

Vol. 3

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No. 4

# MODERN MYSTIC



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The Church of the Future

● BY DR. ALFRED HEIDENREICH

Rousseau—II

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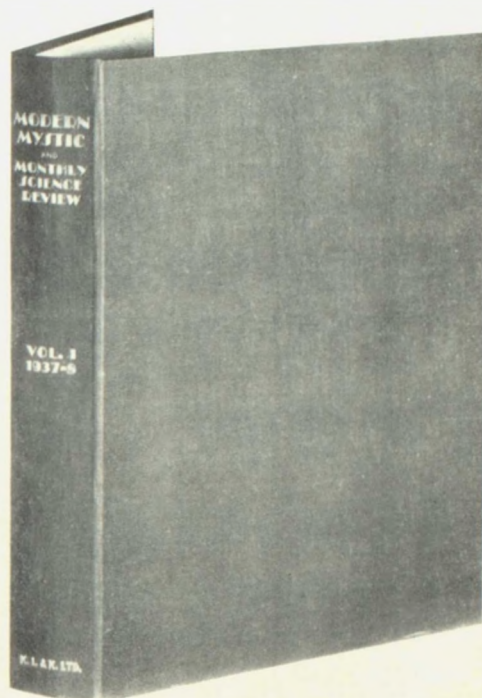
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**OUR POINT OF VIEW**

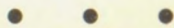
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## Our Point of View

### I

**M**OST READERS WILL BE INTERESTED in Dr. Kolisko's article on Benjamin Franklin, but we wonder how many remember his almost equally great contemporary, Jonathan Edwards? It is quite possible that had Edwards continued with his scientific studies his fame would at least be equal to that of Franklin, for in their boyhood the two proceeded on closely similar lines. Edwards was one of the world's greatest infant prodigies. His scientific achievements were remarkable, and if they did more for the mind of man than did his fearful sermons (for which alone he appears to be remembered) the fact remains that he was nature's antidote to the scientific materialism and self-sufficiency that characterised Franklin's early and middle period. What a strange pair! And how easily they could have walked out of the pages of the Old Testament. Benjamin and Jonathan who married respectively Deborah and Sarah! Were we to deprive Franklin of the materialistic basis of his thought and achievements there would be left an essay in the fullest use of the senses and observational faculties, both underrated, misused or more frequently unused by the average student of the occult. Were we to trim away from the rather terrible sermons of Edwards the unnecessary and fiery imprecations with which they were studded, we should confront one of the loftiest philosophical minds and one of the greatest mystics of all time. It is fashionable to discount the influence of Edwards, but it cannot be done. His essays on *The Flying Spider*, *The Prejudices of Imagination*, *Notes on the Mind*, *Of Being*, *Things to be Considered*, are all worth reading to-day, whilst his *Resolutions* and the *Diary* are among the most self-revealing of autobiographical literature.



In a *Personal Narrative* Edwards informs us: "Once as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception—which continued as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon him; . . . I have, several other times, had views very much of the same nature, and which have had the same effects. . . ." Edwards's use of "views" for visions is interesting, and he doubtless uses it in the sense that the Lady Julian, the anchorite of Norwich, used "showings" to indicate the same phenomena.



### NEW YORK

According to the *New York Sun*, Professor Albert Einstein has announced the discovery of a new solution of the riddle of gravitation. In an interview given to L. E. Levick of the National Association of Science Writers, Einstein said he believed he had discovered a clue to the long-sought single law that would explain the structure of the entire universe together with all the mysterious of matter and radiation. It is now two years ago since Professor Einstein announced a tentative solution, but subsequent experiments failed to justify it. His latest announcement was in the nature of a reply to one of three questions put to him on his sixtieth birthday and which enquired whether a solution would "bridge the gap between relativity theory and the quantum theory." "Since the formulation of the general theory of relativity," Professor Einstein said, "there has existed the problem of bringing under one unifying mathematical concept the gravitational field, the electro-magnetic field and the material particles. What is meant here by a unifying concept one can best explain by citing as an example a theory which does not have such a unifying fundamental concept. As such an example we choose Newton's theory of the motions of heavenly bodies. The fundamental concepts of this theory consist intrinsically of two hypotheses. First, the law of motion (mass  $\times$  acceleration equals force). Second, the law of force (force equals the product of the masses divided by the square of the distance). These two laws are logically independent of each other. That is, it is possible to modify one of them while retaining the other in its original form without running into logical contradictions. This gives an idea of the goal pursued in the effort to find a unifying fundamental mathematical concept. I have been engaged for more than twenty years in seeking a unifying concept in physics in the aforementioned sense. The mathematical constructions for a unified field theory devised by me heretofore have not stood the test of experience. A year ago I discovered a new solution, and I am now engaged with two collaborators in developing the results to a point where they could be checked by experimental facts. From this statement the layman can at least recognise one thing, namely, that the pursuit of such a goal requires almost unlimited patience, particularly in view of the fact that there is nothing to give assurance of the attainment of this goal." Well, we shall see. It is significant of these times, and more representative of this country than would appear to the casual observer, that the *New York Times* commenting on the interview brusquely asked whether after all the mystic did not know something of the matter!



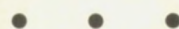
Advance particulars of the 1939 Summer School of the Anthroposophical Society in Great Britain are now available. The School will be held at the Homerton Training College, Cambridge, from July 29th to August 8th. The theme round which the many lectures and classes will be built is "The Individual and Society." Readers of this journal will be most interested in the lectures of Mr. and Mrs. Francis and of Dr. Karl König, whose grasp of the real requirements of this age



and of the way in which Anthroposophy ought to be brought to the layman has nothing in common with "precious" hole-and-corner sectarianism. Homerton Training College is only a mile and a half from the centre of Cambridge, and those readers who can afford the time to attend the school will probably have a very pleasant and profitable vacation. Further information may be had on application to the Hon. Sec., Summer School, Rudolf Steiner House, 35 Park Road, London, N.W.1.



During the last few days we have attended meetings of certain bodies in New York and, although the quality of the teachings is naïve in most cases, it cannot be denied that in this great country there is a very definite spiritual movement. These remarks do not apply, of course, to the Theosophical, Anthroposophical and Rosicrucian movements, but to such as base their doctrines upon mis-applied psychology. The very existence of these groups is the justification for this journal, for it is only a step from true psychology to the fundamentals of mysticism and the occult. In this country, more so than in England, is the need for this journal obvious. The conservative English character is inclined to treat with something approaching disdain the tenets of sects considered to operate on a "lower" plane. The only valid criticism which could be made at this time against the wrong-headedness of the teachings referred to is their purely materialistic aim! We have heard an audience requested to close their eyes and "hold the thought" of what each individual member desired most, be it "power," position, affluence, etc., in the certain knowledge that the thought, without any doubt, would "materialise." Still, it's a beginning. . . .



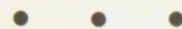
Again, as on our visit of last year, we are astonished by the sincerity of the members of A.M.O.R.C. We were privileged to attend the other evening (March 21st) a ceremony to mark the commencement of the Rosicrucian New Year, and a more beautiful ceremony could hardly be imagined. The whole atmosphere was one of kindness and goodwill, virtues it is impossible to feign. If only something of this first essential of the student of mysticism could be transplanted to Europe; if some of the unwarrantable exclusiveness of certain sects and individuals could be shed at the constant remembrance of our common task and common end; if we could always remember that the exclusive succeeds at last only in excluding himself and at the risk of losing all touch with the common and precious stream of human life and endeavour, our intellectuals would have more understanding, and the exclusive ones more heart.



The attention of readers is drawn to two new publications of our own. *Through Harmony to Happiness* is a beautifully produced booklet by H.H. The Princess Andrew of Russia. It is priced at 1s. 6d. per copy and may be had either direct from these offices (1s. 8d. post free) or through any newsagent. A new edition of Dr. D. Rittelmeyer's beautiful book, *Rudolf Steiner Enters My Life*, is in the press and will be ready shortly. It will be bound in full cloth, 160 pp., printed on good quality paper, and will be priced at 5s. the copy.



Five years ago a nursing home was started in London for the treatment of early neuroses and psycho-neuroses, the methods being based upon the teaching of Dr. Rudolf Steiner. The time has come when it seems advisable, and even in many ways necessary, for this work to be transferred into the more healthful surroundings of the country. A suitable house has been found, in an ideal situation, thirty miles north-west of London, on high ground with the added advantage of enough land attached to carry on agricultural work on biological-dynamic lines. This small estate includes woodland, with timber of value, and a well-ordered farm. It is proposed that the work shall be developed largely on educative and occupational lines, in the treatment of cases at earlier stages than those who can find help elsewhere. In planning the Occupational Therapy, one objective will be that of a definite spirit of service, so that those undergoing treatment would be helped to divert their interest away from themselves, in the direction of working for others. Those who are acquainted with this type of work will appreciate what an immense advantage this would be for patients whose condition so often makes them unduly self-centred. The Occupational Therapy will include handicrafts, painting, modelling, eurhythmy, dramatics, geometrical drawing, and various outdoor activities connected with the garden and the farm. This does not pretend to be a profit-making venture, but is a scheme which is believed to be financially sound, meeting as it does a definite need in preventive medicine and providing the opportunity for service to the community as a whole. It will be the aim of the Committee to run the place on productive and economic lines in order to make it possible to keep the fees low. Ways and means are being sought to make this project possible, and it is hoped that anyone who is interested and willing to help will communicate with the Secretary, c/o The Editor, MODERN MYSTIC, 6 Bear Street, Leicester Square, London, W.C.2.



Owing to the Principal's Lecture Tour in the United States, the curriculum of the Rudolf Steiner Institute for this term is less extensive than in former terms. There will be two series of lectures; one taking place on Wednesdays at 6.30 p.m., and the other on Thursdays at 6.30 p.m. Youth Students Group—8.30 p.m. Mondays. Classes will be confined to Colour and the Plastic Arts, Music and Movement, and the German language. Summer Term 1939—April 24th to July 8th. For further particulars of other classes to be arranged, apply to the Secretary.



Lecture arrangements of the U.L.T. (17 Gt. Cumberland Place, W.1) during May (at 8 p.m.) and to which our readers are invited are as under:

- 7th. The Path of the Masters.
- 8th. White Lotus Day.



We regret that owing to the indisposition of H.H. Princess Andrew of Russia, her article on "Civilisation" cannot appear until June.

**The Editor**



# Man's Religious and Artistic Conceptions of Spiritual Beings

by Eleanor C. Merry

## No. III. THE ARCHANGELS MICHAEL AND URIEL

**I**T MUST BE CLEAR ENOUGH to everybody that what gives us our specifically human quality is the power of thought. Also, that thought is capable, because it is accompanied by the power of will, of being directed either towards the extreme of intellectual achievement or towards the extreme of sensual experience. For the last few centuries the starting-point for the adventures of thinking is, in any case, the field of sense-perception. We live to-day immersed in the flood of experiences which reach us through the *senses*.

Before the Middle Ages this was not the case. Thoughts were still imbued with *life*—they could spring from the vital essence (etheric body) of man no less than from the physical body with its senses. This vital essence provided a field of consciousness which was darkened at the beginning of our era. It was sometimes alluded to as the "light-man" that lived within the man of the senses. What the "light-man" could apprehend was supersensible, and non-personal. For this reason, up to about the twelfth century A.D. thinking had still retained something of a universal non-ego quality; thoughts had not yet been wholly seized upon by the human personality. The phrase "in my opinion" could not have been used as it is to-day as a personal asseveration, but rather as the expression of something relative to the attitude of the human soul towards the universal "cosmic" field of thought itself. For, if men believed utterly—as they once did—"thoughts think themselves in me," then it would be a sort of major heresy to claim them as one's own personal creation.

When one remembers that the great disputations of the learned in the Middle Ages centred, with incredible ardour, around the whole problem of *how to think*, it must be clear that when the tension at last broke it was in order to give place to the birth of modern science.

Science is the search for the understanding of *sense-perceptible facts*. It plunged human thinking into the arena of the material world. Each soul, in "facing facts," either as a personal experimenter, or as a pupil of the "new learning," then realised itself fast held in the physical body—self-conscious, set opposite to and no longer at one with, the world of Nature. Thoughts, they felt, are now mine alone. "Nature has to be known and experienced in such a manner that the Gods are nowhere in her."

Everything that had to do with the bodily life became of supreme importance. Men spoke more and more of the necessity of developing the "brain." The idea of heredity, of the inheriting of a good or bad "brain-power" was regarded as a very decisive factor in the moulding of modern civilisation. . . .

We have quoted the sentence, in the last article, that "Michael is the Fiery Prince of Thought in the Universe." We have seen in what marvellous ways the creative imagination of mankind pictured this Fiery Prince—not creating a symbol, not in fanciful dreaming, but, in pure vision, seeing him. To-day, those who realise that through the very fact of having "fallen away" from the consciousness of an all-ruling divine intelligence

they have become *free* in the realm of thinking, will logically learn to use this freedom in order to re-discover the truths of the spiritual world.

Such re-discovery means that human thinking will recognise that there is a door of escape from the bondage of the brain and that this "door" makes it possible for the shining in, in present-day sense-bound thinking, of the glory of a sun-world that is past—so far as the old visions of it are concerned—but sends its rays like a sword into the darkness of the present and into the building of the future.

\*"Michael does not enter into the physical world as a phenomenal appearance. He keeps himself with all his activity within a super-sensible region—but one which borders directly upon the physical world of the present phase of world-evolution. Thus it can never happen that man's view of Nature will be led away into the fantastic through the impressions they will receive from the Being of Michael. . . . We shall accept both our knowledge and our life in the manner in which we are obliged to accept them since the fifteenth century. But we shall hold fast to Michael's revelation. We shall let this revelation shine like a light into the thoughts we receive from Nature; we shall carry it as warmth in our hearts when we have to live in accordance with the world which is the *accomplished work*" (my italics) "of the Divine."

The obstacle still at present blocking the path to this ideal is the fact that, owing to the type of modern thinking, we keep everything that is in the nature of "higher" knowledge in a sphere entirely apart from scientific knowledge. But this is the way to change.

In an article which appeared in the MODERN MYSTIC for October 1938, by Mr. G. S. Francis, entitled "Evolution and History," the writer gave an interesting table showing the 300-400 year rhythms in historical periods and explaining that an ancient tradition recognised such periods as being under the successive guidance of certain spiritual Beings. Steiner elaborated this in his spiritual science, and showed how—using the names that are commonly accepted in Christian teaching—*seven Archangels* "take it in turn" to pour their special influences into these 300-400 year historical periods. The names of these Archangels (in the order of their sequence since 200 B.C.) are: Orifiel (Saturn), Anael (Venus), Zachariel (Jupiter), Raphael (Mercury), Samael (Mars), Gabriel (Moon), and Michael (Sun). Mr. Francis' article gives corresponding dates and characteristic features of the periods.

According to this ancient tradition (also substantiated in various works by Rudolf Steiner), the Archangel Michael commenced his present period of rulership in 1879. His previous rulership was from between 500 and 600 B.C. up to 200 B.C., and was characterised by a marked step of the "descent" of the "Cosmic Intelligence" †: namely, the decline of the great Mystery Schools, the dawn of *historical* investigation and thought, the awakening of individual conscience as an inner experience, the passage from Platonic philosophy to Aristotelian Logic, and

\* Rudolf Steiner. From the *Journal of the Anthroposophical Society*, 1924.

† For explanation of this see my last article. (April number.)





TOBIAS WITH THE ARCHANGELS MICHAEL, RAPHAEL, AND GABRIEL. By Botticelli

above all the world-awakening campaigns of Alexander the Great. The Michael influence is a *cosmopolitan* one. There is sacrifice for the achievement of interests that are world-wide.

And what happened after 1879 when his rulership began again? Roughly summarised, the last third of the nineteenth century, and since, has seen every application of technical science, which has brought the whole world to everyone's door. It is impossible to over-estimate the stupendous nature of this change. But with it came an intensification of *national consciousness*; and the problems which this evoked had been recognised, not as national problems, but as *world* problems. It is as though everything in the world has leaped into the sun-light; every detail is visible; *and every shadow darker*.

Human thinking has been cloven by the sword of Michael. Materialistic ideas set themselves over against the deeper impulses of the heart. The will is threatened with impotence because of the compulsion that enters into thought as a result of its own dire harvest of spiritual denials. What is demanded of man is the fire of courage.

The names of three Archangels are familiar to nearly every

one: Michael, Gabriel, and Raphael. But *four* guide the course of the year: Raphael, Uriel, Michael, and Gabriel; Raphael in the spring, Uriel in the summer, Michael in the autumn, and Gabriel in the winter. Raphael is the Healer; Uriel, the Teacher; Michael, the Warrior; and Gabriel, the Messenger.

All that most people know about the Three is that Michael is the Dragon-slayer, and has his festival in the autumn; but that there is another Dragon-slayer, St. George, the patron Saint of England, who has his festival in the spring; and that there exists a knightly Order of St. Michael and St. George. (Here is something that is worth investigating!) As for Gabriel, it is known that this Archangel was the Announcer of the conception of Jesus; and that all pictures show him bearing a spray of lilies. Raphael is known chiefly as the mysterious Stranger who accompanied Tobias on his mission (Tobit. XII, 15 etc.), and announced himself: "I am Raphael, one of the seven Holy Angels which present the prayers of the Saints, and which go in and out before the Glory of the Holy One." He is called sometimes the "Guardian Angel of Humanity."

The Seven, the Four, and the Three—and only the Three individually—have been represented in Art. The Four are found



in Art, as the Four who support the Throne of God, or who have the appearance of Eagle, Lion, Bull, and Man (used also as the symbols for the four Evangelists). But of the Four, as Archangels, Uriel is the Unknown. "I have never," says Mrs. Jameson in her *Sacred and Legendary Art*, "seen Uriel represented by name, or alone, in any sacred edifice. In the picture of Uriel painted by Allston (MS. of the Book of Revelation, fourteenth century) he is the 'Regent of the Sun' as described by Milton; not a sacred or scriptural personage" (*sic*). "On a shrine of carved ivory I have seen the Four Archangels as keeping guard . . . the Fourth is styled *St. Cherubin*; and I have seen the same name inscribed over the head of the Angel who expels Adam and Eve from Paradise. . . . The Four Archangels, however, seldom occur together except in architectural decoration."

The *Three* Archangels however are found everywhere in artistic representation. Raphael, the one least often appearing, was painted by Rembrandt no less than eleven times. One could hardly count the Michaels and Gabriels in the history of painting. What is there about Uriel that seems to invest him with mystery? He is clearly enumerated as one of the Four, but his nature remains a secret, and in Art, if he is represented at all, his name is concealed.

We find him as the teacher of Esfras, whose Book is included in the Apocrypha in the Bible; and as the teacher of Enoch.

About the year A.D. 700, the Pope *forbade the inclusion of Uriel* as one of the "canonical" Archangels. Can we discover why?

The fact that Uriel was (as above) described as *St. Cherubin* gives us a hint to begin with. The Cherubim, according to esoteric teaching, are the highest but one of the spiritual Hierarchies. Above them are the Seraphim. The Cherubim do not have their place of dominion in any planet, nor in the Sun, but *beyond* our planetary system. They govern it from the sphere of the fixed stars, the "Crystal Heaven" as it was called. And this was Uriel's source of power. He was "clothed with stars."

But it was believed—and it is true—that in the starry heavens lie the secrets of human birth and earthly history. In scriptural times anyone who was said to be a "knower of the stars" was one who was able to read the secrets of the generations. Abraham knew the mystery of the Twelve star constellations. His seed, the twelve tribes, was to be "numbered" accordingly. The Star seen in the East by the Magi, and foretold by Balaam, was the Star that bore the secret writing of the "Book" of the generations of Jesus. Uriel was a divine Instructor who spoke to the men of ancient times and taught them to read the "writing of the stars."

But this star-wisdom was something which mankind had to lose for a time. It belonged to the Cosmic Intelligence which, protected by Michael, had to accompany the descent of man from the old inspired clairvoyance down into human intellectuality. The human *intellect* had to become the means of knowledge; and in doing so as a purely terrestrial capacity concerned with the physical world, errors concerning the spiritual world were inevitable. When the problem of *heredity* became a scientific and purely physical one, it had to exclude the spiritual knowledge about the starry pathways of the human spirit to its incarnation.

In the *Pistis Sophia* (G. R. S. Meade's Translation) there is a wonderful description given by Christ Jesus to His disciples, before His Ascension, of how He had changed the Heavens so that the "soothsayers and sorcerers and horoscope makers" would from that time onwards be unable to decipher the starry

writing correctly. Nevertheless, esoterically Uriel remains as the great Representative of the "crystal heaven"—unknown to the human intellect as a divine spiritual Being, but "discovered" by it mathematically and astronomically when Herschel, in 1781, first found the planet *Uranus*.

This planet (also Neptune), according to occult science, was not originally an integral part of the evolution of our planetary system as such. It was "outside" it so to say; Saturn being regarded as the outermost limit owing to its function as the generator of the special rhythm which rules the evolution of our Earth and its system. The Greeks called the whole heavens *Uranus*, and Uranus had Gæa, the Earth, for his wife. From them were born the Titans, of whom Cronos (Saturn) was one.

It has remained for Rudolf Steiner to re-create the magnificent Imagination of Uriel, for our modern powers of understanding. . . . Uriel, who now steps, as it were, out of the illimitable and unknown into limited and knowable, radiant in his robe of stars, in order to awaken in mankind the *historic conscience*.

Uriel does not appear as one of the seven Archangels whose names were given earlier in this article as the spiritual guides of the 300-400 year periods. But he *does* appear as one of the Four who rule over the seasons of the year. His season is the summer.

We still keep a very barren remembrance of the mid-summer festival. But not so very long ago all the seasonal festivals were celebrated with deep understanding and reverence. Now it is considered rather "pagan" to let the *soul*, rather than the body, feel and live with the course of the year as if it were itself carried in the in-breathing and out-breathing of the soul of the Earth. Who would dare to-day to speak of the elemental beings and the planetary beings soaring and descending to meet each other in the empyrean when the Sun reaches its zenith! But this "breathing" of the Earth is a reality which is concealed from our conscious experience by the natural physical processes which take place through the seasons. I have tried to describe a little of this in my book, *Easter; the Legends and the Fact*. Here it can only be suggested.

We will assume that the Earth "breathes in" its spiritual creative breath in the winter, and breathes it out in the summer. In the winter the Earth is like a being that is *awake*, just as we are awake when we are consciously active in thinking, feeling, and willing. And when it is awake it is so to say "isolated" from the heavens and is creative within. The fire of the last summer's sun lives beneath its crust, and every fallen seed is inflamed with the potency of life. In winter the Earth "inspires" and is awake. But in the summer is "expires"—and is asleep. Its winter energy turns in the summer into cosmic dreaming. The process is "opposite" in the antipodes.

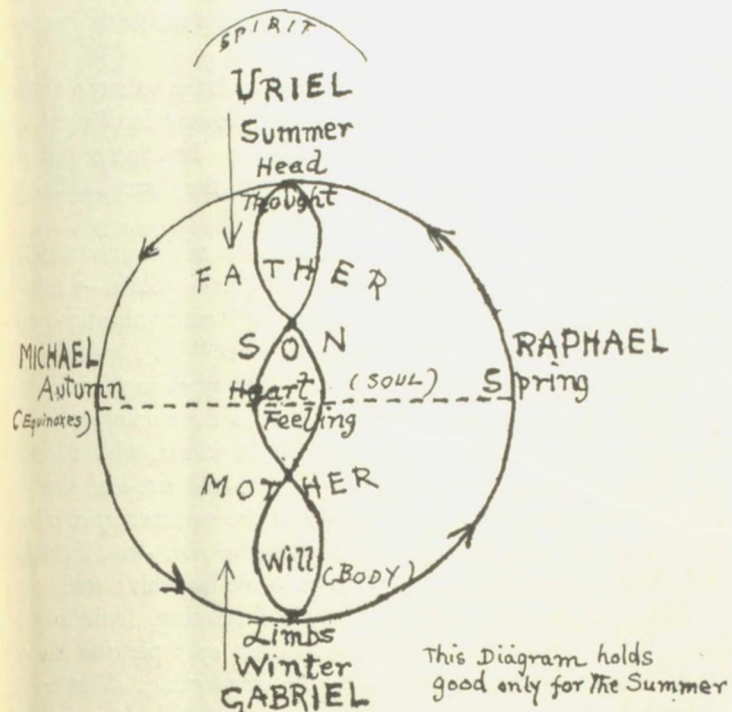
How well one knows the summer mood! Imagine the heat of a summer day at noon; the trees brooding and motionless; the flowers and grass shimmering in light and colour; the air full of soft murmuring; the sky endless with blue. You look up into its impenetrable light which is dark with the memory of extinguished stars. You feel yourself soaring into it, growing vast with it, dying in it. In losing yourself there you find yourself as you really are—a spirit. And you are not alone, because the spirit of every living thing has accompanied you, and the "finger" of the Godhead reaches down and touches you all.

Such may be the mystical experience. But the *occult* experience is the revelation of the mystery of Uriel. And, when we consider this, even in outline, as we will try to do, it becomes



comprehensible why the Roman Church of many centuries ago drew a veil over his name, and hence why so few artists have ever placed on record their thoughts of him.

The four seasons, if one learns to feel their moral and spiritual significance, point to the *threefold man*—of Head, Heart, and Limbs. With the head, man thinks; with the limbs—the



polar opposite of the head—he acts; with the heart, he feels, and in feeling balances the two opposites. The heart connects him with the whole universe; the head connects him with the stars and the spiritual world; the limbs connect him with his destiny of deeds on the Earth. What a man thinks determines his actions. Thoughts are “mortal” in themselves, but immortal when they pass into deeds. Whether the actions are good or bad, done in love, indifference, or hate, is determined by his heart.

In winter, we are inclined to deeds; we *feel* that we belong to the Earth; and *remember* that we are human; for Christmas and the Sun's triumph over darkness brings before us the ever-recurring mystery of birth. Gabriel announces this to all of us. In the spring we are led gently out of ourselves to observe the rebirth of Nature; we are then “between” Heaven and Earth and feel, in the increasing light, the joy of “resurrection.” Raphael the Healer is the guardian of this season. This out-breathing of the soul reaches its climax at midsummer. The ancient mystery-saying for the summer-time: “Receive the Light!” is *still* the call to spiritual wisdom! We should feel ourselves towering into the Heavens—our heads in the stars, our limbs in the abyss. Above is Uriel—“arrayed in Light.”

Then begins the descent, or in in-breathing. Soon every flower has seeded. The air is full of the golden dust of pollen and the rainbow dust of ephemeral insect-wings. But it all sinks into the Earth. The burning sulphur must become salt, in the ashes of death. We come to the autumn—the opposite pole of Easter. We must carry into the Earth what the Heavens bestowed. Thought must become Courage. “Look around thee” is the ancient mystery-word of the autumn\*; look and see how all things perish before they can be reborn! In the winter, divine

Will must be mirrored in human will if darkness (evil) is to be overcome. “Beware of the Evil.”

Then comes the other side of the Balance—Easter: “Know thyself!” In Nature the balance is marked by the autumnal and vernal equinoxes. In man, the balance is held between looking at the outer world (“Look around thee”) and looking within; (“Know thyself”); the poles are Thought and Deed. The balance is sustained by Michael as Courage and by Raphael as Peace.

