

MODERN MYSTIC

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Our Point of View

DR. STEIN IS INTERRUPTING his St. Germain series because of still more information recently obtained which he believes it necessary to incorporate in his work. The new data is so important that either during the serial "run" in *THE MODERN MYSTIC*, or immediately on completion, it is hoped to publish the work in book form. In the meantime we are publishing a series of articles on man's place in history which shows Dr. Stein in his best vein. We feel sure that the three new series of articles—by Mrs. E. C. Merry, Dr. E. Kolisko, and Mr. Marshall-Harvey—which commence in this issue will all be widely welcomed by our readers.

Special attention is drawn to a full-page announcement in another part of this issue having reference to the opening of our bookshop. The premises are centrally situated just off Charing Cross Road, at No. 6 Bear Street, W.C.2,—a street which leads directly into Leicester Square. The shop is opposite the Bear Street entrance to the Cameo cinema. All communications, whether for the Editor, the Advertisement department or the Bookshop should be directed to the new address as from March 15th. A room on the first floor is being reserved for the benefit of readers who may wish to consult (by appointment only) any of *THE MODERN MYSTIC*'s contributors who are resident in London. The stock of books will be thoroughly representative of the journal's policy of complete independence. Books of mystical and occult interest issued by general publishing Houses will be stocked along with the standard works of the Theosophy Co. (India) Ltd., The Anthroposophical Society, The Rosicrucian Order, The Sufi, etc. In addition, magazines such as the *Aryan Path*, *Buddhism in England*, *The Present Age*, *The Sanctum*, *The Rosicrucian Digest*, etc., etc., will be available. We shall be quite pleased to meet Continental, American and Provincial readers at the new address, whilst we hope London readers will habitually use the services we are always pleased to render.

The Occult Book Club deserves to succeed. In the announcement which appeared in our last issue were some first-class opportunities. Membership of the Club confers such bargains as H.P.B.'s *The Secret Doctrine* in two volumes, usually 27s. for 4s. each volume! Brunton's *Search in Secret Egypt* normally 18s. is available for 3s. 6d. to members only. These, and many other works included in the scheme are entirely unabridged. The Occult Book Club should prove a great financial saving especially to those who buy many books, whilst for those whose studies in the occult and mysticism are just beginning, it will be a means of forming a nucleus of a private library at a minimum of cost. We hope the promoters will succeed in getting the membership of 5,000 required to ensure the stability of the Club, for the dissemination to a wide circle of readers of the *Secret Doctrine* alone is an undertaking which demands the thanks of all those genuinely interested in the propagation of the best in occult literature.

A number of readers have written to us complaining of the necessity of cutting the journal in order to fulfil the requirements of advertisers who include a coupon in their announcements. The Occult Book Club is a case in point. Will readers therefore please note that in future, all advertisements which include a coupon will be placed either in pages ii, iii, or iv? Coupons may safely be cut from these pages, for at the end of the volume they will be discarded entirely for binding purposes.

Readers who enjoyed Mrs. Kolisko's articles on Moon and Plant Growth and the results of her experiments with the effects of the planets on metals, will probably be glad to know that large audiences are appreciating her lectures in India. Mrs. Kolisko went first to Cochin, and gave several lectures in various parts of Travancore, the most southern province of India. During Christmas she was in Calcutta where she attended a science congress and met the Baron Von Veltheim, whose name is familiar to those who have read Rom Landau's *God is My Adventure*. Mrs. Kolisko was invited by Dr. Mukerjee, President of the Indian Homœopathic Society, to give lectures to homœopathic and general practitioners. She has created the utmost interest among her audiences in her experiments with the effect of the moon on plants and the planets on metals,—effects well enough known to students of the old Indian wisdom. Our contributor next visited Rabindranath Tagore, the world-famous Indian poet and mystic in his school. Mrs. Kolisko's lecture tour will be extended to Madras, Bombay, Java and the Dutch Indies. We hope in the near future to publish extracts from her letters.

A letter received from an American gentleman at present in England, and who is a subscriber to *THE MODERN MYSTIC*, tells us that he has heard the journal described as a "knocker," by which we suppose he means that on occasion we do not hesitate to say what we think (as Mr. Watts did for instance in his recent article on the Oxford Groups). *THE MODERN MYSTIC*'s greatest critics are of course the Spiritists. We do not complain. We have no intention of continuing the feud, for our attitude was clearly set out in the early issues of the journal. There is more important work to be done. This journal was never intended to be read by Spiritists. From the point of view of ordinary common sense, we fail to see the necessity, day after day, week after week, year after year, for flogging the question of "Survival or no survival?" If survival is proved,—it is proved! Thereafter the task seems to be the adjustment of this very useful and often beautiful physical life to the facts of continued existence. We can never know too much about man, the earth he lives on, the universe of which it is a part, the course of his historical and spiritual evolution. To use such spiritual knowledge as our individual stage of evolution enables us to imbibe, and to use it for a greater understanding of our contemporaries and contemporary problems,—individual, national, and world-economic,—is spiritual strength, the exercise of which results in added power. The craving for phenomena, and the constant attendance

at seances is often indicative of an inability to handle one's personal problems,—what the psychologists would term, “a way of escape.” It is the way of degeneration. What we have said assumes that all spiritistic phenomena is genuine and is in accord with occult fact. But of course, much of it is nothing of the kind. Not long ago a medium at Queen's Hall pointed to a member of the audience and offered the flattering information that standing beside him was H. P. B. who was keenly interested in his personal problems, and so on and so forth,—the usual clap-trap. When H. P. B. is introduced into spiritist meetings, then the whole thing may be reduced to a particularly unsavoury method of propaganda, and is an impertinence. It is an obvious attempt on the part of Spiritism to attract the layman by introducing names such as Blavatsky, who, were she in the body, would “knock” the publicity—as well as the phenomena—mongers very hard indeed!

On Saturday, January 29th, a meeting to commemorate the 250th anniversary of Swedenborg's birth was held at Queen's Hall, London. The speakers included H. E. Baron Erik Palmsterina, late Swedish Ambassador to the Court of St. James. Tributes were paid to the Swedish Seer by the speakers who enlarged on his contributions to science as well as on his unique qualities of seership. He was a very great man.

Readers living in London and who enjoyed Mrs. Merry's recent series of articles on Clairvoyance, Meditation and Action, are invited to attend her weekly “Meditation and the Inner Life” class held at Rudolf Steiner House on Wednesday evenings at 6.45. Rudolf Steiner House is in Park Road, N.W.1, a few minutes' walk from Baker Street station.

Provincial readers who have requested a separate “Diary” of lectures will observe that we have complied in this issue. Provincial secretaries of Theosophical Lodges, Rosicrucian Lodges, Anthroposophical centres and others who wish to have their activities included in the new “Diary” feature should send along all particulars to reach us not later than the 28th of each month for inclusion in the next month's issue.

Mr. Albert Eagle, lecturer in Mathematics at the Victoria University of Manchester, and whose book “The Philosophy of Religion versus The Philosophy of Science” is reviewed by Dr. Lehrs elsewhere in this issue, will give a lecture in London on April 4th at the Victoria Institute, Central Buildings, Westminster, S.W.1. He will speak on “Fallacies underlying the Einstein-Eddington Conception of Curved Space.” Mr. Eagle is a great opponent of Einsteinianism.

Those scientists, and they are legion, who decry or ignore Relativity, take as their first complaint the fact that the German physicist demands the abolition of a number of ancient and accepted scientific premises. But surely such an attitude should commend him? It is quite certain that among generally accepted scientific postulations can be found more rubbish than in any other exercise of the human mind. A tremendous number of so-called scientific facts are based purely upon the telescope. All that the telescope succeeds in doing is to magnify the illusions of

the physical eyes. We can discover nothing. Every new thought, every new fact, every new observation, ethical, scientific, artistic, economic is a projection from *inside* some individual. More often than not, the idea has “been in the air” for a considerable time, and some human being, best fitted for its exposition, has given it out. The story of Newton and the apple is largely nonsense. The origins of gravitation go back to Apollonius whose results were the inspiration of Kepler. The latter discovered the planetary orbits but failed to ascertain the governing law. Newton supplied it in the law of gravitation which was the addition of a sum the well-known digits of which had been in existence for many years. The need for Newton had been decided by his scientific predecessors and contemporaries. Not only does Einstein's theory of Gravitation differ from Newton's, there are about two hundred others, the difference between the Englishman's and the German's being a complete reversal. Newton conceived of matter as being the active agency, whilst the ether was an inactive conveyor of force. In Einstein's theory, activity is almost confined to space, and matter is the passive instrument. In the first exposition is introduced the notion of force, an entirely unnecessary notion; in the second, the ether is dispensed with, and *empty space* is made an active agent. Neither does Einstein now consider the force of gravitation to be confined to the action of matter upon matter. It is quite clear that if the ether is non-existent, some other concept must be invented to take its place, for a complete void is not an acceptable supposition.

No study of Relativity can ignore the Michelson-Morley experiment, the corner-stone of the Special Theory, the conclusion of which showed that any attempt to indicate absolute motion must inevitably be negated by the nature of the interrelationship of matter and space unless it became possible to take up a position which would allow of observing the earth travelling at a determined speed of 18.6 miles per second. The experiment, from the point of view of the experimentors, was a failure, but Einstein later showed that in his new conception of the universe it was a brilliant success. Just recently however, and unfortunately for Einstein, Dr. D. C. Miller has repeated the original experiment at varying altitudes with results contrary to those previously obtained. The recorded velocities are such as to cast doubts on Einstein's conclusions. But suppose the new experiment caused the abandonment of Einstein's theory, it could only do so by upholding the assumption of the earth's velocity of 18.6 miles per second. The earth is not stationary, but it is extremely unlikely that it attains any such speed. It is also unlikely that the immense distances assigned to the stars have any validity. They are certainly nearer to the earth than we imagine. Those who are interested in the subject of alleged stellar distances and who may jib at mathematics are recommended to Charles Fort's “Lo!” whose equipment for dealing with the matter resides in a mass of observation and a probably unequalled fund of ordinary common sense. There is of course a mass of occult evidence available for those who want it inside the various “schools.”

If our estimates of stellar distances are wrong; if the alleged velocity of light is wrong; if there are things, substances or phenomena in existence which attain a greater velocity than light,—and all these things are high probabilities,—what happens not only to Relativity, but to hundreds of other scientific

conclusions? In any event, science has no "conclusions" about distances. The scientists are not in agreement with one another. Einstein says that the radius of this universe is 84 million light years. De Sitter accords it a paltry 2 million light years, while H. Jeans requires 500 million! But these are all small figures compared with the magnificence of Becquerel whose idea of the time required by light to traverse his "ultra macrocosm" is 3,200 light year cubes.

Einstein's opponents make great play with his apparent contradiction in stipulating a universe at once bounded and infinite. We think they are wrong and that Einstein is probably right. To us, it appears but one step from such a proposition to the acceptance of the "cell" theory—what is inside the shell is bounded, and what is outside,—unbounded. The real sophistry is to be found in the proposition that the universe is both infinite and multi-dimensional. For is it not clear that to admit dimensions is to admit boundaries? Surely the universe, if at last it proves to be multi-dimensional, is limited by its dimensions?

• • •

Sun-spots have recently provided the newspapers with "copy." It is quite clear that science knows very little about such phenomena; even less than it knows about the weather. The eruptions and earthquake shocks which immediately followed the appearance of the spots could have been accurately forecast by Charles Fort, that most unique of journalists. He blew like a fresh breeze among the scientific cobwebs. He showed that by the application of commonsense and a firm refusal to be bamboozled by scientific words (many of which have no meaning in consciousness) it is possible to frame a perfectly satisfactory conception of much natural phenomena inexplicable by ordinary scientific methods.

• • •

The human mind is a subtle thing. There are some scientists who, by precise logic, can show that time and space are two entirely separate things. They have become the same thing in the space-time continuum. The occultist does not, from a purely objective scientific point of view, solve the problem. He merely avoids it by deciding that both are illusory. An illusion is the creation of something in the physical or mental eye of the beholder that has no existence in objective reality. Were we to declare that the sun goes round the earth, and not the earth round the sun, we should receive hundreds of letters from readers sympathising with our loss of sanity. Yet Henri Poincare, one of the most subtle of physicists said it would be quite true to say that the sun revolves round the earth. *The opposite contention is only true for observers on the sun!*

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The Editor

The Aryan Path^{1/6}

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No. 3

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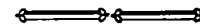
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# Thoughts on the Origins of the Arts

No. I. THE FORMS OF FURNITURE

by Eleanor C. Merry

**B**ELIEVE THERE IS NOTHING in our everyday surroundings—our architecture, furniture, ornamentation, colours, sculpture, music, and language—which did not spring originally from man's sense of the Divine, from his Religion.

Every art and craft, all husbandry, all science, was born in the places of the "Mysteries." It was not even elemental Nature that gave men the foundations of their culture in pre-historic times, but something higher, the laws of creation itself, as they were understood by the initiated leaders of the oracle sanctuaries. That man was never "primitive" in the usual sense of the word, is understood by occult research, which shows that he was really "primal"—*earliest* in the order of creation; that he had "walked amid the stones of fire" and "every precious stone was his covering"; he was himself the "holy cherub that covereth." Or, as it is expressed in the Stanzas of Dzyan: "Then the Builders, having donned their first Clothing, descend on radiant Earth and reign over Men—who are Themselves. . . ."

That this is no mere mystical saying, but that it is the key to the sources of mankind's ability to discover and to create from out of his own powers, is now daily being demonstrated wherever occult science and natural science find their real relationship. The articles by Dr. Kolisko that have appeared in this Magazine, have already dealt convincingly, in outline, with this view.

What is true, as he pointed out, of machines—that they are the externalised structures and processes of the human being himself, is true also of all the Arts. In the beginning of cultural life on the earth, man still knew the "abundant well" of the universe by whose spiritual laws and spiritual beings he had been created. He was certainly not then the "fixed" creature, entombed within the physical body, that he is to-day. He was still beyond himself, able not merely to gaze upon his own external shape, but also to observe its development in the whole race as something he already knew through his remembered spiritual experiences of the development of the earth itself.

In the western world, and especially in all regions once connected by last lingering bridges of land with the disappearing Atlantis, he was most impressed—if one can use the word—by his own developing materiality—by his descent and fall; by the hardening of his bones, by his growing kinship with the earth and its depths, and the over-arching of the heavens above him. In mythology we find this experience expressed through the Titans; and even in the tales of earth-bound Genii—limbs embedded in the earth, towering torsos and gigantic heads reaching to the clouds, and carrying the "weight of the light."

In the East, the experience of the light above, was strongest; and in the light, the moving planets; and in breathing, posture, movements, and actions, men felt themselves impelled not by their own will but by the planetary Gods themselves.

The beginning of the creation of dwelling-places on the earth was less from the need of shelter from the elements and more from the need felt to "close" the human head against the spiritual energies of the light. To "dwell in caves" was a literal necessity for the development of ego-consciousness on the earth. One can imagine a kind of primeval archetypal sorrow at the need for incarnation. The release from incarnation was death. The earth was at once a home, and a tomb. All this we can perhaps discuss in a later article on the foundations of architecture. At present, we will try to imagine the original impulses that lay behind the creation of the forms of furniture.

Generally speaking, two factors are at work to-day which tend to introduce new forms. These are the modern architecture which aims at combining light, space, and the strict adaptation of its forms to material purpose and requirement; and the development of engineering and mechanical devices. Both these are more and more influencing the forms and decorations of interiors.

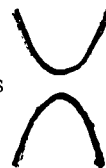
On the other hand, cleverness in the production of new synthetic materials, new fabrics, together with new uses of colour, artificial light, transparency, etc., throw a deceptive glamour over the inartistic forms. These seem to have less and less a human appeal and character; to be tending further and further away from a true relationship to human *living*.

Really two main principles govern the creation of forms. Firstly, the primal foundations of man's life on earth are in the interplay between cosmic forces (Sun forces) and earth-forces. Man "carries the Sun-forces as a load," and so does the earth. He is bound to the earth by gravity, but at the same time is always in connection with the instreaming cosmic rays. This is the fundamental principle for the basis of earthly forms. Secondly, the planetary forces are in continual connection with all man's movements and postures. These influences give us the indications for the elaboration of the first simple principle.

The ancients experienced these two principles, working through light and gravity, in all natural phenomena. For instance in the form and growth of plants: in the supporting stem, thickening below in the arc of the earth's surface; in the enclosing lines of the folded bud; in the upward radiating lines of the expanded and mature leaf or flower. In the Middle Ages, pupils in certain select "mystery schools" (which still existed), were taught to stand in a certain posture, with upraised extended arms, and widely planted feet, so that they could learn to feel these streams of forces in their own bodies.

The simplest form in which the interplay of these forces is

expressed is



What is known as the "wave" motif in



design is in reality these two force-figures arranged in *procession*. A later metamorphosis appears in the so-called "palmette motif" where alternating closed and open palm-leaves are placed between the following waves of "light" and "gravity." As architectural forms, and not only as decorative forms, these force-lines—if one may call them so—are shown in ancient Greece in the capitals of the pillars—the Doric and Ionic—afterwards becoming united both as to form and decoration in the Corinthian pillars, with their acanthus-leaf motifs. It is not possible to say more about this aspect of the question here. But it is interesting to note that the Doric pillars (the earliest of the three) have no bases; they spring directly out of the earth, like an outgrowth of the earth itself, like trees. In the Corinthian pillars the outward and upward tendency of the leaf-forms on the capitals is at the same time drawn downwards by the earthly force of gravity. This is seen in the drooping tips of the leaves where they appear to support the weight above.

The origin of the use of the acanthus leaf is not, as is usually supposed, a mere imitation of a particular plant. Steiner, in lectures on a *New Style in Architecture*, tells that the originator of the acanthus-leaf motif, Callimachus, beheld clairvoyantly, above the grave of a young girl, the spiritual conflict over her soul between the solar and earthly beings.

All these things make us feel that the really living interplay of these forces cannot be set aside or relegated to the realm of mere symbolism. Real Art does not *resemble* anything; the true artist cannot merely give plastic form to a "thought-out" idea. He creates *first*. And Steiner sums up the idea of the goal of the sculptor or the architect in a sentence which he used in referring to his own designs for the building of the Goetheanum (Switzerland; destroyed by fire in 1922). He says: "*I began to investigate what I had created in forms.*"

And now if we turn to the second fundamental principle, connected with planetary forces, we must first ask: What do human beings *do* in their dwellings? . . . We live in a twofold way—externally and inwardly. From the inner life of the soul come conversation, artistic work, thinking, meditation, resting, reading, eating,\* and sleeping. These have their outward expression in all the various ways of sitting, walking, standing, lying down. Together all these things are the physical manifestations of a complex of spiritual activities. And these activities are connected with the influences of the planets.

In very ancient times man was quite conscious of how these influences permeated his whole life. Steiner describes it briefly as follows, when speaking of the oldest Indian civilisation: "If we investigate the ancient languages in respect of their finer content, we find everywhere that for the action which we describe by saying 'I walk,' the ancient oriental would have said: Mars impels me, Mars is active in me. Moving forward was felt as a Mars impulse in the legs. Taking hold of something, feeling and touching with the hands, was expressed by saying: Venus works in me. Pointing out something to another person was expressed by saying: Mercury works in me. . . . Sitting down was a Jupiter activity, and lying down, whether for rest or for sheer laziness, was expressed by saying: I give myself up to the

influence of Saturn. In this way men felt their limbs connected with the far spaces of the Cosmos. . . ."

We have tried to consider the interplay of Sun-forces and Earth-forces. But now we can imagine that the planetary forces stream through these, giving infinite variety and movement. In fact, it should be possible to become sensitive to secondary "force-lines" which modify the primal ones, and which can perhaps inspire the shaping of all those objects which are associated with the various postures and movements of man in his daily life.

In the three accompanying diagrams three modes of sitting (Jupiter influence) are suggested in "force-lines," and the better invisible lines are allowed to influence artistic construction, the better we shall have grasped the essential nature of the true forms.

Fig. 1 suggests the forms of the force-lines when one is sitting for meditation, or for listening. (In this one I have indicated the human figure. In all these three drawings it should be understood that they do not represent the actual *chair*, but only the modified interplay of Sun and Earth-forces.)

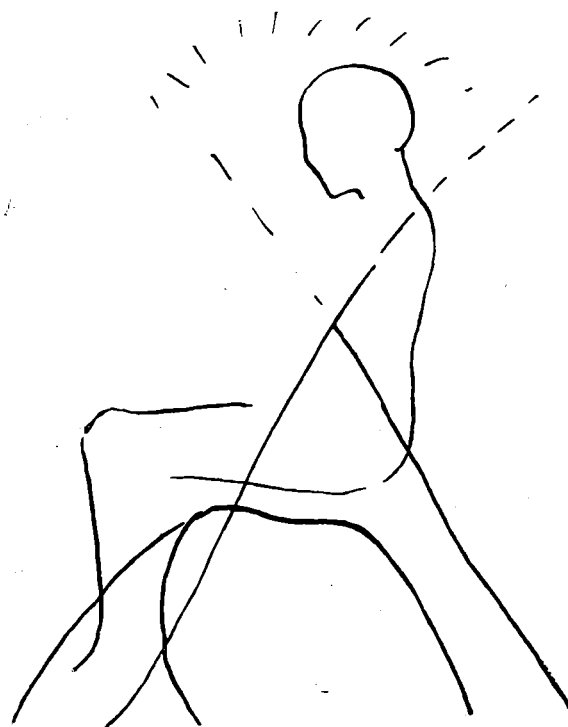


Fig. 1

Fig. 2 is indicated for "comfortable" conversation, or for reading. On the one hand (earth) there is an added weight, and on the other (sun) there is a more open direction. Fig. 3 indicates resting, in complete inactivity. The lines might be said to result from a Saturn-like co-operation with the Jupiter-earth, and a Sun-like "losing of oneself" as the soul is lifted a little from the body, modifying the supporting force accordingly.

Figs. 4 and 4a is an actual chair design which I have only introduced in order to show how one can perceive, in the shape of the *spaces* in its construction, the metamorphosed form of the primal forces (light and gravity).

\*It will be seen presently why I include eating in this category.

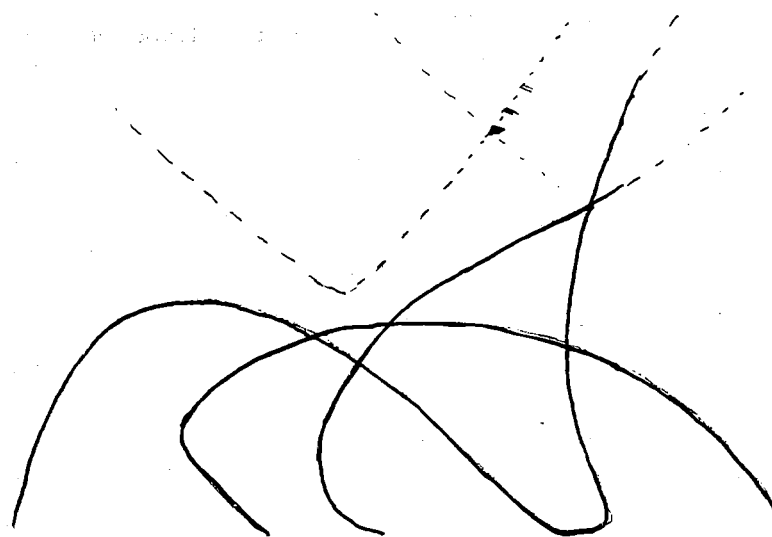


Fig. 2

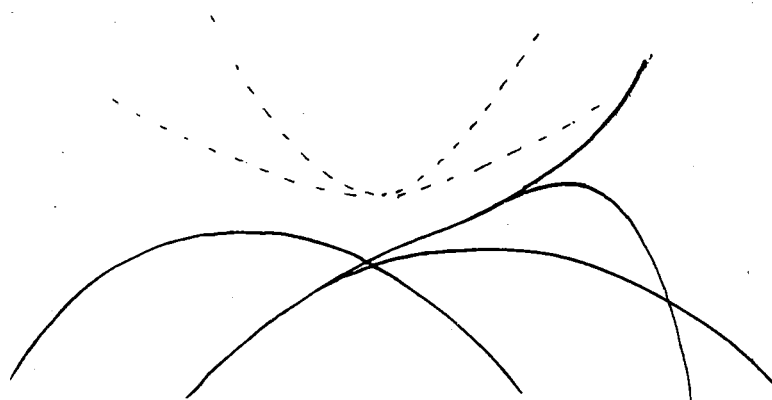


Fig. 3

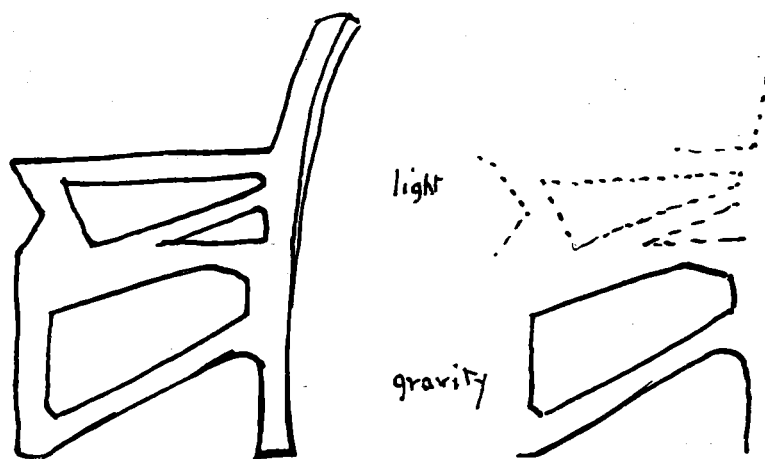


Fig. 4

Fig. 4a

I believe that much could be accomplished in art if more attention were paid to the "forming force" that surrounds, as space, the solid materials. As water models the stones in a stream, so in Nature the formative forces of "etheric" space model the "holes," which, for physical vision, are really material forms. In this way one can think of a leaf, for instance, as determined in its shape by a formative force outside it—and the shape becoming filled from "below" by material substances. To observe the gradual expansion of leaves in the spring-time with this idea in

one's mind, may be quite illuminating; for one is then on the borderland between physical and clairvoyant vision.

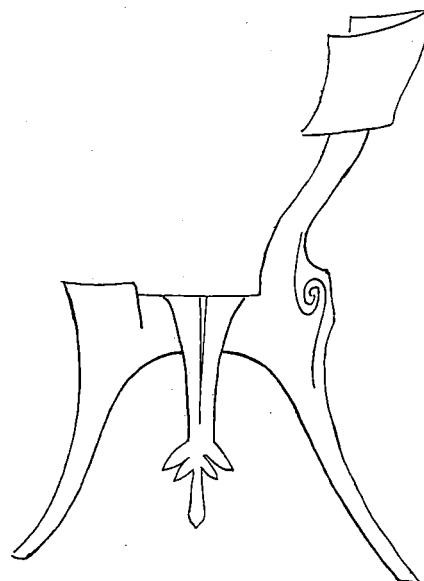


Fig. 5

Fig. 5 is a drawing of an old Greek chair.

Coming down to us from ancient Greece, Rome, or Egypt, there is a *type* of chair that was apparently used especially for official occasions. The passage quoted above says that the Mercury forces are active when a man "points out something to another person," or if he wishes to be authoritative towards him. Since sitting is a Jupiter activity, then in such a case it must be combined with Mercury. We have it in the figure below.

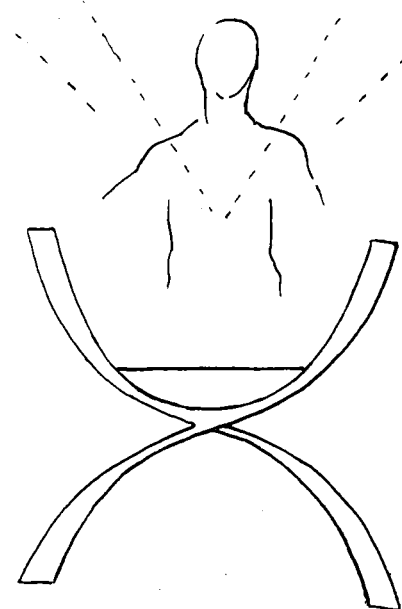


Fig. 6

This design represents quite simply the primal forms of light and gravity, but is at the same time a double spiral. The spiral is always expressive of the activity of Mercury. The lines indicating the human figure give to the whole the impression of a Jove-like dignity in conjunction with the "mercurial" lines of the chair, even suggesting the rod of the caduceus. One can easily feel how



well a sceptre could be held in the hand or a crown placed on the head. One could not have the same feeling for this with the forms of the other chairs.

When we consider the Venus forces, the activity of the arms and hands, they may be related to both chairs and tables. Imagine there is someone engaged in artistic work—painting or modelling, or perhaps writing. Imagination and creative feeling are engaged. He is less under the influence of earthly gravity. The Sun is *reflected* in him; so it is the Moon that helps him. One feels he can say: "I am here; I am doing something out of my own impulses; but feel something in me that dreams creatively." But the giving of himself to the task, the self-sacrifice that is inherent in every action when we entirely forget ourselves in the fulfilling of it, this comes from Venus. Yet for self-giving to arise we must first be conscious of ourselves, strong in our ego-sense; and this, throughout our whole being, is made possible by the "crossing" of the path-ways of our senses; as our sight, for instance, is made possible by the crossing of the optic nerves, etc. Between left and right we feel our "I."


Furniture and surroundings associated with such activities should have the qualities of lightness and firmness, and great simplicity. Venus is "inner fullness and outer simplification." And in the simple freedom of the surroundings, works of art find a fitting place. The little diagram of an Egyptian scribe's writing table (when writing was indeed an art!) suggests a feeling for the light having come down into the earth-forces, as in the angles below the surface of the table.



