneath, the archaic rocks and old extinguished volcanic fires. In the life of the Community, the last dim remnants of the magical secrets of Atlantean ancestors, together with the unconquerable selflessness of the lovers of Christ.

But I know that no picture of Columba himself would be





*"Christ Among the Doctors," by Borgognone. (See page 390.) Brogo Photo.*



complete that did not recall his strength, his bigness, his beauty, his commanding and even awe-inspiring will, and his tremendous voice—as well as his supreme gentleness and holiness. One feels it must be true that he could make Nature obey him—that a stone would float in water at his bidding, that winds would sink to calm, that men's strength could fail them when they saw the light about his head when he was in communion with the Spirit. And one knows that without the gentleness and the love the power that was his would have been impotence. Men called him the "Wolf" as well as the "Dove," and at last crowned him with the name of the "Royal Bright Star."

That is the secret of Iona. It was the casket for *all* the facets of human life and the human soul; and Iona was Columba, and Columba was Iona.

The Community of Iona and the missionary monks of Ireland were the real Christianisers of Europe. France, Germany, Switzerland, Austria, Italy, honoured them. Their influence penetrated everywhere whether they were personally present or not. They can never be forgotten. And of the source that sent them out, St. Adamnan writes: "This same heavenly brightness and frequent visits of Angels do not to this day cease to haunt the place where his sacred bones repose." Although those words were written fifteen hundred years ago, they do not seem fanciful to those whose feet touch the shores of Iona even to-day.

It seems that the ancient Gaelic name for Iona was IOUA. In speaking this name one utters three of the primal vowel-sounds which, so it is said, awoke in the human soul when (as in the splendid description in Welsh literature of Menw the "Son of the Three Shouts") "with the Word sprang the Light and Life." Vowels were once experienced as *heavenly* sounds; consonants, as the human response to them. *Jehovah*—without its consonants—has the same sound as IOUA. If one lets one's imagination play over these sounds, one experiences that the change from Ioua to Iona in the consonant "n" is like the addition of a human longing to the powerful, and even supernatural, resonance of the primal sounds.

There are few if any heroic figures around whom so many legends have been woven as St. Columba. Yet they are not mere legends. They are pictures that a still primitive people created to express the otherwise inexpressible—their consciousness that a great Master, a great Initiate, had lived among them. They felt what was not "Columba" but a supersensible force, a power that created the *natural sequence* from one age of consciousness to another; from the *prophetic*—as mystically and symbolically interpreted in the old Irish pagan Mysteries—to the *actual*; from the "looking for Christ" to the finding of Him. And in the finding, the final catastrophe of the "twilight of the Gods" was turned in the direction of the search for the Holy Grail; that is, the search for the *true interpretation of human responsibility*.

One thousand years after the birth of Columba, a descendant of a branch of his family, Manus O'Donnell, collected together all the existing material, in Gaelic and in Latin, and wrote a great but somewhat disjointed work on the life of the Saint. Through his labours, much has been preserved that might otherwise have been lost. Henry VIII was on the English throne; and the Church in England was in the throes of all those upheavals of which history tells, while O'Donnell—"benign amiable, bountiful and hospitable man . . . skilled in many arts"—cleared a

little pathway for the remembering of St. Columba. His work was skilfully edited and published in Chicago in recent years. But, as everyone knows, the undoubted authenticity and the very early date (middle of the seventh century) of St. Adamnan's *Life of Columba*, gives it the first place in our affections and interest.

Except for certain Catholic pilgrimages to Iona, I think that, up to the last third of the nineteenth century, very few people knew or cared about it in modern times. But the 1870's and 80's saw the popularisation, through new publications, of many old works—not the least of these being Sir Thomas Malory's *Morte d'Arthur*, and St. Adamnan's *Life*. King Arthur, Irish Folk-lore, Scottish and Cornish folk-lore, a new interest in Druidism—excavations and researches, Gaelic language enthusiasts—the imaginative beauty of the works of Fiona Macleod—all contributed to a revival of what is most beautiful and precious in the ancient annals of Britain and Ireland. The Celtic Folk-spirit, once an immanent and mighty power, stirs again, but now from a spiritual realm; and looks down, as a power that would inspire a higher and greater mission, upon humanity's longing for a new age of light.

Only—we should not mis-read the pictures of the past that lie unfolded there, seeing in them some trend of tangible repetition, but rather hail them as a challenge to mankind to awake to spiritual initiative and responsibility.

I will conclude if I may by recounting a personal experience. In 1927 a Summer School of the Anthroposophical Society was held at Shandon in Argyllshire. To this School came an unusual number of visitors from Middle Europe. It happened that I had charge of the organisation, and I was amazed at the number of letters I received from foreigners who were ready to overcome every obstacle if only they could have a glimpse of Iona. In those days Iona was by no means so much visited as it is now.

On the last day of the School about a hundred of us went there by steamer from Oban. The day was warm and calm. As the steamer was making its way through the narrow passage between Mull and the mainland, the sky became gloomy with heavy clouds and the mountains dark as wine, and there was thunder and lightning. This passed as suddenly as it had begun. And soon after, the boat had turned our faces towards Iona and we saw the wide calm sea, and scattered in it the rocky islets, rosy pink in the sunlight. It was to all of us as if we had passed through a guarded gate where the old Gods still brooded in Dionysian darkness, but had waved us on into the realm of the "Dove." Many—nearly all who were there—told me afterwards they felt as though some veil of memory had parted for them that day.

During the eleven intervening years since then, Iona has become a place of pilgrimage for many Mid-European people. I like to think that even the threads of history spun so long ago between Iona and Europe have not yet been severed, and that perhaps the magic of Columba's voice still calls to those who knew it in another age.

St. Thomas Aquinas spoke of the human heart as the "Mother of God." It may be that every nation has somewhere within its living organism, a living heart. And it would be good to think that perhaps Iona is the heart of Britain.

(Another article on Iona next month by Ion D. Aulay—ED.)



# The Double Jesus

by Dr. Charlotte Sturm

**T**HE DISCREPANCY BETWEEN THE genealogies of Jesus as given by St. Matthew and St. Luke, or rather the fact that the two are so entirely different as to be mutually exclusive, has been a stumbling block to orthodox believers from the very beginning of the Christian era.

A difference as complete as that between the two genealogies exists between the two accounts of the childhood. The history of the Matthew Jesus is quite different from the history of the Luke Jesus up to a certain point; that is, up to the time when Jesus was about twelve years of age.

Two entirely different sets of ancestors for the same person are obviously impossible, so one must be wrong if the other is right. If one is incorrect the gospel which contains it cannot be infallible, and if fallible not divinely inspired. But Christian orthodoxy is committed to the belief that each gospel is the literal and unalterable truth. For eighteen centuries theologians have tried to prove that both genealogies, though mutually exclusive, are equally correct. Needless to say, they have failed. An impartial examination of their arguments leaves the enquirer with great astonishment at the tortuous ingenuity of their minds but with no conviction whatever of their ability to reconcile mutually exclusive statements. Two and two still make four and not five. A child whose ancestor was Solomon the King cannot have descended from Solomon's brother, Nathan the priest.

More than twenty years ago Rudolf Steiner, in a series of lectures which shook the Anthroposophical Society to its foundations, stated that the genealogies in Matthew and Luke referred to different beings, in other words that two children named Jesus, of different parents, were born about the same time, the one recorded by Matthew being a descendant of Solomon the King, while the Jesus of the Luke gospel was descended from Solomon's brother, Nathan the priest.

It is the purpose of this essay to examine this doctrine, but before doing so in detail, it must be recorded that the teaching is not a new one. The earliest Christians believed it, and traces of their belief are still obvious in such documents as have survived. The Manichaens believed in two Jesus boys, *Jesus patibilis*, the suffering Jesus, and *Jesus impatibilis*, who did not suffer. In one of Mani's books there is a chapter on the son of the widow, whom the Jews crucified, the importance of which, in the light of Rudolf Steiner's teaching, will be apparent later, as also will that of Mani's doctrine regarding Zoroaster and Buddha, both of whom he held to be communicators of a divine revelation.

Moreover, the earliest Gnostic scripture in existence, the *Pistis Sophia*, believed to be the work of Valentinus himself, refers to Jesus as the Double Saviour, and contains a curious account of how Jesus and his double met and kissed and became one.

Let us consider the incidents of the birth and childhood of Jesus as told by Matthew.

- (1) Joseph, the husband of Mary, was the son of Jacob. Jacob was descended from Solomon, David's royal son.
- (2) Finding Mary with child, Joseph thought of putting her away, but the angel of the Lord appeared to him in a dream and announced the birth of Jesus.
- (3) Jesus was born in Bethlehem, where his parents lived.
- (4) The wise men from the East, having seen his star, came to Jerusalem to worship him, and were sent by Herod to Bethlehem. Led by the star they came into the house, and saw the child with his mother. They worshipped him and presented their gifts. Then having been warned by God not to go back to Herod, they turned aside by another way to their own country.
- (5) After the Magi were gone, the Angel of the Lord again appeared to Joseph, bidding him take the child and his mother and flee into Egypt.
- (6) Herod, realising that the Magi had deceived him, slew all the children in Bethlehem, from two years old and under.
- (7) The family remained in Egypt until Joseph was told of the death of Herod by the Angel of the Lord.
- (8) They returned to the land of Israel, but finally, in obedience to the command of God, they settled in Nazareth.

We have said that according to Matthew the parents of Jesus lived in Bethlehem. This conclusion is obvious. Verse 1, chapter 2, begins: "Now when Jesus was born in Bethlehem" without mentioning any journey of the parents to Bethlehem from another town. Verse 23, chapter 2, recounts that when the family returned from Egypt, Joseph was warned by God to go into the parts of Galilee: "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." This is the first mention of Nazareth by Matthew. Had it been the home of Joseph and Mary, we would have expected, firstly, some account of a journey from there to Bethlehem, as is given by Luke; and, secondly, there would be no meaning in the statement that the child had to be taken to Nazareth to fulfil a prophecy, had Nazareth been his home.

Now let us consider the story told by Luke.

- (1) Joseph, the husband of Mary, was the son of Heli. Heli was descended from Nathan, David's priestly son. Joseph and Mary lived in Nazareth.
- (2) The Angel of the Lord was sent from God to Mary, to announce the birth of Jesus.
- (3) Caesar Augustus sent out a decree that all the world should be taxed. Joseph took Mary from Nazareth to Bethlehem for the necessary enrolment, and in Bethlehem Jesus was born. There being no room in the inn, he was laid in a manger.
- (4) The Angel of the Lord appeared to the shepherds in the



field, announcing the birth of a Saviour. The shepherds went to Bethlehem, and found Mary and Joseph, and the child lying in a manger.

- (5) After eight days the child was circumcised.
- (6) At the right time he was presented in the Temple.
- (7) The family returned to Nazareth.
- (8) In his twelfth year Jesus was taken by his parents to Jerusalem for the passover.
- (9) He was lost for three days, and was found in the Temple among the doctors.
- (10) The family returned to Nazareth.

Let us now place the two stories side by side, noting their discrepancies.

- (1) According to Matthew, Joseph was the son of Jacob. Jacob was descended from Solomon, the son of David. Joseph and Mary lived in Bethlehem. According to Luke, Joseph was the son of Heli. Heli was descended from Nathan, the son of David. Joseph and Mary lived in Nazareth.
- (2) According to Matthew the birth of Jesus was announced to Joseph by an Angel of the Lord. According to Luke, the birth of Jesus was announced to Mary by the Angel Gabriel.
- (3) Matthew gives no account of the decree of Caesar Augustus, and the consequent journey of Joseph and Mary from Nazareth to Bethlehem.
- (4) According to Matthew, the wise men from the East came to Jerusalem to worship Jesus, and were sent by Herod to Bethlehem. Led by the star they came into the house and saw the child with his mother. They worshipped him and presented their gifts, and then returned to their own country by another way. Luke makes no mention of any wise men from the East. According to him, the Angel of the Lord appeared to the shepherds in the field, announcing the birth of a Saviour. The shepherds went to Bethlehem, and found Mary and Joseph, and the child lying in a manger.
- (5) According to Matthew, the Angel of the Lord appeared to Joseph, bidding him take the child and his mother and flee into Egypt. No account of any flight into Egypt is given by Luke.
- (6) According to Matthew, Herod slew all the children in Bethlehem from two years old and under. Luke does not mention any slaughter of the innocents.
- (7) According to Matthew the family remained in Egypt until Joseph was told of Herod's death by the Angel of the Lord. They then returned and finally settled in Nazareth. Here Matthew's account of the childhood ends. He says nothing of the passover, nor of the losing and finding of Jesus.