The opposites—Head and Limbs—speak of man's origin (in the spiritual world) and his destiny (on the Earth). The Head is shaped by the stars into the form of the Earth-globe. The limbs are like appendages to it. What we have done on Earth creates a force which after death determines the starry configuration of the head for the next life on Earth. So what is reaped on the Earth in deeds goes back to the stars . . . and returns, as winter follows summer and summer follows winter. This midsummer “position” of man reveals the secret of *Reincarnation*. What Uriel teaches—that Archangel who is more than an Archangel—is the truth of the *threefold man who reincarnates*. Uriel is the Cosmic Intelligence in all its glory. Michael is its protector. Uriel wishes to impress upon man that he—man—is the creator of history and therefore must awaken his sense of responsibility—his “historic conscience.” “Whatever a man soweth, that shall he also reap.”

But viewed from the side of Nature, the four seasons regulate the processes that lie at the root of all natural metamorphoses. These processes can be shown to be directly and scientifically connected with the spiritual-moral and physical experiences just described. This is a most interesting field of study, but cannot be gone into here. The seasons play a far greater part in human psychology and physiology than is generally supposed.

Another glance at the accompanying diagram of the “threefold man” will show that this trinity is in reality a microcosmic revelation of the Divine Trinity. In early Christendom doubts about the nature of the Trinity were of long duration, and culminated at last in the ninth century, when the threefold nature of man (Body, Soul, and Spirit) was denied at the Ecumenical Council in Constantinople in 869. Moreover the truth of reincarnation, known to the disciples of Christ and acknowledged by Him, was “reserved” by the Church—probably not so much regarded as a heresy but as unnecessary. Because the life of Christ pointed *primarily* to man's present duty and love to his neighbour; all was concentrated upon the immediate life. Christianity had first to be built into the world on the firm foundation of present personal responsibilities: “the kingdom of heaven is within you.” Once established, then after two thousand years the idea of *re-incarnation* cannot help reappearing as the inevitable fulfilment of the real and transcendent mystery of *incarnation*. If there had been no denial of the *spirit* in 869 perhaps reincarnation might long ago have been present as an integral part of the Christian religion.

This gives us the key, I believe, to the concealment of Uriel.

It is interesting that Emerson, in a poem, gives a strange and remarkable picture of Uriel's concealment. He says that he “fell” because he refused to acknowledge the existence of *line* in the universe, but betrayed the secret of the *round* or circle, announcing that “all rays return” to their source. This pronouncement caused consternation in the universe, so Uriel “withdrew into his cloud” and

\* *Der Jahreskreislauf*. Rudolf Steiner. (Philosophisch-Anthroposophischer Verlag, Dornach, Switzerland.)



“Straightway, a forgetting wind  
 Stole over the celestial kind,  
 And their lips the secret kept,  
 If in ashes the fire-seed slept.  
 But now and then, truth-speaking things  
 Shames the angels’ veiling wings ;  
 And, shrilling from the solar course,  
 Or from fruit of chemic force,  
 Procession of a soul in matter,  
 Or the speeding change of water,  
 Or out of the good of evil born,  
 Came Uriel’s voice of cherub scorn,  
 And a blush tinged the upper sky,  
 And the gods shook, they knew not why.”

In the gnostic scripture *Pistis Sophia*, Jesus speaks to His disciples of a Being called “Yew, the Overseer of the Light” ; and speaks of Him mysteriously as the “father of My father.” And He refers to the *Books of Yew* “which I have made Enoch write in Paradise, discoursing with him out of the tree of the Gnosis and out of the Tree of Life” ; and He promises that the contents of these Books will be given to the disciples “when I shall have told you of the expansion of the Universe.” But this necessitates absolute purity ; and hitherto, until Jesus Himself entered the world, none have been pure enough to enter into the Light of which Yew is the Overseer. Nevertheless, some are “forgiven” so that they may reach it.

The “Books of Yew” (Jeû or Ièou) were actually in existence, and according to Meade’s *Annotated Bibliography* (in *Pistis Sophia*) the above quotation refers to them. C. Schmidt, editing a copy which is preserved in the Bodleian as the *Book of the Great Logos according to the Mystery* finds that this “confused heap of leaves” falls into two parts, the *First and Second Books of Jeû*. Elsewhere, too, we know that Uriel was the inspirer of Enoch.

So it seems as if Yew must be Uriel, but in an earlier guise. This “father of My father,” is “Uranus,” the first totality of Heaven. From this primal source of things all dynamic heavenly persons emerge in the different religions, touched with the quality of the “seed” from which they spring. Thus we may perhaps deduce that the One whose name, as Blavatsky says, is “four-vowelled”—Ièou—the “primal Man,” is “projected,” as it were, into the archangelic Uriel, who rules the four aspects of the Light (the seasons), and who cannot be imagined save through the “expansion of the Universe”—as in the summer.

I mentioned that Rudolf Steiner had recreated the “Imagination” of Uriel. He did the same for the other three Archangels ; and the lectures in which he dealt with these tremendous themes are among the finest and most impressive of the many thousands which have been transcribed. In the course of his explanation of the mission of this cosmic Being Uriel (in which, what I have said above is not included) he describes how the imagination may picture him artistically. But it is useless to attempt to create such a picture mentally without including in it a suggestion at least of the natural but secret alchemy which pervades the summer season and establishes its relation to the Earth and the Heavens.

If we really “enter” into the expanding mood of summer and do not lose ourselves in it, we are impelled to realise—as though apprehending it as polarity to the cosmic heights of thought—the interior of the Earth. (This was something well

known to the Druid Priests.) There, everything is actively undergoing a permeation by crystallising form-giving processes, which the human being also feels his own earthly body immersed. For the seer : “an impression is received of all kinds of lines, and over the whole a blue colour is effused, and this blueness is everywhere interwoven by lines which sparkle like silver, so that everywhere the crystallising process appears within the sparkling blue.”

The impression produced is that this is the activity of Cosmic Will. Above, in the Heavens, is the Cosmic Intelligence . . . “outspreading, weaving, everywhere ; Intelligence suffused with Light” . . . an ineffable radiance, the direct antithesis of the Cosmic Will.

It is then described how in the midst of this universal light, and formed of it, shines the figure of Uriel—golden—with head and face of ruby-red. We imagine an “extraordinarily earnest face which appears out of this radiance” . . . golden above . . . silver and blue in the depths. The sparkling silver is continually “alchemistically changed” into the shining gold. The Will is rising to the Intelligence ! As in winter, when the Earth is inwardly creative—when “in ashes the fire-seed slept”—*matter is interpenetrated by spirit*, so in the summer, *spirit is interpenetrated by matter*. This means that *matter rises*—that it seeks for a blessing from the light. It is easy to see that this is true.

The countenance of Uriel is full of meaning. In the Imagination, he is looking down, his solemn eyes piercing into the silvery blue ; and his gesture is one of warning. What he sees, looking far below into the Depths, are the shadowy forms of human errors. His wing-like gestures “bring down into the human race the *historic conscience*.”

From what has been said by me in earlier articles, it should be clear that what is here described is the Imagination, or true image, of a tremendous spiritual truth, which was elaborated by Steiner in every detail in a scientific, artistic, and religious manner. Mankind needs such “living pictures” to-day.

This picture can develop—in the way in which a meditation can develop. The silvery blue transforms itself into the image of the Earth-Mother in her deep blue robe ; the radiance above transforms itself into an “experience of the Spirit-Father of all existence” ; and between the two, is the Son. In the background is the solemn Uriel. Thus the magnificent ancient teaching, which once was known to prophets and seers, that Uriel—“St. Cherubin”—is the Guardian of the mystery of the Trinity and of the rhythmic interchange of life and death and re-birth, is here given again in the form of a picture which, in meditation, can become living and convincing.

When Uriel is gazing down from the Heights, Gabriel is at the opposite pole. When Michael is wielding his meteoric sword in the autumn, Raphael is below. Their forces alternately come from “above,” or through the Earth. Each balances the other. Goethe, also, made his picture of the Four Archangels :

“Into the whole how all things weave,  
 One in another work and live !  
 What heavenly forces up and down are ranging  
 The golden buckets interchanging !  
 With wafted benison winging  
 From Heaven through the Earth are springing,  
 All through the All harmonious ringing.”

(To be continued)



# Astro-Biological Calendar for May

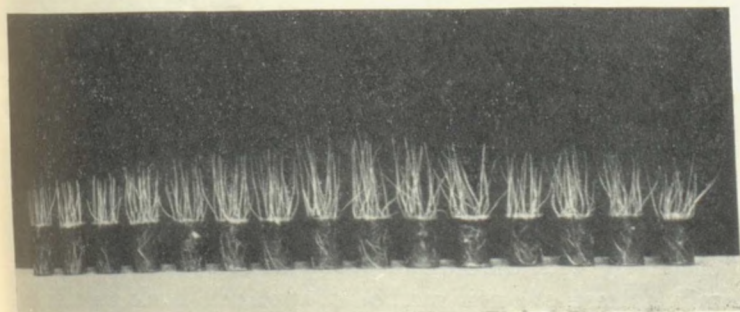
by Mrs. L. Kolisko

**WE** SEE THAT THE PLANTS GROWING 1 metre deep begin to increase in growth very rapidly. They are now larger than those growing 2 metres deep. For the first time we do not see a steady rising growth, but at the beginning decreasing, then slowly increasing. The maximum growth is between 8 and 10 metres, after which the plants become smaller.

APRIL 1931

Metres	Length of leaf	Length of roots	Temperature
1	10.8 cm.	11.5 cm.	11.0° C.
2	8.7 "	10.8 "	12.0° C.
3	9.2 "	9.4 "	11.5° C.
4	11.1 "	13.3 "	12.0° C.
5	13.4 "	13.5 "	12.0° C.
6	13.5 "	13.5 "	12.2° C.
7	13.8 "	15.4 "	13.0° C.
8	15.7 "	15.2 "	13.0° C.
9	15.8 "	14.7 "	13.0° C.
10	15.1 "	12.0 "	13.0° C.
11	14.4 "	13.8 "	13.0° C.
12	13.7 "	13.8 "	12.5° C.
13	13.6 "	13.7 "	12.0° C.
14½	13.1 "	12.6 "	12.0° C.
16	12.9 "	13.9 "	12.0° C.

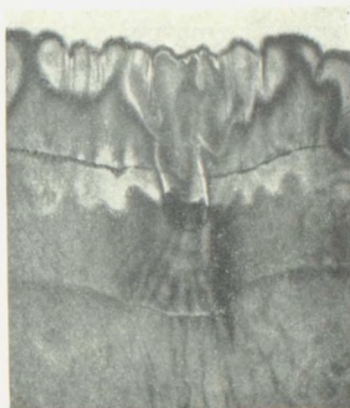
It is quite a remarkable step, when the graph turns. Readers who are sufficiently interested should make for themselves a little sketch. During February we found that at 1 metre deep the seeds began to germinate but could not produce proper leaves. Even in the month of March we obtained only 0.4 cm. sprouting at 1 metre beneath the surface. In April the plant increases to 6.9



Plants growing beneath the surface of the soil 1 metre to 16 metres in the month of May 1931

cm., but is still the smallest in the whole series. In May the plants reach 10.8 cm. and are bigger than those at 2 metres deep. It has nothing to do with the increasing temperature, or at least, it cannot be explained alone by this fact, because we find that at 2 metres deep the plants have more warmth than at 1 metre; yet they are smaller.

In March the largest plants are between 6, 7, and 8 metres.  
 In April " " " " " 7, 8, " 9 "  
 In May " " " " " 8, 9, " 10 "



Nitrate of Silver 1%\*  
 A characteristic picture during the month of May 1927

\* \* \* \* \*

Full moon = May 3rd. Plants may be placed in the warm-bed or open on the first of May. This full moon will of course not produce as good an effect as usual, because there is a total eclipse of the Moon during which the moon-forces are variable for some time before and after the event.

Waning Quarter: Thursday, May 11th.

New moon: Friday, May 19th.

Waxing Quarter: Thursday, May 25th.

Planetary constellations:

May 1st.	Opposition Moon—Venus
" 2nd.	" " —Mercury
" 4th.	" " —Saturn
" 9th. Conjunction Moon—Mars	" " —Uranus
" 14th. " " —Jupiter	" " —Neptune
" 16th. " " —Saturn	
" " " " —Venus	
" 17th. " " —Mercury	
" 18th. " " —Uranus	
" 23rd.	" " —Mars
" 27th. " " —Neptune	
" 28th. (Whitsun)	" " —Jupiter
" 29th.	" " —Saturn
" 30th.	" " —Venus
" 31st.	" " —Uranus
" 9th. Conjunction Sun—Uranus	
" 10th. " Mercury—Saturn	
" 16th. " Venus—Saturn	
" 25th. " Mercury—Uranus	

\* A picture showing the effect of the moon on Nitrate of Silver. See the April issue.—Ed.



# The Anthroposophy of Rudolf Steiner as seen through English Eyes

## III

by George S. Francis

### The English Spirit

**I**N THIS ARTICLE I SHOULD LIKE TO direct attention to a book in which an original attempt has been made to arrive at the truth of Rudolf Steiner's statements regarding the psychology of the separate nations by means of a study of their literature, which has been taken by the author as a reliable expression of the nature and character of the soul of the nation that produced and expressed it.

The book is entitled *The English Spirit: A New Approach Through the World Conception of Rudolf Steiner*, by D. E. Faulkner Jones, B.A. (Lond.),\* and I think the best way of giving readers a taste of its nature will be to quote freely from its introductory chapters. The author starts by saying:

"Few people in England have any knowledge of the life work of Rudolf Steiner; the fact that his teaching is at once philosophic and esoteric presents a serious difficulty to the English, who by nature are more interested in the outer world of concrete fact than in esoteric development, and who do not readily grasp the importance of conceptual thought in its relation to daily life. More than any other nation the English are accustomed to the Baconian method of thought, and habitually reason from multiplied particular instances to the general concept; but Steiner's teaching is mainly in direct conceptual form, or in bare statements of what he claims to be esoteric fact. He always declared that those who would take the trouble to think these out and make their own investigations, would discover, in the exoteric world, ample proof of their truth. He also repeatedly pressed his hearers to regard the statements given by him as so many hypotheses, to be held in the mind and measured by facts that are available to all. He purposely avoided giving detailed illustrations from history or from contemporary life, he considered these should be looked up by the student himself, being the only kind of independent corroboration possible to the normal man or woman of to-day.

"No one can deny the logic of such an attitude, but it makes Steiner's work particularly baffling to English readers since this strikes them at first as a mixture of startling statements unsupported by evidence, and thoughts, interesting in themselves, but resting on no tangible foundation of fact.

"A further difficulty lies in the form in which this teaching is presented. It was given out orally in the form of lectures during the course of twenty-five years . . . and, though the words of the speaker were taken down verbatim, the lecture form is difficult for new readers, involving as it does considerable repetition and implying preceding knowledge, which was probably there in the minds of the original hearers but does not necessarily exist in the minds of present-day inquirers. Moreover, in Steiner's

\* Obtainable at the offices of the MODERN MYSTIC or Rudolf Steiner Bookshop, 35, Park Road, N.W.1. 5/- nett, post free 5/6.

writings there is no effort to convince by argument, or by direct appeal to the feelings; statements which, if grasped in all their bearings, must be recognised as momentous and fraught with significance for modern life, are often made in so bald and unemotional a manner that their full significance fails to strike the reader.

"But the greatest difficulty of all is that Steiner's teaching, considered in its entirety, amounts to a complete revaluation of the conceptual bases of life; it demands of the student a willingness—almost a desire—at least to consider the possibility of a reorientation of his thought and a re-direction of his feelings; and this at the bidding of a man who died, comparatively unknown, over ten years ago.

"It would be idle to deny the difficulty of an approach to Steiner's work; it would be equally idle to deny that the thought foundations and habits we have inherited from the past are now incapable of bearing the weight of our tragic, blood-stained century. The outstanding feature of post-war life is the way in which facts and events have grown beyond the compass of human thought and will. . . . There has never been a time in the history of man when individual human beings have so ardently and consciously desired peace: yet the world is bristling with armaments. . . . Against the wishes, against the reason, against the moral judgment of the vast majority of the individuals composing it, the world is drifting like a rudderless ship towards the abyss. Such a phenomenon is unique in human annals; as unique as this other phenomenon—that in a world of men and women who would be horrified at the suggestion that they should destroy food under the eyes of a starving beggar, wholesale destruction of crops and other foods is permitted to go on side by side with the slow, gradual death by under-nourishment of millions of our fellow creatures.

"What is wrong with our Thought? What is causing this ghastly paralysis of our will? Towards what fate are we journeying day by day?"

### A New Approach to the Problems of Life

As the normal methods of thought and the ideas most people entertain at the moment are so obviously incapable of coping effectively with the human problems of our times, the examination, at least, of a new method of approach should appear imperative to all intelligent minds. It is no excuse to say that these new ideas and this new method are only known to a few, most of whom are relatively unknown to the public of our time, all new concepts are at first only known to a few and are nurtured by the humble and obscure. As the author of *The English Spirit* points out, the general ignorance of Steiner's message, the lack of recognition by scientists, philosophers and religious leaders who were his contemporaries, is no proof either for or against his real greatness. Cultivated Romans regarded early Christianity as a creed for slaves and illiterates, while modern science had to



struggle for decades before it was accepted by educationalists as a fit companion of the humanities. All new thought has to fight its way into life against the opposition of the bearers of the old thought methods that are obsolete but obstinate.

The general aim of the book above mentioned is relatively easy to grasp. Certain ideas concerning the inner nature of peoples and nations have been selected from the general body of Steiner's teaching, which the author then proceeds to demonstrate by showing the manner in which they are supported and illuminated by facts well known to most English people. Some consideration is given to Steiner's enlargement and re-interpretation of Christian revelation, but the major portion of the book is devoted to a close study of that particular type of soul of which Steiner says the English people are the chief exponents. The expression of this quality of soul is traced through English literature and reference is made in considerable detail to certain writers and literary works which are truly representative of England and familiar to practically all English people. Readers of this book will certainly be able more fully to appreciate the clear light that Rudolf Steiner's outlook can throw upon the complicated problems of contemporary life.

### The Nature of the Human Soul

In order to arrive at any clear understanding of the nature and character of the nations in this present age, further acquaintance is necessary with a particular section of anthroposophic thought. As stated earlier, between the destruction of Atlantis and another catastrophe in the distant future, Steiner postulates the rise and fall of seven successive civilisation epochs each enduring for rather more than 2,000 years. In each of these successive civilisations some specific human faculty is opened out and developed. We know from our own living experience that the human soul of to-day is capable of expressing three main activities—thinking, feeling, willing—but these powers or faculties were not produced all at once, they were developed in a certain order of succession. Thus the soul life of contemporary humanity is expressed through a certain gradation of qualities or faculties to which Steiner gives the following names :

*The Sentient Soul*, with its capacity to feel.

*The Rational Soul*, with its capacity to think.

*The Spiritual Soul*, with its capacity to will.

It was during the *third* of the great civilisation epochs, the period during which Egypt, Chaldea, Assyria and Judea were developing their particular type of civilisation around the southern and eastern shores of the Mediterranean, that the *Sentient Soul* was undergoing its specific period of development, hence the emotional vigour of these peoples and their intense love of colour and display.

During the *fourth* civilisation epoch, the time of Greece and Rome, the *Rational Soul* was being developed, hence the development of law, and the ordered art and philosophy of this period.

During our own time, the *fifth* civilisation epoch of Western Europe and America (the Atlantic civilisation) the *Spiritual Soul*, or as Rudolf Steiner sometimes calls it the *Consciousness Soul*, is now undergoing its particular phase of development. Hence our interest in the details of the outer world.

According to Rudolf Steiner, in contrast to the English with their highly developed consciousness of the outer world

(and their consequent lower consciousness of the inner life), the German people are the representatives of the pure human Ego, the real development of which has only just begun and belongs more to the future. The highest gifts of the German people therefore consist of a power of self-generated thought, and a certain inwardness of thought direction that gives them a special facility or ease in acquiring real esoteric knowledge. If we also recognise that each of these human faculties has not only its bright, ideal side, but also its dark or shadow side, this may help to explain certain historic events of the present time.

### The Sentient Soul

When humanity was developing the Sentient Soul, feelings were strong and active, often violent and extravagant, responsiveness to light, colour and sound was extremely keen, moods fluctuated violently between the lightest gaiety and the deepest despair, while religious ecstasy and dark passions were easily aroused. Adult individuals of the western nations have passed beyond this stage of evolution, though Steiner says that all of us, during early youth, pass through a kind of recapitulation of this stage when we are more easily moved by feeling than by thought and when emotions are warm and alive. At a certain age, however, modern youth passes beyond this stage to the development of the Rational and the Spiritual Soul.

Although this is primarily the age of the development of the Spiritual Soul, two European nations have the task of recapitulating, at a higher stage and in a manner suited to this age, the evolution of the Sentient Soul. These nations are Italy and Spain and the art of these nations gives some idea of the qualities the Sentient Soul is capable of expressing—the gift of song, colourful pictures, sculptured and dramatic forms expressing adolescent beauty, while the greater artists like Dante, Raphael and Michael Angelo show to what heights the emotional life of humanity can ascend. These effects are repeated by Spanish artists though in a more sombre and formal way.

The history of Italy and Spain also indicates something of the darker aspect of the Sentient Soul in the murderous treacheries that disfigured the life of the Italian City States and the cruel demonic passions let loose by the Inquisition.

### The Rational Soul

During the next phase of human development the necessity of bringing some kind of order into the chaotic impulsiveness of human emotions begins to be felt. Thus the people of to-day, as they emerge from the emotional impulsiveness of adolescence begin to reflect on their emotions, begin the process of self-analysis, and are attracted to the discussion of subjective problems, particularly questions of sex and marriage.

The real greatness of the Rational or Intellectual Soul can best be seen through the pure art and the lofty philosophy of Greece when the Rational Soul was undergoing its major development, but an easier approach for the modern mind is through the art and literature of France, which, according to Steiner, is the representative of the Rational Soul of our *fifth* epoch. The literature of France presents an elaborate analysis of every conceivable shade of human feeling, from the highest to the lowest. The French writer observes the human soul with the dispassionate precision of a scientist, no quiver of feeling escapes him, no feeling



of sentiment diverts his gaze from even the darkest and most shameful secrets of the human heart. There is probably no finer school of self-understanding than the literature of France.

The dark or shadow side of the Rational Soul lies in a morbid pre-occupation with the subjective life with its lack of interest in other people and things, a tendency to excessive self-introspection, an obsession with the darker recesses of the soul into which the healthy breezes of the outer world cannot penetrate, an unwholesome cynicism that distorts and bedaubes every outlook on life.

### The Spiritual Soul

The development of the Spiritual or Consciousness Soul, as the third principle in the threefold human soul, is the special task of this particular age, the *fifth* civilisation period of Post Atlantis. It brings into play a new human element that first began its general manifestation in the world somewhere about the middle of the fifteenth century, though events in England seemed to foreshadow its expression as early as the thirteenth century. According to Rudolf Steiner, England was the cradle in which the Spiritual Soul was born and even to-day England remains its purest representative, although its particular qualities are unfolding themselves to a greater or less extent among the peoples of the whole world. In other nations, however, the marked existence of earlier faculties or the foreshadowing of future faculties to some extent obscure the particular qualities of the Spiritual Soul.

With the clues we have it is possible to gain a very clear notion of the Spiritual or Consciousness Soul from a study of English art and literature. Conversely Steiner's concept of the Spiritual Soul will illumine much that is obscure—even to the English—and could also assist our continental neighbours to understand much that must otherwise remain enigmatic about the English and their ways.

The Spiritual Soul begins its real development during adulthood when each individual begins to become aware of his own spirit or ego. When this occurs his thought begins to be less dependent on public opinion and becomes the expression of his own individuality. He tries to bring his feelings under the control of his reason—an act of inner will—and in so far as he succeeds in this he becomes able to control his passions from within and therefore has less need of outer laws, conventions or other methods of compulsion—The English instinct against dictatorship has a real psychological basis—He is also able to regard his relations with other men and women more objectively and this tends to a higher morality, for human morals, as well as feelings of fair play, kindness, pity and compassion, which really arise from an enhanced consciousness of the effect of our actions on others.

These specific effects of the development of the Spiritual Soul, for which Rudolf Steiner says the English are particularly responsible, play an important part in present-day activity and whenever an objective history of our modern, western civilisation comes to be written it will probably be found that the greatest contribution of the English will have been not only their science and technique but their humour and their individual freedom of outlook. The English characteristic that has probably made the greatest impression on others is the insistence with which individual Englishmen persist in adhering to their own ideas and standards in whatever country they may find themselves and their blunt refusal to give up that innate freedom of thought and judgment which they regard as their natural heritage.

Milton wrote after returning from his journey to Europe, "I would recount what I have seen and heard in other countries when I sat among their learned men and was counted happy to be born in such a land of philosophic freedom as England was."

Voltaire said, "Just as England is an island, so is every Englishman an island."

Congreve wrote, "I regard humour as almost an English growth . . . and the reason of it appears to be the great freedom and liberty the common people enjoy."

Along with these qualities goes a personal aloofness, the isolation to which Voltaire referred, a certain humorous detachment from the world which is often puzzling to others. The refusal of the English soldiers to accept conventional notions about the late war was typical of this. Their outlook was detached and objective with a noticeable absence of theatrical heroics. They regarded the war as just a ridiculous business into which we had been dragged by foolish foreigners, but it helped one to see the world and, despite its discomfort and danger, was not without its humour. None of our allies quite understood this way of regarding war. None of the Germans could understand why the English soldiers should take their "Hymn of Hate" and make a comic song of it. G. K. Chesterton further illustrates this detached and humorous outlook on a world that no intelligent person can possibly take seriously, by the story of the cockney soldier who, on being told that the Australian troops expected to reach Bethlehem by Christmas, humorously remarked, "Lord! The shepherds won't half have to watch their flocks by night."

With this stage of development man has completely descended into the physical body. Because of the completeness of this descent we are able to make full use of our senses and to become thoroughly conscious of things and events on the physical plane. This "physical awareness" is the basis upon which our particular civilisation is built. Its culmination is Science and Technique and, I think, it is generally admitted that physical science and industrial technique were first developed in England, the country which is still the most completely industrialised of any country in the world.

Closely connected with man's descent into the physical body and the development of individual intelligence, is the growth of that mental outlook which we know as "*materialism*" which seems to deny the possibility of gaining knowledge of anything not perceptible to our physical senses. Isolated within his body, dazzled with the light of his intellect and his new knowledge of the earth, modern man tends to over-estimate the importance of the physical plane and the strength of his own Ego. In this connection Rudolf Steiner propounds a paradox. He regarded England as the real source of that materialism which spread like a blight over Europe and which now attacks the East, but he also admitted that the English people seem to have escaped the worst consequences of the materialism they themselves engendered. They infected others while they themselves remained immune.

Because of such paradoxes the English people are not easy to understand. Other peoples have copied, or even developed further, the technical science and the industrial life of this country but they have failed to apprehend the real source of the spiritual life of England. There is a very common opinion among other nations that England has no art, no culture or any spiritual life worth considering and this unflattering opinion is far more widely spread than is commonly supposed. External homage may

(continued in page 149)



# Fundamental Principles of Religion :

Are they understood by the Churches? (Continued)

by Ion D. Aulay

"While the Christian is taught that the human soul is a breath of God—being created by Him for sempiternal existence i.e. having a beginning, but no end (and therefore never to be called eternal)—the Occult teaching says 'Nothing is created, but is only transformed. Nothing can manifest itself in this universe, from a globe down to a vague rapid thought—that was not in the universe already; everything on the subjective plane is an eternal is; as everything on the objective plane is an ever-becoming—because transitory.'