Fig. 7

In contrast to this we have the quietness of lying down, and of sleep, when we are given up to the Saturn influence. If we allow ourselves to be attentive to it, we feel, in lying down, a sense of solemnity at the enormous weight that seems to enter into us. It is something infinitely simple, like the beginning and ending of all forces combined in a single unit. The human being leaves his body and its life alone, resting, like heaviness itself, upon the seven pillars of the world. It is as though we are abandoned in a sinking into endless space while our consciousness ascends into the world of spirit.

The ancients felt that a bed resembles a bier, or a part of the earth. Draperies lay over it reaching to the floor. Above were often curtains, or the arch of the tent; or the dome of the sky itself. There was a tendency—when it could be afforded—to make the bed-draperies or covers as rich as possible; and the most elaborate beds, even thousands of years ago, were carved and ornamented with precious metals and stones. The earth might cover it with all beautiful things. The sleeper was enclosed, as it were, in a casket; the imagination conceives of the forces

reversed,  the earth receiving the body into itself, and the

heavens like a dome covering the soul. Our old familiar four-post bedstead pictures this still, but in a very material way. In

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ancient times too, the sleeper's head had also its little "bed"; the head itself was felt as a miniature earth, resting on miniature "cosmic pillars." The little sketch is of a pillow from Swaziland, supported on the back of an animal, and then again by pillars.

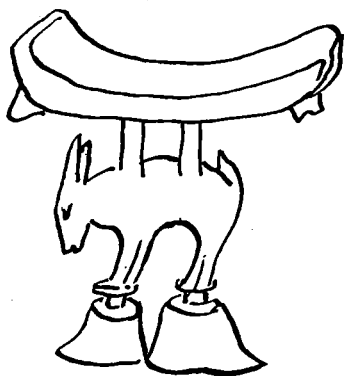


Fig. 8

Fig. 9 is a pillow from Thebes, and resembles a tree spreading its roots into the earth.



Fig. 9

Below is an illustration of a bier from the *Book of the Dead*. It has the feet and head and tail of a lion, an image of the celestial Fire supporting and carrying the soul of the dead into the spiritual world. Its lines express not stillness, but stillness passing into onward movement.

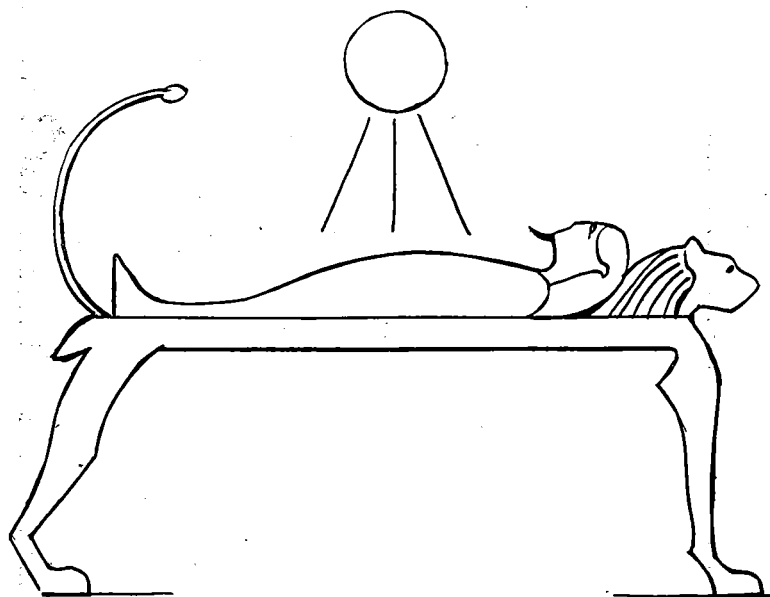


Fig. 10

A few words must be said about tables. The table was originally conceived mainly as a place or support for offerings. The Earth itself is like a table on which are laid the offerings of the plant-world to the Sun. Yet it is also a cup—a chalice—for

the Earth contains already in herself what is offered up. Saturn, Sun, Moon and Earth all play a part here. "Force-lines" result which are the same as the primal ones; yet now they are not so much opposites, as united. What is given back has also been first received.

In the case of tables for food, we should remember that eating is a process whereby the physical substances are entirely transformed in digestion into spiritual activity. When we nourish the body we make it possible for our spirit to use it. The table is an altar.

In old Egyptian drawings we see many pictures of "tables of offerings," covered lavishly with fruits and lotus blossoms, or other little tables spread for feasting, and the form is nearly always some simple adaptation of the two primary forms. A round table seems somehow to be the ideal form for a meal, reminding us of the earth, and of fellowship and real communion and community.

Cosmic influences ray down upon the whole dwelling. Mars and Mercury in the way through the house in the general relation of things together, in the leading of form to form and colour to colour. Through Mars we desire freedom of movement and a sense of space. Many patterns on the floor-coverings hinder this feeling. Mercury inspires us to a sense of the "rightness" of any colour or form for its particular purpose, and this rightness actually has a healing effect—the gift of Mercury.

Embroideries, curtain-designs, cushions, tablecloths—all can be treated in conformity with such ideas. To embroider or print, let us say, a pattern in the middle of a cushion, is to reject the head that should rest there! The middle of the cushion is for the head, so it should be plain, and round the four edges should be the "dreams." Even a tea-cosy can deserve our attention! The pattern on it should follow the curve of the closed top, or hang down from it, thus emphasising its covering nature, and should not be applied at the bottom which is open. These are small details and seemingly very unimportant.

But they have their effect, which is not merely æsthetic, but is woven into the general trueness of things we have long forgotten. This article is not written with any other intention than to remind us of them.

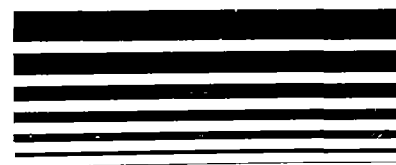
To-day technical skill borders on the miraculous. But it is this very skilfulness which lures us away from reality. The "inhumanity" of the efficient up-to-the-minute house is concealed by effects of lighting, wonderful fabrics and beautiful colours. The artist-designer dissects the grain of rare woods to make geometrical patterns in his furniture. Or he masks it with "preparations" till it shines like cold metal. Yet every different wood (tree) is connected with one or other of the planets. If—as we now know—the planetary forces work upon metals and plants, animals and men, then we can learn to recognise their qualities in the different woods and use them accordingly. And this is already being done by a few makers of furniture.

A writer on architecture speaks of the "lyrical poems in steel and glass" which are being erected in Russia. One can understand this enthusiasm, for there is a real but calamitous beauty in the frigidity of the new conceptions, especially in the use of steel. But now in wood and stone nothing "flows." All is transfixed and bewitched. Steel alone is forced to take on the graceful curves of living matter; and it is compelled to it in the fire. It must give great pleasure to æsthetic demons.

(To be continued)



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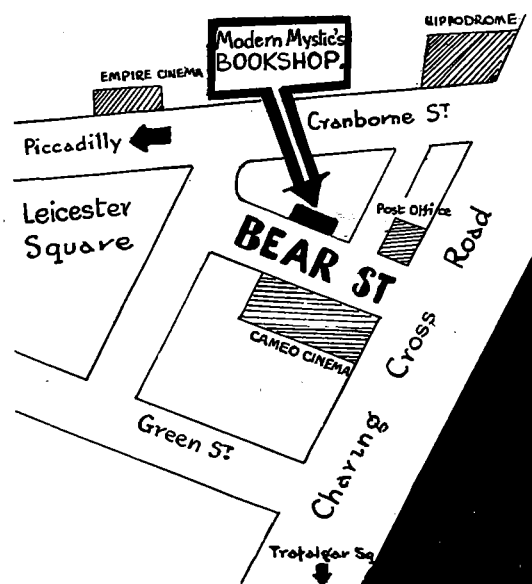
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# MODERN MYSTIC

# New Light on the Apocalypse

by E. W. Marshall Harvey

**T**HERE IS A SUBTLE IRONY in the fact that although the word "Apocalypse" signifies "Un-sealing" and the book wherein this is described is called "The Book of Revelation," the world at large finds in the "revealing" one enigma strung on another like beads upon a string.

As all occultists know there is a language of Initiates, and in this language all Initiates may read—a peculiar language of symbols which bear both outward and inward meanings. Those for whom the message is *not* intended read according to the outward signification and understand nothing.

The Book of Revelation is quite unmistakably a Kabalistic work. By certain of its references it directly embraces also the subtle science of Alchemy, which is not to be wondered at since Kabbalah and Alchemy are but twin aspects of One Science. In certain passages we have direct correspondence both with the Mysteries and the Ancient Wisdom Teachings of the East. And finally, it is deeply imbued with Esoteric Christianity being expressed to be the Revelation of Jesus Christ (Chap. 1. Verse 1). It has been termed the Divine Comedy of the Scriptures. It might also be considered as the revelation of a Cosmic Drama—as the drama of Earth Evolution, that being also the Evolution of Man, collectively as well as individually.

For the true student of Occultism it is a treasure-house of invaluable knowledge, compressed into an astonishingly small, but vital form. But for one actually striving to tread the Great Path it is more. The majestic sweep of the words, instinct with power, and the mighty import of the messages they convey, inflame him with such an ardour and such a Love that no obstacle, trial or tribulation can stop him. He must go on to the resplendent Consummation of his Love, seeing in every such obstacle but another opportunity for conquest and progress towards his goal.

Is it not worth while then, for us to give ungrudgingly of our time to attaining a proper understanding of such a Book, for believe me when I say I know of no other like work, which word for word, has so much to give?

It is not without significance that this work comes at the end of our Bible, for as the preceding books trace the history of earth evolution through the successive stages of creation, Fall and the coming of the World Redeemer, The Christ, the Apocalypse fulfils three great complementary functions. It reveals (1) the possibilities of attainment by individual man by Way of Initiation of the immortal Etheric Body whereby he may come into the fulness and splendour of Christ consciousness, (2) the ultimate attainment after long æons of time of a similar state by mankind in general by way of ordinary evolution and a great many incarnations, (3) and last it shows the ultimate dissolution of the Earth itself and with it all those who remain so utterly abandoned to evil and encased in matter that their liberation in this wave of evolution must likewise be abandoned.

Anyone reading the Apocalypse with these three aspects of Revelation in mind will have little difficulty in perceiving to

which particular aspect each passage has reference, and the whole work will at once take on a new significance. Moreover, one of the main causes of confusion will thereby be avoided.

In this and the succeeding articles I will endeavour always to make it plain which of these aspects of the work is being particularly indicated.

First let us deal with the subject of Individual Initiation. Diligent, sincere and inspired work has already been done here by such pioneers as J. Morgan Pryse (*The Apocalypse Unsealed*) and Manly Hall of America, whose profound works on the Occult Anatomy of Man are worthy of the closest study. In so far as I traverse ground already covered by such writers I do so, therefore, of necessity in order that the present contribution to the subject may, so far as I can make it so, be intelligible to all.

Let us leave to historians the question whether the Apocalypse is the work of St. John the Divine or some other seer, and to individual inclination whether or no "Patmos" signifies a place within a sea (Mare).

John (Beloved of God) was himself of such attainment that, being in the Spirit and on the Lord's Day which significantly to us, is the Seventh Day, was commanded to record the particulars of that great final initiation which was for him to be the Consummation.

In passing we may notice a particularly striking and beautiful employment of symbology in describing the Great Initiator The Logos, manifesting through the seven great rays of the seven planets or Spirits before the throne. As light is the combination of all the colours of the spectrum so is The Logos the combination of all the rays, of all the seven spirits, thus:

|                                                                        |                                                          |
|------------------------------------------------------------------------|----------------------------------------------------------|
| "He was girt about the paps with a golden girdle"<br>(Ch. 1, verse 13) | The golden girdle of <i>Venus</i> .                      |
| "His head and hairs were white like wool"<br>(Ch. 1, verse 14)         | White haired Time. The symbol of <i>Saturn</i> .         |
| "His eyes were as a flame of fire"<br>(Ch. 1, verse 14)                | The fire of Jove— <i>Jupiter</i> .                       |
| "His feet like unto fine brass as if they burned in a furnace"         | The swift footed messenger of the gods— <i>Mercury</i> . |
| "His voice as the sound of many waters"                                | The waters are ever the symbol of <i>The Moon</i> .      |
| "Out of his mouth went a sharp two-edged sword"                        | This is self evident— <i>Mars</i> .                      |
| "His countenance was as the sun shineth in his strength"               | The Sun.                                                 |

To confirm the above we are told that in his right hand were seven stars!

The first symbol that is shown him is that of the seven golden candlesticks and in the midst The Great Initiator who, we are

told, was like unto the Son of Man and who *has the keys of hell and of death*.

To those who are students of the Mysteries a great import is borne by these last words. Death, if it is to be vanquished, must be vanquished in the physical body, and by one possessed of a physical body. Immortality, if it is to be won is to be won by one still possessed of a physical body. That John was already able to make in full consciousness the transition from the physical plane into Spirit is clear from the foregoing, yet the complete victory over death awaited him. The Initiator warns him now that this great final key is His. With this key he, John, may be released perpetually from the bondage of a dense body and thereby from all that is comprised in the word "hell."

"As Above, So Below" runs the ancient axiom, and if we would find anywhere a correspondence for the symbols portrayed we must find one such correspondence in man's physical body, it being remembered however that according to Esoteric teaching each symbol is capable of being interpreted in no less than seven ways. If the great liberation is to be effected it must be effected in this our human body. If there is to be an unlocking (unsealing) it must occur in our own organism. We immediately find the necessary correspondence in the seven *chakras* or vortices of force, connected with the spine and with which all students of Eastern Wisdom will be familiar. The seven candlesticks, we are told, are the seven churches which are in Asia (Assiah—the lowest of the four Kabalistic worlds) and the correspondences are shown hereunder.

FIGURE 1

| Churches.       | Physical Correspondences—Glands and Nerve Centres. |                             | Attribute.                                                              | Chakrams.             |
|-----------------|----------------------------------------------------|-----------------------------|-------------------------------------------------------------------------|-----------------------|
| 7. Laodicea     | Base of Brain<br>(The hole of<br>AKASHA)           | Diencephalon<br>(Sahasrara) | Ain Soph-Super-<br>Conscious Ruler<br>—The Power be-<br>hind the Throne | 1000 Petaled<br>Lotus |
| 6. Philadelphia | Forehead                                           | Pineal gland                | Direct Intuition                                                        | 21 Pet. Lot.          |
| 5. Sardis       | Throat                                             | Pharyngeal<br>gland         | Power<br>Gateway to the<br>Brain                                        | 16 Pet. Lot.          |
| 4. Thyatira     | Heart                                              | Cardinal plexus             | Divine Love                                                             | 12 Pet. Lot.          |
| 3. Pergamos     | Navel                                              | Solar plexus                | Astral Centre                                                           | 10 Pet. Lot.          |
| 2. Smyrna       | Liver                                              | Adrenals                    | Etheric or Vital<br>Centre                                              | 6 Pet. Lot.           |
| 1. Ephesus      | Base of Spine                                      | Sexual glands               | Creative Centre                                                         | 4 Pet. Lot.           |

In this table it will be noticed the order of the messages to the Churches has been reversed, that is No. 7 has been placed at the head of the table. This is, of course, done to show the positions as they are from the head downwards; the work of the initiate being to raise the spiritual forces from the base of the spine upwards. At once let us say that details as to the manner in which this is to be accomplished are not shown in the work, but the results are shown to us, and every sensible student knows that as the Path is trodden and as the Cross of Life is borne in a certain way these centres of force are developed gradually and in a natural manner. The Way is strewn with the wrecked and shattered bodies of those who by forced and artificial means have sought to win, or steal for themselves the benefits and powers consequent upon initiation without paying the due price which is

entailed by lives of disciplined preparation and loving service. The fate of those who attempt to break in and steal will be duly considered later.

Meanwhile, may it be noticed in Fig. 1 how each centre or Church has its connection not only with its chakram but also through that chakram with certain main glands and nerve centres? This is a matter of the liveliest importance. If ever we were to find a key which would make us masters of the secret processes of life and death it would be "glandular control." With this key man could banish disease and sickness, he could control and regulate his growth, including that of his intellect, and he could preserve a state of perpetual vigour.

Remove those small glands known as adrenals and man dies.

Exhaust the adrenals and man becomes liable to Heart Disease, Diabetes, Bright's Disease, Cancer even. All these, and many other ills are the result of diminished resistance. When read with understanding there is much underlying the cryptic message to the corresponding Church of this centre—Smyrna, and with this also we will deal in due course.

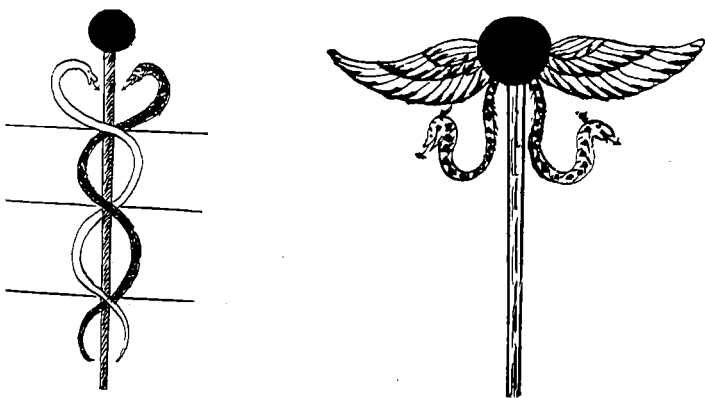
In the picturesque language of the East we find these centres described as lotus-blooms and the number of the petals vary as will be observed from Fig. 1 by increasing as the ascent is made. We should properly think, however, of these centres as radiating streamers of force, the streamers being the petals. The symbol of the lotus has however a significance in two ways, for not only is each centre in itself a separate lotus-bloom but the topmost centre (No. 7) being on the top of the head is only to be portrayed as a flower opening upwards, with the spine representing its stem and roots. This topmost centre actually is just outside the physical body. The other chakras are to be depicted as blooms on the spine itself, the spine being regarded as an extension of the brain.

The symbol of the lotus is, of course, peculiarly apt. The roots rest in the mud and the slime of earth; the stem reaches upwards through the water towards the light; the bud knows the air and the direct rays of the warm sun; but only the expanded flower can look upon the sun. The whole process is symbolic of spiritual unfoldment of man's higher faculties through the succeeding degrees of Initiation. Yet, never to be overlooked is this, that even in the roots (Muladhara) is to be known something of what the flower (Sahasrara) experiences.

So helpful, and indeed essential is it to a correct understanding of the messages to the Churches that we appraise correctly this physical correspondence in the human organism that over emphasis on this part of our study is well-nigh impossible. For us, mortal beings, the spine stands for the Tree of Life; it is also the Straight and Narrow Way; it is the single column of the Caduceus of Hermes (Fig. 2) it is itself the Number 1; also, it is the Rod, which, like Aaron's may be brought to blossom; it is the sprig of acacia, emblem of immortality; it is the chimney down which Santa Claus comes with gifts for his children.

Considering the symbol of the Tree we may take the navel as the centre of the body. Below are the roots, and the boundary is that of the Astral Plane. Above is the first great spiritual centre—the Heart. Only those in whose hearts Divine Love is known and has begun to manifest can transcend this, the Astral Plane.





The Caduceus of Hermes. The two serpents coiled around the Rod (Spine) represent the Involution of Spirit into matter (Black Serpent) and the Evolution of Spirit (White Serpent). The intersecting lines show the division between the four elements through which the ascending Spirit manifests—Fire, Air, Water and Earth. These intersecting lines therefore indicate the points where the three Great Initiations are encountered.

No apology, it is felt, need at this stage be made for reminding ourselves of the recognised and admitted functions which the spine is known to serve to the human body. Thus, all nerves whether belonging to the Cerebro-Spinal or the Sympathetic Nervous System have their origin directly or indirectly in the brain and the connection with the rest of the body is the great trunk line, the spinal cord. Normal impulses created by the brain, transmitted without interruption preserve all the organs of the body in a state of activity and health. Modern Chiropractics have rediscovered a science (or part of it) known in the East for countless ages whereby disease of the bodily organs may be restored by removing an impediment to this flow of vital force from the brain to the affected part. The nerves which supply the organ in question can be traced to the point where they leave the main trunk line on the spine, and here, by adjustment the channel can be freed. Jui-Jitsu is Art derived from this sacred science of healing taught in the ancient temples, man again showing his proneness to convert Esoteric knowledge to other and sometimes unworthy purposes, particularly those which give to him a means of exerting his domination over his weaker brethren. The Zen Buddhist, however, by pressure upon a nerve is able to arrest the pain impulse ascending from the affected part to the brain, where alone all pain is felt.

This however, is but one aspect of the Science. Man has not yet the power of freeing himself so that he can consciously direct the Super-Conscious impulses through his own brain and then through his spinal column to the organs of his body. This, however, is the possibility that awaits man; this is the work of Initiation. At present man knows that if he yields to anger, there is a destructive vital force generated which tears down and destroys his organism; and so it is with all the passions be they of greed, lust, jealousy or fear. By keeping his brain in a state of equilibrium he preserves a healthy balance in his body, yet the flame of life, as it burns, slowly but inevitably consumes the body as the physical flame consumes the candle. Man cannot envisage the consequences of opening himself completely to the direction of the Super-Conscious Ruler (Ain Soph) for the super-conscious mind is ruler of both the Cerebro-Spinal and the Sympathetic Nervous Systems.

Important in all this is that "most peculiar essence"—the blood which again connects all organs. We have seen that all nerves connect the brain. But most important is this, that the

glands connect both the blood stream and the nerves, and it is through these glands that man can open himself to the Super-conscious.

The whole work of the Occultist begins and ends—in the Brain.

We have taken much time in presenting this part of the subject, but it is only by an understanding hereof that we can open our minds to a correct appraisal of the meaning of the work with which the Book of Revelation very clearly deals. But with the ground thus prepared we are ready to go forward and consider the meaning of the Messages given by the Logos to the Churches and with this we will deal in the next Article.

(To be continued)

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## REINCARNATION (continued from page 55)

incompleteness of earthly experience in the span of a single life. He is a fanatic for experience. Is there anyone who could say that he has a greater fullness of experience behind him than Ford? But he is not content with this. He realises with an incontrovertible certainty that *more* experiences must somehow be available—that those of a spiritual world alone, he is equally certain, will not suffice; only *earthly experiences on this planet* can bring fulfilment.

How far is this removed from the ancient Indian aspect! when reincarnation was a fact of memory—of spiritual recollection. Reincarnation in the West is the thirst for experience proceeding from the *Will*. The real Man of Industry must have his feet firmly planted upon the earth, but he needs the earth again and again.

The old Eastern idea was founded on the certainty of unity with the spiritual world. In the extremely Western aspect, the human will plunges *through* the earth and finds there also the same reality of reincarnation.

I myself am sure that this latter form of conviction, which is not a philosophical one, and starts merely from the experience of life, will arise more and more in the future in America.

But we Europeans have not yet finished preparing what we shall have to say to this question. We have, in this problem of reincarnation, to unite a new kind of spiritual experience with the full consideration of all natural-scientific and historical facts. How that can be achieved will be the subject of the following articles.

(To be continued)

\* If I may make a personal remark here, it may be interesting to tell of a certain experience I had. I was giving a lecture in Stuttgart on Benjamin Franklin a few years ago and had occasion to quote this epitaph. A member of the audience came to me a few days later and told me that on looking through a file of old newspapers he was much astonished to find the following paragraph in an *Austrian* paper of 1873, headed "Obituary Notice." It was as follows: "A report has reached us from Petau: A rather wealthy citizen of our town died to-day, named Emmanuel Kolisko. He had written his own obituary notice, and requested that it should be sent to our paper (*Marburger Zeitung*). It runs as follows: It has been the good pleasure of the Universe to discard its conglomeration of cells named Emmanuel Kolisko, and thereby to hand it over to the process of Metamorphosis. May the dissolved elements enjoy no rest until they unite again in a higher organic form in which Reason can once more rule."

Both the member of my audience and myself were amazed not only to have found quite unexpectedly, a somewhat similar epitaph to that of Benjamin Franklin, but also that it should have been written by a man bearing the same name as myself! I discovered later that he was a very distant relative whom of course I had never met as he died twenty years before I was born.

# Reincarnation

No. I.

**T**HE IDEA OF REINCARNATION has only quite recently stepped into the lime-light. The literature of the present day is full of it—it is discussed in novels, magazines, newspaper articles, even in sermons; it appears in the films. It seems to lie immediately below the surface in modern life, not fully acknowledged. Many of those who write or speak of it would not admit a belief in it if one were to question them. They like best to relegate it to the realm of fiction. Others, and the number of them is daily increasing, who have quite definite personal experiences which have convinced them, remain silent. Why is it that the former write and speak about reincarnation but do not believe it; and the latter know it is true but do not want to say anything about it?

When I look back over all the experiences I have had in conversations with many people and in general observation of the literature concerned, during the last thirty years, it seems as though this problem were slowly rising from the depths of human consciousness. Even the scientists are beginning to be a little uneasy about it; and here and there some serious discussions have arisen when it has been brought by some unusual event to their notice.

Where should such a problem be discussed if not in the MODERN MYSTIC? This has indeed already occurred from one aspect or another. The question which mainly concerns me in writing these articles is: Can reincarnation be dealt with from a scientific point of view? I am convinced this question can be answered in the affirmative; and I assert that a comprehensive study both of history and human physiology and psychology can provide the certainty that repeated earth-lives are a fact. And more, that *without* this recognition, both history and science remain in the last resort incomprehensible.

In order to approach this problem in the right way we must first deal with the historical aspect of reincarnation. Briefly stated, what we shall have to consider is (1) The oriental and pre-Christian views generally. (2) The history of reincarnation in Europe. (3) The Western, or European-American view. How is this question regarded in the East at the present time? Certainly the most striking example is India; anyone who tried to introduce the idea of reincarnation into India would be merely taking coals to Newcastle. There, it is not a problem at all; it is still a self-evident fact that has never been doubted—except perhaps by those who have come under the influence of Western culture. It is so deeply rooted in Hinduism that it can only be called an absolute conviction. The caste system has endured through thousands of years because of it; such a system is only to be understood if we imagine that every member of a caste was deeply convinced that each life was only a transitory step in a long series. The next life might find him in another caste. This gave him hope in whatever condition of life he found himself;—since he knew that the caste system had been created by an ancient wisdom that was perfectly conscious of the truth of reincarnation. As western people we find great difficulty in

by Eugen Kolisko, M.D. (Vienna)

understanding the general mood prevailing in all the customs and habits of India because they are so permeated by this background of thought in which the single life is a *Maya* (illusion), and many lives are the truth.

It is possible that there are to-day a number of people in India who no longer believe individually in reincarnation, but never the whole social structure is based upon it.

One could of course say that Buddha does not explicitly teach reincarnation. But in my opinion this was only because, in Buddha's time, the idea was so universally accepted that there was no need to discuss it. One could summarise Buddha's teaching as that of *liberation* from the obvious necessity of rebirth. If in Hinduism, with all its social structure, we have the tacit acknowledgment of reincarnation, so in Buddhism we have the same acknowledgment, but from the negative aspect—namely that to reach Nirvana is the great ideal, which offers escape from the "wheel of births" by following the Path of Enlightenment. So we find in both these main religions of the East the silent acknowledgment of reincarnation, based on a kind of recollection of former existences. It is in India that we find the clearest evidence of what was really present in every other oriental culture—in Egypt, Chaldea, China, Japan, we find its traces; also among the primitives—such as negroes and Polynesians, whose myths and legends are full of it. In Greece, we find it also, as a wisdom imported from the East and from Egypt. Pythagoras speaks of it as a matter of course. He says that he himself under the name of Euphorbius, had taken part in the Trojan War. There are countless examples. And even Plato says that all ideas are remembrances of a pre-natal existence in a spiritual world—showing that already the full "remembrance" is beginning to fade away. It is indeed a well-known fact that there is a clear division between Plato and Aristotle in that the former emphasises the *pre-natal* existence of the soul, while Aristotle feels uncertainty there, and points to a *post-mortem* life.

In ancient Europe and the West the Celtic view can be taken as the clearest example. We need only look at Taliesin, the last of the "remembering" Bards.

\*" I was with my Lord  
In the highest sphere  
When Lucifer fell  
Into the depths of Hell.

I carried the banner  
Before Alexander;  
I know the names of the stars  
From the North to the South.

I was the chief overseer  
At the building of the tower of Nimrod;  
I have been three times resident  
In the castle of Arianrhod.

\* See *The Flaming Door* by Eleanor C. Merry, p. 125 et seq., where many examples are given.

I was with my King  
 In the manger of the ass ;  
 I supported Moses  
 Through the waters of Jordan."  
 And so on, for many verses.

What is most striking in the orientals really applies to *all the ancient wisdom*. In the far West, among the Red Indians, it is the same. The East is as it were the representative of something that was universal.

When we come to Christianity, we find something entirely different. In fact all who oppose the idea of reincarnation have their strongest weapon in the silence of the Gospels concerning it. In Christianity, rebirth can be achieved in one life through following the example of Christ.

There are of course one or two passages—as for instance where Christ speaks about John the Baptist as Elias—which seem to point to reincarnation ; but this could also be given a different interpretation. What is quite certain, however, is that with the introduction of Christianity the conviction of the fact of reincarnation disappears.

Is this a mere coincidence ? Definitely not. For the Christian, the single life of the Redeemer assumes an incomparable value. The imitation of Christ's life becomes the ideal of every Christian. And hence the *single life* of the individual becomes the only reality ; and the Resurrection gives a new significance to death.

