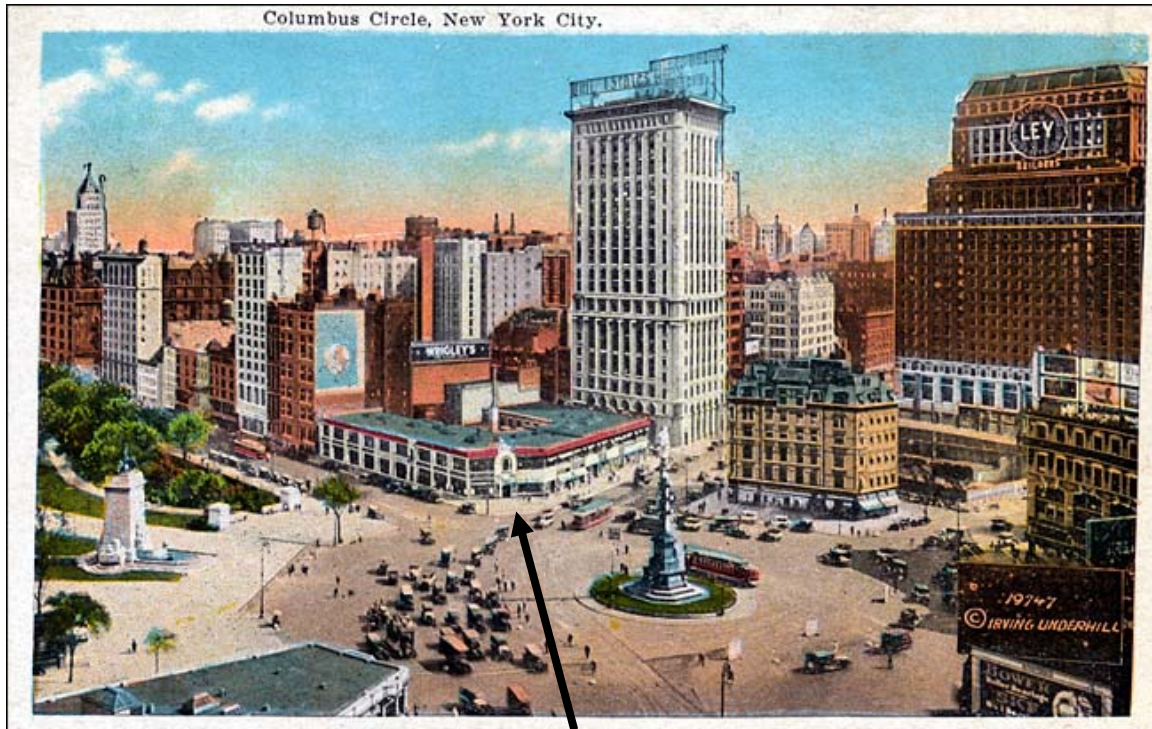


## BACKGROUND

### Childs Restaurant, Columbus Circle, New York

Where he wrote the Third Series (Introduction at least, according to him) in 1934. All the dates given in the book are questionable.



Columbus Circle, 1925: Childs Restaurant here, perhaps

### Carnegie Hall

Where Gurdjieff met Orage's group November 13th, 1930



1929 Programme



Carnegie Hall with Studio Floor today

## Henry Hudson Hotel



The Henry Hudson Hotel West 58th Street was built in 1929 as the Women's Association Clubhouse, with 1250 rooms and a swimming pool. James Moore says Gurdjieff had an apartment there.

## Cafe de la Paix (Paris)

The Café de la Paix opened June 30, 1862, to serve the Grand-Hôtel de la Paix (named after the nearby rue de la Paix), whose name was later shortened to Grand-Hôtel. It serviced visitors of Expo exhibition in 1867. Its proximity to the Palais Garnier attracted many famous clients, including Jules Massenet, Émile Zola, and Guy de Maupassant. The Café is also the setting for the poem "The Absinthe Drinker" by the Canadian poet, Robert Service. During the Belle Époque, visitors to the Café included Sergei Diaghilev, and the Prince of Wales and future King of the United Kingdom, Edward VII. A radio studio was later installed in the Café, which broadcast the program "This is Paris" to the United States.