"The monad—a truly 'indivisible thing' . . . is here rendered as the Atma, in conjunction with Buddhi and the Higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and illusive life (i.e. at the end of every period of Cosmic Manifestation).—H. P. BLAVATSKY (*Secret Doctrine*, I, 570).

"ATMA (our seventh principle) being identical with the Universal Spirit, and man being one with it in his essence, what then is the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval 'seven'; . . . It is the EMANATING spark from the UNCREATED Ray—a mystery. In the esoteric, and even exoteric Buddhism of the North, Adi Buddha (Chogi dangpoi sangye), the ONE UNKNOWN, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from Its darkness.

"This is the Logos (the first), or Vajradhara, the Supreme Buddha (also called Dorjechang). As the Lord of all Mysteries He cannot manifest, but sends into the world of manifestation his Heart—the 'Diamond Heart,' Vajrasattva (Dorjesempa). This is the second Logos of creation. . . ."—H. P. BLAVATSKY (*Secret Doctrine*, I, 571).

"The idea of representing the Hidden Deity by the circumference of a circle, and the Creative Power (male or female), or the Androgynous WORD, by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built. With the old Aryans, the Egyptians, and the Chaldeans, it was complete, as it embraced the idea of the eternal and immovable DIVINE THOUGHT in its absoluteness, separated entirely from the incipient stage of (the so-called) creation; and comprised psychological and even Spiritual evolution, and its . . . cosmogonical construction. With the Hebrews, however, though the former conception is to be distinctly found in the Zohar, and the Sepher Jezirab—or what remains of the latter—that which has been embodied subsequently in the Pentateuch proper, and especially in Genesis, is simply this secondary stage . . . (i.e. Cosmogonical construction); while theogony is hardly, if at all, outlined.

"It is only in the first six chapters of Genesis, in the rejected Book of Enoch, and the misunderstood and mistranslated poem of Job that true echoes of the archaic doctrine may now be found. The key to it is lost, even among the most learned Rabbis, whose predecessors in the early period of the middle ages have preferred, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. Jehovah was their own tribal property, inseparable from and unfit to play a part in, any other but the Mosaic Law. Violently torn out of his original

frame, which he fitted and which fitted him, the 'Lord God of Abraham and Jacob' could hardly be crammed without damage and breakage into the new Christian Canon. Being the weakest, the Judæans could not help the desecration; but they kept the secret of the origin of their Adam-Kadmon, or male-female Jehovah; and the new tabernacle proved a complete misfit . . . they were, indeed, avenged!

"Nevertheless, one thing is patent: the 'Lord's (Jehovah's) Portion' is his 'chosen people' and none else, for Jacob alone is the lot of his inheritance. What, then, have other nations, who call themselves Aryans, to do with this Semitic deity, the Tribal God of Israel?"—H. P. BLAVATSKY (*Secret Doctrine*, II, 537-8), 1888. Authentic original edition.

## XI



THESE TRUTHS DESIGNATED BY THE terms Dharma, Ahimsa and Karma, are the very foundation for the "development" of the "religious" consciousness in its truest and most real sense, and moreover, the only foundation of any ethic that is of the slightest practical use or genuine substantiality. Without perception of them, all moral discourses, all precepts and sermonising on social behaviour and the "whole duty of man," all ideas of "right" and "wrong" are as useless as chaff, empty vanity, airy as thistledown blown hither and thither by chance winds. These sanskrit words are technical words, and they cannot be exactly replaced in the tongues of the western world; because the western world has centred its attention almost entirely for centuries on the conquest by external means of the plane of gross matter, and forgotten the path of true liberation and mastery. And as it is not possible to proceed very far in the study of any art or science without meeting with special terminologies used by adepts in those arts and sciences, to describe processes and actions of a technical and specialised nature which arise through discovery and practice; so in the same way, when we speak of what, for lack of a better term, we call "religion," if we are to understand this in a more exact manner, and not in the vague, misty sense generally used, we are obliged to use special terms to describe the different states of realisation and consciousness that inevitably arise when the veils that shroud begin to lift. For religion is both an art and a science; and though the popular mind may rest content with the current exoteric mythological pictures and symbols, be they those presented by the Church, or so-called "rationalism," there are always those who have, for a variety of reasons, stepped out of these exoteric stages. And it is a fact to which several have borne, and can bear witness, that in the Eastern world are to be found demonstration of powers acquired through the possession to a high degree of the "religious" consciousness, a degree which has as yet been unattained in the West, save in a few exceptional cases. This is not surprising when we learn that there has been known for thousands of years



a technique and praxis of higher development of all human powers which has been considered as *the* most important and valuable thing in life. Consequently the specialists in such achievement describe these highly subtle psychic and spiritual processes by certain terms that do not lend themselves for exact rendering in our languages, because of our over-preoccupation with the world of external appearances in the realms of dense manifestation. This by way of explanation, lest Christian mystics and others should believe us actuated by the desire to orientalise everything. This is the reason for the use of the words *Dharma* and *Abimsa* to express essential conditions and fundamental principles for the growth of the genuine religious consciousness (as opposed to its many false varieties). It is certain that without a feeling for the realities they express, their concomitants, their importance, we are not likely to get very far.

## XII

But will you find, could you have ever found in the past, such a foundation for the development of the "religious consciousness" within any section of the official Christian Church? We feel bound to express our answer negatively if we accept the statements of historians and impartial researchers. Leaving aside the *natural* "mystics" inside or outside the church, secular or priestly, we cannot say that the structure of the official Christian Churches has been erected upon a sound philosophical or psychological basis (such as has the pure Buddhism of the Hinayana School, for example) so that this structure could be used as a starting point for that development described above. Whether this was a necessity of the world's destiny or not cannot concern us here. What do concern us are facts and experiences of the chaotic present. We are beginning to be aware of the necessity for inquiring into the credentials of what is presented to us, to realise something of the bad effect of taking things for granted. An agnostic attitude, if negative, is frequently better than submissive belief. Most of the evils of the present day are due to submissive belief in something or other, traditionally accepted, or imposed by some "authority," without critical examination of the evidence which supports such belief. This can be found true of all domains. We can only speak of it in the sphere of religion.

Our more immediate forefathers, living under different conditions, and not being so critical, took what was handed out to them very much for granted, for they lived much in what was purely traditional. They accepted, as many still do, some form of religious practice and teaching (for Sundays at any rate), because it never occurred to them to do anything else. Also they lived in fear of displeasing a dreadful old gentleman somewhere up in the sky. They were, if anything, rather more unpleasant to each other than people are now in these more easy-going days, political persecutions notwithstanding. Disbelief in orthodox Christianity is now pretty general, although the implications of the ethic of Christ's teaching are still widely accepted as a kind of impossible and impractical ideal. The churches have fallen, generally speaking, into low estimation, because they are unable to satisfy. A few years ago, the leading Conservative daily in England (now defunct as an independent organ) opened a debate among its readers on the subject of the "Empty Pew," its cause and conse-

quence. The "Empty Pew," was, of course, that sheltered by the pillars of British Christianity, the National Establishment.

An astonishing medley of readers' views were published. They were not epoch-making, and none concerned themselves with anything more than matters of unimportance, and lamentably failed to alleviate the distress caused by a sudden realisation that the national church appeared to be on the wane, had largely lost its hold on the people, and few paid much serious attention to it. (Catholic readers politely refrained from comment!) This is mentioned only because it is one of the *many* indications of the fact, that for thinking people in these days the official churches have nothing positive or of any substantial value to offer.\* You can see this fact presenting itself in an endless variety of forms, in what people say, in what they write, here, there and everywhere. Some examples have already been quoted. From this statement, however, we have to make an exception in the case of Catholics (in England at any rate) and the imitators in the Establishment, but for reasons of quite another kind than they would themselves admit. But the fact cannot be hid any longer, is that Christianity is a failure. By Christianity we mean precisely what is officially meant by that word, namely that edifice, constructed on false premises, that has been built around the *physical* vehicle of the Christ Being or Principle in Jesus of Nazareth. We do not mean the *original* teaching attributed to this Being, which would never pass the "Imprimatur" of the Church as Christianity. Therefore it is impossible to say that Christianity has never been tried. It has been the religion of Europe for nearly two thousand years, largely that of the American continent for some two to three hundred odd. And the fruits of it, and of the inevitable opposition to it, when people begin to inquire into the foundations for their beliefs, are with us in the chaotic conditions and complete lunacy of our time. It is true that much of the opposition on the grounds of so-called rationalism and "scientific fact" is based on equally false foundations; but we venture to suggest that the latter is a kind of negative counterpart of the former, and would not have arisen had not a false turning been taken on at least two occasions at early dates.† We have alluded to this in another article and tried to point to the supporting evidence. Historically we feel we are on firm ground when we say that there is no evidence to prove that Christianity is any better than any other religion; were it so, then we should expect to find a greater galaxy of saints among Christians. Is this the case? Or, we should expect to find that Christian Civilisation was better than those of other faiths—a veritable paradise on earth. The Easterns, particularly the Buddhists, are convinced that it is complete hell! So are the poverty-stricken in the great industrial areas, the unemployed, whose only hope in the future seems employment in mutual destruction. Or again, were we to examine and compare the historical records of Buddhism and Christianity, it would be impossible to deny that those of the latter have been stained by every conceivable vice and crime, due largely to the belief it inculcates in the possibility of escaping the law of cause and effect

\* For this reason people go elsewhere for their needs, a fact somewhat bitterly commented on by the Bishop of Durham. Occult groups flourish; Theosophy, Anthroposophy, New Thought, Christian Science, Sufism, and a host of other -isms and -osophies provide constructive thinking; Yoga, Tantra, bring satisfaction of personal achievement; while spiritism demonstrates (when genuine) unusual phenomena, and the working of little-known (to the West) forces, thus providing something tangible.

† See December 1938 issue of THE MODERN MYSTIC.



through vicarious sacrifice, a superstition that belongs to the plane of West African Voodoo.\*

Neither can we say that what we have attained in the nature of social services, of care for the poor and sick, has been the result exclusively of belief in the Christian *doctrine* (as distinct from ethic). Many benefactors of humanity have had little use for the ways of the church and its doctrines. The Church has declared often enough that suffering is the will of a beneficent Deity! to say nothing of deliberately inflicting it in order to save the "soul"! If we regard the history of Christianity without rose-tinted glasses and see the monstrous abortions of the Holy office, the maniacal absurdities propagated by that bundle of morbidity, John Calvin, and the thousand and one evils begotten from *fear*, the supreme tormenting demon of the human mind, fear of eternal damnation in sulphur and brimstone, of a jealous and avenging deity, of the thousand and one cruelties, inflicted on supposed "witches," lunatics, criminals, even up to comparatively recent times, we may well ask upon what grounds can we assume to possess "the true religion"? And then complete the picture with present-day Europe, with a retrospect back to the last war! In view of all the facts at our disposal, we are obliged to agree with H. P. Blavatsky, when she wrote in *Lucifer* (August 1890, Vol. VI, pp. 441 *et seq.* on "Progress and Culture"): "Whither shall we turn to find a corroboration of the mendacious claim, that we owe our civilisation and culture, our arts, sciences and all, to the benign and elevating influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We now have every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. *At any rate it has created a new form of hypocrisy—CANT*; nor has civilisation spread as much as is claimed for it."†

\* It is certainly true that the great Austrian occultist, the late Dr. Rudolf Steiner, claimed for the event of the Crucifixion, the "Mystery of Golgotha," as he called it, a significance of a cosmic nature, and of tremendous import in the planetary evolution of the Earth. The evidence for this is, of course, only to be attained through supersensible research of a kind that is alone possible through an exalted degree of Initiation. As is the case with all genuine knowledge, occult or otherwise, it is a matter of personal evidence and personal experience; and we see therefore no reason for doubting the validity of this claim on the grounds of our own inexperience and limited understanding. This is mentioned, not because we lay claim, or desire to lay claim, to the designation anthroposophist, but firstly because we disagree with and find quite unjustifiable, from our own study of his works, the views maintained in certain quarters, namely, that Steiner propounded ideas for which there is no esoteric "authorisation" (1), as a pacificatory sop for Christians (his disciples being Europeans); and secondly because we think it equally unjustifiable that Steiner should be set forth as a champion of the Christian doctrine for modern man, so as to give the impression that he was a super theologian. His own writings proclaim him nothing of the sort. Steiner's conception of Christ, whose higher vehicles were prepared through the activities of two great Masters, Zarathustra and Gautama Buddha, and whose physical body was prepared by special hereditary forces working through the Hebrew Stream under the guidance of Moses, an Initiate of Egyptian Mysteries, is a purely "occult" one, the result, he claims, of his own research (see Dr. Charlotte Sturm's article in the October 1938 issue of THE MODERN MYSTIC). He thus makes Christ a *universal* figure, the property of not one religion but *all*; and not the special concern of a little sect. This is not the Christ of orthodox Catholic and protestant theology, to the expositors of which the above delineation would appear as a ruse of Satan to deceive the elect. In any case Steiner maintained that man has to work out his own liberation through Reincarnation and Karma,—apart from specific merits accruing (cosmically) from the Act of this Mystery.

† The naturalist Dr. Wolfgang von Hagen, writing in the *Illustrated London News* for March 18th, 1939, about the *Colorados* of Ecuador, a primitive and little-known tribe of South America who dye themselves scarlet from head to foot, and

## XIII

Whether the Kali Yuga ended in the year 1899, as some hold, or whether we are still within that period of darkness, one thing is certain, and that is that the accumulative karma of the Kali Yuga is manifest about us. Certain Buddhist schools maintain that we are in the lowest plane of consciousness, that our present cycle is indeed "hell." It is therefore useless to suppose that Christianity, as this is popularly understood and expounded by the churches, has any power to counterbalance this karmic aggregate, for the whole system has been built, not on *observed fact* but upon *belief*‡ and until these beliefs are superseded by the light of "pure knowing," the unravelling of the tangled skein of existence and behaviour cannot be commenced.

In previous articles, two events which turned the Christian Church into following "blind alleys" were mentioned, that of the Fusion with temporal and political power, and that which excluded what is called the "Spirit" from the realm of manifested existence. The latter divided the Cosmos into two mutually antagonistic and hostile worlds, the World of "God" and the World of "Nature." Concepts derived from the Aristotelian philosophy were used with considerable skill to explain the relationships of what were considered to be two really unreconcilable opposites. Upon this dualism the whole of the Christian theology has been built, with all its various superstructures. Such a view precludes the possibility of viewing the universe as a whole and leads to all kinds of fanaticism—and in this respect historical Christianity is second to no other system—and to the extremes of (philosophical) Spiritualism and Materialism. But there is also another event, the cause of which is most obscure, but the effects of which can be very much perceived, and they have often been remarked on. This is the bringing into the Christian Church of the Jewish God Jahveh, whom we remember from our Bible lessons to be a plethora of all those characteristics we certainly dislike in our fellow men. The Christian Church made him into the "Father" of Jesus Christ, which he certainly never was, and the Jews themselves indignantly repudiated such a conception. And from this point begins all that history of fanaticism and persecution§ which has made the word religion stink in the nostrils of so-called "freethinkers" and Atheists, who never lose any opportunity of holding up to ridicule the "superstitions" of times past and any conception which does not make of man and universe a mechanistic and fortuitous concurrence of blind and purposeless forces.

## XIV

The Christian Church took over Jahveh or Jehovah, and made of Christ a sacrificial victim to the wrath of Jahveh, whose vengeance mankind could thereby escape. But the Christian Church, as explained elsewhere, also took over the symbology and much of the ritual of so-called "pagan" religions, perverting and materialising it for its new purpose, the depiction and

who are fast becoming extinct, says of them: "They are a peaceful people, and have never been known in historic times to kill one another; they also have a natural sense of honesty and property rights." Assuredly popular notions of the ways of "savages" have frequently the need for revision and verification.

‡ Wrongly identified with "Faith." The latter, however, is *veracity of Insight*, Intuitional knowledge gained through cultivation of the Sense of Truth and the Sense of Discrimination, qualities of the Buddhi-Consciousness.

§ Only Buddhism, in its purer form as maintained by the Hinayana School, is able to remain unassailable by all such attacks; and it is the elder of Christianity by some few centuries. (Gautama was born about the year 563 B.C.)



dramatisation of the relationship of Christ and Jahveh.\* So long as the Christian Church remained in its symbol-ritual stage (which is to-day represented by the Catholic and Eastern Churches), this Jahveh element, though present, could remain in the background, since it was to a certain degree covered up by the thinly disguised Polytheism of Hagiolatry and Parthenolatry.† In this taking over of symbol and ritual and Tantric‡ elements, of Hagiolatry and Parthenolatry, the Christian Church showed she possessed profound psychological insight into the needs§ of human beings; but she also perceived at length that there was much that was to her advantage to keep hidden.

When Protestantism swept all such things aside, Jahveh came to the fore, though belonging to the Jews and the Mosaic Observances. But the conception was far more abstract. Protestantism is only a form of exoteric Judaism, and an examination of the conceptions of the various Protestant sects shows this strongly and clearly. The Jewish God remains supreme in all His works. The Old Testament in the opinion of some of the sects is of more importance than the New; while history tells us that certain bodies wished to re-establish the whole of the Mosaic Law! In the morbid aridities of Calvinism, which appears to us in these days as pathological, the blight caused by Knox, by Luther, and their followers, we see the influence of this power working in regions and among peoples to whom he does not belong. And the legacy of this Jahveh element is present in our laws, our customs and institutions. *It is everywhere present in European civilisation. It is not the real Christianity we have, but a pseudo-Judaism, and this is undiluted in the case of Protestantism.*|| In England it has produced the most unpleasant characteristics of self-righteousness, smugness, respectability, hypocrisy, cant and self-deception. It has produced that narrow perverted outlook which regards all who do not profess the name "Christian," which in our opinion has so little to recommend it, as completely lost in darkness, ignorance and superstition. All that remains of this perversion will eventually dissolve in the clear, irresistible rays of truth. This pseudo-judaistic element also works in another sphere, which forms a *negative* counterpart to its existence in so-called Christianity; namely in the sphere of so-called intellectualism and scientific thought. Its appearance here, however, is not so directly noticeable, because it has gone through a process of subtle metamorphosis. But its descent can be traced. If Nietzsche, when he said, "Die Erde, die bisher zur Genüge orientalisiert worden ist, sehnt sich wieder nach der Hellenisierung" (The Earth which has been orientalised to satiety, yearns once again for Hellenism) had used in place of "orientalisiert" the word "judaisiert" he would have been nearer the truth.

\* Vide *Catholic Way of Worship*, by Florens Roch (Catholic Truth Society Pamphlet, No. 138), p. 7 . . . "the central act of Worship in the Catholic Church is the Sacrifice of the Mass. The Mass is not a service in the usual sense of the word. It is the daily renewal, in a painless and mystic way, of the supreme Sacrifice of Calvary. It is this that puzzles people sometimes. They wonder why the priest so often speaks in such low tones during Mass, why the people kneel there so silently, responding to no prayers out loud. It is just because the priest is not "taking a service." He is offering a sacrifice, *the same Sacrifice which was offered on Calvary*, and the people kneeling in the church are joining with him at the foot of the cross."

† Polytheism is sounder than Monotheism, exoterically.

‡ Lights, incense, the ringing of bells, the Mantric use of Latin, the organ, chanting, all this is Magical and Tantric . . . perhaps consciously realised and understood in certain circles of Holy Church. There is a certain unity in ritual and its use all the world over, and corresponding elements in one or another of its forms. Mahayana Buddhism makes use of these Tantric elements, which resemble the Christian.

§ Needs in the sense of "satisfaction of the emotions," quite natural therefore.

|| The ridiculous identification of Morality with Sexual customs.

The Christian Church then, as our oriental friends whom we have quoted point out, is not really a Christian Church, but is permeated through and through with the forces of *pseudo-judaism*, and even represents at times what people "religiously inclined" like to call the antichrist spirit. It is precisely this element which works destructively and leads to the discredit of Religion. Psychologically it leads to all kinds of complexes and inhibitions in the individual; and they who are everlastingly calling themselves miserable sinners and praying for mercy, are merely dissipating their energies and generating disharmony and (probably) ill-health, physically and mentally, instead of integrating themselves. The only sin is *avidya*, ignorance, for out of ignorance proceeds every senseless act we do, and every harmful one. Any other conception of sin is an attempt on the part of priests and ministers or other authorities to frighten people into some sort of behaviour conducive to what they call the "general good," under threats of dire penalties. The Christian Church has been, and in certain sections still is, an instrument of fear, as much as any "heathen" cult.\* The only people who were able to a certain extent to free themselves from what has been described, were the original Quakers (not the later Quakerism, tinged with calvinism and evangelism). They appear more like the Hinayana Buddhists.

This legacy of pseudo-judaism is a result of the taking over of the Semitic Deity, into the Christian Church, the deity *who was the special property of the Jews*; but in such a way that his *real nature* was not perceived. Thus the Jews, this hapless race which has had to endure so much persecution, were fully revenged on their persecutors. For be it remembered, that apart from the Romans, and they only for political reasons, the relentless persecutors of the Jews have been *Christians* and the *Christian Church*, and persecution has occurred at intervals throughout the centuries. Its present manifestation is not an isolated exception. The Jews, however, kept their *secret* scriptures, and what passed into the hands of the Christian Church was but a garbled version, the effects of which we can see. That shrewd observer and merciless critic of the Christian Church and all its ways, whom we have often quoted on account of her knowledge of Eastern philosophy, languages and religion, H. P. Blavatsky, was, we hazard, not far from the truth when she made that statement quoted above, "Jehovah was their own tribal property" (of the Jews).

\* Pope Julius II (1503-13), a liberal patron of the fine arts and extender of the Church's possessions is supposed to have said quite candidly, "Christianity is a profitable superstition for popes." Rudolf Steiner, too, pointed out this element of judaism working in regions to which it does not truly belong, although he was more concerned with its influence in intellectual and scientific spheres. With him we learn that the Jews were singled out as a people, in order that through the powers of generation a suitable body could eventually be produced for the indwelling of the Christ for three years after the Baptism in Jordan of Jesus of Nazareth. For this reason the Jews had to forgo all artistic achievement and plastic representation. Hence the commandment about "graven images." All their powers had to be focussed in one direction, *racial purity*. The creative forces (with which the arts are connected) with them had to be turned into the stream of physical generation. In addition to this, the Jews had to develop the quality of analytical and "abstract" thought, forgoing the power of clairvoyance and mythological depiction. Also one Power of the seven Elohim stood in the foreground, to the exclusion of the others, for the development of an ego consciousness in "I am." Nor had they mystery cults in the same sense as the other peoples. This all culminated in the being of Christ. Afterwards, their mission being fulfilled, they should have disappeared as a separated race and religion, being absorbed in the various peoples to form new combinations, just as the old Greeks, Romans, Saxons, Celts, and Germans, etc., disappeared to form the modern nations. But, not recognising their Messiah, they persisted in their national exclusiveness, and refused to realise that, their mission being accomplished, they could no longer remain Jews. In so doing they became a suspect and persecuted people. The legend of the wandering Jew is a picture or myth of this. As there is no smoke without a fire, so myths give a pictorial representation of events. The Jewish problem is not merely a national or economic one but an *occult* one also. Steiner at least gives a rational explanation of the terrible karma of this people.



If we appear to be strongly biased against the official and historical forms of Christianity, it is because we believe that they are, unwittingly no doubt, responsible for many of those evils by which we are surrounded. They have taken it for granted that they possessed the only true religion received by direct revelation, and have not troubled to examine, what evidence (if any) can be brought forward as an adequate support for such a claim. We also think that the Christian Church, by making Christ a sacrificial victim to this Deity they borrowed from the Jews, has perpetuated an error, which leads, and has led, to intolerance, violence, bloodshed and every form of destruction. For it gives the idea that, if we believe in *Jesus*, all is well. We are absolved. The effects of actions are wiped out by this all-atoning victim; therefore what is done in the *name of Jesus* is quite all right. The whole history of the Christian Church, a sorry spectacle, is witness to this belief. For this reason the pulpit can easily be turned into the recruiting station, for a crusade on this or that issue. We have seen that often enough, and will no doubt see it again. Except that next time Christianity and the Christian Church will probably annihilate itself in the resultant effect. Such a belief, in this atoning power which can miraculously wipe out effects from causes, so that a *tabula rasa* can present itself over and over again, without so much as a thought for removing the *cause* of an undesired future effect, should this even be remotely considered possible, leads two well-known university professors, one at Cambridge, the other at Oxford, men of recognised intellectual standing, to write in the columns of a famous daily newspaper, statements which are not only untrue, but misleading. We know from experience that intellectuals and university professors may be possessed of book-learning far in advance of the average individual, but are frequently lacking in intelligence and ordinary common sense. If these two learned professors were not merely receptacles of fossilised thought, but were in contact with any kind of reality, and had followed their arguments to their logical end, comparing the results with the facts presented by actual historical events, they could not possibly put forth the statements that they did.

If there is any value in Christianity, it consists not so much in teaching, as in *Actions* performed by its Founder, the *inner* nature of which was perhaps comprehended by but a handful of people at the time they took place, and during the intervening centuries. The possibility for its comprehension exists to a greater extent now; but this inner aspect will not appear to humanity in its full significance until succeeding epochs. On the other hand, if *teaching* is to be stressed, then the highest ethic, the most profound psychological insight, the most philosophical conceptions (as distinct from mythology and tantra) are to be found in Buddhism.

H. P. B. was certainly an apostle of pure Aryanism, in its real and spiritual sense (not *racial*, which is a perversion). She made no attempt to conceal her dislike of Judaism, its influence, and Christianity. She may have been biased in favour of the East, but she was able to put forward some very good arguments in favour of her case. In the end all these matters are largely of personal evidence.

We find that we are unable to concede, like the above-mentioned occultist, that the Christian churches are able, in our time especially, to provide the soil for the development of the religious consciousness in its most real form, or in its higher stages, because they are founded, *not on ascertainable fact, but on belief*. They do not provide—even where Tantrism is used, like

the Eastern systems, the *steps* by which an individual can find personal confirmation and personal evidence of their propositions. It is for this reason that they will gradually become extinct, or be superseded by that which can demonstrate by *positive results* the value of what is taught. Those churches which employ Tantric methods will last the longest, for obvious reasons. It is possible that a higher form of Tantrism will be available for those who by nature are more suited to this method of approach. At any rate Christianity in the form it has appeared hitherto will not survive much longer, because it is not a world-religion in any real sense. World-religion has yet to emerge. We believe that, if, as some maintain, a new World-Teacher is to appear about the year 1975, he will certainly not try to "convert" any one to his way of thinking, but will merely draw to him those who correspond with his vibration, a law that can be demonstrated in the case of all past teachers.

