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HORIZON

Journal of the
Philosophical Research Society

SPRING
1948



ISSUED
QUARTERLY
VOLUME 7 No. 4

HORIZON LINES

AN EDITORIAL
BY MANLY PALMER HALL



The Good, the Bad, and the Indifferent

EVERYONE knows the meaning of the word *good* until he looks it up in the dictionary. He then learns that the word can stand for: Sufficient; satisfactory; exemplar; considerable; kind; friendly; well-behaved; beneficial; proper; virtuous; reliable; honorable; untainted; valid; serviceable; pious; or devout. The example in *Webster's Collegiate Dictionary* is above reproach. Definition 10-B reads: "In unquestioned standing; orthodox; as, *good* Republicans."

When you tell the young heir to your name and fortune that he should be a good little boy, what does this suggestion imply? What is good advice? It would seem that, semantically speaking, the word has little essential meaning but has a vast number of implications. Evil is quite simple to define—it is merely the opposite of good. We use such words on the slightest provocation, but we seldom have any clear concept of the universal principles with which we associate the words themselves.

Just what do we mean by a good man? When one of the disciples called Jesus good, the master corrected him, saying that only God is good. The classical philosophers, in defining the qualities

and attributes of *the good*, held that the term implied fullness of wisdom, love, and understanding. Goodness was the condition of abiding continuously according to the laws of God. While this lofty state may be beyond our present comprehension, we should realize that our relative virtues are 'toward the good' and not 'of the good.' We cannot be truly good until we understand our own place in the universal plan, and learn to obey the rules governing the growth and perfection of our kind.

All honorable and conscientious persons desire to be good, but after an examination into their own natures they realize their inability either to define or to attain, according to definition, the condition of virtue toward which they aspire. As a consequence there is a tendency to substitute familiar words for unfamiliar ideas. To be useful and significant the word *good* must stand not only for an end universally desired but a clearly defined means for the attainment of that end. By the practice of the good, we attain the substance of the good.

As we think more honestly and clearly we realize that in actual usage we apply

the term *good* to that which is pleasant, useful, or satisfactory to ourselves. We regard it as *good* to have those things which we desire, so that the term comes to mean a condition of environment rather than a state of internal enlightenment. Good times are those most favorable to *our* enterprises. Good friends are those most considerate of *our* peculiarities. Good children are those obedient to *our* dictates, and good laws are those which interfere least with *our* personal habits and ambitions.

Our interpretation of the meaning of words is always influenced by the quality of our personal experience. Words can have no meaning outside the sphere of the known. To know is to possess as a fact. In this sense of the word, to possess is to acquire through participation. For example, we may decide to inform ourselves on the social conditions of a foreign people—let us say the Burmese. We can read books about Burma; we can see motion pictures of the country and its inhabitants, and we can discuss the state of this nation with persons who have traveled there. In the end, we may even consider ourselves authorities on all matters Burmese, but when it is all said and done, we do not know the country unless we go there and mingle our lives with the fortunes and misfortunes of the natives of Burma. This is participation by which opinions and beliefs are censored and we become party to the facts.

To understand the meaning of even a simple word like *good* requires what Will Rogers used to call "a heap of livin'." The less we know about individuals the more certain we are of what is good for them. We can set the whole world in order and solve every uncertainty that afflicts the race, until we meet the race. The more experience we accumulate the more we come to respect the infinite wisdom that sustains the universal plan.

We are always ready to amend the laws of nature until we know them. Knowledge dissolves our doubts in a general admiration, and we decide that it is wiser for all concerned to leave the management of mundane affairs in the keeping of those proper gods who are

best qualified for the task, and concentrate such feeble virtues as we possess to the improvement of ourselves.

Those of moderate attainments are too often plagued with immoderate ambitions. Since the dawn of time ambitious men have sought to usurp the divine prerogative and take over the management of human society; the results have been consistently disastrous. This does not mean that mortals should not aspire to the improvement of their kind, but efforts to reform and renovate should result from an adequate understanding of the magnitude of the subject.

It is easy to say, for instance, that all men should be better than they are, which is equivalent to saying that a thing should be greater than it is. The theory of perpetual motion presupposes a force stronger than itself, exercising an energy in excess of its own potency, or something of that sort. When the hypothesis behind perpetual motion is applied to social problems, we have perpetual commotion.

The balance of nature, both human and elemental, is maintained by an intricate interrelationship of life patterns. Man, because he possesses an individualized intellect, is the only creature we know who is able to disturb the natural balance of power. He must guard himself against his constant impulse to interfere with a program he is utterly incapable of understanding.

Humanity is divided into hundreds of racial and national groups. These have their own languages, religions, arts, crafts, and moral, medical, and legal codes. The different groups inhabit a diversity of locales, temperatures, altitudes, and zones. It is impossible for any one person to really know what is good, better, or best for all or even a majority of these diverse groups. While it is true that all men have their humanity in common, it is also true that 'one man's meat is another's poison.'

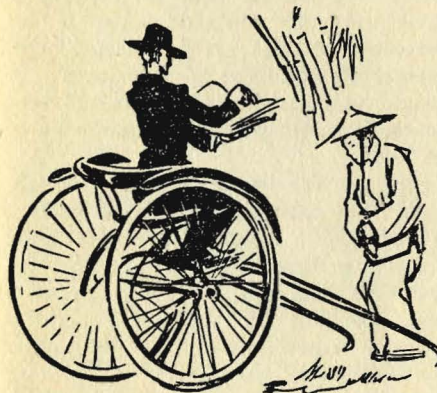
It is doubtful if any permanent good can be obtained by imposing the culture of one group upon the social structure of another. Our problem is to release the potentials of each group through the laws governing its own kind. The

solution is growth and not domination.

We admire the diversity of flora and fauna which abounds upon our earth. Often we seek environment which fits our moods. One day we may like the mountains, and another day we may prefer the seashore. We rejoice in the great trees which grow in high places and the little shrubs which border our garden walks.

All living things have their own beauty and dignity, and we would be profoundly disturbed if these contrasts were leveled and if our earth sustained but one form of life. Plants and animals are adapted to their environments, and when transplanted seldom flourish. As nature has decreed an infinite diversity, it seems to be a mistake for man to attempt to standardize and regiment the creatures inhabiting his domains.

Good, then, implies a consistency with the laws and patterns of one's species. It is an adjustment of the fragment to the requirement of the whole. It is the fulfillment of patterns, and not the frustration of them by artificial force and pressure. It is *good* for a Chinese to be a Chinese; it is *better* for him to be a *good* Chinese, and it is *best* for him to be a *perfect* Chinese. When human beings of any type or kind attain to the best of that type or kind, they emerge into a larger pattern by the natural process of growing. There is very little difference between a truly great Chinese, a truly great Hindu, or a truly great American.



High attainment leads to a democracy of ideals, purposes, and accomplishments. Even appearances are modified by the refinement of faculties, and the superior human being mingles with others of his kind and station free from all limitations of national, racial, or political class or caste distinction. We no longer think of Socrates as a Greek, Jesus as a Jew, or Buddha as a Hindu. These men became citizens of the world and are so accepted without question. We become universal thinkers only when we outgrow the boundaries imposed by mediocrity.

How, then, shall we apply the word *good* to the habits, conduct, and ethics of our fellowmen? Should we think of Christian goodness, Brahman goodness, and Mohammedan goodness as different qualities, irreconcilable and in conflict with each other? Certainly not. The word *good* itself cannot be qualified or restricted to any preconception of what constitutes nobility, virtue, or integrity.

The term *good* should be applied to that which attains to the state of goodness through the fulfilling of its own divine potentials. That which is most necessary is the greatest good, and necessity is a relative term, depending for its significance upon time and place. That which was once good is no longer sufficient; that which is now good will become insufficient. Man discovers that which is presently good for himself through the unfolding of the faculty of discrimination.

It is difficult for the average person to restrain his impulse to impose his concept of good upon those about him. There are times when his opinion on this subject may be required, but few are inclined to wait for such a fortuitous circumstance. We feel it our Christian or agnostic duty to rescue other afflicted mortals from their own ways of living, and bestow upon them the afflictions of our chosen path. Living poorly ourselves, we would share our infirmities; like the political socialist who, having nothing himself, is ever ready to divide it with others.

As we wander up and down the world with a degree of open-mindedness, we

marvel at the beauty and integrity everywhere discoverable. We are also frequently humiliated to find the manners of the barbarians superior to our own. There is more honest government in a camp of Bedouins, their black tents scattered about the rocky soil of Palestine, than in some of our most polished communities.

A traveler resting near a small African village was afraid to leave his equipment unguarded when it was necessary for him to be away for several months. While he was busily engaged nailing up the doors and windows of the hut containing his goods, a native approached him filled with curiosity. When he learned the reason for the traveler's anxiety, the African explained simply: "You may leave any valuables you wish and it is unnecessary to even close the door. If you are gone for ten years, nothing will be taken. It is not ours and we will not touch it." Experience proved that the native was entirely correct.

Yet, in order to convert such peoples to a higher code of ethics, we lock and bolt our treasures against our own kind, and go forth to bring the light to distant places, hoping that our enlightened neighbors will not filch everything we have before we can return.

In ancient books, written on tablets of clay, strips of palm leaf, sheets of papyrus, and the skins of animals, are the moral codes and social edicts of peoples, old in time or far in distance. All these codes partake of the substance of the good. The Golden Rule can be read in the Scriptures of a dozen religions, and who shall say that this high conviction is better in one language or another. It is overdue that men should recognize the integrities of each other, and stop an endless preaching, dividing with words that which can be united only by action.

In daily living the concept of *good* is restricted to more or less personal concern. We may sense abstractly the larger implications, but we are not in a position to advance the integrity standards of the larger collectives. We may justly ask ourselves, "How can we be good?" We soon realize that we cannot live according to formulas alone, or can

we measure our virtues by some absolute, unchangeable standard.

There is a great difference between a good man and a law-abiding man. It is never enough merely to conform with man-made codes of conduct. It is the social obligation of the citizen to abide by the rules which have been set up to govern personal relationships in community existence. We may consider compliance with the rules of our game of life as an essential factor in approved behavior; but this compliance does not constitute the full practice of the good.

To be truly virtuous we must have a clear conception of essential integrity. To attain this, we must enlarge ourselves through the practice of discrimination. Without disciplining the discriminative faculties, we cannot protect and direct the impulses which arise within ourselves and which lead to mental, emotional, and physical intemperances.

Our understanding of *good* must arise within ourselves, but this internal experience requires certain adjustments of personality and temperament. We cannot become good in spite of ourselves. We must weed out of our dispositions those obvious faults which prevent the natural expression of our creative and constructive emotions.

Temperance is the beginning of virtue, and temperance implies the moderation of all extremes. Socrates advised a golden mean which he defined as, "In all things not too much." Immoderation leads inevitably to excess, and excess, in turn, verges away from use and toward abuse. No human being is capable of thoughtful and directed action if his reasoning faculties are intoxicated with intemperate attitudes or instincts. A natural poise arising from internal conviction is essential to the attainment of the good.

Integrity also implies a certain detachment from particulars and a foundation in universals. We can never be good without perspective. An addiction to universals does not, however, require a total disregard for the world and its everyday responsibilities. The decision is one involving allegiances. We may choose to ascend toward principle which

is the life of virtue, or we may choose to descend toward particulars which is the life of confusion.

It does not follow that we may ascend immediately to the full knowledge of universals, nor does it follow that we may practice completely and perfectly such universal truths as we may discover. For human beings 'a good life' is a gradual motion toward the Sovereign Good and not the complete attainment of that good. All that is expected of us is a good try motivated by high convictions.

Nearly everyone who feels the stirring of goodness within himself develops some form of the divinity complex. He becomes addicted to tight little virtues, and these get him into a diversity of difficulties. If he cannot impose his concepts on others, he is frustrated. If his piety is not recognized by his neighbors, he is misunderstood, and if he settles down to a program of martyrdom and self-pity, he is in a fair way to become a hopeless neurotic.

The old belief that to be truly good requires a vast amount of suffering and unhappiness is, in every sense of the word, a mistake. Virtue does not result from a valiant suppression of faults and a heroic and pathetic battle against the many-headed dragons of our lower natures. We should not flagellate ourselves vicariously, or otherwise, for the glory of God, nor should we settle down to a lifetime of mortifying the flesh in the hope of a paradise to come. If no one understands us but God, it might help if we apply our convictions in a more understandable way here and now, and not rest our case on the ultimate judgment of heaven.

We will never solve the mystery of virtue until we learn how to be good without being uncomfortable—or making others uncomfortable. It is difficult to inspire others unless the results of our convictions are themselves inspiring. If we become more miserable as we become more virtuous, we make a strong case in favor of vice.

Certain natural graces are intrinsic in the constitution of the human being. It is false to believe that he must acquire

them. They will manifest themselves if he does not deliberately interfere with their normal expression. It is not virtue but vice that must be acquired through a deliberate effort. This does not mean that we all would become wise by relaxing, but it does mean that regardless of how exalted or how humble our accomplishments may be, we would become *ourselves* by relaxing. When we become ourselves, we shall discover many charming qualities hitherto unknown. These would reveal an enormous potential toward the good which is latent in all creatures.

True relaxation implies the ability to free ourselves from the artificial pressures of our environment. Freedom, however, is not merely the removal of these pressures by an action of the will. For example, I know a man who was formerly addicted to his radio. He listened breathlessly to programs which he considered of social significance. He absorbed each news broadcast with mingled emotions, mostly painful. He was a devoted follower of commentators, with some of whom he was in violent agreement, and with others in equally violent disagreement. He felt it his personal duty to become informed, and, of course, ended up completely misinformed and near collapse.

At last, no longer able to bear the strain of the world's weight which rested squarely upon his shoulders, this man emancipated himself by one magnificent gesture—he turned off the radio. There was no essential difference between this man's solution of his difficulties and the policy followed by old St. Simon Stylites. This canonized neurotic, to escape the contaminated influence of a corrupt world, retired to the top of a column in the Lybian desert where he sat alone for years, drawing up his food in a bucket on the end of a rope. He was a prominent anti-feminist, and to keep his purity undefiled, forbade any woman to come within sixty feet of the base of his lofty perch.

St. Simon certainly tried to be good the 'hard way,' but we may suspect that there would be more 'jewels in his crown' had he lived a useful life among

those he regarded as contaminated. Our radio listener would have proved his strength of character and essential integrity had he been able to listen without agitation to any program that roared and fluttered through the airways. The proof of wisdom is that we live calmly and serenely in the world as it exists about us. We are not superior because we deny, evade, reject, or renounce those things which are inconsistent with our own convictions.

We develop nothing but acidosis when we fret about inevitables. It is wiser to conserve energy for such useful tasks as may be within our means. There is always some opportunity to lend a helping hand, but it requires skill to be successful as a good Samaritan. This matter of 'helping hands' also suggests several pertinent recommendations.

It is a mistake to try to help people to see things *our* way. It is also doubtful service to help them to do the things *we* want them to do. Such helpfulness is at best a nuisance, and may become pernicious. Of course, our policy is always dominated by the conviction that we know more about their requirements than they do, and are party to a higher knowledge of the substance of right and wrong. If they do not appreciate our ministrations for *them*, but in *our own* behalf, they are ingrates—and to us *that is not good*.

It is very hard for all of us to get over the idea that our opinions are not nearer to perfection than the opinions of other men. When such a realization is forced upon us, the salt of life has lost its savor. To be good in the sense of being useful means that we have a depth of vision which enables us to help other people to the fulfillment of their own convictions, in so far as these convictions do not violate the patterns of universal integrity.

When we can honestly enjoy those who disagree with us, and can cheerfully advance the causes of others without attempting to dominate situations, we reveal a breadth of understanding that partakes of the substance of the good. That which is truly good is truly universal, and we must discover it in the

dreams and ideals of all honorable and sincere men and women.

Good also involves the use of those things over which we attain stewardship in the course of living and in the practice of our trades and professions. It is not bad for a man to be rich if his wealth has been fairly gained, but it is bad for him to fail to make proper use of that which is his for the moment. It is not *good* for a man to be poor because he lacks the skill and industry to succeed, according to the standards of his world. Often we attempt to conceal our defects by interpreting weaknesses as virtues.

It is not *good* for a man to stop working because he does not believe in our economic system, and then permit others, working in the same system, to support him. It is *good* for each man to do his part in the system under which he lives. If the system is wrong, he should attempt to correct it, but he should not evade or shirk his present duties until the reformation is accomplished.

In times of stress there is a common tendency to develop a hypercritical attitude on subjects about which we have little, if any, accurate information. We are inclined to suspect the worst, distrust everyone's motives, and indulge whatever inclinations we may have in the direction of condemnation, prejudice, and fanaticism. There is nothing to be gained by pounding a table top and demanding to know 'why somebody doesn't do something about something.'

If our interest in the human problem is sufficient to justify our assorted anxieties, we should cultivate a reasonable degree of understanding and not merely run up our blood pressure. Our aspirations toward the condition of being good must be supported by a certain amount of faith in the wisdom of that divine plan in which we live and move and have our being. There is considerable audacity implied when we worry for God or about God, and have grave concern as to whether He can maintain the universe without our assistance. There is a reasonable possibility that the heavenly program is proceeding according to schedule.



An old Roman intellectual once said that the proofs of personal integrity were manifested by the ability of man to bear misfortune with equanimity and success with humbleness. To accomplish this internal poise is a proof of goodness. It reveals an internal apperception of the divine purpose as this manifests in the natural order of the world. Unreasonable doubts concerning Providence arise from essential ignorance. We may be schooled, learned, and skilled, and still be burdened with uncertainties, but we cannot be truly wise if we doubt the power of the divine Self over circumstance.