*Cafe de la Paix 1927*

*Cafe de la Paix time of Nazi occupation*



## JULIA OSTROWSKA (Gurdjieff's Wife) and his Mother



'My uniquely beloved wife'

Though Gurdjieff's mother was Armenian, her name was Evdokia, a Cyrillic form of Eudoxia ("good thought"), the Greek name of the love of the Byzantine epic hero Digenes Akrites. The French form of the name on his mother's death certificate is Eudoxie. Gurdjieff, who gave his mother's name to his youngest daughter, pronounced it in Russian fashion Yevdokeeya with stress on the penultimate syllable.



*Gurdjieff's mother*

## A. R. Orage



*Thou grievest for those that should not be grieved for  
The wise grieve neither for the living nor for the dead  
Never at any time was I not nor thou nor these princes of men  
Nor shall we ever cease to be hereafter  
The unreal has no being  
The real never ceases to be*

Inscribed on Orage's gravestone at Hampstead Churchyard

**A. R. Orage** by Louise Welch Copyright © 1969 Traditional Studies Press

This webpage © 1999 Gurdjieff Electronic Publishing

Featured: Spring 1999 Issue, Vol. II (3)

Revision: April 1, 1999

The brilliant editor of the *New Age*, regarded by T. S. Eliot as London's best literary critic of his time, abandons his journal and is next heard of cleaning stables in the farmyard of a French chateau. The magnet is a then little-known Greek named Gurdjieff, called by some a mystic and by others a magician. How could that departure from his lifework be understood by the friends of Alfred Richard Orage in 1923?

"He was a man who could be both perfectly right and wholly wrong," said Eliot, "but when he was wrong one respected him all the more, as a man who was seeking the essential things...."

Another *New Age* writer, Ezra Pound, said, "Orage's impersonality was his greatness, and the breadth of his mind was apparent in the speed with which he threw over a cumbrous lot of superstitions, and a certain number of fairly good ideas, for a new set of better ones."

The light thrown on the mind of Orage by his friends and critics tells us more about the essential man than such details as his birth in rural Yorkshire in January 1873 and his effect on his school teachers quite early in his life. At twelve, the excellence of his mind and his sympathetic personal qualities so impressed the county squire that he helped young Alfred to go to teachers' training college, where he swallowed, absorbed and improved upon the material he was to use for the next ten years in teaching children.

It is not surprising to learn from an old friend of Orage's that his pupils competed for his attention rather than he for theirs. The fertilizing gift, that talent of his for calling the creative impulse in others, had its effect on people of all ages.

If temperament is destiny, there was something fated in his decision to marry, when he knew that the price he would have to pay was giving up the education at Oxford that he desired and was promised. In the end, it may have been a good thing to have lost a conventional education, for that might conceivably have fettered an intelligence so original, dynamic and inquiring, a mind that abhorred fuzzy thinking and defined reason as the sum of all functions, not the sterile, unconnected activity of the head alone. "A man," Orage said, "can only think as deeply as he feels."

"To see a thing in the germ, this I call intelligence," the Irish poet, AE, quotes Laotze, and then remarks that Orage had such intelligence. "Almost everywhere I explored in his mind," AE says, "I found the long corridors lit." It was probably that trait more than any other that drew the subtlest and best endowed writers of the day to the *New Age*, often for little or no pay. To mention a few of them, there were Sir Herbert Read, G. K. Chesterton, Storm Jameson, Arnold Bennett, Hilaire Belloc, Edwin Muir, A. J. Penty and P. L. Travers; even

Bernard Shaw congratulated himself on his good judgment in contributing some five hundred pounds to help start the publication of the *New Age*.

In trying to understand a mind so unlike his own, yet to him sympathetic, Chesterton said that Orage, whose literary style he admired, managed somehow to avoid the awful fate of looking like a literary man. He added that Orage aimed at “doing something rather than writing something ... He was in the true sense a man of action....” At the same time Chesterton regretted that English as good as Orage’s might disappear into the files of the *New Age*.

Certainly the true works of Orage can not be limited to the literary. His passionate interest in cleaning up the kitchen of economics began with his eloquent advocacy of Guild Socialism, a socialism not concerned merely with improving the material lot of men but one that asked for a high quality of skill in the goods produced and for conditions allowing inner development in the producers. Later, with energy and brilliant common sense, he supported the ideas of Social Credit as put forth by Major Douglas. To those who followed the thought of Orage during this period, it is now quite evident that many of the most practical and desirable solutions recommended today by economists, mirror Orage’s suggestions made in the *New Age* and the *New English Weekly* long in advance of his time.