## XV

We do not ourselves believe that the Christian Church *in toto* knows or understands very much about Religion, or the Religious Consciousness, *in any scientific or occult sense*, or even the use of it. They describe it in terms of dogma and creed, whereas it is Life and Creative Forces and the linking up with Universal Power and Consciousness, not slavish fear of invented deities, and propitiatory sacrifices, and all the concomitants of such conceptions,—taboo and inhibition. What man attains in the way of Ethos depends upon the extent of his perception, and the realisation of karmic law. Doctrines are not of prime importance, in fact of no importance, unless founded on ascertainable and proven facts; what is important are the *results* of such doctrines, on human behaviour and action, on mind, on body, individually and collectively, whether they make for increased *integration* or wholeness and construction, or for *disintegration*, division and destruction. Where we find the former, we can say that it demonstrates the working of forces that are really religious forces, by whatever name we may choose to call them, whether we are fully conscious of their nature or not; in the case of the latter we see not religion, but its very antithesis, even though it takes God or Christ or Allah as its watchword. *For, indeed, by its fruits is the nature of the tree that bears them known.*

### The Anthroposophy of Rudolf Steiner as seen through English Eyes—continued from page 144

be paid to Shakespeare, there are times when English literature has a vogue on the continent but, generally speaking, the best and most intimate of our authors and poets, in whose works the real English Spirit is truly if sometimes coyly expressed, are hardly known to the non-English world. It is really tragic that the rest of the world should assimilate merely the materialistic and utilitarian elements of English life while ignoring its spirit which provides the antidote. We ourselves are also confronted with a danger—the danger that we may be cut off from our past by the rapid mechanisation of modern life. Our spiritual history, which is enshrined in our noblest literature, is slipping from us for, if the present trend continues, there will soon arise a generation in England to whom her noblest writers will be unknown names. If Rudolf Steiner is true, we are the guardians of the Spiritual Soul and the special bearers of the present age, thus a greater responsibility now rests on us than on any other contemporary nation.

(To be continued)



# Inductive Biographies

No. VI. BENJAMIN FRANKLIN

by Eugen Kolisko, M.D. (Vienna)

**T**HE SECRET OF BENJAMIN FRANKLIN'S mission is contained in the words of Turgot:

*Eripuit coelo fulmen, sceptrumque tyrannis.*

He wrested the lightning from heaven and the sceptre from tyrants.

Franklin was the discoverer of the mysteries of electricity, the spiritual founder of the United States of America, the great western forerunner of the French Revolution, and the father of the age of scientific enlightenment in the eighteenth century. He was equally great as a journalist, scientist, diplomat and last, but not least, he was one of the great leaders of Freemasonry.

He was born as the seventeenth child of his parents on January 17th, 1706, in Boston. His father, Josiah, a Presbyterian, was a candlemaker, who had emigrated in 1682 to New England to escape the religious suppression under the Restoration. His parents were wedded for fifty-five years.

Benjamin may be called a "self-made" man. His education was very scanty, but he taught himself to read so early that he could never remember the time when he had been unable to do so. Books absorbed him from his earliest childhood. But he excelled also in all sports and games. At twelve he was apprenticed to his brother's printing business in Boston, and quite soon he was the most skilful printer. The nights he devoted to reading and study: arithmetic, geometry, literature, travel-books, and his favourite Plutarch, and Xenophon's Socrates.

His brother had been editor, since 1721, of the journal *The New England Courant*. Benjamin, who had to set it up, was anxious also to write for it, but knew that his brother would never have accepted any article from him. So he wrote them, nevertheless, in a disguised hand and put them in the "letter-box" of the journal. To his great astonishment he found them afterwards selected for printing as being among the best received.

Before long his brother was involved in a law-suit which ended in his having to resign from his editorship, which he handed over to Benjamin, who was then about fifteen. But now he came into bad company, got into debt, and finally ran away to Philadelphia.

When he arrived there, without money, he got work at a printer's called Keimer, who procured lodgings for him where he met a young girl, Miss Read. She was later to become his wife.

In the meantime his financial and other difficulties increased. But his charm attracted him to Governor Keith, who supplied him with the means for a voyage to England. He went to London, voyaging by the *London Hope* (1724), and remained there for two years. He was then twenty years old. In London he came



EUGEN KOLISKO, M.D.

into contact with a group of extreme young radical freethinkers, and wrote a pamphlet on materialistic Pantheism. "In a hundred axioms he proved that he knew neither sin, nor liberty, nor personal immortality. God was only permitted to exist as a machine."\* So it is clear that he had quite severed himself from the orthodox puritan training of his childhood. In this comparatively short time, he became acquainted with most of the leading literary men of the day.

At this time an incident occurred which was destined to be the cause of a complete change in him. He fell in love with the fiancée of one of his free-thinking friends, but she rejected his overtures. This, together with much else that he was experiencing, gave him a considerable

shock; so much so that he determined to lead a different life. He burned the remaining copies of his book, and left London for Philadelphia, feeling as if he had escaped from plunging into an abyss.

During his voyage, he made a complete plan for his new life, and wrote it in his diary. The four rules he set for himself were to practise economy, perseverance, good-will, and loyalty. In economy: "it is necessary for me to be extremely frugal for some time, till I have paid what I owe. . . ." In perseverance: "To apply myself industriously to whatever business I take in hand. . . ." In Good-will: "I resolve to speak ill of no man whatever—not even in a matter of truth. . . ." In loyalty: "To endeavour to speak truth in every instance. . . ." Simplicity is the characteristic of this philosophy. His "conversion" did not make him a Puritan in the old sense. He had "come of age," and knew himself and also his God: "Franklin and his Supreme Being understood each other much more simply, without any fuss. . . ."†

Such a thing might happen to anyone; but in Franklin's case the most amazing thing developed from it—a wider plan for self-education and discipline from which, with enormous will-power, he was to shape the pattern of his whole life, *without intermission*.

This plan is, in my opinion, an occult document of great importance.

It consists of the practice of thirteen Virtues: Temperance, Silence, Order, Resolution, Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquillity, Chastity, and Humility.

\* This and other quotations from Bernard Faÿ's *Franklin, the Apostle of Modern Times*, London, 1929. Use will also be made of the valuable little book of T. Venedey, *Benjamin Franklin*, Freiburg i. Breisgau, 1862.

† Faÿ, p. 114.



"He made a little notebook for himself and ruled the pages, writing the days of the week at the top, and the virtues to practise down along the side. Each week he attacked a new virtue in particular, noting his faults and his failures, trying to avoid them, and making a clean sweep at the end of the week in order to begin the next one afresh. From week to week he went from one virtue to another until his final success. He always carried this little notebook with him and it held a great place in his life."\*

At first, he tabulated only twelve virtues; afterwards he added the thirteenth: "Humility; imitate Jesus and Socrates." He was twenty-one.

At the same time he composed his own epitaph, and carried the little document about with him:

The Body  
of  
BENJAMIN FRANKLIN,  
Printer,  
(Like the cover of an old book  
the contents torn out  
And stript of its lettering and gilding,  
Lies here, food for worms.  
Yet the work itself shall not be lost,  
For it will, as he believed, appear once more,  
In a new  
And more beautiful edition,  
Corrected and amended  
By  
The Author.

Not many people, I think, carry their epitaph (and such an epitaph) with them all their life. What does it mean? It means that he kept his death ever before him. This enabled him to live as he aspired to live—a very practical life indeed. And what is more, there is no doubt that this "epitaph" hints clearly enough at re-incarnation. Without appearing to be too pedantic, I must take it quite literally: the "old cover" is, of course, the body; the "work itself" is not lost; but it re-appears in a "new edition," so it must of necessity have a new cover; and if one adheres to the analogy, then the new cover must be a new earthly body . . . and the "work" itself is "corrected and amended" by *The Author*.

However that may be, the Epitaph is another occult document.

Franklin was an initiate—of the *will*; a kind of initiation which we may consider to be especially characteristic for American humanity. And in this particular case it can be proved that every step of Franklin's life was taken in accordance with this occult plan, and also with the spirit of the epitaph.

Certainly, if there is an initiation, there must also be an initiator. We find him in the Quaker merchant, Mr. Denham. They met on the *London Hope*, and Denham became Franklin's friend and adviser in all his London troubles and temptations, finally offering him work in his American business. They returned there together, now as intimate friends—Denham indicating to Benjamin the "path of virtue and utility."

This Mr. Denham died, when both were taken ill in an epidemic that swept through Philadelphia in 1727. Franklin, too, was in danger of his life. And it was on his recovery and after Denham's death that he finally developed his occult life-plan, his initiator in life becoming his inspirer after death. One would wish that all might find such a "Good Merchant" as Mr. Denham!

The training of the "plan" had two sides to it: one was for the inner life, the other for the outer life. The first outcome of the latter was Franklin's founding of a "club" composed of workers from the printing house of his old employer Keimer. It was called the "Junto." "It was at the same time a social club, a study circle, and a moral organisation, resembling the Masonic Lodges and Chambers of Commerce of our day. A candidate for membership had to assure the club officials that he had no enemy among the members, that he loved humanity as a whole without distinction of religion, that he believed in freedom of conscience, and that he loved and sought liberty for its own sake."\* This "Junto" was really the beginning of an immense popular movement, but also there the occult foundation is easily to be found. Only we must learn to see that the "occult," if genuine, is just the most "practical."

"One evening, after he had dreamed over a book for a long time and fell in a quiet, contemplative and eager mood, he thought himself capable of shaking the world, and thus described his vision:

"He may travel everywhere endeavouring to promote Knowledge and Virtue; by erecting and promoting private Liberty, establishing a society of Virtuous Men in all parts, who shall have an universal correspondence, and unite to support and encourage Virtue and Liberty and Knowledge by all Methods."†

And: "Franklin wanted to be the one who would perfect this doctrine and establish this society. In order to do this, he thought of writing 'The Art of Virtue,' which would be the moral code of the time, and he seized upon all occasions for the founding of this new knighthood. His ideas took their source from his readings, his meditations, his sufferings and ambitions, and very soon his project was as precise as a plan of battle. But to make his idea triumph was a matter of conquering the world. He needed, first of all, a group of men, organised as coherently as a political party, but without a party's weaknesses."

This task he fulfilled in the year 1727 to 1748. He had to begin from the bottom. The Junto with its library and lodge was a comparatively small circle. It was enormously extended through the publication of his Almanack. The Bible was in everyone's hands; it provided for people's spiritual needs. But the Almanack was designed to answer all the everyday worldly requirements of the population. In 1733 this sensational work appeared under the title of "POOR RICHARD: *An Almanack* containing the Lunations, Eclipses, Planets, Motions and Aspects, Weather, Sun and Moon's Rising and Setting, Highwater, etc.: besides many pleasant and witty Verses, Jests and Sayings, etc. . . . By Richard Saunders, Philomath. Printed and sold by B. Franklin. Price 3s. 6d. per dozen."

"Poor Richard" was Franklin himself. And he was in this way giving instruction, through the Almanack, to countless

\* Faÿ, p. 117.

\* Faÿ, p. 120.

† *Ibid.*, p. 121.



people. Scientific progress, economical advice, how to gather wealth and prosperity, religious and ethical teaching, political discussions—all this was included in this unique publication.

In short, *Poor Richard* is, it seems to me, the first real expression of the truly American spirit. The whole idea of the "self-made" man—practical, strong of will, self-educated, as pious on the one hand as scientific on the other hand—all this "incarnated," so to say, at the psychological moment. And Franklin was the inspiring genius—literally for all Americans.

I am convinced that what really happened was that Franklin united two streams: the Quaker stream (of Penn) with the Freemasonic stream with which he had become acquainted in London. He balanced them in his own unique, self-controlled, and practical nature.

The political difficulties through which he had to pass in these times can also be characterised as a struggle to unite these two parties, the Right and Left. When he had achieved this, he was already famous. "Poor Richard" had become the original autotype of the American people for the whole world.

In 1748—in his forty-second year—a second phase of twenty-one years since his *inner* enlightenment had elapsed. Now his *outer* life was also established. The same year also marks the beginning of his great scientific achievements.

Franklin was always a "free-lance" experimenter. He chose a few collaborators from among his neighbours, and the Almanack kept him in touch with others. He had no particular "axe to grind" and so was free to carry out his own ideas. Among his many interests and inventions (a catalogue of which reminds one of Christopher Wren's—see *Inductive Biography* No. I) electricity was the *pièce de résistance* of his scientific life.

On the 7th of November, 1749, he wrote down in his notebook the fundamental principles of his ideas on electricity. He indicates *twelve* qualities which the electric fluid and lightning have in common—as follows:

1. Both emit light.
2. The colour of the light.
3. The zig-zag form.
4. The speed of movement.
5. Conduction through metals.
6. Sound on explosion.
7. Penetration, unaltered, through water and ice.
8. Destruction of bodies through which they pass.
9. Killing of animals.
10. Melting of metals.
11. Fire-kindling property.
12. Sulphurous smell.

"As they are so similar in these properties, why should not lightning be regarded as electricity? Why not make the experiment?"

And this he proceeded to do!

In June 1752 he courageously sent up a kite (in the presence of his son) during a thunderstorm to see whether, with a key attached to it, it would really attract the lightning. To his great rejoicing, the key was found to be charged with electricity and a flash could be extracted. This was really an act of unique courage! and the news of it went over the whole of America and Europe

like lightning itself. Franklin was now the hero of modern science. His experiment was immediately turned to practical use, and he himself fixed the first lightning-conductor on his own roof. . . . "Prometheus had stolen a spark of the heavenly fire from the Gods and given it to man; Franklin sought and found for the mortals of the earth protection from the fire of heaven."\*

Franklin was also the founder of the Academy of Philadelphia which is the foundation-stone of all the learned academies and societies in America. It is the American edition of the Royal Society in London. For those who have been able to recognise from *Inductive Biography* No. I that Sir Christopher Wren was the founder both of the Royal Society and of Freemasonry in England, Franklin must appear as his true "brother" and successor in America. Wren died in 1723, and Franklin made his first voyage to England in 1724.

In this article we can only touch on the main events of Franklin's life.

So we will now turn to his diplomatic mission in London. From 1757 until 1775 he was, with brief intervals, the Ambassador for the American colonists to the English Government. He made every effort to bridge over the differences between the two. He wanted autonomy for the colonists *within* the British Commonwealth. He seems to have foreseen what later became historical fact for the Dominions of the British Empire. But he could not pierce through the stubborn and incredible narrowmindedness of the governmental views of that time. By the time the Civil War ultimately broke out, he had attempted every conceivable suggestion for reaching agreement. But in any case the destiny of the American States had to be fulfilled, and their independence had to arise. And so the great "representative American" had in the end to return to his country when the War of Independence began.

Nevertheless, this was not his last mission. After the Declaration of Independence in 1776 he was elected by Congress to represent America in France. "Just as Abraham, at the age of seventy-five, left for Egypt, the wise old Franklin, now turned sixty-nine, prepared to leave for France."†

This patriarchal visit was the culmination of his life. His reception in France—so often described—is hardly to be compared with any similar event in history. He was received by Parisian society as the "God" of the eighteenth century. There was no Frenchman who did not acclaim him: something essential in the nature of the two countries, awoke and embraced. Most interesting is the famous meeting between Franklin and Voltaire.

In a great meeting in the French Academy of Science the crowds insisted that Franklin and Voltaire should kiss each other *à la française*. The people applauded and wept and cried out how charming was this embrace of *Solon* and *Socrates*! On another occasion Voltaire, in a great assembly, put his hand in blessing on the head of Franklin's grandson, with the English-spoken words: "God and Liberty!"

We may feel disposed to regard all this as rather theatrical, but Voltaire really was the representative of the Folk-Soul of the French people in that century. The two "princes" of the eighteenth century, American and French, had to meet as the "grand old men" of their time.

\* Venedey, *Benjamin Franklin*, p. 106.

† Fay, p. 403.



Politically, what Franklin achieved in France was the official acknowledgment of the Independence of the United States—"the land of Liberty, Reason, and Nature," was acknowledged by that country where soon the cry for *Liberté, Egalité, Fraternité*, would thunder over Europe.

This brings us to the connection of Franklin's deeds with the French Revolution. In order to explain the background of this connection I feel I must quote somewhat at length from the classical *History of Civilisation in England* by Henry Thomas Buckle.

"During the reign of L. XIV the French, puffed up by national vanity, despised the barbarism of a people who were so uncivilized as to be always turning on their rulers, and who, within the space of forty years, had executed one King and deposed another. They could not believe that such a restless horde possessed anything worthy the attention of enlightened men. Our laws, our literature, and our manners, were perfectly unknown to them; and I doubt if at the end of the seventeenth century there were either in literature or in science, five persons in France acquainted with the English language.

"During the two generations which elapsed between the death of L. XIV and the outbreak of the Revolution, there was hardly a Frenchman of eminence who did not either visit England or learn English; while many of these did both. Buffon, Buissonnet, Cardamine, Delisle, Elie de Beaumont . . . Helvetius . . . Lolande, Lafayette . . . Montesquieu, the celebrated Roland and his still more celebrated wife, Rousseau . . . Voltaire, all these remarkable persons flocked to London and also did others of inferior ability, but of considerable influence such as Bresceny . . . Vallient de Brioux (33 names).

"Nearly all of these carefully studied our language and most of them seized the spirit of our literature. Voltaire in particular devoted himself with his usual ardour to the new pursuit and acquired in England knowledge of those doctrines the promulgation of which afterwards won for him so great a reputation. He was the first who popularized in France the philosophy of Newton, where it rapidly superseded that of Descartes. He recommended to his countrymen the writings of Locke which soon gained immense popularity and which supplied materials to Coudillac for his system of metaphysics, and to Rousseau for his theory of education. Besides this, Voltaire was the first Frenchman who studied Shakespeare. . . .

"The works of Bacon, previously little known, were now translated into French and his classification of the human faculties was made the basis of that celebrated Encyclopædia, which is justly regarded as one of the greatest productions of the eighteenth century.

"In the course of general reading I have met with proofs that the English language was known not only to those eminent Frenchmen I already mention, but also to mathematicians as d'Alembert . . . (10 names), anatomists . . . (more than 100-150 names)."

This makes it clear that the French Revolution was caused by the injection of English Radicalism into the moribund autocracy of France. One could say that the powder for this European explosion was supplied from England through Voltaire: but the ignition was supplied by Benjamin Franklin:—the discoverer of the lightning-conductor!—At this time there was really a political triangle between France, England, and America. The two sides of the triangle were united by a spark; England, the base of the triangle, escaped revolution. France presented America with Liberty. But the American Constitution, made in the spirit of

Franklin, served as the basis for the French Assemblée Nationale.

Voltaire came to England in 1726—the same year in which Franklin left London to carry the same radical theories to Philadelphia which Voltaire had to carry to France. When they met at last in 1776, this process was complete.

Franklin lived long enough to experience—in America—the beginning of the French Revolution. His attitude is best described in the words from a letter of 1789. "A great part of the news we have had from Paris for near a year past, has been very afflicting. I sincerely wish and pray it may all end well and happy, both for the King and the Nation. The voice of Philosophy, I apprehend, can hardly be heard among these tumults."

And it was not heard.

Nevertheless, when Franklin died, on April 17th, 1790, at 11 p.m., the National Assembly of France proclaimed a period of national mourning for three months throughout all the French provinces.

I am convinced that Franklin's discoveries in electricity and his political connection with that "elementary catastrophe" which we are accustomed to call the French Revolution, have not a mere chance relationship.

What *is* electricity? To my thinking it is a force which works also in the human organism, connected with the power of the human *will*. It does not produce the will; but the will consists in controlling it. This, transplanted into the social sphere, control of will means control of revolutionary forces. There are always two alternatives in the social aspect: evolution through Reason; or, ultimately, revolutionary eruptions. Electricity is a power of profound mystery. It was only through Franklin that the progress of modern science came into contact with this power. But once it is unveiled, there is the problem of its control.

The electro-magnetic forces of the Earth form one whole; and as the magnetic pole happens to be situated in the north of the western hemisphere, America is most influenced by it. Therefore, it is not by chance that the spiritual founder of the United States is also the unveiler of the mysteries of electricity.

But I think that the last word of science about the true nature of lightning and thunder is not yet spoken. Franklin only discovered that side of it which is connected with the atmospheric electricity of the Earth. The *cosmic* aspect of this "heavenly fire" escaped his grasp. That is why he invented the lightning-conductor to save us from physical damage; humanity will not forget this.

But you never know what may not happen with this "mystery-force" in the social life—not being controlled nor really understood, it produced Revolution. And we are still under the influence of this political cataclysm of the eighteenth century.

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I propose to write more about these questions in my future articles on *America, Past, Present and Future*.

To seize the lightning is really the *same thing* as to seize "the sceptre from the tyrants"—that is, from those who have ruled the peoples through the ages; but the time came when this rule was bound to be taken over by the forces of the Individual. So the Rulers of the past became the Tyrants of the present.

(Conclusion)





HONORÉ DE BALZAC. By Rodin



# Seraphita

by Henry Miller

**I**T HAS BEEN SAID THAT February 28th, 1832 was probably the most important date in Balzac's life. It was the day that he received his first letter from Madame Hanska, the woman whom after seventeen years of courtship he was to marry, just four months before his death.

From his 21st to his 29th year Balzac wrote forty volumes under various pseudonyms. After the colossal failure of his publishing venture he suddenly came to himself and, resuming the role of writer, which he had thought to drop in order to gain more experience of life, he began to sign his own name to his work. Having tapped the true source of inspiration, he was so overwhelmed with ideas and literary projects that for a couple of years he was scarcely able to cope with his energies. It was a repetition of that singular state—"congestion de lumière," to use his own expression—which he had experienced when he was returned to his parents by the masters of the College of Vendome in his 15th year; only this time he was paralysed by the multiplicity of outlets open to him, and not by the struggle to assimilate what he had imbibed. His whole career as a writer, indeed, was a Promethean drama of restitution. Balzac was not only tremendously receptive, as highly sensitised as a photographic plate, but he was also gifted with an extraordinary intuition. He read faces as easily as he read books, and in addition he possessed, as it is said, "every memory." His was a protean nature, opulent, jovial, expansive, yet also chaste, reserved and secretive. For the extraordinary endowments with which Nature had blessed him he was obliged to pay the penalty of submission. He looked upon himself as a spiritual "exile." It was a supreme task for him to co-ordinate his faculties, to establish order out of the chaos which his superabundant nature was constantly creating. His *physiological* flair was an expression of this obsessive passion "to establish order," for then as now Europe was in the throes of dissolution. His boast to finish with the pen what Napoleon had begun with the sword signified a deep desire to reveal the significance of the true relationships existing in the world of human society. It was Cuvier rather than Napoleon whom he took as a model.

From the time of his financial set-back, from 1827 to 1836, in short, Balzac lived a life which was in many ways reminiscent of Dostoevski's life-long bondage. Indeed, it is during this very period that, in order to stave off his creditors, Dostoevski undertook the translation of *Eugenie Grandet*. Through excessive suffering and deprivation both Dostoevski and Balzac, destined to become the foremost novelists of the nineteenth century, were permitted to give us glimpses of worlds which no other novelists have yet touched upon, or even imagined. Enslaved by their own passions, chained to the earth by the strongest desires, they nevertheless revealed through their tortured creations the evidences of worlds unseen, unknown, except, as Balzac says, "to those loftier spirits open to faith who can discern Jacob's mystical stair." Both of them believed in the dawn of a new world, though frequently accused, by their contemporaries, of being morbid, cynical, pessimistic and immoral.

I am not a devotee of Balzac. For me the Human Comedy is of minor importance. I prefer that other comedy which has been labelled "divine," in testimony doubtless of our sublime incorrigibility. But without a knowledge of *Seraphita*, the subject of this essay—possibly also *Louis Lambert*—there can be no real understanding of Balzac's life and work. It is the cornerstone of the grand edifice. *Seraphita* is situated symbolically at the dawn of a new century. It is a prophetic as well as a mystical work. "Outside," says Balzac at the end, "the first summer of the nineteenth century was in all its glory." *Outside*, please notice. For *Seraphita* was conceived in the womb of a new day which only now, a hundred years later, is beginning to make itself clear.

It was in the midst of the most harassed period of his life, in the year 1830, that Balzac took up quarters in the Rue Cassini, "midway," as he says, "between the Carmelites and the place where they guillotine." Here were begun the truly herculean labours for which he is celebrated and which undoubtedly cut his life in half, for with anything like a normal rhythm he would have lived a hundred years or more. To give some idea of his activities at this period let me state briefly that in 1830 he is credited with seventy publications, in 1831 with seventy-five. Writing to his publisher, Werdet, in 1835, he says: "There is not a single other writer who has done this year what I have done . . . anyone else would have died." He cites the seven books he has just finished, as well as the political articles he wrote for the *Chronique de Paris*. The important thing to note, however, is that one of the seven books he refers to was the most unusual book of his whole career, probably one of the most unique books in all literature: *Seraphita*. How long the actual writing of it took is not known; the first instalment of it appeared June 1st, 1834 in the *Revue de Paris*. It appeared, together with *Louis Lambert* and *The Exiles*, in book form in December 1835, the volume itself entitled *Le Livre Mystique*. The critics, judging it from the three instalments of *Seraphita* which had appeared in the review, condemned it as "an unintelligible work." However, the first edition of the book was exhausted in ten days, and the second a month later. "Not such bad fortune for an unintelligible work," Balzac remarked.

*Seraphita* was written expressly for Madame Hanska with whom, after the receipt of her first letter, he maintained a life-long correspondence. It was during a trip to Geneva that the book was conceived, and in December of 1833, just three months after his meeting with Madame Hanska, it was begun. It was intended, in Balzac's own words, "to be a masterpiece such as the world has never seen." And this it is, despite all its faults, despite the prophecies of the critics, despite the apparent neglect and obloquy into which it has fallen. Balzac himself never doubted its value or uniqueness, as he sometimes did in the case of his other works. Though subsequently included in *La Comedie Humaine*, it really forms parts of the *Etudes Philosophiques*. In the dedication to Madame Hanska he speaks of it "as one of those balustrades, carved by some artist full of faith, on which the pilgrim leans to meditate on the end of man. . . ." The seven divisions of the book undoubtedly have an occult structure and



significance. As narrative it is broken by disquisitions and expositions which, in a lesser work, would be fatal. Inwardly regarded, which is the only way it can be looked at, it is a model of perfection. Balzac said everything he had to say, with swiftness, precision and eloquence. To me it is the style of the last quartets of Beethoven, the will triumphant in its submission.

I accept the book implicitly as a mystical work of the highest order. I know that, if obviously it seems to have been inspired by Swedenborg's work, it was also enriched by other influences, among them Jacob Boehme, Paracelsus, Ste. Therese, Claude Saint-Martin, and so on. As a writer, I know that a book such as this could not have been written without the aid of a higher being; the reach of it, the blinding lucidity, the wisdom, not man's certainly, the force and the eloquence of it, betray all the qualities of a work dictated, if not by God, then by the angels. The book is, in fact, about an angel in human guise, a being neither male nor female, or rather now one, now the other, and yet always *more*, "not a being," but, as one of the characters remarks, "a whole creation." In any case, whether Seraphita or Seraphitus, whether, as the author states, "her sex would have puzzled the most learned man to pronounce on," the subject of this book is a *being*, a being filled with light, whose behaviour may baffle the blundering minds of critics but never the earnest reader. Those who know what the book is about will share the sentiment of that young student in Vienna who is reported to have accosted Balzac in the street and begged permission to kiss the hand that wrote *Seraphita*.