A good man, therefore, is one temperate in all things, kindly in all things, just in all things, generous in all things, and with a deep abiding love and faith in his God, his fellowman, and his world. The cultivation of these attitudes depends upon the enlargement of consciousness, and the discovery of the eternal right which governs all things.

The moment we are perturbed, these values are submerged, and we become victims of external pressures. The stress that develops within ourselves is contributed to others, and the discord adds to the sum of the world's confusion. Only those who see clearly the good in others will ever discover the good in themselves.

Evil is the privation of good, even as darkness is the privation of light. That which departs from light verges toward darkness, and is deprived of the benefits of the light. Darkness is not a principle, and evil is not a principle. There is no essential badness in the world; there is merely insufficiency of manifested goodness. No man is by nature or necessity *evil*, but he must become by nature and necessity *good*.

In human relationship and in the destiny of nations, situations arise which have the appearance of *good* or *bad*. This goodness and badness, however, results from human uncertainties and the insufficiency of man's strength to serve *the good* as it is given him to know *the good*. *Evil* results from the compromising of principles for reasons of selfishness, ambition, or greed. It is within the power of man to overcome the consequence of his own mistakes, but the struggle is within himself and not with some outside agency.

That which is insufficient to the need of the occasion falls away from *good* to the degree of its insufficiency. One of the aspects of *good* is unity—the experience of oneness. In terms of morality, the realization of unity demands a code of conduct resulting in the reconciliation of all differences. Comparatively then, *evil* represents division, and all instincts or inclinations which set up barriers or divide one man from another are contrary to the nature of *the good*. It is not wise to fight evil, anymore than it is practical to end war with war. The solution lies in the realization of *the good*, and the regulation of conduct in harmony with its principles.

The practice of *the good* is religion, even as theories concerning *the good* constitute theology. False religions can be defined as those which do not teach or practice the principles of virtue and integrity. By such a definition there are few false religions, for all faiths teach ethical doctrines, which are identical in principle though they differ in details.

The trouble lies in the fact that man has been satisfied to accept the reality of *good* without feeling the responsibility of practicing it in his daily enterprises. It is not enough to accept a doctrine as something eminent; we must experience it as something imminent.

The tyranny of words is in eternal conflict with the benevolence of ideas. A fanatical allegiance to terms and the extension of them in the direction of dogma have led to numerous expressions of religious intolerance. No one becomes *good* by the mere affirmation of goodness, or by forming allegiances with groups

laying claims to goodness. There have been some wretched examples of perverted semantics in the sphere of theology. For example, a certain dyed-in-the-wool member of a sect notorious for its bigotry, meeting you on the street, may inquire with all earnestness, "Brother, have you been saved?"

The chances are a hundred to one that this zealot is not concerned with your conduct, your morals, or your ethics. To him these are identical; the primary question is *do you belong to his church*, or, at least, one sufficiently similar to insure the salvation of your immortal soul?

Many folk with slight personal claim to the practice of integrity wander about 'seeing the glory' and being 'washed with the cleansing blood.' There is another group with a somewhat broader mental horizon which tosses about such words and phrases as: "cosmic consciousness," "illumination," "the mystical experience," "divine mind," "initiation," and "realization" with no better effect.

Words and the limited concepts for which they stand can be worshiped with the same idolatrous sincerity as any other type of holy relic. Words have no meaning beyond the experience of those who use them and the experience of those who hear them. Words or terms used to describe or define principles or spiritual mysteries cannot convey the substance or fact involved in the issues under consideration. All they can do is to stimulate the convictions or prejudices of the listener, who must interpret them according to his own insight or lack thereof.

We may ask the simple but utterly profound question, "What is God?" Someone who thinks that he knows all the answers will reply instantly and with conviction, "God is spirit," or "God is life," or "God is truth." In such a situation no one is likely to contest the definitions, but what has been accomplished? We have merely defined one abstraction with another, and it is now necessary that we try to discover the meaning of spirit, life, or truth.

If we take this dilemma to our favorite sage and say, "Master, what is spirit?"

it is not unreasonable to suspect that he will answer, "My son, spirit is God," or he may start scrambling the terms. He may say that spirit is life, or that life is spirit, or that truth is life, etc. By any calculation, we are in the same position described by Omar the tentmaker, who conferred with the elders and always came out by the same door wherein he went.

While the entire procedure is rather discouraging, it should lead to one useful conclusion: namely, that no one has any legitimate grounds for dogmatism. We all have concepts, and for us they may be reasonable and sufficient. We grow by enlarging our concepts through study and experience, but we gain little merit, here or hereafter, by imposing our own immature conclusions upon others no wiser than ourselves.

A little story bearing upon these matters came to our attention recently. Many years ago a missionary, aspiring to convert a tribe of American Indians, appealed to their chief for permission. The chieftain was famous old Red Jacket, a natural philosopher with many coup feathers in his war bonnet. He spoke to the 'Boston holy man' words of wisdom, somewhat in this manner: "You say you come to teach my people to be good, honorable, kind, and loving. All right. You go back Boston. You make all Boston people good, honorable, kind, and loving; then come back and preach to my tribe."

We have suggested that few religions are essentially false, but not one of them has been able to overcome the shortcomings of its own members. All faiths have helped those who earnestly desired to live well, but we cannot make men virtuous by exposing them to a virtuous doctrine. They must assume a constructive program of their own free will and accord, and live it because they believe that by so doing they satisfy the dictates of their own conscience.

The autocracy of words must give way to the democracy of works. We are not spiritually rich because we have many words with which to define the unknown. Our internal wealth depends upon the quality of the ideas conjured

up in our minds by the impact of words. If there is nothing to conjure up, the word is meaningless.

The confusion, resulting from an abundance of words and a famine of facts, leads many to a state of disillusionment. Those who conclude that the nature of God is unknowable but who do not actually deny the existence of a divine power are called agnostics. A complete unbelief, usually accompanied by a categorical denial of Deity and all spiritual mysteries, is defined as atheism. Many atheists are as dogmatic as the theists, with no better grounds.

Today almost as many are repulsed by the practices of religious sects as are attracted by their precepts. It is usual that those repulsed should drift for a time in a state of indecision, with reasonable doubts on all spiritual and even moral problems. In time, however, these dissenters reorganize their own convictions, and if they are by nature honorable persons, they find spiritual strength in some concept suitable to their needs. Man is by nature a religious animal, and his instinct to venerate something superior to himself survives all sectarian disillusionments.

Unbelief is a negative state which neither strengthens nor inspires. The present program favored by a certain class of intellectuals dedicated to the glorification of criticism and cynicism can result only in spiritual and physical disaster. We cannot afford to be indifferent to the requirements of our internal natures, anymore than we can deprive our bodies of proper nutrition without serious consequences.

International thinkers are talking about "freedom of faith" as an essential to a program of world unity. There can be no such religious tolerance until the majority realize that an attitude of theological infallibility is only a phase of the superiority complex, and should be cured rather than admired.

The spiritual conviction of the individual is his by divine and inalienable rights, but his privileges do not include the right to impose his concepts upon those of other beliefs. If we live better than other men, it is reasonable to ex-

pect that our conduct will excite their curiosity as to the sources of our knowledge. This conversion by superior example is the only reasonable and natural way to enlarge the dominion of a belief. It does not follow that we must be perfect, for this is another word that has no meaning. But we may be expected to reveal some indication of a 'good try.' Faiths that only complicate our own conduct offer slight inducements to the unbelievers.

That is termed *good*, in common usage, that advances the state of man and contributes to the attainment of constructive and useful ends. That is properly termed *bad* that is contrary to the natural and reasonable requirements of the human being, and which leads to confusion, discord, and the disintegration of useful and necessary institutions. The concept of *good* exists on many planes and levels, both qualitative and quantitative, but the practice of *good* must always lead to improvement, both individually and collectively. It is *good* that all things should become *better* in a natural and orderly way, but it is not *good* that anyone should imagine that he has attained to the *best*.

We may reach a state of *betterness*, but the mystery of *best* lurks somewhere in the Infinite with the mystery of God and the mystery of truth. Again our semantics is faulty. When we say 'this is best for me' or 'this is the best idea,' we really mean 'this is better for me' or 'I believe this is the better idea.'

All things in nature grow, and it is wise to look upon *good* as a *growing goodness*. There is no *good* within our comprehension that is the same yesterday, today, and forever. We may say 'it is good to be honest,' but honesty is itself a growing word, gaining new significance with the unfolding of human consciousness. We could be hanged today for practicing the primitive concepts of virtue. In the future, our present standards might bring us to a similar fate.

The world has long been plagued with persons and institutions so perfect, in their own estimation, that no jot or tittle could be added or subtracted with-

out devastating consequences. With such as these, *good* has become *best*, and this static *best* defies change or modification. Nature, however, is always equal to any man-made emergency. If the human being is unable to free himself from his own entanglements, nature comes to his rescue with a technique both vigorous and sufficient. We often reserve the term *bad* as descriptive of the workings of the Infinite in the affairs of the finite.

All theory must lead to practice or it dies of poverty. If our family circle includes someone, seven or seventy, for whose benefit we must expound the philosophy of *the good*, abstractions are seldom solutional. A concept of *good* must be an aid and an inspiration to worthy and purposeful conduct. No child can be converted to a doctrine or standard of living contrary to the environment in which it lives. In most cases, words without works are dead. To improve those who are dependent upon us, we must first improve ourselves. We cannot hope that a better generation of young people will save the world, unless we *cause* that better generation. To cause it, we must set up the machinery that will make it possible. To set up that machinery, we must improve ourselves.

Many persons have said to me in most pathetic terms, "But I don't know what is right; I don't know what to do." After years of observation, I am inclined to doubt such statements. This confusion is an excuse for failure rather than a reason for failure. Certainly the parent does not know the *best* thing to do, but he does know *better things than he is doing*. There may be a few exceptions to this rule but in general it is true. Examination into the cases reveals that most of the parents are doing the things *they* want to do, and a major change in pattern would be inconvenient. Naturally, that which is inconvenient is impossible, and they 'just don't know what to do!'

Selfishness is at the root of many of these domestic difficulties. We overlook the rather obvious natural circumstance that what is good for others is really

good for ourselves. The parent who controls his temper so as not to set a bad example for his child is doing as great a favor to himself as to the child. But these precious forethoughts have a habit of coming behind, and we regret in leisure our conduct in haste.

In past generations, it was considered *good* for parents to select professions, trades, homes, wallpaper, and marriage partners for their offspring. This was predicated on the conviction that parents always knew best. Insubordination was appropriately punished as a sin against God and father. Parents saw no reason why children should not be the continuation of themselves, psychologically and physically. In emergencies, Scripture was quoted to good purpose, especially, "Children, obey your parents," and insubordination was then a crime against the Holy Book.

The moderns have headed-off to another extreme. The little ones are angels in disguise or flowers of the field, who should be allowed to grow up beautifully and naturally, free from all parental overshadowing. Experience proves that these wild posies can never be gathered into a social bouquet worth presenting to anyone except our worst enemy. God needs a little parental assistance in unfolding the potencies of the average child. *Good* is the natural cause of *good*. If we sow good seeds and till the soil with care, we are entitled to expect a good harvest. There is nothing mysterious in this formula; it is simple common sense—the most *uncommon sense* in the world.

The normal person of today is well aware of several obvious causes of the world's present distress. He realizes the lack of honesty, the lack of integrity, and the deficiency everywhere apparent in our standards of collective conduct. He knows that selfishness, intolerance, avarice, suspicion, and fear, divide the so-called civilized world into armed camps, and threaten the peace of mankind with wars and rumors of wars. We deplore these shortcomings, and pray earnestly for the appearance of righteous leaders strong enough to guide the world

through the dangerous years that lie ahead.

Philosophy teaches each man to hold a mirror before his *own* face and examine his *own* life in the reflected light of nature. We cannot afford to practice as individuals that which we condemn in the practices of collectives, or can we afford to justify in ourselves that which we condemn in the larger group. Each of the factions which disturb the tenor of our ways moves from convictions of self-interest. If we move from similar convictions as individuals, we are no better. We may excuse our self-interest as they do on grounds of expediency, but such an excuse does not avert the inevitable tragedy.

A simple practical definition of *the good* is that it is the standard of conduct which we expect of *others*. It is obvious to us that others should be friendly, kindly, patient, tolerant, understanding, generous, and sympathetic. Only in such an environment can the tender shrub of our souls find a propitious atmosphere. Such a favorable air is no more than our birthright for we are tender creatures easily blighted by an early frost—or any frost at all.

I have listened to many discussions of world affairs by the more or less uninformed. In almost every case, their recommendations for the conduct of nations could have been applied with excellent profit to themselves. One gentleman, whose ethical standards were open to some question, pounded the table, exclaiming as his blood pressure rose, "How can we get anywhere until we get rid of the crooks? What we need is honest government." Incidentally, what this man needed was honest self-government.



We cannot listen to the notions and opinions that come to us from every side without the conviction that most people have a fairly decent concept of right and wrong. What they have overlooked is that virtue, like charity, begins at home. How does it happen that folks have so much trouble trying to live what they already more or less believe?

Perhaps the answer is psychological. We are moved by impulses that come from within ourselves, and it is difficult, if not impossible, for us to control, direct, or inhibit, the flow of these impulses. The slogan seems to be, "I feel like doing it, so I must do it." Even if we have sufficient will power to wrestle with our inclinations, we sincerely hope to lose the fight. We would all do *good* if we felt like doing *good*, then we wouldn't even ask: What is good? In the crucial moment, however, we feel like doing what we want to do, and our noble resolutions evaporate. If we have read a little popular psychology, we may even fear to frustrate our wayward inclinations lest we become neurotic.

The solution appears to lie in the education of our instincts. There is no doubt that this is the ultimate solution, but we are not quite ready for ultimates. The simpler way is to discover through experience that controlled impulses result in more comfortable living. We are plagued with years of irritations, discords, and disappointments. These are the results of unwise conduct and departure from natural codes of right and wrong. When we are tired of being uncomfortable, we will begin the practice of enlightened conduct. For us, *the good* is both means and ends. By right means, we attain right ends.

There is also the larger implication of spiritual and mystical *good*, and the unfolding of our own divinity through dedication of lofty principles and high standards of personal integrity. But there can be no spiritual accomplishment unless it be founded upon the simple practice of the common virtues. We cannot leave our world behind by a violent motion of the will. We must

grow up to superior things by being faithful unto lesser things.

When a man asked Socrates where to go in search of wisdom, the old Athenian replied, "Seek where thou art." The situations in which we find ourselves by the normal circumstances of life make a reasonable demand upon our abilities. Personal problems must be solved first; they present the immediate opportunity for exercising the practical virtues.

Good has certain natural boundaries of time and place, and we all discover by experience that it is easier to think in terms of a 'remote good' than in terms of an 'immediate good.' Persons who have had relatively little success in organizing the patterns of their own lives are eager to attempt a program of universal reform. Their optimism results from a complete inability to estimate the mental and emotional processes which motivate the conduct of collectives.

Experience proves that what we call the 'common good' is not really *good* that we have in common, but rather they are desires that we share with others of our kind. For example, we all want to be happy, and would acknowl-

edge without hesitation that whatever makes us happy is *good*. We all share in the desire to be happy, but we are in general disagreement as to what will make us happy and how this happiness can be attained. Happiness is a very personal concept, and that which brings pleasure and comfort to one brings pain and discomfort to another.

It appears from practical experience that one man's *good* can be another man's *evil*. There is no common denominator for these diverse opinions; but we do know that it is unfair and unreasonable to impose our codes upon others, even as we resent such outside interference in our own lives.

In practice, then, *good* is a personal concept founded in experience and suitable to inspire constructive and progressive action. Our concept is applicable only to ourselves and should be extended to others only with their consent and approval. The final proof that our concept is sufficient is that it regulates our own living and results in a high standard of personal integrity. The practicing of *the good* in our own lives produces the superior man or woman.



THE AMUSEMENTS OF GREAT MEN

It is said when the philosopher, Spinoza, wished to relax, he set spiders to biting each other, and watched their combat.

When the learned Father, Patevius, was preparing his great *Dogmata Theologica*, he stopped at the end of every second hour and whirled his chair for five minutes.

Socrates played with children. Cato found relaxation in the bottle. Tyco Brache, the great astronomer, diverted himself by polishing glasses for spectacles. Balzac collected crayon portraits. Descartés cultivated a garden, and Cardinal Richelieu jumped over garden walls, competing with his personal servant in hurdling. Erasmus amused himself by writing poetry in a post chaise. When Sir Henry Wotton grew weary of the burdens of the state, he went fishing.

Oriental Character Analysis

THE delineation of character from the contours of the body and face, the lineaments in the hands, gestures, and mannerisms, and the coloring of the hair and eyes has been practiced by the Chinese from the most remote times. The professors of this art derive their authority from extensive literature which, unfortunately, has never been translated into the English language. The old Chinese block books are illustrated with innumerable figures crudely drawn and embellished with elaborately-written descriptions. So treasured are these writings that they are seldom to be found in Occidental libraries.

Chinese character analysis is based upon the theory that every inward emotion and thought impresses itself indelibly upon the body, resulting in a subtle change in the form and appearance of the bodily parts, especially such sensitive areas as the face and hands. These parts are also directly associated with expression as they are the mediums of our direct communication and contact with the outside world.

The Chinese likewise believe in a form of heredity. In the matter of health, they are greatly concerned with the bony structure of the body, for herein resides the evidence of the primary constitution, the seat of longevity, and of resistance to sickness, fatigue, worry, etc.

There is also a form of character analysis by which gestures, mannerisms, intonations of voice, and instinctive selection of colors, fabrics, foods, and companionship are regarded as auguring the probabilities of success or failure, happiness or misfortune, and length of life.