The next event in both Gospels is the Baptism.

It may be noted in passing that many paintings representing the adoration of the Magi do not agree with the story of the Gospels. The shepherds saw the child lying in a manger, but the Magi presented their offerings in a house.

We are not here concerned with any doctrines of a virgin birth, or of conception without a human father, but take the genealogies as they exist in the Scriptures. Of course, if we believe that Jesus was conceived without the aid of a human father, the

genealogies seem to be of little importance. But they are given in the Gospels themselves, and we must accept them if we accept the Gospels as true records.

Joseph the son of Jacob is obviously not Joseph the son of Heli. Either both genealogies are incorrect, in which case the authority of the Gospels is at an end; or one is correct and one is incorrect, in which case the reader must make an arbitrary choice, or lastly, they are both correct, in which case they cannot refer to the same person. We are left with the startling conclusion that the Joseph described in the genealogy of Matthew is a different person entirely from the Joseph whose genealogy is given in detail by Luke. If we accept the Gospels as they stand, which we are forced to do if we accept them at all, there were two men named Joseph. One was the son of Jacob, the other was the son of Heli. Each was the father, or the putative father (since at the moment the question of a virgin birth does not arise) of a son named Jesus.

Thus, at the beginning of the Christian era, two Jesus children were born, of different parentage and descent.

This conclusion, strange and difficult to receive when first we are confronted with it, is nevertheless the logical outcome of an unbiassed examination of the genealogies as they are contained in the Gospels. We must accept it, or reject both Gospels.

As has been said, the theory of two Jesus children was first announced by Dr. Steiner about twenty years ago. We call it for a moment a theory, but Dr. Steiner announced it as a truth. He claimed to have received this information from supernormal sources, and not to have arrived at it by any process of reasoning, or by the examination of historical documents, scriptural or otherwise. He certainly believed it and taught it to his followers, nor is it possible to question his good faith. He was a man of childlike simplicity of heart, of blameless life, of great erudition, and was, in the opinion of those most capable of judgment, the most remarkable personality of our time. Shortly before his death he told me with the most solemn assurance that his teaching in the matter of two Jesus children was historical fact. "I did not arrive at it from any reading or thinking. I got it in my own way, and it is true." Those were his own words.

With regard to what he meant by "his own way" of obtaining information, it need only be said here that he claimed to have the power of clairvoyance. Platonists of all ages have held that a record of events is stored up in the memory of Nature. The ability to read in this cosmic memory past events as they occurred in the minutest detail, at however remote a period of time, was claimed by Dr. Steiner as the source from which he obtained his knowledge of the double Jesus. "If a being comes into corporeal existence, his material part perishes after physical death. Not thus do the spiritual forces, which call the bodily part into being out of themselves, 'disappear.' They leave behind them their traces, their exact copies, in the spiritual foundations of the world: and anyone who is able to raise his perceptive faculties through the visible to the invisible world, attains at length to a level on which he may see before him what may be compared to a vast spiritual panorama, in which are recorded all the past events of the world's history." (Steiner, *Occult Science*, p. 116.)

It is interesting to note, in passing, that two women of the twentieth century, Miss Moberly and Miss Jourdain, were once able, quite unexpectedly, to raise their perceptive faculties to the invisible world. In August 1901, at the Petit Trianon in Versailles, they suddenly found themselves "walking together in the



Trianon of 1789, and there coming upon figure after figure arisen from that unfamiliar past." (Miss Edith Oliver, in her preface to *An Adventure*, by C. A. E. Moberly and E. F. Jourdain.)

Dr. Steiner doubtless would have held these figures to be "akashic beings," that is, "the spiritual remains of the world's happenings in contrast to their perishable forms." But Mr. J. W. Dunne, the author of *An Experiment with Time* and *The Serial Universe*, who contributes an introductory note to *An Adventure*, finds an explanation of this curious glimpse into *Anima Mundi* in a combination of relativity and "serialism." If the teaching of Einstein is true, he says, and the contents of time are just as "real" as the contents of space, then a super-mind, which makes use of the four-dimensional "now," would perceive Marie Antoinette, body and brain, sitting in the Trianon garden at the present moment. Even an ordinary mind, when its owner is "asleep," can "time-travel" backwards and forwards in the four-dimensional "now," that greater "now" in terms of which alone the world can correctly be described, and of which our ordinary time, the smaller three-dimensional "now," is only an abstraction. Nothing more than habit prevents the ordinary man from such "time-travelling" in his waking consciousness. But habit can be overcome, and many people, Mr. Dunne among them, are able to gain glimpses of the larger world not only in their dreams but even when awake. Supposing Miss Moberly and Miss Jourdain to have been temporarily endowed with this faculty of "time-travelling" in their full waking consciousness, it would be quite possible for them to re-visit scenes which had happened in their past. But what they saw at Trianon took place before they were born, and could only have been observed by some person present there in October 1789. Since however all our individual minds are but aspects of a universal mind, which has for its four-dimensional outlook all the individual outlooks, it would be quite possible for Miss Moberly and Miss Jourdain, having "time-travelled" back beyond the limits of their own lives, to observe these scenes with the eyes and brain of some other person, some other aspect of the universal mind.

Whatever the *modus operandi* may have been, there seems little doubt that these ladies were for a short time, in full waking consciousness, allowed to look into "that vast spiritual panorama in which are recorded all the past events in the history of the world."

\* \* \* \* \*

## II

I propose to examine the doctrine of the double Jesus with a view to the discovery of any support it may receive from sources of information which are at the disposal of purely literary research. In order to anticipate certain objections, and to afford the reader the opportunity of at this point laying this essay aside, I wish to say that my researches have converted me from a hostile critic into a believer of the doctrine under examination, and also to the belief, not to say the knowledge, that Rudolf Steiner was possessed of faculties which enabled him to tap sources of information not available to the majority of present-day mankind.

As has been said, innumerable attempts have been made to harmonise the genealogies. Many have undertaken the impossible task of reconciling the irreconcilable. All these attempted solutions are based upon a distortion of the plain scriptural contents in the interest of some or other dogmatic belief. The curious reader is referred to the article *Genealogy of Christ* in the Catholic

Encyclopædia, where there is a sufficiently complete description of these forlorn hopes. The fact remains that the two genealogies are entirely different, do not at any point correspond, and from the very nature of their contents cannot be made to agree the one with the other. There is not even a semblance between them. No attempt at harmonising them, however ingenious, can alter the scriptural statement that the father of the Matthew Jesus was Joseph the son of Jacob, descended from Solomon, while the father of the Luke Jesus was Joseph the son of Heli, descended from Nathan. Both were therefore, descendants of David, one through his royal son Solomon, the other through his priestly son, Nathan.

In view of what will later be said of Dr. Steiner's teaching upon this question, it is interesting to note that St. Thomas Aquinas in Q. 31. Art. 3 of his *Summa Theologica* quotes the De Consensu Evangeliorum of St. Augustine to this effect: "According to Augustine, Matthew proposed to delineate the Royal Personality of Christ, Luke the Priestly Personality." This admission of St. Augustine that there were two personalities connected with the incarnation of Christ is one of the most significant statements in the whole of the literature of theology.

St. Thomas also notes the fact that in the genealogy of the Matthew Jesus the women whose names are mentioned are all sinners. "Thus Tamar is mentioned, who is censured for her sin with her father-in-law; Rahab who was a whore, Ruth who was a foreigner; Bathsheba the wife of Urias, who was an adulteress. The last, however, is not mentioned by name, but is designated through her husband, both on account of his sin, for he was cognizant of the adultery and murder; and further that by mentioning the husband by name, David's sin might be recalled."

The Matthew Gospel therefore emphasises the fact that the Jesus therein described, the Royal child descended from Solomon, was born from sinners.

In the genealogy of the Pontifical child of St. Luke there is no mention of these women. His descent is traced by the Luke Gospel through Abraham and Adam back to God Himself.

The significance of these statements in the writings of the Catholic St. Thomas will appear as we proceed.

We have compared the accounts of the childhood of Jesus given by Matthew and by Luke, and found that the Jesus described by Matthew shews in the events of his life a human being quite other than the Jesus described by Luke.

In order to arrive at this conclusion we need nothing but the Gospels themselves. We are dependent upon no theory, no doctrine, no teaching; we do not require the vision of a seer; all we need is the plain record as it exists in the Scriptures. And the result we arrived at is this, that the history of the Matthew Jesus is quite different from the history of the Luke Jesus up to the time when Jesus was about twelve years of age. After that the histories are the same.

All we need to say, with nothing but the New Testament as an authority, is that the Matthew Jesus and the Luke Jesus, as revealed in the scriptural account of their lives, were two personalities up to the age of twelve. At that age—still referring only to the historical record, the Gospels—their lives become one. Up to the age of twelve the Jesus described by Matthew is a different Jesus from the Jesus described by Luke, but after that age the accounts given by the two Evangelists agree one with the other. At the age of twelve the lives of the two Jesus children, according to Matthew and Luke, became one.



Dr. Steiner goes further than this. His teaching states that the two children themselves became one after the age of twelve. The ego of the Matthew Jesus passed into the Luke Jesus and shortly afterwards the Matthew Jesus died.

Let us now consider the story of the two children as it is told by Dr. Steiner.

At the beginning of our era, says Dr. Steiner, there lived in Palestine two couples, both bearing the names of Joseph and Mary. One couple lived in Nazareth and the other in Bethlehem. The Joseph who lived in Nazareth traced his descent to the Nathan or priestly line of David's lineage. The Joseph who lived in Bethlehem was descended from the Solomon or royal line.

The Nathan couple, described by Luke, had a child whom they named Jesus. When he was about to be born, his parents went from Nazareth to Bethlehem to be taxed, and there the birth took place.

The Solomon couple, described by Matthew, did not live originally in Nazareth. They lived in Bethlehem. They also had a child, whom likewise they named Jesus.

Both these children had been prepared throughout the ages for the part they were destined to take in the Incarnation of Christ.

The Luke Jesus, or, because he was descended from the priestly line of David's lineage, the Pontifical Child, cannot be described as a normal human being. His Ego had not taken part, through repeated incarnations, in the evolution of the human race. He possessed nothing that had been acquired during the process of human evolution upon this earth. Such faculties as he had were those very primal qualities which man has lost through his objective life in a physical body. His faculties were, in short, those possessed by humanity at the time of Adam.

The original soul of Adam was divided into two parts. One part (named Adam Protoplastes by the Cabalists) was incarnated in the terrestrial Adam, the ancestor of Humanity. The other portion was kept in a spiritual sanctuary and was known as the Tree of Life. The Cabalists called it Adam Kadmon, and taught that it was kept in the Aziluthic Zone, of which it was the only inhabitant.

It was this reserved soul that incarnated for the first time in the Pontifical child. As Dr. Steiner says: "There was a transference from a mystery centre in Western Asia, where this human germ had been preserved, into the body of the Nathan Jesus."

Thus the ancestor of humanity, the old Adam as a new Adam, lived in the Jesus of St. Luke. "Paul knew this," says Dr. Steiner, "this is what is hidden behind his words." "And so it is written, the first man Adam was made a living soul: the last Adam was made a quickening spirit." (1. Corinth. 15/45) "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1. Corinth. 15/21-22) "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come" (Romans 5/14).