His foresight was observable not only in economics, a field that interested and engaged him because he felt it to be the necessary ground work for a life concerned with more inclusive and essential interests—the life of art and ideas. The next powerful influence was to be the philosophy and metaphysics of the East, an influence, Orage held, that could bring a much needed renaissance of thought and feeling to the Western world. *The Bhagavad Gita* and the *Mahabharata* become, as his biographer, Philip Mairet says, “vital and permanent influences in his mental life.”

But his search for truth was not restricted to Eastern teachings. He refused nothing that promised enlightenment. He studied the theories of Freud and Jung, characteristically enlarging the context by comparing them with the ideas of Thomas Aquinas, the Hermeticists and Patanjali. Of the articles Orage wrote in this connection, Mairet says, “How good they are, even now!” He tells us that Orage discussed the new psychology with a number of distinguished psychiatrists and physicians who agreed with him that a psychoanalysis might be worse than useless without a psychosynthesis. They formed a group to explore this idea.

It may have been the need for this psychosynthesis that drew Orage to the lectures of P. D. Ouspensky, who had appeared in London, and finally to Ouspensky’s teacher, G. I. Gurdjieff. As one who had investigated and practiced the soundest ideas available in the world of metaphysics, Orage’s touchstone was sensitive to the truth he needed; as he said simply to his secretary, who regarded his leaving the *New Age* as the abandonment of all his work, “I am going to find God.”

He was seven years with Gurdjieff, much of which he spent in the United States, where he was loved and appreciated. There, as he said, he experienced what a true brotherhood might be. When he returned to England to found the *New English Weekly*, it was his intention to make it a vehicle for important ideas—metaphysical, psychological as well as economic—including of course those of the Gurdjieff teaching he had spent so many intensive years studying. In that last period he kept a journal, some of which was published; and three essays from it are included here, in addition to the essay “On Love,” which he wrote after he had met Gurdjieff.<sup>2</sup> His comment that it was “freely adapted from the Tibetan” is, of course, Orage’s way of gently leading the reader to an impersonal consideration of the ideas the essay contains—quite apart from his own preference for anonymity.

“On Love” has already become something of a classic. It will no doubt find additional literary acclaim before the end of this ‘Age of Aquarius.’ It has already quietly made its way into the minds and hearts of many, in the role Orage would most have wanted—as an influence in the direction of individual inner growth.

~ •



<sup>1</sup> George W. Russell. Eds.

<sup>2</sup> These three essays as originally published in the *Aryan Path*, along with a fourth, are included in this issue under Orage’s name as “My Note Book.” The essay “On Love” is much anthologized and readily available. Eds.

### **Leonid Stjoernval (alt. Stjernvall, de Stjernvall) (1872—1938)**



Leonid Stjoernval was born April 26, 1872, in Moscow, the son of Gustav Alexander Robert Stjoernval and his second wife, Anna Oldecopp. He married Elizabeth (Grigorievna) Feodoshev (b. January 17, 1885, in St. Petersburg) on September 3, 1905, in Luga, Russia. Anna Butkovsky-Hewitt reported that she was much younger than he, however, "...none of us ever saw [her]." With his wife he raised her son, Nicholas de Val, who was known to be Gurdjieff's natural son. A noted medical doctor and psychologist in St. Petersburg, Stjoernval operated an electro-massage institute (or an electro-

hydropathic sanatorium), the location of which is disputed. He died of cancer on April 2, 1938, in Sotteville, Normandy.

First meeting Gurdjieff in 1915, Stjoernal was one of the original six students who met with Gurdjieff every day at Phillipoff's café. When Thomas de Hartmann first met with his future teacher, Stjoernal was one of two men at the café with Gurdjieff. It was Stjoernal who, during a group meeting in Finland in 1916 at the home of one of his patients, exclaimed, "Yes! I believe that Georgi Ivanovitch is not less than *Christ himself!*"

Mrs. Butkovsky-Hewitt, a member of the original St. Petersburg group, saw Stjoernal as quiet, pleasant, business-like, an unemotional man who, even in meetings, "...spoke well, but without displaying any excitement, in his level doctor's voice." . . .