The extremely conventional code under which the Chinese have lived for centuries causes small and apparently trivial matters to assume large proportions. The manner of holding a teacup, the taste in fingernail sheaths, the angle of chopsticks are details that distinguish the cul-

tured from the uncultured; and, therefore, are the proper foundation for a delineation of temperament and taste.

Propriety is the basis of elegance. Elegance is the certain indication of superiority. Superiority is the true aristocracy. The true aristocrat must bear upon his body in the forms of physiognometrical marks the proof of his breeding and attainments.

The Chinese character analyst is a man with an axiomatic mind; he has long familiarized himself with the changeless rules of his art; he neither invents nor digresses. He assumes the infallibility of his conclusions because of the antiquity and fame of the several authors whose rules he has committed to memory.

In China, age is the final criterion of excellence, according to the precepts of

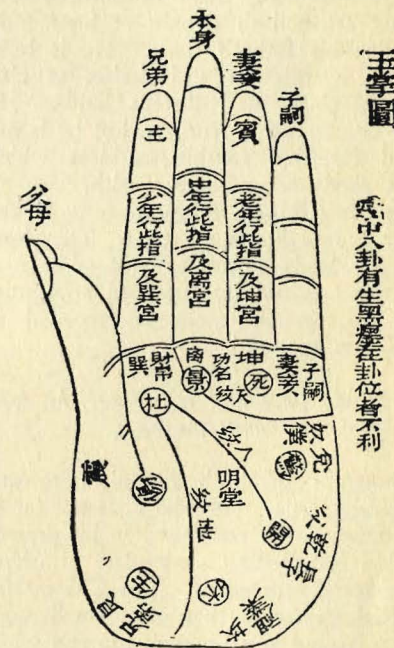


Diagram for the delineation of character by the structure and lines of the hand

the older or traditional schools. Remoteness in time bestows sanctity. It becomes obvious that a statement made one thousand years ago is, therefore, twice as true as a statement made five hundred years ago. In this, however, the Chinese are working upon a perfectly sound premise; namely, that the longer a tradition is remembered, the more likely it is to have meant something. Humanity instinctively forgets that which it has disproved or found no longer useful.

A few axioms selected from China's golden treasury of physiognometrical lore are indicative of several hundred that the professors of character analysis make use of in their curious art:

1. *Long legs are not good because one who is born with them will walk too much.*

To the Chinese mind, length of leg implies restlessness; the possessor, therefore, does not concentrate his attention upon one task, but will begin many things and leave them unfinished. He is not satisfied to remain at home and practice his father's trade. He is born with a wanderlust and desires to visit strange places and distant lands. He may become an adventurer, but he is not fitted for that routine business which most surely accumulates wealth.

To the Chinese mind, poverty is the most undesirable of all states. Therefore, a man who is content to be poor because his mind is not interested in accumulation of material goods is regarded as peculiarly accursed.

2. *Body long and legs short, he may sit down and count money.*

Shortness of limb conspires toward physical inertia. He who goes not far is not tempted, but remaining in his present work is satisfied to accumulate his share of material possessions. The Chinese industrial theory is that of a small store where a man and his own son can work together, and do only as much as they themselves can accomplish. There is very little apprenticeship, few employees, and almost no large business.

In many shops the proprietor sits at his counter and can reach every article in stock without getting up. This type of merchant is the symbol of Chinese economic solidarity. He is the tradition; and the tradition is always right. Such a man will sit all day counting his cash, dreaming of his investments, and contemplating methods of economy. He is the short-limbed man, and his coffers are seldom empty.

3. *A man with round shoulders will never be poor.*

To the Oriental mind, one who has many possessions will sit hour after hour listing his belongings and adding up his wealth. As round-shoulderedness frequently results from continued application to close and detailed work, it has become a symbol of profound application.

One cannot fail who is devoted to his work. The intensity of concentration results in accumulation. The man with round shoulders becomes still more bent, not only from huddling over his ownings but from the weight of them on his shoulders.

4. *To stand up very straight is not healthy.*

In this aphorism the Chinese agree with the Greeks. According to the Platonists, it is the empty head of grain that stands the straightest, whereas those well-laden bend heavily with their load. To the Eastern mind, health is not attained by the disciplining of the body in such matters as posture, but rather the disciplining of the mind against all immoderations.

Health is not of the body, but comes through the body as the result of an internal philosophical normalcy. A man who stands very straight is apt to be proud or else to be practicing some discipline in the hope of improving his health or appearance. If so, he is trying to correct principally his outward nature or conceal some infirmity. Therefore his true health may be questioned.

5. *Round shouldered man sits at table and reads, and becomes wise.*

It is true that the five o'clock scholar sits erectly at his desk with both feet firmly on the floor, and reads with the light coming over his left shoulder. It also is true of the literati that they are found in a dark corner bent over some partly legible text, indifferent to all except the subject that engrosses them.

The scholar bowed eternally in the presence of learning has no thought save the discovery of that which he desires to know. The body is his instrument, not his master. It may be bent by the weight of years, but to the Chinese mind this is unimportant. That which is important remains untouched by the decrepitude of the flesh; in fact it may arise therefrom.

6. *Small feet on large body indicate all the comforts of life.*

A person so proportioned is unfit for haste and argument. The Chinese particularly admire small feet. The Manchus bound the feet of their women, which resulted in extreme deformity—to them a symbol of refinement, elegance, and social preferment. The helplessness which resulted from this practice came from a luxuriousness of living.

It is an adage known to all that the helpless inherit the earth. Those who are unable to take care of themselves are usually shielded, pampered, and catered to. They also give their lives to the most aesthetic pursuits, being by their very fabric unfitted for the more menial tasks of life.

7. *Large feet on small body results in restlessness and dissatisfaction.*

Any part of the body which may be exceptionally large comes to dominate the rest. The result is a sort of dictatorship by the vastest part. Large hands increase the cleverness and ingenuity of the mind; and large feet are fashioned for journeying. Such feet represent a dissatisfied and rebellious spirit that in an emergency walks out, in a crisis runs out.

There is a certain down to earth quality about large feet. There is also a lack of lightness about the mind that breeds such extremities. Lacking a sense of humor, the temperament is less likely to be satisfied with secondary pursuits.

8. *Expansive waistline becomes rich, and enjoys long life.*

It is common to portray wealth by weight. 'Mr. Moneybags' is usually depicted as bloated by his means. While many of the world's greatest financiers have been small and slight of stature, it is inconceivable in the popular mind that great prosperity should be accompanied by an anemic appearance. In the Far East, the coat of the prosperous mandarin was draped over an ample front. Not only was this a dignified and desirable state but the insignia of rank.

A man must be rich to be fat in China. Wealth usually bestows a temperament little given to arduous physical effort. Therefore, the muscles are flabby, and the successful man waddles a crooked path down the years. Never wasting much energy by either work or worry as his person bears witness, he is fitted for long life and, contrary to our modern medical ethics and beliefs, he generally achieves it.

Weight and worry are not friends. The deep, rolling, undulating laugh that arises from the soul and finally shakes the ample personality is possible because of the fat. For the lean and hungry, there must be a dry, thin, and rasping shudder of a smile. The heavy are notoriously good-humored—which leads us to the next aphorism.

9. *All successful Buddha-gods are shown fat because thin people have bad dispositions.*

The reader who is on the slender side please remember that this aphorism does not necessarily express the viewpoints of the present compiler, but is presented in its original form, and may it never be said that the text has been distorted by prejudice or for advantage.

Many lines upon the forehead are unfortunate except in elderly persons, where the rest of the face is similarly marked.

If, however, there are exactly three horizontal lines extending in a parallel pattern one above the other, and these lines are unbroken, the person will come to some distinction. This also is true if three lines are prominent with advancing years, and other lines that may appear are faint, broken, and otherwise negligible.

With young persons, the presence of the three lines may be discovered by wrinkling the forehead; these lines do not change with the years unless there be marked changes in temperament and personality.

Numerous broken lines, or lines that cross each other, or run diagonally, and small patterns of lines on various parts of the forehead indicate a very negligible degree of success due to lack of concentration or to worry.

Baldness infers that the individual was born in good circumstances. Baldness is a sign of success. According to the Chinese, most famous people are either bald or have very thin hair.

If the forehead sinks in at the temples, the person is too versatile, and lacks one-pointedness. If the forehead is flat in the middle and without the three success lines, the person can not expect early success. If there are numerous flat lines on the forehead, there is worry, trouble, hard times, and not much success.

If the area between the eyes and directly above the bridge of the nose is full and prominent, this is an indication of inevitable success. If such a person loses in any venture, he will recoup his losses. He will never be very poor. If, conversely, this area sinks in and is not prominent, the life will be given to hard work for which there will be little recognition or reward. It is not accomplishment, but the fruits of accomplishment that is denied.

If there are two short lines, one on each side, rising from the corners of the eyes, making two deep creases when frowning, the person will lose money in early years and there will be privation in the parental home.

If there is one line running vertically through the center of the forehead directly above the nose like a deep crease, this detracts greatly from the probabilities of success. This is an adverse sign, but may be corrected through a change in temperament. When first visible in a newborn child, this crease may bestow fortune and success in very tender years, but there is difficulty in preserving this success.

EYEBROWS

Very highly arched eyebrows indicate high position, early success, contact with higher planes of society, and favors and privileges from the great. This formation is suitable to produce rulers and executives.

If the eyebrows run straight and then dip down quickly on each side of the nose, the person is friendly, well liked, kindly and fortunate.

If the eyebrows run straight and then dip down sharply at the outer ends, the person will not succeed early in life, will have numerous difficulties and interferences, and will suffer educational disadvantages.

If the eyebrows arch into a perfect half-circle rising abruptly at each end into an arch, the person is diplomatic, skillful in matching wits, and has much ability to entertain. This bestows popularity.

If the eyebrows are straight lines, slanting slightly downwards towards the nose and upward at the outer end, the person is aggressive, forward, and opinionated.

If the brows are straight but slant abruptly downward at a very sharp angle with the outer ends highly elevated, the person will not have many children and few sons.

If the brows are heavy toward the center and thin out at the end, the person will be impractical in money matters. Brothers and sisters will be of little value to the native.

If the eyebrows are connected in a straight line across the face, it denotes great will power, one-pointedness of purpose, and increases the probabilities of wealth.

If the eyebrows are extremely bushy and shaggy, and connect between the eyes, the person is fitted for military or diplomatic pursuits, or for hard manual labor. The temper often is violent.

If the eyebrows slant upward from the outside ends, being higher at the nose, this is called the Buddha eye and renders the person suitable for "non-action;" that is, for the contemplative or meditative life, or to live alone or in distant places.

If the eyebrows are irregular, some parts short and others long, and have an unkempt confused appearance, this is not good. It signifies that the person is not a good mixer, is egotistic, aloof, and anti-social.

If the eyebrows are broken, or there is a distinct place where there is no hair, leaving an opening or break, this is believed to indicate criminal tendencies and the person will be subject to imprisonment.

The farther the brows extend toward the temples at the outer end, the more distinction, greatness, popularity, and command the individual will enjoy.

If the eyebrows are of great length at the outer ends, this is regarded as bestowing great philosophical attainments and strength of character.

EYES

According to the Chinese physiognomist, the eye is the most difficult member of the face to interpret correctly. This is because it is necessary to estimate the degree of glint or brilliance the eye appears to possess. The dull eye denies success regardless of other testimony. The very bright eye denotes good fortune even when the arrangement of the face does not otherwise sustain such a reading. There are many degrees of brilliance, each of which can only be fully understood and properly interpreted after years of practical experience.

The long, thin eye with a keen look is called the eagle eye. This gives brilliance in study, capacity to occupy a high position, mental elevation, and nobility of character. If the eye be less keen, there is less discrimination and inferior executive ability.

The large round eye, slightly protruding and always rather open, is the eye of mistrust, suspecting that others are criticising or condemning. This also denotes a cautious and conservative mind and strong emotional and amative impulses.

When the outer end of the eye is higher than the inner part, the pupil is bright and sharp, and the eye conveys the appearance of slanting, the temperament is said to be suitable for a military career or a position of command involving discipline.

When the outer end of the eye is lower than the inner part so that the eye appears to slant upward toward the center, this is said to be a bad sign. The temperament is taciturn, is not to be trusted, and the mind is not superior.

Deeply set eyes signify a temperament reserved, somewhat cunning, not open-minded, inclined to seclusion, non-social, self-centered, and lonely.

Pop eyes represent an impulsive mind, quick to anger but not malicious and undependable in matters requiring judgment. The temperament is personal and attached.

Crossed eyes are not good. Persons so afflicted seldom accomplish their greatest desires. Their temperaments are given to vain longings after success and security which they will not labor assiduously to achieve. The character may be weak, uncertain, introverted, and self-centered.

If the eyes are close together, the temperament is jealous and lacks generosity. The same is true if the pupils are set high in the eye so that the whites show to an unusual degree below the pupil.

If the eyes are too far apart the temperament will be scattered. This signifies lack of order, and detracts from success.

Small eyes, if long and keen, and of extreme clarity are good. They signify penetration and the capacity to estimate details. If dull looking or short, this is unfortunate. There is lack of ability to estimate the human equations, and the character is small, not great. The mind is penny wise and pound foolish.

A long crease running out towards the temple from the outer end of the upper

eyelid is a very excellent sign. This bestows distinction, greatness, and worldly honors according to the length of the line.

Small lines below the eyes, not merely the lid creases but set off approximately one eighth inch below the eye, are an exceedingly good sign. They represent good deeds done to others and signify a humanitarian disposition. A person with these lines has a noble character and a profound spiritual insight.

Heavy, baglike developments under the eyes, with a line or depression extending around this fullness from one corner of the eye to the other, constitutes an unfortunate sign. There will be few sons. Such children as are born will be difficult to rear and a cause of sadness in later life.

According to the Chinese system, the color of the eye is not of importance, but the whites should be clear and there should be no discoloration. Discoloration in the white part of the eye is a health sign, decreasing vitality, and signifying danger of chronic ailments.

EARS

Large ears are a benevolent and fortunate sign. They bestow an aggressive, energetic temperament, with good powers of concentration and high ambitions toward noble accomplishment. If the ears are high and long, success, while young, is predicted. This is a very good ear. The life will be long and the childhood will be precocious.

According to a Chinese proverb, "The bigger the earlobe, the greater the blessing." The Buddhas and saints are represented with very long ears and extremely long lobes, thus to symbolize the exceeding nobility of their dispositions. The Buddha ear hears all, and the mind is filled with learning.

Small earlobes signify hard work, not very fortunate in money matters, and a difficult, uncertain disposition. There also will be health problems.

If the lobe of the ear is exceedingly thick, having a fat look, this indicates very strong vitality and long life.

If there is no ear lobe or it is very small, and the ear also is small, it signi-

fies that the person is incapable of enjoying life. There is a frantic searching for happiness, and dissatisfaction with existing conditions. The difficulties, however, are due principally to lack of self-control and self-discipline.

If the ears protrude to an unusual degree, the temperament is uncertain, the disposition irritable and tempestuous; and, unless modified by other more constructive signs, a person so marked might commit a crime of violence.

If the ears are close to the head, they represent a conservative mind. The person is not anxious to begin new enterprises, and the disposition tends to be melancholy.

If the ears are so close to the head as not to be visible from the front of the face but otherwise well formed, this is a very important sign. It is said to bestow fame and honor and unusual recognition from others. But for this to be true, the ears must lie right against the head and be combined with considerable width of face.

THE CHEEKS

The Chinese associate good fortune with fullness of cheeks, especially the lower part of the face near the mouth. Full cheeks indicate that the mind controls the temper and that the disposition is suited to concentration and self-discipline.

If the cheekbones are high and the cheeks full above the level of the mouth, it portends fortunate associations and the co-operation of other persons, especially of superiors. This indication is strengthened if the lower part of the cheeks are also well filled out.

If the cheek bone runs almost horizontally instead of slanting upward toward the temples, the indication is an unusual individuality. The person is not average, must not be included with others, but must be regarded as quite separate with a destiny peculiar to himself.

If the cheek bone slants upward slightly toward the temple and is prominent, forming a heavy framework about the lower part of the eye, this is regarded as

signifying good fortune. The person will be lucky and enjoy many favors.

If the lower part of the jawbone is too prominent, giving the face an excessive squareness, this is not fortunate. The protruding vise-like jaw is not easy to work with. The person will be headstrong, willful, and egotistic. He will consider his own desires above the good of others. He will be dictatorial, combative, and stubborn.

If the cheeks sink in just beyond the corners of the mouth giving a hollow look, this is regarded as unfortunate. The cheeks must be filled out to insure length of life.

Note: The Chinese divide the span of life into three parts which they read down the face. From the hairline to the eyebrows, the first twenty-five years. From the eyebrows to the lower part of the nose, the second twenty-five years. From the lower part of the nose to the end of the chin, the concluding third part of life. The time factor is determined by the relative length of these three parts of the face. Therefore, it is fortunate, according to this system, to be long between the lower part of the nose and the end of the chin; also full in the same area. These omens bespeak security and position in the latter part of life.

Note: It is important that the hair, the eyebrows, the mustache and beard should agree in consistency, if the man is to be outstanding. Thus thin hair and heavy eyebrows should be regarded as an ill omen; as would, likewise, a bushy beard and thin eyebrows. It also is unfortunate for the hair, eyebrows, or beard to differ in color.

The omens are especially important when regarding the agreement in texture between the eyebrows and the mustache. The Chinese axiom reads: "Light eyebrows should accompany light mustache." The Chinese physiognomist adds: "Light mustache is more fortunate than heavy one." It will be remembered that most reproductions of paintings of Chinese scholars show a beard composed of a few scraggly hairs. This is regarded as a most elegant and scholarly state of affairs, and indicates obvious superiority.