From the time of his birth the Pontifical child, provisionally ensouled as it were by the Tree of Life, was permeated and strengthened by a mighty power that rayed down upon him from the spiritual world.

The shepherds in the field, momentarily clairvoyant, saw this power as "a multitude of the heavenly host praising God."

It was the power of Buddha, who, since he attained his Buddhahood, has not needed to return to earth, but who from the

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spiritual world takes his part in all earth-happenings. The greatest of all earth-happenings was the event in Palestine, and Buddha performed his greatest deed when from the spiritual world he rayed down his power upon the Pontifical child.

Dr. Steiner teaches that there are many examples of such "overshadowing" in history. In prediluvial ages the human race was guided by Archangels, who overshadowed certain advanced human beings; that is, who entered into these human beings as a man enters a garment. In post-diluvian times humanity, being a little more able to think for itself, was helped by the overshadowing of angels. In our own era the overshadowing is done by *animae*, that is by discarnate human entities of our own race. This is of course generally speaking, for the system is not rigid. There are men about to-day who are overshadowed by any one or any combination of these three types of disembodied personality. Higher than any of these is the human being overshadowed by a being higher even than an archangel: that is, a principality. There is only one example of such overshadowing by a principality, and that is the overshadowing of Gautama, son of King Suddhodana, who became the Buddha. Gautama will not re-incarnate, but as a discarnate entity he who once himself was overshadowed by a principality, now overshadowed the Pontifical child, guiding and strengthening the young soul, the "Tree of Life" that knew nothing of the world. The halo around the child symbolises the power of Buddha.

When Gautama was born in Nepal, about 600 B.C., there came to visit him in the palace of his father a sage by the name of Asita. Asita foretold the child's high mission as a Buddha, and wept because he himself was too old to see that mission fulfilled. Asita was re-incarnated at the beginning of our era as Simeon. When the Pontifical child was presented in the Temple, Simeon recognised the power of the Buddha in the halo around the child, and thankfully pronounced his *nunc dimittis*.

Dr. Steiner tells us that before his twelfth year, although the Pontifical child was abnormally gifted in what may be called qualities of the heart, such as a capacity for self-sacrifice and an immense love of all beings, he was untalented, being unable to absorb anything upon the earth that was due to human culture. He could speak from birth, but in a language comprehensible only to his mother. His touch, even his mere presence, brought about various beneficent phenomena.

Developing side by side with the Pontifical child was the Jesus described by Matthew, the Royal child descended from Solomon. The two boys were not born at exactly the same time. Like John the Baptist, the Pontifical child was born after the slaughter of the innocents. Had John remained in Palestine at the time of Herod's decree, he must have been murdered with the other children. But neither he nor the Pontifical child was born until after the massacre.

The parents of the two children were neighbours and the boys grew up as friends. While a superficial observer might have considered the Pontifical child backward in his development, the Royal child on the other hand developed with tremendous rapidity. This was because in him there was incarnated the greatest individuality which up to that time humanity had been able to produce.

This was the individuality of Zoroaster, the founder of the ancient Persian civilisation. Zoroaster taught the old Persian people the spiritual comprehension of the Cosmos. He told them of Ahura Mazdao, the spiritual part of what appears to us as the

external physical sun, the mighty Sun Being who rays down his power spiritually as the physical sun rays down its light and heat. While Buddha taught of the inner being of man, of the thought substance from which man's thoughts arise, Zoroaster taught of the Universal creative thoughts which surround us and are scattered throughout the world.

About 600 B.C. Zoroaster was re-incarnated in ancient Chaldea as Zarathos, the teacher of Pythagoras. At the beginning of our era he was re-born as the Jesus child described by Matthew.

Man, according to spiritual science, possesses a physical body, an etheric body, an astral body, and a re-incarnating principle, the Ego. But the Ego is not in every case the only re-incarnating principle. It may happen that the etheric body of a certain man is the re-embodiment of an etheric body which in a former life belonged to a different personality. Mark Antony, let us say, dies and is re-born as Colonel Jones, but Colonel Jones' etheric body may have belonged to Julius Caesar. The etheric and astral envelopes of great beings are not dissolved at death in the general etheric and astral worlds, as happens with ordinary men. With exceptional beings these sheaths may be preserved entire, and re-embodied in other individualities for further work upon humanity.

Zoroaster had two pupils. To one of these he taught the mysteries of space; to the other the mysteries of time. When in due course these pupils were re-born, he to whom the space mysteries had been imparted appeared as the Egyptian Hermes. Hermes bore within him the astral body of Zoroaster, which Zoroaster had given him as a sacrifice. This sacrifice was made in order that all Zoroaster's knowledge of the mysteries of space, of external cosmic science, might be preserved for the world. Later on the second pupil was re-born as Moses. Moses bore within him the etheric body of Zoroaster. "Because all that evolves in time is connected with the etheric body, when Moses became aware of the mysteries of the etheric body, he was able to awaken the great processes of time in great and powerful pictures which he has set before us in Genesis." (Steiner, Lectures on St. Luke, Lecture 5.)

When Zoroaster re-appeared on earth to fulfil the greatest of all his missions, and was born in Bethlehem as the Jesus child described by Matthew, the fact of his birth could not be hidden from the sages of the East. They knew that their master, who, as Zarathos, had taught them in the mystery schools of old Chaldea, was in the world once more. They saw in him the star of humanity, the "Star of Splendour" signified by the name of Zoroaster. As Asita recognised Buddha in the halo around the Jesus of St. Luke, the Magi knew and worshipped Zoroaster in the Jesus of St. Matthew.

Zoroaster had now, as the Royal child, to collect the forces that had been his before. He had given his etheric and astral treasure to the old Hebrew and Egyptian civilisations—to Moses and to Hermes. "All this had to be re-united. He had as it were to fetch back the forces of his etheric body from Egypt. Here a deep mystery opens up to us: Jesus of the Solomon line of the house of David, the re-incarnated Zoroaster, had to be led to Egypt—and he was led there, for the forces flowing from his etheric and astral bodies, which he had given first to Hermes and then to Moses, were there. Because he had worked in the Egyptian civilisation he had, as it were, to fetch back the forces he had given."

It is interesting here to remember the legend which states



that the Egyptian priests recognised Jesus as the child Horus, the God expected from the sun. Egypt gave back to him, through the priests, what he had given to it in former ages.

Now we have growing up side by side in Nazareth the re-incarnated Zoroaster and the boy who was ensouled by the "Tree of Life" and strengthened and permeated by the power of Buddha. In his twelfth year this latter, the Pontifical child, accompanied his parents to Jerusalem for the passover. As the parents were returning from the feast, they suddenly missed him; and as they could find him nowhere in the company of travellers they went back to Jerusalem, and found him in the Temple, in the midst of the doctors, astonishing them all by his wisdom.

We have seen that up to this point in time the Pontifical child had shown a depth of feeling which was unique, because it was due to the overshadowing of Buddha, but the ordinary human qualities relating to the understanding and knowledge of the outer world had developed in him but slowly. What had happened to him that caused astonishment to all who heard him now?

Spiritual science distinguishes more than one birth for the human being. First comes physical birth, in which the child strips off, as it were, the sheath of his mother's physical body. But he possesses two more maternal sheaths, which likewise must be stripped off, an etheric and an astral. When he is seven years old, he frees himself from the maternal etheric sheath, standing naked, so to speak, in his own etheric body; he casts off the maternal etheric spathe which covered it. The spathe dissolves in the general etheric tide. At puberty he must shed yet another skin. The maternal astral spathe is cast off, and it likewise flows into the general astral sea. Only now, at puberty, is the young individuality physically, etherically and astrally free of his mother.

In that part of the world where preparations were being made for the greatest event of all time, puberty occurs at about the twelfth year. So in his twelfth year the Pontifical child freed himself from his maternal astral sheath. But this sheath did not dissolve in the general astral tide as it does normally. It took up into itself the power of Buddha, which up to then had streamed down upon the child from the spiritual world. Before his twelfth year the child had been overshadowed by Buddha; now Buddha's power flowed into his astral body by way of the separated but undissolved maternal astral sheath. The child's astral body was suddenly flooded by all Buddha's mighty force, so that he became all at once quite different, being able to speak, in simple child-like language, of Buddha's high teaching, showing himself sensible and wise in the circle of the learned doctors of the law, so that "all who heard him were astonished at his understanding and answers."

But more than this had taken place when the Pontifical child was found teaching in the Temple. Not only was his astral body now filled with the spiritual power of Buddha, but he had received a soul that had taken part in human evolution, the greatest soul so far produced by humanity. There had passed into him from the Royal child the ego of Zoroaster. When Zoroaster spoke through the lips of the Pontifical child, the parents did not recognise their son. He appeared to them like a changeling, which indeed he was.

Dr. Steiner teaches that an occurrence somewhat similar to this may take place in what, compared to the magnitude of the events in Palestine, may be termed ordinary evolution, though of course the Souls concerned would be in some way exceptional. A man may grow to a certain period of life, and then his own Ego may leave him and another Ego take its place. This phenomenon

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is known to every occultist. Again, a discarnate Ego may choose or have assigned to it an adult human being, into whom it descends by what is described by Waite in his *Secret Doctrine in Israel* as "embryonic return." "The embryonic state is that of a soul who enters into a man already born into the world and—as it may be—of adult age." "The state is like a new fecundation taking place in the adult man, who receives a new soul in addition to that which is called his radical soul."

"The Ego who thus chooses an adult human being in whom to incarnate, a being already ensouled, does this in cases where its needs may be met by something less than an individual re-incarnation, or when its descent is for the purpose of helping the man into whose body it descends." (See the *De Revolutione Animarum* of Isaac de Loria.)

In the Palestine event, no other Ego came to replace it when the Ego of Zoroaster left the body of the Royal child. Forsaken by its soul, the Royal child drooped and faded, and shortly afterwards died.

In the church of St. Ambrogio in Milan there is a painting "Christ among the Doctors," which has been claimed by certain students to be a representation of the two Jesus children. Even in the absence of any definite conclusion upon the point it is interesting to submit the details of this picture to an impartial examination.

Jesus sits enthroned upon a seat above the level of the figures who surround it, and he is obviously speaking to them, the position of his hands being that of teacher in demonstration. Below him on his right there is a double of himself in the act of departure, a less robust, somewhat pathetic double, whose face and figure convey an impression of sadness and debility. A woman, obviously intended to be Mary, looks sorrowfully at the departing child. Joseph is weeping.

It is of course possible to assert that Borgognone, following the fashion of many early painters, had depicted two incidents, the Disputation with the Doctors and the Finding of the Child, upon the one canvas. It is common enough to find in pictures of the period such reduplications of a person to represent various incidents in his life. It is not unusual to see the Crucifixion, for example, upon the summit of Calvary, with the pictures of the Agony in the Garden and the Resurrection at the base of the hill. But it would not therefore be permissible to suppose that three Christs were intended, because there were three separate figures of Him in the picture. The same objection may be made to the two Jesus figures in Borgognone's fresco, but there are certain points which tend to indicate that the artist was consciously or unconsciously conveying something of deeper significance.

Each observer will naturally arrive at his own conclusion; but whatever that may be he will find it profitable to consider the following points in the light of Gnostic belief and Rudolf Steiner's teaching:

- (1) Jesus upon the throne is a child of robust and healthy appearance. There is a bright halo about his head.
- (2) The figure of the departing Jesus is, as already noted, wan and sickly, with hands and feet of an almost spectral vagueness, which is shared even by his garments. There is a dark halo about his head.
- (3) It is at least of symbolical significance that there are twelve living figures represented. The only indication of a thirteenth is the decapitated head, doubtless of John the Baptist, which lies upon the ground to the left of the seated Jesus.

- (4) The eyes of the seated child are watching the departure of his double, whose expression is that of a sleep-walker.

The contrast between the two principal figures is sufficiently striking to warrant at least the provisional assumption that they do not represent the same person.