In the whole of the Middle Ages the only traces of reincarnation to be found are remainders from an earlier time, and are (as in the Gnosis, Manichæism, etc.) considered to be heretical. But in the end, it vanishes entirely from the whole of European spiritual life, and in the beginning of the modern era not a trace remains.

I think that the main feature of European culture is the development of the *individual*. The old wisdom, which also contains, as described above, the idea of reincarnation, has no resemblance to anything created by individuals ; it is the opposite of our modern knowledge. But individuality could only ripen under a culture where the attention was directed to life bounded by birth and death.

From the point of view of modern science which succeeded the culture of the Middle Ages, all interest is now centred upon the " here and now " ; even the " hereafter " is discounted, and relegated to the theologians—and how much more reincarnation !

But there is one outstanding exception to this general indifference of European spiritual life to the idea of repeated earthly lives. And that is its sudden reappearance in a whole

series of writings by Middle-European authors in the 18th and early 19th centuries.

Like an island appearing unexpectedly above the sea, we find the German philosopher and poet Gotthold Ephraim Lessing (1729-81). He was the regenerator of the intellectual life of Germany and the reformer of her literature. His last work, published a short time before the French Revolution (1780) was the *Education of the Human Race*.

Lessing's idea is a quite original one. He finds that the history of mankind can be compared to successive stages of education. One human life in a particular culture-epoch, say in the Egyptian or Græco-Roman, seems to him only comparable to a class in school. The experiences of one such " class " are not capable of providing the human being with the totality of human

possibilities ; and as every human being feels himself connected with the *whole* of mankind's cultural evolution, it must be assumed that most people have passed through some at least of these different " classes "—so repeated earth-lives are the only solution. The peculiarity of this view is that it starts from the historical aspect, which is the *past* ; but the idea arises out of this that we ourselves *are* the past and carry the fruits of the past in our own being as a means of education for the future.

Emil Bock, who has rendered great service by his translations and re-editing of the Apocryphal Gospels, has shown, in his book, " Repeated Earthly Lives,"\* that, beginning with Lessing, the thought of reincarnation continued to appear in the works of countless other German authors. He finds that more than half of the great German writers, especially poets, have at some point or other brought forward the idea of reincarnation.

Bock has searched through the whole of modern German literature in coming to this conclusion and has collected innumerable quotations from innumerable sources. Among the most striking of these sources are Goethe, Hölderlin, Novalis, and others. Goethe's words to Frau von Stein are worth quoting (although they are probably very well known) as an example of this kind of poetical—but none the less sincere belief :

" Und du warst in abgelebten Zeiten  
 Meine Schwester oder meine Frau."†

\* Lic. Emil Bock : Wiederholte Erdenleben. Die Wiederverkörperungsidee in der deutschen Geistesgeschichte. Stuttgart, Verlag der Christengemeinschaft.

Another excellent book on the subject is " Reincarnation " by Dr. Friedrich Rittelmayer (English translation).

† " And in times now long out-lived  
 You were my sister or my wife."

## Reincarnation

by Hesper le Gallienne

Imposed on Wisdom's script, a palimpsest,  
 Her Youth was printed on an ancient page ;  
 Beauty of form, her gaiety and song  
 Were but the trappings of her body's age.  
 Her eyes held secrets older than the tomb,  
 Bred in the depths of Time's abysmal womb.

By some weird force of necromantic lore  
 Souls were as open books before her gaze,  
 Secrets the old world hides were her's to own,  
 The Why and Wherefore of our Nights and Days.  
 Charted with Knowledge was her Wisdom's path,  
 With recognition of some aftermath.

Enlightenment lay heavy on her heart,  
 Making a young thing old before her need.  
 For while her feet danced to our melodies  
 Her soul responded to some time-worn creed.  
 Her Youth was printed on an ancient page,  
 Filled with strange learning from a bygone age.



But the philosophical-historical aspect introduced by Lessing is continued by another writer who is almost quite unknown, Gustav Wiedenmann, a medical man, who lived in Württemberg in the middle of the nineteenth century, and was a close friend of the Swabian theosophists such as Oettinger, Justinus Kerner, and others.

A Viennese bookseller, Eduard Hölzel, inspired by a group of people, offered a prize for a book to be written on reincarnation. Only one writer entered—Wiedenmann—and he got the prize. The book was called "Thoughts on Immortality as the Repetition of Earthly Lives" ("Gedanken über die Unsterblichkeit als Wiederholung des Erdenlebens," Vienna, 1851). Wiedenmann also starts from Lessing, but collects all the physiological, psychological and scientific material of his time to prove reincarnation as a fact. Shortly before (1849) another book had been written by Maximilian Drossbach, and published by the same bookseller. The title—a most comprehensive one—is "Rebirth, or the Solution of the Problem of Immortality, by an Empirical Method according to Well-known Natural Laws." Drossbach and Wiedenmann are both of considerable importance because they tackle the problem of reincarnation scientifically, just before the deluge of modern scientific research. They herald the time of the "closing of the door" by Darwin.

Once more therefore the idea disappears, more or less, from the Middle-European spiritual life. And it is only through Rudolf Steiner that we find again the attempt to solve this problem both from the standpoint of science and from that of direct clairvoyant experience. Steiner himself, to begin with, expended much thought and a considerable part of his life's work upon the re-discovery of this almost quite forgotten stream of knowledge in the beginning of the 19th century.

Steiner, in his autobiography (*The Story of My Life*, Anthroposophical Publishing Co.) states quite plainly that since his earliest youth he had the gift of seeing the previous incarnations of people in his surroundings; but worked during his whole life to place this gift upon a scientific basis. The main features of Steiner's point of view on this matter are: personal investigation (not through mediums or other clairvoyants) accompanied by the full consideration of historical facts, and the observation of the physical and psychological constitution of the individual.

For Steiner, this kind of research is a direct continuation of natural-scientific research, but leading to spiritual discoveries.

Thus far then, the European aspect; where, through Christianity, the idea first disappears, then reappears in the last two centuries as the result of a kind of struggle in thought; and finally as an inner experience of the soul, in the attempt to come to terms with scientific facts.

In the East, reincarnation is present like an assured remembrance of the past. In Europe it reappears after it has been forgotten. How is it in the West?

When the deluge of modern science had swept over European life, a reaction appeared in the advent of Spiritualism. According to Arthur Hill's "History of Spiritualism," it was in 1848 when the renowned incident of the "Hydesville Knockings" took place in New York State. But in England, spiritualism cannot be said to have begun until the arrival of the mediums Mrs. Hayden and Mrs. Roberts from America in 1852. This is the same moment as the re-awakening, in Middle Europe, of Lessing's idea through Wiedenmann's book (1851).

Whatever one may think about Spiritualism it brought a

new hope of the personal continuation of the life after death—which, in most of the religious communities, had become little more than a pious wish; and in scientific circles was utterly denied. Mediumship brought the members of the spiritualist community into "permanent" contact with the *after-death continuation* of the once-lived lives of individuals. Cæsar, Moses, Plato, Napoleon, Shakespeare and so on and so on, as well as lesser persons, revealed their presence; but it was often astonishing enough to observe with what trivialities these persons appeared to be still concerned. There was no question of any development that the intervening centuries or decades might have brought them; and the question of reincarnation seems not to have occurred except in a few cases. So we may say that spiritualism reaches a certainty of a *post mortem* existence but binds the future to our material present. In the works of Madame Blavatsky we see once more appearing the idea of Reincarnation; first in "Isis Unveiled," then in "The Secret Doctrine," and even more in the esoteric circles around her. Her presentment of reincarnation is of immense importance; but it has no real scientific explanation in relation to the human being himself. Blavatsky goes far beyond spiritualism and materialism—as expressed in the far West; but one must also admit that her Eastern sources of information and inspiration—the Masters—are not altogether representative of what once was the spiritual wisdom of India and the East.

So what has been taught concerning reincarnation by her and her successors in the widely disseminated Theosophical movement has certainly revived the idea but is not of such a kind that it is acceptable to the general modern mind.

What the real far-Western aspect of reincarnation would be can be seen by some examples taken from American biographies. Let us first take Benjamin Franklin (1706-90), the discoverer of the lightning-conductor and one of the founders of the first American constitution; and an honorary member of all the scientific societies of the Old World. Nevertheless, in the epitaph which he composed himself, he clearly expresses his belief in a future earthly life:

The Body  
of  
Benjamin Franklin  
Printer  
(Like the cover of an old Book  
its contents torn out  
and stript of its lettering and gilding)  
Lies here  
Food for Worms.  
But the Work shall not be lost  
For it will (as he believed) appear once more  
In a new and more elegant Edition  
Revised and improved  
by  
the Author.\*

This was written in his earlier days when he was still apprenticed to a printer.

The same spirit can be found to-day in the person of Henry Ford. In the interviews with Ralph Waldo Trine and in many other writings he clearly confesses that there must be repeated earthly lives. As the reason for this conviction, he points to the

(continued in page 52)

# The Mystic Way

## X. THE SANCTITY OF SERVICE

by *Raymund Andrea*

**I**N THIS PAPER I STRIKE THE KEYNOTE of the disciple's life. It is sanctified service. This keynote has often been struck in these writings, because we cannot speak of the full-toned concord of the life of discipleship without the fundamental and ever sounding note of sanctified service. Without that there may be some degree of attainment, some freak of magic, some kind of psychic gymnastic to titillate the nerves or please the eye, but nothing to inspire the soul of man or touch the heart of the Master. There are students who place all their hopes upon these illusive shadows that masquerade as spiritual reality, and in time they find themselves more perplexed about the reality of life and far less reliable as a guide than those who make reason alone their deity. But I have the happy recollection that the majority of aspirants I have contacted have had a strong incentive to be of value in the lives of their fellowmen. And I have often been much surprised to find this incentive strong in very young aspirants. From one point of view this is the more surprising because of the tone and influence of modern life and circumstances to which these young people are exposed. Some of them are fortunate in this respect in that they have been nurtured in families where the parents have been students of the way, and they have received sympathetic encouragement in their aspirations. Many have had just the reverse of these fortunate conditions: they are old souls trying to find their past associations on the way in families where they encounter not one spark of understanding or inspiration. But I have a word of encouragement for them: they are perhaps the most fortunate of all, because they have the added force which comes of opposition; their aspiration and demand are the stronger and more determined, and the door is never long closed to them. They are fortunate because they have taken their novitiate in the past, and nothing in the world of circumstances can prevent their contact with the good influences and associations established in a former cycle, if they are persistent in their search.

Remembering the critical period in which we live, from the evolutionary standpoint, the exceptional opportunities afforded for advancement on the way surpassing anything hitherto known, and the increasing momentum of the thought force of the Masters in human life for its enlightenment and betterment, it is a beautiful thing to find in aspirants young and old this deep and sincere trend towards a life of service. If we needed it, I think this would be one of the strongest arguments in favour of past cycles of evolution of the soul. It certainly argues a considerable measure of growth in the soul, whether in a young or mature personality, that can regard with indifference the many prizes of worldly accomplishment which are more possible perhaps than ever before; that can weigh these with an understanding vision at their true value, and having done so, can say: I desire to serve. I wonder sometimes whether this is partly owing to the growing sensitivity of the human apparatus which can register early and acutely, with a kind of new foresight, and discriminate accurately, without a further repetition of personal experience, the real from

the ephemereal. But so it is, and these souls are laying the foundation for the work and illumination of the new age, when "the masks, and mummeries, and triumphs of the world" will pass swiftly and silently away as the shadows at dawn.

I have referred to the assets and liabilities of the disciple. Both are intimately related to the life of service; and while they appear opposed the one to the other, there is an esoteric connection and a regulative inspiring and retarding interplay between them, all in the direct interest of the disciple's development and of those in Karmic relationship with him. The disciple's assets are, to a large extent, clear and manifest to him, but by no means entirely. He is able to judge the range and value of his work in the world for his fellowmen; for he has built up a technical equipment through the years far too carefully and laboriously not to be able to use it with effect, or to calculate judiciously the possible reactions to it. We are thinking of the disciple who is near to the Master and whose work has the imprimatur of the Master upon it. That being so, we expect to see something of the sureness of the Master's own art operative in whatever field the disciple uses his technique. Many of his assets will be clear and manifest to him: there are others of which he will not be fully conscious, because they relate to work and contacts with Higher Powers on the inner side of life during meditation and sleep. In these two conditions is the casual life of the disciple's objective manifestation. This does not require stressing, for the disciple, in functioning now more as the soul than the personality, has sympathetic access to the plane of souls, and his technical ability is derived therefrom. The source of his technique is in the superconscious life of the soul universal. He has the ability to draw upon this superconscious life, but the channels and senses through which it comes are not of the objective man but of the indwelling self. That which is given he uses, but it is largely in meditation and sleep that he must look for the causes of it; and these are, in some measure, as hidden to him as to the veriest tyro on the way until he passes the portal of initiated consciousness and has actual cognition of the forces of inspiration and guidance.

Just as these assets are his through the rewarding Karma of the past, so are the retarding influences of his liabilities bound up with this same Karma. How many disciples, well on the way, with a developed technique of service, are retarded from further notable advance by these liabilities! They stand near to the Master and are doing his work, but the illumination they looked for through the years still awaits them. I have known such instances, and it has given rise in them to perplexity and disappointment and a sense of barrenness and futility in spite of all effort. They have been very much like Pascal, when the brilliant work of his hands became a stumbling block and an offence, when everything even of good seemed to be passing away from him, when all the accomplishments of the past appeared to count for nothing; that supreme testing period of blankness and negation before the Christ came to him in fire. But if the assets, in their complete and esoteric nature, are hidden to the disciple, and only

to be deciphered in the Master's presence, so is it with his liabilities. Perhaps it is well that the real character of both is hidden; for a knowledge of the one might raise a sense of pride in the disciple; and a knowledge of the other would certainly humiliate and discourage him. We are impatient, but it is well that our eyes cannot see all they would before the time. "Chafe not at Karma, nor at nature's changeless laws, but struggle only with the personal, the transitory, the evanescent and the perishable," says the scripture. It is the disciple near to the Master who needs this admonition more than anyone else on the way. For he is a high tension individual whose technique of service is flowering in many directions, and for this very reason he is impatient of the retarding influences of Karmic liabilities which in various circumstances hold him back from the full expression in perfected service he sees in vision. It is he who needs to "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth." And often will he need to remember it; for it is not so much now by the strength of his will, tempered like steel as it is, that he will achieve, as by a tireless patience with life where he stands and a growing insight into the causes which underlie his life pattern.

I said there was a regulative inspiring and retarding interplay between the disciple's assets and liabilities. The justice of being subjected to retarding influences may often be questioned by him; he finds it difficult to reconcile this aspect of his life with the elevating expression of the inspiring aspect of it, known and acknowledged: but he is as responsible for the one as for the other. And standing on the right hand of the Master as he may be, he has to prove his wisdom and insight by acting nobly and faithfully there, while destined for a certain term to liquidate the liabilities in intimate relationships of persons and circumstances in many manipulative adjustments in contacts and service.

But should we regard the term inevitably to be spent in the discharge of Karmic liabilities as retarding, or in any way inimical? Only from the personal standpoint, because ambition for attainment has not ceased to assert itself even in the disciple. Ambition for lesser attainments may have passed away; but ambition for things of a higher nature and for spiritual conquest is not easily extinguished. Suppose, for instance, and it may be more than a supposition, the disciple's Karma has brought him into close contact and co-operation with other disciples on the way, and together they are working towards a similar objective. They will be of unequal development although co-operating esoterically and objectively in some department of the Master's work; and it is necessary for the ultimate end in view that this unequal development among them should be in certain respects equalised; that the objective cannot be reached until the various Karmic liabilities of all have been adjusted and the soul of the group freed from the inhibitory bonds which constitute that inequality. That is exactly the position of many a disciple near to the Master. Not for himself alone, but for those near him, he has to wait and serve and carry sympathetically and interpret understandingly the impinging forces of the Karma of his co-disciples until there is a balance of power, wisdom and love which enables them to act in perfect unison in their esoteric life. That is why tolerance, compassion and love are so much insisted

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upon at this stage. The disciple must have no voice for criticism of the failings of his co-disciples. For him there must be only the thought of the soul of love in evolution under its own personal difficulties. However different in personality, in views, opinions and tastes, whatever the weaknesses, fugitive errors, incidental failures, under the exigencies of circumstances and the pressure of Karmic attachments, these must be passed below the threshold of consciousness and only the expression of true understanding and willing helpfulness appear. But is not this a condonation of that which merits rebuke? What if the Master had rebuke for the manifold frailties of the disciple! Nearness to the Master is not the signmanual of perfected human nature: far from it. If not the disciple's own Karma, that of the present day world would prohibit it. Why? Because even the disciple, no matter how advanced, cannot live to himself: indeed, he is infinitely more implicated in the world Karma than is the average man. If this is questioned, let a man develop a true sensitivity of discipleship and realise the truth of it. It is this fact, so clear to the Master's vision, which is the guarantee of the latter's loving compassion for the disciple near to him. For all his shortcomings there is no rebuke, but only wise understanding and deeper encouragement in the face of the keen difficulties known so well to him.

Yet there are those who demand of a disciple more than the Master himself demands. These are they who have trodden the way by book and know nothing of its technique. They are so full of theories and their own personality that they would legislate for those incarnations ahead of them. They have the satisfaction of knowing that they increase the burden of the disciple and hinder their own development. The perfected human nature they expect in him they help to make impossible through their own lack of understanding. Their influence is part of the world Karma referred to, and, fortunately, the disciple understands it very well. And if that is one of the penalties of advancement, perchance one of the particular liabilities of a disciple's Karma, the use he makes of it is to probe deeper into the world of causes and emulate the Master in his long range vision and indifference to personal reactions.

Many phases of the working out of the peculiar Karmic liabilities of advanced discipleship could be touched upon, but they all work out to one issue. The disciple's position demands of him one major application in all its difficulties and trials, that of sanctified service. If discipleship is not that it is an experiment only and loses all its stature. It is the one thing which brings him near to the Master, no matter what the world chooses to point as failings and shortcomings, and it is the one justification of him in the eyes of the world unseen. I believe this so deeply that I would say sanctified service covers the multitude of orthodox sins that consign men so self-righteously to hell. This is perhaps a perilous statement, but not from the point of view I choose to make it. We have seen records of the lives of disciples and initiates published years after they have gone to their reward, for the express purpose of attempting to prove them to have been arrant knaves and sinners, while the memory and example of their unremitting labours brighten the path of every right-minded aspirant and ennoble every step of the way. That, too, is a part of the world Karma which their successors have to carry: and they, too, will suffer the same fate, now or hereafter.

We should not expect it to be otherwise, much as we deplore, the fact. It has been pointed out that the disciple has a range of values peculiar to his status on the way. They are not self-

imposed values: they are imbibed through his intimate contact with the Master consciousness and become the laws of all his future action. He will serve after those laws and under the inspiration of their many-sided technique, often in ways and for purposes quite hidden to the general consciousness. The wonder is, not that he is much misunderstood by the average aspirant, but that he is rightly comprehended by those near him. It is here that he is held by those Karmic liabilities to serve unfalteringly those near and far off, who strike the note of relationship in his life from past cycles of activity. It would be hard travelling, perhaps too hard even for his feet, if there were not also those far off and near, who have an instinctive or enlightened understanding and appreciation of that service. Perhaps that is the reward I was asked to point out for those who are called upon to give so much. It is a very sufficient reward that others share his labours and seek no other reward for themselves. That is the true meaning of sanctified service, and beneath the surface of the bustle and selfishness of modern life there is much of it. It is this undercurrent of real goodness, rendered potent and increasing in potency, and fed perennially by all those converging on the way, no matter to what school of thought they belong, that lessens the burden of the disciple's individual Karma and gives him strength in many a crucial hour. For where there is real goodness of heart there will be sanctity of service, different in degree in aspirant and disciple according to their attainment on the way, yet ever present, uplifting and ameliorating. In the words of the Rosicrucian, Bacon: "The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them: if he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm: if he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be shot: if he be thankful for small benefits, it shows that he weighs men's minds, and not their trash; but, above all, if he have St. Paul's perfection, that he would wish to be an anathema from Christ for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ Himself." There we have the ritual of goodness in epitome. And the disciple who can willingly embrace "anathema from Christ" in the service of others is not only near to the Master, but very like him.

• • •

#### MAN AND HIS PLACE IN HISTORY *(continued from page 82)*

Truly, we bear history within us. History is eternal just as we ourselves are beings of eternity, sharing in the great stream of history. We know for what purpose we live; we know the stream that carries us. Filled with strength we feel eternity in the passing moment. And we realise too that we are called at every moment to serve the Whole. We have splendid opportunities and a clear, bright consciousness of them! The Spirit of the Times is calling us and we must follow. The call has sounded so often. The Spirit of the Age himself is involved in the process of evolution. To work together with him, to live with him, to unite his life with our own will in its freedom—that indeed is our aim and our ideal.

*(To be continued)*



# The Living Earth

by G. S. Francis

**I**T IS FORTUNATE FOR human powers of endurance that our problems, questions and difficulties do not pour in upon us all at once, otherwise we might be overwhelmed. There appears to be some distinct guidance in the matter, for a very cursory glance at the sequence of historic events will serve to indicate that our problems are spaced out in time and follow one another in such a way that each age is presented with its own specific problem, to which all other problems are merely contingent and secondary. The religious struggles of Medieval Europe were fundamentally concerned with the problem of spiritual freedom, just as the political struggles of the seventeenth and eighteenth centuries were concerned with problems of political equality and, but for the set back occasioned by the recent rise of political dictators we had every right to assume that personal rights to religious and political freedom had been definitely won and established by the leading nations of the western world.

Religious freedom and political equality are, however, only two of the three major problems of human existence. The third is the economic problem, the problem of getting our daily bread with everything that phrase implies. The economic problem is the one with which this age is principally concerned, and upon the effective solution of this problem, with its contingent secondaries, depends not only the question of our personal happiness and usefulness, but also the larger questions of peace and war; of whether this age is to develop its own specific talents and hand them on as our particular contribution to posterity, or whether we are to shatter this civilisation to pieces in explosive outbursts of personal and national exasperation.

Closely connected with the economic problem as a whole are the contingent problems of providing effective outlets for the productive urge in man, of providing adequate satisfaction for his physical needs, in making suitable arrangements for curbing acquisitive instincts and for enlarging the spheres of mutual assistance.

It would, however, be a great mistake to imagine, as is too often the case to-day, that economic problems can be solved merely by the application of scientific knowledge and technical skill, coupled with such business training as current practice is able to provide. We also need some knowledge of the spiritual powers and purposes that affect and condition events on the material plane.

Some hint of this has already been given in the December number of MODERN MYSTIC in the article on "Modern Farming," which contains the following sentence:—

*"Steiner's agricultural teachings were based on the commonsense view that, since the earth is a living thing (or how could it produce life?), it needs living organisms to maintain its fertility."*

A clear conception of the fact that the earth is a living organism, with definite and ascertainable habits and re-actions, is one of the occult forms of modern knowledge which is essential to a proper understanding, not merely of agricultural technique, but of all forms of economic activity and human social life. Religious problems have to do with the relationship of human individuals to the spiritual world. Political problems relate to human conduct and behaviour within the nation and with the relationship of national groups within the world. Economic problems are concerned with the relationship between the powers and needs of man and the produce and materials of the earth, i.e. crops, minerals, manufacture, transport, etc. Therefore, in order to tackle economic problems with success it is not only necessary to possess some knowledge of the powers and needs of mankind, it is also important to possess right ideas about the nature and purpose of the Earth.

During the past three hundred years scientific investigation of the material structure of the earth has resulted in a body of knowledge that is wonderfully complete and accurate with regard to its material facts but, because of its one sided nature, the ideas we are able to draw from this body of knowledge are of little help in solving the problems of human life. Just as no true idea of man can be obtained while he is merely regarded as a physical body lacking soul and spirit, in like manner we shall never fully understand the earth with its mineral body, its surface distribution of land and water, its life of vegetation, its atmospheric aura, the ever recurrent phenomena of climate, seasons, electricity and magnetism, etc., until we are able to recognise the fact that the earth is no mere ball of matter floating about in space, but is a living being which, like all living beings, can be recognised as such by the organic nature of its structure and the vital processes that express its life.

Students of occult lore are of course well aware that all living organisms on the earth, in addition to a physical body, must possess an etheric body or vehicle of life, without which no life could manifest at all. Even the material scientists of the nineteenth century were obliged to assume the existence of some kind of ether if only to serve as a basis for explaining the phenomena of light, electricity, magnetism, etc., but as they lacked the faculties necessary for observing the etheric world objectively they could only make guesses as to its nature. Students of anthroposophy, however, are more fortunate, for Rudolf Steiner, who had developed the ability to observe the etheric world with clairvoyant insight, has been able to give quite definite information about the nature and the forces of the etheric world, information precise and accurate enough to provide a basis for new and fascinating lines of scientific research. In general, Dr. Steiner describes the ether, with which we as human beings are connected, as consisting of four fundamental types to which he has given names that correspond to the nature of their manifestation on the physical plane—Heat Ether, Light Ether, Chemical Ether, and Life Ether. Each of these ethers

in turn has been evolved during pre-earthly conditions of existence, with which students of anthroposophy will be familiar, that of the Heat Ether being the primal type from which the other three progressively evolved—Light Ether from Heat Ether, Chemical Ether from Light Ether, Life Ether from Chemical Ether—so that the Life Ether, which was first evolved in connection with our earth, is the latest and most complex of them all.

All the phenomena of the physical world, the varied states of matter and their inter-relationships, are merely the outward and visible sign of the invisible interplay of the constituent parts of the four-fold etheric world. These are the causal forces of the earth but in order to get some glimpse into their nature it is first necessary to grasp the fact that they are grouped in pairs of polar opposites. Heat ether and light ether tend to expand outwards from the centre, they are centrifugal in action. Chemical ether and life ether tend to contract inwards towards the centre, they are centripetal in action. Whoever, therefore, is able clearly to understand the polarity of these two etheric groups, will have a clearer insight into the significance of the great as well as the minor rhythms of expansion and contraction that play so important parts in the living phenomena of nature, as well as in the social history of mankind.

These four ethers are also the cause and origin of the varied conditions of matter in the physical world.

Heat ether causes hot or fiery conditions.

Light ether causes gaseous or airy conditions.

Chemical ether causes fluid or watery conditions.

Life ether causes solid or earthy conditions.

No space can here be spared to describe the nature and effects of these etheric forces in greater detail, but readers who wish to study these matters more directly will find copious references to the etheric world in Rudolf Steiner's books and lectures, in many single articles in anthroposophical literature, while detailed, specialised descriptions will be found in the books referred to below.\*

#### *Etheric Structure and Rhythms of Life*

If it were possible to stabilise the earth in its normal organic form we should find its etheric structure conforming to the nature of the four types of ether, i.e. the contracting elements of chemical ether and life ether, would tend to concentrate at the centre where the waters and solids of the earth collect, while the expanding elements of light ether and heat ether would tend to expand into the space occupied by the atmosphere and the outer sphere of warmth. But the earth is not a static corpse, it is a living being, consequently the simple arrangement described above is continually disturbed by movements caused by vital rhythms that bear close resemblance to our own organic rhythms of breathing, and circulation, sleeping and waking, growth and decline and other phenomena natural to a living being.

All life is expressed in rhythm, and, as living human beings, we express our life in certain characteristic rhythms growth and decline, a rhythm of about 70 years; sleeping and waking, a rhythm of 24 hours; breathing and pulse, rhythms of minutes or seconds. The vital rhythms of the earth are very much slower

than our own, which is one reason why they are difficult to perceive without some guiding clues. For instance, we normally take 18 breaths a minute, 1,080 an hour, or 25,920 in a day, but the earth breathes only once a day, its etheric breath being exhaled each morning and inhaled each evening. Apart from clairvoyant observation, this daily rhythm of the earth's breath can be observed in other ways. Each morning the contracting, water-forming forces of the chemical ether are exhaled out into the atmosphere and each evening inhaled back again into the earth. As these ether currents pass through the lower levels of the atmosphere a human observer would be able to note certain effects, he would notice the formation of moisture in the lower air which, as morning mist, hangs about the fields and meadows until the ether breath is dispersed into the higher levels of the atmosphere. A repetition of this phenomenon would also be observed in the evening mists which hang about until the water-forming, chemical ether is inhaled back again into the earth.

The contracting forces of the chemical ether also condense the air as they pass through, an effect that can be observed in alterations of barometric pressure. Knowledge of these facts can be of practical interest to gardeners and farmers as flowers, fruit and vegetables gathered during the early hours when the vital etheric forces of the exhaling breath are pulsing through them, retain their freshness much longer than if gathered later in the day when the etheric breath of the earth has expanded into the outer spaces of the cosmos.

#### *The Earth and the Seasons*

The rhythmic life of the earth has other correspondences with the rhythms of human life. Just as we experience the rhythm of sleeping and waking once a day, the earth experiences a similar rhythm once a year. When we are awake in the daytime our life is concentrated within our body, but when we go to sleep at night our life expands outwards into the cosmos, consciousness becomes less clear and more dreamlike, until it disappears altogether when sleep is deepest, expressing itself in dreams again when returning into the body as morning dawns. In winter the life of the earth is concentrated within its physical form, busily working upon the germinating roots and seeds beneath the surface. In spring time the life of the earth begins to expand beyond its physical form, reaches the limits of expansion in summer, begins to return in autumn and in winter the body of the earth has its life within itself again. The budding, sprouting plant life in spring, the rising of the sap in plants and trees, the unfolding of leaf and blossom are visible manifestations of this expansion. Wider and wider spreads the life of the earth giving colour to flowers, form and life to seeds. In summer the earth is quiet, its being expanded to the limit, the skies are clear and nature is hushed to stillness. With autumn earth life begins to return, storms of autumn herald the approach of winter and, as the earth life becomes more and more indrawn, the leaves fade and ripened fruits fall to the ground. In winter the life of the earth is again within itself, earth and the universe seem separate again, the stars seem more remote in a wintry sky while the surface of the earth becomes hard and bare with cold.