Note: It is regarded as fortunate to be thin of hair, with light eyebrows, mustache, and beard, and the hair itself very fine. Color does not seem to play an important part in the Oriental system. Consistency comes first, then texture, and, lastly, pattern or the natural form of the beard, mustache, hairline, etc. A harmonious agreement is a certain indication of distinction.

MOUTH

The mouth should not be either too large or too small, but of medium size, with the lips slightly full but not protruding. If the corners of the mouth naturally turn up slightly, or have a tendency to form naturally into a smile, this is most fortunate. Lines about the corners of the mouth which turn slightly upward bear witness to a natural tendency to optimism and are good. According to the axiom: "Words from a mouth that smiles will always have force."

A mouth that naturally turns down at the corners or has heavy creases falling from the corners of it indicate an unhappy disposition and little success in dealing with other people. The temperament is melancholy.

According to the Chinese viewpoint, "thin lips lie." A mouth that resembles more than anything else a thin slit in the face is indicative of a difficult disposition, an unyielding will power, and a generally intolerant attitude. This indication is intensified if the upper lip is exceptionally thin.

The physiognomist says: "Full lips and good teeth say honest and virtuous things." He continues: "Full lips serve others, have many friends, and live life doing good."

The teeth are most important. To signify good fortune they must be even, close, and white. The axiom reads: "Such teeth never have to worry about food or clothing." The upper teeth large and with space between is not regarded as such a fortunate omen. Buck teeth and crooked teeth indicate struggle and misunderstanding. Dentistry has no significance other than a health indication.

THE CHIN

In the Chinese system of physiognomy the length of life is predicted according to the length, breadth, and contour of the chin. A strong, protruding chin, square in the area below the corners of the mouth, indicates a long life and little illness.

A delicate, pointed chin, finely molded, and somewhat narrow or hollow on the sides, indicate a sensitive, high-strung disposition, subject to nervous ailments. This formation also denies extreme length of life and frequently is found on people who pass through long periods of sickness.

This evil testimony of a narrow chin is mitigated by fullness of the cheeks. The life remains somewhat shorter than in the case of a square chin, but the general condition of health is better.

The cheeks hollow, the chin pointed, the lower part of the face thin, with deep, heavy-set creases running downward from the nostrils to the corner of the mouth are testimonies of short life, unless other parts of the face contribute a powerful impulse towards vitality. An example of the short-lived chin was Abraham Lincoln, who, according to the Chinese physiognomist, could not have achieved great length of life.

THE NOSE

The length of the nose particularly indicates the condition of life between the twenty-fifth and the fiftieth years, and, therefore, is associated with economic, and social standing.

A long nose, well shaped, bestows executive ability, natural dominion over others, and mental brilliance. Very slightly arched, this is the type most often associated with great success.

A very short nose denies innate capacity to lead others. It also lacks perspective and tolerance. It is not fortunate in any capacity requiring contact with many people.

The hook nose indicates a sharp, selfish, acquisitive personality. In fact, this

is the type of nose most often referred to as "nosey." The axiom states: "Sharp nose, sharp tongue."

The turned up nose is optimistic and talkative; it is an indicator of temperament. The individual lacks steadying and practical viewpoints.

A broad nose with narrow nostrils has strong money-making ability. The Chinese comment is: "Will become rich, otherwise not so good."

The concave nose, sometimes referred to as swayback, is slow of study, timid, undecided, hesitant in thought and action, and constantly seeks the advice of others. It is usually found on the face of a person easily flustered, upset, and painfully self-effacing.

A single deep crease running from the outside of each nostril downward and outward, and around the corners of the mouth, indicates by its length the probability of longevity. To bestow of life, the line must extend well below the corner of the mouth. The Chinese physiognomist says: "Such a line is not fashionable on the face of ladies, but they will live longer, just the same."

Considerable length between the base of the nose and the upper lip, usually referred to as a long upper lip, signifies longevity, according to the Chinese. It was the comment of the Chinese physiognomist that American people in general seem to have shorter upper lips than the Chinese.

MOLES

Moles on the upper face, especially near the eyebrow or between the eyes, bring early distinction. Persons so marked often accomplish something important before the thirtieth year.

Moles at the corner of the mouth or on the cheeks near the mouth are regarded as unfavorable omens by the Chinese. The old rule is that moles so placed indicate danger of drowning or death from violent causes. Abraham Lincoln had a mole on both sides of his face near the mouth.

The Maya Empire

With Special Reference
to the Work of
Augustus LePlongeon



TWO classes of persons visit the little city of Merida on the peninsula of Yucatan. The first are representatives of firms interested in the henequen trade, and the second are those who have come from all parts of the world to examine the ruins of an ancient civilization, which, having passed into limbo, has left behind it some of the most remarkable archaeological treasures to be found upon the earth. These tourists are again divisible into two groups; first, the archaeologists and those men of science who have dedicated themselves to the tasks of exploring, excavating, and restoring the scores of ruined cities, towns, and villages which dot the peninsula; second, the inevitable globe-trotter, who comes to ponder, be amazed, or merely amused.

Archaeologists form a race apart from ordinary mortals. They live in a world of bones, artifacts, and trinkets reclaimed from mounds and tombs and refuse heaps. They live in a state of constant discovery dedicated to the construction of the story of the ascent of man through the strata of early cultures and civilizations. For the most part, they are a gentle and abstract breed, adding little to the confusion of our time, completely absorbed in the wonders of the past, and convinced that they are contributing sub-

stantially to the substance of human knowledge. They intend to be honest to a fault, but the majority is heavily burdened with tradition and opinion.

Creative thinkers are likely to become highly impatient with these methodical intellectuals who poke and prod and dig and measure and, having accumulated a considerable mass of data, arrive by long and complicated methods at indefinite conclusions. Yet, these quiet, busy little men have rather a good time in their own way. They are just as elated over the discovery of a fragment of a fossilized patella as a New York financier is over the accumulation of his first million dollars. The afore-mentioned patella may justify the preparation of a monograph which will shake science to its very foundation. The monograph will become a best seller in its field, and may even reach an edition of five hundred copies distributed to the members of learned societies. If it does, everyone is content, and the excavations will continue as soon as further funds are available.

Archaeologists of many schools and nations gather in the patio of the Itza Hotel in Merida. Some are on speaking terms, and others nurse intense scientific grievances. All agree, however, that the roast pork in Yucatan is inedible, and

the fresh fish is the finest in the Republic of Mexico. The hotel is a delightful combination of fine art and bad plumbing. There are bathtubs fully seven feet long, but the hot water is brought in pint pitchers.

Each night the learned and the unlearned alike retire to rooms with fifteen-foot ceilings and twelve-foot doors, spray the apartment with Flit, and creep under mosquito nets for the romantic, peaceful nights of the tropics. There is a good chance, however, that slumber may be broken by armies of alley cats that howl dismally until dawn, or by the club next door, which celebrates with song and dance throughout the night.

Although the atmosphere of Merida is in every way delightful, visitors seldom arrive at this isolated community merely to inspect the city. They are headed into the jungle to pay tribute to the Mayan metropolises of Uxmal and Chichen Itza. On the occasion of my visit, I decided that Uxmal should be my first objective. The trip is difficult in an uncomfortable sort of way. One rises at 5:00 A. M., and takes a private car supplied by the Ferrocarriles Unidos de Yucatan. The private car proved to be a one-cylinder, gasoline-run device, which, for lack of any other possible thoroughfare, navigates on the railroad track.

After two and one half hours of traveling on a narrow-gauge roadbed, the contrivance, which covers as much distance up and down as it does forward, pulls into the little town of Muna with an appropriate flourish. Muna is a typical Maya Indian village with the usual plaza and the inevitable church. The latter, a huge edifice, is entirely out of proportion to the size of the town.

At Muna one changes to a delapidated Ford automobile, driven by a Mayan boy, whose face resembles many of those upon the ancient carvings. He takes us skillfully over fifteen kilometers of the worst road on earth. When this highway was originally built for the Empress Carlotta of Mexico, that she might visit the ruins in her imperial carriage, it may have been good, but it has grown steadily worse ever since. Often one must leave the road in order to make any progress at

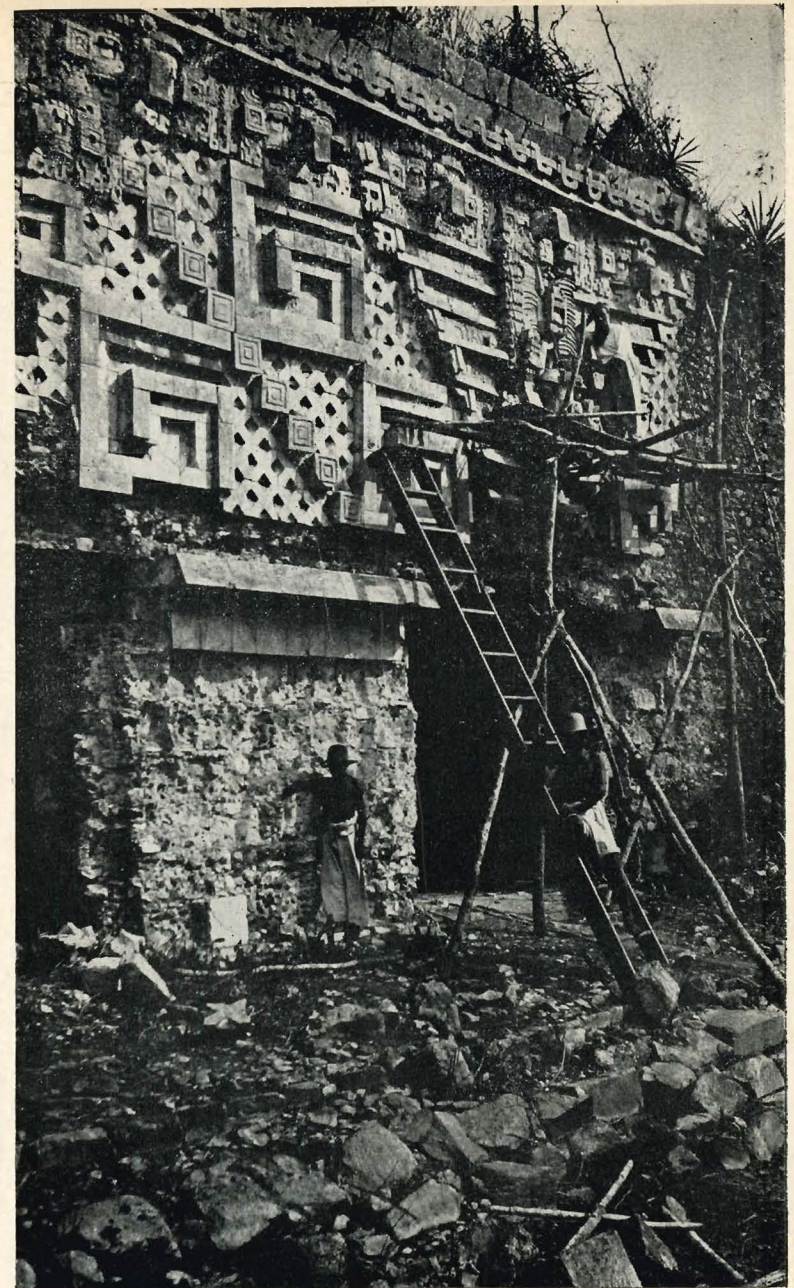
all. Hot, dusty, and shaken well-nigh to pieces, the intrepid wanderer crawls over huge boulders and around sharp rocks. The general discomfiture is intensified by the fact that the farmers along the way are burning their maize fields, which adds a murky quality to the air.

The ruins of Uxmal (pronounced Ushmal) are located in a particularly desolate and isolated area. The surrounding country might be technically termed a jungle, but the word hardly implies the dry, tangled underbrush, and short growth, through which one must cut his way with a machete if he departs from the narrow road. There are practically no large trees, yet the tangled mass rises ten feet above one's head, and is the home not only of some small game but of garrapotas or ticks, because of which many travelers have taken baths in lard.

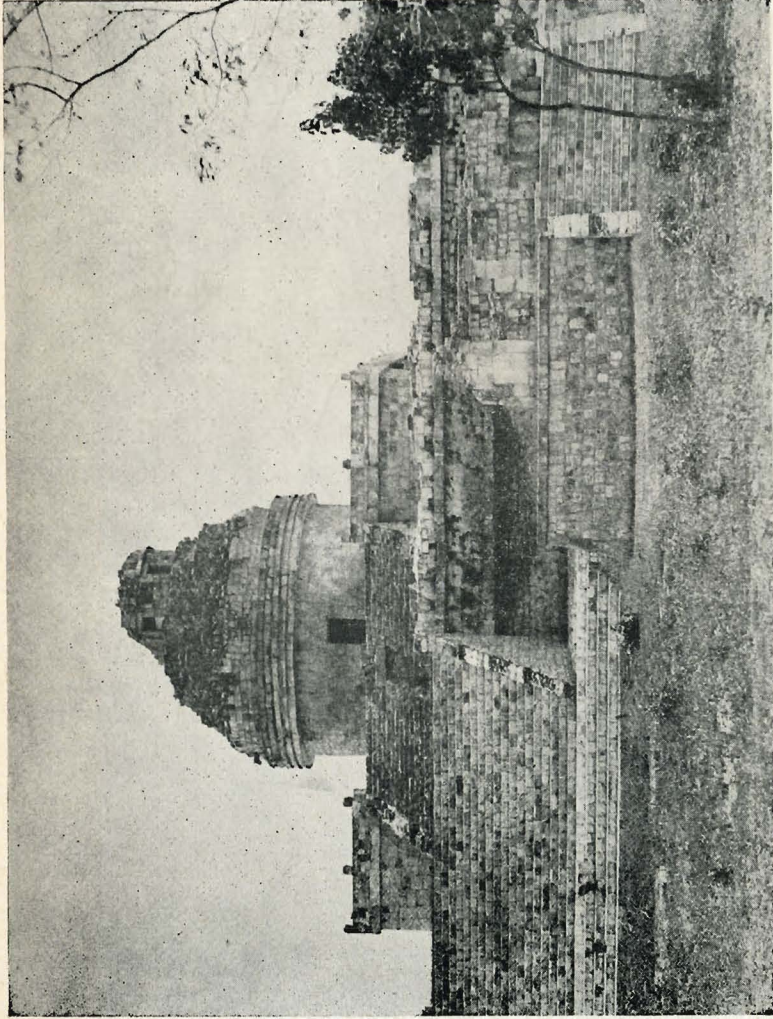
As one approaches the ruins one can sense the impress of Mayan civilization upon the country, miles about the actual city. The very rocks seem to take upon themselves the weird forms of the monsters which appear like grotesque totems upon the facades of the buildings. The last part of the trip is over a reddish earth, as though the blood of a mighty people were mixed with the dust.

A jungle hacienda, with a strange old Spanish gate, stands as an isolated outpost of civilization. The road becomes narrower and turns dangerously. Then suddenly the underbrush opens and before us, rising like a bleak, gray hill, is a huge pyramidal structure, its sides gutted by rain, and its crest surmounted by a mysterious fortress-like house with black, yawning windows and an intricately-carved front. This is the *Casa del Adivino*, the House of the Dwarf, sometimes called the Temple of the Sorcerer. The entire building, including the artificial pyramid upon which it stands, rises to a height of about one hundred fifty feet, and up the great face of this man-made hill is a broad and very steep stairway.

We are now in the presence of the Mayans, a people of unknown origin, who, vanishing, left behind them so inadequate a testimony of their lives and

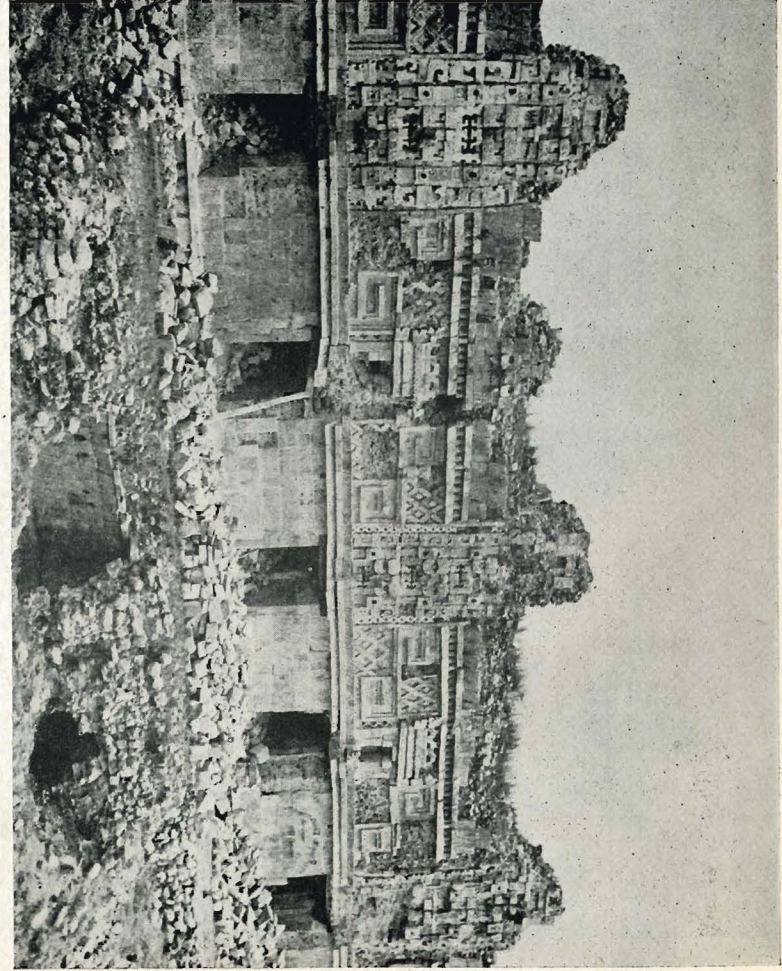


ORIGINAL PHOTOGRAPH FROM THE LEPLONGEON COLLECTION
In the course of his operations, LePlongeon took a large number of plaster casts from the intricate frieze-work which adorned the surfaces of the Mayan buildings. Here he is at work on a crude scaffold at the House of the Governors at Uxmal. The immense size of this structure and the astonishing complexity of its ornamentation have caused it to be referred to as "an apocalypse in stone."