There is something in this picture that hardly belongs to the objective world of reality. It is as though Borgognone had reproduced these ectoplasmic faces and not quite actual human bodies from the memory of a dream. It is difficult, indeed it is impossible, to realise this to be the work of the mind that conceived and the hand that painted the beautiful and conventional "*Madonna Enthroned*," a precise and elaborate work where a good-looking young mother poses for her portrait, holding upon her knee a certainly not phantasmal child. We cannot avoid the conclusion that in Borgognone's "Christ among the Doctors" we have a representation of the two Jesus children, even though it may be possible that the artist was unaware of the implication of his work, or had quite a different intention when he conceived it. Readers of this essay will need no reminder of the possibility of automatism.

Mr. Adolf Arenson, in his *History of the Childhood of Jesus*,\* mentions a picture by Raphael in the Berlin Museum, where Mary sits with the child on her lap, the little John is on her right, and on her left is a second child with an obvious resemblance to the child she holds.

St. Paul refers to a double Jesus in Ephesians 2. 15-16: "to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the Cross."

As with all the secrets of the Cabala, the existence of the double Jesus, though guarded for particular reasons from the uninitiated, is to be found in the symbolism of the Church. The worship of the Black Virgin and the Black Child, and the existence of their images in many churches of the present day, refers to this mystery. That they were black indicates that they were hidden.

We have seen that the so-called "Tree of Life" was transferred from a mystery centre in Western Asia into the body of the Pontifical child. Although this human germ had developed collaterally with the rest of humanity, it had never been born before in a human body. Therefore it did not need to be discarded when Zoroaster entered. The ego of Zoroaster and the undifferentiated ego of the Pontifical child flowed together and became one, a fusion of the greatest human and the purest pre-human soul.

Thus from his twelfth to his thirtieth year the Nathan Jesus, Jesus of Nazareth, was a sinless perfection inhabited by the greatest soul on earth, and bearing in his astral body the wisdom and spiritual power of Buddha, which power itself was strengthened and rejuvenated by its union with the separated astral sheath of the boy. Living in the body of Jesus of Nazareth was Zoroaster, irradiated and inspired by the rejuvenated spiritual power of Buddha. Thus did Buddhism and Zoroasterism fuse in the body that awaited the coming of Christ. Jesus of Nazareth, "who was made a little lower than the angels" awaited the coming of the Son of God, who was "made so much better than the angels."

"Wherefore when he cometh unto the world he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared for me." (S. Paul, Heb. 2/9, Heb. 1/4, Heb. 10/5.)

We have seen that after the ego of Zoroaster had forsaken him, the Royal child soon died. Again there was a preserving of

\* *History of the Childhood of Jesus*, by Adolf Arenson, 1/2 post free, from Modern Mystic's Bookshop.



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bodily vehicles which were destined for further work upon humanity. The etheric body of the Royal child did not undergo the normal absorption into the general etheric world. Mary, the mother of the Pontifical child, likewise died about this time, and took with her into the spiritual world the etheric body that for twelve years had been worked upon by the ego of Zoroaster.

Now the Royal child was dead, and the mother of the Pontifical child was also dead. The father of the Royal child had died even earlier than these.

Thus there were left out of the two families the Pontifical child, Jesus of Nazareth; his father, whom we may call Pontifical Joseph; and Royal Mary, the mother of the Royal child. Royal Mary had other children besides the child that died, namely James, Joseph, Judas, Simon and two daughters. This family, Royal Mary and her six children, went to live with Jesus of Nazareth and his father. Therefore Zoroaster, now in the body of Jesus of Nazareth lived once more with the family in which he had received the father element in incarnation. The two families were combined in one.

Then Pontifical Joseph died, and now Zoroaster was truly orphaned. He was bereft of the Joseph who had given the father element for the body he had inhabited for twelve years, and of the Joseph who had provided the body in which he lived now. This was necessary, because Zoroaster had to bring to humanity universal love apart from the ties of blood. He was orphaned indeed; there was left to him only the mother who had borne the child in whose body he had once lived. He was freed from any possibility of a blood-tie, being forsaken by all of his own blood, and having forsaken even his own body. We have seen that when that body died, its etheric part was taken entire into the spiritual world. This was done because Zoroaster was to require it again.

So from his twelfth to his thirtieth year, Zoroaster lived in the body of Jesus of Nazareth. "We form a correct idea of Jesus of Nazareth when we think of him as a lofty human individuality, as an individuality for the bringing into existence of whom, as we have seen, the greatest possible preparations had been made." (Steiner, "From Jesus to Christ," Lecture 8.)

At the baptism in Jordan, Zoroaster left. He had become one with the "Tree of Life," the undifferentiated ego that had ensouled the Pontifical child. So when he left, there remained behind a physical body, containing etheric and astral forces, but no ego at all. Into this ego-less perfection, prepared since its twelfth year by Zoroaster, the Christ entered. No human ego whatever was in Jesus of Nazareth after the baptism in Jordan. The Christ alone was indweller.

At this time also, the time of the Baptism, the mother of Jesus was restored to him, by the process of "embryonic return" already described. We have seen how a discarnate soul may enter into an adult human being, living side by side with the latter's own or radical soul. This happened in the case of the two Marys. The soul of Pontifical Mary re-incarnated in the body of Royal Mary, and restored her virginity. "So the soul of the mother whom Jesus had lost was given back to him in the Jordan baptism. The mother who had remained to him thus concealed within her the soul of his original mother, who is called in the Bible the Blessed Mary."

Yet one more event took place at the time of the Jordan Baptism. The etheric body of the Royal child, which had been taken up entire into the spiritual world by Pontifical Mary, now

met Zoroaster as he left the body of Jesus of Nazareth. Together they built up a new physical body, and Zoroaster was re-born as the Master Jesus. He re-incarnates again and again in the physical world, re-appearing after the lapse of a comparatively short time between death and re-birth. He is found through the history of humanity, teaching man the true significance of the great event in Palestine.

### III

In the early days of Christianity, before ecclesiastical racketeers had realised the "dollar value of Jesus" and founded an institutional church upon "big business" lines, there was no definite line of demarcation between the new revelation and the religions that had preceded it. Religion was a growth whose root was in the Vedanta, whose stem and branches were Buddhism, and whose flower was Christianity. Such written evidences as we possess of the actual beliefs of the early Christians have been so mutilated, interpolated and over-written in the interest of the childish theology of the Church that we have no real knowledge of their original contents. But we do know that the learned among those who first accepted Christianity had no difficulty whatever in reconciling it with the beliefs that it came, not to destroy, but to fulfil. We know for example that Christ was regarded as the incarnation of the Sun God whose appearance in a human body had been expected for countless ages, nor did the fact that his name in Egypt was Horus, in Persia Ahura Mazda, in India Krishna, in any way obscure his identity when he incarnated in Palestine. That he brought the possibility of salvation nobody doubted, but salvation was not regarded as escape from "eternal punishment," but an escape from the wheel of re-birth. Christ came to give to men the power of escaping re-incarnation in this evil world, the "power to be made sons of God." The savage idea of a blood sacrifice to appease an angry and revengeful God was wholly absent from the minds of the earliest Christians. Christ never taught that His Father was a sulky tyrant at the mercy of the human animal passions of wounded pride, primitive hatred and bestial cruelty. These are inventions of Mother Church, bogies in nightmare masks which succeeded only too well in frightening the uncivilised hordes who were the inhabitants of Europe in the Dark Ages, and in binding them to the conviction that admission tickets to Heaven cost gold and were on sale only at Rome.

Upon the walls of the Imperial Palace on the Palatine, the Domus Gelotiana, there has been found a roughly executed sketch of Christ on the Cross, scratched into the surface of the wall with the point probably of a dagger. It bears an inscription to the effect that "Alexamonos worships his god." The figure on the Cross is animal-headed. It is known from existing records that in the first centuries of our era it was strictly forbidden to portray in painting or sculpture the face of Christ, who was always represented as the animal-headed Egyptian Anubis. As in the Gnostic system there were two Marys, each the mother of a separate Jesus, so in Egyptian tradition and belief there were also two mothers, Isis and Nephthys, and two divine children, Horus and Anubis. When Nephthys gave birth to Anubis he was adopted by Isis.

Plutarch in his work *Isis and Osiris* says that Anubis was

(continued in page 399)



# The Aryan Path

**T**HE SEPTEMBER ISSUE of the *Aryan Path* is a special number devoted principally to articles on *Hind Swaraj*. *Hind Swaraj* was originally the title of some articles written some thirty years ago in South Africa by the Mahatma Gandhi. The articles have recently appeared in booklet form translated by Gandhi himself. We have always praised our excellent contemporary; its Editorial policy is sincere and attractive, and it numbers among its contributors some of the leading exponents of English prose. So far as this particular issue is concerned, the *Aryan Path* must be commended for a bland impartiality (equalled only by the MODERN MYSTIC!) in unhesitatingly printing contributions round Gandhi's booklet which can hardly be accounted as gushing. Professor Soddy is much too analytical easily to subscribe to the Indian's affected simplicity, which happens to be one of the most subtle forces in modern politics. Neither does G. D. H. Cole find in Gandhi the leader which our Bombay friends imagine him to be. "Why," asks Mr. Cole in his first sentence, "must I write about Gandhi's thirty-year-old book, when it would be so much easier to let it alone?" Yes, why indeed? J. D. Beresford is in grave doubt about the ultimate practicability of the Gandhi Gospel, and puts his finger on a very, very weak spot. There are not sufficient enlightened Indians in India to-day, no more, perhaps not so many as there were when the Buddha lived. It is not the fault of Theosophy if the average Western student of mysticism clings to the absurd notion that the country contains nothing except highly evolved beings, masters of Yoga and meditating hermits. Gandhi is not a teacher or spiritual leader in our sense of the word. He is the supreme master of a new political technique. Are we against him? No, we are all for him, but we like to make our distinctions quite clear. It is incontrovertible that we mis-rule India, but it is equally incontrovertible that no other European power is any better qualified to rule her. Do what Gandhi asks and give her Home Rule, but don't mix it up with spiritual things. Gandhi is no more capable of appreciating the Western mind and its complex civilisation than is the Western mind capable of appraising his. Irene Rathbone's cultured mind is equally antagonistic to some of Gandhi's teachings, teachings which incidentally are in the main merely criticisms of our machine age, about many of which we are in complete agreement. There are one or two contributors who, of course, are full of praise for the Mahatma and his cause, but what interests us most is the attitude of the *Aryan Path's* Editors. They tell us: "There are numerous important problems which the world is facing to-day; in our opinion there is none more vital for the whole world than that which is before India." That, of course, is an over-statement. They proceed: "Not only is India's own future bound up with her acceptance or rejection of Gandhi's teachings in building her own civilization founded upon immemorial moral principles, but that of the world also." That is a further over-statement. Under no circumstances could Gandhi's booklet be viewed by calm thinkers as an ultimatum. There are many alternatives, any of which would be

better for India. Frankly, we do not like to see the weight of the Theosophy Co. placed behind a single individual, however exalted. There are precedents which ought not to be followed. The Editorial is prefaced by this quotation from *Isis Unveiled*:

No people in the world have ever attained to such a grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanscrit metaphysicians and theologians. It is to India that all the other great nations of the world are indebted for their languages, arts, legislature, and civilisation.

Nevertheless, we feel that Madam Blavatsky would have permitted us to read the quotation in the past tense. The India she had in mind is not the India of to-day. It cannot possibly build its future culture without retaining just a little of the West. And, properly used, with such leaders as Gandhi as guide, some of our machines would prove very useful.