The events related are almost as simple and brief as those of Christ's own life. As with that other drama, the hierarchical order of events works contrariwise to the historical, clock-time movement. The adumbration is tremendous; time is stopped, and in the awesome, all-enveloping silence which shrouds the mysterious being called Seraphita, one can actually hear the growth of those wings which will carry her aloft to that world of which Balzac was aware ever since the Angel visited him as a boy at the College of Vendome. The story is symbolic and revelatory from beginning to end. It is not limited, as is *Louis Lambert*, to what I might call the *intellectual* aspect of occultism, but proceeds straight from the heart which Balzac knew to be the true, vital centre of man's being. It is a Rosicrucian drama pure and simple. It is about Love, the triumph of Love over Desire. And who better qualified than Balzac to give us the dramatic recital of this conflict? Had he not himself confessed somewhere that if ever he should conquer over desire he would die of grief? On the highest level of creative imagination, spiritually leagues beyond *Faust*, it forms a bridge between the creative instinct, as expressed through art, and the creative intuition which will eventually liberate man from the throes of art and permit him to make of his *life* a creation. As the man of Desire incarnate, Balzac seems to have divined, in this supreme effort, that even the passion of creation must be transmuted. He recognised unerringly that the man of genius is only at the first stage of the great trine of Love, that his very desire for immortality, through immolation in the art form, is the expression of a selfish love, or love of self. It was through the world of desire, however, that Balzac, perfectly aware of his limitations as a man and reconciled to the role of artist, succeeded in giving us a vehicle which would lead us to the mysteries. Other more perfectly developed beings speak a language requiring an initiation which the great world of men and women will never experience. As the

universal artist, Balzac makes clear even to the dullest mind the unlimited possibilities which are open to everyone. "The Brazen Rod belongs to all," says Seraphita. . . . "Neither the most obscure evangelists, nor the most amazing of God's prophets, have been superior to what you might become." That he himself did not pursue the high course which he realised we must all eventually take, is not a condemnation of his wisdom or sincerity; the mystery that envelops man's behaviour is hidden in the laws of karma and dharma. "The supreme virtue," he says towards the close of the book, "is resignation."

In addition to Seraphita there are four other characters portrayed: David, her aged servitor, a sort of Biblical figure, a rock of faith, who seems to obey the law of inertia; Pastor Becker, an elderly man, who is the symbol of futile learning and against whom are directed the bitterest shafts; Minna, his daughter, a young girl whose love for Seraphita is really worship; and Wilfrid, a man in the prime of life, betrothed to Minna, but also devotedly in love with Seraphita. The seven divisions of the book might be dramatically summed up as follows: The High Place, or the Annunciation, the Mystic Union of Two in One as revealed through Love, the Temptation and Triumph over Desire, the Ordeal of Doubt, Renunciation, The Path of Light, the Assumption.

The scene is laid in Norway, in a village called Jarvis. The story opens with the ascent by Minna and Seraphitus of the inaccessible peaks of the Falberg. The atmosphere is magical: "they could see the stars, though it was daytime." Minna, aware of the supernatural quality of the adventure, exclaims: "We have not come here by unaided human strength." At the summit, whence they command an awesome view of the two worlds, Seraphitus plucks a saxifrage (whose etymological meaning is "stone-breaking flower") on which no human eye has yet rested and offers this unique blossom to her companion in memory of a day unique in her life, saying: "you will never again find a guide to lead you to this *soeter*." Seraphitus speaks as only one can speak "who has attained to the highest places on the mountains of the earth." She recounts to Minna how our knowledge of the laws of the visible world are merely a means of enabling us to conceive of the immensity of higher spheres, declaring that Man is not the final creation. . . . "Below," she says, "you have hope, the beautiful rudiment of faith; but here faith reigns, the realisation of hope." And then, almost as if in Balzac's own voice, she continues: "I have no taste for the fruits of the earth. . . . I am disgusted with all things, for I have the gift of vision." By way of answering Minna's declarations of love, she exclaims, with a cry of despair: "I wanted a companion to go with me to the realm of light. . . . I am an exile far from heaven; like a monster, far from earth. . . . I am alone. I am resigned, I can wait."

Later, with Wilfrid, who sees her as a woman, Seraphita discourses on the true nature of love. "You desire me, but you do not love me," she explains. Her own love, she points out, is devoid of self-interest. "Rise to the heights," she entreats, "where men see each other truly, though tiny and crowded as the sands of the seashore." Wilfrid is baffled; he feels that whoever approaches her is engulfed in a vortex of light. He leaves her to consult Minna's father. He finds Pastor Becker in the midst of a book called *Incantations*, by Jean Wier. Throughout the narrative Pastor Becker is constantly returning to this book, as if in the hopes of finding there an explanation of the mysteries



which envelop him. Balzac describes him as having "the solid tenacity of happy ignorance." He is always enveloped in clouds of tobacco smoke—the fumes of learning, doubtless. In attempting to unravel the mysterious nature of Seraphita, Wilfrid tells the Pastor that she is "one of those awe-inspiring spirits to whom it is given to constrain men, to coerce nature, and share the occult powers of God." "She alternately kills and vivifies me!" he exclaims. In the thick clouds of smoke which enshroud the trio, the saxifrage, still fresh, "gleams like another light."

In answer to Wilfrid's demand to know more about the birth and circumstances of Seraphita's life, Pastor Becker announces that it will first be necessary "to disentangle the obscurest of all Christian creeds," whereupon he proceeds to launch into a sustained and eloquent account of Swedenborg's doctrine. It appears that he has read from beginning to end the seventeen volumes of Swedenborg's work bequeathed to him by the Baron Seraphitus, deceased father of Seraphita. The subject of angels, an obsession with the author, affords Balzac the opportunity to reveal his own true religion. He describes the three stages of love—love of self, as exemplified by the human genius; love of the world at large, as exemplified by the prophets and those great men "whom the earth accepts as guides and hails as divine"; and love of heaven, which forms angelic spirits—such as Seraphita. The angelic spirits he characterises as "the flowers of humanity." They must have either the love or the wisdom of heaven; but, he emphasises, "they must dwell in that love before they dwell in wisdom." Thus, he concludes, *the first transformation of man is to love*.<sup>\*</sup> He then compares the superficial knowledge of the scientific man with that other wisdom which comes from the knowledge of the "correspondences," adding that science saddens man, whereas love enraptures the angel. "Science is still seeking; love has found." As if to give the clue to his own secret experience, he thereupon puts in Pastor Becker's mouth these words: "It is enough to have the smallest inkling of it to transform one for ever." Here, it seems to me, lies the true secret of Balzac's greatness, for not to recognise the significance of this utterance in relation to his work is to misinterpret the man's whole life. In the next instant, almost as if to corroborate the fact, he adds, again through Pastor Becker: "The perpetual ecstasy of the angels is produced by the faculty, bestowed on them by God, of giving back to Him the joy they have in Him." Does this not explain, in the deepest sense, the record of his almost superhuman efforts? Were not his Titanic struggles to create another universe a joyous restitution for the precious moments of illumination which had been vouchsafed him as a boy? In *Louis Lambert*, which precedes *Seraphita* by two years, we have the record of his parting with his real self, the double whom he calls Louis Lambert. The description of the latter's life after leaving the College, his life with the angels, is it not a projection of Balzac's own aborted desire? And the punishment which he metes out to his double at the end, was it also not an expression of his secret fears—the fear, I should say, of taking the straight and narrow path? Perhaps in refusing to follow the angel in himself he displayed a discretion which was another kind of wisdom, but we know that as a result of his choice he was burdened with a guilt which assumed gigantic form in the demon of Work which drove him to a premature death. It is often said that he possessed extraordinary powers of illusion, so much so

that he was able not only to create his own world, but *to live in it*. But are we to regard this ability simply as another evidence of the artist's desire to escape reality, as is said? If by reality we mean the everyday world, yes, but if we refer to that other, greater reality, then surely it was not "escape," but a desire for union. In dedicating himself to art, Balzac, who had the potentiality and equipment for leading a hundred different lives, signified his willingness to accept the cross of suffering, to acknowledge his fate and to work it out heroically, confident that in doing so he was contributing to the welfare of humanity in his own unique way; confident, too, that if not in this life, then in the next, or the next, he would free himself of his shackles. In *Seraphita* we have a sublime expression of his desire to live in and by the Light. But it was a light, as he remarks, "*that kills the man who is not prepared to receive it*."

To resume. . . . After this eloquent disquisition on Swedenborg, Pastor Becker proceeds to inform his listeners of Seraphita's origins. The Baron Seraphitus, who was "Swedenborg's most zealous disciple," had decreed at her birth that she was not to be baptized with earthly waters since she had already been bathed in the fires of heaven. "She will always be a flower," were his words. We might add—a unique flower which does not reproduce its kind, a flower such as Seraphita herself had plucked for Minna on the mountain top, "a real miracle developed under the breath of the angels." In the midst of the discussion which ensues David, the aged servitor, rushes in to announce that Seraphita is wrestling with the demons. The four of them set out for the Swedish Castle wherein Seraphita dwells. Through the window they see her standing in prayer. Suddenly she vanishes before their eyes, to the accompaniment of celestial strains. This astonishing vision each one interprets differently: "Pastor Becker felt doubt, Minna adoration, Wilfrid desire."

At this point the narrative is interrupted, seemingly to give a more detailed description of Wilfrid's character and of the genesis of his love for Seraphita. Actually, the description is a device by which Balzac permits himself to reveal the nature of his own secret struggles. After remarking that Wilfrid was in the prime of life (practically Balzac's own age at the time), that he had studied the laws of humanity, had grown pale over books ("which are human actions in death"), he describes him as *a Cain to whom hope yet remained* and who seemed to be *seeking absolution at the ends of the earth*. ("Minna suspected the slave of glory in this man.") Is this an elliptic allusion to the murder of his real self, which he describes in *Louis Lambert*? Was Balzac alluding to a love which he had killed, in order to walk the path of fame and glory? At any rate, the two pages which follow are to be read like palimpsest. Here is the tenor of it. . . . "He had escaped from social life from necessity, as a criminal flies to the cloister. Remorse, the virtue of the weak, could not touch him. Remorse is impotence; it will sin again. Only repentance is strong; it can end everything. But Wilfrid, in travelling through the world, *which he had made his sanctuary*, nowhere found balm for his wounds; nowhere had he found a nature to which he could attach himself. Despair had dried up in him the well-spring of desire. His was one of those spirits which, having come to a conflict with passion, have proved themselves the stronger, and so have nothing left to clutch in their talons; spirits which, the opportunity failing them for putting themselves at the head of their peers to trample a whole people under their horses' hoofs, would pay the price of a dreadful

\* Italics mine throughout.



martyrdom for the gift of a faith to be wrecked upon; like lofty rocks waiting for the touch of a staff which never comes, to enable them to shed springs of running water." It is difficult to imagine anything more naked and incriminating than these words which, I feel certain, Balzac meant to apply to himself. But, as if this were not sufficient, goaded by an impulse to unburden himself, he continues: Having drained the cup of earthly love he (Wilfrid) now saw "*the cup of election.*" Speaking retrospectively, both in the narrative and in his own soul, Balzac rushes on: "He went to tell her his life, to display the greatness of his soul by the greatness of his sins, *to show her the ruins in his desert.*" He stresses the fact that on this day when Wilfrid first saw Seraphita "the meeting wiped out all memories of his past life." (Did he not mean past *lives*?) At the very moment, so the narrative runs, when he is about to tell her of his life, of his great love, "a gulf opened before him in which the words of his delirium were lost, and whence a voice came up that transformed him: *he was a boy again, a boy of sixteen.*" In these all-transparent words Balzac fuses the two highest moments of ecstasy which he had known; the one, when he was a boy at the College of Vendome and most assuredly saw and spoke with the angels, the other at the moment—or perhaps just prior to the moment—when he met Madame Hanska. It was on September 26th, 1833 that he met the latter for the first time, at Neufchâtel. In December of that year, as I remarked previously, he began the writing of *Seraphita*. Throughout his whole life, it is said by those competent to know, he experienced only a few weeks of real happiness. The description of Wilfrid's emotions on meeting Seraphita is undoubtedly a transcript of Balzac's own feelings on meeting Madame Hanska, a record of his joy and aspirations at that moment. In the woman whom he struggles seventeen years to attach himself to he gave human form to the cup of election whose life-giving waters he had already tasted. In her he sought the companion whom he hoped would accompany him to the realm of Light. The brief union with Madame Hanska, the intensity of the experience, revived the memory of youthful visions and ecstasies; the angel in him awoke and spake. He re-became, for a spell, the Louis Lambert whom he had parted from in his youth, whose like he was never again to find since he had chosen the earthly sanctuary in which the real self was absent. "Who has not known," he says of Wilfrid, "what it is to become young and pure again [Wilfrid is only 36!] after growing cold with age and foul with impurities? Wilfrid loved suddenly, *as he had never loved*; he loved in secret, with faith and awe and hidden frenzies." Madame Hanska was rather a frail, defective human vessel, as we know, but for Balzac she was *the being* who served to keep the inner flame alight. She it was, I am inclined to think, who preserved him from that sorrowful fate he had apportioned to Louis Lambert. It was she who organised his madness, who kept him rooted to the earth. But under the spell of this consuming love, the artist in him, which was in danger of being snuffed out, transformed the earth into a living creature, and in the heart of this animal the earth he lived and moved and had his being.

Here, about the middle of the book, comes the fourth chapter which, like the fourth everywhere, is the crux in which the rock is metamorphosed into the waters of life. Addressed primarily to Pastor Becker, the symbol of doubt, Seraphita's words are hurled like thunderbolts. Pastor Becker *is* Europe, that Europe which, as we read subsequently, "can believe in no one but Him who will trample her under foot." As cruel and merciless to the man of

genius as to the man in the street, Europe, Balzac realised, must perish. What follows is prophetic of the dawn of a new day, a day in which not only the boundaries of nationalism will be dissolved, but every barrier which separates man from man and man from God. "What does it signify," says Seraphita, "which way the worlds are moving if the Being who guides them is proved to be absurd? . . . Your scepticism permeates from above downwards. . . . Your doubts include everything, the end as well as the means. . . . Everything is God. Either we are God, or God is not!" There is plenty in this chapter for the sceptic to sneer at, for the learned man to mock, for the scientific man to scorn, for the conqueror to despise, for the ideologist to crack with his sharp teeth, but how will these reply to Seraphita's challenge? "*Old Man!* this is the sum-total of your science and your long meditations." Balzac was privileged to witness the downfall of Napoleon; he was contemporaneous with Goethe, the "last man of Europe;" he was esteemed by the Apocalyptic writer of the century, Dostoevski. He saw the end of Europe, which has yet to be played out dramatically, but he had also a vision of the world to come, a world in which there would be order, an order imposed from above where all action has its inception. The tremendous fear which now paralyses the nations of the world is nothing to the frenzy which will come when the present disorder gives way to chaos. Only a man like Balzac, who anchored himself in the very heart of chaos, could appreciate the meaning of "order." This order he gives us, in progressive hierarchies, throughout the remainder of the book. It is an order which is founded on faith. "There is a being," says Seraphita, "who both believes and sees, who has knowledge and power, who loves, prays and waits . . . he both listens and replies. In his eyes scepticism is not impiety . . . it is a stage of transition whence a man must go forward towards the light, or back into darkness." How better characterise the times than by these prophetic words? "There is a supreme science," she continues, "of which some men—too late—get a glimpse, though they dare not own it. These men perceive the necessity for considering all bodies, not merely from the point of view of their mathematical properties, *but also from that of their whole relations and occult affinities.*" What more is there to be said? Wilfrid returns home, appalled at finding his world in ruins; Pastor Becker returns to his *Incantations*. And Europe? Europe, then as now, returns to her vomit, like a mad dog. "However deep the inner revelation, however distinct the outward sign," is Balzac's comment, "by the morrow Balaam doubts both his ass and himself." *Europe can believe in no one but Him who will trample her under foot!*

Victory over the earth, that is Seraphita's cry. The Universe, she says, belongs to him who will, who can, who knows how to pray. "Sinai and Golgotha are not here nor there. *The angel is crucified everywhere, and in every sphere.*"

At this point in the narrative it is written: "On a sudden HE sat up to die!"

In the final chapter, rising heavenward, Balzac gives the clue to the spiritual cosmogony: "from the most vast to the smallest of the worlds, and from the smallest sphere to the minutest atom of the creation that constitutes it, *each thing was an individual, and yet all was one.*" Such is the aspect from above, whither Seraphita is led by the Guardian Angel. Minna and Wilfrid, accompanying her part of the way, through the miracle of faith, are permitted a glimpse of the higher spheres wherein they see reflected the

(continued in page 168)



# Thibetan Yoga

by Bernard Bromage, M.A.

## IV. THIBETAN YOGA AND THE ART OF DYING

THE TITLE OF THIS CHAPTER may seem morbid enough to those readers who are not yet attuned to the fundamental concept behind all the more developed theses of Yoga—namely, that the practises are advocated mainly with the intention of generating various degrees of happiness, reaching at the highest to complete ecstasy, in the student. If happiness is natural and possible to man in what we call "life," it should follow that the process of "dying" is no violent jolt to the engine which we have trained to serve us with the maximum of efficiency and the minimum of waste; but a changing of gears, as it were, to facilitate the crossing of the bridge over the Jordan which divides us from the bourne of our hopes. There is no break in perfected Yoga.

Indeed, as we shall see, the coming of "death" provides us with no necessarily painful ordeal, enmeshed with all the trappings of woe, but with the opportunity for an exploitation of some of the most delicate and exquisite apparatus of our highly complex framework, ranging from a skilful use of the brakes and levers of our defensive system to the full throttle given to our capacity for calculated, directive flight.

The fear of death is largely dependent on the associations with which it has been accompanied in most parts of Europe. It would seem that a decadent imagination had, since the beginnings of things, done its utmost to make us terrified of everything that savours of this transition. For very few of us have ever had the temerity or the ingrained pessimism to be really convinced that the coffin or the incinerator spells anything but the beginning of a new adventure. It is not the possibility of extinction that we fear; but the prospect of entering upon a new pilgrimage, with a new scheme of values, to which our conventional timidities and reluctant obscurantism have in no wise prepared us. It is significant that races and peoples with the least fear of death are those which are lucky enough to possess a religious framework which allows for logic as well as for reverence. If our beliefs do not permit of a willing acceptance of the tests to which they inevitably lead, then we are of all men the most unhappy.

One of the most satisfying aspects of the spiritual life of our day lies in the fact that writers and thinkers are at last being conceded the opportunity to speculate before a rapidly-growing public on the forms that the after-death state may take. No longer are people content to forego the proper functioning of the imagination in this field: more and more, theories are being adduced to explain a fact which has always been self-evident to mystics—namely that there can be no extinction of the soul, only transformation and re-adaptation.

The growth of the various Spiritualist Societies in Europe has been at least a move in the right direction. When people sit up and take notice of the findings of a sincere and balanced psychic research, then there is hope for the spiritual life of the race. The bad old custom of leaving all the ecstasy and excitement to the priests is giving way, little by little, to a condition in which all may participate, according to their capacities, in the fun

of the psychic fair. What concerns all should be the province of all.

Mr. J. B. Priestley, in his admirable play *Johnson over Jordan*, is an inheritor of the spirit of the age. He has been able to pick up, as it were, from the glamour and fret of the day, the distillation of a secret desire. Unashamedly and with a due regard for logical possibilities, he sets before the spectator, a plan of life and death which has all the appeal of novelty while retaining the tested harness of traditional morality and reverence.

A quite average citizen is shown in his progress through the Bardo, or after-death state. As soon as he has breathed his last, a flux of grating fears and anxieties stirs him into a bewildered self-examination. The ghosts of an unresolved conscience plague him with incessant importunities. Then he escapes from this turmoil into an even more exhausting and deceptive realm of "pleasure." The lure of gross fleshly delight vanishes at last in a realisation of its emptiness and decay. At last he can go forward; his system has been cleansed, and he sees before him something resembling a Way.

Now, he approaches nearer and nearer to a conception of the laws of his real self. Now, his fate carries him through the most fragrant memories of his past. It is the essential beauties of literature and life that engross his attention at this stage on the road. His wife appears to him with all her temporal imperfections removed: the beloved figures of the creative imagination take on a local habitation and a name. But he cannot linger in this semi-paradise. He must climb ever higher and higher until he attains his full stature. The last act shows him bracing himself in stoical solitude for the ascent of the furthest mountains of the spirit. The readiness is all!

The perceptive student will see here an immemorial tradition taking on a Western dress. The parable is writ in English; but the spirit that breathes over this landscape is redolent of heights far removed from Cotswolds or Chilterns. Here, in fact, is an aspect of Thibetan Yoga, watered down, perhaps, for our consumption, but with all the main features in embryo. To see such a play in such transitional times as these is to realise that the world is gradually approaching to a new philosophy and a new unity. It is good that East and West should join. The two sides of the globe are mutually complementary and mutually imaginative: what one lacks the other supplies.

But owing to the fear and misinterpretation of death described above, there have been few attempts in European literature to delimit and define the areas of those transcendental modes of consciousness to which the adventure called Death is the key. It is not to be expected that a terrified and subjugated world would take a very alert interest in a condition which most may think to be little more than a continuance of their present pain. The method of the coward and the cynic is to deny. Even if saints and martyrs have sung of the rapture of approaching bliss, the plain man has usually made secret reservations in his heart about the desirability of entering on an hypothetical experience for which he is very little prepared.



Most of the early records we possess in painting, music and sculpture of orthodox conceptions of the afterworld are distinguished either by a gruesome insistence on the apparatus of revenge, or, at the other extremity, by a cloying and backboneless picture of jubilation which terrifies rather than attracts anyone eager for an extension of his vitality. It is as if faith, too insistent on escape and afraid of its own fulfilment, had posited in front of itself a mirror of its own weakness. European man has fallen into the bad habit of making not only his God, but also his Heaven and Hell out of his own image, Blake was called a lunatic for seeing that the essence of salvation is rapture; and his clear and confident vision has done little to clear away the cobwebs and the blinkers from the eyes of those less mystically gifted than himself.

There have been, of course, exceptions. It would be strange indeed if out of the passionate interest in death and predestination which was one of the dignities of our ancestors there had not sprung some methodic approach to the problems of the continuance of the route. The slow, sad booming of the "Dies Irae" must, sooner or later, have set up resonances which would help sincerity rather than mere wish-fulfilment as a milestone on the road. Sometimes, life was so bitter for those fathers and mothers of old that there bloomed out of the devastation of their earthly hopes a poignant admission of a logic and a method which should rob the dreary business of half its terror by showing it to be capable of being turned to immense profit.

Apart from the Thibetan ideas we are going to study in this chapter there is at least one European work of importance. It is the *De Arte Moriendi* (The Art of Dying), and it was known throughout the Middle Ages as a sage and humble handbook for those who would search out the mystery in all its channels and ramifications. One may also mention, in passing, the contributions of other civilisations to the subject. No diligent student of the literature of the Death Process could afford to neglect the great *Book of the Dead* of the Egyptians, which provides us with a whole universe of speculation; or, for that matter, the Orphic treatise, *The Descent into Hades*, whose every word is alive with a fervour and a hope which is, alas, not always natural to the Greek genius. Then again, the Hindus, in the *Garuda Purana*, possess a manual of inestimable benefit to those meticulously reverent minds who like to combine their mysticism with a due and decorous ceremony.

Reference should also be made to Swedenborg's *Heaven and Hell* and Rusca's *De Inferno*, although these works may more legitimately be classed as studies in the psychology of ecstasy rather than as balanced progressive guides to the art of dying. There are also a large number of tracts and chapbooks which would be included in a purely literary review of the subject but which have little spiritual merit. It is enough for our present purpose to state that the Thibetan *Book of the Dead* excels all other competitors in its keen apperception of the whole medical-spiritual significance of dying, and the calm, detached reverence of its style.

It is good that man should learn the transitional stages of his being. Much harm is done by the general lack of differentiation regarding the true constituents of vitality. In our part of the world we suffer much from false ideas concerning bodily vigour. If we waste a sufficient amount of time in kicking various kinds and sizes of balls about muddy fields we are

regarded by our friends as creatures of "high vitality" instead of lost souls strangled in our own stupidity. It is not by physical restlessness that peace and balance come, but by a realization of the necessity of organising our resources in the most efficient and economical manner for their full play.

Many of us die long before we are nailed down in any coffin. We accept so many false conventions, befool ourselves with so many clouded ideals and cramping terrors made to look like hopes, that the sap of life dries up prematurely in our veins. Our physical energy as well as our mental and spiritual resilience sag and wither instead of growing more powerful every day, and our last state is decidedly far worse than our first. This condition can be cured. It is by a perusal of such systems as Thibetan Yoga that a new capacity for observation and a new grip on our possibilities can be attained. Also a great danger can be avoided. If we refuse to pay any heed to the accentuations of our consciousness, there is a possibility that we shall not appreciate the "death" state when it comes. There is a well-known case in spiritualistic circles of a soldier, killed in the last war, who passed over into the astral world without realising that his grosser self had left him. The result was that he still imagined he suffered from an excruciating bayonet-wound received in action. Although the pain was self-engendered it was imperative enough for him to complain bitterly of its "reality" to the medium who contacted him at several sittings.

That popular play *Outward Bound* illustrates the same situation. Here two lovers arrive on the "other side" without waking up to their deliverance from the flesh. Their bewildered agony is extreme. One could quote instance after instance from the annals of psychic research of similar avoidable states of feeling. The lesson they convey is a wise one: if we would avoid the risks of entering the lost property office of the astral world we must take every care to inform ourselves regarding the nature of the ferries and the boundaries which separate our world from the next. It can be done, and the energy expended will be rewarded by a sense of focus which will put all things in their proper perspective. To know the laws of deliverance is to feel deliverance already in the air.

The control of death is, for all practical purposes, the control of the imagination, using the word in no loose sense, but in its true meaning of constructive thought-building. Tightly held and realised there is no "miracle" which this profound occult activity cannot evoke. The man who has, even tentatively, speculated on his hidden capacities to build out of his dreams a fairer and more tangible world than that which he is forced to inhabit, will inherit more virtue than the materialist whose hopes are set on nothing beyond the outcome of his gross appetites. Most of us face fears with a gloomy and whole-hearted diligence: we give full credence to any philosopher who assures us that we are damned. The positive attitude is, perhaps, more difficult to cultivate; but a great deal more efficacious in its results. It has, moreover, a host of evidence to support it. A serious scrutiny of man's destiny leads inevitably to the acceptance of some beneficent law and order rather than to the postulate of a revengeful, malevolent despot behind the scenes of the universe.

The Thibetan mind has no doubts in the matter of the ultimate goodness of the scheme of life. But it posits a wise cunning and caution in accepting values which cannot be tested by experience. The extreme importance of Thibetan Yoga to a



world grown weary with a false and vapid view of eternity lies in its patient questioning of all those "dwellers on the threshold" who hold the keys of admission to the various complications of our psyche which confront us as we abandon the plains for the hills.

The *Bardo Thodol*, or "Book of the Dead," the main source of our knowledge of the Thibetan attitude to death, is of very remote antiquity. It is impossible to name any single author who may have been responsible for its compilation. It would seem that there were many fingers in the pie. It is one of those productions which have grown up, as it were, out of the self-examination of an entire people. Many intelligences may have contributed to its formation, as many separate influences go to make an atoll; but the result is thoroughly cohesive, beautifully interlocked. Only an academic precisian would waste his time on the nicely-calculated less and more of authorship when there is so much subtle occult matter to digest and enjoy.

The central objective of Thibetan rites for the dead hinges on the "extracting of the consciousness-principle" from its more or less deeply-rooted seat in the gross body into a position from which it can view the spiritual world in a true perspective. Forty-nine days are taken for the culmination of the process. The number is not accidental. It is the square of seven: it will not be necessary to explain to the occultist that, in the psychic world, as in the territory of unrefined matter there are seven planes of evolution, each with its special conditions and laws. In a sense, the newly-dead pilgrim has to "start again" (although he has of course ascended to a new mode of evolution). Just as the amœba has to work its way slowly up the scale until it arrives at man, so the questing spirit feels its feet on the lowest rungs of the ladder which looms when the flesh has been cast off. It has to breast the battle and temper the wind by energy, concentration and the gift of grace.