PHOTOGRAPH BY MANLY P. HALL
THE ASTRONOMICAL OBSERVATORY AT CHICHEN ITZA

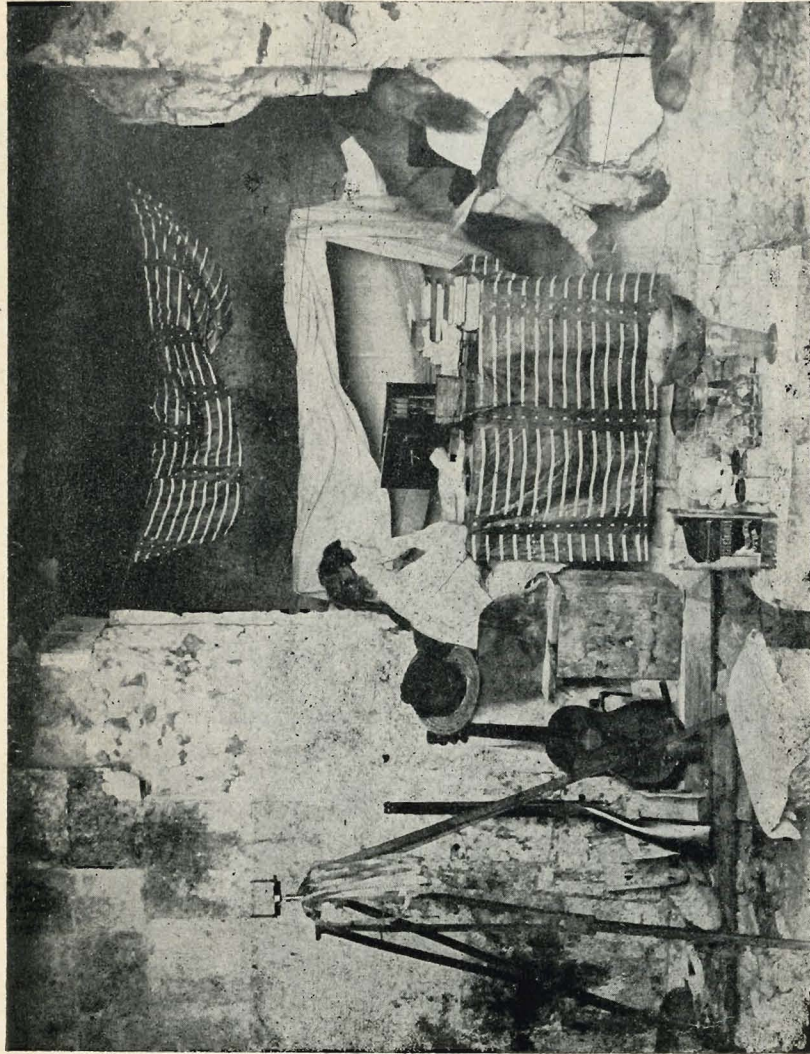
This magnificent example of Mayan architecture compares favorably with the finest achievements of the Greeks and Romans. The central tower contains a spiral staircase, leading to the now incomplete summit of the structure. Because of this peculiarity, the building was known to the Indians as the House of the Snail. Like all important Mayan monuments, the observatory stands on a terraced pyramid.



PHOTOGRAPH BY MANLY P. HALL

A FACADE FROM THE HOUSE OF THE NUNS AT UXMAL

This complex consists of four long buildings arranged in the form of a hollow square. Each has an elaborately-decorated facade, and the intricate surfaces originally were brilliantly colored. The horizontal panels show the Greek key motif with geometrical designs, and the vertical panels show repetitions of the grotesque mask of Kukulcan.



ORIGINAL PHOTOGRAPH FROM THE LEPLONGEON COLLECTION
This important photograph shows Dr. Augustus and Alice LePlongeon 'at home' in the House of the Governors at Uxmal. The equipment of the expedition included surveying instruments, photographic developing tanks and the guitar with which Alice supplied a moderate amount of entertainment. The diaries report that the housing situation was "well in hand."

purposes that students of their culture and history find the whole matter a glorious tumbling ground for notions and guesses.

The House of the Dwarf dominates the metropolis of Uxmal. It towers above the broad, flat surrounding structures, and is believed to have been the palace of the prince or king who ruled over the community. There is a legend that the prince was a dwarf, because of a statue of diminutive size found within the building.

It should be remembered that all the names given to the various buildings at both Uxmal and Chichen Itza were bestowed by the Spanish conquistadors, or later researches, and have no meaning whatsoever except as simple identifying terms. Most of the buildings had been deserted long before the coming of the first white man, and even the Indians of that day had insufficient traditions concerning the original builders and the purposes for which the structures were erected.

The House of the Dwarf faces a great open square, bordered by four long buildings, one on each side. Upon this second group of ruins has been bestowed the somewhat ridiculous title of the *Casa de las Monjas* or the House of the Nuns. Some are of the opinion that vestal virgins, designed as sacrifices to the gods, were kept in the main building of this group, which is nearly two hundred eighty feet long. As Uxmal was a Mayan community and the Mayas only performed human sacrifices on rare occasions, the entire subject is extremely doubtful.

The buildings of this group are a wild riot of carving; grotesque masks leer from above every doorway; strange lattice-works of stone adorn the panels of the outer walls, and through and about all this maze of intricate design twists the sacred Feathered Snake. Everywhere the great serpent Kukulcan rears his plumed head, graciously conforming his folds and coils to the architectural requirements of the houses.

A humorous touch is given by two curious stone monkeys sitting over one of the doors, while a headless slave con-

tributes a more ghastly reflex. The buildings were originally decorated in several colors, but the pigments have almost entirely disappeared, leaving only an occasional touch of red and blue. Of considerable interest to some scholars is the statement made by several experts that many of the stones, fitted into various parts of the buildings, bear upon their reverse sides mason's marks similar to those found in India and upon the cathedrals of Europe.

A peculiar red hand, apparently made by dipping the human hand in red paint and pressing it against the masonry, appears in extraordinary and inaccessible places, and is also the subject of much discussion, more or less profitless. When Dr. LePlongeon traced this red hand to an Oriental custom in connection with the propitiation of the gods, he advanced the most reasonable solution yet offered.

From the main gate of the House of the Nuns, one looks across a flat valley which was originally a ball court for the playing of the national game of the Mayas called *Tlachtli*. On the far side of this field rises the so-called House of the Governors, a large building, three hundred twenty-two feet in length, the carving upon which has impelled one writer to call the whole an "apocalypse in stone." Like all other important structures it is raised upon an artificial pyramid, and, as the steps have entirely disappeared, the ascent is made by ladders.

Terry, the writer of guide books, says that this building is perhaps the most striking architectonic ensemble on the American continent. In one of the rooms is a curious stone, which is the central section of a life-size statue of a man. The block shows a short skirt or kilt ornamented in front by a square apron-like device, which carries in shallow relief a life-size human hand. Several writers on Masonic subjects have made much of this bit of carving.

There are many other buildings, including the House of the Turtle, so-named because of stone turtles, evenly spaced, which seem to be crawling around the cornice. Also stands the House of the Doves, a long rambling front with many window-like apertures

resembling highly-glorified doves. The dimensions of this structure, determined by the pyramid on which it stands, would indicate that it was once of immense size, but its purpose is unknown.

Alone in the midst of this wild and desolate country, sprawled out like the skeleton of some prehistoric monster, Uxmal stands to confound the wise and trouble the peaceful sleep of science. Uxmal in the ancient language is said to mean "three times destroyed." It was a great center of culture while most of Europe was still in a barbaric state. Its builders were men of power and wisdom. It was a Herculean achievement, possible only for a highly-advanced civilization, and, as its every carving denotes, it was a city built by devoutly-religious people.

Whereas Uxmal gives one the feeling of magic and mystery, Chichen Itza, for some time the capital of Mayapan and of the whole empire of the Itzas, conveys even in its ruins the impression of a glamorous metropolitan community. The trip to Chichen Itza is considerably longer from Merida than the bumpy excursion to Uxmal. One travels by train, and this mechanical monster snorts and puffs in and out of innumerable stations. The passengers carry their live stock with them, including sacks of gamecocks and large baskets of squealing pigs. One local business man spent the entire trip picking chickens and throwing the feathers out the window.

Chichen Itza is a large clearing in the midst of the wilderness. The excavated parts of the city may be roughly divided into three groups of buildings. The first group is dominated by the great pyramid of Kukulcan, now called the *Castillo*. The second group, about a mile and a half distant, is called Old Chichen. Some reconstruction work has been done here; also, many phallic symbols have been discovered. The third group, which contains the famous observatory, is dominated by a huge mass called the Nunnery, the only three-story building yet found in the area.

Using as a central point the pyramid of Kukulcan which stands at the entrance to the city by the present road, the metrop-

olis spreads out like a fan around it and presents an amazing picture. The pyramid has been reconstructed by the Mexican government, and many older buildings are beneath the present one. The structure is about one hundred ten feet high, and is surmounted by a small temple approximately square. The main entrance and stairway face toward a winding road which leads through dismal jungle land to the edge of the Sacred Well, from which the city secured its name.

The Sacred Well was supposed to lead under the earth to the home of the rain god, whose benevolence was necessary to the survival of the nation. In times of drought, virgins were sacrificed to this deity by being cast into the well. The ceremony was a very solemn one. A procession of priests and nobles, carrying in their midst the bride of the rain god, traversed the road of death that led from the pyramid to the great cenote or waterhole. After elaborate ceremonials the maiden was cast from the brink into the dark waters beneath. After her rained the offerings of the people: beads of jade, bells of copper, images of gold, beautiful utensils and incense burners, obsidian knives, talismans, and fetishes.

The well is over one hundred feet in diameter; the walls to the level of the water are about seventy feet, and there is approximately sixty feet of water in the well. The Sacred Well has been dredged and many curious relics have been brought up from its rocky bottom. Mixed with ornaments are the bones of the victims and even a few pieces of partly-destroyed fabric. Nearly all instruments and implements found in the well were broken; the pots had holes knocked in them; the tongues had been removed from the bells, and the talismans had been chipped and marred. This was done, presumably, in order to destroy the life of the object, for the Indians believed that to break a thing was to permit its soul to escape.

Returning from the Sacred Well and climbing to the top of the *Castillo*, a splendid view may be had of the House of the Warriors upon one side, and the great Ball Court and Tiger Temple on

the other. The House of the Warriors is roughly pyramidal in shape, but has a large, level platform upon the top where once stood an elaborate structure of which only the pillars and walls remain. Like most of the other buildings, it reveals several periods of architecture, and excavations at the base show that older pyramids originally occupied the site. In front and to the right of the House of the Warriors are long rows of columns. These are called the complex of the Thousand Columns; and they formed part of a hollow square, possibly a sort of forum.

Directly opposite but at some distance from the House of the Warriors is the great Ball Court, over a thousand feet in length. The ball game was played by two teams, each composed of fifteen men, whose aim was to knock a rubber ball through a stone ring high in the wall of the court. This was accomplished by a blow with the hip, and the players carried heavy leather pads on their hips with which to strike the ball.

The game required unusual skill, and after it was over there was a general melee caused by the code of the game which permitted the winners to strip the clothes off the losers as the spoils of combat. The losing team always broke and ran for shelter, followed by their adversaries and half the population of the city.

Near one end of the Ball Court and high on its wall stands the Temple of the Tigers, so-named because of a frieze of great cats which adorns the upper part of its outer wall. Here the princes of the city sat to enjoy the ball game. Near the House of the Warriors is a small mound, partly excavated, called the sacrificial altar.

Behind the great pyramid is a winding road which, after passing by several native dwellings and a large windmill, leads up to the hacienda or rest house, built to accommodate visitors to the ruins. Beyond the hacienda the road forks. The left branch leads to Old Chichen Itza with its phallic monuments; and the other branch, turning to the right and passing through a little gully, suddenly

opens onto a large group of buildings. On the right, half obscured by the jungle growth, is the low rambling form of the House of the Dark Writings. The reason for the name is obscure, as there are practically no hieroglyphics on the buildings except for a carved wooden door lintel.

From the House of the Dark Writings, the road leads directly toward the largest building in the Chichen Itza group, the Nunnery—so-called for no particular reason. The central building of the Nunnery rises in three platforms, each of which was originally a building but later was filled up to form a foundation for the one above. At the end of the Nunnery, as you approach it, is an annex—a chapel—important for the fact that over the door is a splendid relief showing the father-god of the Itzas, Itzamna, seated in his radiant egg as creator of the world.

From the steps of the Nunnery can be seen the entire panorama of Chichen Itza, but from this vantage point, El Caracol, the Snail Shell, is particularly prominent. El Caracol, now thought to have been an astronomical observatory, is a circular tower standing upon a flat pyramid. A spiral staircase inside the tower leads upward to the summit. In front of the observatory are two small buildings, one of which was called *Chichanchob*, or the Strong Clean House by the Spaniards because of its excellent state of preservation. Behind it is a smaller building called the Antelope House with a strange comb rising from its roof.

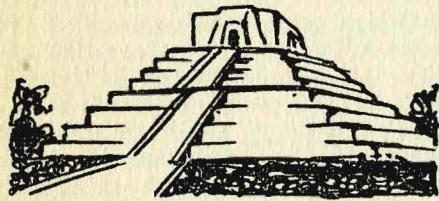
The road continues through this group past a number of mounds to a little glen in which stands a pyramid, now called the Tomb of the High Priest. In the top of this pyramid is a square hole leading downward into a chamber of considerable size. Eduard Thompson, who found the vault, believed he had discovered the tomb of Kukulcan. This may have been a small temple of initiation.

The description could be continued indefinitely, for, in addition to Uxmal and Chichen Itza, many other remarkable ruins lie hidden in the Yucatan jungles.

It is not surprising that archaeologists from many countries gather here to ponder the mysteries of these cities and their builders. The ruins of the Maya Empire are equal to those of any nation of antiquity, and have the added attraction of countless uncertainties, doubts, and contradictions.

Today, many of the Mayan cities of the Old and New Empires are comparatively accessible, and a number of the more prominent buildings have been excavated and restored. Unfortunately, some of the restoration work is not altogether accurate, but at least it gives a fair conception of the magnificence of the original structures.

The greater part of the archaeological program, by which the remains of the Mayan civilization are now being rescued from the vandalism of time and the relentless encroachment of the jungle, has been carried on in the present century. Only one hundred years ago the lost cities of Yucatan, Guatemala, and Honduras were practically inaccessible. The work of John L. Stevens, published in London, 1841, was the first authoritative modern book on the subject, and is illustrated with a large number of careful drawings.



In the 70's and early 80's of the last century the French savant, Dr. Augustus LePlongeon, and his devoted wife, Alice, established themselves in Yucatan for the purpose of examining the ruins and preparing a faithful account of the archaeological remains of the Mayan culture. LePlongeon was the first man to photograph the lost cities of the Empire of Mayapan. He was eminently qualified as a photographer, for he had been appointed by Queen Victoria to photograph the monuments of Egypt. He used an old-fashioned camera and wet-

plate negatives, 6 by 10 inches. These he developed at night in the jungle with only the most primitive facilities. He also used stereoscopic plates, and considering the means at his disposal, secured a remarkable collection of pictures.

In addition to his photographic work, LePlongeon made a number of castings directly from the sculptured walls of the temples and palaces. He was an artist of considerable ability, and he attempted to make restorational drawings of the ruined buildings, and tracings of wall paintings and frescoes. Alice LePlongeon kept elaborate journals of their daily work, and this devoted and dedicated couple used every means available to them to carry on their research in an orderly and scientific manner.

When we say that it was necessary to excavate the Mayan monuments, we do not mean the type of excavation used in Egypt and the Near East. Since the Mayan buildings almost invariably stood on high broad pyramids, they were not actually beneath the surface of the ground. In most cases the upper stories had collapsed and had fallen over the lower parts of the structures, which covered the sides of the pyramids with masses of rubble.

The jungle gradually overgrew the rubble heaps until all that was visible was a tall mound much like a natural hill. Excavation consisted of clearing away the jungle growth and the fallen superstructures, to reveal such parts as remained intact. Of course, restoration involved the additional problem of organizing the rubble, and attempting to put the fallen parts back in place. In many cases, accurate reconstruction was virtually impossible.

It is a matter for some consideration how it came about that the work of Dr. LePlongeon, a pioneer in the field of Mayan archaeology, is now almost completely ignored. He received little credit in his own time, and his memory has fared little better. Most modern books dealing with the old civilization of Yucatan make no reference to his years of consecrated explorations. He made certain inevitable mistakes which he had no means of correcting; and because of

these, his labors have been discredited.

In attempting a fair estimation of LePlongeon's contribution to Mayan archaeology, we must consider the times and conditions under which he operated. He entered an area which few white men had ever penetrated, and was entirely without the means to carry on a broad comprehensive program. He was a poor man, and was never able to secure adequate financial assistance.

LePlongeon arrived in cities consisting of heaps of ruins and overgrown mounds. Cutting his way through the jungle with a few friendly natives, he set up headquarters in some half-disintegrated buildings, and cut away with his own hands such growths as prevented photography. He lived for some time in one of the long rooms of the Nunnery group at Uxmal; and while there, after clearing away masses of debris, he was the first white man to see some of the glorious ornamentations and figures.