## Book Review

*A Buddhist Bible. Second and Enlarged Edition. Dwight Goddard, Vermont, U.S.A. pp. 677. (12/6.)*

Mr. Goddard's work for all general purposes could not be improved upon. It would be possible, here and there, to annotate the text and draw the reader's attention to specialised and scholarly modern works, but such a procedure would defeat the author's purpose. His sources are modern as well as Pali, Sanscrit and Chinese. Nothing of importance is omitted, not even the Buddha's exquisite dialogue with Brahmin students containing the famous "That these three Brahmins, versed though they be in their three Vedas . . . etc." Mr. Goddard's scholarship is beyond reproach, yet we would timidly enquire his authority for the inclusion in this volume of the Tao-Teh-King? Actually it forms one of the most exquisite sections in the whole book. Within these pages is ready to hand a bouquet of the choicest wisdom of the East. Mr. Goddard has done us a real service.

H. K.

## From Dr. W. J. Stein

23rd Sept., 1938

Dear Sir,

In reply to Mr. Harold Sutcliffe's letter in the September MODERN MYSTIC I would point out that the text of Ephesians 3:8-10 mentions the *principalities* and the *powers* or as in the Greek text, the *Archai* and the *Exusiai*.

*Archai* and *Exusiai* are names of Hierarchies as given by Dionysius Areopagita the pupil of St. Paul. He states their names as:

Angeloi	<i>Exusiai</i>	Thronoi
Archangeloi	Dynameis	Cherubim
<i>Archai</i>	Kyriothetes	Seraphim

This list shows that *Archai* and *Exusiai* are names of Angels (Hierarchies) to which I referred in my article.

Yours faithfully,

W. J. STEIN, PH.D.



# Reincarnation

No. VII. SOME SPECIFIC QUESTIONS

by Eugen Kolisko, M.D. (Vienna)

## 1. Why Do We Not Remember Our Past Lives?

**B**EFORE THIS question can be answered we must understand what memory is. We remember, broadly speaking, only what happened to us since about the end of our third year. Some people have their first memory even later. As to what happened before, there is complete darkness in our mind.

But before our memory was able to register even a single thought, our whole body had to be built up. It is during the first three years of life that something of indescribable magnitude is taking place; every organ has to be shaped; every muscle and every bone; and last but not least, the brain. All this tremendous work has to be accomplished without our knowing anything whatever about it.

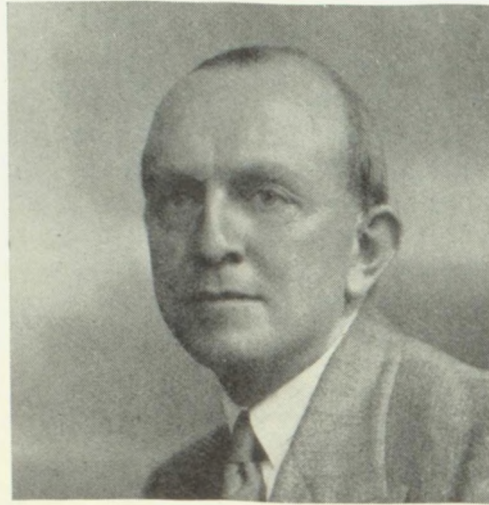
The formation of the body is really the forming of our destiny. And the force that brings about this formation is actually that which we have ourselves been in a previous life. It is precisely because we have this force in our *body* that it is not present in our *mind*. We remember what happens to us in this life: what we *are* in the body, is that which forms our destiny, and which we were in a previous life.

What lives in the mind is very often nothing more than what comes from environment, study, education and so on. But what a man has in his body—as personal characteristics, these things are his very own. Of course there are also individual characteristics of the mind—such as *how* a man thinks or speaks, moves,—and these are also deeply connected with the individual's way of mastering or using his body.

Moreover, is not our body really the measure of our destiny? Could not the whole biography of Byron, for instance, be based on the fact that he had a club-foot? And is not Beethoven's deafness the key to the riddle of his whole life? Such striking examples are innumerable. The whole structure of our body, whether we are good-looking or ugly, well-built or badly formed, skilful with our hands or not—all these are of infinitely greater significance for our destiny than any of the things we may have acquired through training in schools or universities or the other normal opportunities of life.

Finally, the idea of reincarnation is not in ordinary consciousness or memory, because it forms our whole appearance and physiognomy. It is for this reason that the physiognomical aspect of reincarnation dealt with in article No. II, was stressed as so important.

Therefore, as we lose the knowledge of previous lives in the



Dr. E. Kolisko

act of incarnating into our body, so, in order to "remember" them, it requires a much stronger force than "memory"—entirely different from our ordinary memory which is merely a kind of passive receptacle for our present life's experiences. We have somehow to "excarbate" a little in order to become aware of the submerged picture of what we have been. That is why, in certain cases, a shock will reveal this submerged picture. It is in any case an *occult experience*—but that is not to say that many people do not have it, and that it cannot be acquired by following a certain training, which enables one to look behind the veil of what people call "physiognomy." This is really the "open secret" of repeated earthly lives.

## 2. What is the Connection of Heredity with Reincarnation?

What heredity gives us is by no means the special characteristics of our body, but only the material out of which we ourselves build it. Without our parents we would of course have no physical means of incarnation at all. But on the other hand our whole life is a perpetual struggle *against* what we have inherited. It is astonishing to me that this fact has never been fully recognised either by physiology or psychology. Take, for instance, the fact of how the individual features of a child gradually depart from the inherited type. Do not characteristics appear, at about the ninth or tenth year, of which neither parent can, or even cares to discover the source in the ancestral store-house?—The younger generation lives in an ever-increasing degree, in the thick of this battle against the inherited tendencies.

But whence came these *individual* trends? Simply from the previous incarnations.

Just as we all have—physically—a picture-gallery of ancestors behind us, so we also have—spiritually—a picture-gallery of our previous existences. But these latter are actual historical people who have lived and gone about in the costumes and habits of their time. The long vista of parents, stand behind us in pairs—father and mother, grandfather and grandmother—and so on; the *individuals* that we were, stand behind us in a single sequence, but also male and female. That is really the reason why in every human being, both in the body and in the soul, both male and female elements exist.

I firmly believe that the development of the science of heredity that has taken place during the last two centuries, is only one aspect of the picture. The science of reincarnation will have to be added as an extension of it. Then both aspects will be complete.

Steiner once remarked that his investigations showed him



the peculiar fact that very often when the founder of a great family or "house" reincarnates, the family then dies out. This "law" suggests that heredity and reincarnation are not independent of one another.

Certainly our science of heredity is only in its infancy. It also must be studied in a spiritual way. But what does that mean? What has been omitted so far is the study of the *special* contributions that the father and the mother elements make to the body of the child. The mother gives more the general qualities of both body and mind; and the father specialises these qualities. If these two sides could be clearly observed, instead of assuming that both contribute equal parts of the "heredity mass," (a quite materialistic idea) then it would be obvious how the incarnating being *uses* these two elements, to build up the body in an individual way. The complete science of heredity will one day unveil the scientific picture of the reincarnation process.

3. *Do the Parents Create the Children or do the Children Choose Their Parents?*

Quite certainly the latter is true.

Many people believe that we are surrounded by the dead. But are we not also surrounded by the unborn? There is really no one, who if he really thinks about it, can for a moment believe that he has merely been "created" by the union of the physical substance of his parents. Because science can give no answer, on this point, the question is on everybody's lips "whence have I come?" This naïve consciousness is here, as in so many cases, far wiser than one would suppose.

And again—we are all familiar enough with the well-known reproach: "I never asked to be born! I did not choose my parents!"—The latter is the quite frank assertion of our ordinary consciousness. The former is the unconscious expression of the "memory" of a pre-natal existence.

It is very interesting to find that some children have dreams or dim feelings about their very earliest childhood, or even about their embryonic life; and others can even appear to recall a spiritual, bodiless, existence. Now we have tried to explain how strong the formative force of reincarnation is; and if the reincarnating individual exists in a pre-natal state, how much more strong must be the force when it is not yet engaged in working upon the bodily form. On the other hand, what flows between the two parents as love is so entirely different from what these same beings are normally aware of—so unusual a condition—that you could even say it is a third being which approaches and overshadows them. Why should we not say simply that this third element—that of real love which is gathering itself into a focus—is the child itself, with its desire for incarnation.

At the moment when one admits the truth of reincarnation, one has to face the fact that the tendency to form a new body must already have been working through the generations for a long time. Parents, family, are a quite peculiar part of our destiny—And as they provide the material for our body, it is precisely the same force—which afterwards struggles to overcome heredity—that is working in choosing the family which will provide the field for the fulfilment of the individual purpose in the particular destiny. This is of course not a conscious process; and for this reason it works so strongly.

Innumerable questions concerning the ethics of child-

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# EASTER

## —The Legends & the Fact

By Eleanor C. Merry

(No. 1 of *The Modern Mystic's Library*)

Mrs. Eleanor C. Merry is well known to students of mysticism by two excellent books, "The Flaming Door" and "Spiritual Knowledge." The former gave her a reputation for scholarship in the fields of mythology and folk-lore. Her new book will add to it. The various chapters cover *The Grail Legend*; *The Story of Perceval*, *An Old Irish Legend*; *The Legend of Faust*, in a scholarly yet fascinating way. 132 pp. bound in cloth boards. Obtainable through your own bookseller or direct from the publishers (3/10 *post free*).

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bearing would immediately take on another colouring, if this idea could be grasped in all its complexities and ramifications. Because neither science nor religion are capable of coming to grips with this subject, it remains a field of illimitable problems which everyone tries to solve as well or as badly as he can.

#### 4. *What Periods of Time Elapse Between Incarnation?*

There are many more people who agree about the *fact* of reincarnation than there are people who agree about a fixed term between repeated earthly lives.

Definite cycles are usually referred to in occult writings. But the most interesting statement on the subject is that made by Rudolf Steiner who brings the main rhythm of incarnations into connection with what he discovered as the law of cultural epochs in history. It is a very striking fact that epochs of about 2,000 (precisely 2160) years mark an entire transformation of culture. This also corresponds to an astronomical rhythm, well-known as the *precession of the Equinoxes*. The Vernal point of the sun's rising changes during that time by one sign of the Zodiac, in other words rises in a different constellation. Steiner's interpretation is illuminating because the result of his occult research can be substantiated by both historical and astronomical science. Readers will know that I take the standpoint of bringing together both these ways of scientific investigation.

The reason for reincarnation is mainly that the human wishes to enter into entirely changed conditions, both historical and geographical.

And such he is able to find after a period of about 2,000 years. One could also put it the other way round and say that the change in the ages of culture is due to the reincarnation of the human souls. We should not be surprised to find that we often have to explain things of this nature by a quite opposite method from that usually employed. For instance, materialists believe that the brain produces thoughts. I tried to show in a previous series of articles that it is the energy of thought which itself creates the brain—and that it is not the parents who produce children but the children who choose their parents. So also in the case of reincarnation we say that it is not the changes in historical epochs which modify human beings, but that it is the rhythmic activity of human souls which causes cultural epochs, and even astronomical rhythms to arise. It is only such radical changes in our point of view that can break down the bulwarks of materialism.

An incarnation is like a voyage of discovery that we make in a human body. At any rate that is the way we must look at it from the "other side." But these voyages of discovery differ entirely when they are made in a male or a female body. It goes without saying that with the inner and the outer experiences must be radically different from one another, in male or female. So in one cultural epoch it is found that there are as a rule two incarnations, one as a man and one as a woman.

But what makes Steiner's investigations impress one as so extremely probable, is, that this general rule, he unites the view that certain individuals can choose to follow a quite different rhythm of reincarnation, which varies between even longer intervals than the above, or much shorter ones,—700, 300, 100, years, or even *immediate* return.

This now provides us with the possibility of explaining the reason for the lesser periods of cultural changes which are clearly to be found within the greater ones in history: and also the

possibility of explaining the riddles of outstanding individual biographies. This will also make clear why there have been, are, and will be, so many different opinions among occultists on this matter. We see from the above that none of them need be wrong.

#### 5. *Why is there no Indisputable Mention of Reincarnation in the Gospels?*

For two reasons. First, because the mission of Christ at that historical moment was to turn the entire attention of mankind to the *single present* earthly life. But this was achieved through pointing to the life of our Lord Himself on the earth. Reading the story of this unique life again and again could have no other effect than to emphasise in every soul the importance of its non-existence on earth.