The appurtenances of the process are important. They are reminiscent, in their studied minuteness, of those elaborate ceremonies which gird about the death of a Pope in Europe. The two chief celebrants are the officiating priest and a professional astrologer, whose business it is to cast an horoscope so as to determine which persons may be permitted to have an interest in the disposing of the body; where the corpse is to be laid, and what measures are to be taken to ensure that the correct rites are performed.

As soon as death has been proved, all doors and windows are sealed up, and the priest commences his vigil by the head of the corpse. All lamentation is forbidden: complete quiet ensures that the dead person will not be harassed in the beginnings of his flight. A white cloth is thrown over the face. The priest commences a long and intricate chant which has a deeply hypnotic effect on everything inhabiting the atmosphere. Prayers are said for the flight of the soul to the Western Paradise.

When the lama has made certain that the spirit has departed the body, he plucks three hairs from the top of the skull of the deceased, at the spot known as the "Aperture of Brahma." So the freed spiritual body is allowed to depart on its pilgrimage. The time allotted to the period of waiting is usually about three days.

After this interval has expired, the corpse is sat bolt upright and is placed in a corner of the death-chamber. The position in which mummies are found in several sarcophagi of ancient Egypt and Sumeria suggests that a similar ceremony accompanied

the funeral rites of these civilisations. The relatives are called in, and there follows a feast, in which the corpse participates. It is offered the essences of all the food and drink consumed.

Next, an effigy of the deceased is made out of wood, and this object is dressed in the clothes of the former. For forty-nine days it stays in its appointed place, and various lamas take it in turn to chant the appropriate liturgies before the image. Then, hung with symbolic ornaments representing the invisible powers of the five senses, the effigy is dismantled. The departing ghost is solemnly warned that it must not come back to haunt the body.

The funeral ceremony itself is full of interest for the lover of the occult. Cremation is the favourite form of dissolution among the Thibetans, as they believe that earth-burial may result in the dead person surviving as a vampire. The procession to the burning-ground is led by a number of lamas who blow on trumpets made of human thigh-bones and tinkle many types of small bell. This is to make manifest the cleansing and concentrating efficacy of sound.

There is much in this procedure to recall the treatment of the "ka" or disembodied spirit in ancient Egypt. Readers will also recall in this connection the Parsee custom of burial. Like the Persians, the Thibetans frequently favour that kind of burial which leaves the dismembered parts of the corpse to the mercy of the birds of the air. In a cold dry climate, such as Thibet, this manner of burial is practicable and healthy.

But the letter killeth, the spirit giveth life. It is the inner esotericism of the obsequies of Thibet that can teach us much concerning the nature of the soul. The perception of the "clear Light" or the unformulated astral substance out of which progressive manifestation appears, is the beginning of a system of perceptual training which will eventually end in complete balance and deliverance for the emancipated spirit.

Most dead men attain only a momentary glimpse of this Light in the early stages of their exploration. If they could endure its ecstasy for long, they would already have attained to the spiritual development of a Buddha. In the majority of cases, the Light bears some resemblance in its effect to the rapturous halo which surrounds all things when "cosmic consciousness" is experienced in the life on earth. The same feelings of surety and confidence, the same belief in the ultimate salvation of all things, enflames every nerve of the mystic. It would seem that the scent of fields of asphodel will linger for ever around the feet of the happy pilgrim.

But "such beauty does not last," unless we are ready for it. The "being ready" would imply that the dying person was able, as it were, to die consciously. With one leap he would cross over into a perception of truth, and, out of the experience that "shackles accident and bolts up change" he would pluck the flower safely. Most of us are so cluttered up with the vain illusions of the world that we have not trained our spiritual sight to the requisite degree of keenness necessary for this quick deliverance. The majority of men must hurry slowly if they would arrive.

The proper choice of an officiating priest is an important consideration in the early stages of the death-process. If possible the "guru" who has watched one's spiritual progress in this world is the best sponsor. If such a one is unobtainable, then any convinced member of the Faith will be able to take his legitimate place. What is needed above all is a person deeply convinced of



the tremendous importance of the duty entrusted to him—one who "thinks nobly of the soul."

Much stress is laid on the awareness of the dying person just before the coming of death. He is laid on his right side in the so-called "Lion Posture" (incidentally the best position for normal sleep). The arteries of the neck are pressed so that consciousness does not flicker out before the celebrant has whispered his instructions in the ear of the pilgrim. It is imperative that these admonitions should be accompanied by the utmost regard for the precarious balance of the dying man on the hinges of his own destiny.

Not once, but many times, the guru admonishes the wayfarer to prepare for the confrontation of Reality. He must shake off his tendency to sleep and try to rise with rapture to the possibility of dwelling for ever with the Good, the Beautiful, the True. In words, chosen not for their intellectual meaning alone, the dying man is told that before him is the Light which shines in darkness and which takes away the sins of men.

In the ritual of "Setting Face to Face with the Light" the whispered direction are protracted until a dim yellowish luminosity is seen to extrude from the body. The strength and the duration of this emanation are largely dependent on the nature of the worldly existence of the deceased. If he has led an idle, wasteful and dissipated life, then the phenomena will be of the shortest duration: they will vanish in the twinkling of an eye. If, on the other hand, he has anticipated Heaven by the sanctity and intelligence of his pilgrimage, then the aureole will be perceived for a longer period, and no foul odours will tell their tale of corruption.

The Thibetans have studied the gradations of dying so minutely that they profess to follow the passage of the released spirit back through the elements from which it sprang. The immediate business of dying is largely the giving back to the earth what is its due. So it comes about that the scheme of the elements is traversed before the first landing-stage is reached. The last breath of the body of decay precludes the process known as "earth merging into water," and the system is weighed down under a heavy pressure.

Then the body feels itself in a cold, soaked condition, and shortly afterwards, a violent heat quivers every part of the frame. This is known as "water sinking into fire." The second ferry has been forded. Lastly, the whole system feels as if it were suddenly blown to bits. The element of air is entered, and the process of dissolution is finished. Fire has been consumed in air.

It is to be noted that each of these steps in deliquescence is accompanied by a corresponding weakening in the purely physical capacities. Sight and hearing fail; the breath comes in gasps; the muscles break away from their moorings into complete relaxation. The organism is resolved into the basic energy from which it was originally composed.

It is the case of M. Waldemar, with inevitability instead of horror as its accompaniment.

The sceptical may ask how these postulates can be proved. The answer is provided partly by trained empirical observation. For the remainder recourse must be had to the evidence compiled from the mouths of dying experts, who have had sufficient detachment to observe every change of mood and configuration in their departing "vesture of decay." There is no reason at all why people of sufficient will and stoicism should not be able to forget any possible pang there may be in death by observing its

concomitants with the careful eye of the soul-physician. The witness from the horse's mouth is worth a cartload of metaphysical conjecture.

If one is to remain in the "Clear Light," a glimpse of which is the lot of everyone, a great moral endeavour must be made. The Law of Love prevails here as well as in every other walk of the spirit. The only way to attain liberation is to make up one's mind and will to consecrate all one's energies to the betterment of the human race. This is the real test of moral worth: can one leave the world a fairer place than one found it? The priest adjures his charge to do his utmost to climb up to this peak of the creative will. If this effort is successful the cleansed soul can at once get in touch with someone who needs help on the physical plane and appear to them in the guise of some profound religious personality with whom their prayers and thoughts have made them best acquainted.

Actually, the condition here adumbrated is equivalent to living in the realm of pure creative force in which there is no shade or shadow of turning. It is the realising of the immanence of the Great Mother, from whom all things flow, and to whom all things return. But a high moral aptitude is the only key which will turn the locks of this palace of transcendence. It stands to reason that practise in visualizing this condition by Yogic exercises during the earthly life is the best preparation for continuing in it after "death."

The usual course for erring men of the world is to relapse quickly enough into a less heightened sense of ecstasy, known as the Secondary Clear Light. When this experience occurs a significant change takes place in the subtle body. The concentrated psychic fluid which has collected in the great median-nerve commences to infiltrate other duct-paths of the system: force is weakened by a loosening of compression. Sensation builds on a lower level. Persons who find themselves in this particular "Pocket" are advised to concentrate their visual energies on the formation of an image of their tutelary deity so that they may have some support to enable them to remain at this corner-stone of their being.

This comparative realisation, too, passes for most men and women. Their lack of any concentrated spiritual development during their life binds them to the Wheel for longer trials, further essays and adventures. After the First or "Chikhai" Bardo is ended, a new phase of development takes its place. Now we find ourselves in a territory, confusing enough at first, but with its own peculiar necessity and utility. In this second crystallization (the Chonyid Bardo) we see something like an awakening. Or, to express it more lucidly, a new world of dreams, based on our habits and associations in the life of the flesh, supersedes the more refined climate of the preliminary experiences. We are rapt away this time not to a unified and transfiguring Paradise, but to a situation in which we shall have little difficulty in recognising the lineaments of our own illusory corporal being.

This is the preliminary to a new birth in the world of phenomena. But first, the requisite law must be fulfilled. Time and tide must be breasted and absorbed before the fresh course is ready to form the next race or canter. This stage is not invariably a pleasant one.

The sting in the tail of this condition lies in the fact that there is usually no reciprocity between the dead man and the things and people he has left behind. Although he has sloughed



off his earthly skin, it by no means follows that he is content with his position, as it were, between earth and heaven. He would desperately like to make himself visible and audible to the relatives he had left behind; but this is not often possible. He alternates between moods of despondency and exaltation: his nerves are set on edge with the indecision which wraps him round.

It is the urgent duty of the "guru" to solace and support him with admonitions which will guide him in the way of peace. The sounds, lights and rays which vex and weary his senses are not to distract him; but are to be viewed as a test which the calm indomitable mind will resolve into security. One must trust the pre-ordained scheme of things.

The admonition consists largely of a recapitulation of the spiritual experiences through which the dead and dying man has already passed. He is exhorted to keep his balance; for what has happened to him is the lot of all men. "Thou wilt achieve nothing by casting longing glances in the direction of the earthly life. To yearn for that field once more is to confess weakness. The beginnings of final deliverances will only come when worldly things are realised as illusion."

The essential necessity for the dead man is to recognise that the things for which he longs are nothing but the product of his image-forming mind. There is no reality in the "sangsara" existence. "Pay no heed to thy own thought-forms. Thou hast tasted the joy of the Pure Truth, and this should teach thee that there is nothing to be gained by retracing thy steps. Be confirmed in the Setting Face to Face and look ever upward."

As the deceased now finds himself in a world of duality, his future death-experiences take on a more gorgeous and elaborate hue. From this stage onwards, we are in the company of deities and figures of a strange and terrible significance. Heaven and Hell alternate on this scene with a dazzling array of furnishings of the most compelling and evocative character.

A knowledge of the Thibetan Pantheon is not necessary at this juncture. It is sufficient to keep in mind the fact that there are deities of the upper world and the nether world who represent adequately enough the various "pulls" on the imagination and the fears of men. It may be argued, too, that crystallization of forces into forms robs them of some of their terror. At any rate, there is something in the mind of the average man which compels him to give a local habitation and a name to much that lurks in the dark marshes of the unconscious. There is nothing to be gained by debating what there may be of tangibility in these figures of beneficence and rage.

The Coming of the Peaceful and Wrathful Deities is therefore the next apparition which greets the gaze of the one enduring his trial. The Gods of Peace are the first to appear on the horizon of consciousness. The first is the "Buddha of the Central Realm." He is accompanied by his spouse, who represents the Female Principle of the Universe. Seated on a throne girt round with figures of lions, he holds in his hands an eight-spoked wheel, representing absolute power. Around this vision shines a clear blue light.

It is imperative, on this first day of contact with a Divinity, that the heart should be fully equipped with faith. Otherwise, fear and irresolution will drag the mind down to the World of the Devas, from which shines a dull white light. Once this fall from grace occurs, one is back again at the strident delusions and harsh ironies of earthly existence.

"O travelling one, keep before thine eyes the joys of the Central Realm from which all the seeds of things flow. Who would drown the perception of reality in the vapours which rise up from the territory of the Six Imperfect Worlds? Hold tight to the centre and abjure the lower impulses within you."

Thus ends the first day of the appearance of the Deities. The second, as we should expect, is even more intense in tone. This time it is the heroic "Buddha of the Eastern Quarter," Vajra-Sattva, who will arise out of a great expanse of water. He, too, is accompanied by his female counterpart. Around them is a court of attendant Bodhisattvas in attitudes of adoration.

It will be difficult for the average soul to face these apparitions without flinching. Anger at finding itself over-impressed and bewildered will lead to aversion for the searching white light which emanates from these new Presences, and a furtive longing will arise for the thick smoky flame which seems to appeal invitingly from the direction of the Hells.

Here again there is a chance to attain immediate deliverance. It is only necessary to put one's complete trust in the intensity which can save rather than in the beckoning flames which offer only the appearance of refuge.

Slowly there opens up a diagram of an inevitable justice-pattern. As each day passes a Buddha is added to each cardinal point of the compass, the whole presided over by the omnipresent Deity of the Central Realm. The third major apparition to meet the wayfarer's gaze is the Buddha of the Southern point, the repository of all that constitutes the essence of Beauty. The colour is a rich effulgent yellow. There is nothing here to fear: only the pilgrim may be repelled by the sight of so intense a perfection and may seek again for false echoes of home.

At last the fatal warning comes. If the mind is sufficiently duped by the call of the lower influences, then the whole dreary process of rebirth will inevitably recommence. Birth, old age and death will once more be the lot of the soul which is not stout enough to realise its greatest good. "It is thy own egotism, thy own accumulated 'karma,' which lures thee into this stupid adventure. Do not confuse habit and custom with the things which are most fair to know. The real Mother awaits thee not on Earth, but in the realms above."

There is still more of the Setting Face to Face in order that the spirit may have full opportunity to envisage its possibilities. The fourth day brings on to the scene the powerful God of Fire, the Buddha Amitabha, wrapped around with a red light, and seated upon a peacock-throne. The light signifies Wisdom, and it comes from the heart of potential existence.

There is a danger that if the journeying soul does not abide in contemplation of this vision of glory, it may fall downwards into the damp and discontented world of hapless ghosts who do not enjoy even the ambiguous harmony of humanity. The symbol of redemption used here is the cluster of hands armed with hooks which seek to pluck the soul from disaster like a brand from the burning.

By the fifth day, the state of the pilgrim is beginning to get a little precarious. He has had several opportunities to rid himself of his baser inclinations; but still he hesitates. There are more chances yet. These increase in intensity as the landscape unfolds itself. The figure who appears now, the Buddha of the all-performing Wisdom, rising out of the colour of the element Air, is an apparition which the eyes can scarcely endure. The counter-pull is exerted by a dull-green light which smokes up from



the poisonous swamps of jealousy, calling him back to imperfection.

The sixth day brings matters to a climax. Instead of single or dual deities there appears a whole Mandala of Divinities representing, with their appropriate consorts, the four elements, earth, air, fire and water. Opposed to these shine forth the *Wrathful Keepers of the Door*, the field-m Marshals of Hell. Against this terrific psychic orchestra the devotee must direct his particular instrument of faith and piety. He must choose and hold fast to the good.

From this stage onwards the Wrathful Deities dominate the scene. These gorgons spring out of the brain-centre of the pilgrim. Speaking theologically they are the destructive aspects of the Peaceful Divinities above described, although the emanations from their personalities bear no obvious relations to each other. It would appear that these judges are even more difficult to face than the ambassadors of beneficent splendour. But such is not the case. Actually, because of the concentration or "one-pointedness" demanded in focussing these deities, the seeker is helped, in that he pays far less attention to the "call of earth" than he would in the case of the first batch of apparitions.

If the seeker can only recognise that these frowning emissaries are nothing but the coagulation and concentration of his own evil deeds in life, his path will open out straight before him. It is not often easy for this conviction to become self-evident. So many prejudices and inhibitions stand in the way. It is better if these blood-drinking furies have been meditated on while breath is yet in the body. Otherwise, fear will imperil safety.

On the eighth day the sinister Buddha, Heruka, hung round with skulls and serpents and drinking from a shell filled with blood, dawns on the aspirant's gaze. The sight must be borne unflinchingly. Otherwise, on the ninth day the even more grim Gods of the Vajra Order will arise to admonish him. They will be accompanied by Shaktis even more forbidding than themselves. On the tenth day the terror will be increased by Gods of even more complicated accoutrements—tridents, bells, scalps and gems.

The representatives of the formidable Lotus Order which appear on the eleventh day are not less awe-inspiring. Still, these are merely the deposit of one's own dark-shadowed thoughts. Every nerve must be tensed to regard them as such. Thus courage will be gained to face the bevy of Goddesses who dawn balefully on the twelfth day. They are green in colour and their weapons are as terrifying as their expression. But even these apparent harpies will turn into messengers of peace if they are rightly interpreted. Similarly, on the thirteenth day, animal-headed presences, engaged in death and destruction, are to be treated as esoteric harbingers of salvation.

The climax comes as a fourteenth instalment, when the four female Keepers of the Door, headed like Sows, Tigers, Lions and Serpents, advance into the centre of the tableau. If they are seen in their true light, they will all merge into the form of the Queen of the Pantheon, the all-embracing Maha-Kali. On the other side of the medal of destruction is the image of maternity and succour.

A spirit properly equipped with Mantras, or Words of Power, will have a considerable advantage above those not so prepared. These whispered words soothe, placate and heal. There is on record the case of a man who ransomed his mother out of one of the Hells by an application of this rule. The Gods are pleased by the reverberations of sound.

The remainder of the injunctions given by the "guru" are concerned with reassurances as to the preferable nature of the subtle body. Unlike the earthly vehicle, it can accomplish the most miraculous feats of insight and projection: it can dispense with the limitations of time and space, and can control many phenomena. Yet psychic power, even in this release, must be used with the greatest hesitancy and precaution. A minute account of the possibilities of existence in the "intermediate state" follows.

Here life is lived in a murky opalescent atmosphere, from which the light of the sun and moon is absent. There is no bond of friendship among the dwellers in these spaces; for the banked-up mutual distrust conserved from the earthly life keeps all hearts asunder. Sounds of catastrophe rend the air: beasts of prey and hosts of demons seem to pursue the abandoned soul. Snow and hail fall continuously; precipices loom before the fleeing spirit.

The way out of this condition is granted by prayer. "Lean with all thy might on the bosom of the Compassionate One." Repent if sin has been mortal. Rejoice if reward has been earned by good deeds. Beware lest ye be "neither hot nor cold"; else purgation will take command, and the unhappy ghost will exist as one knowing neither ecstasy nor regret—all will be merged in a stupid and lustreless indifference.

It is not possible for the ghost to stay long in one place, as the subtle body, dominated as it is by desire, is carried with the speed of lightning from one resting-place to another. This is a freedom which has at times an unpleasant irony in its tail. When the soul would tarry a while it is often carried by a kind of absentmindedness to confine the furthest removed from its hopes.

The experience before the Bar of Judgment is of a shattering awe and magnificence. The Lord of Death looks in the Mirror of Karma, and all one's past is revealed. Evil deeds are counted out in a series of black pebbles. Presently, a host of Furies will rush on the defendant, and he will be subjected to dismemberment, torture and destruction. And he will not die!

All these trials are, in the last resort, mental. They are the logical outcome of the deathless Good within us, which arises to judge and condemn those deeds and tendencies which reveal our spiritual failure. Our conscience is the arbitrator, and, by the force of its union with divinity, it cannot err. It possesses the infallibility of perfect vision, and it knows that not by one jot or tittle can man escape the results of his own evil-doing.

It is well here that the pilgrim remember the sacred "name of initiation" which was given him by his "guru." By the reverberation of this word a secret occult bond is established between him and the principal Lord of Hell. Thus the human and the divine elements in man are united.

The final opportunities to renounce any longing for the phenomenal world are at hand. The spirit looks down on the life of his relatives and friends on earth. He sees sacrifices made for his benefit: the smell of burnt oxen reaches his nostrils. The weaker sort will sigh as they gaze on the old excitement of the flesh. But the disciplined mind will realise that "all that existence is over and done." Even if he wished he cannot go back whence he came. A further birth will set him in a new context, with none of the old comforts to sustain him.

The will is helped by the developed faculties of even the most average deceased. He can look before and after, and see as in an extended landscape the whole course of human joy and woe.

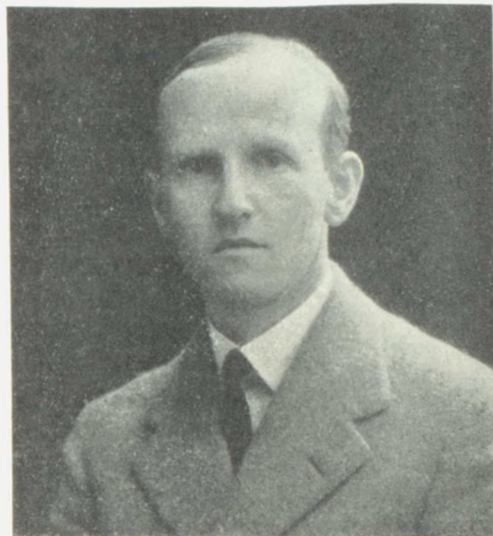
(continued in page 176)



# The Church of the Future\*

by Dr. Alfred Heidenreich

Dr. Alfred Heidenreich was born in 1898 at Regensburg in Bavaria. After the war, he studied Philosophy, History and Modern Languages at the Universities of Munich, Würzburg, Rostock, Tübingen and Erlangen, and graduated as Ph.D. Together with the late Dr. Friedrich Rittelmeyer he was one of the founders of "The Christian Community," the Movement for Religious Renewal, which owes its existence to the help and advice of Rudolf Steiner. Dr. Heidenreich has been a



DR. A. HEIDENREICH

member of the general leading body of the Christian Community from the beginning, and is now the head of the English Movement. Apart from many articles in the German and English Magazines of the Christian Community, his writings include in German a book on "Destiny" and another on "The World-Fellowship of Christian Churches and the Mission of the German Spirit"; in English "The Catacombs. Pictures of the Life of Early Christianity."

IT IS TO-DAY AN undisputed fact that the earliest civilisations of humanity were completely theocratic. This means not only that they were controlled by the "Temple" but also that they were initiated and governed by the priests. The priests were the advisers of the rulers, but they themselves were also the prime ministers, ministers of education, of health, of trade, of agriculture, and the high chief justices of the land. The king himself belonged to their order and was as a matter of course the High Priest.

Even the earliest human inventions such as the wheel, and the first primitive tools, came from the Temple. It has been the pious prejudice of the evolutionist of the nineteenth century to think that the hunter had some day a brain wave and began to till the soil. It was again the Temple and its Initiates who under the inspiration of Higher Beings inaugurated in the fullness of time that tremendous revolution which came through the plough. To give one example of many, in his book, *The Age of the Gods*, Christopher Dawson has chosen as frontispiece a very beautiful Greek relief which depicts the consecration of Triptolemos, the hero of Eleusis, who is being sent forth by the Mother Goddess to teach mankind the mystery of agriculture and the rudiments of civilisation. Demeter is shown placing in his hand the sacred corn-stalks, while Kore, the Queen of the Underworld, who holds the torch of the Eleusinian Mysteries, sets a crown upon his head. This is how the ancient Greeks, in the pictorial language of the ancient wisdom, described the origin of agriculture. And as with agriculture the priests were the ultimate authority and the ultimate experts on all other branches of human life and activity.

However, from the Age of the Gods downwards, history is one great story of *emancipation*. One branch of civilisation after the other became independent and secular. This development continued unchanged when what once had been the "Temple" became the "Church." Indeed when the Christian missionaries carried the Gospel to pagan countries their settlements became for a time again the centre of civilisation and, in a measure,

history repeated itself. But the classical age of the Church was followed by the most decisive move in the process of emancipation. If in the course of history the economic province of life had become secular, if the administration of law and

justice had passed over to the temporal power, if the political sphere had freed itself more and more from the tutelage of the Church, at least learning, research, knowledge and scholarship, from the sublimest heights down to the practice of reading and writing, remained in the hands of the priesthood, and continued still as a monopoly of the Church. But when public Universities were founded, when with the aid of the printing press knowledge and learning became accessible to everyone, emancipation entered upon its last victorious stages. The most significant landmark, perhaps, was the "Open Bible" the fourth centenary of which we celebrated last year. It secularised even the study of Holy Scripture. And our own generation witnesses the final steps in the process: the transition of charitable institutions, of hospitals and other social services like poor relief and old age pensions into the hand of the state or secular charitable societies. In the immediate present the very last hold of the church even on elementary education is vanishing for good; be it before some resounding blows in the Fascist style, or through the more silent machinery of democratic legislation.

It is not the least significant characteristic of our remarkable century that we are witnessing the very completion of this age long process. What was once completely in the orbit of the Temple or the Church has now become completely secular, and we ourselves live at that historic juncture when the wheel has come full circle. This historic fact is of the greatest importance for our subject. It alters the position of the Church of the Future fundamentally. It means that the question concerning the future of the Church will have to be put completely differently from the ways in which it was ever put before.

To-day the position of the Church is comparable to a mother who has had a great family and has brought up her children with great love and care. But in the course of time one child after the other came of age and made himself independent. And now, after the last daughter has been married and left the old house, the mother feels lonely and wonders whether her life

\* Summary of a lecture given under the auspices of THE MODERN MYSTIC at the Conway Hall in London.



has any more a real meaning. Now there are various types of mothers who behave rather differently when they reach that stage in life. The first type feels rather lost after the children have gone. She does not quite know what to do with herself now, she often begins to impose herself on her children and can become a real nuisance to them. I am afraid that the Church to-day resembles not seldom this unreasonable mother. If we read the encyclicals of the Popes or the pronouncements of Protestant Archbishops and Church Presidents on the subject of Church and Civilisation, it is rare to find evidence that the Church voluntarily set her children free when the time had come; it mostly suffered the inevitable with an ill grace. Another type of mother is in danger to become the servant of her children and to be entirely dependent on them. There are strong forces at work to-day which would like to clinch the matter in this way, and make the Church only the handmaid of the state, or secular society, or even of "vested interests." But there is also a type of mother who realises when the time has arrived when the young people really must have their own lives and when, on the other hand, the mother herself can now come again into her own. She can now devote her care and her energy to the deepening of her own soul, she can strive towards a fuller and richer realisation of her own being. And she will soon see that then the children respect and love her. They will turn to her for advice in the difficulties of life, and she will be an honoured and beloved guest at her rare visits to them. I believe that the future of the Church rests with those who picture her like this sensible mother; who think that now that time has arrived when the Church again can come into its real own, when it can become again a centre of spiritual recreation, a source of strength and inspiration, a sphere where men individually and in community learn the practice of intercourse with God in reality.

I am conscious that this view is diametrically opposed to what many people think to-day who would judge the value of a church in the first place by the number of hospitals and orphanages it runs, by the amount of slum clearing it has done, and by the sums it distributes annually to the poor. But I see no reason why the Church to-day should compete in a field which is looked after by the state or municipality or charitable societies at least equally well and efficiently. It would be of immeasurable benefit to our harassed and harassing age if the Church of the Future took courageously a leaf out of the book of wisdom of the East, and gave up all practical activities, and concentrated at long last entirely on the teaching and practice of the spiritual foundations of human existence. If it became nothing but the house of religion and the Temple of God.

If I try to outline in some detail what this can mean—after we have marked the *boundaries* of the Church of the Future—I should like to take my cue from a sentence by Nietzsche who once said: "To preach morals is easy, to lay the foundations of morals is difficult, but that is what is needed." If we substitute religion for morals we have the directing motto for the Church of the future: *to preach religion is easy, to lay the foundations of religion is difficult, but that is what is needed.*

I can see no other way for an attempt to relay the foundations of religion, particularly if they are sadly shaken, but to give to people a first-hand experience of God and of the Spiritual World. It explains the success of the spiritualists that they aim at doing this, although in a queer way. The Spiritualist Associations in England claim to-day a membership which, I am told, is equal to the number of adult members in the Church of England.