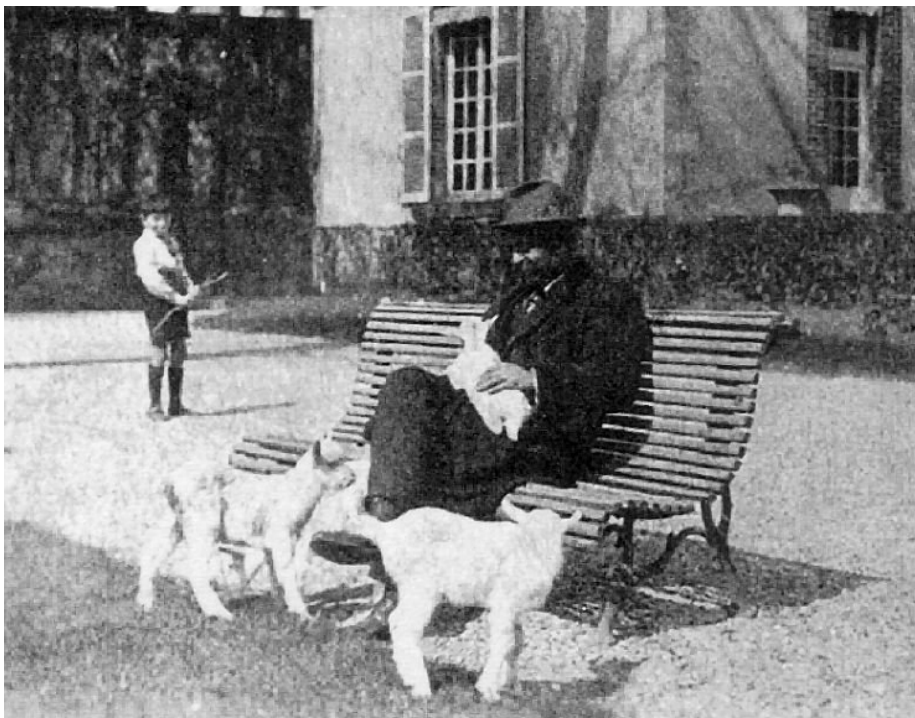
Dr. Stjoernal and his wife were key members of the group of students that Gurdjieff led between the two armies of the Russian revolution, the Red and White, and over the Caucasus to Tiflis. It was often Stjoernal who smoothed the group's way with the authorities. De Hartmann wrote, "On my return I learned that Mr. Gurdjieff had, as usual, sent the doctor to get a White Russian pass for us," and again, "and when Dr Stjoernal went to the officials with our documents, we were let through without any difficulty." Later, Stjoernal went to speak with the higher government officials in Tiflis regarding a building in which to establish the Institute, being an "expert negotiator."

In the autumn of 1920, Gurdjieff opened a "Constantinople branch" of his Institute. Dr. Stjoernal was noted as an instructor of medical gymnastics. And indeed, a Swedish genealogical listing of descendants of the Finnish House of Nobility lists him as a Director of an institute of Rhythmic Gymnastics in Fontainebleau, France.