The second reason is that *Christ Jesus Himself does not re-incarnate*.

If so, then, if we consider that nearly 2160 years have passed since His "incarnation" we must ask what can happen at the time when the *rhythm* of His "reincarnation" is fulfilled?—As Christ Himself cannot have another earthly life, so *humanity* must proceed now, after the first "culture-epoch" of Christianity, to the acknowledgment of the truth of reincarnation.

Although the Gospels do not mention reincarnation they nevertheless contain nothing which contradicts it. Quite the same thing applies to modern science. It does not teach it, but there is nothing in modern science that contradicts it. If on this point science and religion could meet in order to extend themselves, the acknowledgment of the truth of reincarnation could be the beginning of a new era both in Science and Christianity.

#### 6. *What is the Difference Between Reincarnation and Transmigration of Souls?*

One of the greatest obstacles in the way of the acknowledgment of reincarnation is the confounding of Transmigration with Reincarnation. People are tempted by the idea that they might be born again as animals; although they would like it if their pets could be reborn as human beings!

The reason for all this is that the real difference between the animals and Man is not rightly understood. For these two views we have to thank on the one hand Darwinism and on the other hand a decadent Orientalism. The latter view has never been seriously accepted by any Eastern mystic. These two kinds of superstitions—we may call them the scientific and the religious—should both be abolished at once. The discovery of the real differences between Man and the Animals, by Science, which is now on the way to be realised, would lead directly to the acknowledgment of reincarnation. I have explained this in broad outline in my series of articles entitled *From Darwinism—Whither?* (Vol. I. Nos. 11, 12 and Vol. II. No. 1.)

Take only the three human qualities which animals do not possess, the upright position, speaking, and individual thinking. We acquire these in the first three years life—as a rule in the order given above. But what else is this than the *process of the incarnation* of the individual being (Ego, Spirit, or whatever you will) into the body. This is also the proof of a pre-natal existence, and leads immediately to the acknowledgment of repeated earthly lives.

(continued in page 370)



# The World We Live In

by the Editor

**W**E HAVE NO INTENTION OF BEING drawn into a discussion of the political situation, of the merits of democracy or the demerits of totalitarianism, of the difference, if any, between the Russian and the German-Italian system of government. For while it is well that each man and woman should try very hard to understand what is happening—not only in Europe but in all parts of the world,—it is also necessary to be quite clear that all objective events are but the dim outlines of the future projecting themselves on our consciousness.

The question of the rights of minorities is not important until we know beyond doubt whether the minorities wish to exercise them. The question is only one of many red herrings led across the trail to divert attention from the real happenings. Even did we know the answer the knowledge would in no way affect the larger, more problematical happenings that are part and parcel of the destiny of the whole of mankind.

Mr. G. S. Francis has already drawn attention to what though obvious, is not sufficiently kept in mind,—the simple fact that our Earth is divided into three pairs of continents, North and South America; Europe and Africa; Asia and Australasia. Europe is in the centre, and, with history to guide us, we may say that its function has been the development of the arts and sciences. Up to, and including, the age in which we live, these two activities have been as the poles apart. These are simple things, but if we thoroughly appreciate them the effect will be to train the mind to think in terms of the world rather in the more narrow—and quite erroneous—terms of nationality. It is true that there are nations in the East whose language and psychology are closed books to most of us, as well as other important nations much nearer home. But these men and women are human beings and must live. If a great many of them find it difficult to do so, the fault lies entirely with European,—and this includes British—science. The difficulty is caused by complete economic confusion in which human greed plays a large part. But let us beware of substituting one red herring for another. A revision of world economy alone would accomplish nothing. It is certainly the mission of a handful of economists to try to bring economic revision about, but we must take care that it does not become an obsession, for something more is needed. There is needed a spiritual awareness that perceives the very close link between the Earth and the distribution of its products. Darwinism, Relativity, Quantum Theory, The Will to Power, Nationalism, and so on are mere materialistic formulæ which keep the masses in a state of benign intellectual inactivity. World economy could easily become such another. The vast majority of people are incapable of thought, they are unimaginative and weary, and constitute the gravest danger to civilisation. The only difference between the masses in the democracies and the totalitarian states is this; the weariness in the latter has been transformed into blind obedience,—a simple procedure. In the democracies there are no individuals strong enough to infuse into

the people an understanding of the depth of the abyss over which they are sleeping.

Russia is Asiatic, not European. Europe proper consists of Great Britain, Germany, France and Italy. The small countries, Holland, Belgium, Switzerland and the rest, are, at least during the present crisis, mere colonies of France and Britain. Their interests lie with the democratic countries. Of the four great powers, two are democratic and two totalitarian. Spain is non-existent, having reduced herself to complete beggary in the process of working off the karma consequent upon her spoliation of Peru. Rome, which in the days of Pizarro stood in the capacity of receiver of the stolen goods is now, as then, closely allied with the destiny of Spain. Already politically, Mussolini is Hitler's vassal, his importance as an independent dictator vanished on the day he set out for Berlin, whilst on the day of his anti-Jewish edict,—a mere echo of his master's voice,—his prestige, psychologically at any rate, was shattered.

What of Germany? We hazard the opinion that its mania for gathering together all good Germans and incorporating them in the Reich is merely the objective political manifestation of a future occult phenomenon,—no less than the scattering of Germans over the whole of the Western world. In short, Germany is losing her group Soul. Whether there is a war or not, whether Germany wins it or not, the effect will be the same. The fact that possibly, even probably, the mania for incorporation in the Reich (if it exists outside of the Goebell Advertising Agency) is just an excuse for unwarranted interference in the affairs of the democracies, makes no difference. We believe that the destiny of Germany is the destiny of the Jews, absorption by the democracies. The best brains of both Germany and Austria are now in Britain, France and America.

No one wants war, but each individual will have to decide for himself first whether any future conflict is inevitable, and if not, which terms agreed upon now will prevent it. The idea of settling the future by confining agreement to the state of Czechoslovakia is an illusion. No European settlement can be reached without taking into account the next immediate victims of the Reich,—Roumania and Switzerland.

On the Asiatic continent there is also war. We can ignore the imbecility that calls it an "incident." Again, the result will be absorption, absorption of the Japanese by the Chinese. China is an old and venerable civilisation. She may lose the war but nevertheless she will absorb the Japs. The East has arrived at a point in world evolution when the deadly influence of the West must be shaken off for ever. And this idea too, like that of Germany, is essentially a racial idea. It has been at work for a longer time than is supposed, and wise Western government would have provided for it,—not against it,—when Gandhi was still young in South Africa. For there is no difference between the aspirations of China and Japan and those of India and Arabia, the Near as well as the Far East is thoroughly infected. Palestine is only the future full-scale war between East and West in miniature. It is quite clear that in a European war Russia would



align itself against Germany, but in the larger and more fateful conflict, Russia would be with the East. Alliances with the East effected by European countries are mischievous. The Far Eastern countries are merely playing with them, and for time. There is more than sufficient evidence to support our contentions. Rabindranath Tagore as long ago as 1921 published a book with the title *Nationalism*. Without doubt it was not widely read, for we English have never exercised any curiosity about the culture of India. Yet, had our statesmen taken a little notice of the author, certainly one of the world's keenest intellects, our place in India, and in the affections of its people would have been more secure than they are to-day. After showing that Europe has habits that are aggressively arrogant, Tagore continues: "Europe has been cultivating these habits for long years, till they have grown round her dense and strong and high. The pride of her traditions has sent its roots deep into her heart. I do not wish to contend that it is unreasonable. But pride in every form breeds blindness at the end. Like all artificial stimulants its first effect is a heightening of consciousness, and then with the increasing dose it muddles it and brings an exultation that is misleading. . . ." Admirable in its restraint in criticism of the many impositions of the West, the book is a model of clear thinking and gentle, wise and tolerant understanding of our limitations. Is it cause for wonder that the East is in revolt against the hideous machinations, physical and moral, of the Western World? Our own troubles in Palestine are of our own making. In 1922, Ramsay MacDonald said quite openly that our treatment of the Arabs was "madness." He wrote, "We encouraged an Arab revolt against Turkey by promising the creation of an Arab Kingdom including Palestine. At the same time we were encouraging the Jews to help us by promising them that Palestine should be placed at their disposal." The whole history of European dealings in the East is a succession of similar crudities. But political *bocus pocus* is only the objective reality. There is a deeper and more spiritual reality especially so far as the Far East is concerned. There is alarm for religious life. It is based first upon the obvious hypocrisy of the West which sends missionaries and Bibles in the same ships that carry the newest guns. The East says in effect to the West: Your civilisation is rotten; your inventions are the devil's own children; you are so thrilled by your own ingeniousness and so blinded by success and pride that your profession of religion and culture is so much humbug, and we want none of it. You are going to clear out of the East just as soon as we are able to oblige you. The British flag and British citizens are insulted every day by the Japanese, and we are impotent. Why? Simply because to reply would call forth counter replies in which the arguments used would be the guns and gas we have so obligingly taught them to use. The inexorable law that insists on restoring equilibrium has yet to demand its full dues from the Western races. It has already descended upon Spain. If Europe is wise it will desist from fighting inside itself. A long war between European nations and which would leave the continent depleted in men and resources, would mark the end of the white man's dominance. The doctrine of non-violence is excellent in India because India is in no immediate danger. It is lunacy in the West. The peace, instead of being employed to foster all the virtues upon which world evolution can thrive, has been mis-used to the benefit of money-grubbing mediocrities. It is now too late to organise for peace on the only lines that would conform to the mystic's interpretation of it. A

European conflict, sooner or later, can only be averted by the mutual recognition among the great powers of the danger that lies in the East. And the mere recognition of it alone will avail nothing. We must become sober by freeing ourselves of the intoxication of our own cleverness, and by consigning to the devil from whom they came, ninety-per-cent of our much lauded inventions. The so-called "humiliations" which many of the nations have had to suffer is part of the price of these inventions, because the humiliations have been suffered through the rank fear instilled into the nations by the very scientifically conceived weapons of destruction which form no small part of national pride. It is one thing to say that the mystery schools had their origin in the British Isles. The question now is, where are to be found the people whose moral worth is based upon them? Not in Europe at all, but in the East, and principally perhaps in India. So, if peace and progress are to be had, the far greater "humiliation," yet exactly in proportion to our arrogance, is in store for us when we have to admit that the East alone possesses true wisdom. That it is by no means general is admitted; there are many orientals who affect European manners (or lack of them) while Japan has of course swallowed whole the entire sickly creed, a feat which will be duly compensated for when China at last purifies her by absorption.

But is it possible to unite the spirituality of a leader such as Gandhi to the requirements of the West, even supposing that a complete change of heart were effected in our part of the world? It is an interesting question. There are those who plead for complete identification, an attitude which, in our humble judgment entirely confuses the issue and has succeeded in alienating from mysticism some valuable support. The criticisms we have allowed ourselves of modern Western civilisation do not mean that we should or could identify ourselves with that of the East. As Tagore has pointed out: "Our only intimate experience of the Nation is with the British Nation, and as far as the government by the Nation goes there are reasons to believe that it is one of the best. Then, again, we have to consider that the West is necessary to the East. We are complementary to each other because of our different outlooks upon life which have given us different aspects of truth. Therefore if it be true that the spirit of the West has come upon our fields in the guise of a storm it is nevertheless scattering seeds which are immortal. And when in India we become able to assimilate in our life what is permanent in Western civilisation we shall be in the position to bring about a reconciliation of these two great worlds. Then will come to an end the one-sided dominance which is galling. . . . Now at last has come the turn of the English to become true to this history and bring to it the tribute of their life, and we neither have the right nor the power to exclude this people from the building of the destiny of India. Therefore what I have to say about the Nation has more to do with the history of Man than with that of India."\*

There speaks the wisdom of the middle path, an echo of the beliefs and hopes of all right-thinking men. *The History of Man* is the key to Tagore's thought, the spiritual utterance of a true and enlightened world citizen. Tagore, being a sensitive artist makes much less noise than Gandhi the revolutionary. The Mahatma, whose whole life has been spent in "resisting," preaches non-resistance, and under no circumstances would

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\**Nationalism* by Rabindranath Tagore, p. 15.



compromise with the West in which he can see nothing good. So much the worse for him. It is a queer spirituality that fails to recognise the good in all things, even if they happen to be so perverse as British rule and European machinery. Nevertheless, the quiet voice of Tagore and the thunderings of Gandhi mean the same thing to Britain. India, in common with the remainder of the East is tired of our civilisation which is no civilisation at all.