This is more than Christian Science can muster, although Christian Science is supported by the universal human desire for physical health, it is more than the Buchmanites have won over, although they are masters in publicity and religious propaganda, and have done a lot of good, if only temporarily, to many people. It cannot be said even that the average Spiritualist Service is particularly sensational. It is less sensational than a Christian Church which advertises a sermon on "Hoofs or Halos." The Spiritualists give the people a taste of what is really wanted; a first-hand contact with the Spiritual World. The great fallacy of Spiritualism is, of course, that the channels through which this contact is provided are impure. At a special meeting for clergymen I asked once a leading London Spiritualist whether she had ever received any message or impression about reincarnation. "No," she said, "probably because I don't like the idea." This is a trifling incident, but it brought home to me in a flash the limitations, and indeed the danger of Spiritualism. The instrument which gives a man a true and pure contact with the Divine World must fulfil two conditions: it must be real, genuine, efficacious; and it must be essentially independent of the human factor, it must be what theologians call "objective." Among all the instruments of religion none fulfils these conditions better than symbolism and ritual. They are the most powerful, most comprehensive, most objective and perhaps the only adequate form of public expression for spiritual reality.

Symbolism and ritual are on the other hand to-day the most misunderstood and misused tools of spiritual activities. They became specially meaningless in the materialistic agnosticism of the nineteenth century, which we have hardly overcome and which saw in the material objects of nature mere "externals." It forgot that to a breast that

Throbs with Nature's throbbing breast,  
All is clear from east to west.  
Spirit that lurks each from within  
Beckons to spirit of its kin;  
Self-kindled every atom glows,  
And hints the future which it owes.

It forgot that our whole Universe is—in a lovely phrase of Alfred Noyes—"an incarnational system with sacramental significance." And thus symbolism and ritual became the Cinderella among the forms of religious life. But the Church of the Future may well prefer Cinderella to her two obtrusive sisters; the mere preaching and the mere practical activities, the mere cleverness and the mere busibodiness, and will restore her to her royal place as it was in the beginning.

It has been said that a parable contains more meaning than all the sermons that can ever be preached about it can exhaust. The same applies to symbols which are visible parables, and of course in a still higher degree to rituals which in their assembly of symbols and their whole process are an inexhaustible source of spiritual revelation. Perhaps the most peculiar quality of ritual lies in its power to make gradually through its quiet influence, even those see who seeing do not perceive and hearing do not understand. If it was the physical light of the sun which awakened the sense of sight in the physical eye of man, it is the spiritual light of truth made visible in genuine symbols and signs which awakens the spiritual eye of the soul. And if the light of the sun warms us and gives nourishment to our physical vitality, the rays of the spiritual sun, collected in the radiating facets of a true ritual, warm our heart and nourish our spiritual vitality.



This truth has been known and realised by all great World Religions from time immemorial. They all have some central form of ritual. And as we are considering the question fundamentally, we might well pause to think whether the Church of the Future would, simply as a matter of course, draw on the traditional forms of Christian rituals, or adopt something different, something more interreligious perhaps. In this very deep question I should like to give the lead to a great European genius, who a hundred years ago paused to ponder over this very same problem: Goethe. His universal mind embraced all religions. He was brought up as a Lutheran Protestant. But we need only think of the last scene in *Faust* to realise how deeply he had absorbed also Catholic elements. He took also the greatest interest in the first Buddhist writings which during his life time began to become accessible to Western scholars. He was deeply immersed for a time in the Zoroastrian religion particularly during the period when he occupied himself with the phenomena of light and darkness. At another period of his life he steeped himself in Mohammedanism, and some of his greatest lyrical and epical poems are influenced by it, and—he made many critical remarks about Christianity. It is therefore of the profoundest interest to find that after all this he not only returned to Christianity but openly professed that the central ritual of Christianity, the Eucharist, was the highest form of all religion. He came to this conclusion partly also because he found it is the one ritual with which the individual mystical seeker can also unite himself. Goethe's profound artistic and scientific grasp of the nature of things, his broad universal outlook and his definite detachment from any religious partisanship give, therefore, a peculiar weight to the following classical statement on sacramental religion, contained in his autobiography, *Dichtung und Wahrheit*:

"The sacraments are the highest part of religion, the visible symbols of divine grace. In the Lord's Supper earthly lips are allowed to receive the embodiment of a Divine Being, and partake of heavenly food in the form of earthly nourishment. The meaning of the Sacrament is identical in all Christian churches. Whether the Sacrament is taken with more or less acceptance of the mystery, or with more or less accommodation to the intelligible, it always remains a great holy act, representative in the world of fact of what man can neither attain nor do without. But such a sacrament should not stand alone; no Christian can partake of it with the true joy for which it is given if the symbolical or sacramental sense is not fostered within him. He must be accustomed to regard the inner religion of the heart and that of the external church as absolutely one, as the great universal sacrament which again resolves itself into many others and communicates to these separate rites its holiness, indestructibility, and eternity."

This passage has been singularly neglected by Goethe's biographers and commentators, because it did not fit *their* picture of Goethe. But it is so much an integral part of his being as is *Faust* and the *Theory of Colour*. However, if we accept Goethe's lead in this matter, yet a further question arises. What form shall this central sacrament assume in the Church of the Future? Shall it be a revival of the Roman Mass, although the Roman Mass is celebrated in a dead language, is laden with arbitrary additions from those centuries when the original esoteric vision was lost, and is inseparably bound up with a doctrinal system which belongs to past ages? Shall it be something like the Church of England Communion Service with its unmatched

literary beauty but which leads the worshippers back into the mental and emotional associations of the seventeenth century? This question is indeed very difficult, and it is perhaps easier first to state what it should not be. This has been summed up with remarkable candour in an address delivered by the Rev. N. V. Gorton, headmaster of Blundell's School, at a recent Modern Churchmen's Conference. According to an account in the *Daily Telegraph*, Mr. Gorton said: "What we want is the altar back to the people, saved from the choirs and the English cathedral school of organists, from decorous modern churchmen, and public school chaplains, from archaisms, dim lights, and medieval pageant. If we can make a people's service out of the Eucharist we have something to point to and say, 'That is the Church'." Here speaks one who knows the mind of youth, and a modern churchman indeed. He speaks the voice of the Church of the Future.

Now we are faced with the final question: How shall we attain to this new and living form of the Eucharistic service? This will be asked particularly by those who understand something about ritual and realise that a ritual can, of course, never be man-made.

"Fanatics have their dreams, wherewith they weave

A parable for a sect . . ." (KEATS).

But a genuine ritual can never be the outcome of human thought. It can only be inspired by Divine Grace. It is here that we must mention Rudolf Steiner. He needs no introduction to the readers of this magazine. But in this present connection he may yet appear to many in a new light.

Had Rudolf Steiner lived in the time of the Old Testament culture, he would have been one of the prophets, he would as a matter of course have had his place among the religious leaders of the time. Had he been born in the Middle Ages, he would have become one of the Fathers of the Church, he would have ranked with St. Augustine or Thomas Aquinas. It belongs to the reality of the process of emancipation that this first and greatest modern Initiate of the West did not appear within the sacred precincts of the Church but pitched his tent upon the open fields of science. He paved the way to the solution of the one half of the problem (which we omitted to mention above): what is to become of the spiritual life of the children, so to speak, after they have left the house of the mother Church? Steiner developed scientific methods of approach to the Spiritual out of the foundations of science itself, and showed and proved their application in all spheres of cultural activities. But Steiner never suggested that Spiritual Science should take the place of the Church. In a public lecture in Liestal (Bale) on January 11th, 1916, where he gave a very general outline of his aims, he drew the demarcation line between Spiritual Science and religion very clearly. "Spiritual Science," he said, "can, of course, go so far as to consider the spiritual phenomena which have appeared as religion in the course of the world's evolution. But Spiritual Science can never desire to create a religion any more than natural science surrenders itself to the illusion of being able to create something in nature." And he amplified this in the third lecture of a cycle on "Cosmic and Human Metamorphosis," delivered in Berlin on February 20th, 1917: "It ought never to be represented that Spiritual Science is a substitute for the life and the exercise of religion. Spiritual Science may be in the highest sense and particularly as regards the Mystery of Christ taken as a support, as a foundation for the life and exercise of religion; but it should not be made a religion."



After having thus respected, with deep reverence, the province of religion, Steiner was called upon in the last years of his life to make himself yet a fundamental direct contribution to the development of the Church of the Future. It was through him, as the chosen channel, that something like the laying of the foundation stone of the Church of the Future took place, when through him to a member, to number of seeking souls of men nothing less was vouchsafed than a valid reinstatement of a rejuvenated Eucharist. Steiner was indeed always meticulously careful to explain that it was not he, the human being, who gave the new ritual. But he admitted that he had been chosen as a channel through whom the Divine World itself gave the new altar and the new service. And in the same act of special revelation also the other sacraments were given again which centre round the Communion Service even as the planets centre round the sun, and which together make the sevenhood of the sacramental organism.

Mother Church after having come into its own again, has gone to a fountain of youth and has come forth rejuvenated, fresh, radiant and vital.

The spiritual act through which all this came about passed, of course, unnoticed by the general public at the time. "The best is secret from the world's applause." But to us who were present it was the greatest event in our lives and has remained ever since. It was the least we could do, that we gave up what positions in life and what prospects we had of a normal career, and that we should have devoted the whole of our lives ever since to the gradual development of this foundation. To us forty-five original disciples, and since then to about 30,000 people all over Europe the question was finally answered what the centre of the Church of the Future would be.

It is not possible to give a full description of this service here. What can be said as a first introduction is contained in a booklet, entitled, *The Act of Consecration of Man*.<sup>\*</sup> But if someone would put the age-old question: "What good can come out of Nazareth?" I should answer as Philipp answered Nathanael: "Come and see." And if they came, and perhaps not only once, they would soon see that the Act of Consecration of Man is real, and that it does lead undisputably into the Divine Presence. They would also feel that gradually it quickens the whole of their spiritual life, individually and communally. It makes prayer again real, after one has felt an immediate contact with Him to Whom one prays, and it makes for a real community which, in the words of Dostoevski, originates only through common worship.

One more decisive quality I must mention even in this very brief outline. The Act of Consecration of Man is, although it has come as a divine revelation from above, thoroughly intelligible. This does not mean "rational." One would never expect that, for "the mind of man is non-religious"—as D. H. Lawrence said. But it speaks to the deeper power of comprehension in us which is not intellectual but intelligent. There is no single point in it, in spite of its profound mystical depths, that must be taken only on authority or tradition. Given sufficient time and patience, all can be grasped and understood.

This is vital because through this the service can become the source of inspiration for a teaching from which the whole of Christian truth and philosophy can be built again. And it makes

<sup>\*</sup> *The Act of Consecration of Man*, by Alfred Heidenreich (1s.), obtainable through the Modern Mystic Bookshop or directly from "The Christian Community Bookshop," 100 Finchley Road, London, N.W.11.

it possible to leave this working out of a renewed Christian philosophy completely free. "When all the churches regard it and their first joyous duty to offer Christ to the World, and change people's lives, and leave them to make their own creeds out of their experiences, we shall find a new unity, a new fellowship, and a new power," says L. Weatherhead in his book on *Discipleship*. This is exactly what we want. In the "Christian Community," as the Movement is called which looks towards the Act of Consecration of Man as its centre, the experiment has been tried out successfully to leave to the members and priests alike complete freedom of thought and belief, because the common source of experience, to sit in reality together at the feet of Christ in the service makes for a sufficient basis of unity and truth. It shows that it is a workable ideal for the Church of the Future to be a "*High Church Without Dogma*," embodying the noblest legacy of Catholicism—the sacramental life, and the noblest legacy of Evangelicalism—the freedom of conscience.

To the traditional bodies of organised Christianity such a Christian Community should be a Movement which they can only welcome. They need not be afraid of "competition." For it is alien to a truly Christian Movement to proselytise. It would never think of disturbing the peace of those who feel at home and contented in one of the traditional forms of the Church. But it approaches those who have said good-bye to the traditional churches for good. They must be the first human building stones for the Church of the Future.

A final remark: In the Gospel of St. Mark, which scholars regard as the oldest one of the four, the first explicit teaching in detail that Christ gives, is the parable of the sower. This is significant. It must have been the picture which Christ Himself had for the working of his message. It holds true for every genuine spiritual work. It cannot be "mushroomed." It must work as a seed or as a leaven.

This then is in short what the Church of the Future will be: exclusively religious, a High Church without Dogma, and a seed and a leaven.

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### Seraphita (continued from page 158)

nakedness of their own souls. So great was their joy, it is recounted, "that they felt an ardent desire to rush back into the mire of the universe, to endure trial there, so as to be able some day to utter at the sacred gate the answer spoken by the glorified Spirit." In the descent the "exiles" are privileged to look upon the rotting splendour of those who lorded it over the world—the conquerors and warriors, the learned and the rich. WHAT DO YE HERE IN MOTIONLESS RANKS? Wilfrid shouts again and again. As they open their robes to reveal the bodies which are eaten away, corrupt and falling to dust, Wilfrid exclaims wrathfully: "Ye lead the nations to death. Ye have defiled the earth, perverted the Word, prostituted justice. . . . Do ye think there is justification in showing your wounds? I shall warn those of my brethren who still can hear the Voice, that they may slake their thirst at the springs you have hidden."

At this the gentle Minna turns to him and says: "Let us save our strength for prayer. It is not your mission to be a prophet, nor a redeemer, nor an evangelist. We are as yet only on the margin of the lowest sphere. . . ."

Outside the first summer of the nineteenth century was in all its glory. *Outside!*



# Rousseau

## II

by Raymund Andrea

IT IS A CURIOUS FACT, AND ONE WHICH perhaps cannot be disputed, that according to the psychiatrists, some of the greatest movers in world history were insane. Referring to the pioneers and leaders of the French Revolution, Kretschmer says: "Robespierre, the son of a father smitten with melancholia, the prototype of the schizoid psychopath and the nervous eccentric. Mirabeau, an adventurer with a problematical past, a dégénéré supérieur with a temperament toned to hypomania. And lastly, Rousseau, according to the depth and breadth of his intellectual creativeness, by far the greatest genius of the three—the philosopher Rousseau, severely mentally diseased with persecutorial insanity." The average intelligent person, reading the lives of these men, with no deeper insight into their characters than biography usually gives, would undoubtedly pronounce a categorical asseveration of their insanity. Judged by the normal standards of life and conduct, they were in a category quite apart from both average and intellectual men. And although the psychiatrists enable us to a more comprehensive reading of these lives and instil a deeper understanding and tolerance through a more subjective view of them, yet they have the same judgment to pronounce of insanity.

It is interesting to note Kretschmer's view of this abnormality in the genius. "There is a kind of self regard which has its roots in an all too great spiritual delicacy: people who are proud in that way we call highly-strung, sensitive personalities. At the bottom of their natures lies a weakness of vitality, a vulnerability and an over-sensitivity in relation to everyday happenings. When the struggle goes against them they have no strength on which to call, but they can summon up the pride which ennobles their weaknesses. Rousseau had many sides to his character which were incompatible; among other things, he was a conscientious man. For what he did as a Bohemian, he could not, as a moralist, be responsible. If he was too refined and noble for a careless, witty vagabond, he was equally too naïve for a moralist. The violent tension in sensitive souls between their pride and their weakness, is the spring of their spiritual greatness and the rock of their intellectual vitality. The most powerful spiritual forces arise like the power of steam from fire and water, from the struggle of hostile elements, from irreconcilable contrasts, that stand at odds within the breast of one and the same person. For that reason the sensitive man, in spite of his weakness, can outgrow socially the healthy being who has indeed strength but possesses no contrasts. The greatest reformers have been shy, retiring men. The sensitive person is extremely easily wounded by those tiny discords of life which the healthy person does not even notice. And because of his gentle and constrained nature, he is unable to disembarass himself forthwith by forceful dealings with the torturing influences. So he becomes the man of inner conflicts, who undergoes constant and severe struggles of conscience for long periods without any outsider being aware of them. And if, at last, fearfully and with many torturing doubts,

he has given voice to that which he believes, then probably he shrinks back horrified before the threatening reverberations which his timid utterance has awakened in the masses of the people."

That is peculiarly applicable to Rousseau. He was almost stunned at the reaction to his works. I think he must have felt what is often felt by those advanced on the mystical path, that, having spoken or acted under inspirational impulse, they look back to the created work as to something almost foreign to themselves. It is not as if *they* had spoken or acted, but another. There is a sense of strange detachment from their own creations. I believe that to be one of the surest signs of a man being used for inspirational creation. Rousseau was not a trained esotericist: he was a genius; and there is a marked difference between them. But the process of creative production in both is very similar. It is the surrendering of the personal self to an impersonal agent, and that agent is the soul.

The famous essay which won Rousseau the prize of the Academy of Dijon had for its subject: "If the restoration of arts and sciences has contributed to the purifying of manners." And thinking of that subject, one wonders what knowledge and experience he had in art or science to embark upon the theme, not to mention the triumphal success he made of it. It would be interesting to know the names and intellectual standing of some of the other competitors who submitted essays. Possibly there were some who later became distinguished scholars and who were even then infinitely better equipped than Rousseau through academical education to treat the subject.

What did Rousseau know about the arts and sciences? Judging from his course of life up to that time, he had no qualifications whatever to warrant his making a learned discourse to the august Academy with any hope of recognition. But he had observed how little good art or science had brought to the social life of his time. He knew the value of art and science, and the need for innovation in progress: he was not an ignorant contemner of them; but he had no patience or tolerance with the artificial culture which they sought to establish in society. Artificiality and injustice Rousseau was the avowed enemy of from the beginning. It was against the abuses of art and science that his genius flamed up directly he set eyes upon the subject proposed by the Academy. Rousseau was no fool, although one of the greatest of Englishmen, the illustrious Burke, wrote of him as if he were. But Burke hated the Revolution and everyone connected with it. Rousseau had no sickly prejudice against the ameliorating influences of art and science. He had a devastating power of logic and an art of epigrammatic statement which placed him in the first rank of thinkers and writers. But it had been his lot to encounter life in its most depressing and humiliating conditions; and when he lighted upon this proposal of the Academy as to how far the arts and sciences of his day raised the tone of society, all that he had suffered through the years from one aspect or another of that social scheme, and all that he had



observed at first hand of its glaring injustice, shams and pompous insignificance in high places and low, smote upon his heart with sudden and irresistible emphasis, and he seized upon this theme with the inspired energy of a man writing for his life. The material was ready at hand. He felt it because he had lived through it. That he had never written a thesis upon art or grappled with the technique of a science in any of the schools, did not deter him for a moment. Any intelligent rake can do either after ten years of academical cramming at a university ; but no one in the world will be the better for it. Rousseau's empty days and hungry nights had taught him the truth of things. He knew that the social system which permitted the wholesale iniquities he saw on every hand, under which he and countless of his fellowmen suffered and were deprived of their natural rights, was rotten, and that art and science, whatever their value in themselves, had done precious little in their application to improve it. On the contrary, they had conceivably enhanced the existing anomalies. He had been waiting for this opportunity of a broadside attack upon it, but he never expected it would come in this way.

It may be said that he was a man with a grievance and struck out blindly at noble institutions to avenge himself. Not so: it was a cause that Rousseau had ; and every genius we have dealt with in these papers had a cause which drew the whole man to the surface for a phenomenal attack or declaration. Talent lives on grievances. The daily press teems with them. Our art, science, theology and politics air them perennially. Some of the higher cults are no better: their grievances pass understanding. One is sorry for the uninitiated public that considers them education.

Genius stands aloof from this playground. It suffers in silence, and waits. It has a tremendous self-confidence in a personal mission ; and early or late, a cause for its declaration arises, and the word of this one man shines in the firmament like a new star. It was so with Rousseau. A poor tramp, he was little more, on the road to Vincennes to visit his friend in prison, and scanning a news sheet as he went, lights upon this ominous subject for an essay. It was like a voice from the other side. He trembled from head to toe with the onrush of ideas that possessed him. He was so agitated by the sudden illumination that he sat down beneath a tree to collect himself and consider what manner of thing had happened to him. In his own words : " All that I have been able to *retain* of these crowds of great verities, which, in a quarter of an hour, illumined me beneath that tree, has been feebly enough scattered in my three principal works—that is, the first *Discourse*, that upon *Equality*, and the treatise on *Education*, which three works are inseparable, and form together a complete whole."

On reaching the prison he confided the matter to his friend Diderot, who urged him to enter for the prize. But from that moment, he says, " I was lost." It brought him, as we have seen, immediate fame. It also made him a social outcast. He had found a reason for his wretched existence and a cause to espouse. But no sooner had he spoken than the polite learned in science and art put him like a culprit on the rack and condemned him to a life of misery and persecution.

Never did a man speak more truly of himself than did Rousseau in the opening sentence of his *Discourse*. " It is a noble and beautiful spectacle to see man raising himself, so to speak, from nothing by his own exertions ; dissipating, by the light of

reason, all the thick clouds in which he was by nature enveloped, mounting above himself ; soaring in thought even to the celestial regions ; like the sun, encompassing with giant strides the vast extent of the universe ; and, what is still grander and more wonderful, going back into himself, there to study man and get to know his own nature, his duties and his ends. All these miracles we have seen renewed within the last few generations."

A few lines by way of preamble follow, then comes the note of challenge to the civilisation of his day. " So long as government and law provide for the security and well-being of men in their common life, the arts, literature and the sciences, less despotic though perhaps more powerful, fling garlands of flowers over the chains which weigh them down. They stifle in men's breasts that sense of original liberty, for which they seem to have been born ; cause them to love their own slavery, and so make of them what is called a civilised people."

A few more lines of general application and we have this piece of wholesome and downright criticism of the manners of his day. " In our day, now that more subtle study and a more refined taste have reduced the art of pleasing to a system, there prevails in modern manners a servile and deceptive conformity, so that one would think every mind has been cast in the same mould. Politeness requires this thing ; decorum that ; ceremony has its forms, and fashion its laws, and these we must always follow, never the promptings of our own nature."

We no longer dare seem what we really are, but lie under a perpetual restraint ; in the meantime the herd of men, which we call society, all act under the same circumstances exactly alike, unless very particular and powerful motives prevent them. Thus we never know with whom we have to deal ; and even to know our friends we must wait for some critical and pressing occasion, that is, till it is too late ; for it is on those very occasions that such knowledge is of use to us." The esotericists, we are told, speak the truth for all time. So did Rousseau.

To quote further from this master, now warmed to his theme. " Every artist loves applause. The praise of his contemporaries is the most valuable part of his recompense. What then will he do to obtain it, if he have the misfortune to be born among a people, and at a time, when learning is in vogue, and the superficiality of youth is in a position to lead the fashion ; when men have sacrificed their taste to those who tyrannise over their liberty, and one sex dare not approve anything but what is proportionate to the pusillanimity of the other ; when the greatest masterpieces of dramatic poetry are condemned, and the nobles of musical productions neglected ? This is what he will do. He will lower his genius to the level of the age, and will rather submit to compose mediocre works, that will be admired during his lifetime, than labour at sublime achievements which will not be admired till long after he is dead."

Nor can we omit a passage of resounding and golden truth, remembering that it is the voice of a disciple. " Those whom Nature intended for her disciples have not needed masters. Bacon, Descartes and Newton, those teachers of mankind, had themselves no teachers. What guide indeed could have taken them so far as their sublime genius directed them ? Ordinary masters would only have cramped their intelligence, by confining it within the narrow limits of their own capacity. It was from the obstacles they met with at first, that they learned to exert themselves, and bestirred themselves to traverse the vast field which



they covered. If it be proper to allow some men to apply themselves to the study of the arts and sciences, it is only those who feel themselves able to walk alone in their footsteps and to outstrip them. It belongs only to these few to raise monuments to the glory of the human understanding. But if we are desirous that nothing should be above their genius, nothing should be beyond their hopes. This is the only encouragement they require. The soul insensibly adapts itself to the objects on which it is employed, and thus it is that great occasions produce great men. The greatest orator in the world was Consul of Rome, and perhaps the greatest of philosophers Lord Chancellor of England. Can it be conceived that, if the former had only been a professor at some University, and the latter a pensioner of some Academy, their works would not have suffered from their situation?"

The conclusion of this little masterpiece, which has all the quality and value of the word of a master rather than of a disciple, is as fresh, pertinent and applicable to-day as when Rousseau wrote it. "Virtue! sublime science of simple minds, are such industry and preparation needed if we are to know you? Are not your principles graven on every heart? Need we do more, to learn your laws, than examine ourselves, and listen to the voice of conscience, when the passions are silent?"

This is the true philosophy, with which we must learn to be content, without envying the fame of those celebrated men, whose names are immortal in the republic of letters. Let us, instead of envying them, endeavour to make, between them and us, that honourable distinction which was formerly seen to exist between two great peoples, that the one knew how to speak, and the other how to act, aright."

Such was the tone and trend of Rousseau's first broadcast which thoroughly upset the stomachs of the French people. I marvel that the heads of the Academy had the temerity to give him the prize for it. They did not make the same mistake again.

Vulliamy compares "the effect of the first *Discourse* to that of a ball thrown among the skittles of society; the effect of the second may be more fittingly compared with that of a heavy bombardment."

Soon after the publication of this discourse the Academy offered a further prize for the best essay on the subject: "What is the origin of inequality among men, and is it authorised by natural law?" Rousseau entered for it, but did not win the prize. Nevertheless, he published the second *Discourse* in 1755 and it increased his reputation immeasurably. Voltaire, nettled at the swift success of a possible rival in letters, described it as "a book against the human race." The sound and impartial judgment of Morley on the two discourses was, that they were "pieces that have moved the world."

There can be no question about the virility and originality of the second discourse. The fact of inequality among men had exercised Rousseau's mind for years; and although when he came to treat the subject he gave vent to some startling truths, he was also betrayed into drawing many false deductions. The social development which had succeeded the primitive life of man he regarded as an anomaly, and the possession of personal property the root of all evil. He argues in favour of the superior happiness of primitive man, living close to Nature and blissfully ignorant of the rights of ownership, against the ills and miseries attendant upon the development of the social structure and

the inequalities of property and conditions among civilised men.

One of the most illuminating passages in the discourse which may serve to focus Rousseau's views on the subject is as follows: "It now became the interest of men to appear what they really were not. To be and to seem became two totally different things; and from this distinction sprang insolent pomp and cheating trickery, with all the numerous vices that go in their train. On the other hand, free and independent as men were before, they were now, in consequence of a multiplicity of new wants, brought into subjection, as it were, to all nature, and particularly to one another; and each became in some degree a slave even in becoming the master of other men: if rich, they stood in need of the services of others; if poor, of their assistance; and even a middle condition did not enable them to do without one another. Man must now, therefore, have been perpetually employed in getting others to interest themselves in his lot, and in making them, apparently at least, if not really, find their advantage in promoting his own. Thus he must have been sly and artful in his behaviour to some, and imperious and cruel to others; being under a kind of necessity to ill-use all the persons of whom he stood in need, when he could not frighten them into compliance, and did not judge it his interest to be useful to them. Insatiable ambition, the thirst of raising their respective fortunes, not so much from real want as from the desire to surpass others, inspired all men with a vile propensity to injure one another, and with a secret jealousy, which is the more dangerous, as it puts on the mask of benevolence, to carry its point with greater security. In a word, there arose rivalry and competition on the one hand, and conflicting interests on the other, together with a secret desire on both of profiting at the expense of others. All these evils were the first effects of property, and the inseparable attendants of growing inequality."