These rhythmic changes in the life of the earth have their effect upon ourselves as well. In winter we are stay-at-homes, we prefer to work and live indoors and our interest in the outer world is reduced to a minimum. In spring we experience

\* *The Etheric Formative Forces in Cosmos, Earth and Man.* By Dr. Gunther Wachsmuth. 208.

*Die Pflanze.* By Dr. H. Grohmann.

expansion of soul, we take a renewed interest in the world around us and take longer or shorter walks abroad to observe the changes produced in the earth by the activity of spring. This mood intensifies as summer comes with its wealth of foliage, flowers and colour, our personal life and the life of the earth become more and more united. With the approach of autumn personal interest revives and we begin to withdraw from the life of the earth into the realm of more human affairs. In winter we are hermits again with little feeling for the earth outside. Our life expands in spring in order to be united with the earth in summer, it draws together again in autumn in order that we may be more ourselves in winter.

### *Etheric Organisation of the Earth*

Living beings are not homogeneous in substance. They are organically constructed, i.e. they are composed of organs and substances that are highly differentiated. The substance of bone is different from that of muscle, nerve fibre differs from the fluids of blood and glands. The powerful contracting and solidifying forces of life ether manifests itself most strongly in the formation of the bony skeleton, chemical ether in the blood and other fluids, light ether in the aeriform structure of the lungs and heat ether in the natural warmth of the body.

The earth is also organised etherically and anyone who possesses the clue can perceive in the arrangement of the landscape, clear indications of the etheric conditions of that particular part of the earth. In England the form and appearance of trees, hedges, clouds and hills is quite different from the appearance of these things, say, in France, Germany or Italy. In its broadest outlines the earth is etherically so organised that there is a systematic differentiation of form from pole to equator, i.e. in a north-south direction, while qualitative differences are most strongly expressed in an east-west direction. Both these effects are expressed in the vegetation of differing regions, for *plant life and vegetation are always a mirror of the etheric conditions of the earth.*

There is no vegetation at all at the poles for the etheric conditions necessary to plant life are lacking. Owing to a deficiency of heat ether the cold is intense and water, the life-blood of the earth, is unable to circulate for it is frozen solid. There is thus no life at the poles, nothing but matter. Proceeding from the North Pole southwards, however, we reach a region in which vegetative life becomes just possible. This is the Tundra, a region of lichens and mosses. The Tundra lying beyond the northernmost tree zone, presents a desolate aspect, no trees, not even bushes, for the contracting ethers are still so strong that all vegetative growth is drawn down close to the earth. It is not until we get further southwards, where the expanding powers of the heat and light ethers begin to be strong enough to counteract the influence of the contracting ethers, that we arrive at the tree zone proper, in which vegetation can begin to lift itself above the earth and stand erect, though even here the effects of the downward pull of the contracting ethers are still to be seen in the downward sweeping branches of the pines and conifers that are typical of northern regions.

*The characteristic features of arctic vegetation are dwarfed but clearly defined forms, closely fastened to the surface of the earth; strongly developed roots, but a difficulty, amounting almost to an impossibility, in growing upwards above the surface of the earth. These*

*are the joint result of the strong formative forces of chemical and life ether being combined with weak or defective forces of growth, i.e. the forces of light and heat ethers.*

Moving still further southwards we come to the temperate zone, the true home of leafy woods and balanced plant forms, of which the rose is typical, in which root, leaf and flower are produced in balanced proportions.

*Because of the effective balance of its etheric forces, the Temperate zone produces the most perfectly proportioned plant forms.*

Finally, in the tropics we experience a super abundant vegetation growth that strives continually upwards as distinct from the arctic in which growth is pulled downwards. Upper growth and flowering impulses tend to be excessive while root forming tendencies are weak, some flowering plants, for example, escape from the earth altogether and either root themselves in tree tops or hang suspended trailing thin fragile roots in the air.

*In the equatorial zone, plants strive to grow upwards, blossoms are highly developed, growths are much enlarged (the grasses of the temperate zone become bamboos in the tropics), these are effects of the growth or expanding forces of the light and heat ethers.*

Arctic vegetation represents one extreme in which the root-forming, dwarfing, earth bound influences are predominant. The tropics represent the other extreme in which the flower forming, enlarging, earth forsaking influences are predominant.

This organic structure of the earth is not only expressed in vegetation, it influences human life as well. If we regard man as an inverted plant, with his hard bony head as root, and his limbs and organic systems as leaf and flower, then we find in the arctic the Esquimoux with their large strongly formed heads, but dwarfed bodies and limbs. In the tropics on the other hand we find the negroes with smallish heads but large and powerfully developed limbs as examples of human forms that possess the same characteristics as those described for plants.

There is, of course, much more that could be said and much more evidence that could be produced in support of the view that the earth is no mere ball of dead matter, but is actually a living organism. The earth is also the only source of the means and materials upon which all physical existence and human economic activity absolutely depends.

If, however, this point of view could be more generally recognised it would doubtless induce more care and respect in our treatment of the earth. We should hear less of decline in the fertility of fields, crops and animals induced by faulty agricultural methods. We should hear less of destruction of fertility by injudicious mining and engineering works. On the other hand, we should hear more of agricultural methods that feed and increase the vitality of the soil instead of drugging and exhausting it, and we should hear more of the planning and execution of works of forestry and irrigation by means of which the desert places of the earth might be made fruitful and habitable.

# Darwin and Haeckel

by John Seeker

**T**HE EDITOR OF "THE MODERN MYSTIC" has asked me to write a few introductory words to the following article. Readers will remember that in my series "From Darwinism—Whither?" I wrote these words:

"I must now introduce something that appears quite paradoxical and which may be believed or not as the reader feels inclined; but which perhaps may be permitted—in a journal which combines 'Modern Mysticism' and 'Modern Natural Science'—as representing some observations of a modern mystic upon modern science! . . . While Darwin is collecting his material (during his world-tour) for the 'Origin of Species,' Haeckel is making his pre-natal experiences concerning the origin of man in his own embryonic development."

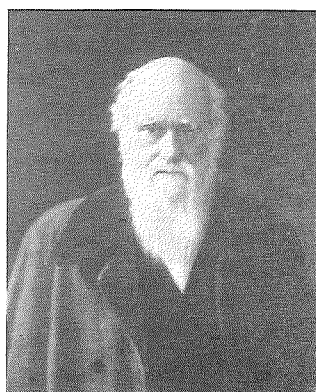
Now I think readers will have had rather a shock at this remark. And I must confess that I myself had not, at that time, made any astrological confirmation of the above facts. But I wrote to Mr. John W. Seeker, who is writing the remarkable series of articles on astrology in this journal, and asked him to make a comparison between the two horoscopes by means of his new method of casting pre-natal ones. The following article is the result. To my great satisfaction it confirms quite literally the conjecture which I made only from observation of the coincidence of Darwin's world-tour with Haeckel's embryonic period. Moreover it reveals even more striking connections between the planetary positions of both the horoscopes.

The Editor has kindly agreed with my suggestion to celebrate this experiment in "modern mystical" collaboration by reproducing the photographs of the two great scientists in this number.

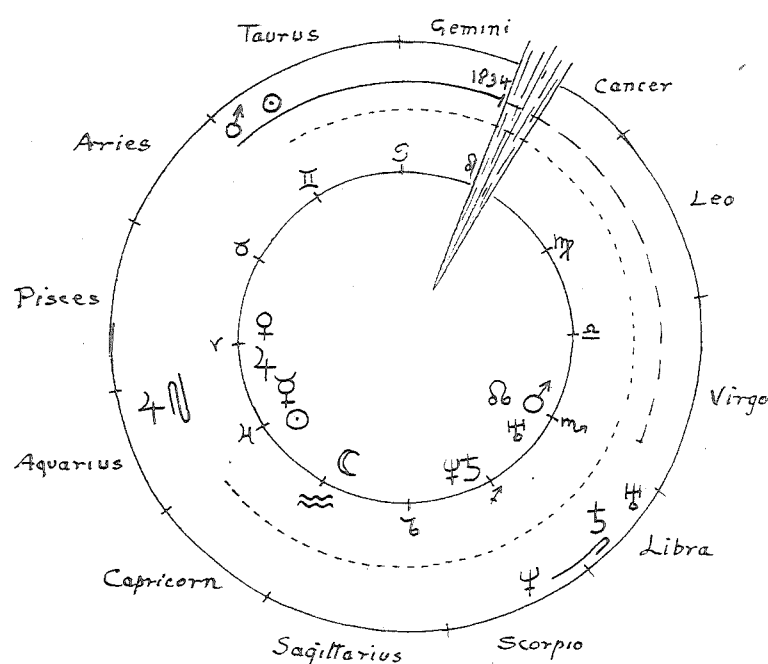
E. KOLISKO.

The study of the birth-constellations of two such individuals as Darwin and Haeckel, whose world-conceptions linked them so closely together, seems to promise many interesting conclusions. And this promise is certainly fulfilled, for the two constellations reveal in a most beautiful manner the interplay of the destiny of these two people.

It is true that the hour of birth is known for neither of them, but in spite of this we find most fruitful results when we call to our aid the facts of the pre-natal constellations. If from this point of view we begin with the movements of Jupiter in the two horoscopes, we observe remarkable things. In Darwin's case, Jupiter comes from the constellation of Aquarius, makes its loop,



Darwin



Darwin: Born February 12th, 1809

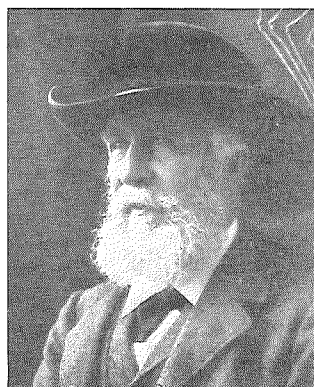
and then, towards the time of birth, proceeds to enter the constellation of Pisces.

Haeckel's Jupiter on the other hand begins its movement in Pisces, goes through its retrogression, and at the time of birth enters the constellation of Aries. Pictorially speaking, we see in this simple fact something like a "shaking hands" between the two personalities. The phase of "Jupiter in the Fishes" seems like a secret and pre-destined pact made between the two, a constellation that is in every way timely, and which has a particularly strong connection with the natural-scientific theories and struggles of our age.

But still more profound connections are revealed by the respective Mars movements in the pre-natal constellations.

Darwin's Mars moves from its approximate position in Aries-Taurus to Libra, and is in conjunction with Uranus and the lunar node. During the fourth pre-natal revolutions of the Moon from the approximate beginning of the pre-natal constellations, Mars crosses the Cosmic Ascendant, which signifies the direction taken by the human soul entering into birth. This important direction is shown by the position of the Moon at birth.

As the Moon is waning on Darwin's birthday we must look to the opposite point of the Zodiac; in this case to the region



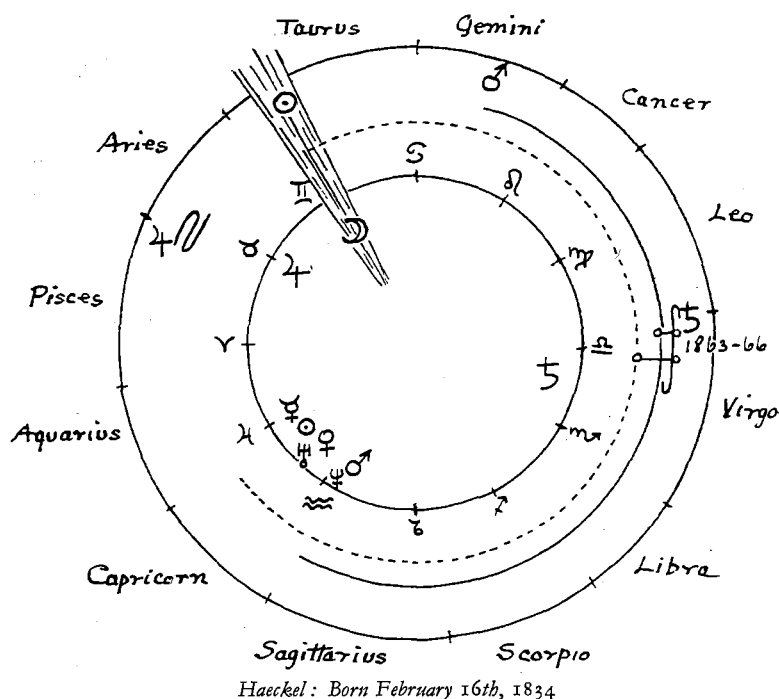
Haeckel



between Gemini and Cancer (constellations). This is where Mars is passing during the fourth pre-natal lunar month. As we know, every lunar month of the pregnancy period corresponds to seven years of the actual life. Therefore this pre-natal Mars event must be connected with Darwin's fourth seven-year period, which is the time from his 21st till his 28th year.

*This is precisely the time of Darwin's great world-tour.* He went to Brazil, through the Straits of Magellan, to South America and the Pacific Islands. His book the *Origin of Species*, and many of his other works all spring from the material gathered during this tour. They became the foundation of Darwinism.

Mars works in the Will of man; but is also connected with natural-scientific thought in so far as it is limited to material sense-observations and experiment. Mars in Cancer—that is the general direction of Darwin's earthly destiny, indicated by his Cosmic Ascendant in Cancer, and Mars wandering through this region.



And what about Haeckel?—He brought to a certain conclusion, as it were, what Darwin had begun. While Darwin was travelling about the world, Haeckel was passing through his embryonic development and the early days of his childhood. Is there anything in Haeckel which corresponds to the remarkable behaviour of Mars in Darwin's case? Yes; there is a dramatic counter-picture! The path of Mars during Haeckel's embryonic period begins just on the significant point in between Gemini and Cancer and arrives at the region between Sagittarius and Capricorn where the conjunction between Mars and Neptune takes place.

Like a drastic gesture it appears as though Haeckel seizes hold of that which Darwin brings back from his world travels. In this moment his destiny is stamped into his etheric pre-natal organisation.

But there is another connection with Saturn. Darwin's Saturn moves during his embryonic period from the constellation of Libra towards conjunction with Neptune in Scorpio. Haeckel's Saturn is passing through the constellation of Virgo.

## Pisces

by Clare Cameron

These unto my Lord I yield—  
The sword of power; ambition's shield;  
The joy in every lovely thing  
That plucks the rose and binds the wing;  
The idle dream, the prayers that veil  
In clouds of self the lifted Grail—  
That each and all He may re-make  
Into service for His sake.

These I suffered, since I must—  
Life's treasures crumbled into dust;  
The shadowed vale, where none but I  
Walked beneath the iron sky;  
The death in life, who knew not then  
The ways of God with foolish men.

These I lost, and found again  
Without blemish, without stain—  
My sword unsheathed, my joy set free,  
And the dream a fruitful tree  
When with my death I rent the veil  
And claimed the life within the Grail.

• • •

### DARWIN & HAECKEL (continued from previous column)

The way in which Darwin's Saturn stands in Scorpio expresses what Darwin called the "struggle for existence." Saturn, in Scorpio, means *evolution through death*.

Haeckel experienced and formed his life in quite another sphere,—Virgo. He felt the idea of development as a penetration into the secrets of the evolution of *life*, and its metamorphoses.

In the fifth pre-natal lunar month of Haeckel's embryonic period, there is a remarkable conjunction of Sun, Mars, and Saturn in Virgo, the Sun arriving a little earlier than Mars. This corresponds to the time between the 28th and 35th years of Haeckel's life. And it was in his 29th year (1863) that Haeckel first stood up for Darwin's teaching. In 1866 he published his "General Morphology" wherein he aimed at establishing a scientific system from Darwin's theories.

If we follow the further movements of Saturn during Haeckel's life-time, we find—in 1863—how Saturn returns exactly to the place where it stood at the time of Haeckel's birth. In 1866 when the "General Morphology" was published, his Saturn is in Libra where Darwin's Saturn began. And in 1899, when Haeckel edited the "Riddle of the Universe"—which he himself considered to be the completion of what he had begun 33 years before—Saturn is standing in the constellation of Scorpio; that is, exactly where Darwin's Saturn had stood at his birth. Thus—also from the aspect of Saturn—the circle between these two persons is closed.

These things show that historical events are not only mere earthly happenings, but also facts in cosmic etheric Space. To look at this other Space in which cosmic reality rules, awakens a feeling for the value and responsibility of human life.

# The Emperor

by the Editor

**I**T is impossible to speak of Napoleon without violent prejudice either for or against him. No man who ever lived aroused such a variety of emotional response both in contemporaries and in posterity. It is agreed that he was more of a phenomenon than a human being. Even so, there is among students of the occult and mystical just as in other circles, a great variety of opinion concerning him. In *Isis Unveiled*, Madame Blavatsky says that her book is not for good Christians whose faith is pure and completely satisfying in itself. The reader who is prejudiced against the Emperor is advised to skip this article, for it will only irritate him. It is woefully, even criminally, blind to the acknowledged many faults of Napoleon the man. It has no authority of any kind whatsoever, nor does it need any. It is a purely individual reaction to a great historical figure whose personality and achievements, when all is said and done leave a deep impress on the spirit but principally upon the heart. There are so many opinions about him that one more will make no difference. It is well to keep one of the heroes of our youth, and this one makes the heart warm and keeps us young.

It is one hundred and seventeen years since Napoleon died at St. Helena. The memory of the Emperor excites as much to-day as ever the heart of every healthy lad in every country of the civilized world, and the principal reason is to be found in the scandalous treatment of him both by the British government of his day and the execrable and unspeakable Hudson Lowe. For one cannot be calm and wrap oneself around with characteristic English phlegm when one thinks in this age of effeminate men and masculine women of the deeds of one who was a very god among strong men. Emerson was not quite right in cataloguing Napoleon as the Representative Man of the World. For all time he remains the representative man of action. It is perhaps not too much to suggest that present day disparagement of him is a sign of our degeneracy. Only a man of the study could write of him as did H. G. Wells in his *Outline of History*, "the scoundrel bright and complete." Is it not curious that Mr. Wells who in his younger days wrote *New Worlds for Old* cannot appreciate in the Emperor the incomparable law-giver, the only ruler of modern times who ever did anything practical for the common people? Ask a man for his opinion of Napoleon, and his answer will give the key to his temperament. Mr. Wells's response is typical of suburban England, and smacks of the well-regulated agenda of the parochial committee. Compare it with the judgment of Winston Churchill and you have the difference between the old ladies who were horrified at the Boston tea-party and the adventurous lads who sailed with Drake. "Time passes and the night of time comes on; all is swallowed and lost in the mist and darkness. But the light of Napoleon glows red, baleful, ever strengthening as the years roll by."\*

But the vast variety of the emotions he still excites in men is only proof of his immense hold on us. The paltry tricks of Hudson Lowe who, too thick in the skull even to start to appreci-

ate the superiority of his victim over all other living men, served only to enhance Napoleon's glory.

Students of the occult and mystical deceive themselves if they think it no part of their studies to devote some little time to an appreciation of him. Moses, besides being the leader, temporal and spiritual, of the Israelites, was a consummate general and master of the art of war. We cannot allow the sophistry of discoursing on the connection between Alexander and Aristotle while keeping a blind eye to the former's military genius. The Emperor often wished he were able to write the history of the campaigns of Moses.

What was he really like, this little man, this thunderbolt, this undying symbol of the possibilities inherent in every snivelling little fourth-form schoolboy? We don't know. Nobody knows. For every schoolboy in the world has as his birthright just those virtues which Napoleon used as the basis of his greatness. No University doctorate of any kind of "osophy" provided his entry into society,—military or otherwise. An astounding physical courage, a naturally kind heart, a gluttony for hard work, the ability—which can be acquired by anybody who knows how to observe,—to estimate a person's "displacement." All these qualities, even were it possible to treble them, would not account for Napoleon, but their observance gives us some clue to part of his message. Of the hundreds of thousands who saw him in the flesh, hardly two accounts are similar. Walk round the Louvre in Paris and no two portraits are alike. His bibliography exceeds forty-five thousand volumes; yet we know nothing about him. More than half the *memoirs* of the time contain deliberate falsehoods written by people who wished the world to believe they had been admitted to his confidence. He read so clearly the thoughts of those who foolishly imagined their ability to deceive him, that every time they had courage to look into his face, it presented a different cast. The things about him which are clearly defined are the simple virtues. He loved his mother and his family; the latter requited him in the way common to ordinary human beings. He loved France. He had a tolerance not to be equalled by the self-righteous in or outside religion. He often said that he could never hate any individual. He had only one supreme hatred,—England.

Baron Fain, his last Secretary, and all reliable witnesses, agree that he was quite incapable of hating individuals. The Emperor himself said: "One must learn to forgive and not keep up a hostile and morose attitude which wounds one's neighbour and ruins one's self-content." There are those who think he deceived himself when he believed in the love of the French people when planning the escape from Elba. The only people deceived in 1815 were those in authority in France. The French newspapers, reflecting the attitude of the government, recorded the triumphant progress in language both comic and despicable.

|            |                                                   |
|------------|---------------------------------------------------|
| March 9th. | "The Cannibal has escaped from his den."          |
| 10th.      | "The Corsican Ogre has just landed at Cape Juan." |
| 11th.      | "The Tiger has arrived at Gap."                   |
| 12th.      | "The Monster has passed the night at Grenoble."   |

\* Winston Churchill in an article in the *Continental Daily Mail*.



*Napoleon, Empereur des Français; Roi d'Italie (1807)*

*(Bibliothèque Nationale)*



- March 13th. "The Tyrant has crossed Lyons."
- 14th. "The Usurper is directing his course towards Dijon, but the brave and loyal Burgundians have risen in a body and they surround him on all sides."
- 18th. "Bonaparte is sixty leagues from the Capital; he has had skill enough to escape from the hands of his pursuers."
- 19th. "Bonaparte advances rapidly, but he will never enter Paris."
- 20th. "To-morrow Napoleon will be under our ramparts."
- 21st. "The Emperor is at Fontainebleau."
- 22nd. "His Imperial and Royal Majesty last evening made his entrance into his Palace of the Tuileries amidst the joyous acclamations of an adoring and faithful people."\*

He was grateful. He rewarded liberally; never bribed. If we doubt his tolerance we have only to remember Talleyrand and Fouché. Charles Maurice de Perigord, Duc de Talleyrand, lived in a mansion in the Rue Saint-Florentin. This probable reincarnation of Machiavelli, unfrocked priest (as was also Fouché), wit, rogue, boaster and the evil genius of the Emperor, died in it on May 17th, 1838. The doctors came and after the manner of the ancient Egyptians, embalmed the body. They removed the bowels and the brain, then laid the body in a satin-lined coffin. It would appear that they made a tolerably tidy job. But alas, they forgot the brain, that sinister and very crooked brain. The doctors having gone, a servant entered and found the grey mess on a side table. What to do with it? A lightning thought entered the head of this most excellent servant, direct no doubt from the Mars sphere, for without undue deliberation, he picked it up, took it outside, and threw it down a sewer.†

He refused to admit defeat; during the invasion of 1814 his genius superseded that of the Egyptian and Italian campaigns. But when defeat really did come, he bore it with a dignity befitting both the Emperor and a human being. He is maligned most by petty merchants who in the event of losing part of a wretched bank-balance would commit suicide. The discipline at St. Helena was as rigid as at the Louvre and Malmaison. Not for a single instant were the faithful sharers of his captivity allowed to forget that he was the Emperor. Nor did they wish to forget. As late as 1848, Douzour, apothecary-major of the Hotel des Invalides, records that "on the 9th of December, . . . the day before the Presidential Election, one of the pensioners declared that he saw Napoleon in the moon. Hundreds of his comrades said they saw him too and confirmed it with shouts of 'Vive l'Empereur!'. . . Even in 1815 his veterans, in the hope of his miraculous return, asked each other when they met: 'Do you believe in Jesus Christ?' And the reply was: 'Yes, and in his resurrection.' They were feeling their way to the myth of their religion."‡ However much we may be tempted to smile we can only marvel at the devotion which the Emperor inspired. And we should be wrong if we imagined that the magnetism of this strange personality began and ended with the army. Don't we know of the great pains taken by the British Government to keep him away from the presence of the Prince Regent? They were afraid that his irresistible charm, confirmed by all who ever met him, would secure some favour against British interests.

\* Newspaper accounts contained in a letter by Gordon Griffiths to the *World's Press News*.

† *Choses Vues* by Victor Hugo, p. 3.

‡ "The Riddle of Napoleon." By Lt.-Gen. Raoul Brice. Putnam, 155.

The army, the great bulk of the French people, and even European kings fell under his enchantment.

What did he really achieve? Apart from his personal rise and fall, his achievements as statesman, financier, road-maker, law-giver, general—if we remember to judge them by the conditions of his time—are staggering. He found France bankrupt, drained of much of its best blood, and chaotic. He left her unified, and neither richer nor poorer as the price of his imperishable glory. He found her republican, and left her so. And he said to Mont-holon, and with justice, "The Empire, as I understand it was only the republican principle reduced to order." During his rule there were no financial sharks battenning on the country's need. He made short work of profiteers. His directness was shattering and quite fatal to all humbugging word-spinners. The history of the world is the record of the weakness and imbecility of kings. With nothing more to recommend him than his victories and his piercing common sense, he appears and dons the purple. The features, the dignity of his bearing, the fearlessness, and, most important of all, his native kindness of heart, left no doubt in the minds of any save those who had something to lose that here was the Man. Chateaubriand tells us that "The thought of Napoleon was in the world before he was there in person; it stirred the earth in secret." "Such a man was wanted," says Emerson, "and such a man was born; a man of stone and iron, capable of sitting on horseback sixteen or seventeen hours, of going many days without rest or food, except by snatches, and with the speed and spring of a tiger in action; a man not embarrassed by any scruples. . . . 'My hand of iron,' he said, 'was not at the extremity of my arm, it was immediately connected with my head.'" "Men charge me," he said, "with the commission of great crimes: men of my stamp do not commit crimes. Nothing has been more simple than my elevation: 'tis in vain to ascribe it to intrigue or crime: it was owing to the peculiarity of the times. Of what use then would crimes be to me?"

He was humane. He hated war. Contrary to accepted opinion, his wars were not wars of aggression, but wars of defence, in defence of his ideal of the United States of Europe. His hate against England was not directed against individuals, but against what he thought was the iniquitous idea of the "balance of power." He was not so much a man as a force; he was not so much the embodiment of France, as the representative of the masses of European peoples, as distinct from the favoured few who in each European country held power. Everywhere he was welcomed as the liberator.

The education of the Emperor was meagre. As a student, he went to bed at ten and was up, hard at work, at four in the morning. That a certain quality of clairvoyance was natural to him, there can be little doubt. Without it, one cannot account for his amazing knowledge of all manner of things. Duroc credited him with knowing more than any other man in France.

At St. Helena, when walking with Mrs. Balcombe, some servants, carrying heavy boxes came struggling up the road in front of him. Mrs. Balcombe rather sharply requested them to keep back. Napoleon quickly intervened: "Respect the burden, Madam." The common soldiers of his army were on terms of familiarity with him and thou-ed him frequently. But such freedom was reserved for them. Neither the marshals nor the court dared such liberties.

By the brilliant, unprecedented use of the qualities possessed



by everybody he made himself ruler of the French and master of Europe. He set his family on thrones; purged Europe of a great deal of rottenness and inspired in the English an increased sense of freedom which resulted in the reforms of the last century.

What was his aim? He had throughout the ideal of the Confederated States of Europe. He recognised over a hundred and forty years ago what is slowly penetrating the consciousness of thinking men to-day, that the present condition of Europe must always prepare it for war, the thing he detested more than anything else. He realised that its constitution was then, as it is now, economically impossible. At St. Helena he reflected, "What I did was tremendous; but what I meant to do was far more so . . . the national units would have been fused in a 'universal unit'. He would have created the 'confederation of Europe', subject to a 'European Code', and a 'European Court of Cassation', and obeying the same laws, using the same currency, weights and measures. 'In fact, we in Europe would have belonged to one family. In travelling from one country to another we should still have been at home.'"<sup>\*</sup>

What did he think? His sayings would fill many large volumes. "The vice of our modern institutions," he said, "is that they have nothing which appeals to the imagination. Man can only be governed through imagination. Without it he is a brute." He knew perfectly well that one day,—even now still some distance in the future,—world domination would be an issue between East and West. For "there are only two nations, East and West. France, England, Spain, have very much the same morals, the same religion, the same ideas." He had no time for superficial talents. "Your letter," he wrote to a general, "is much too clever. Cleverness is not wanted in war. What is wanted is accuracy, character and simplicity." His mind was curiously compact, each department was segregated and water-tight. "There is a complaint," said he, "that my Empire has no literature; it is the fault of the Minister of the Interior." His contempt for doctors of medicine is well known. "Heart!" he cried, "How the devil do you know what your heart is? It is a bit of you crossed by a big vein in which the blood goes quicker when you run." "Believe me," he never wearied of saying, "we had better leave off all these remedies: life is a fortress which neither you nor I know anything about. Why throw obstacles in the way of its defence? Its own means are superior to all the apparatus of your laboratories. Corvisart† candidly agreed with me, that all your filthy mixtures are good for nothing. Medicine is a collection of uncertain prescriptions, the results of which, taken collectively, are more fatal than useful to mankind. Water, air, and cleanliness, are the chief articles in my pharmacopeia." His instructions to his secretary at the Tuileries betray his unequalled common sense, "During the night enter my chamber as seldom as possible. Do not awake me when you have any good news to communicate; with that there is no hurry. But when you bring bad news, rouse me instantly, for then there is not a moment to be lost."