So that while the greater portion of the Eastern world is deciding on some means of spiritual liberation, Herr Hitler is busy trying to re-shuffle the boundaries of the Reich to the position they held at the time of Charlemagne. The outcome may be a recurrence of the Crusades, Europeans being the *infidels*!

In the meantime what is happening in America? There is undeclared war, for the action of the Mexican Government in calling a halt to the exploitation of their country by British and American big business amounts to that. Up to now, American civilisation has been modelled more or less upon European lines. Being young, it showed a little more energy than has Europe in propagating the same systems, business and political. But, the systems being rotten in the countries from which they were borrowed, quickly showed up in their true light when propelled with greater speed, so that many Americans who in Europe would have lived long and died happy, have ended brief careers in Sing-Sing and in the electric chair. Germany, and Austria, who since before the war have been led gradually away from their true destinies, handed over to America the job of providing the world with light music. We know what was given to us. Has not Hollywood for our eternal amusement depicted the composer of popular songs, sweating blood at the piano, manuscript paper on the music-rack, hoping to high heaven that he would be able to write down two notes of a miserable melody before forgetting them completely? Only a snob would deny the genuine musical content of say the "Blue Danube" waltz; white culture, even in the field of popular music is suffering from the Karma earned by white treatment of the negro. We maltreated him physically, but his revenge is both more subtle and devastating.

Nevertheless, if the white civilisation is to be rejuvenated, the cure will begin in America. Already the influence of Disney on the screen is a step towards sanity. The activities of Attorney Dewey in New York City is another. No President of the United States has been so much loved and at the same time so heartily detested as Franklin Roosevelt. That is also a good sign and proof that at least one democratic leader is not open to the charge of mediocrity. The elements against the President are those of big business, and big business only. That too, is excellent. Our mania for specialisation, a corrupt idea designed solely to force the sale of inferior goods free from competition, made big business possible. The fall of it will signal a return to commercial honesty.

A great responsibility rests on the American nation. The methods of business adopted by certain sections, are, in individual cases, evil. But they have a purpose, and that is to expose for the benefit of Europe the smallness, selfishness and baseness that lie at the root of our civilisation. America, the first—albeit unconsciously—to expose it, will be the first to demand a new order.

No one can foretell the future. Evolution is taking too great a pace for us, so that decisions arising out of man's free will and which affect us all, are being made every minute. It may be that for the whites, the intellectual game is up. It may also be that

some real leader will emerge who will in time guide us round the danger which now confronts us. In any event, is it not clear that those who profess any knowledge and love of the ancient wisdom should forget the small and quite unimportant doctrinal points upon which they do not agree, and each in his own way endeavour to do something practical to avert the greatest danger that has ever confronted humankind?

There is harmony and unity of purpose in the armies and navies. There is accord in big business, when danger appears these propagators of self-interest know how to "hang together." Only in occult and mystical circles where it is known beyond doubt that "all is one," is there disharmony, childish bickering and suspicion, and that of such order as would make sick with disgust the great founders. When will the officers of occult societies learn that as long as they behave in the way they have done during the last half-century, they lay themselves and their members open to the legitimate charge of science—that they are all "psychological cases" and are ill? Will nothing shake them out of their lethargy and urge them to unite in what may be a last opportunity to do something for a world which is intent on hurling itself to destruction?

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#### OUR POINT OF VIEW—(continued from page 363)

education. They know, because it is so written, that Jesus was born in Bethlehem of Judea, that he lived with Mary His mother, and that he performed many miracles. They know that He was the Son of Man, was crucified so that all may live, and ascended into Heaven on the third day. And who, feeling this in his heart to be true has need to know more? And that is the genius of the English Bible and the secret of the English race.

*The Editor.*

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#### THE DOUBLE JESUS—(continued from page 392)

"both chthonian and olympian," that is, both earthly and divine. Isis conceived Horus in lawful wedlock, but Nephthys conceived Anubis "in a hidden fashion." "For the worshippers of Anubis," writes Plutarch, "there is some mystery of which it is not permitted to speak." We may choose to regard Anubis as the prefiguration of the Pontifical child that was the Jesus of St. Luke, while in Horus we see the being who was to become the Royal child that was the Jesus of St. Matthew.

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# The Origin of the Lohengrin Saga Traced According to English History

ENGLAND AS THE NUCLEUS OF THE  
FOUNDATION OF COMMERCIAL TOWNS

by Walter Johannes Stein

**T**HE PERIOD IN THE Middle Ages at which, at first in England and then extending from there over the whole of Europe, towns sprung up as centres of a new economic order, corresponds actually to the time at which humanity passed from the dream world into the modern economic order.

Towns served not only as protective means against attacks by wild neighbours who devastated the land, and terrified the population so that the latter were driven to seek refuge behind strong ramparts; they were also centres of commerce and industry. In the Middle Ages the towns served both ends: strong fortresses and centres of economic life. English towns which were attacked by the Danes had almost all succumbed to their conquerors who, from thence, held the surrounding country in a state of constant excitement, fear, and armament. For this reason Edward the Elder rebuilt Chester as well as Witham (Essex), Towcaster, and Hertford. His sister Ethelfleda erected castles for defence against the Welsh and Danes at Bransbury (Hereford), Stafford, Tamworth, Scergeate (Sarratt, Hertford), Wardborough, Warwick, and others. A newly discovered method of constructing fortresses by means of walls of rock and bricks made the erection of these fortresses an easier task (*Anglo-Saxon Chronicle*, A.D. 921).

In Germany the Hungarians stormed victoriously forward, and Henry the Fowler had to protect his people just as the English had to protect themselves against the Danes.

The fact that the towns served not merely as fortresses but also as acknowledged centres of economic activity is due primarily to the laws enacted by Edward the Elder (cf. *leges Eduardi*, 1, 2). Edward the Elder commanded that all trade transactions were to be carried on only inside the city gates. The German king laid down the law that all business transactions were to be carried on only within the towns and that all festivities and meetings were to take place therein. "Concilia et omnes conventus atque convivia in urbibus voluit celebrari" (*Wittekind Corvey*, 1, 1).

William of Malmesbury in the fifth chapter of book II, tells of the deeds of Edward and his sister Ethelfleda. "He invented a plan, by means of which he circumvented the onslaughts of the Danes, namely, at appointed places he re-erected old towns and built new ones, supplying them with armed men who protected the inhabitants and warded off the enemy."



Dr. W. J. Stein

Edward had a brother called Ethelward. The son of the latter was named Turketul. Towards the end of Edward's reign Turketul took over his father's inheritance. The latter died in 918 or 920. The King offered Turketul various ecclesiastical honours, for example a bishopric and the episcopate of Winton. Turketul, however, declined all these honours, so the King, recognising his worth, raised him to the position of High Chancellor and entrusted to him all temporal and spiritual affairs (*negotia temporalia vel spiritualia*). This Turketul has been honoured in Saga as a Knight of the Holy Grail. Wolfram von Eschenbach mentions him in his poem *Parzival* (III, 364) as a Knight of the Holy Grail, and writes his name thus: "Turkentals." More recent saga converted him into the knight Lohengrin.

After the death of King Edward in the year 924, Turketul continued as Chancellor in the reign of Edward's son Athelstan, who, according to the chronicle of William of Malmesbury (book II, chap 6), had been reared at the court of Ethelfleda and her husband Ethelred. During the reign of Athelstan an insurrection occurred of Northumbrians, Scots, and Cumbrians. It led to a battle at Brunford in which Danes and Norwegians also fought against Turketul and Athelstan. In this affray Turketul led the Londoners and Mercians. In the battle Turketul fought Constantine, King of the Scots, but was almost slain while attempting to take the King prisoner, and was only saved by the bravery of one of his men, the centurion Singinus, who killed the King of the Scots. Turketul gave thanks to God for his salvation, and was thankful that he had not been called upon to kill or wound anyone. Ingulph, in depicting the battle, mentions Turketul. Henry of Huntingdon and Roger of Hoveden also refer to this battle.

As conqueror in this important battle of Brunford, Turketul was now given the honour of escorting two English princesses, Eadgitha and Elfgifa, to Germany to present them to the King's son in order that he might choose one in marriage. Roswitha von Gandersheim explicitly refers to this incident. Otto, the son of Henry the Fowler, fell in love at first sight with Eadgitha, the elder daughter, and decided to marry her. (*Hrotsuith*, 117, 324, "Ut sibi quam vellet sponsam licito sociaret.")

Eadgitha was about seventeen years of age at this time. Elfgifa was affianced to the Burgundian Duke Alberich (*Jahrbücher der deutschen Geschichte*, p. 10).

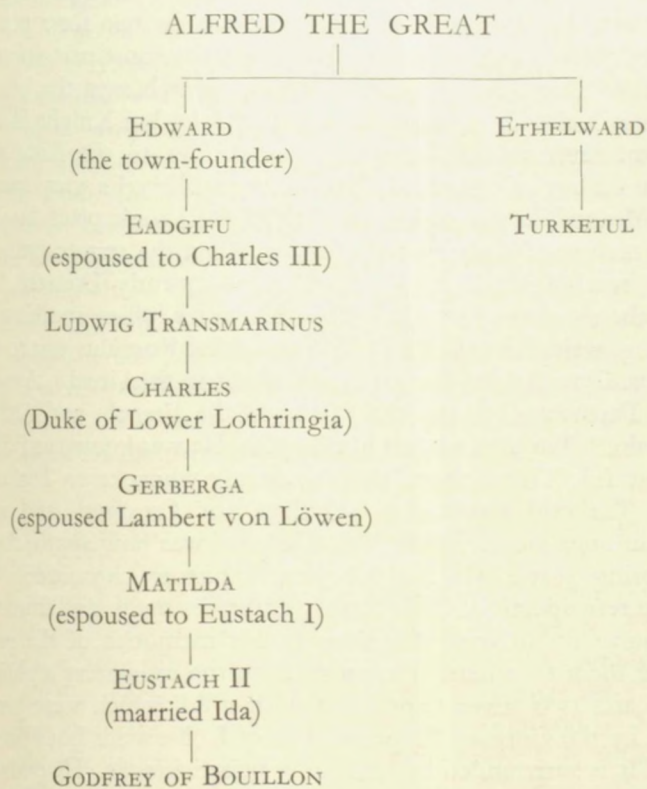


Turketul conducted the two English princesses to Cologne on the Rhine. This event is mentioned in the poem *Lohengrin*. Lohengrin came as ambassador from England, as the messenger of the Holy Grail, sent by Arthur to Cologne on the Rhine. He then accompanied Henry the First on all royal missions and processions, and took part in the battle against the Hungarians. Thus runs the saga.

It has been historically established that the towns were founded and defended on the same economic plan as Turketul introduced into England. In this sense it is also associated with the repulse of the Hungarians.

Eadgitha received the town of Magdeburg as the bridegroom's gift. She lived happily by the side of the German king for over sixteen years, and presented to him a son Liudolf. Eadgitha and Elfgifa had three more sisters; one of these, called Edgyfu, married Charles III. Ludwig Ultramarinus was the offspring of this marriage. The latter was espoused to Gerberga, daughter of Henry I. The Dukes of Lower Lothringia are descended from him.