These two discourses raised Rousseau to a position of authority among men of letters. He became the object of national attention and criticism. What is of importance to note is, that they were called forth most unexpectedly and without special preparation. "What is of supreme importance," says Vulliamy, "is the fact that they exhibit his attitude of revolt against the hollow artifice, the carefully elaborate forms, the cynical indifference to human misery, the cant, folly and depravity of the glorious age in which he lived."

I am not a politician and therefore cannot attempt to discuss the merits or demerits of Rousseau's *Social Contract*. When published in 1762 it passed off relatively quietly; but as soon as clever heads began to think seriously about it and realised what kind of doctrine they were offered in it, it was acknowledged the most important political tract of the time. A few years later it was to become the textbook of the Revolution. Rousseau's genius gave to this book catchwords and pungent phrases, pregnant with challenge and meaning, which it is impossible now to read without realising acutely that they must find their mark and have a terrible influence upon the awakening sense of injustice in the minds of the masses. Had he lived to see the Revolution, no man would have been more startled than he to note how tremendously influential was the book in promoting the national upheaval which prepared the foundations of modern France. Robespierre, one of the greatest figures of the period, was an ardent disciple of Rousseau; Robespierre who, in the words of Kretschmer, was "a pale virtuous ghost, a monstrous kind of schoolmaster



without any taste of monstrosity. He is well up in the literature of the 'Contrat social,' his favourite reading, and with pedantic exactitude he translates it into reality. He has no idea what he is perpetrating. He goes on lopping away with righteous integrity. He has no idea of anything but—virtue and the ideal. He has no idea—that he is hurting anyone." And it is most true, as Vulliamy says, "Nor is it safe to say that Rousseau would have repudiated the horrors of 1793, for he himself does not hesitate to recommend the penalty of death. We cannot see him as the supporter of Girondist liberalism; we can see him gravely taking his place by the side of that grim idealist, Robespierre."

Observe the opening words of the *Social Contract*: "Man is born free; and everywhere he is in chains." That was a cue to the revolutionists to strike their chains off. Having once read those words, we cannot forget them.

"The idea in Rousseau's mind," says Vulliamy, "is that men are born with the right to social and political freedom, and yet they are everywhere in servitude. They are in chains, in irons. Chains of religious bigotry, chains of rapacious and cruel ownership, chains of unjust laws and of corrupted government. It is the purpose of the *Social Contract* to seek the means by which the state of suffering humanity is to be alleviated." The chains Rousseau referred to did exist in his day. In our day we have got rid of most of them, but by adopting saner methods than that of revolution. A little more sanity and the rest will go. I think we owe a great deal to the word of Rousseau for the extent of individual liberty we enjoy. The *Social Contract* has been described as "the Bible of the Revolution." It has, in part at least, been a Bible for statesmen here and abroad ever since. In spite of its many illogical deductions and doubtful conclusions, there is so much downright truth in the book that no intelligent mind can remain insensible to it. Of it the same author remarks: "In the early days of the revolution, the *Social Contract* became one of the most widely read books in France, and was printed in enormous numbers. Camille Desmoulins, Murat, Sieyes, Robespierre—these, and indeed the greater number of the Constituent Assembly, were men directly inspired by the Citizen of Geneva."

And so Rousseau had his part in the storming of the Bastille, the most momentous demolition in all history: he had his part, too, in the bloody march of justice and brotherhood."

The brilliance of these political works of Rousseau was eclipsed by *Emile, a Treatise on Education*. It is a lengthy and closely reasoned study which could only emanate from a master mind. In England it was immediately accepted and ran to a second edition. Within the last thirty years it has had eight printings in one library alone. In Germany it was even more popular. While in France it was so taken to heart and applied, that the Jesuits, hitherto the first teachers of youth in the country, lost much of their prestige.

It is a most singular fact that Rousseau, who had received no education, had no contact with children, not even his own, and was certainly not noted for method, yet penned the greatest work the world has seen on education. He is said to have worked on it for twenty years, which is reasonable to think in view of the vast amount of observation shown in it. This is of such detail and so embracing, that one would think he had lived among children all his life. Yet the record of his life does not reveal that he spent any time with them. His days were spent either in the society of men and women, with his own companion, Therese,

or in solitary study and wanderings. It is a mystery only to be explained by another mystery, that of genius.

It would require a small volume to adequately discuss this work, in which Rousseau essays to teach the sane and natural way of training and educating the child from babyhood to youth. And although he appears to have had no direct personal experience to warrant him in holding forth upon a subject so difficult and intimate, the truth probably is, that much in his own experience, of the want of proper guidance and upbringing, prompted him to this work. In a way, it is all of a piece with his other works. He saw how eighteenth-century civilisation chained men down to an artificial existence, and therefore the child suffered equally from it through the lack of understanding care and natural methods of training. As in his political works Rousseau inveighed against the social order of the day because of what he had suffered personally under it; so here, in the matter of education, it was his own sufferings, restrictions and inhibitions that stirred his emotion to launch his able criticism upon the handling of the child.

Everything of Rousseau has the note of challenge in it of the born reformer. This is manifest in the passages quoted from his other works. It also appears in the opening sentence of *Emile*. "God makes all things good; man meddles with them and they become evil." The section in the book under title, "Profession of faith of a Savoyard Priest," brought down a load of condemnation upon Rousseau's head. Vulliamy has this to say of it: "What is the principle of this faith? It is a very simple one: only believe in God, and see Him in the universe. No book, no church, no meddling priest, no rite is necessary. So many creeds, so many gods, and so many causes of disorder, misery, contempt and persecution. It is easy to see how Rousseau, by uttering this abominable heresy, exposed himself to the persecution of all the churches at once. How could a respectable man find God without the assistance of clergymen?" If nowhere else, in this last sentence Vulliamy runs completely off the rails. It is an indisputable fact that many respectable men have found God without the assistance of clergymen, and more will in the future.

*Emile* was one of the most striking and original books of the eighteenth century. It was called "the child's charter"; and the educational systems of later writers, such as Pestalozzi, Montessori and Froebel are said to have been much indebted to it.

Carlyle had a few things to say of Rousseau. Later writers have said more and truer things. But one thing Carlyle said, in his inimitable style, which touches Rousseau to the life. "Historically it is a most pregnant spectacle, that of Rousseau. Banished into Paris garrets, in the gloomy company of his own thoughts and necessities there; driven from post to pillar, fretted, exasperated till the heart of him went mad, he had grown to feel deeply that the world was not his friend nor the world's law. It was expedient, if anyway possible, that such a man should not have been set in that hostility with the world. He could be cooped into garrets, laughed at as a maniac, left to starve like a wild beast in his cage; but he could not be hindered from setting the world on fire. The French Revolution found its Evangelist in Rousseau. His semi-delirious speculations on the miseries of civilised life, and such-like, helped well to produce a whole delirium in France generally. True, you may well ask, What could the world, the governors of the world, do with such a man? Difficult to say what the governors of the world could do with him! What he could do with them is unhappily clear enough—*guillotine* a great many of them!"



# The World of Henry James

## A Psychological Study

(Continued from the April issue)

by Denis O'Neill

**A** BRILLIANT MODERN ESSAYIST, Anthony Ludovici, has recently voiced his conviction that the aristocrat and the man of taste represent "the very voice of full, flourishing and fortunate life. No number of committees or deliberative assemblies consisting of men less fortunately constituted than he, can possibly form an adequate substitute for this."\*

This is almost an echo of Ruskin's famous passage on the æsthetic appeal of the aristocrat, a significant admission to come from such an apostle of "democracy":

"A highly bred and trained English, French, Austrian or Italian gentleman (much more a lady) is a great production; a better production than most statues; being beautifully coloured as well as shaped, and plus all the brains; a glorious thing to look at, a wonderful thing to talk to; and you cannot have it, any more than a pyramid or a church, but by sacrifice of much contributed life. And it is, perhaps, better to build a beautiful human creature than a beautiful dome or steeple, and more delightful to look up reverently to a creature far above us than to a wall."†

Both these quotations may be said to express the very core of James' social creed, his conception of the aristocratic and highly-sophisticated as representing the fine essence of a civilisation. People of the "finer grain" embody for him all that makes life endurable. They stand for a denial of the sordid and the second-rate. Above all, they represent "intelligence." Being very clever, they are free from the intellectual limitations under which plain people labour. As James expresses it in one of his tales:

"Life was, indeed, well understood in these great conditions; the conditions constituted in their greatness, a kind of fundamental facility, provided a general exemption, bathed the hour, whatever it was, in a universal blandness, that were all a happy solvent for untoward relations."‡

James has no particular personal grudge against average humanity. He never exposes the ugliness of the "bourgeoisie" as does Mr. Galsworthy in *The Forsyte Saga*. He never signs himself "Bourgeoisophos" as was Flaubert's constant practice in his letters to Ernest Feydeau. But indifference to bourgeois standards and bourgeois values is implicit throughout the whole of his work. When he does draw vulgarians, like Mrs. Brigstock, and Mona, the sturdy Philistines of *The Spoils of Poynton* they are not allowed to occupy the stage for long and are but faintly limned. Like the heroic Mrs. Gareth, he suffocates in their presence.

In one long novel, *The Princess Cassamassima* James has taken as his province the dismal and the drab. It is not to "society," either in America or in England that he introduces us here. Those fine details of the existence cultivated into intellectual perfection, with which he is most familiar, are here laid aside. The story tells of the life-history of Hyacinth Robinson, a book-

binder's assistant in London, who is the illegitimate son of a French adventuress by an English man of title. The greater part of the book is taken up with descriptions of socialistic circles in the poorer districts of London, the "beau monde" being introduced here only in the persons of two ladies of rank, who respond for a time to the attractions of slumming and propagating the doctrines of democracy.

One cannot fail to note in James' dealing with the submerged part of the population, a touch of finical distaste which one never meets, for instance, in the work of Dickens, who revels in the rich colours of the proletarian palette. We hear quite early in the book that Hyacinth finds it "odious and insufferable" to be poor, and an almost vindictive fun is poked at the coarse and homely figure of Millicent Henning, the shop-girl, with her dropped aitches (carefully counted) and her general "impossibility."

How different, to take another instance, is the method of Mr. George Moore, in his "realistic" novels. *Esther Waters* and *The Mummer's Wife* are powerful and convincing pieces of fiction because the tone of the narrative is never for an instant allowed to lose touch with the subject-matter. *Esther Waters*, moulded on the Goncourt's *Germinie Lacerteux* is "une tranche de vie" in the precise meaning of the phrase, a vision of the hopes and delusions of life seen through the eyes of life's victims.

But James' experiment in the "bourgeois" novel only serves to emphasise his exclusive predilections. The whole of the *Princess Casamassima* is saturated by a fine sense of the distinction between those two different kinds of clay, the porcelain and the delf, and the impossibility of amalgamating, of conveying the finer qualities to the one or the coarser to the other. The book takes on the character of a curious and elaborate study of a fundamental difference between social castes. It is anything but impartial, anything but "objective."

Another feature that the reader of James' novels will miss is any indication of rapture before the beauties of the external world. Speaking of Balzac, James remarks his lack of appreciation of the beauties of nature, and explains it by saying that Balzac was "as little as possible of a poet." One feels that James too, was, in this respect, very little of a poet. Very rarely, particularly in his introspective novels, does he diverge into descriptions of nature, or of actual surroundings. Here we may confront the chasm of difference between him and a master of description—Mr. Thomas Hardy. Scenery as such does not interest Mr. Hardy, but aspects of nature, sun, weather, rain, cloud, are vital elements in the progression of the characters in his books; they form the chorus, addressing the audience at set intervals as in the ancient Greek drama; the story meanwhile may be held in leash but they are inseparable from it. Probably no other writer has ever used more descriptions with such absolute skill to elicit and represent varying moods of the human mind. To James, on the other hand, the erection of a stage for his actors is an inconsiderable affair as a rule; he steers his conversationalists cleverly from room to room, from picture-gallery to conservatory, from lawn to library, with a brief allusion to the locality that is never allowed to interrupt

\* *A Defence of Aristocracy* (1915, p. 50).

† *Sesame and Lilies* (note to p. 47, Everett).

‡ *Broken Wings* (N.Y., vol. xvi, p. 139).



the weaving of the pattern. If we want description, he might well say, we have whole books of it in *The American Scene*, or in *English Hours*. But when in the course of a narrative he feels that some depiction of surroundings is inevitable, the effect is memorable, more so perhaps, because of its comparative rarity. In *The Sacred Fount* occur some exceptional lines: Mrs. Server is seen in the picture-gallery at Newmarch:

"The place evidently met her special taste and a kind of profane piety had dropped on her, drizzling down in the cold light, in silver, in crystal, in faint, mixed delicacies of colour, almost as on a pilgrim at a shrine. She might have been herself—all Greuze tints, all pale pinks and blues and pearly white and candid eyes, an old dead pastel under glass."\*

While on the subject of description it is interesting to note how James can hold the attention when treating of places which his readers may never have visited. From one of his latest books, *The American Scene* we get this result. He is recording his impressions of Boston after a long absence:

"Marlborough Street, for imperturbable reasons of its own, used periodically to break my heart. It was of no use to make a vow of hanging about till I had solved my mystery—learned to say why black, stale Harley Street for instance, in featureless row after row, had character and depth, while what was before me fell upon my sense with the thinness of tone of a precocious child—and still more why this later effect should have been, as it were, so insistently irritating."†

Another stumbling block to the beginner in the novels of James who has been used to more elementary fare, is the intricacy of the author's style at its most typical. As much nonsense has been written and spoken about the "difficulty" of James as about the "difficulty" of Meredith. It is true that the latter has, with curious perversity, erected a thick, thorny hedge at the outset of some of his novels, which would daunt any but the most pertinacious reader; one need only call to mind the first chapter of *The Egoist* or the opening of *One of our Conquerors* to recognise that either is enough to make a novice faint-hearted, if not almost doubtful of his own sanity; yet, once past the brambles, how great is the reward! Who wishes to travel for ever along the levels? One must admit that Henry James, too, has unfortunate passages where his most indefatigable admirer is fain to cry "Halt!" In these passages the reader is not brought up against the blank wall of a tremendous stubborn metaphor, as is sometimes the case in Meredith's inopportune moods, but is led blandly into an alley, deep, as it might be, with cotton-wool, and bristling with commas, thickening as he goes onward. Faint yet pursuing, he chooses the dwindling "ignis fatuus" of thought until he probably gives up, retraces his steps, and endeavours to reach the outlet of the lane by larger strides; in other words he skips. If he be one of the elect he will have another try, slowly later on, knowing that in his hurry he has very likely missed the glint of two or three gems among the dull convolutions of the wool.

But, generally speaking, the "difficulty" of Henry James is a chimera from the brains of those people who have not the requisite intellectual energy for following the subtle evolutions of his thought. Of course, no one can pretend that the later James is very easy reading; and those who will never be Jacobites easily grow petulant when they are required to grasp at a gossamer thread of meaning which tickles them but always just eludes

\* *The Sacred Fount* (p. 41), Macmillan.

† *The American Scene* (Chapman & Hall, p. 248).

their discovery. These readers will say that it is the first business of an author to be accessible and clear; that it is a breach of common politeness in a writer to demand of his readers such mental effort as Henry James so frequently requires. They assume that a thing which cannot be simply said is better left unsaid. These readers are right enough from their own point of view. Their contentions simply show that Henry James is not for them. To the Jacobite their demand that *The Golden Bowl* or *The Wings of a Dove* should offer them a simple and immediate account of itself is grotesque. It is simply a demand that Henry James should be Charles Dickens or somebody equally unlike his true self. For it is of the essence of the work of James, the chief source of our pleasure in him, that he should invite his readers, not to a plain account of something he has thoroughly mastered and can make immediately clear to us all, but to a joint enterprise, an exploring or pioneering expedition, in which the author and his readers propose to enquire, investigate and prospect into certain selected moods, moments or aspects of life which in their very nature are continually changing their quality, temperature and appearance. The method of James is always to make the reader his partner, to take him into his confidence and to require his help at every turn. That is the secret of his style. He does not sternly describe or define a thing; rather he endows the mind of his reader with antennæ whereby to feel out after the thing which both parties are equally interested in locating. He will indicate to the reader roughly at the start the sort of thing he is trying to isolate and describe. Then, in partnership with the reader, he reaches out after the object of his quest with metaphors, phrases, and similes which all the time get us successively nearer to the heart of his meaning. The essence of the whole enterprise is that the reader must help. The author is appealing to him at every turn. If the reader will not work with his author in their joint adventure, the result for the idle party will be just nothing at all. Henry James prospects with readers in the direction of a subject whose distance or intricacy makes it unsusceptible for the moment of a blunt and categorical predicate. He is like a surveyor getting on to his chart, in accurate terms, the inaccessible clock-tower by means of indirect measurements from the ground. Still more is he like the astronomer levelling his equatorial at a point in space. He agrees with us as to the points whence we are taking our observations; and invites us to project our fancy along fixed lines and angles, towards a point in the psychological void which is beyond direct reach or measurement.

(To be continued)

## Music Notes

MEYER ROSENSTEIN

It was clear from the very beginning of his recital at the Wigmore Hall on March 8th, that this young pianist was the possessor of some first-rate qualities. His programme was well chosen. The B flat Sonata of Mozart with which he commenced rippled and sparkled as Mozart should; the slow movement was most expressively played. The "Waldstein" Sonata (Op. 53) of Beethoven which followed was less successful, it seemed that he did not find this work very interesting. In any case Beethoven is frequently a most difficult and elusive composer to "put across." But Chopin's fine B minor Sonata (Op. 58) was excellently rendered, particularly the airy Scherzo, and the contemplative slow movement, the long E major section of which can sound incredibly boring in the hands of unimaginative players. Mr. Rosenstein's interpretation of this movement was really beautiful and sensitive, while the Finale (probably the most difficult thing Chopin ever wrote) surged along with tremendous vitality and élan. The artist concluded his recital with pieces by Ravel, Poulenc, de Séverac and Liszt, all of them excellently played. If the performance was not entirely note-perfect, this was a minor detail. Mr. Rosenstein gives us something far more valuable than mere virtuosity—warmth of tone, sensitive feeling and imagination, sincerity, an unerring rhythmic sense, qualities which should lead him far in his career, and which are a *sine qua non* in the make-up of the true artist. His technique can solve all difficulties, and is not vulgarly displayed. We wish him every success for the future.

ION D. AULAY.



# Colour Consciousness

(Continued from the April number)

**A** CONCRETE EXAMPLE OF "BLENDING" which is arrived at by a process of assimilation and elimination according to need, is shown by green vegetable food. This is rejected by the digestive organs because the "yellow" has been "used" by amalgamating with blue for the purpose of the plant's growth. It therefore serves as a laxative because it is refused and forced out.

Yellow leaves (Spring yellow) are nourishing inasmuch as they supply "matter unused" which is assimilable and usable by the system.

Therefore green vegetable food would not be needed and would even be detrimental to a perfectly healthy organism. Such is not realisable in practice unless constant change of "want" keeps up with the constantly changing "need" so that supply and demand always harmonise. Otherwise a colour administered and refused is an artificial manure giving at best only temporary and unreal health, by eliminating impurities carried away with it when it is pushed out; the source of impurities is not thereby done away with.

Yellow, as ascending colour, is the nourishing material as food; namely the yellow coloured matter which has the potentiality to grow, i.e. to assume other colours by a process of assimilation.

The Spring-yellow leaf has the potentiality to mix with blue and thereby turn green. When it loses blue it reverts to its origin.

This is a descending process, shown by the autumn colours. Yellow is then on the "downward move"; its potentialities are those of reversion to earth; in doing so it does not grow according to its type, although it still evolves as matter.

The feeding value of vegetables is on the same basis:

- 1—Spring-yellow food gives the animal who eats it its potentiality to grow, i.e. to evolve according to type.
- 2—Green food can only give him its own capability to evolve as matter; the fact that in the process it loses blue, proves that, whatever asset it may be materially, it is incapable of helping the evolution of consciousness.
- 3—Autumn yellow can only give him its capability to transform itself into what he was before it started to express and that means to "prepare" for a phase of growth.

## THE TRINITY OF ACTION

Like every other manifestation of Power or expression of life, the action of colour is manifested in three different ways:

- 1—Colours worn by the individual.
- 2—Colours realised by the individual in his surroundings.
- 3—Colours projected upon the individual.

Nature's way of using this threefold action is:

- 1—By giving the individual a covering to his body or outward appearance (be he animal, vegetable or mineral).
- 2—By giving suitable colourful surroundings by placing him in a suitable locality and thereby placing fitting colours around him in landscape, hills or valley, woods or open fields; clay,

sandy or rocky soil, damp or dry, etc. or the company of his fellow beings.

- 3—By projecting upon him sunlight, moonlight and starlight, thus supplying him with all the colours to choose from. Such supply is altered and made suitable to the need of the moment by interferences resulting in reduction or increase in various degrees or proportion of certain colours and their respective quantity, through clouds, rains, fogs, mist, air, latitude, etc.

The special purposes of each of the three methods are as follows:

- 1—The covering of the individual's body attracts to him activities from his surroundings according to the colours he shows outwardly.
- 2—The individual gives the benefit of his activities to his surroundings according to the colours he sees in it, be it a landscape, a crowd or other individuals.
- 3—He can take out of the colours projected upon him by light, what he needs for his own use in order to enable him to be active according to the necessities of his evolution.

It can therefore only be owing to prejudice of distorted subconscious realisation, born of habits or conventional ideas, that the individual can misuse the opportunities given him to unfold or evolve normally, which means happily, namely

- 1—By adopting an outer covering that will attract unto him detrimental activities from his surroundings in which are of course included his fellow-beings.
- 2—By choosing surroundings such as district, abode, wall-papers, etc. and frequenting places and people who supply him with impulses detrimental to his well-being.
- 3—By partly or totally accepting or refusing certain colours of the spectrum, thereby producing an excess or lack in the supply, owing to a secluded, interned or open mode of life as the case may be, when the mode of life is at variance with the need. This produces a lack of balance in the supply of each respective colour. The inlet for the supply is mainly, and even entirely the attitude of mind of the individual whose power to express is naturally regulated by the capabilities he draws from the source of supply.

There is infinite interaction of the three sides of the triangle or trinity of colours. Life, whether expressed in colours or otherwise, is dependent for expression upon movement. This means a current received from a source of supply and the movement of a current depends upon *Inlet* and *Outlet*.

## PERSONALITIES AND TYPES

This subject of personalities can only be touched upon in a general way owing to the infinite number of blending possibilities.

Supposing "consciousness" to be kept constantly proportionate to the everchanging individual's state of growth, blue is merged in him so as to form an integral part of him. Such an



individual is what is recognised as a sage; he has wisdom in him.

Such colours as he may choose to clothe himself in, may not be for his own evolution, which is then "out of material or outward influential range." Therefore he does not express in colours and colours do not affect him personally. He could wear or behold any colour without feeling its influence and could be considered as "a channel of light for the guidance of others."

Such a personality, however, is rare to say the least! But the illustration is made to show how the colour worn may be misjudged owing to the ignorance of the onlooker regarding the colours that the individual has mastered, i.e. his degree of attainment.

The realisation of the onlooker, although it alters the influence of a colour worn by an individual upon his relationship with him, does not alter the influence or meaning of the colour upon the individual who wears it. Each gives according to what he has and his own particular realisation as to what is asked of him.

For instance certain individuals can wear red, and thereby create an influence different to that which a "Red Personality" generally would; if his knowledge (blue) is not sufficient to blend with red in the exact proportion of light this will turn the influence of the red worn into a purple influence.

This explains the impression of importance and aloofness that "High Personages" in red make upon those who realise them as persons of "learning" and "Power"; the influence is therefore that of "devotion to a cause" (the relationship of the Cardinal to his flock). If the impression of Power is not so much wished to be conveyed as that of co-operation in the devotion to a cause, purple is outwardly shown as in the case of bishops.

All secondary colours give preponderance to whatever particular expression the individual needs, the latter being in harmony with the phase or "kind of plant" he is actually "growing" at the time he wears the colour.

So that red worn by one whose uppermost realisation is the urge and willingness to gain knowledge will turn his efforts to gain knowledge into passionate ones in that direction. He will most likely turn to some creed or organisation and enlist the services of co-operation to accelerate the influx of learning. Thereby he passes into purple; and if and when the emotional appeal of a "cause" gets the upper hand, he may thereafter show purple outwardly.

1. When he radiates such influence.
2. When he uses it consciously in his surroundings.

So that the circle or circuit continues. The influence and colour work from inside out until it returns to its beginning, being alternatively master and mastered.

The process and its object are always the same; it is only the time and manner that differ. True happiness consists in the co-operation of colours and their meaning with the consciousness by means of a direct realisation of their relationship. This avoids the suffering that must result from any disharmony or ignorantly erroneous use of colours and that means also the inner phase of development they stand for.

"Personalities" and "Types" are words meaning the same thing in principle, yet types according to the generally accepted meaning of the word, are best illustrated by races.

The type of race is not only that shown in the individual; so many agents enter into its composition that it would be too lengthy to enter into the detail of all. We will therefore limit

ourselves here to the so-called white race, whose conditions and surroundings will be assumed to be known.

The natural colour of the physical man of the white race is pink as shown by its skin. That means that this is for him the procreative colour by which and under which he procreates his kind in the flesh. That is the colour that he needs in order to set in motion that activity which enables him to be the parent of a material or physical being according to the laws that govern the relationship of the sexes.

(To be continued)

### Thibetan Yoga (continued from page 164)

He should have no illusions as to the desirability of following that path again. The Buddha and his knowledge can alone bring peace.

Alas, perfection does not come to most men at once. The generality of humans will, by sheer force of bad habit, rest unconsoled until they inhabit once more a human womb. Once the inner decision is made the light of the region in which they will again be born, begins to dawn upon them. The chemistry of the body will begin to answer to the elements of earth. The child wanders by the law of its nature back to the doors of a womb. Even here at the eleventh hour, escape may come.

With a tremendous effort of will, the individual may fight off his doom by a sudden gathering up of all his devotion and a heartfelt prayer to the highest Buddha within him. "Link up the chain of good deeds. Remember that virtue is the only road to deliverance."

If this fails, at the very gateway of rebirth, a further device is recommended. Imagine in the place of the vision of the male and female in union which urges one towards the brink, the transcendental transports of the divine Father and Mother. On no account should one flit between the earth-bound couple.

If one is going to be born as a male, there will be experienced a great distaste for the father and a corresponding love for the mother. The converse will occur if the female line is taken. One must endeavour to shrink from this tainted condition. "There is no comfort within the circle of this flesh."

When rebirth is accepted as inevitable, at least choose with care the associations of the mortal lot. Seek out the fairer places of the earth: avoid grinding toil and helpless poverty. Temper the wind to the reckless soul. Breathe a benison upon the mother who is to bear thee. There will be observed through all this web of direction a graded progressiveness which the superficial may find meticulous after a rather sacrilegious manner. They may cavil at a curiosity which refuses to "let go" at the moment of apparent extinction. But *they* are the irreligious and the doubters.

The preoccupation of the Thibetan with the meaning of death is the best evidence of his intense natural reverence and his complete regard for the laws of cause and effect. "To bring a taper into a darkened room" is in no wise to dispel any holiness which may exist in the atmosphere of the place. It is the best tribute we can pay to the possible extensions of our own being.

(The next article will deal with *The Gods of Thibetan Yoga*.)

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