He was the world's greatest business man. A whole staff of secretaries could not keep pace with him. He wore them all out. And from his youth to his death he was a sick man. Says Emerson: "There have been many working kings, from Ulysses to William of Orange, but none who accomplished a tithe of this man's performance." Only kings did he keep waiting in his ante-

chambers. When an appointment was due, he was ready to keep it. He felt that the fall of Austria was attributable to the Austrians' inability to appreciate the value of time, a fault which he extended to them also as individuals in the performance of individual tasks.

He was no materialist. On the voyage to Egypt (a most significant part of his career) he enquired whether the planets were inhabited. He had great misgivings about the reputed age of the earth, he felt it to be much older than the scientists imagined. He was fond of discussing religion. He told Josephine that he had argued "like the devil" on some knotty point of theology with Fournier, bishop of Montpellier. In the midst of a conversation on materialism he suddenly pointed to the stars and said: "You may talk as long as you please, gentlemen, but who made all that?"

No incident, in his eyes, was without significance. A comet was seen at Ajaccio at the moment of his birth. At the same instant, Frederick the Great, in deep sleep, saw a star which "blinded" him. "I have no liking," the Emperor was wont to say, "for strong-minded people, it is only fools who defy the unknown. We are born, we live, we die in the midst of the marvellous." Brice says that at the critical moment of a battle or at the impact of keen emotions, he "used feverishly to make the sign of the cross with wide sweeps of the arms. A violent storm raged over Paris at the moment of his divorce; Josephine was beloved of the gods.\* A little pebble fell from the roof of Notre Dame on to his head at the moment of his crowning. Another comet appeared over St. Helena towards the end of April 1821. "It comes to announce the end of my career," he said. On the 5th of May, a day of storms, a tidal wave swept over the port of St. Helena, all the trees around Longwood were uprooted, and the mightiest spirit that ever drew human breath sped away.

There are too many curious things in the life of the Emperor to justify an attempt to account for them. They are as contradictory as his amazingly complex character. For instance, the dates prove that his decline is co-incidental with the gift to Madame de Schwartzenberg of the scarab which he had worn continuously from the time of the Egyptian campaign. But the gift of the scarab was only one of many seemingly insignificant things. Even in accepted accounts of his life there is much that is misleading, and a great deal of error. Lockhart, generally esteemed as a biographer of the Emperor perpetuates the fallacies of the instructions he is alleged to have given for an autopsy. Napoleon had a horror of being cut open; it outraged his sense of dignity. There is little doubt that low curiosity inspired Sir Hudson (no pun intended!) or that he was primarily responsible for this last indecency. The cause of death was not cancer of the stomach as is generally supposed. The chief cause was the one suspected by the Emperor himself, a disease of the liver. He made a number of complaints to Lowe about this trouble, and the English governor issued orders that all mention of it should be suppressed. De Mets, a Belgian doctor and Surgeon-Colonel Abbatrucci (Colonial army) have recently decided that Napoleon's death was caused by "the effects of an abscess of the liver complicated by amœbic dysentery contracted at Longwood."

Dr. Rudolf Steiner, who gave so many wonderful pointers to the probable earlier incarnations of noted personalities of modern times, confessed that he was unable to suggest who

(continued in page 83)

\* "The Riddle of Napoleon" by Raoul Brice (Putnam, 1958.)

† A medical practitioner of Paris, and one of the few doctors esteemed by the Emperor.

\* The remarkable story of the prophecies concerning her made by Euphemia the old negress of Martinique is too well known to warrant repetition.

# Swedenborg as Scientist

by H. G. Smith

**S**WEDENBORG IS SILENT ON THE MERITS of his youth, which were great. His letters to the Royal Society of Sciences at Upsala witness that few can travel so usefully. An indefatigable curiosity, directed to various important objects, is conspicuous in all. Mathematics, astronomy, and mechanics seem to have been his favourite sciences. Everywhere he became acquainted with the most renowned mathematicians and astronomers, as Flamsteed, Delahire, Varignon and others.

From 1716 to 1718, he edited a periodical, *Dædalus Hyperboreus*, which reached six numbers. It was a record of the new "flights" of mechanical and mathematical genius in Sweden. The editor, in its preface, showed how little he valued the "impossibilities" of the day. He had already begun to think of flying machines, and to think of them as among the desiderata of the age. Christopher Polhem, who has been styled the Swedish Archimedes and was a valued friend of Swedenborg, was a contributor. It contained, also, papers of a scientific society founded by Eric Benzelius among the professors at Upsala. The king's interest is shown in a letter headed Wenersborg, Sept. 14, 1718: "I found his Majesty very gracious to me, more so than I could expect; which is a good omen for the future. Count Mörner also showed me all the favour I could possibly desire. Every day I laid mathematical subjects before his Majesty, who allowed everything to please him. When the eclipse took place, I had his Majesty out to see it, and we reasoned much thereupon. He again spoke of my *Dædalus*, and remarked upon my not continuing the work, to which I pleaded want of means; this he does not like to hear of, so I hope to have some assistance shortly."

A full account of the flying machine appeared in the *Aeronautical Journal* of July 1910. It consists of a light frame covered with strong canvas, provided with two large oars or wings, moving on a horizontal axis, but arranged so that the up-stroke meets with no resistance, while the down-stroke provides the lifting power. He knows quite well that his machine will not fly, yet he suggests it as a start and is confident that the problem will be solved. Many details and observations are made, and then he adds approvingly a humorous passage from Fontenelle: "Do we pretend that we have discovered everything, or have brought our knowledge to a point where nothing can be added to it? Oh, for mercy's sake, let us agree that there is still something for the ages to come to do." This anticipation of the flying machine was one of the evidences of aberration alleged by Dr. Maudsley some seventy or eighty years ago. We know now who was the wiser of the two.

In those days, before the invention of the steam engine, water power was used when available, failing which horses were used. Swedenborg first published the idea of a conveyor with cables moving continuously, so that while the buckets are raised on the ascending side they may be lowered on the descending side. This was for use in a mine. It is the principle of the modern

conveyor. The air pump mentioned in the *Dædalus* can be best appreciated in contrast with the pumps that were used in his day. With those used by Boyle, the cylinders were very badly bored, and pistons roughly packed, and they were worked by the feet in stirrups. Swedenborg suggested the use of the Torricellian principle, and employed a column of about thirty-five feet with an arrangement to raise or lower the column, suitably arranged outlet and inlet valves being provided. No doubt it rapidly produced a good vacuum, though it would not remove the water vapour. Later he substituted mercury for water, thus diminishing the size of the apparatus and making it more effective. Professor S. P. Thompson, F.R.S., a great authority on the history of physical science, declared it to be the first mercurial air pump, and that, fitted with the valves of those days, it would be an effective instrument.

Professor Max Neuburger, M.D., a distinguished professor in the University of Vienna, has given interesting and important accordances between Swedenborg and modern physiologists. We may quote from his lecture: "How far above his contemporaries Swedenborg stood and in what a clever manner he anticipated the development of physiology is recognised at once by every expert in opening his work on the *Economy of the Animal Kingdom*. This splendid work begins in the usual way with the doctrine of the blood, but how different the opinions here delivered from those held by the greatest physiologists of that and a still later period. The blood was to them nothing more than a dead fluid, in which one could demonstrate only a few chemical substances. Nobody had the least idea how many secrets the apparently homogeneous blood-fluid hid in itself. Swedenborg went to the root of the matter in the very first sentence of his work, where the following stands in an expressive manner: 'The doctrine of the blood must be the first propounded, although it is the last that is capable of being brought to completion.' How correct this conclusion is and what an immense content the doctrine of blood represents! Swedenborg, who considered the blood on the one side as a connecting link between the organs, and on the other as a mediator between the body and the exterior world, took a surprisingly advanced standpoint in many of the principal problems, recognising the complicated composition of the blood and the great number of its functions.

He not only knew that the blood forms the nutritive material but he divined its relation to the atmosphere; he discovered, long before the professional physiologists, the vitality of the blood, and taught that it is continually in a state of being and passing away; he attached great importance to the chemical properties of the salts in the blood.

One really imagines oneself to be listening to a present-day author when reading in the *Economy* that the blood of every single organ possesses in consequence of its special assimilation special properties, that the blood of every species of animal is different, that the composition of the blood of the same

individual changes under the influence of temperament, condition and age—all facts which the most recent discoveries have entirely confirmed. And just as the latest therapeutic consists in the restitution of the integrity of the blood, namely, in the form of serum and organotherapy, so, Swedenborg holds, that the efficacy of remedies consists principally in restoring the blood to its normal condition. He says on this subject: 'For this reason it is that the whole body is diseased when the blood is diseased, and *vice versa*; and that in the greater number of diseases it is sufficient to find a remedy for the blood alone to restore the body to health.'

The first volume of the *Economy* may serve as an example of the abundant scientific anticipations to be found in the voluminous works of the great Swede. The fact must be duly emphasised that before the middle of the nineteenth century no other author had such a clear idea of the life of the organism. That wonderful work, *The Animal Kingdom*, is the most sublime expression of how the harmonious co-operation of the parts of the body was mirrored in the mind of Swedenborg. By means of his well-known doctrines of Order and Degrees, Series and Society, he was enabled to perceive the mechanism of the human machine, to comprehend almost intuitively the problems that empirical investigation much later only gradually solved: the mutual relations of the organs, the strict centralisation of the organism, the autonomy of single parts.

Such broad views have ruled physiology only since the time the composition of the body out of cells was recognised and since each bodily function was deduced from the activity of these smallest of living elements. What are now called cells was hidden from Swedenborg, but he knew that the organs and tissues are composed of small particles, which he deduced from the gland-like or cell-like *fibra simplex*.

What raised Swedenborg far above other investigators of the eighteenth century with similar anticipations is the fact that he perceived in the smallest organic particles not only histological elements, but independent centres of forces endowed with individual life forming the source of all vital functions.

This important theory, repeatedly stated, is exemplified by him in the different organs, the lungs, liver, spleen, stomach, etc. And his conclusion, quite in accord with present views, is that the functions of each organ are composed of the functions of its elementary particles, that the life of the organism represents the totality of the individual lives. Just in the autonomic activity of the smallest living particles is the greatness of the nature most revealed.

One of the most remarkable phenomena of the autonomy of the tissues and cells is their specific nutrition, the so-called selective assimilation. Every cell-form takes out of the common nutritive material exactly what is proper for its proper life, its specific metabolism. The cells of each organ demand different substance. Numerous passages of both his principal physiological works show that he had a very similar theory to that held at present. He speaks of it as "an invitation of the living elements." As we do he explains the specific nutrition by the specific metabolism of the organs.

It is in the highest degree interesting that Swedenborg, far in advance of his time, brings into consideration the problem of vital circulation, and arrives at a final result which agrees with the modern views. The author states in several places in his *Animal Kingdom* that the blood is solely driven along in the aorta and

large blood-vessels, but by no means either quantitatively or qualitatively distributed to the tissues. The plasma is not forced into the tissues, but is drawn in by the tissue itself. The heart, it is true, regulates the supply, but the quantitative distribution and qualitative selection in the process of nutrition is to be ascribed exclusively to the tissue-element itself. Without a knowledge of the sources of this tissue-attraction we can never understand the manifold phenomena presented by the change of matter.

In the specific nutrition a great part is played by the ramification of the blood-vessels, which vary extremely, as Swedenborg endeavours to prove, for instance, respecting the heart or the brain. He even says "each particular viscus of the animal body requires a particular study of its blood-vessels."

The osmotic phenomena are of great importance. For the mutual relations of the organs Swedenborg recognised the permeability of the animal membranes and the circulation of fluids through them; he studied especially the sap stream in the serous membranes, and taught, quite in accordance with modern views, that there is a perpetual loss and restitution of equilibrium, and therefore change of equation, as long as animal life continues.

It would lead me too far were I to show in detail how early Swedenborg in these questions approached the present ideas, and how advancing science is beginning just now to verify many of his theses in a surprising manner. I should like only to point to his general conclusion on the functional connections of the abdominal organs. Swedenborg started from the principle that Nature never produces even the smallest point without having "a use for it or an end," hence he could never fall into the error of many older physiologists—that of considering certain organs as without importance to the organism; for instance, the spleen. He never considered an organ in itself alone, but always in connection with others, and sought to infer its unknown function from its structure, from its anatomical connection, especially from its blood-vessels. He recognised that the vital activity consists of a chemistry of enormous complexity; he knew that the glands especially represent the most wonderful laboratories and principally originate by their products the intricate composition of the blood. So he arrived at the result, contrary to his contemporaries, that the liver and pancreas exert a much greater chemical activity than seems to be indicated by their excretory ducts, that, in connection with the spleen, they effect the purification of the blood, the removal of toxins, whereby they mutually support one another.

Still more wonderfully than the co-operation of the organs, Swedenborg has shown in his *Animal Kingdom* their ultimate subordination to the three highest centres—heart, lungs and brains, the representatives of the circulation, respiration and animation. He pointed out how this trinity is 'found in every, even the smallest, particle of the body.' Much of what he taught in this respect now belongs to the realm of science, especially many of his theories of the functions of the central nervous system, if we omit his *spiritus animalis*.

The crown of Swedenborg's physiological achievements is formed by his views of the functions of the brain, especially of the cortex cerebri.

Swedenborg defended the respiratory movements of the brain and the existence of the liquor cerebro-spinalis; he was the first to assign definitely the higher psychical functions and the perception of the senses to the grey substance of the brain;

he taught in harmony with modern science that the various motor functions have each their special localisation in the cortex cerebri, and so forth."

Professor Neuburger concludes: "If we examine these results we are forced to admit that regarded from the point of view of modern knowledge they surpass nearly everything that is to be read elsewhere on the subject in the writings of the eighteenth-century authors. The deficiencies, the mistakes, the incomplete proofs are the defects of Swedenborg's time, but the ideas, the prophetic anticipations reach forward victoriously to the threshold of our own age; they constitute the distinctive mental property of Swedenborg, and their truth has been wonderfully confirmed by the most modern science."

Some of the most recent observations on the *Principia* are contained in an Address by Harold Gardiner, M.S., F.R.C.S., President of the Swedenborg Society in 1935. He said: "The methods and instruments of Science are essentially those of analysis, and their results depend entirely on the accuracy of instruments and apparatus. In Swedenborg's day they were crude, and even ordinary chemical elements had only in part been identified . . . at the end of the nineteenth century . . . the atomic theory was regarded as the last word of science. . . . Those were the days when Huxley and Haeckel thundered forth their mechanistic and materialistic theories, and refused to listen to any opposing evidence that could not be measured and weighed in the laboratory. It is easy to criticise, but it must be remembered that natural science is essentially the study of those things that *can* be measured and tested in the laboratory, and it is only natural that men engaged in such work should push these methods to their limits. Therein lies their strength and their weakness. . . . But there have always been men of science—and Swedenborg was one of them—who recognise a wider field of investigation. The man, whose brain takes no cognizance of things other than those that can be demonstrated and analysed by mechanical means, becomes as lifeless as the instruments he uses. Swedenborg's brain was not one of those . . . he was for ever seeking the cause, and always a living cause. . . . He starts with the premise that geometry is the fundamental science, that change cannot occur without movement. As movement is therefore the underlying cause of all change, in tracing back the world's history to its origins we must determine what is the purest and simplest form of movement or motion. Swedenborg's conclusion is that of a spiral. This has no beginning and no end, and includes all other movements in itself. The next step is to determine the nature of the primary and most elemental thing moved. What we are considering is the first elemental form in which matter is produced. It cannot have any dimensions such as a material particle has, or it would be divisible into something smaller. Swedenborg gets over the difficulty by assuming that it is a point. Having position but no magnitude, it can only occupy space by moving. Movement of any kind implies force. So we are led to conceive of a force causing motion in something which has position but no magnitude. It looks, therefore, as though we have to conceive of force or motion as being the sole primary entity, and to dissociate it in our minds from any material particle in the ordinary sense of the word. Swedenborg describes this primary elemental force as a "conatus," or an urge to motion, and, as has been seen, to motion in a pure spiral form. Tracing the effects of such pure motion, he argues that, if the centre of gravity of his moving spiral is not absolutely central, the whole

spiral will tend to describe a further spiral and impinge upon other similar spirals. He therefore conceives of some of these spirals being forced together in some places and being perfectly free to move in others. He thus gets two conditions of spirals, one where they are compressed and closely packed, and the other, where they are free to move. The former he calls finites, and the latter actives. He then works through four or five successive similar changes, calling the products of the changes second, third, fourth and fifth finites—each of which has its corresponding active which moulds and fashions it. The ultimate result is that matter as we know it in all its forms is traced by these various stages of finites and actives back to the original pure spiral motion.

Other philosophers such as Leibnitz and Descartes had conceived similar ideas before Swedenborg, but all of them conceived of some primal physical particle moved by some external force. Swedenborg was the first to conceive of the particle as containing within it pure motion, and in fact *consisting* of pure motion or force. His theory, therefore, describes the origin of matter as force, and he describes how, if points of force move with sufficient rapidity they will produce all the qualities of solid matter. Such a theory is as far removed from the mechanistic theories of the late nineteenth century as could well be imagined, and stood no chance of gaining a sympathetic hearing from the scholars of those days. The discovery in 1911 by Lord Rutherford that atoms were not the solid and indivisible entities imagined, completely revolutionised scientific thought. Atoms were found to be a positively charged particle called a proton, and a negatively charged particle called an electron. The latter revolve round the protons as the planets round the sun. They are so small that if the atom were the size of the earth the electrons might be represented by half a dozen tennis balls travelling with unimaginable velocity within its boundaries. Nothing other than an electrical charge has been found in them. They consist solely of points of force—electrical force.

Thus has matter been definitely dethroned and force recognised as the ultimate reality. Science, using its own methods, has arrived at the same conclusion as Swedenborg did two hundred years ago by methods of pure reasoning and induction. He called their protons and electrons actives and finites. One of Swedenborg's boldest generalisations is that Nature is similar in large things as in small and, therefore, that the motions of the smallest particles are similar to those of the planetary systems.

Swedenborg, in the second part of the *Principia*, concentrates on the magnetic property of matter and regards it as the primary result of the interaction of the actives and finites. He argued that in a magnetic field lay the inception of all other forces known to science—a view that has since been proved correct.

Swedenborg has nothing to say in the *Principia* of the fourth dimension. But it is a truly remarkable result of modern thought that Science to-day, in trying to reach the absolute, has arrived at the conclusion that time can only be reckoned as a change of state, and that the three dimensional world is only a manifestation of activity in another world which they call fourth dimensional. Lord Rutherford gave scientists the key to this world—the world which was described by Swedenborg, and who knows but that the time will come when they will realise that Swedenborg two hundred years ago gave them the other key, that of the science of correspondences which will open the last door leading



to an understanding of the spiritual origin of the universe—a knowledge which will correlate the results of his spiritual inspiration with those of their natural philosophy.”

Now, leaving Mr. Gardiner's observations, we must consider the nebular theory of the formation of planetary systems, which originated with Swedenborg. He, also, first conceived the idea of a harmonious relation of the different systems, and assigned to our own its position in the galaxy. He announced the translatory motion of the stars along the Milky Way, and propounded the doctrine of a cyclic return in the movement of the planets.

The theory assumes the sun to be a mass of matter in a state of incandescence, revolving by inherent vortical force. From it vapours were thrown off, which gathered into a nebulous ring in the plane of the equator. This ring became more and more solid by condensation, and at length broke and scattered into space the masses which later formed the planets and satellites of the solar system. The nebulous ring, whirling with the rapid rotation of the central body, gave to the detached chaotic masses a rotatory movement of their own; greatest when near to the sun, by degrees they receded to their present orbits and attained their present rate of motion. There was a time when the rotation of the earth on its axis occupied only two hours, and its annual journey a month. Such rapid changes precluded extremes of climate. There was perpetual spring, until with the gradual lengthening of the day and year, heat and cold were intensified and, in the course of time, conditions became as we know them now.

Swedenborg stated that “the common axis of the sphere, or sidereal heavens, seems to be the Milky Way, where there is the largest gathering of stars.” Dr. Nyrén remarks: “If there is no other meaning than that the Milky Way is the equatorial section (zodiac) of our whole visible firmaments, then the priority of the suggestion of the galactic stellar system belongs also to Swedenborg. It is supposed by some that Thomas Wright laid the foundation of this idea. We know that sixteen years before his book was published Swedenborg had seen and worked out the theory. Similarly Kant and Laplace are credited with the origin of the Nebular Theory, but the facts are that the *Principia* was published in 1734; Kant's *Natural History of the Heavens* in 1755; Laplace's *Système du Monde* in 1796.”

Dr. J. J. Garth Wilkinson says of Swedenborg's anatomical and physiological works: “Swedenborg's physiological doctrines are so new, deep, and comprehensive, that when presented to even a candid mind, full of ordinary notions, and breathing the gross atmosphere of modern science, they will probably appear to be little more than a confused mass of assumptions. Such is my experience of their first effect on my own mind. Now, however, I am everyday becoming more penetrated with the truth and consequent importance of these works. . . . They are the results of rigid physical induction. And it is both curious and satisfactory to observe that medical authors have been for ages approximating, in the way of effects and details, to some of the principles elicited by Swedenborg. To instance one of these cases—the influence of the respiratory movements on, and their propagation to, the viscera and to the whole body. The law that the body, in general and in particular, respire with the lungs—that the perpetuation of all the functions, and, in a word, of corporeal life, depends on the universality of this action, as a law—is peculiar to Swedenborg. And yet, for centuries, the fragments of this truth have flitted across the mental vision of

physiologists. *Glisson* has declared it of the liver—*Blumenbach* of the spleen—*Barry* and many others of the heart—*Bell* of the neck—*Schlichting* of the blood in the brain—*Portat* of the circulation in the spinal cord: and I could add many other names and instances to the list. Another principle discovered by Swedenborg is the permeability of membranes, and the circulation of fluids through them in determinate channels; some of the details of which are now grouped under the names ‘Endosmosis’ and ‘Exosmosis’—two phenomena which are thought discoveries of the present day. With regard to the lymphatic system, Swedenborg has thoroughly anticipated the beautiful theory of *Dr. Prout*, etc. And although it is as a discoverer of principles that Swedenborg is undoubtedly most valuable, yet his subordinate theoretical details are also far superior to those of other authors, because they refer themselves to a head, and derive from it a universalising vital essence.”

We have not space to discuss at length Swedenborg's contributions to the study of Metallurgy. Suffice it to say that portions of his *Opera Philosophica et Mineralia* dealing with Iron appeared in French in Paris, and in German in Strassburg. A Society interested in Copper and Brass has within the last year approached the Swedenborg Society for permission to publish the portions dealing with them—permission which was very willingly given.

Jacob Berzelius, “the father of modern chemistry,” wrote: “I am surprised at the great knowledge displayed by Swedenborg in a subject that a professed metallurgist would not have been supposed to have made an object of study, and in which, as in all that he undertook, he was in advance of his age.” He was not only in advance of his age in science, but in the use he made of his knowledge; for his physiological studies were only undertaken as a basis for his profound psychological speculations. Coventry Patmore truly observes: “We have had only one psychologist and human physiologist, at least only one who has published his knowledge, for at least a thousand years, namely, Swedenborg.”

*The Brain*, two volumes of which were translated into English and published in 1882 and 1887, is an encyclopædic work, and its value has been acknowledged in many quarters. Dr. A. Rabagliati states that “As regards the motion of the brain, Swedenborg's claim to distinction rests on his having shown, 140 or 150 years before science discovered the fact, that the motion of the brain is synchronous with the respiration, and not with the action of the heart and the circulation of the blood, for when the internal carotid artery entered the foramen lacerum, it at once altered the rate of its pulsation from seventy or eighty beats a minute down to from thirteen to sixteen or eighteen.” Now let us attempt to summarise the Doctor's summary!

1. The brain has its own animatory motion.
2. This motion is synchronous with the respiration, and not with the cardiac and blood vascular or sanguineo-vascular circulation.
3. The external carotid artery retains its cardiac synchronism throughout its whole distribution, i.e. to the face and to the membranes of the brain. Thus the circulation in the membranes is at a different rate from that in the brain itself.
4. The circulation of the blood in the internal carotid artery when it entered the foramen lacerum in the temporal bone at once took on the new rate and synchronised with the respiration.

(continued in page 86)

# Mystics of To-day

by Alan W. Watts

## THE MYSTERY OF THE TWENTY-FIVE DIVINES

**T**HERE CAN NO MORE BE RELIGION without mysticism than there can be a human being without life. The moment mysticism dies, its religious form withers and decays in just the same way as the human body, which becomes, instead of a living person, a mere collection of bones, blood, muscles and skin. In every great religion the function of its hierarchy of priests has been to provide this mystical life, this intimate contact with divinity, without which all doctrines and rites are empty. It must be asked, therefore, in our survey of mystics of to-day how far the priesthood of the Christian Churches is a real priesthood. In other words, we have to ask how far the Church, the mystical body of Christ, has any relation with or understanding of what is mystical, and whether beneath the symbolism of its doctrines and rites there is any widespread practice of mysticism at all. To an enlightened visitor from another planet a superficial acquaintance with Christianity would be of absorbing interest. For he would find in its creed a collection of thrilling symbols, so much so that he would naturally suppose its initiated priests to be the possessors of a most exalted wisdom. And if he did not stop to enquire further, he would undoubtedly return to his people and say that the outward forms of Christianity indicated the presence of the highest order of mysticism within. It is not only the visitor from another planet who might make this assumption. Even the ordinary "man-in-the-street" has every reason to believe that among the leaders of the Church there are men of the greatest intelligence; he is sure that no thinking person can accept the doctrines of the Church at their face value as literal truths, and perhaps he begins to wonder if there is not some esoteric body of knowledge known to Bishops, Cardinals and Popes and not revealed to ordinary persons. Because, he would say, if there is not this knowledge, these dignitaries must be either humbugs or slightly lacking in sanity, for to accept Christianity at its face value would not only be an act of stupidity but the rejection of the most precious thing in the world.

An opportunity has now come to hand, however, for us to examine the latest developments of thought among the more intelligent priests of our Church of England. In 1922 the then Archbishop of Canterbury, Dr. Davidson, appointed a commission of twenty-five eminent divines to survey the present position of doctrine in the Church, and to discover how far there was agreement or disagreement among the members of the clergy as to the meaning of these doctrines, and to find means of making such disagreement less acute. After discussions held at fairly frequent periods over a space of some fifteen years, the commission has at last published a report of its findings (*Doctrine in the Church of England*, S.P.C.K. 2s. 6d.). Perhaps the fact that this report has been published for all to read has made it necessary to exclude more than the mere preliminaries of these discussions. For the inner wisdom which we suppose these initiates to possess has been very thoroughly suppressed,

with the sad result that, as it stands, the report has very little to do with religion at all. It has much to do with history and discusses quite a number of things which would better have been left to scientists and experts in psychic research, to philologists and professors of moral philosophy. But of real religious teaching, of mysticism, we have nothing more than the very nicely arranged shell. We learn from an introduction by the Archbishop of York that all the discussions were carried on in the most friendly spirit, that instead of bitterness there was much laughter, and he wisely remarks that theological strife is a worse heresy than theological unorthodoxy. This certainly is a most valuable advance on former times. In fact the whole report shows that a most amicable spirit prevails among the leaders of our Church, and so trifling are the points on which they differ that some have heralded this report as the most vital contribution to Christianity for hundreds of years. Without doubt the report is a very nice piece of work indeed, but it is not easy to see just where the vitality comes in.

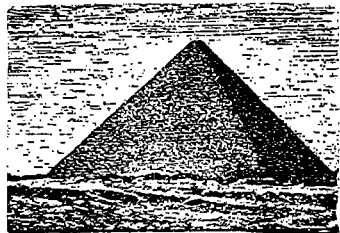
It seems as if these learned gentlemen have been indulging in a lofty intellectual pastime of a significance apparently unknown to themselves. It is as if they had been fitting together a jig-saw puzzle with the picture side beneath. It remains now to turn over the finished puzzle and see what is on the other side. Perhaps, in the traditional manner of absent-minded professors, they have just forgotten to turn it over. Or is it that they did not know there *was* a picture on the other side? For the Christian story from the Fall of Adam to the Resurrection is one of the most sublime descriptions of the progress of the individual soul ever known. Therein is shown every detail of the way that each one of us must go to find spiritual enlightenment, concealed under a rather easily grasped series of symbols. This tremendous fact the commission seems to have overlooked altogether, treating this story from a primarily historical point of view as if its significance lay in the fact that it was a series of events which had actually happened—once.