LePlongeon could not censor his discoveries by referring to the learned texts of other authors. He did not have the benefit of the works of the great institutions, which have since spent millions of dollars and sent dozens of experts to examine the field. He and his wife could report only what they actually found, but it was impossible for them to be in the presence of so many wonders without doing a little wondering themselves. They came to certain conclusions which have not been sustained. Some of their reconstructions and restorations were inadequate, because they had no means of examining completely the millions of tons of rubble strewn over hundreds of square miles. From faulty reconstructions, they arrived at faulty conclusions; yet, neither does this detract from their heroic efforts, nor does it justify the kind of criticism to which their efforts have been subjected.

LePlongeon might have received more credit had he not been addicted to metaphysics, philosophy, and comparative religion. He was a prominent Freemason, and had spent some time among the ruins of the Egyptians, and these perfectly natural human circumstances in-

fluenced his interpretations of Mayan art and symbolism.

Unfortunately, no adequate biographical material is available on LePlongeon. We are now at work accumulating such facts as are scattered through books and scientific journals which mention his name. We are fortunate in having met several persons who knew him, and who have supplied details of his character.

In a letter addressed to the President of the Mexican Republic, published in the *Proceedings* of the American Antiquarian Society, April 25, 1877, LePlongeon introduces himself as follows: "I, Augustus LePlongeon, Doctor of Medicine, member of the Academy of Sciences of the State of California, of the Microscopical Society of San Francisco, of the Philological Society of New York, corresponding member of the Geographical and Statistical Society of Mexico, and various other scientific societies of Europe, of the United States of America, and of South America; citizen of the United States of America..."

In the monograph, *Mayapan and Maya Inscriptions*, by Augustus LePlongeon, which appeared first in the *Proceedings* of the American Antiquarian Society, Worcester, Mass., the committee of publication notes that: "Dr. and Mrs. LePlongeon have the rare advantage of an almost continuous residence among the Maya ruins for more than seven years, and of constant relations with a class of Indians, most likely to preserve traditions regarding the past history of the mysterious structures which abound in Yucatan."

It was while LePlongeon was contributing to the *Proceedings*, mentioned above, that he brought upon his own head the peculiar disapproval of that eccentric genius of the American Southwest, Adolphe F. Bandelier. After interludes in banking, coal mining, and the management of a foundry, Bandelier renounced the world and the Confidence Coal and Mining Co., and devoted his life to anthropology. No one can doubt the importance of Bandelier's contributions to American ethnology, but, like Immanuel Kant, he was impatient of all methods but his own and those of his

patron saint, Lewis H. Morgan. There were moments when he even doubted Morgan.

Morgan and Bandelier are regarded as the most powerful forces of their time and the principal exponents of the scientific method as opposed to the romanticists of anthropology. To Bandelier, LePlongeon was the personification of every natural and artificial defect of human nature. In the letters from Bandelier to Morgan, published under the title, *Pioneers in American Anthropology*, there are several references to LePlongeon and the Worcester antiquarians.

In letter eighty-four, dated Oct. 24, 1877, Bandelier complains that *The Nation* has asked him to write a criticism or review of LePlongeon's discovery of the figure of the Chacmool at Chichen Itza. He refers to Augustus in these words: "I have followed the 'feller' up for some time; he is either a 'fool' or a 'fraud,' and either way he is bound to make dupes. But I want to get some hold on him *personally*, & this I cannot get except in a roundabout way... I must have a 'hold' on the man himself... This of course in strict confidence."

Bandelier continues to mention LePlongeon and the Chacmool for several letters, but nothing much seems to have come of it. He sent a long and no doubt depreciatory article to *The Nation*, but this was declined. Evidently Lewis H. Morgan suggested that Bandelier relax, for in letter eighty-six, Adolphe refers to some recommendations which Morgan had made about LePlongeon and his sponsors in the American Antiquarian Society.

Bandelier obeyed his master, saying: "Your hints have been well taken, and I rather compliment the Society, instead of criticising it. In fact, that Antiquarian Society appears to me much like a smug, venerable old fossil, its life (if it ever had any?) being extinct long ago." In the same letter Bandelier decides not to ridicule LePlongeon, for it would require a Mark Twain to do this appropriately. Incidentally, the "fossilized" Society published some of Bandelier's material.

The naivete of Adolphe Bandelier is suggested in letter one hundred six of

the Morgan correspondence. He refers to that great work, *The Antiquities of Mexico*, by Lord Kingsborough. This prodigious undertaking, published in nine volumes in gigantic folio, each book weighing some twenty-five pounds, rates a delightful mention. Of it Bandelier says: "Tomorrow evening I will spend in St. Louis, & will *drain* the first six volumes of Kingsborough." Bandelier must have had a large evening.

LePlongeon's *Mayapan and Maya Inscriptions* was published in the form of a letter written at Merida in Yucatan, Jan. 16, 1881, and contains considerable biographical material. The LePlongeon arrived in Yucatan in June, 1880. At least part of the funds necessary for the trip was supplied by Mr. Pierre Lorillard, a tobacco and snuff tycoon, who was made a member of the Legion of Honor for his co-operation with the French government in the Charnay Expeditions to Central America. LePlongeon also received moral aid, comfort, and encouragement from the Honorable Frederick P. Barlee, Lieut.-Governor of British Honduras.

Having reached Yucatan, the LePlongeon accepted the invitation of Señor Don Vicente Solis de Leon, one of the owners of the hacienda of X-canchacan, the lands of which included the ruins of the ancient city of Mayapan. Here, with the assistance of some available natives, excavation was done, the ruins surveyed, and plans, photographs, and molds prepared. The Solis family, incidentally, had previously entertained Brasseur de Bourbourg when he visited the area. LePlongeon attempted to carry on the work that the French Abbe had left unfinished.

In this same letter, LePlongeon thanks the Hon. George Hoar and Mr. Stephen Salisbury Jr. for their efforts to induce the American government to protect him "as an American citizen abroad, and as a scientist whose explorations were interrupted, and the results of whose explorations were taken from him by the officers of the Mexican government."

It has been my privilege to know persons who lived in Merida while LePlongeon was functioning in that city. Guests in his home tell me that he was

able to speak the Mayan language—how well, we do not know. He was quite an impressive person, and his outstanding peculiarity of appearance was a long and luxurious beard. Among the Indians this hirsute adornment became his distinguishing attribute, and he was known throughout the peninsula as 'Great Black Beard.'

The Indians developed a deep and abiding friendship for this intrepid Frenchman. We have it on authority of eyewitnesses that the natives confided in him the legends of their history and culture, which they had never revealed to any other foreigner. His reputation was enhanced by the circumstance that the Indians were convinced that he possessed supernatural powers. Thus, he reminded them of their own magicians and mystics, and they withheld no information which he desired.

LePlongeon, like so many of the world's geniuses, possessed a most uncertain temper. He was not a patient man, and he had a particular animosity toward archaeologists in general. More of this later. He did, however, have a deep and sincere regard for the modern Mayans. He respected them, was gentle and kindly in his dealings with them, and had a real sympathy for their religious beliefs and their cultural attainments. He loved them and understood them, and they returned his affection in full measure. It is probable, therefore, that he learned much which would have been genuinely useful had contemporary scientists been a little more diplomatic in their treatment of him.

The discovery of the celebrated statue now known as the 'Chac Mul' was typical of LePlongeon's method of working. He went into the jungle, followed at a respectful distance by several natives. He wandered about for some time apparently in a state of meditation. He did not seem to be looking at anything in particular. At last he stopped, considered for a few minutes, and then announced quietly, "We shall dig here." There was nothing on the surface of the ground to indicate anything important beneath.

Excavating on the spot, they found the finest examples of the 'Chac Mul' figure ever discovered in the area, directly under the point he had indicated. The news of this discovery traveled rapidly among the Indians, and the clairvoyance of 'Great Black Beard' was established beyond doubt.

The great figure of the Chacmool was confiscated in the name of the Mexican government by General Protasio Guerra, while LePlongeon was away on the Island of Cozumel. It appears that Augustus was especially fond of the immense stone image, and its confiscation raised him to a high pitch of indignation. LePlongeon wrote to the Hon. John W. Foster, American Minister to Mexico, but Foster did not even bother to acknowledge or answer the letter. Later, when some pressure was brought to bear from Washington, Foster made a half-hearted apology, but washed his hands of the entire matter, saying that there was nothing that he could do.

A law had been passed in Mexico in 1827 which prohibited the exporting of antiquities except under certain conditions and with the specific approval of the government. LePlongeon must have known that this law existed, but he felt that this did not entitle the government to appropriate the Chacmool without some form of compensation to the discoverer.

There was abundant precedent for the private ownership of archaeological treasures within the boundaries of the Republic. In simple words, you could own but you could not export these national treasures. Regardless of who was right or who was wrong, the loss of the Chacmool left a permanent scar in LePlongeon's subconscious mind. It destroyed what little faith he had left in human nature, and contributed toward his generally-antisocial disposition.

The feud between LePlongeon and the scientific world is a little difficult to explain. In his day Mayan archaeology was not an established branch of research, and most of those in learned groups who had opinions on the subject had no practical experience and had never visited the territory. With the caution natural to

their kind, these savants questioned, criticized, and condemned all of LePlongeon's findings. When he appealed to the public mind he fared no better. The American citizens were not Maya conscious; the entire subject seemed uninteresting and remote.

In one of his published writings Le Plongeon summarizes his experiences while in New York attempting to advance the cause of Mayan research: "During the last lecturing season I offered to several literary, scientific and historical societies, to give lectures illustrated with views made by us of the monuments, and enlarged with the stereopticon. In every instance I received the same answer. 'Our people are not interested in such a subject.' What! Americans not interested in American antiquities! in ancient American history! in ancient American civilizations!"

Since such mistakes as LePlongeon had made were not at that time recognized as errors, we cannot assume that these faults were responsible for the cold-shoulder everywhere turned against him. The real tragedy seems to be that he lived seventy-five years too soon. Both he and his wife made every possible effort to popularize Mayan architecture and culture. He was a lonely little man with a foreign accent, without wealth or the proper connections in the scientific world. When he spoke, no one listened, and he drifted into obscurity a tired, embittered, and disillusioned person.

Failing in every other way to secure attention for his subject, he prepared a number of books, but could find no publishers for most of them. Such as did come to print found so few readers that the projects were financial failures. These books today, however, bring a high price and are diligently sought after.

Although LePlongeon was not, strictly speaking, a layman, he is a good example of those who attempt to advance the cause of human knowledge without the benediction of learned societies which consider themselves the sole and proper custodians of all knowledge. He lived and died an outcast, but in the proper course of time his memory will receive the honor it deserves.

This is no effort to defend LePlongeon where his opinions are indefensible. It is going to be hard to sustain him, for example, in his belief that the Egyptians were Mayan colonists; and his story of Prince Coh and Queen Moo are almost certainly flights into fantasy. Although he received the award offered in France for the key to the Mayan hieroglyphs, there is no evidence that he actually solved the riddle of that language.

It seems to me that he may have received a number of obscure legends from the natives living about the ruins. It would have been easy for him to have interpreted the intricate symbolism which abounds in the sculpturing and carving of the Mayas to sustain the substance of myths and old tales.

As time went on LePlongeon developed an aggravated and, probably, not entirely unjustified persecution complex. He saw other men taking the credit for his discoveries. Many of his finds were stolen from him or confiscated. Later these pilfered treasures were proudly announced to the wondering world with no reference to LePlongeon.

Near the end of his explorations, Le Plongeon decided that if other men were minded to become famous, they would have to dig up their antiquities. He, therefore, reburied many choice objects after photographing them or in some way establishing the priority of his own labors. He told one intimate friend that he had discovered a magnificent Mayan Codex sealed in a stone box, but he was so weary with petty pilfering and spiteful criticism that he had replaced it where it would take more than a swivel-chair archaeologist in Washington to find it again. He also found a stone image with ivory eyeballs and fingernails—a truly unique piece. He put the figure back but kept one of the fingernails as a memento.

Likely enough LePlongeon was wrong in allowing personal bitterness to interfere with the recording of his discoveries. He should have gone on, content to advance the cause of knowledge and indifferent to personal persecution. But after all he was only human, and he was

neither the first nor the last explorer to be jealous for recognition.

LePlongeon's published writings are scattered about in the journals and proceedings of learned societies, and to date no effort has been made to organize these fugitive fragments. The index of the American Antiquarian Society lists three items by Augustus LePlongeon: "In Yucatan, and Discovery of the Statue of Chaac-Mool," p. 51, April, 1877; "Archaeological Communication on Yucatan," p. 10, Oct., 1878; "On the Affinities of Central America and the Ancient Nations of the Eastern Continents," p. 6, April, 1879. There is also one entry by Alice LePlongeon, "Notes on Yucatan," p. 30, Oct., 1878.

The *Sacred Mysteries Among the Mayas and Quiches* and *Queen Moo and the Egyptian Sphinx* are the only works of Dr. LePlongeon which have been issued in book form. The first of these titles is now available in reprint, but *Queen Moo* has been out of print for years and commands a considerable premium. Both volumes contain a diversity of rare and curious information, but the good doctor's findings must be taken with many reservations. Some of the parallels which he claims to see between systems of religions and culture exist only in his own mind. Nevertheless, the books are definitely valuable and some of his conclusions, though now rejected, may be justified in the years ahead.

In examining a highly inflammatory document dealing with the persecution, torture, and martyrdom of Freemasons and Knights Templars, published anonymously in 1880 and copyrighted by a Mr. N. W. Redding, I came across an interesting bit of LePlongeon material. Chapter XII of *Scarlet Book of Freemasonry* is titled "Recent Discovery of Masonic Symbols Among the Ruins of an Ancient Temple in Mexico." It is written in the first person. In describing masonic devices on the Maya monuments, the author states that: "Messrs. Cornelius Proter Blix, of the *New York Herald*, and Louis H. Aymer, American consul at Merida, who visited me whilst at work among the ruins of Uxmal, in the middle of June last, can both testify to the cor-

rectness of the foregoing descriptions." There are four illustrations, and the chapter is signed A. LePlongeon, M. D. In the Library of the Philosophical Research Society, we have an original manuscript, by Dr. LePlongeon, "Origin of the Egyptians." It extends to two hundred eighty-five pages but lacks page one, which contained the title and the first few lines of the text. This work was published in the *Word* magazine, New York City, 1914, and ran serially through several issues. The text of LePlongeon's essay is an effort to prove that the ancient civilizations of the Mediterranean area were in communication with the nations of the Western Hemisphere. Even this little work reveals a large amount of research and careful thought.

Regardless of attitude pro and con relating to LePlongeon and his work, one important fact remains beyond controversy. The doctor did take the first photographs known to exist of the Mayan ruins. He made these pictures before the influx of tourists, which has defaced, mutilated, and in some cases completely destroyed priceless records. Even natural decay has wrought havoc in the sixty years that have elapsed since the camera studies were made.

LePlongeon's photographs are of the highest importance to modern Mayan archaeology, and we are happy to say that the younger generation of scientific men in this field have never known the intolerance of the earlier school. By an almost miraculous circumstance many of LePlongeon's negatives and prints have survived. He had intended to destroy everything before his death but a kindly fortune intervened, and while much is lost, considerable remains. We are happy to say that we have a good collection of his original material in the Library of our society, and plans are now under way to make this available within the next two or three years.

The antiquities of the Mayas are now of interest to almost every class of intellectual. Several prominent laymen have entered the field and made valuable and recognized contributions. Many books are now available and enjoy a wide circulation. Some parts of the Mayan cul-



tural system have been restored, but we are still handicapped by our inability to read their ancient written language. No Rosetta Stone has been found to date by which the text of their inscriptions can be read. Dr. Sylvanus G. Morley has made great progress in deciphering the Mayan calendar and dating system, and William Gates has indexed all the glyph variants with the meaning of such as are known.

The study of the Mayan language was seriously delayed because of the false leads left by Bishop Diego de Landa. The so-called Landa alphabet was long regarded as a key to the glyphs, but the entire theory on which it was constructed was incorrect. All that Landa did was create an alphabet of glyphs based upon phonetic similarities between Mayan words and the sounds of the Latin alphabet. As the Mayan sound had no relationship whatsoever to the Latin letters and the grammatic construction of the two languages was entirely different, the whole scheme came to a dead end.

Probably the nearest living language to the Mayan is the Chinese. Not that one is any direct help to the other so far as characters or words are concerned, but because each was a highly perfected hieroglyphic and ideographic form.

Very little is actually known of the religious and scientific institutions which may have flourished among the Mayas. Obviously, they could not have attained to a high cultural level without an elaborate metaphysical tradition. No civilized nation has ever accepted literally the outer form of its mythology and religious lore. The profusion of gods found in the carvings and codices does not justify a

belief that these people were addicted to a riotous idolatry.

The fact that the Grecians developed a considerable pantheon of gods and goddesses of doubtful morality did not prevent the Greeks from producing such truly noble and enlightened men as Pythagoras, Plato, and Euclid. We are fully justified by tradition and experience in assuming that outstanding intellectuals and creative thinkers must have flourished in the Mayan Empire.

The fine art of the Mayas, including sculpturing, painting, music, and architecture, indicates a degree of cultural advancement equal to, if not surpassing, Egypt and Greece. While their art forms are unfamiliar to us, they have been approved by the greatest artists and art critics of the modern world. These high attainments inspire further research into the abstract phases of their civilization. It is to be hoped that the wide program of excavation and restoration will ultimately supply the information now lacking.

When this missing data comes to light, we may find that LePlongeon was not entirely off the track. His particulars may be wrong, but his generalities correct. It is quite possible that secret societies similar to medieval and modern Freemasonry did exist among the Mayas. There is also a likely possibility that these people derived the principles of their religion and philosophy from Asia or other distant lands. Among LePlongeon's heresies was his addiction to the Atlantean hypothesis. Here, again, he may be sustained by future findings.