From this we see how tradition, making use of historical events, according to the account of Wolfram von Eschenbach, calls Turketul by his real name, converting Lothringian, Loherain, into Lohengrin. The legend of Godfrey of Bouillon, who is supposed to be descended from the Swan-Knight, i.e. Lohengrin, is also well known. Below is a genealogical tree from which a comparison between Saga and history can be made.



Elgive, another sister of Eadgitha, married Ludwig of Aquitania, as recorded by William of Malmesbury and Ingulph. Lastly, Eadhilda was espoused to Hugo of France, the forbear of the Capet (forbear, at all events, by his first wife, Hadwiga, daughter of Henry I).

From this we can see that the English princesses were

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espoused to all the principal European dynasties, and this fact discloses a most important, far-reaching Continental political issue underlying these matrimonial alliances, of equal weight as regards legend and history.

Ingulph relates the following: "When the news of the victory of Brunford spread throughout the whole Christian world, all the Kings of the earth desired to contract friendly relations with Athelstan and in some way or other to conclude a holy Peace Pact." He then goes on to tell how they "all sent ambassadors to solicit the hands of the Royal Princesses of England. In this process of courting the English princesses the ambassadors brought many rare gifts such as the English had never seen nor heard of in centuries: portions of the Crown of Thorns of Jesus Christ set in crystal, the sword of Constantine the Great, the banner of Mauritius the Martyr, as also the lance of Charles the Great to which the French attach no small importance."

These presents are likewise mentioned by William of Malmesbury (book II, chap. 6).

As we already know, Eadhilde married Hugo the Great, the son of Robert, Duke of Neustria, Burgundy, and France. The bridegroom was a cousin of Athelstan, Adalof, Count of Boulogne, son of Baldwin of Flanders and of Aelfthryde, sister of King Edward, who in Hugo's name conveyed the numerous valuable and rare bridal offerings to the collection of the nation's display of treasures at Abingdon. And then the gifts are described as we already know. By the marriage of Eadgitha's sister Eadhilde they were transferred from Kaloringian possession to England. Amongst them was to be found the Holy Spear which is mentioned in the Grail story by Wolfram von Eschenbach as the "bleeding spear" which is carried in front of the Grail, and which was then at Malmesbury at the Court of Athelstan. In the Lohengrin poem this spear is referred to and is identified with the lance of Longinus, and it is therein related that Henry I captured the spear from Rudolf II of Burgundy, who in turn had it from Count Samson, the Councillor of King Hugo of Italy.

The actual history of the spear is a novel in itself. It is in existence to the present day, and now rests in the secular treasury in the Royal Palace at Vienna, whither it was brought from Nürnberg for safety during Napoleon's campaign. It belongs to the insignia of the German Empire.

The Lohengrin poem runs as follows:

As blood and water emanated therefrom  
The blind man (Longinus) touched his eyes therewith  
They were instantaneously restored  
The spear belongs to the Kingdom.

For the history of the spear, see *Jahrbücher der Deutschen Geschichte König Heinrich I*, by Georg Waitz, Leipzig, 1885, p. 67.

The marriage of Eadgitha and Otto took place in the year 929. In 930 Eadgitha gave birth to a son Liudolf, and in 931 to a daughter Liudgard. But Turketul returned to England. Turketul's most trusted friend was Dunstan, who was banished for a time, recalled however at Turketul's request and made Abbot of Glastonbury. Turketul presented to him, for his monastery at Glastonbury, a most valuable chalice, which was preserved there up to the Norman epoch and was famed as Turketul's chalice.

Edmund the Magnificent succeeded Athelstan, and, after his assassination in 946, Edward's youngest son, Edred, came to the throne. In the second year of his reign the Northumbrians made an insurrection, and Turketul was called upon to undertake an embassy. He is here honoured and appointed lord of sixty benefices. On his journey he came upon the Monastery of Croyland, which is situated near Peterborough in the English province of Holland. We have here the origin of the Dutch Lohengrin Saga. Whoever goes there, up to this very day, must needs be astonished at the Dutch character of the landscape. One can see windmills, canals raised high above the ground, ponds, and swans. As Turketul arrived, three monks came forth to greet him, and led him into the ruined monastery in order to show him the relics of Saint Guthlac. At that time Croyland was an island. The monastery had been founded in 716 by King Ethelbald. Saint Guthlac and his sister Saint Pega were living here. Coelwulf demolished the monastery. Turketul listened to the account of the Danish invasion of 870. He was seized with compassion, and promised aid to the monks. Then he appealed to the King that he should do something for Croyland. Turketul himself wished to become a monk there, but the King would not allow it; he needed his Chancellor. The King actually went on his knees to Turketul, beseeching him not to forsake him. But Turketul invoked the Holy Apostle, Paul, and the King gave way. Then Turketul wended his way to Croyland. He found but three aged monks alive. With a large retinue he travelled round the island. The chronicler here relates: "It is here worthy of note that at this time such a drought reigned that over the whole of England there was no rain for a period of three years, and this drought was for the most part referred to as the 'Drought of Elias.'" In the Dutch saga the knight known as Lohengrin is not called Lohengrin, but Knight *Helias*. Turketul returned all his sixty principalities to the King and became Abbot of Croyland. Here he established a very special cult. Meanwhile the death of King Edred took place in 955. Edwy succeeded and reigned till 959, when the sixteen-year-old Edgar became king, at whose birth the saintly Dunstan had heard the singing of angels. The chronicler, when speaking of this king, writes as follows: "He was what Romulus was to the Romans, Cyrus to the Persians, Alexander to the Greeks, Arsases to the Parthians, Charles the Great to the French, and Arthur to Britain." Turketul visited him in 966. He was known as Edgar the Peaceful. This is the sixth king during whose reign Turketul lived. Turketul received a privilege for Croyland, and met Dunstan once more. What joy! Turketul was now approaching his closing years. He had Croyland's history chronicled. He lived in retrospection. This history embraces the period from the foundation up to 973. He lives in his memories of the past, relating them to others. He presents to the monastery a golden chalice and two silver cups lined with gold, which were given to him by the German Emperor, Henry I. Now his hour draws nigh. He is surrounded by his highly prized friends. He outlives them all, and tends them during illness with devoted fidelity. First his beloved Clarenbald dies, next Swarling followed by Brun, then Aio his notary, and lastly Turgar, who as an eye-witness had related to him the history of the monastery. By 973 they have all departed, the old and trusted companions. And now approaches the year 975, in which King Edgar also dies. Turketul becomes ill. For three days he lies in a fever. On the fourth day he calls for the relics given him by the German



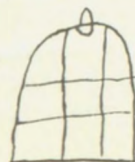
Emperor, Henry the Town-planner, Hugo of France, and Ludwig the Aquitanian. For him they are not merely relics; they are the landmarks of his life which he now reviews. They are the emblems of the history inaugurated by him. In his mind's eye he sees the five princesses whose migration he witnessed from England to the Continent, thus inaugurating history by forming alliances with the highest Continental rulers. He views this history, studies England's connection therewith. His gaze rests on the relic of the Apostle Bartholomaeus. He corresponds to the same person who, in the Bible, is called Nathaniel, the fifth apostle chosen by Jesus (cf. John i. 45-51). Jesus had delegated him as a representative of His people. This relic serves as a reminder to Turketul that he also has fought for his people, fighting for all he held sacred. He received it as a young man when, for the first time, he put on the warrior's girdle at a festive ceremony. The monarch who had initiated him had made him a present of this relic as a reminder that he also should fight for his people. The monarch had received it from the Duke of Benevent. Every article surrounding him represents holy or secular history, emperors and kings have handled or worn the objects. His mind now dwells on this fact in retrospect. Through storm and stress this relic has protected him by virtue of its admonishing power throughout all the battles. They now appear in his mind's eye—the battle of Brunford as well as others. In spirit he reviews the attacking Danes, the Hungarians on their steeds. He experiences what it signifies to consolidate and protect Western civilisation, behind walls and fortresses, in peaceful cities. He has lived through the reigns of six kings, the last of these having earned the title of the Peace-maker. Then his gaze falls upon the relic of Saint Leodegar. The Duke of Aquitania had presented it to him. He sees Leodegar, the Bishop of Autun, whose mother Sigrade was the sister of the Duke Eticho, father of Saint Odile. Leodegar belonged to that princely family from which it is claimed by the old chroniclers that all European rulers were descended. Maximilian I was proud to trace his origin in this family. Rudolf of Habsburg, Robert the Brave, and Hugo Capet did likewise. The latter bishop lived at the period at which the battles took place, which lent the background to certain parts of the Nibelung Saga. He died a martyr's death, enveloped in the tragedy of such occurrences. To Turketul he stood as the representative of those races who, on continental soil, depicted the protectors of the Precious Blood, of the Holy Grail.\*

All these facts were passing before the soul of the dying Turketul. He viewed his own life bound up with the history of Europe, and he mused how, introduced into the intermingling of nations by royal matrimonial alliances, the secrets of Christianity had achieved a perpetual mission, not yet complete. He realised that it was a matter of import to promulgate this Christian mission in the future, and turning to the monks and lay brothers around his couch, whose immediate concern this future was, he addressed his farewell words to them. "Preserve the fire of your zeal." He uttered these words and expired. He now addresses the peoples of Europe. "Preserve the fire of your zeal." He said these words at the end of his life, which had been

\* Proof of this fact is to be found in my book *Weltgeschichte im Lichte des heiligen Grales*, Orient-Occident Verlag, Stuttgart, 1928, wherein I have proved that Hugo of Tours, a descendant of Eticho, conveyed the relics of the Holy Grail to Charles the Great.

dedicated to the task of connecting the history of the Continent to that of England, knowing full well that the establishment of towns would continue for a thousand years. We are now at the end of this thousand years.

At Cowbit, close to the Monastery of Croyland, there stands a chapel. There is a document preserved in a niche in the wall of this chapel. It contains particulars concerning the swan mark, which was branded on the foot of the swans as an indication that the latter were the property of the King. This swan mark is a remarkable sign.



What is the significance attached to it? It is Turketul's lamp, which it was customary to hoist in Cowbit, the most elevated point in the surroundings of Croyland, as a signal that the Danes were about to launch an attack. The hoisting of the lamp served as a signal for the populace that they should seek refuge behind their ramparts as the Danes were about to attack. The old Chancellor of the King, the Town-founder and builder of fortresses, warned his people. This symbol was branded on the swans, as Turketul was known as the Swan-Knight. The saga of the Swan-Knight, however, does not, as some would have us believe, derive its origin from Brabant, Holland, or Cleve, but in the English province of Holland in the vicinity of Peterborough. But in this case it is no longer saga—it is history. The time has now arrived, after the passage of a thousand years, when history should be retrieved from the mists of legend.

Sent forth by Arthur as Knight of the Grail, fighting for sanctity, finally serving the peace-loving King, the messenger of the Holy Grail founded the cities. Now, at the expiration of a thousand years, these cities have become what they are—gigantic forces. Thus we see their development throughout history, but the mission still remains, even if changed in outward formation. Just as of old, the peace-loving economic character was bestowed on the development of towns by means of valiant encounters; in like manner we of to-day are called upon to fight for a similar peace-loving, economic significance in the evolution of the countries throughout the world. This can no longer be achieved by matrimonial alliances. It is possible to-day only by appropriate co-operation in concrete fields of endeavour; yet the mission still remains—to impregnate the world with the economic impulse in the light of the precious and most unselfish Blood that was shed for all humanity. The task has still to be undertaken—the method alone has altered.

Thus we can see that the words of warning clothed in the garments of saga have now once more to be extricated from the mists of saga and presented in the light of history. And now one is constrained to ask: Where is the kindling fire to preserve it? Should it not be possible, delving back into the veritable all-embracing depths of the history of England, to renew the fire that slumbers in the souls of men, and thus consciously to tread the path leading from town culture to world economic culture from the year 1000 to the year 2000, from slumbering saga to present-day transactions?



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