But the whole point is that if these "events" only happened once they are no more than historical curiosities; unless they can be made to happen over and over again in the souls of men of every time and place they are of no spiritual significance at all. For after all, is there any real spiritual value for us in the knowledge that several thousand years ago in a small area of the Near East some people called Adam and Eve were supposed to have brought a curse on the whole human race through a rather trivial folly? And how many people are really deeply influenced by the knowledge that God was born in human form and suffered the keenest pains of the world in Palestine two thousand years ago? This information is of little use to us unless it is used simply to illustrate the fact that the Fall of Adam is something which happens in the soul of every human being who reaches adult manhood, to show that God must be born and crucified in everyone who would become again as a child and inherit the kingdom of heaven. Nothing is to be gained by

trying to deny that these things did actually happen in history, but almost everything is lost if it is imagined that their historicity is the most important thing about them. Yet this is undoubtedly the feeling of the Church. Thus the report discusses the various theories of the spiritual state of Adam before the Fall, the various opinions concerning the Virgin Birth and the Resurrection and miracles and the life after death as if the significance of these things lay in their being unique events existing in finite time. This is quite different from the philosophy of St. Paul, for in his epistles it is perfectly clear that he is far more interested in Christ as an inward experience than as an historical person, so much so that he hardly ever quotes the words of Christ as recorded in the Gospels and seldom refers to him by his personal name, Jesus:

Yet so obstinately does the Church cling to history and historical symbols that we can only assume that it has lost the inward meaning, that it lives on the past and embodies the living Christ no longer as a corporate body. For if the Church were truly the "mystical body of Christ" we should surely hear more of the crucifixion and resurrection of the Incarnate God here and now, and less of the dry bones of history. If the Church were truly alive it would spare no effort to teach man how to attain this mystical union with God above all other things; this would be the central core of its doctrine instead of irrelevant questions of metaphysics and theology. For even morality is beside the point until this mystical understanding is brought to birth. It is a mere code of behaviour forced upon

man by fear of external authority until he learns to desire morality for its own sake, through nature instead of through law, and this desire can only arise when Christ is born in the human soul. And what does this mean? The answer is given in Christ's own words in the Gospel of St. John—"unless a man be born again of water and the spirit he cannot see the kingdom of God." For these two elements are the symbols of all those things in life which are opposed to one another and yet become creative when they are brought together—positive and negative, male and female, matter and energy, evil and good, rest and activity. In the Story Christ himself was born of these two symbols—the Holy Spirit and the Virgin Mary, the spirit and and virgin matter. Thus when we accept and lay ourselves open to the wholeness of life with all its pleasant and unpleasant aspects, when we deny nothing and affirm all, when we neither cling to life nor shun death but draw all things to ourselves remembering that "that which God hath made call not thou common or unclean"—then is Christ born in us, for Christ is the grateful and joyous acceptance of God's universe. The same truth is embodied in the symbol of the Cross, of the Christ figure with both right and left arms outstretched, his body nailed to the symbol of matter and laid open to the entirety of experience. Yet these are only hints of the depths of meaning which lie hidden in these ancient symbols. Only when the Church begins to explore those depths will the life of mysticism return to it so that the body of Christ may be saved from becoming a corpse of disintegrated doctrines.



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# The Zodiac

by John Seeker

**I**N OUR LAST ARTICLE we spoke of the Horoscope of Death as the great teacher, leading to a knowledge of man's connection with the world of stars. In the present phase of human evolution the old traditional wisdom of the stars is fading away ever more and more and we are bound to look for new ways of knowledge of our relation to the stars. The study of the constellations of death can be a very great help in this direction. One might almost say that the dead, who for a long time remain connected with the constellation in the Heavens at the moment of their death, are the true astrologers of our time. If the living find their right relation to the dead, they will gain new and fruitful knowledge of the cosmic relations also.

This aspect shall be developed further in the present essay. Above all, we wish to gain renewed insight into the nature of the Zodiac,—its twelve-fold differentiation. We must somehow reach a wider vantage-point. We shall therefore consider quite a number of historic characters,—how in their horoscope of death they came into relation to the universe of stars. No single horoscope can embrace the full, twelve-fold character of the Zodiac. Napoleon's horoscope of death, for example, emphasises in the main only a single constellation, that of Pisces. For this reason we shall have to study several horoscopes, bearing in mind especially how the upper planets—those beyond the Sun : Mars, Jupiter and Saturn—are related to the constellations of the fixed stars.

We will begin by going far away back in Western history—to the time of the Middle Ages, the era of high Scholasticism.

St. Thomas Aquinas, undoubtedly the greatest figure in the Scholastic movement, died on the 6th March, 1274. The constellation of the stars on this day will give us a picture of the relation of his work on Earth to the starry Heavens. It is a most impressive picture. The Sun is in Pisces, half-way between Jupiter in Aquarius and Mars in Aries. Side by side with Jupiter is Venus, and the Moon too is in that region, while on the other hand Mercury is near to Mars. It is like a painting in the Cosmos, harmonious in composition, balanced and centred in the forces of the Sun. Yet the Sun in this picture has also another aspect : Saturn in Virgo is in opposition to it.

This gives the horoscope a peculiarly twofold aspect, and we shall find that this duality pervades the entire work of St. Thomas in his life on Earth. On the one hand he represents the Scholastic stream in its finest essence. Seeking to apprehend the inmost essence of this important epoch in our spiritual history, we may have recourse to an historic picture, created by this very era : the architecture of the Gothic cathedral, reaching its highest perfection in that of Chartres. In the strong emphasis on the vertical line, with its heavenward aspiration, the spiritual mood of the men of that time finds characteristic expression. By fine and subtle thought, disciplined in an unmeasured devotion to the Spirit and developing an elaborate technique in the forming of pure concepts, the men of that time sought and found contact—often it was a very real and near contact—with the Divine and Spiritual. Even as the upward-striving spires of their cathedrals reached out into the infinite of the Universe, so in the upward orientation of their own being in pure thought they still had a delicate thread uniting them in a very direct way with the Divine-spiritual world. For as they raised their thought in receptivity to the spiritual world, they felt lighting up in them the Divine revelations. The purest and most powerful exponent of this attitude of soul, Thomas Aquinas appears upon the scene of History. "Doctor Angelicus" was the name given to him by the people of his time. He most of all was imbued with this virginal being of the soul,—able to open out in an unparalleled degree in pure thought to the Divine. So he became one of the greatest spiritual figures of his age. His extant works, the so-called *Summa*, bear witness to his greatness.

This character of soul, subtly developed, highly trained, yet still directly open to the Spiritual, is well expressed in the position of Saturn in Virgo at the time when he passed through the Gate of Death. Saturn, the highest of the seven planets, is in the virginal constellation. Into this constellation there goes forth that aspect of the being of St. Thomas wherein he was so well able to receive into his soul the spiritual revelations. This becomes still more evident when we pay attention to the "past transits of Saturn," explained in our last essay. For we then recognise what period of his life it is which, as it were, goes out into this constellation. It is about the year 1244-5. A year before, Aquinas had been received into the Dominican order. In 1245 he was called to Paris, to the school of Albertus Magnus. Saturn in Virgo in the horoscope of death is thus a picture of his rise :

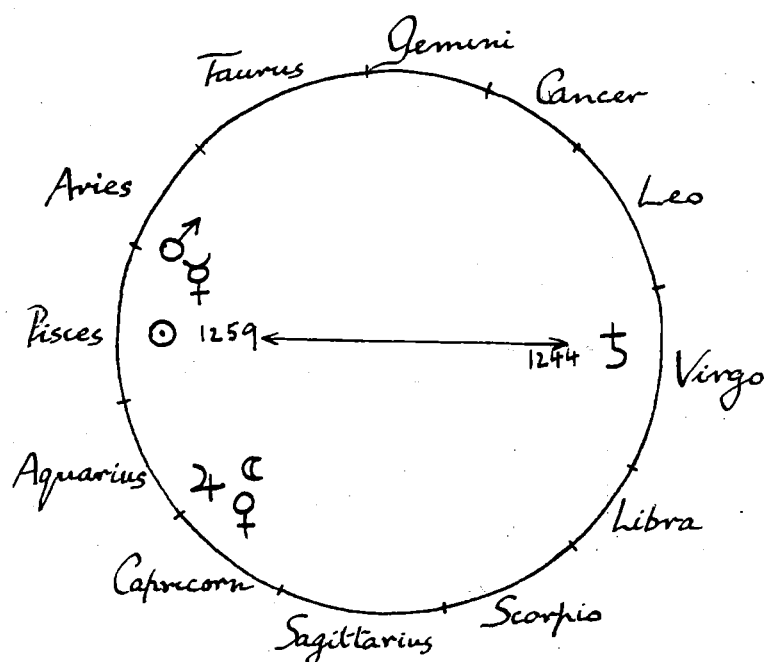


Fig. 1. Horoscope of Death of St. Thomas Aquinas. March 6th, 1274.

of the essential step he took, which led him out into the spiritual horizon of his age. Virgo stands out in the horoscopes of other representatives of the time. Albertus Magnus, teacher and friend of St. Thomas, had Jupiter in Virgo at the moment of his death (15th November 1280),—at the same place where Saturn stood at the passing of St. Thomas. At the death of Duns Scotus—"Doctor subtilis," as he was called—Mars was in Virgo (8th November, 1308).

A very different world from this one, so tenderly, so intimately devoted to the experience of the Divine and spiritual, is that inscribed into the constellations of Aquarius, Pisces and Aries in St. Thomas' horoscope of death. In point of time—that is to say, as regards the transits of Saturn—it represents the period in Aquinas' life when he was already a far-famed personality at the University of Paris and throughout Western Christendom. Yet we must look a little deeper. It was the time when he was struggling with spiritual tendencies which he considered detrimental to the true evolution of mankind. These tendencies were concentrated above all in the ideas of the Moorish philosopher Averrhoes. The conflict, once again, was in the sphere of life wherein the men of that time had to wrestle with the great spiritual truths: the element of thought. As an essential starting-point for the discipline of thought they took the Aristotelian philosophy. Thus on the surface it appears as though the bone of contention had been the true interpretation of the extant writings of Aristotle. Yet behind this a far greater struggle lay concealed. The spiritual reality and substance of man's eternal being was the point at issue.

Aristotle himself had lived and worked in the 4th century before the Christian era. Yet his philosophy remained a vital thing even into the Middle Ages. To begin with, his works had been transmitted by the Greek schools of the philosophers; but in the early centuries of Christianity, when these old schools of wisdom were sorely pressed and persecuted, nay annihilated, the works of Aristotle found their way into the civilisations of Syria, Mesopotamia and Western Asia. Translated into Oriental languages, they suffered numerous distortions. One such translation came into the hands of the Moorish philosopher Averrhoes. True to the character of the Arabic soul, Averrhoes gave his own commentary of the philosophy of Aristotle. From his description of it one might easily conclude that in the view of the Greek master, man does not bear within him an immortal, spiritual core of being; only a spark of the Divine is kindled in him, which after death merges without continued personal existence into the ocean of Divine being. Thomas Aquinas had to refute this interpretation, for it lay not along the line of normal spiritual development of the Western world. Against the Latin Averrhoists, he caused a fresh translation of certain portions of Aristotle's works to be made from the original Greek and wrote voluminous commentaries. This was the time when he was working as *Magister* at the University of Paris, and notably the time of his sojourn at the court of Pope Urban IV, 1261-4. It is this period which is inscribed by the transits of Saturn into the constellations of Aquarius, Pisces and Aries. The height of his activity was above all recorded in the Sun in Pisces,—namely the time when he went from Paris to the Papal court, in some sense the acknowledged spiritual leader of Western humanity.

Thus in his horoscope of death two tendencies reveal themselves,—concentrated respectively in the constellations of Pisces

and Virgo. To Virgo belongs above all the quiet inner bearing of the soul, hearkening to the voice of knowledge, of the Divine secrets of creation of the World and Man,—knowledge that will arise in deeper regions of the soul if we are serene enough to hear it. Likewise the constellation of Virgo is associated with man's entry into the inner, spiritual life of Nature. Pisces, the opposite of Virgo, is associated with the great spiritual battles of mankind. We see it in St. Thomas' horoscope of death, as in another way we did in Napoleon's. Yet we shall also recognise the tremendous difference of the two horoscopes. Great as the battles of Scholasticism were, Thomas Aquinas by his life and work inscribed them in the cosmic sphere of Pisces with serene harmony. This cosmic region in his horoscope of death is like a picture, wherein the past and the future of the world are most harmoniously united, the planets by their several positions leading from Aries, through the Sun in Pisces, into Aquarius. In Napoleon's horoscope on the other hand, we found Pisces blocked by the conjunction of Saturn, Jupiter, Mars and Mercury. Here too we had to do with one of the great battles of mankind. Beginning in the French Revolution, like a clenched fist it thrust its way into the Western world. Seen in a cosmic light, as in these horoscopes of death, the events of Napoleon's time appear more tangled and convulsive, by no means harmoniously resolved as in the life-work of St. Thomas, where Pisces is irradiated by the Sun. It is the Sun, this time, which gives its character to the constellation of Pisces, filled as it is with the prototypes of spiritual battles.

There is a picture of St. Thomas Aquinas by Gozzoli, most illustrative of this fact. From his heart a Sun is raying out; beneath his feet crouches Averrhoes whom he has conquered, while from the heights above him Christ is speaking: *Bene scripsisti de me, Thomma!*

It is a most impressive fact that in Averrhoes' own horoscope of death (12th December, 1198) the planet Mars is at the very place where the Sun is in that of Aquinas, namely once more in Pisces. The Sun of the heart in St. Thomas overrays Mars-like impulse of Averrhoes.

The age when these developments took place was a great turning-point in the spiritual life of the West. Seen in a cosmic light, it took place along the line from Virgo to Pisces. The Virgo forces,—the impulses towards a deepened inner life of soul belonging to the cosmic sphere of the Virgin—were battling for their existence with those other forces which were taking shape in Pisces. Pisces itself became transformed, while the virginal world of pure thought also underwent an essential change. Scholasticism was still able in stern discipline of thought to rise to the Divine and spiritual—the secrets of Divine Revelation. Yet at this turning-point in human evolution, the faculty was slowly vanishing. A tragical event of the time reveals it; I refer to the destruction of the Order of Knights Templars, during the seven years from 1307 to 1314.

Founded with the avowed object of protecting the sacred places of Christianity in Palestine against the Mahomedans who ruled in the Holy Land, the Order of Knights Templars had a yet deeper meaning. It laboured to preserve deep spiritual secrets, cultivated long ago in the ancient Mystery-centres of the East and shedding light upon the spiritual evolution of the World and of Man. The esoteric task of the Order was to carry over the old Oriental Wisdom-treasures and unite them with all that which had arisen in the West out of the Christian



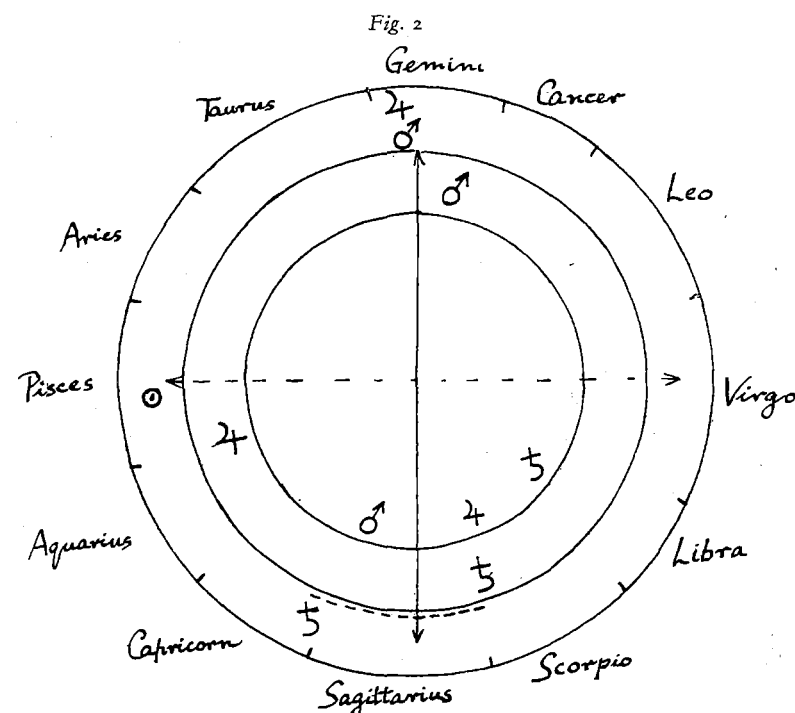
stream. So in the depths of its mysteries the order bore within it mighty treasures of wisdom—the gold of wisdom of the spiritual Sun. To some extent it was a misunderstanding on the part of the outer world, imagining the secret treasure of the Order to consist in fabulous amounts of material gold, which led to its eventual destruction.

Philip the Fair of France was the protagonist. Greedy and jealous of the Templars' gold, he wanted to destroy them. In 1307 he ordered the arrest of the leading Templars in France. About this time, Saturn was in the constellation of Libra; Jupiter was coming into Scorpio; Mars was in Sagittarius. Yet this event was but a prelude to the seven years of dire conflict which now ensued. Awful reproaches of un-Christian life were levelled against the Templars. False confessions were wrung from them by torture. There followed blow on blow. In the year 1310, fifty-four of the Templar Knights were burned alive. Then at the last, the Master of the Order, Jacques de Molay, died at the stake. This was on the 11th March, 1314. The destruction of the Order was now complete.

direction in the cosmos from Sagittarius to Gemini is most especially connected with the destruction of the Templar Order; and yet the former direction also—Virgo to Pisces—plays a certain part.

It is like a cosmic cross, whereinto the spiritual events of this epoch are inscribed. Scholasticism was wrestling in the Spirit, striving to find connection with the Divine Revelation by purity of thought. Yet in the sequel, precisely this connection was destined to be lost. All this took place along the line from Virgo to Pisces. Meanwhile the Order of Knights Templars sought to establish continuity with the wisdom-treasures of the ancient Mysteries. The Order was destroyed; its annihilation is associated with the cosmic line from Sagittarius to Gemini. Herein is manifest the turning point of cosmic Time wherein humanity became involved in the 13th Century. Slowly at first and then ever more quickly, in the succeeding centuries a new mode of thought arose, directed rather to the outer world of the senses. The deeper spiritual streams now took their course more in the hidden background of external history.

One man experienced this spiritual turning-point of history in a quite intimate and human way. This was the German mystic, Meister Eckhardt. Brought up in the Scholastic discipline of thought, he was already one of those whom the old faculty, to find connection with the Divine-Spiritual by dint of thought alone, eluded. He now could only find it beneath the region of full consciousness, in mystical experience in the purified life of feeling. Out of this mood of soul he came to such a thought as this one: "Whatsoever man is able to think concerning God, it is not God. What God is in Himself no man can attain to, save that he be transported into that very Light which is God Himself." This kind of spiritual experience was altogether new in that time; so then it came to pass that the Church would not tolerate it. They only wanted to preserve the Scholastic method. In a trial for heresy, Master Eckhardt's views were condemned. He himself died during the trial, in the year 1327.



- (1) In the inner Circle: Beginning of the Trial of the Knights Templars with their arrest on the 14th Sept., 1307.  
 (2) In the middle Circle: 54 of the Knights Templars burned at the Stake, 24th May, 1310.  
 (3) In the outer Circle: Jacques de Molay burned at the Stake, 11th March, 1314.

Strange were the constellations at these points of time. In 1310, at the destruction of the fifty-four Templars, Saturn was entering the constellation of Sagittarius, Jupiter was in Pisces and Mars in Gemini. Then at the death of Jacques de Molay, Saturn was passing from Sagittarius to Capricorn, while Jupiter and Mars were in conjunction in Gemini. Herein we see a certain line, clearly marked out in the Cosmos. At the beginning, in 1307, Saturn is in Libra, having but recently emerged from the direction of Virgo and Pisces with which the spiritual conflicts of Scholasticism were associated. Then, at the time of the final annihilation of the Order,—between the death of the fifty-four Knights and the martyrdom of the last Great Master of the Order—Saturn was passing through Sagittarius. Yet at the same time, very strongly in these two historic moments, the constellation of Gemini is bespoken, as our drawing shews (Figure 2). Thus the

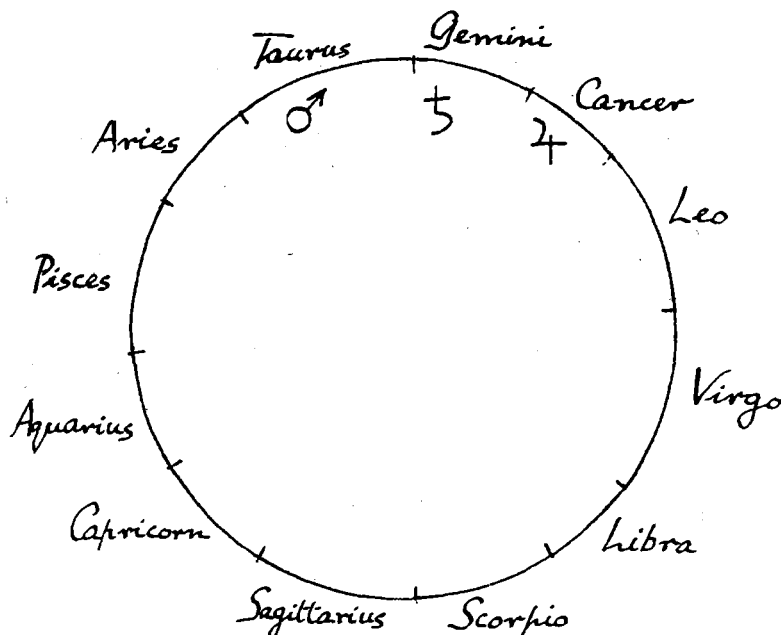


Fig. 3. Horoscope of Death of Meister Eckhardt. 1327

It is remarkable that in his horoscope of death (Figure 3; the exact date is not known) the Sagittarius-Gemini direction is  
 (continued in page 86)

# These Three are One

No. II (continued from February issue)

by Robert E. Dean

**T**HE IDEA OF A TRIPLE HYPOSTASIS in one Unknown, Divine Essence is as old as speech and thought. In the esoteric system of the ancient Hindus, *Hiranyagarbha*, *Hari*, and *Shankara* (Brahma, Vishnu, Siva)—the Creator, the Preserver, and the Destroyer—are the three manifested attributes of it, appearing and disappearing with Kosmos; the visible Triangle on the plane of the ever-invisible Circle.

In geometry, the three right lines are the smallest number which will compose a plane rectilinear figure; two can never inclose a space, being powerless until completed by the third, and the Triangle has always been a symbol of the Deity. This is the primitive root-thought of thinking humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point.

Plato speaks of this universal sign, and Plotinus calls it and the principles represented by it an ancient doctrine, on which Cudworth remarks that "Since Orpheus, Pythagoras and Plato, who all of them asserted a Trinity of divine hypostases, unquestionably derived their doctrine from the Egyptians, it may be reasonably suspected that the Egyptians did the like before them." (Cudworth, I, iii, quoted by Wilson, *Vishnu Purana*, i, 24, note.)

The Egyptians derived the idea of the Trinity from the more ancient Hindus. Wilson justly observes: "As, however, the Grecian accounts and those of the Egyptians are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find among them the doctrine in its most original, as well as most methodical and significant, form." (*Vishnu Purana*, i, 14.)

Yet, the doctrine was not originated by the Hindus, the Chaldeans, the Chinese, or the Christians, but really belongs to the Third and Fourth Root-races of old—the Lemuro-Atlanteans, whose descendants we find in the seed of the Fifth Race, the earliest Aryans.

To repeat, it is now undisputed by every well-informed student of the subject that every theology, from the very earliest down to the very latest, has sprung from a common source of ancient abstract beliefs. This system of ancient, esoteric beliefs was and is the great archaic system known to the Instructed from prehistoric times as the sacred "Wisdom-Science." This Science had, and has, a universal language—the language and symbolism of the Hierophants. Yet, at the same time, it has seven "dialects," each referring and being especially appropriate to one of the seven-fold mysteries of Nature. Each of these forms had its own symbolism and its own interpretation; thus Nature could be read either in its fulness or viewed from one of its special aspects.

But it was because of these several facets and their varying interpretations that so many variations crept in; which led to the adoption of the widely varying dogmas and rites in the exotericism of the Church creeds and rituals. It is these, again, which are the bases of most of the dogmas of the Christian church—such as the

Seven Sacraments, the Trinity, the Immaculate Conception, the Resurrection, the Seven Capital Sins, and the Seven Cardinal Virtues.

However, the complete seven keys to the Mystery Tongue have always been in the keeping of the very highest among the initiated Hierophants of antiquity. Thus, it is only the partial interpretation and partial, distorted use of a few of the seven which passed, through the treason of some early Church Father (ex-Initiates of the Temples), into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now become distorted almost beyond recognition.

From the fall of Memphis, Egypt began to lose these Keys, one by one, and Chaldea had preserved only three in the days of Berosus. The Hebrews, in all their writings, show no more than a reasonably thorough knowledge of the Astronomical, the Geometrical, and the Numerical systems of symbolising the human, and particularly the physiological, functions; some authorities doubt that they ever held the higher Keys. It is deemed that India—not confined to its present limits, but including its ancient boundaries—is the only country in the world which still has among her sons Adepts who still have the unpolluted knowledge of all the seven sub-systems and the Great Key to the entire system.

The Mystery Language is not a phonetic, but a purely pictorial and symbolical tongue. At present, it is known in its fulness to a very few, having become with the masses an absolutely lost and dead language for more than fifty centuries. However, most of the learned Hindus, Egyptians, Jews and Greeks knew it and used it of old, though very differently.

In this Language, the *odd* numbers are divine and good, while the *even* numbers are satanic and evil. The Ternary is the first of the odd numbers, as the Triangle is the first of the geometrical figures. This number and this figure, as exemplified by the divine Trinity, were and are truly the number and the figure of mystery *par excellence*. *Three* later became the ideograph of the three material elements, Air, Water, and Earth, and the Triangle was the first conception of the manifested Deity—Father, Mother, and Son.

But the System, being complex and of extreme difficulty, very few—even among the Initiates—could master *all* of the seven Keys and the seven interpretations. So it is not strange that the metaphysical gradually dwindled down into the physical; that the Sun, for instance, which was once upon a time the esoteric symbol of Deity, later became only a symbol of the Deity's creative ardor alone, and finally a glyph of phallic significance. However, it is still possible to trace the origin of all theology to its source, but in connection with this broad general topic we must confine ourselves to the dogma concerning the Trinity.

Esoteric Occultism knows of a time when "Her heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the lap of Maya." (The Stanzas of Dzyan.) This

is explained as meaning that the Primordial Substance had not yet passed out of its pre-cosmic latency into differentiated objectivity, or even become the invisible Protyle of science. But, as the hour strikes and it becomes receptive of the Fohatic or energising impress of the Divine Thought—the Logos, or the Word, which is the male aspect of the Anima Mundi—its heart opens. It differentiates, and the Trinity of Father, Mother, and Son are transformed into Four. Herein lies the basic origin of all the ideas of the Trinity and of the Immaculate Conception, for *the first and fundamental dogma of Occultism is Universal Unity, or Homogeneity, of All under Three Aspects.*

This leads to a possible conception of Deity which, as an absolute Unity, must remain forever incomprehensible to finite intellect. “If thou wouldst believe in the Power which acts within the root of a plant, or imagine the root concealed under the Soul, thou hast to think of its stalk or trunk, and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can only be known by the Tree of Life.” (Precepts for Yoga.)

The idea of absolute Unity would be broken entirely in our conception if we did not have something concrete and material before our eyes or in our mind to contain or symbolise that Unity. The roots, the trunk, and the many branches of a tree are three separate and distinct forms or objects, yet they compose one tree. Say the Kabbalists: “The Deity is One, because it is Infinite. It is Triple, because it is ever manifesting.” This manifestation is triple in its aspects, for it requires (as Aristotle has it) “three principles for every natural body to become objective: Privation, Form, and Matter.”

In the mind of the great philosopher, “Privation” meant but that which Occultists have always termed the “prototypes impressed in the Astral Light,” the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth—the Life which radiates from the summits of the Unreachable—to become a universally diffused Essence on the manifested planes of existence. This Quarternary (Father-Mother-Son as both a Unity and a Quarternary as a living manifestation) has been the means of leading to the very archaic idea of Immaculate Conception which has finally crystallised into an exoteric dogma of the Christian church; yet, the metaphysical idea, correct as to its metaphysical basis, has been carnalised beyond all reasonable necessity.

Esoteric Philosophy definitely points to three distinct representations of the Universe itself in its three clearly defined aspects. These are the Pre-existing, evolved from the Ever-existing, and the Phenomenal, or the World of Illusion. During the great drama of life, known as the *Manvantara*, real Kosmos is likened to the objects placed behind the great white screen upon which but shadows appear. The astral figures themselves remain invisible, while the wires of so-called “evolution” are pulled by unseen hands. Men, and in fact all things, are thus but the reflections, on the white field, of the realities *behind* the snares of *Mahamaya*, or the Great Illusion.

This also was taught in every philosophy and in every religion—ante- as well as post-diluvian, in India and in Chaldea, by the Egyptian, the Chinese, and the Grecian sages. In the former countries, these three Universes were allegorised in exoteric teachings by the Trinities emanating from the central, Eternal Point, or Germ, and forming with it a Supreme Unity—

the Initial, the Creative, and the Manifested Triad, or the Three-In-One. The last is but the symbol, in its concrete expression, of the first *ideal* two.

In fact, all ancient allegories point to one and the same origin—to the dual and triple nature of Man; dual, as male and female, and triple as being of spiritual and psychic essence within and of a material fabric without. Thus, the universal Trinity, Spirit, Soul, and Body, based upon the metaphysical conceptions of the Ancients who, correctly reasoning by analogy, made of Man the Microcosm of the Macrocosm. For Chaos, Theos, and Kosmos, the Triple Deity, is *all in all*; it was said to be male and female, good and evil, positive and negative, and in fact the whole series of contrasted qualities. When latent, in *Pralaya*, it is incognisable and becomes the Unknowable Deity. It can be known only in its active functions; hence, as Matter, Force, and living Spirit it is the correlation and the outcome, on the visible plane, of the ultimate and ever-to-be-unknown Deity.