All students of ancient culture and comparative religion, scientists and lay-

men alike, can profit from the study of the old Mayan civilization. It is not well to be reactionary, or is it necessary to be overconservative, but on the other hand it profits little to indulge in wild flights of imagination. Many books have been written which have no foundation either in fact or in common sense. By filling the mind with absurdities, such writings interfere with the gradual growth of reasonable ideas. Because a civilization is ancient, obviously advanced, and shrouded in mystery, there is no justification for fantastic conclusions. We must proceed carefully and not confuse the mind with absurd notions.

The Mayas were a great people, probably greater than we suspect, and it is not impossible that they possessed certain types of knowledge which would be useful to us. Certainly we are in serious need of cultural inspiration, for we are bogged down in a morass of materialism from which we seem unable to extricate ourselves. Let us, therefore, approach the mystery of the Mayas with an open but disciplined mind. The facts discovered by archaeologists can be turned over to scholars in other fields to advance the level of our thinking in many essential departments.



GLEANED FROM *CURIOSITIES OF LITERATURE*, BY I. D'ISRAELI

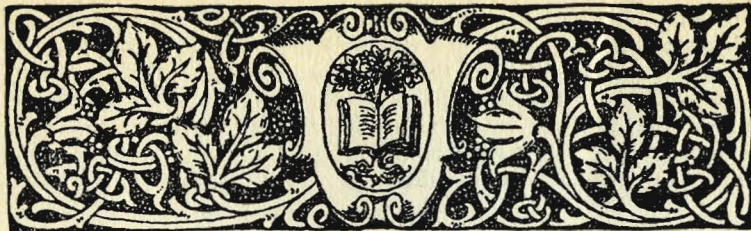
The edition of the Vulgate, prepared under the personal supervision of Pope Sixtus V, is known as the "Book of Blunders." Even though his Holiness proofread every sheet, there were so many mistakes, in both spelling and doctrine, that a multitude of scraps were printed to paste over the countless errata. The world was highly amused by the bull of the editorial Pope prefixed to the first volume, which excommunicated all printers who, in reprinting the work, made any alteration in the text.

When the Ethiopians printed a version of the Epistles of St. Paul which proved to be imperfect, the editors explained their difficulties thus: "They who printed the work could not read, and we could not print; they helped us, and we helped them, as the blind helps the blind."

A printer's widow in Germany, while a new edition of the Bible was being printed at her house, slipped into the shop at night and altered the sentence of subjugation to her husband, which was pronounced upon Eve, in Genesis III:16. She took out the first two letters of the word *Herr* (Lord), and substituted *na* in their place, making the word read *Narr* (fool). The controversial verse thus reads: "And he shall be thy fool," instead of, "And he shall be thy Lord." It is reported that the widow paid with her life for her improvements.

The Vinegar Bible, which was printed at the Clarendon Press in 1717, gained its name from the title of the twentieth chapter of *St. Luke*. In this version "The Parable of the Vineyard" is printed "The Parable of the Vinegar."

One of the heaviest penalties ever laid on the company of stationers by an archbishop was also the result of a typographical error in Holy Writ. The verse, "Thou shalt not commit adultery," appeared with the *not* left out.



In Reply

A Department of Questions and Answers

QUESTION: Is it true that the population of the earth is gradually increasing, and if so, are additional entities coming into our life wave?

ANSWER: According to the esoteric tradition, the human life wave contains about sixty billion egos. Of this vast number, approximately two and one half billion are now in incarnation. In order to appreciate the existing problem of population, we must examine the principles and laws operating in this department of natural phenomena.

The population of the world increases as human scientific knowledge extends the life expectancy of men and women. Infant mortality has been markedly reduced in the last fifty years. Many diseases once fatal are now cured or their inroads checked. Improved sanitation, hygiene, and diet are all contributing to longevity. These improvements are specially marked among so-called backward peoples and in the levels usually considered underprivileged.

The number of entities functioning in this world at any given time is also influenced by the supporting strength of the environment. Nature itself determines the number of living creatures that can be sustained by a planet, continent, or locality. The impoverishment of natural resources causes decline of population. In ancient times, tribes that

had exhausted their lands migrated to a new territory. This is no longer possible, and methods have been devised to replenish exhausted soil by chemical fertilizers and the alternation of crops. Some of these fertilizers, however, are unhealthful and even dangerous and cannot interfere permanently with the process of mineral impoverishment, which is now beginning to affect large areas of the world's most productive soil.

Nature, always working to maintain a proper balance among her creatures and processes, passes through what Plato called "alternating periods of fertility and sterility." During periods of fertility populations increase, and the mental and spiritual powers of human beings are more active and acute.

In periods of sterility the birthrate is lowered, infant mortality is higher, and human resistance to the pressure of environment is lessened. The decline of peoples is usually laid to social causes, but survival is largely a matter of biochemistry. The passing of the ancient civilizations that once flourished in the valley of the Euphrates, the failure of Egypt, Greece, and Rome, and the fading away of the old cultures of Central Amer-

ica were, to a considerable degree, unsolved problems in nutrition. The impoverishment of soil does not necessarily result in an immediate decline of mental or physical vigor; rather, there is a gradual depletion not noticeable until irreparable damage has been done.

This reminds us of the true magnitude of our crime against others and ourselves when we waste the natural resources of our planet. We are so used to the concept of abundance that it is difficult to appreciate the need for conserving in every way possible the raw materials at our disposal. Regardless of the prevailing optimism, that which has once been wasted can never be entirely replaced. Profiteering upon wastefulness and encouraging human beings to throw away valuable articles, merely to satisfy the dictates of style or tradition, is a sin against survival, which nature will not forget or forgive.

Populations seem to increase sharply after wars. Perhaps it would be more honest to say that birth rates rise rapidly after a heavy death rate. Any major crisis in human society has a tendency to affect the balance of population. War, in particular, sets up a complex psychological situation, which encourages hasty marriages and illicit unions. In this way it seems that nature attempts to compensate for the excessive mortality rate. The metaphysical principles involved are not generally considered, but it is evident to the merest tyro that some force is operating to preserve the species from premature extinction.

There can be no doubt that during the cycles of historic times the population of the earth has steadily increased. It might not be far from the truth to say that the number of human beings on the earth has doubled in the last two hundred years. So many natural and artificial hazards have been overcome by human ingenuity that we might expect a continued increase in the centuries lying ahead. Probably this rate will not continue to increase so rapidly, due to the corresponding impoverishment of natural resources. In fact, some experts are of the opinion that we are already close to

the maximum sustaining power of the planet.

At this time, approximately one out of every twenty-five entities of the human life wave is now incarnate in the physical world. These entities are divided into a number of groups or classes, each with a different time cycle of rebirth. Other things being equal, the interval between physical incarnations has a tendency to lengthen as evolution proceeds. From this it might seem that the birth rate should decline, but we should also remember that there is a constant motion of entities upward from lower social groups toward those on a higher cultural level. Thus, in the processes of evolution, the primitive levels of a species are the first to disappear.

The number of entities now limited to incarnation in a savage state is considerably smaller than even a century ago. So-called primitive communities are rapidly taking on the more advanced social patterns of dominant races and nations. Even Central Africa and the most distant islands of the sea are losing their barbaric customs and taking on at least a veneer of social sophistication.

We regret to see far places and distant peoples drawn into the confusion of our way of life, but it is part of an evolutionary process beyond our control. It would not be fair to say that our efforts to civilize backward tribes are motivated by a high degree of altruism. Nevertheless, through even these selfish contacts, the subtle plan of nature is being accomplished. As savage society unfolds social consciousness, it becomes aware of the rules and laws by which the life expectancy of the individual is increased.

Even though the interval between incarnations is slightly longer for the tutored than the untutored savage, this difference does not compensate for the improvement apparent from a study of vital statistics. We may conclude that in the lower brackets of the human estate the lower brackets of the human estate ability of physical survival more rapidly than the time cycle, governing physical birth, can be lengthened by the ethical processes within man. For example, we

may say that an aborigine of Central Africa has an incarnation cycle of fifty years; that is, fifty years after death he is likely to be reborn. In some instances, savage peoples return even more quickly.

Suppose this savage tribe comes under the influence of some major national power, which decides to colonize the region. Obviously, this foreign power wishes to exploit the natural resources of the country and may reduce the natives to virtual slavery. In order that its own official may live in the country and a high standard of productivity be maintained, the outside nation must send scientists to combat native diseases, build hospitals, establish schools, arbitrate tribal disputes, prevent wars, and improve the standard of nutrition.

Quite likely the foreign overlord will bring with him missionaries, who will teach moral codes and emphasize the ethical significance of human life. While the missionaries are given mostly to converting unbelievers, they also exercise considerable influence in promoting affection between parents and children, and introduce a sense of community responsibility. Often, also, they bring rudimentary medical and hygienic knowledge to distant places.

In the first fifty-years' contact with an outside nation, the Central African savage develops faculties previously dormant and becomes aware of a social concept entirely new to his experience. As a result, his reincarnation cycle is slightly lengthened. He may not return in fifty years but remain out for sixty or seventy years.

At the same time, since infant mortality has decreased and the life hazards of later years have been definitely reduced, a census would show a considerable increase in population. This principle applies to all parts of the world where nations or races have lived without proper knowledge or facilities to protect their own survival. When we realize that three-quarters of the population of the earth is underprivileged, it is easy to understand why science is saving the physical bodies of human beings more rapidly than ethics is lengthening the interval between lives.

The length of time that the human being is out of incarnation is determined by the requirements of his superphysical constitution. The greater the power of his soul (that is, the intensity of his inner experience), the more extended will be his life in the invisible planes. The after-death period is devoted to the assimilation of the experiences gained by physical living. The punishments and rewards of the after-life are measured by the accomplishments of the individual while in the physical body. Therefore, the life cycle lengthens according to the maturing of the internal powers of the heart and mind. This maturing is the only real growth recognized by nature, and it may not be entirely consistent with the rate of so-called physical advancement.

Even those who commit crimes against their social standards attain some growth and maturity, because they set in motion forces which they cannot ignore totally. But it is a mistake to assume that the life cycle is entirely dominated by race or that a human being belongs to a privileged group merely because birth associates him with that group. The life cycle is determined by internal character and not by external circumstances.

It is the common belief of our time that man has developed scientifically, industriously, and economically far more rapidly than he has matured spiritually, ethically, or morally. His physical achievements lengthen his physical life expectancy, but his moral delinquencies do not correspondingly increase the interval between lives. In periods of excessive materiality, population increases; whereas, in periods devoted to the advancement of ethical and spiritual values, population decreases.

Do not, however, assume that population decline, due to spiritual maturity, is accomplished by plagues and scourges or physical squalor. We know very little of such philosophical maturity, but we are entitled to assume that the balance of population as the result of the spiritual perfection of man will be accomplished without material cataclysm. Enlightened understanding will be a powerful factor

in normalizing both the birth rate and the death rate.

There is no report in history of a time when men lived so well and governed with such internal integrity that we can have any clear picture of the effect of enlightenment upon population. We are always recovering from one war or falling into another. We speculate so cruelly in the necessities of living that the majority of our kind is undernourished and underprivileged. We have never attempted to live well as a collective, so we cannot judge with much accuracy the benefits that might accrue from a more reasonable procedure.

As far as I know, writers on the subject of rebirth have failed to emphasize the increasing interval between physical progress and spiritual or essential growth. Assuming that our material prosperity bears witness to an appropriate spiritual security, we have taken for granted that the average citizen of today is the noblest birth of time. After all, *good* and *bad* are relative terms, and the adjustment between physical survival and the cycle of rebirth is also relative. If we grow normally and naturally without offering constant mental resistance to our own improvement, the spirit and the body would unfold in proper ratio with each other. As it is, the body receives all the advantages and becomes the standard of measurement.

It is said in the Bible that where our treasures are, there will our hearts be also. For most mortals, the material world exercises a fatal fascination. Although we grumble about it all the time we are here, we can conceive of no other place in space that offers equally unique advantages. Here, and here alone, we can practice our rugged individualism so ruggedly that we can no longer endure each other. It is inconceivable that anywhere in the broad expanse of the heavenly diffusion there might be another back yard where souls manufacture such monumental mudpies as can be fashioned here. This is the sphere of infinite opportunity, where success forever beckons and prosperity lies just around the corner.

Could anything be more dismal or

unthinkable than for an American businessman, waking up after death, to find himself in another world surrounded by scholars gravely discussing universal mysteries? The only place known in nature where an economist could be happy is right here, where there are always statistics, reports, and accounts, and where there is forever a possibility of squeezing unreasonable profits from unreasonable projects.

Although the successful man on his deathbed is convinced that he wants no more of this mortal sphere, he will inevitably be drawn back to it by the worldliness in himself. He is part of this world by every appetite, and every instinct, every impulse, and every conviction. Heaven would be unendurable, and there is no peace for his soul in the wide vistas of space.

The Egyptian Hermes described the streams of souls flowing back into the material illusion from the abode of the dead. The greater the emphasis upon material projects during life, the more difficult it is for the entity to remain out of incarnation. Only the detached can escape from the net of matter.

At this stage of evolution, the human being who has attained the normalcy proper to his place in the evolutionary plan should be out of incarnation between 800 and 1000 years. This measurement has nothing to do with his material accomplishments, but is determined entirely by the degree of spiritual awareness which has been released by the processes of growth and experience. While the truly advanced type is moving upon this cycle, it is not applicable to such as are bound by the requirements of the karma of their own conduct.

As humanity unfolds and grows, a process of individualization takes place, by which each entity becomes more and more a law unto itself. Ultimately, our cycles are determined almost entirely by our own conduct patterns and, to a considerable degree, this is true even today. All the general laws are subject to innumerable exceptions. At the moment, materialism is the magnet controlling the motions of huge groups, especially in the so-called advanced nations.

The millions who die in war, crime, industrial, and transportation accidents may return almost immediately. They swell the stream of those so addicted to material pursuits that they have little, if any, consciousness outside of the body. These may incarnate as infant prodigies, but usually their capacities and abilities are restricted to entirely mechanical or scientific subjects. This one-way motion is certain to increase populations temporarily, but the over-burdening of the world by a deluge of materialistic entities results in more war, chaos, and confusion, thus increasing the death rate.

The human being who is consistent with this type and the plan which produced him is far more concerned with his spiritual state than with his material condition. It is only when he attains this adjustment that any of his physical concerns will go well. The only reward for the mechanistic mania which is infecting the whole world is the strife and discord to an unbalanced condition.

It is practically impossible to convince the "modern" man that he has an immortal soul. If he does not believe in a divine principle within himself and conducts his life and affairs dominated by a complete unbelief, he will die with the reasonable expectancy of an early return, whether he wants it or not. Nature is forever obliging; if we love material things inordinately, nature will make our enjoyment of them compulsory, until we are weary with the surfeit.

Unfortunately, living upon a surface dimension without penetration into any standard of values, good or bad, negates much of our conscious experience after death. We are not good enough for heaven and not bad enough for perdition. There is only one recourse; we must return here until we have clarified our state. So back we come and start over again, learning all those intriguing bits of information and misinformation which have done us so little good in the past and promise us so little good in the future.

In the meantime, the life cycle of that small minority which has grown in spiritual stature lengthens, and the entity may be out of incarnation 1000 or even

2000 years. But so small is the number that accomplishes this greater arc of return that their absence is not noticeable and has slight effect upon the problem of population. A man like Plato may be out of incarnation for 10,000 years, but there have never been enough Platos to bring a threat of race suicide on this account.

It does not follow that Plato will remain out of incarnation the maximum time possible to him. As a teacher, he may choose to return much sooner, not for what he can gain for himself but for what he can give to the world's necessity. If a situation arises in which his intellect might exercise a determining force in the advancement of humanity, Plato would almost certainly choose to advance the human estate. This is equally true of most other great leaders, scholars, and philosophers.

It may be useful to include some thought about the possibility of man with his new scientific nuclear weapons wiping out himself and his entire civilization. How would such an extermination affect the universal plan? Would it mean that mortals, deficient in all wisdom beyond that of their own small kind, might by accident gain the power to blast the solar system from its foundations, and cast it, like Lucifer of old, blazing from the ethereal heavens?

In truth, man remains what he has always been: a creature of slight proportions, capable of afflicting principally himself. The universal machinery which fashioned creation without the aid of man can perpetuate its works in spite of human selfishness and ignorance. Even though the planet were completely depopulated by atomic rays, life would go on.

If some ambitious physicist were to devise the means for blowing the planet out of its orbit and to wreck the entire solar system at the same time, he would attain nothing more permanent or important than a magnificent funeral for himself. Like the viking of old, or the Nordic Odin, he would depart in a blaze of cosmic glory, and, needless to say, neither he nor his kind would ever be missed.

If it be necessary for nature to rehabilitate a planet or fashion a new one from the infinite capacity of herself, she will do so, inevitably and magnificently. Not one of the innumerable living things blasted from its home or pattern could actually perish. Each goes on as serenely as though there had never been any physicalists. Frightened by the horrible example, these beings might make a high resolution to generate no more nuclear scientists from among their own kind. In the subconscious of the race, the catastrophe would certainly be remembered; and millions of years later, we might recover, from the subconscious of our race, memories of days gone by, when giants perished in the void and the gods destroyed a world that had departed from their laws.

Certainly minor incidents of this kind could have no permanent place in the eternal plan of growth. Even lost worlds are only interludes; values continue unchanged by the desperate activities of the unenlightened.

We should realize that for each person this world must end with his own death, just as certainly as though it were destroyed by a bomb. Each must solve for himself in every life the loss of his material world. Generally, he discovers that the tragedy is not nearly so great as he believed during those years of youth when ambitions were intense.