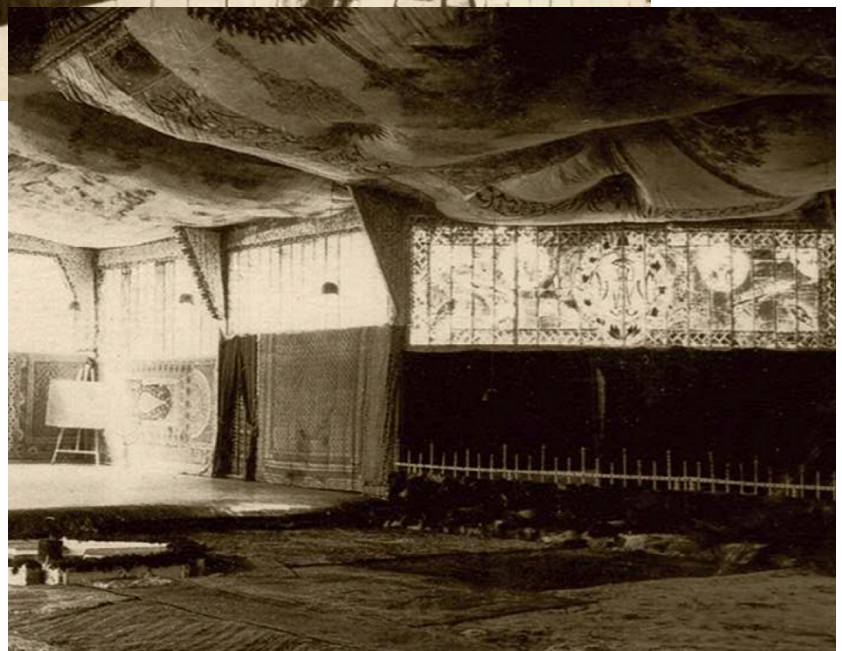
When the Institute moved to Germany, Stjoernal and his wife went to Finland to liquidate their assets, returning with "a considerable sum of money for the Work." Along with A. R. Orage, he was sent to New York in 1924, ahead of Gurdjieff and the rest of the group, to begin the logistical and monetary preparations that would make the trip possible.

Following Gurdjieff's car accident, Stjoernal attended him in the hospital, and again upon his arrival back at the Prieuré. Though he is mentioned in accounts as being frequently alongside Gurdjieff, and even answering questions in meetings, he never led a group. One of the most devoted pupils, Stjoernal and his family remained students of Gurdjieff even following the dissolution of the Institute at the Prieuré. They then moved to Normandy, where Dr. Stjoernal and his wife lived the rest of their lives.

# FONTAINEBLEAU

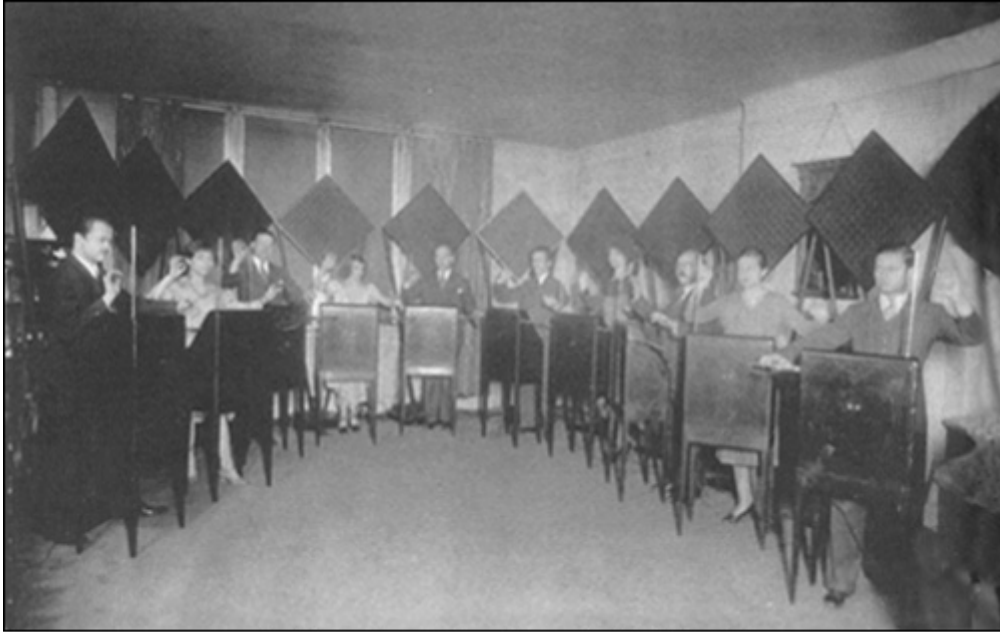


## BUILDING THE STUDY HOUSE



## APPENDIX

Gurdjieff was interested in gadgets, sometimes just to impress people. One of them was the Theremin, named after its inventor (who was abducted from the USA by the KGB to design listening 'bugs' for them). Solati Solano, in her notes of informal meetings with Gurdjieff with the ladies of The Rope in 1935, mentions him having this musical device, but also that he claimed to have invented it.



Ten theremin orchestra at Carnegie Hall, NY, 1930.  
[Click to read the original press review](#)



*Solita Solano and Djuna Barnes in Paris in the 20s*