In the *Sepher Yetzirah*, the Kabbalistic Book of Creation, the Divine Substance is represented as having alone existed from the eternity, boundless and absolute, and as having emitted from itself the manifested Spirit. “One is the Spirit of the Living God, blessed be Its name, which liveth forever. Voice, Spirit, and Word; this is the Holy Spirit.” (*Sepher Yetzirah*, Chapt. I, Mishna ix.) And this is the Kabbalistic abstract Trinity anthropomorphised by the Christian Fathers. From this Triple One emanated the whole Kosmos. First from One emanated number Two, or Air (the Father) the Creative Element; and then number Three, Water (the Mother) proceeded from Air. Fire completes the Mystic Four, the *Arba-al*. (It is from the root-word *Arba* that the name of *Abram* of Genesis is derived.) Thus, Air, Water, and Fire were and are the primordial Cosmic Trinity upon which is based all the allegories of Father-Mother-Son.

“When the One becomes Two, the Three-fold appears. . . . The Three are One . . .” says part of another stanza of the Book of Dzyan, one interpretation of which is to the effect that when the One Eternal dropped its reflection into the region of manifestation, that reflection, the Ray, differentiated the Water of Space. In the words of the Egyptian *Book of the Dead*: “Chaos ceased, through the effulgence of the Ray of Primordial Light dissipating total Darkness, by the help of the great magic power of the Word of the (Central) Sun. Chaos became Male-female, and Water, incubated by Light and the Three-fold Being, issued as its First-born.” This is the metaphysical explanation, and refers to the very beginning of Theogony.

Esoteric Philosophy also teaches that everything (all forms of all the Four Kingdoms, Mineral, Vegetable, Animal, and Human) lives and is conscious, even though the life and the consciousness of the members of the first three Kingdoms may not be similar to those of the Human. Life is considered as the One Form of Existence, manifesting in Matter and evidenced by the trinity of Spirit, Soul and Matter (Body) in Man. Matter is the vehicle for the manifestation of Soul on this plane of existence, and Soul is the vehicle on a higher plane for the manifestation of Spirit; the Three are a Trinity, synthesised by Life, which pervades them all. This idea of Universal Life is but one of the ancient conceptions, particularly as concerns the Divine Trinities, which are now being realised and accepted by the human mind during the present era as a consequence of its ever-increasing freedom from the shackles of an anthropomorphic Theology.

Occultly, after a universal suspension, or *Pralaya*, the first principle that reawakens to active life is the plastic *Akasha*, or Father-Mother, the Spirit and Soul of Ether, the Plane of the Circle. Space is called the Mother before its cosmic activity, and Father-Mother at the first stage of reawakening; in the Kabbalah, it is the Trinity, Father-Mother-Son.

But whereas in the Eastern Doctrine these three are the Seventh Principle of the Manifested Universe, or its Atma-Buddhi-Manas (Spirit-Soul-Intelligence), the Triad branching off and dividing into seven cosmical and seven human principles, in the Western Kabbalah of the Christian Mystics it is the Triad, or Trinity, and with their Occultists it is the male-female *Jah-Havah*. In this lies the whole difference between the Esoteric and the Christian Trinities.

The mystics and the philosophers, the Eastern and Western Pantheists, synthesise their pre-genetic Triad in the pure divine abstraction, while the orthodox anthropomorphise it. *Hiranyagarbha*, *Hari*, and *Shankara*—the three Hypostases of the manifesting "Spirit of the Supreme Spirit," by which *Prithivi*, the Earth, greets Vishnu in his first Avatara, are the purely metaphysical abstract qualities of Formation, Preservation, and Destruction, and are the three divine *Avasthas* (Hypostases) of "That which does not perish with created things," or *Achyuta*, a name of Vishnu. On the other hand, the orthodox Christian separates his personal Creative Deity into the three Personages of the Holy Trinity and admits of no higher Deity. In Occultism, the latter is the abstract Triangle; with the orthodox, it is the perfect Cube.

There is another abstract character or quality in Eastern Cosmogony—one of a trinity—which deserves mention. Universally recognised by the term "Fohat," it plays a very important part in both the Unmanifested and Manifested Worlds. Even as in the oldest Grecian Cosmogony, which differed widely from the later mythology, Eros is the third person of the primeval Trinity, Chaos, Gaea, and Eros (answering to the Kabbalistic Trinity, Ainsoph, Shekinah, and the Holy Ghost), so Fohat is one thing in the yet Unmanifested Universe and another in the phenomenal and Cosmic World.

In the latter, he is that occult, electric, vital power which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which in time becomes law, or "Nature." However, in the Unmanifested Universe, Fohat is no more this than the original Eros is later the intriguing winged Cupid, or Love. But when the "Divine Son" of Occultism breaks forth, then Fohat becomes the propelling force—the active power which causes the One to become Two and the Two to become Three on the cosmic plane of manifestation. The Triple One differentiates into the Many, and then Fohat is transferred into that Force which brings together the elemental atoms and causes them to arrange and combine into the myriad forms we see and recognise in the material world.

An echo of this primeval and highly occult teaching appears in early Greek mythology. Erebus and Nux are born out of Chaos and, under the impulse of Eros, give birth in their turn to Æther and Hemera, the Light of the Superior and the Light of the Inferior, Regions; Darkness generates Light.

One of the original Trinities of the early Christians was an astronomical triad, composed of the Sun (The Father) and the two planets Mercury (The Son) and Venus (The Holy Ghost), and in this fact all students of Occultism will immediately see a profound significance.

It was recognised at a very early date that the personified Moon (Diana-Hecate-Luna), whose phenomena are triadic, was and is also three-in-one, and was one of the ancient Trinities. She is *Diva triformis, tergemina, triceps*, three heads on one neck, like Brahma-Vishnu-Siva. Hence, she was and is also the prototype of the Christian Trinity, which has not always been entirely male.

The *Esotericism* of the New Testament agrees with that of the original Hebrew Mosaic Books (when properly interpreted); and since, at the same time, a number of purely Egyptian symbols and "Pagan" Dogmas in general have been copied by and incorporated into the Synoptics and St. John, it becomes evident that the identity of those symbols was known to the writers or compilers of the New Testament, whoever they may have been. They must also have been aware of the priority of the Egyptian Esotericism, since they have adopted several symbols which typify *purely Egyptian* conceptions and beliefs in both their outward and inward meaning, and which are not to be found at all in the Jewish Canon.

Prominent among these symbols is the water-lily (the Lotus, which the Egyptians had brought from India) in the hands of the Archangel in the early representations of his appearance to the Virgin Mary, and these symbolical images are preserved to this day in the iconography of the Greek and Roman Churches. Water, Fire, and the Cross, as well as the Dove, the Lamb and other sacred animals with all their combinations, esoterically yield an identical meaning and must have been accepted and incorporated as an improvement upon Judaism pure and simple. The same line of reasoning (as an improvement upon Judaism) led them to later seize upon and incorporate into their dogmas the ancient (and basically accurate) doctrine of the Holy Trinity, which has always been so widely diffused throughout all the world. It is to be regretted that they grasped only the exoteric meaning, and utterly failed to comprehend its true, esoteric significance.

Enough has been said in this brief space to enable the interested reader to point to the archaic source of this great doctrine of the Trinity, and to at least partially grasp its sublime esoteric truth—the Truth which has been so sadly distorted.

In all ages there have been undeniably learned and good men who, having been reared in sectarian beliefs, lived and died in their crystallised convictions. For Protestants, the Garden of Eden is the primeval stage upon which was played the first act of the great Drama of Humanity, and the truly heart-rending tragedy on the summit of Calvary the prelude to the hoped-for Millennium. For Roman Catholics, Satan is at the foundation of Kosmos, Christ in its centre, and Antichrist at its apex. For both, the Hierarchy of Being begins and ends within the narrow frames of their respective theologies: One self-created *personal* God, and an empyrean of pearly gates and golden streets ringing with the Hallelujas of created angels and of the "saved"; the rest are false gods, Satan, infidels, and the eternally lost.

Be that as it may, all exoteric religions can be shown to be but the distorted copies of one or more portions of the ancient, secret, Esoteric Teaching, and it has often been said that it is the blind fanaticism of the clergy and the priesthood which must be held directly responsible, from first to last, for the present-day reaction toward Materialism. It is by themselves worshipping and enforcing on the less-informed masses the worship of the shells of exoteric and really profane ideas and ideals—personified

(continued in page 85)

# Man and His Place in History

by Walter Johannes Stein

**W**E WILL TRY IN THE COURSE of these articles to deepen our insight into the realm generally designated as that of history. But we cannot be content merely with a record of events and a study of their causal connections. Our investigation must lead us behind the surface of events and phenomena to hidden depths. We shall discover then a picture of history that is truly Christian—Christian, not, of course, in the sense of a creed but in actual fact. We shall realise that Christ is the very pivot of World History which, through Him, exhibits uniform purpose and meaning.

The nature of the great impulses in history before and after Christ's life on Earth is entirely different. The beginning of our era was the turning-point in the direction of evolution, nay in the very nature of evolution itself. To begin with, we will look back into the past and consider the development of ancient Eastern civilisation. We shall observe that it is always at their *beginning*, not at their end, that these civilisations are at their prime. They have their origin in divine revelations and are not elaborated step by step through human endeavour; they are all involved in a process of deterioration as soon as they have been inaugurated, because the highest attainable degree of perfection marks their inception and not their ending. That is why all the religions and mysteries of antiquity fade out in profanation and decadence. In the phase of Western, post-Christian evolution we find exactly the opposite direction. From small, primitive beginnings man works his way upwards by the exercise of his *own* forces, gradually improving his inventions and the forms of his social institutions. And the turning-point of this sweep of evolution, the point where the human "I" first begins to manifest in its essential nature, lies at the beginning of the Christian era.

Before that time, man was not, in the full sense of the word, an "I," an Ego. He lived in groups, with a group-consciousness. The *polis*, the town in ancient Greece, was a unit of consciousness concentrated in the City-Goddess, in the Group-Ego of the community. A priesthood guided this group-population through inter-marriage. The blood, preserved thus by religious customs of marriage between the members of close racial stock, was the foundation and bearer of all culture. Love between individuals as such was still unborn. Nevertheless the whole development of the ancient world was in the direction of the "I am," towards the goal of individualisation. This explains the existence in oriental history of a kind of glorification of the process of Ego-development, whereas to-day we feel that as we unfold the Ego we must learn to co-ordinate ourselves within the social life with other individuals in a community founded upon the basis of the life of *soul*. In ancient, pre-Christian times this need was not felt. All relationships rested, as a matter of course, upon the blood, and individuality was a goal to be achieved, not yet a factor to be overcome and led over into a higher form of unity.

To-day we must strive to *widen* our "I"-hood. The great task of our time is to love and thus to enfold within our own "I," those other beings who are placed beside us in social life.

But it is an error and a complete misinterpretation of the present phase of evolution to let the "I" be submerged in the collectivism that Bolshevism for instance, sets up as an ideal. To include others in our own "I"-experience gives strength to the Ego. The "I" retains its own being when it expands, but in collectivism the "I" is lost and therewith the achievements of the whole of historical evolution. Therefore we only see human history in the right perspective if in the pre-Christian phase of development we recognise the guidance of mankind towards the manifestation of the individual Ego, and in post-Christian development the impulse towards an expansion of the independent, active Ego-principle in the social, cosmic, world-wide direction.

In ancient times men were clearly aware of the influence of the stars upon the Earth. Everything, even the industrial and economic life, was an expression of cosmic revelations. Man felt himself linked to the stars and it was not the heavens that were enigmatical, but *man*, as an earthly being. Man himself was the great riddle of that epoch and pre-Christian prophecy spoke of One Who would appear, bearing within Him the very laws of the stars but united with the Earth, an "I" complete and self-rooted. And then, so it was prophesied, the direction of evolution would be reversed and the human being strive upwards again to the stars from whence he once descended to the Earth. The perception of this change in the direction of evolution, of the re-ascent to the heavens (but this time *together with* the Earthly) was a prophecy of the coming of Christ. Looking backwards into the past, a later epoch recognised in these predictions of antiquity, prophecies of the Christ Who was to come. But antiquity possessed a deep and profound understanding of the evolutionary process of humanity, of the descent and ascent, of the development of the "I" in man.

The problems of man as he is at the present time are altogether different. We have already acquired individuality. We too ask questions, but questions concerned not with the Ego but with the Cosmos. We ask: How can I conceive of the universe in its totality in such a way that my own individual "I" has an existence within the All? Or again we ask: What is the nature of my fellow beings? What is it that distinguishes one nation from another, both in the life of soul and in the conduct of practical affairs? All our questions lead out into the Cosmos, into the outer world. Rudolf Steiner once spoke of a reversal in the direction of explanation. The sages of old explained the individual out of the Cosmos, the human out of the Divine; our epoch explains the sublime out of the tangible and human—the Cosmos and Nature out of the realm of our own conceptions and our own individual thoughts.

The turning-point of evolution is Christ's life on Earth. The beginning of the Christian era is the point at which all human feeling, all human endeavour undergoes a change. And if history did not place the Christ Event there we should have to speak of some great unknown happening filling, as it were, a gap in history—an influence which reversed the direction of all evolution.



In the seventeenth century, Trithemius von Sponheim—a man of great spiritual significance—wrote a history of the world leading as far as the year 1879. This may seem strange, but he shows that a certain law can be recognised right through the course of history. In accordance with an ancient tradition, he said that every 354 years, 4 months and 4 days there is a change in the guiding Power from which history receives its impulse; that in the year 1879, a Sun Age would succeed a Moon Age. He said too that it was his mission to point to the coming of this Sun Age but that it would be for one greater than himself to understand and describe its nature. Rudolf Steiner made it possible for us to understand these mythological, mediæval conceptions, and at the same time translate them into concepts suited to our own time.

Sun and Moon-forces work in Nature and their operation can be studied in practical observation and experiment. The two kinds of forces have each a special formative power of their own but are polaric in character. The light of the Sun works directly in forming flower and blossom; the light of the Moon forms the concentrated kernel, the seed that shuts itself off from what lies around it. The flower with its radiating structure produces sweet honey. The substance of the kernel is bitter, like poison. If plants like cabbage and lettuce are over-exposed to the Moon's light they shoot up and the undue acceleration of growth brings into the leaf what in the normal way develops only in the seed. The leaf turns bitter and this property of the seed enters into the leaf. What actually happens in such plants is a premature seed-forming process.

The form-building forces thus to be perceived in Nature also exert their influence in history. Moon-forces are at work where State frontiers are erected, Sun-forces where tariff walls fall and a world-wide economic life is made possible. A Moon Age in history produces feuds connected with heredity, where one generation contests for the estates and possessions of another. We find in actual fact that in the year 1879, the idea of World Economy begins to eliminate old boundaries. A Sun Age begins. Michael, Prince of the Sun, supersedes Gabriel, the Moon Spirit. Gabriel bears the Lily. He protects and helps the land that has deliberately included the Lily as a symbol in its coat-of-arms. Legend tells us that a hermit met the Archangel Gabriel who gave him the Lily for King Clovis, saying: "Give this Lily to your King. Let France in future regard this as a symbol and sign that I am her protector." The Anglo-Saxon-Germanic epoch and its culture which is led by Michael, the Sun Spirit, has been slowly on the ascendant since the year 1879. The contest is clearly discernible in our time. A conflict is being waged between World Economy and State security.

Other formative forces too are active in the shaping of history. They prefigure the broad lines of history within which man has scope for freedom of action. But in the long run nobody can run counter to the trend of his epoch. In the end the leading Spirit of the Epoch must be victorious if the world is not to be lifted away from its hinges. And so other Planetary Spirits also assume the leadership of different epochs.

At the time when Christ lived on the Earth, Orphiel, the Spirit of dark Saturn, was the Leader in this sense. That is why we read in the Scriptures of the light shining into the darkness. The Sun Impulse of the Christ radiated into the age of dark Saturn. Then followed the Age of Anael, the Venus-Spirit, whose impulse is characterised by love as a counterblast to hatred. History records the persecution of the early Christian and the

faith of the Martyrs. Then came the Age of Jupiter or Zachariel. He brings order into chaos. In his epoch we have the chaos of the migrations and the regulated order of monastic life. The next Age was under the influence of Mercury. Raphael brings healing to disease. In a poem by Hartmann von Aue we read of a poor man, Heinrich, who falls a victim to leprosy and is saved by the sacrifice of the Virgin. Something very similar is to be found in the works of Wolfram von Eschenbach and other poets of the Grail. The stricken Amfortas is healed by Parsival's striving and perseverance. These conceptions are all characteristic of a Mercury Age. Transition to the warlike deeds of the Crusades marks the dawn of the Mars epoch, the Age of Samael. Then follow the Ages of Gabriel and of Michael of which mention has already been made. And so in the panorama of mediæval history we can trace a succession of epochs under the guidance of Spiritual Beings who correspond to the days of the week taken in reversed order:

Saturn—Orphiel—Saturday (Saturn-day). Light and Darkness.  
The time of Christ's life on Earth.

Venus—Anael—Friday (Freya-day). Love and Hatred. Persecution of Christians. Faith of Martyrs.

Jupiter—Zachariel—Thursday (Donar-day). Order and chaos.  
Migrations. Monastic life.

Mercury—Raphael—Wednesday (Wotan-day). Healing and Disease. Age of the Grail and Orders of Knighthood.

Mars—Samael—Tuesday (Ziu-day). Crusades.

Moon—Gabriel—Monday (Moon-day). Birth and Death. Feuds connected with Heredity.

Sun—Michael—Sunday (Sun-day). Earth-embracing World Economy.

And now we may ask: does this rhythm repeat itself? Was there a previous Sun Age? The answer is "yes." We will try to picture to ourselves the preceding Sun Ages, because if we can discover what they have in common and what distinguishes them from our own, we shall know where we stand in history and we shall be able to recognise our individual task and mission in the great order of historical evolution.

First of all, then, let us go back to the year 3101 B.C. when Abraham migrated from Chaldea. He led the stream of Hebraic evolution out of the Sun Age of Babylon. Abraham's father was a captain in the army of Gilgamesch. Recent excavations have brought to light parts of the story hitherto missing. Gilgamesch was instrumental in shaping outer civilisation and culture, whereas Abraham—out of the same impulses—prepared the way for Christianity in the sphere of bodily development. Gilgamesch left behind him in Babylon a "Copper civilisation" with its Venus-Istar cult. He went Westward and came to the region of the present Burgenland where he came into contact with a bearer of the impulse who was revered by the Greeks under the name of Xisuthros and by the Babylonians under that of Utnapischtim. He came from the tin-island of England and brought an Atlantean, Western form of culture to Gilgamesch. The outcome of the meeting of these two streams was a mingling of the Jupiter-tin-culture of the West—a culture of the intellect—and the Venus-copper-culture of the East—a culture of the life of feeling. A Bronze-culture arose—a mixture of copper and tin. In Babylon, men began at the same time to pay greater veneration than before to Marduk, the Jupiter-God. Marduk was revered as the God of

Destiny. Here, then, we have a Sun Age inaugurating a mighty phase of civilisation by the mingling of widely distant streams of evolution. This Michael Age too was cosmopolitan in character. It was the origin of the Bronze-culture characterised by the control of the will through intelligence.

A second great Sun Age lies in the time of Aristotle and Alexander the Great. Here it is no longer a question of the mixing of two "metals" but again of the Eastern and Western world. The teachings of Aristotle are carried over to the East by Alexander. Again a mighty stream of culture arises, this time the Hellenic. Alexander mingles the fire of his own being with the wisdom of Aristotle and blazes the trail to a new Age, worldwide and cosmopolitan in character like every Michael Age.

And again in our own time we are living in a Sun Age, in a Michael Epoch. There is exactly the same period of time between the epochs of Alexander and our own as between the epochs of Gilgamesch and Alexander. *Once again we are faced with the task of reconciling, of uniting East and West. Once again the world situation is calling out for a cosmopolitan attitude.* But, alas, the dragons of narrowness, of shortsighted isolation of States are generating a heavy task for Marduk-Michael. Destiny is threatened with relapse into disorder because conflicting forces are trying their best to oust the Lords of Destiny. Nevertheless we stand unshaken, for the impulse of all the Ages is on our side. We know that Satan lifts his head highest when he realises that his time is soon coming to an end. The Age must bring the impulse of its Sun-nature to a victorious issue. Knowledge and understanding of evolution gives us confidence and firm assurance.

All the peoples and nations pass through certain stages of development. The names they bear in the material world are well known to us. But no real science of history is complete without a characterisation of its *spiritual* aspect.

We speak of the earlier Stone Age, the later Stone Age, of the Bronze and the Iron Ages and of our present epoch. All these are authentic periods in historical development. But it would be the greatest mistake to imagine that the man of the earlier Stone Age was a primitive being. It was only in his tools that he was primitive, not by any means in his life of soul and Spirit. The conceptions of the earlier Stone Age have come to us in records that were written down much later but were once passed on from mouth to mouth as living experiences of the Vedic wisdom. And what we find preserved in the later Vedas or in the Zend-Avesta reflects the world-conception of the later Stone Age when agricultural activity had already superseded a nomadic life. The nomads of the Vedic civilisation had a Moon religion; they worshipped "King Soma." They offered up the Soma-sacrifice which revealed to them how procreation, nourishment and growth are subject to rhythms of the Moon. The Persians, an agricultural people who lived according to the wisdom of the Zend-Avesta, had, in common with all who are deeply connected with the soil—a cult of the Sun. This is quite natural, for those who live in communion with the Earth and watch the crops as they grow, needs must love the Sun. It matters not whether we speak of the "early Stone Age" or the "ancient Indian culture," whether we say "later Stone Age" or "ancient Persian culture." The different forms of civilisation are also expressed in tools and materials.

The third great Epoch—that of the Egyptians, Babylonians and Chaldeans—is the Bronze Age. But the intermingling of copper and tin is also of significance for the life of soul. It is not

by chance that horse-riding becomes a custom for the first time in the Bronze Age. Man cannot exercise the art of riding a horse, of guiding its great strength by the slightest movement of his wrist until he has learnt in his own inner being to bring the tin-force of intelligence into the copper-force of passion. Not until man has learnt to hold his own passions in check, can he ride a horse. Knighthood had its origin in Egypt. Echnaton was the first King to have a mounted bodyguard. King Arthur and his court in the Middle Ages represent a repetition of the Echnaton period.

When iron became the creative force in civilisation, the Greeks and in their turn the Romans became the bearers of culture. The Romans exhibited the iron-force in their world-dominion, the Greeks in their power of thinking coloured by the element of will. It was part of their nature and mission to turn the aggressive forces *inwards*.

And so we can perceive a mysterious connection between the development of material life and the evolution of the life of soul. Printers, for example, who continually come into contact with lead, play a quite different part in the history of the social question from iron-workers. There is material here for much study. We can see, however, that matter and spirit together produce and shape the great process of evolution, that the one is the picture of the other. We cannot merely listen to the records of World History. We feel that we bear World History within our very being. Something within us is still "Vedic man," something still belongs to the epoch of the Zend-Avesta. There are elements somewhere within us which have their origin in the Bronze Age, others in the Iron Age.

The cosmological wisdom of the Age of the Vedas has passed away. We are no longer able to behold those marvellous pictures of cosmic evolution. But in our memory there still remains something of the culture of ancient India. We still find it in our picture-consciousness, be it reproductive or creative. In the rhythm of imagination and memory there is still the Moon-rhythm of 14 days. For 14 days we are receptive in our thoughts, and productive for 14 days. In this rhythm we still bear, in the very depths of our being, the gifts of the old Indian culture.

If we pay attention to our sense-life and the way in which we experience the four seasons of the year in our life of soul, we find in this realisation of the struggle between light and darkness the impulse of the old Persian culture.

From the third, the Egypto-Babylonian epoch, we have inherited courtly and knightly instincts, the qualities connected with the sentient life of the soul experienced between man and man.

In our thinking faculty, our sense of Rights, we have the heritage of Greece and Rome. But in this element of soul the will sustains itself only to the point of purpose or intention. This will becomes *action* and *deed* in our own time.

Sentient Soul : Egypt, Babylon.

Intellectual Soul : the thought-bearing soul, in which intentions and purposes live, be they right or wrong. Greece, Rome.

Consciousness Soul : in which pictures of the outer world formed from within the being of man, become conscious, as, for example, in natural science, or in the realm of technical science, industry and modern life generally. Our own epoch.

(continued in page 58)

# THE EMPEROR (continued from page 67)

Napoleon may have been in a previous life. On the other hand it has been said that he was Genghis Khan, one of the Cæsars, or Alexander. It may be so, but we doubt it. In the first place, apart from a habit of winning battles, there is little else in their biographies to suggest comparison with the Emperor, even of an opposite or "compensating" kind. He was born to repair the havoc caused by a force; the force of the revolution, which, with the beginning of the Reign of Terror assumed characteristics too easily associated with the activities of the Kabalists. Our own view is that Napoleon had not previously lived an earth life. Men had just finished fighting for freedom in the mass; he showed them how to attain to individual freedom. Under his Empire the highest post was available to the meanest man could he prove his fitness to occupy it. He would have nothing exclusive. In him were embodied the forces of manhood, of continence, of rigid self-control, (there were of course moments when he could suffer fools no longer) of courage, of leadership, of care for the poor and complete obedience from the rich. He was feared by everything and everybody that was corrupt from the church to the Comedie Française, from Talleyrand and effete European kings down to the army contractors. There is a lesson and a moral in him. His virtues were those of all good men; his vice—an assumption of omniscience—that of many others who have still less cause for the affectation. Not only did he save France, he was the spirit of the true genius of France which he failed to recognise had fled with the Terror. He was a realist of a very practical kind *who would only exercise his genius on days which he felt were propitious to him*. He was a business man who hated superstition and *who felt terror-stricken when one night he failed to locate his star in the sky*. He was, first and last, peculiarly susceptible to occult influences. It is only an apparent contradiction that while he was the most energetic of men, at times the most ruthless, he was always conscious of destiny and to a greater extent than any other man who ever lived. No one really understands him. Certain it is that until we believe that every activity by every human being is an occult phenomenon, we can never understand the Emperor. He is disliked by some students of mysticism probably because of his aggressiveness and the interminable wars with their consequent loss of human life. But on this account he should be no more hated than Alexander, Cæsar, Genghis Khan or any other conqueror. The early wars of Napoleon were fought with greater reason than was the great war of our own time.

When we stand under the dome of the Invalides and gaze down at the tomb, the heart expands. There is no accounting for the affection with which he still inspires us. The monuments to the Bourbons, to Turenne, to Jeanne d'Arc, to Richelieu are matters for the critical exercise of the artistic sense along with which come fleeting mental pictures of the parts they played in the history of France. But nothing detracts from the power the Emperor exerts over the heart,—not even the disgraceful funeral of 1840. For if our own country is for ever dishonoured in the person of Hudson Lowe, our insults were reserved for the living, (insults which, as Chateaubriand shrewdly observed turned quickly into idolatrous praise the moment we had nothing more to fear from him), whereas the French dishonoured the dead. The State funeral, to the unobservant, was a grandiose affair. The procession, miles long, proceeds slowly past hastily erected statues of the marshals and generals and of kings of France. They look well enough until one sees they are made of *papier*

*mache*. The gilding is already chipped; it was sham pomp on deal and pasteboard. Thus did France, bereft of all her greatness disclose her spiritual poverty towards one who exerted superhuman efforts to retain the spirit intact. The true spirit of France lies in the Invalides. There, with offerings of cheap gilt, *papier mache* and deal, the French nation buried the symbol of its greatness.

## THE MODERN MYSTIC'S DIARY FEBRUARY-MARCH, 1938 LONDON LECTURES


| Date      | Subject                           | Speaker                  | Place                                  | Time      |
|-----------|-----------------------------------|--------------------------|----------------------------------------|-----------|
| Feb. 24th | Hebrew Religion                   | Dr. W. J. Stein          | Denison Ho., S.W.1                     | 8.30 p.m. |
| 24th      | Man, World and Economy            | G. S. Francis            | The Belfry, W. Halkin St., S.W.1       | 8 p.m.    |
| 27th      | The Spirit of Change              | —                        | 17 Gt. Cumberland Place, W.1           | 8 p.m.    |
| 28th      | Nutrition                         | Dr. E. Kolisko           | Rud. Steiner Hall                      | 8.30 p.m. |
| 28th      | Buddhism                          | Mrs. Rhys Davies         | The Belfry, W. Halkin St., S.W.1       | 8 p.m.    |
| Mar. 1st  | Job                               | Dr. W. J. Stein          | 1b Henrietta Street (Cavendish Square) | 8 p.m.    |
| 3rd       | Islam                             | Dr. W. J. Stein          | Denison Ho., S.W.1                     | 8.30 p.m. |
| 7th       | Brain and Heart                   | Dr. E. Kolisko           | Rud. Steiner House                     | 8.30 p.m. |
| 7th       | The Mystic Life                   | Dr. H. Curtiss           | The Belfry, W. Halkin St., S.W.1       | 8 p.m.    |
| 7th       | St. Matthew's Gospel              | Dr. W. J. Stein          | The Belfry                             | 3 p.m.    |
| 8th       | Job (contd.)                      | Dr. W. J. Stein          | 1b Henrietta Street (Cavendish Square) | 8 p.m.    |
| 10th      | The New Clairvoyance              | Mrs. E. C. Merry         | The Belfry                             | 8 p.m.    |
| 10th      | Early Christianity                | Dr. W. J. Stein          | Denison Ho., S.W.1                     | 8.30 p.m. |
| 14th      | What is Disease?                  | Dr. E. Kolisko           | Rud. Steiner Ho.                       | 8.30 p.m. |
| 14th      | The Works of Paul Brunton         | Ed. Spicer               | The Belfry                             | 8 p.m.    |
| 17th      | Wm. Shakespeare and Francis Bacon | Alfred Dodd              | The Belfry                             | 8 p.m.    |
| 17th      | Christianity and the Middle Ages  | Dr. W. J. Stein          | Denison Ho., S.W.1                     | 8.30 p.m. |
| 18th      | Discussion                        | Conducted by Alfred Dodd | The Belfry                             | 8.30 p.m. |
| 21st      | Disease in Man and Animals        | Dr. E. Kolisko           | Rud. Steiner Ho.                       | 8.30 p.m. |
| 21st      | St. Luke's Gospel                 | Dr. W. J. Stein          | The Belfry                             | 3 p.m.    |
| 21st      | After Death in Scripture          | Mrs. Rhys Davies         | The Belfry                             | 8.30 p.m. |
| 22nd      | The Psalms                        | Dr. W. J. Stein          | 1b Henrietta Street (Cavendish Square) | 8 p.m.    |
| 24th      | Modern Christianity               | Dr. W. J. Stein          | Denison Ho., S.W.1                     | 8.30 p.m. |
| 24th      | Reconstruction of Isis Worship    | Mrs. Dion Fortune        | The Belfry                             | 8 p.m.    |
| 28th      | The Meaning of Death              | Prof. Shastri            | The Belfry                             | 8 p.m.    |
| 28th      | Diseases of Childhood             | Dr. E. Kolisko           | Rud. Steiner Ho.                       | 8.30 p.m. |
| 29th      | The Song of Songs                 | Dr. W. J. Stein          | 1b Henrietta Street (Cavendish Square) | 8 p.m.    |

### PROVINCIAL LECTURES

| Date      | Subject                                  | Speaker                   | Place                                    | Time      |
|-----------|------------------------------------------|---------------------------|------------------------------------------|-----------|
| Feb. 23rd | Science and Origin of Worlds             | G. A. Kaufmann, M.A.      | Royal Institute, Colquitt St., Liverpool | 7.30 p.m. |
| 25th      | The Earth as a Basis of World Economy    | Dr. W. J. Stein           | Geograph. Society's Hall, Manchester     | 7.30 p.m. |
| 26th      | The Four Temperaments of Man             | Dr. E. Kolisko            | 17 Wilmslow Rd., Withington, Manchester  | 7.30 p.m. |
| 28th      | From Thinking to Higher Knowledge        | Mrs. E. C. Merry          | Theosophical Soc., Eastbourne            | 7.30 p.m. |
| Mar. 8th  | Keltic Folk Lore and Spiritual Science   | Mrs. E. C. Merry          | Colman Institute, Reigate                | 8 p.m.    |
| 16th      | Evolution of Man, Material and Spiritual | Mrs. E. S. Francis, B.Sc. | Royal Institution, Liverpool             | 7.30 p.m. |

# The Search for Truth

by Thales II

HE MIND IS A HIGHLY SENSITIVE PLATE, upon which impressions are constantly being photographed. Each image contributes to the composite, in which form the individual beholds the physical world. This panorama, therefore, is being continually modified by ever new impressions.

Occasionally, a startlingly new or strikingly characteristic vision impresses itself so indelibly upon the then existing picture as to radically alter or nearly obliterate its former aspect. A sudden revelation may so illumine the mind that the whole pre-existing outline is materially altered. This picture is our conception of the world; the lens through which it is focused upon the mind is our conscious thought.

We see in part and we know in part; our conceptions are necessarily partial and incomplete. They embody elements of truth, but we seldom realise its fullness and perfection. We can form no adequate idea of the harmonious unity and infinite perfection of the whole from a mere perception of its details and component parts; these are so inter-related that a perfect knowledge of the smallest part would be impossible without a complete realisation of the whole.

Our horizon is bounded by the constantly enlarging circle of experience, in which we find the conceptions of yesterday no longer adequate. Truth, the eternal and complete reality, does not and can not change, but with a more perfect adjustment of our thought-lens we understand it more clearly, and the image in the individual mind becomes more nearly in accord with the universal ideal. No single conception should be dogmatically held as an absolute finality, but only as the best compatible with present discernment of Truth, and with the recognition that it must and will ultimately yield to something higher and better and finer when we realise Truth more clearly and completely.

Evolution reveals growth through a succession of ascending stages. The inner life develops each form to its utmost capacity, until, transcending its limits, it appears in the guise of a higher one. The insect larva passes through a succession of moults, discarding each outgrown form for a new one representing a higher stage of development. Seeming destruction is but the ushering in of a new order of existence, and what appears to be death is but a transition to a higher condition of life.

Every dogma contains the seed of its own destruction, for it necessarily implies the possibility of a fixed conception. Throughout the history of the world, thought has been in almost complete bondage to dogma. Certain individuals have from time to time achieved more or less freedom of thought, but each formulation has usually been considered by its adherents as if final within its own domain. Unrealised was the fact that the entire realm of thought is one, and an adjustment of ideas in a single department often necessitates a readjustment of the whole.

Theology, science, and philosophy have long contemplated life from independent and varying angles. Hence, not only have they antagonised each other, but the champions of each have too often been at variance among themselves. Each has asserted his own opinions in opposition to all others, until an intellectual chaos of conflicting claims ensued. Each has insisted upon the supremacy of his own opinions, only to suddenly find them superseded in turn by others for which equal or superior authority was claimed. Each and all purported to embody the unalloyed Truth, but we have long since learned that beliefs concerning the Truth are not necessarily *the* truth. We have found that conceptions, to be of value, must be sufficiently elastic to admit of readjustment and ultimate modification.

However exhaustively we study the world from any angle, we have only to assume a different one to find the former conception replaced by a new. Theologians, scientists, and philosophers are slowly but surely beginning to realise and, albeit somewhat grudgingly, consider the views of one another. As a matter of fact, they have been forced to the realisation that not one, without the aid and assistance of all the others, can begin to comprehend the full significance of even the smallest fact of life. Even as the radii of a circle when considered as starting from differing points of the circumference, they must converge towards and eventually reach a common centre.

As a matter of fact, no perfect understanding of Truth can ever be gained from any external point; such interpretations are capable of infinite readjustment. To attempt to circumscribe it with the finite implies a misconception of its very nature. We may for convenience attempt to formulate it, but always with the realisation that each result can be merely tentative and only a stepping-stone to a higher, in endless progression as our experience is broadened. Creeds are but milestones along the road to Truth. The radical of yesterday is the conservative of to-day, and the fanatic of today is the sage of tomorrow.

Conceptions can be only suggestive at best; they can not comprehend Truth, for that is infinite and transcends all possibility of perfect formulation. Conceptions can only indicate the direction in which Truth lies—the atmosphere within which it exists. They are its ever-changing body, which the dogmatist mistakes for the soul; they are but its appearances, and not its reality.

Our conceptions and our estimates of their value must necessarily be deduced from our experiences. While man regarded himself as only a material being—the highest species of the animal kingdom—it was natural that this thought should have been projected in the form of an anthropomorphic God. While he considered the world a collection of separate, individual objects of creation, it was inevitable that he should have conceived of a God external to the human soul. Yet, with the development of spiritual consciousness he began to look within as well as without.



"I searched for God with heart-throbs of despair,  
'Neath ocean's bed, above the vaulted sky ;  
At last I searched myself—my inmost I,  
And found Him there."

With this higher conception of an immanent God, one which is the very soul of the material world, comes an overwhelming consciousness of the unity of finite and Infinite, and the possibility of losing the former in the latter. As we realise this fact, personality and all its attributes—the result of finite conceptions—will in direct proportion become merged in the universal thought. Only he who so loses his life can truly find it.

Life is a circle and a sphere—without beginning and without end. At the surface is manifold expression in infinite variety, and apparently without unity of source or direction of purpose ; the life that dwells upon the surface is swirled about, knowing neither whence nor whither. Time, space, and fleeting phenomena seem the only realities.

Only when drawn by that intuition which is the spiritual law of gravity and it turns inward to seek the centre, does it begin to dimly realise the unreality of physical phenomena. Only when the universal centre becomes the individual centre is there perfect understanding and perfect repose. Past and future then become lost in an eternal present ; existence seems no longer fragmentary, but one complete whole. Confusion, contradiction and inharmony no longer exist ; the most intricate problems becomes simple of solution. From this point of view, both centre and circumference may be perceived and the whole become comprehensible, while from the surface neither circumference nor centre is knowable, and the mind realises not even its own relative position.

At the centre alone is absolute knowledge possible. Here the individual vibrates in harmony with the Universal, sharing its great consciousness ; thought and feeling are no longer distinct experiences, but are merged in realisation. We then know the Truth because *we* are the Truth. This was the hidden meaning of Christ Jesus himself, who spoke with absolute authority : "I and my Father are One."

The sect of the Pharisees, who judged according to appearances—from without instead of from within—were astonished at this wisdom. "Whence hath this man knowledge, never having learned ?" they asked, purblind in their own ignorance. To the dogmatist of to day, the idea of wisdom existing apart from learning is just as incomprehensible ; to be genuine, say they, it must bear the stamp of the schools ; it must be accompanied by some external authority. The great world still thinks of Truth as something to be acquired or known from without, instead of comprehended from within.

Yet, the number of those who are directing their attention inward in search of a solution to the problems of life are steadily increasing ; the reality and the dominating power of a spiritual existence are being realised and demonstrated on every hand as the world of physical phenomena is being slowly but surely subordinated to its influence. Many have come to realise that the material world should be the servant of man and not his master, and have thereby freed themselves from their supposed bondage to it. Hitherto, much of our effort in search of Truth has been at

variance with Nature, but now we are beginning to labour in harmony with it ; we are slowly exchanging the outer for the inner view.

When all mankind can view all things in this light, the vision of the seer of a new heaven and a new earth will be fulfilled, for then the great illusion will have passed away and the ultimate reality be made manifest. Then, and only then, will the search for Truth be at an end.

• • •

THESE THREE ARE ONE (*continued from page 79*)

for purposes of allegory—that "revealed" but nonetheless exoteric religion has made of Western lands a pandemonium ; a veritable Bedlam, in which the higher class now worship but the golden calf and the lower and ignorant masses are made to worship an idol with feet of clay.

In fact the whole Pantheon of the Lunar Gods and Goddesses—Nephtys (Neith), Proserpina, Melitta, Cybele, Isis, Astarte, Venus, and Hecate on the one hand, and Apollo, Dionysus, Adonis, Bacchus, Osiris, Atys, Thammuz, and many more on the other—all plainly show on the very face of their names and titles ("Sons" and "Husbands" of their "Mothers") their identity with the Christian Trinity.

For in every religious system the Gods were and are portrayed as merging their functions as Father, Son, and Husband into one, and the Goddesses were identified as Wife, Mother and Sister of the God—the former synthesising the human attributes as the "Sun," the "Giver of Life," and the latter merging all their other titles in the grand synthesis known as Maia, Maya, Maria, Mary, and others of a like nature, and *which were all but generic titles*.

*Maia*, in its forced derivation, came to mean "Mother" with the Greeks, from the root *ma* (nurse), and even gave its name to the month of May, which was originally sacred to all Goddess Mothers and Human Mothers alike before it became consecrated to the Virgin Mary. The primitive meaning of the original term, however, was and is *Mâyâ*, the personification of Illusion. All students of Occultism are thoroughly familiar with this fact.

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SWEDENBORG (continued from page 71)

5. The *rete mirabile* in the lower animals has a similar purpose to the alteration of the rate in the internal carotid artery, since it breaks the force of the circulation to the delicate and peculiarly constructed brain and cerebellar matter.

6. The meaning of the presence of the fluids of the ventricles of the brain, of the cerebro-spinal fluid between the membranes of the brain and in the sheaths of the nerves, of the fine spirituous fluid in the substance of the nervous tissue itself, and of the circulation of these fluids, explained.

7. There were (and are) anatomical channels by which the cerebral fluid and the cerebellar fluid might to some extent intermingle . . . still on the whole the one was kept distinct from and unmixed with the other.

8. It follows that the valve of Vieussens—which lies at the entrance to the fourth or cerebellar ventricle—acts so as to close the opening into it, and so tends to prevent the intermingling of the two fluids.

9. He concluded that some foramen or foramina must exist at the base of the fourth ventricle through which the cerebro-spinal fluid is discharged from the ventricle; likewise the presence of a channel from the fourth ventricle into the spinal cord. The foramen of Magendie, and the central canal of the spinal cord have since been discovered.

10. Besides acting as the organ of ideation, emotion, will and worship, the brain had for one of its chief functions the manufacture of a fine lymph or spirituous fluid whose office was (and is) to enrich the blood and to help in the formation and elaboration of the red blood corpuscles. This is not yet accepted by science. (That is up to 1910.)

11. The motion of the brain is synchronous with the respiration and also alternates with it, i.e. the heave of the brain with the fall of the lungs or with expiration, and *vice versa*.

12. As the diaphragm rises with expiration and falls with inspiration, its action must be to press up the bases of the lungs, and the thoracic viscera also, and coincidentally to make the brain heave or rise into the foramen magnum.

13. The effect is to constrict the ventricles of the brain and cerebellum, especially in the lateral direction, and to drive forward the fluid contained in the ventricles.

14. It follows that the fluids of the ventricles are driven out coincidentally with expiration, as happens with all the other expulsive or centrifugal actions of the body, with secretion, excretion, parturition, and now, as we see, with the emission and circulation of the fluids which seem to act as the medium of conveying thought, emotion, will and worship, on the one hand, and of being sent out to enrich the blood on the other.

15. The fluid of the cerebral ventricle passes down by means of the third ventricle to the infundibulum and the pituitary body to be taken up by the cerebral veins to the jugular and subclavian veins, which also receive the thoracic duct.

16. The function of the choroid plexuses is to secrete from the blood the fluid of the ventricles.

17. The cerebellar fluid is driven along between the layers forming the sheaths of the nerves and becomes the cerebro-spinal fluid, and also the fluid which enters into the central canal of the spinal cord.

18. There is a choroid plexus in the fourth ventricle also for the secretion of the cerebellar fluid from the blood of the vertebral artery, just as there are choroid plexuses in the lateral ventricles.

19. The structure and functions of the pituitary body are displayed. Swedenborg describes it as a place of exchange, a mart, where the medullary substance of the brain meets the tissues and vessels of the body, and where the spirit of the brain is finally prepared for a marriage with the lower essences of the body. (There are voluminous details as may be gathered from the fact that the translator, Dr. R. L. Tafel, devotes sixty-one pages of notes to the motion of the pituitary gland and the infundibulum).

Writing some thirty years before Priestley discovered the existence of Oxygen Swedenborg yet seems to have anticipated the changes which take place in the appearance of the blood by its passage through the lungs.

(To be continued)

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THE ZODIAC (continued from page 76)

again brought out, for Saturn in that year was in Gemini. Mars was in Taurus, Jupiter in Cancer. It is the cosmic counterpart of what was there at the time of the destruction of the Knights Templars. This time we see the same direction from the other side—from the sphere of Gemini.

We thus gain a more complete picture of the cosmic cross: Virgo and Pisces, Sagittarius and Gemini: Above all, in this way the essential nature of the Zodiac becomes for us more real and more substantial, both humanly and spiritually. We are enabled to experience it as something near to our humanity, not only in the sphere of unapproachable, inexorable powers of Fate.

Thus it belongs more to the constellation of Virgo, how man may seek and find by inner paths of the soul the spiritual being of Nature and of human life. In Pisces we have the counterpart of this, the cosmic picture of great spiritual battles in human philosophy and world-outlook. Sagittarius is connected more with mankind's wrestling for its own human development: the periodic rise and fall of different streams in history; the struggle of the higher spiritual man with the lower, more animal and instinctive life. The influence of Gemini in man's experience of Destiny has most of all to do with his dual nature: buoyant and tending to fly away from the Earth upon the one hand, and on the other hand tending to be dark and earthy, rigid and uninspired.

Our attempt, in a new way to read the cosmic writing, will be continued in a further Essay.

(To be continued)

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# Book Reviews

Anna Kingsford's *CLOTHED WITH THE SUN*. A new Edition, edited by Samuel Hopgood Hart. First published in 1889. Reviewed by Eleanor C. Merry.

The last third of the 19th century saw the end of a certain epoch of spiritual guidance in human history and the beginning of another.

From the 1870's onwards, up to the first decade or so of the 20th century everything was in the throes of dissolution and re-formation, mingled together. The Darwinistic theory of evolution, and ideas on the inviolability of the hereditary principle reached their height and commenced to decline. People are beginning to forget to what an extent the bitterness of the conflict between science and religion split up the old security of family life. Then the great question of "women's rights" was proclaimed in the midst of the storms. First the telegraph, then the telephone, the "domestication" of electricity, the first motor cars, were all such smashers of the old régime as the present young generation cannot even imagine. The young needed more courage in grappling with the startling changes of those days than modern youth realises, who is almost blasé in respect of any miracles.

The passing of the 19th century and all that it implied cannot be regarded by any really observant person as a stage of development of the old, merely; but must be recognised as the lightning and thunder of the opening of an entirely new scene on the stage of the world. What was passing, has been rightly called the 400 years' cycle of the Age of the influence of the Archangel Gabriel; what was entering, was the Age of the influence of Michael.

Or—as it could also be expressed—the climax of mere intellectualism in its relation to the "fixed" principles of authority, family, nationalism, and religion—in a sense the "matriarchal" idealism behind a "patriarchal" external organisation—had reached ripeness and evinced half-concealed signs of rottenness. Then the wind of a new freedom began to blow away the dead leaves; and the horizons of the whole world became visible in the light of a cosmopolitan spiritual impulse—the Michael Age. It began in 1879.

In the spiritual life occult movements of all kinds became suddenly "visible." And this general stirring of the melting-pot set free a host of hovering astralisms (if I may use the word) to occupy the lower layers of an intellectualism that was suddenly finding itself filled with holes. About the same time came the influx of oriental wisdom to the West; and in the West itself the quick flowering of spiritualism—a movement which originated with quite a different purpose in view from that which it openly claimed later—and of the founding of the Theosophical Society. From every direction the soul-life of Europe was stung into activity. . . .

Anna Kingsford, trained in medicine, separated from her husband and sharing her extraordinary visions and revelations and prophecies with Edward Maitland, seems now like a rather isolated and gently shining star in the midst of the hurly-burly.

On re-reading, after an interval of many years, her book *Clothed with the Sun*, I am still compelled to admiration of her remarkable gift of seership. What she wrote was inspired during wrapt states of waking consciousness, or remembered out of deep sleep. She describes in the most lucid way her experiences of "conversations" with a being whom she calls her Genius. Her training had been scientific, and the effects of this training reflect themselves in many ways in her illuminations. These, and what are described as revelations, cover a considerable field: dealing with the soul, with consciousness, with esoteric doctrines of Christianity, with Greek and Egyptian Mysteries, and are most of them tinged with a Jehovistic colouring. Her angelic visions are reminiscent of Swedenborg. Obviously—and her physical ill-health bears witness to it—she had an extraordinarily sensitive subconscious life; it needed very little to bring to light an enormous mass of memories, either of "Anna Kingsford" experiences or of the experiences of other incarnations (in which she believed fully).

They make interesting reading, because she appears to have retained her lively critical faculty to a great extent; so that what, in many similar cases, becomes a confused heterogeneous vapour of mystical and quasi-occult twaddle, is in her case eminently readable and often beautiful

and poetic. It is a real relief to take up *Clothed with the Sun*, in contrast to the innumerable "written down" effusions of present-day psychics and spiritualists, with their egotism thinly veiled by the subconscious (?) attribution of their matter to a benevolent "teacher" or "control," who addresses the recipient as "my child" or "my son."

Anna Kingsford writes quite sensibly about her experiences (1884):

"I have no occult powers whatever, and have never laid claim to them. Neither am I, in the ordinary sense of the word, a clairvoyante. I am simply a 'prophetess'—one who sees and knows intuitively, and not by any exercise of any trained faculty. All that I receive comes to me by 'illumination,' as to Proclus, to Iamblicus, to all those who follow the Platonic method. And this gift was born with me, and has been developed by a special course and rule of life. It is, I am told, the result of a former initiation in a past birth, and the reason that I am able to profit by it is, that I am an 'old spirit,' having, by 'thirst of life' pushed myself on to a point of spiritual evolution somewhat in advance of the rest of my race, to which all can attain in time *who have really been once initiated.*"

Nevertheless, I think she did not escape the usual flattering interpretation, imparted to her by her Genius, of her seership; namely that she had a very special mission, and that the redemption of religion and the general bettering of the world could come only through a Woman. This may have been the "ewig Weibliche", or it may have been—herself. Edward Maitland, entirely devoted to her, and stunned out of his own individuality by the stresses of her constant sybilline moods, believed it utterly.

The awakening of memories of the past, which was the source of much of Anna Kingsford's illuminations (expressed through the character and qualities of the present incarnation) always brings with it a certain danger of megalomania. Such awakenings will become more and more prevalent during the 20th century; and for this reason it will become more and more necessary for this new form of the unveiling of the past to be understood, and to be met with due humility.

The passing of the Gabriel Age also awoke in the general subconsciousness of the western world the problem of the Man and the Woman. Probably Freemasonry (at any rate in England) served to crystallise it, and led in the revolt of women against the authority of the male. And this in the midst of the breaking of countless other barriers of the soul. The shadow of this problem—which is a profound spiritual mystery only approachable in its true reality by an initiated consciousness—was "thrown down" so to say into lower psychic regions by the supersensible onrush of the Michael sunrise, at the end of the century. So it incorporated itself into many movements. That of Lake Harris (and Oliphant) was one of them.

Laurence Oliphant (who later seceded from Harris) once called on Anna Kingsford and Edward Maitland, inviting them, since he was sure they had "the requisite qualifications," to join the Lake Harris movement. They could not however agree on various points, especially on the movement's "fanciful sex-relations and doctrine of 'counterparts,' which last" (says Maitland) "we were subsequently instructed is a travesty, due to delusive spirits, of the mystical process in the soul called the 'marriage of regeneration'; the errors in question being those whereby neophytes are peculiarly liable to be ensnared."

In Anna Kingsford's *Exhortation of Hermes to his Neophytes* (*Clothed with the Sun*, p. 152) their view is contained in the verse: "Ye are twain, the man with the woman" (intellect and intuition) "and she with him, neither man nor woman, but one creature."

In 1880, Anna Kingsford was directed by her Genius to study the Book of Esther. Here Esther, who is under the tuition of Mardochoi (intuitive reason) is "that spirit of love and sympathetic interpretation which shall redeem the world." In the world, materialism and superstition (in the form of two dragons in the illumination) are fighting, when Esther arises as a "star, a fountain of light, a queen." Anna's inspirer continues: "I do not tell you if in the history of the past these voices had a part in the world of men. If they had, *guess now who were Mardochoi and Esther.*" (My italics.)

This kind of equivocal stuff is very typical of many such illuminations. It always remains vague, because there is an innate modesty (or shall I be brutal and say fear of ridicule and frustration?) in human souls who are, *through the difficulties of their world-age*, still incapable of complete inner freedom.

It needed the metaphysical criticism-faculty of these two inseparable people to find their way safely amidst these rather hair-splitting doctrines. But it is to their credit that they sent Oliphant away with a definite "no" as answer.

Correction of false spiritual values can arise only when we learn to apply a true spiritual science to the needs of the world. The old symbols and ceremonials have become powerless—perhaps only for a time—to lift humanity above the poisonous breath of the Dragon; and a popularised "magic" can now only animate their destructive phantoms.

The true symbols are those created by a conscious and very courageous self-education through spiritual awakening in the material world. Under Gabriel, intellect was carried to its climax. Under Michael, it becomes the battlefield of the Light.

Anna Kingsford's star sets in the small hours of the night of Gabriel. Some day it will rise again.

THE PHILOSOPHY OF RELIGION VERSUS THE PHILOSOPHY OF SCIENCE. By Albert Eagle. (Privately Printed.) 5s. (Reviewed by Dr. E. Lehrs.) Of all Booksellers through Simpkin Marshall & Co., 5/-, or from the "Modern Mystic" Office, 5/5 post free.

The author is lecturer in mathematics at the Victoria University of Manchester. His work has the somewhat daring (yet compared with its contents perfectly justifiable) sub-title, "An exposure of the worthlessness and absurdity of some conventional conclusions of modern science." The book is a piece of courageous, clear, and scientific thinking. Apart from its polemics directed against a certain religious make-up produced by certain Relativists, Indeterminists and Neo-Darwinists, the author shows positively that human thinking can transcend or exceed the limits imposed by the mere world of the senses. He surveys present-day physical knowledge and proves the fallacy of applying to the biological world purely material concepts. He deduces by unprejudiced observation of biological phenomena that the mind can be trained to grasp the reality of the world of Life, and postulates the existence of what he calls the "non-material duplicate of the material body." Under his analysis is described his first non-material world in a way that shows ordinary biological processes in a new light. Mr. Eagle does not rest on this scientific conquest. With the same penetration, preserving throughout an essentially scientific attitude of mind, he turns his attention to still higher conceptions. He proceeds to the proposition of the existence of a "mind-body" owned by the animal and man, and of an "inner-ego" possessed by man alone. By such steps he arrives at the conclusion that human thinking must make itself acquainted with four different worlds governed by completely different laws. The Universe is shown as being interwoven by a four-fold "hierarchy of substances." Materialism endeavours to account for Life, Consciousness and Self-Consciousness as products of a more or less complicated physical process; the author calls for an inversion of the conception. The substance of the inner-ego appears to him as being nearer to God, and therefore claims priority of creation, all other substances being outward or downward derivations, the mere material substance being a "pattern on the surface of God." Here is evidence that creation has proceeded from the conscious toward unconscious matter, and not in the reverse order. By clear, scientific argument, the author calls for a religious as well as scientific "explanation of the Universe from above, because it was created from above." An essential characteristic of Eagle's scientific approach is his refusal to manufacture a reasoning process to explain a pre-conceived theory. With such solid contributions to thought we can easily overlook some of the author's inconsistencies—inconsistencies which are inevitable in any attempt to explain both the Spiritual and the Physical only from the physical side. For instance, reincarnation of animals is admitted, but is refused to the human Ego. The effect of Karma on the human spirit in the flesh is ignored. Despite his astonishing discovery of the four-fold construction of the human being he fails to bridge the gap between subjective experiences and objective nature. The effect of the external light-beam on higher substances in man—operating through his physical body—is clearly described, but only as mere electro-magnetic vibrations which stimulate nothing but a subjective conception. It is possible that one day Mr. Eagle will conceive of a non-material duplicate of Light; a corresponding mind-substance, and an outer-

ego? He will then probably decide that each of them meets its corresponding substance in man in the actual process of vision! Should he arrive at such a conclusion he will realise the futility of combatting Einsteinianism with the weapons of Euclidian mathematics. The light-woven non-material duplicate of physical space demands description in terms of synthetic geometry. Mr. Eagle's reproach of "unconceivable conceptions," usually well-aimed, are not necessarily directed at Einstein's weakest spot! Nevertheless, Mr. Eagle's is an excellent book. Readers of THE MODERN MYSTIC will find it full of interest, for our author is a man eminently endowed intellectually and scientifically who is trying to arrive at a bridge between the physical and the spiritual, but who is conducting his operations from the other side.

• • •  
"DOCTORS, DISEASE, AND HEALTH." By Cyril Scott. (Methuen.) 7s. 6d. net.

There is a great gap between our medical science and the faculty of healing. That is really the weak point in the present condition of medicine. Cyril Scott is known as the author of *Music and its Secret Influence through the Ages*, and *An Outline of Modern Occultism*. It is particularly interesting that he unites his career as a musician with a study of occultism. Such things as reincarnation for instance, are self-evident facts for him. Now we learn through his new book that he has a "hobby"; he has been interested in therapeutics—as he says—for more than half his life. He has been personally acquainted with medical men and has talked with them about their profession; and has studied medical works of the present and of the past in so far as his time permitted. And more than this, he has come into touch with many sick people and has interested himself especially in their psychology, their temperaments and their physical condition. Cyril Scott gives me the impression of undertaking—in the sphere of illnesses and doctors—"voyages of discovery" like the adventurers of old. And so he tells us tales of the countries he has visited. He has gathered together an immense amount of information revealing all the imperfections of modern specialism. He follows the patients from one doctor to another, and describes all that they go through in the process.

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The question arises, whither is all this leading? Scott quotes Alexis Carrell in his *Man the Unknown*: "We now possess such a large amount of information on human beings that its very immensity prevents us from using it properly." From this he concludes that we must get away from this mass of knowledge, and follow "the paths of simple wisdom and common sense."

This is not my opinion. None of this mass of information is really valueless. It is only because our medical science is not so far advanced as the details it has collected that we find ourselves in this *impasse*. We do not need to know less, but *more*. What has to develop is science itself. That is, every special detail must be understood *in its relation to the whole*. That does not mean more details, but a gathering together of the fully-comprehended details into a new science of medicine.

This book shows us an excellent picture of the whole struggle between orthodox medical science and unorthodox healing, and the sufferings of the patients and of the real doctors, between the two. But this whole struggle is an illness itself. And the only remedy is to *enlarge* this so-called orthodox science which has gathered together the right facts but not the right ideas for understanding them. The latter can be gained through a real application of occult knowledge—not vaguely, but in every detail, otherwise we shall continue to have a science without healing, and healing without science.

E.K.



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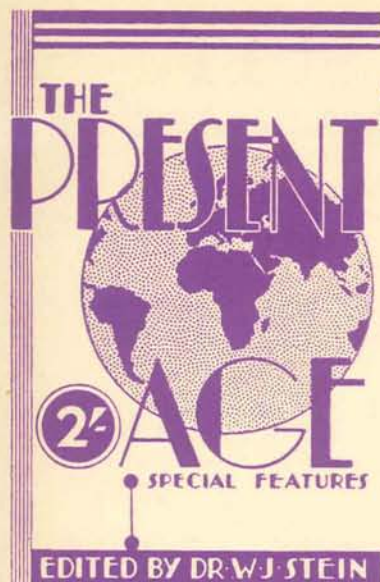
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