It is nature's way that as we increase in years, we begin to sense new standards of values which more than compensate for the fading pageantry of material things. The golden years of life's long afternoon should properly be devoted to scholarship, to art, to music, to religion, to philosophy, and to those imperishable values which survive all the alterations of the mortal frame. It is our tragedy today that we waste these precious years and go forth on the inevitable adventure unprepared and unreconciled with the laws of our universe.

In the broad arc of future history, we shall gradually observe definite changes in the structure of the forms inhabiting the material sphere. It is obvious that a continual process of refinement is operating; it is also evident that many of the

natural resources, upon which we now depend, will be ultimately exhausted. Just as today we are moving from coal and oil as fuel toward electricity, so in the future we shall depend more upon space and less upon the earth beneath our feet for the necessities of our survival.

As the nutritional powers of the physical elements are depleted, we must also seek new sources of that energy necessary for physical life. These new sources will undoubtedly result in modifications of our bodily texture and physical form. Also, life and growth, as they exhaust sources of supply, must readapt themselves in terms of economics and industry, so that the man of the future will be quite different from the comparatively primitive creature that is now so conceited over his personal nobility.

Future man will live much nearer to the veil which divides matter from the invisible world. Almost certainly, the methods of propagation will be modified when it is no longer necessary for the incarnating entity to recapitulate his own infancy with each rebirth. The development of new perceptive and reflective faculties will require further modifications of the physical body. The lungs and digestive system are likely to be among the first affected by coming changes. In fact, there is an indication even now that they are undergoing rapid modification.

The body will be less dense, and sight may regain its original Cyclopean form. The heart and brain will intensify their functions, and there will be marked development of the sympathetic or autonomic nervous system. Glandular secretions, necessary to the extrasensory faculties, will increase and undergo marked changes. The arms and legs are likely to deteriorate. In substance, the man of tomorrow would appear as grotesque to us as we would now appear to him.

It seems to me that the processes of spiritual evolution will gradually overcome practically all forms of mechanized existence. Man will develop the faculties and powers which will render obsolete every instrument now indispensable to him. This gradual change over long periods of time will also be marked by

a decrease in population. For one reason, the extreme contrasts of experience will gradually vanish. The spiritualizing of the physical state may ultimately permit a free circulation of beings from one condition to another.

The process of death, as we know it, will end and transition will be voluntary, not due necessarily to the exhaustion of vehicles. Physical life will probably lengthen considerably, and we may yet produce human beings who can live one thousand or more years without any visible diminution of vitality. Needless to say, there is no use for such longevity until humanity discovers something worth living for besides the accumulation of wealth or fame.

In the traditions of Northern Asia, there is reference to a "blue" race, which is to come after the cycle of the "pale" races has been completed. In Brahmanic mythology, Krishna is usually depicted with a blue skin, and godlings and bodhisattvas of Northern Buddhism are often azure-hued. Blue is the sky color, and is associated with a heavenly order of life. The prediction of the "blue" race probably refers to a time when the bodies of human creatures will be so ethereal and air-like that they will appear the color of the bluish haze or ether which gathers about hills at sunset or lies deep in valleys.

We must bear in mind, if we are students of the esoteric tradition, that the physical body of the earth is the lowest of its vehicles. The septenary constitution of the planet, like that of the human being, ascends from the physical elements through the etheric essences into the astral substance of the higher and more subtle bodies. In his evolution man moves slowly, and, to himself, imperceptibly from one body of the planet to another. He is already entering a transitional state between the physical body and the etheric body.

While the ethers are not the source of the mysterious energies which the human being is beginning to consider, it is the medium for the motions of these energies. Electricity, magnetism, and all the wonders of the motion pictures, radio, television, and radio-activity be-

long essentially to the borderline between physical matter and the etheric essences. Man of the future will sense more and more definitely the unreality of material substances as the center of man's consciousness shifts upward and he is focused on the plane of the ethers.

The physical world will slip away from him, not suddenly but over vast periods of time. It may appear that it is the physical substance that is changing, but in reality the change is in man. As the lower faculties cease to dominate his mind, the state of life which they register will grow dim and unimportant. Man will then dwell in a world of subtle forces, which he can dominate more easily by the direct power of mind than we can control physical energies with the most elaborate and powerful machinery.

As this growth continues and the human faculties gradually refine themselves, the cycle of incarnations will be a highly individual problem. As karma is exhausted through the unfoldment of the spiritual faculties, rebirth will not be dictated so much by necessity as by choice. This does not mean that man will then be perfect, rather he will then really attain his actual humanity. Today we are only potentially human, and we must remain in this uncertain middle distance until the truly human instincts have full dominion over our personalities.

A life wave, such as that to which man belongs, is in itself a complete entity. It is a composite being, an archetypal man, the ADM or species of the old Jewish Cabalists. This one being individualized to become a diversity of human beings, but this diversification is governed by immutable laws. The individualizations are fixed in number, and they are also set in certain orbits from which they never depart.

In the Eastern Wisdom, the evolution of the parts of the separate personalities results in the final perfection or liberation of the archetype. Thus, growth is not primarily personal but collective; humanity is an idea unfolding through the human beings which compose its substance.

Once this individualization takes place, no additional groups of entities are ac-

tually added from other life waves. There are occasional individual exceptions to this rule, and there are creatures dwelling among us who are not part of our life wave; but they are few in number, and since this number does not increase, it is of little importance in estimating the machinery of the rebirth process.

Creatures do not pass from one kingdom to another during the period of the evolution of a life wave. Even if certain human beings should grow more rapidly than others and reach emancipation before the collective, they must wait until the end of the cycle to pass into a higher order of evolution.

By the same rule, it is only under extraordinary circumstances that an entity is dropped from a life wave. Even those guilty of the most terrible crimes and duly punished by their karma do not lose their place in their cycle of evolution. For practical purposes, we may assume that nothing is added and nothing is taken away; therefore, the number of entities remains constant during the day of cyclic manifestation. The difference is not in the number of entities but in the arrangement of their appearances.

This brings another interesting side light by which we can establish an analogy between universal processes and those taking place within the rebirth cycle of the individual. As rebirth is dominated by karma and intended for the development of special attributes, the average man does not bring all his previous accomplishments into manifestation in any one life; he brings only that part which is concerned with a certain spiritual lesson.

By analogy, human beings in large collective groups incarnate when and where they will be exposed to the particular experiences required by that phase of karma with which the entity is laboring at the time. When situations arise in society which offer unusual opportunity for lessons which certain entities require, these experiences draw into life large populational groups. Populations increase, therefore, when material problems are emphasized, for these are the special burdens of the larger number of

incarnating egos. In a philosophic era there would be a smaller birthrate, because the lessons of that era would be unsuitable to the majority.

Incidentally, there are no longer many entities that require the experience of primitive life; therefore, these aboriginal peoples are rapidly disappearing. Most primitive tribes are now populated only by laggards who, for one reason or another, have been unable to keep up with the collective motions. The adversity which afflict these backward races is a kind of spur to inspire the entities to press on toward the emancipation of themselves.

In ancient time it was difficult to supply environments suitable for advanced thinkers, because there were not sufficient numbers of them to establish a social pattern. Today it is becoming equally difficult to supply opportunities for experience in the lower brackets. The general evolutionary progress is indicated by the ever-increasing number capable of receiving advanced training in various subjects. Even though this training is inadequate and unbalanced, it bears witness to an enlarging capacity to know and the intensifying determination to grow.

In the times of the classical Greeks, several hundred great thinkers incarnated within a period of approximately three hundred years. This resulted in the golden era of Grecian culture, but not much could be said of the cultural achievements of the rest of Europe. Today the average person has developed a somewhat greater capacity. Evolution has to be measured, not in the accomplishment of any one life or any one person, but in the large patterns of growth over a period of many lives, and many races and nations.

Other situations being without exceptional circumstances, we may assume that the population of the earth will follow a large arc, within which there will be many smaller arcs, some apparently eccentric to the rest. Population begins with a hypothetical poverty of forms, and ends with the hypothetical poverty of the need of forms. In the beginning, life spreads, achieving its greatest diver-

sity. This is the involutory process or the absorption of entities into the illusion of matter. This illusion leads to the largest period of populations.

Gradually this intensity passes, the pressure lessens and the maturing of consciousness liberates the ego from the tyranny of matter. Physical life ceases to be a compulsion and gradually the

numerical strength of the race decreases. At last, the cause of incarnation having been satisfied, the entity finds further involvement in the material illusion neither necessary nor helpful. Thus, the need for form ends, and the race passes on to a different kind of growth, involving new elements and patterns entirely beyond our present comprehension.



CHARLES PROTEUS STEINMETZ

Probably the most unusual employment arrangement ever known was the engagement by General Electric of the famous mathematician of engineering, C. P. Steinmetz, whose designs ran daily into many thousands of dollars. He asked for no salary; he just wanted all bills paid, and if he needed five or ten dollars now and then he would ask for it.

Dr. Steinmetz, who was a hunchback and of a dwarf-like stature, made one request in a hesitating manner. He would like to have a little cottage built on the river front above Schenectady; that is where he would live and work. When it was erected, the 'cottage' was little more than a shack on stilts dug into the river bank.

Steinmetz said he liked to look out of the window directly into the water. It was here that the intricate mathematical calculations, which engineers depend upon to construct involved and massive electrical installations, were made. Solitude was the one possession he valued most. Ever a prodigious worker, he had found what he wanted in his little shack perched on the river bank.

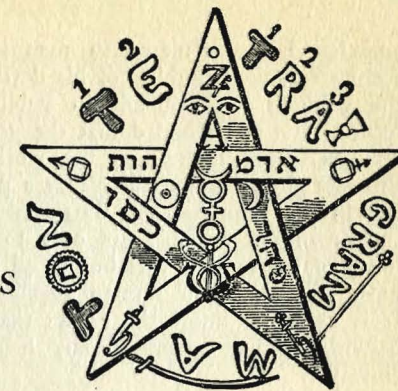
In the first winter of his occupancy, the temperature fell to below zero. A General Electric official went to see how Steinmetz was faring. The little shack was as cold inside as out, and the doctor was working bundled to his ears and holding his pencil in heavy mittens. Realizing that the scientist also slept in this refrigerated temperature, the official was aghast. He excitedly asked why the mathematical genius had not requested a supply of wood. Steinmetz said he had plenty of wood stacked outside the door. The visitor stepped toward the pot-bellied iron stove, and placed his hand on the door as if to open it. The door was cold, but Steinmetz raised his hand in a warning gesture.

"Open the door gently," he requested, "My cat has had her kittens in there, and she must not be disturbed." He smiled, and added, "This circumstance, of course, made it impossible for me to have a fire."

It was Steinmetz who said, just before his death, that the future research of the scientists would be directed away from its present trend toward a thorough investigation of spiritual things.

We note with profound regret the passing of Professor Nicholas Roerich, who departed from this life on December 13, 1947, at his home in India. Professor Roerich was an outstanding Orientalist, a champion of world peace, an artist of distinction, and a sincere humanitarian.

Eliphas Levi and the French Transcendentalists



ONE of the faithful disciples of Eliphas Levi described the celebrated transcendentalist in these words: "He was of a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long, gray beard which covered nearly the whole of his breast. His apartment resembled a *bric-a-brac* shop, with specimens of the most beautiful and rare old china, tapestry, and valuable paintings. In one of the rooms there was an alcove in which stood a bed covered with a gorgeous quilt of red velvet heavily embroidered with gold; the curtains were also of red velvet bordered with massive gold fringe, and a red velvet step stood before this magnificent couch, having a soft cushion also of red and gold laid on the top of it... He lived a quiet and retired life, having few friends.... He had a wonderful memory, and a marvelous flow of language, his expressions and illustrations being of the choicest and rarest character.... Never did I leave his presence without feeling that my own nature had been uplifted to nobler and better things, and I look upon Eliphas Levi as one of the truest friends I ever had, for he taught me the highest truth which it is in the power of man or woman to grasp."

The principal source of biographical material about Eliphas Levi is the introductory work of Arthur Edward Waite, the translator of Levi's magical writings. Mr. Waite, who obtained considerable distinction as a mystical poet, attempts to maintain a reputation for higher criti-

cism in his prose writings and translations. He has the unhappy faculty of nearly always apologizing for the imperfections, limitations, and inconsistencies of his subject. He seems anxious to free his own reputation from the damaging consequences of his literary undertakings.

An example of Mr. Waite's system of evaluation will indicate his turn of mind: "It remains for me to state what I feel personally to be the chief limitation of Levi; namely, that he was a transcendentalist but not a mystic, and indeed, he was scarcely a transcendentalist in the accepted sense, for he was fundamentally a materialist—a materialist, moreover, who at times approached perilously toward atheism, as when he states that God is an hypothesis which is 'very probably necessary'; he was, moreover, a disbeliever in any real communication with the world of spirits."

Having arrived at these momentous conclusions, Mr. Waite then translates a work devoted largely to magical experiments, demonism, theurgy, the cabala, and other transcendental arts. He mentions the occasion in London in 1854 when Levi performed his celebrated ceremonial evocation of the spirit of Apollonius of Tyana for Lord and Lady Bulwer-Lytton. Mr. Waite does not explain to us how it happened that a man who did not believe in communication with the spirits could conjure them out of the misty deep on so many occasions.

Although it is believed that a complete biography of Eliphas Levi is in existence

and has been circulated in manuscript among a limited number of his devotees, the work is not available in published form. It is to be hoped that the gradually increasing interest in the work of this last great Magus will justify a printing in the near future. Biographies of such men are valuable not only to students of the esoteric arts but to all who have an interest in human psychology. It is useful to know the causes that lie behind unusual careers in any field of endeavor.

Alphonse Louis Constant, who wrote under the Hebraistic pseudonym of Eliphaz Levi Zahed, was born in an obscure district of Paris in 1809 or 1810. He was the son of a shoemaker, and was raised in extreme poverty. During childhood Alphonse seems to have been a sickly lad, and, due either to his delicate constitution or the lack of family means, he received little formal education. He showed early indications of mental brilliance, was avid for learning, and gained the reputation in the unlettered neighborhood of being 'a clever lad.' His bright mind and quick wit brought him to the notice of the Curé of the parish. After observing the boy for some time, the priest arranged that the shoemaker's son should receive a free education at the Seminary of St. Sulpice. It was taken for granted that Alphonse would become a priest.

Mr. Waite is a bit contradictory in his estimations of the scholastic attainments of young Constant. In one place he says that the youth attained proficiency in Greek and Latin and became "a first-rate Hebrew scholar." Elsewhere Mr. Waite modifies his judgment by saying, "It would be an error to suppose that any of his published works exhibit special linguistic attainments." At any rate, the lad's progress was satisfactory, and he ended his clerical novitiate, took minor orders, and finally became a deacon. Then suddenly, for reasons not entirely clear but probably doctrinal, he was expelled from St. Sulpice and came under the disfavor of the Church.

At this point in his career his conduct has aroused considerable speculation. One group suspects that Alphonse al-

ready was becoming addicted to what the clergy would regard as diabolical arts. Others have suggested that the young deacon had committed his mind to the doctrines of Voltaire and intellectual liberals. This appears the more likely in view of his early writings on subjects of political liberty. At any rate, the Church decided that it wanted none of Alphonse, and he departed burdened with vows and obligations which had lost practical significance.

When he took the obligation of a deacon, it is supposed that Alphonse assumed the vow of celibacy. There is a difference of opinion as to whether his dismissal relieved him from the restrictions imposed by holy office. Apparently he assumed that such was the case, for he contracted a hasty marriage with a certain Mlle. Moeny, then a beautiful girl only sixteen years old.

According to Mme. Gebhardt: "The union was unfortunately not a happy one; they lost their two children at an early age, and one morning Eliphaz woke up to find that his wife had left him forever. He sought consolation in books, and gave himself up altogether to the occult sciences." Mme. Constant left no clue as to the cause of the separation, although it is recorded that her husband tried in every way to entice her to return. She secured an annulment of the marriage on the grounds that she had been a minor and that Alphonse had been bound to celibacy by irrevocable vows.

Mme. Constant made a considerable name as a sculptress, exhibiting successfully in many galleries, using the name Claude Vingmy. In 1872 she married Monsieur Ronere, a member of the French Parliament. Mr. Waite, writing in 1896, hazarded the opinion that she might still be alive. It is a pity that she left no memoirs covering the period of her association with the famous magician.

In his *Dogma de la Haute Magie*, Alphonse Constant, then writing under his pseudonym of Eliphaz Levi, gives a few particulars of his early career. In this work which was published in 1854-56 he says: "In 1825 family life came to an end for me, and I was definitely engaged in a fateful path which conducted me

to knowledge and misfortune. In 1843 I traveled as a pioneer addressing the common people, and persecuted by ill-intentioned individuals—in a word, I was honored and proscribed. In 1847, I was violently separated from my family, and great suffering to mine and me resulted from this separation. In 1851 I had employment, which was moderately but sufficiently remunerative, with some embarrassment of position."

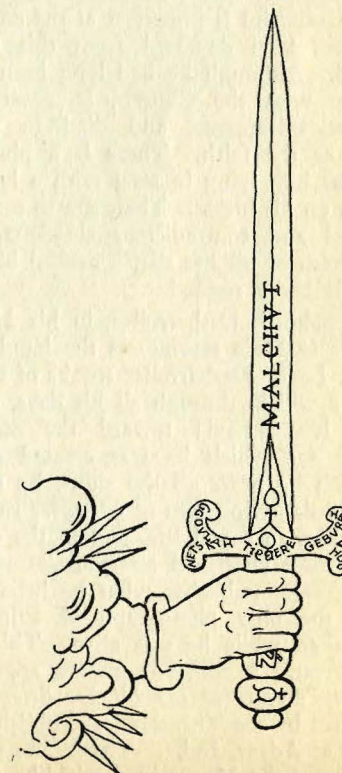
The pioneering to which Eliphaz Levi refers seems to have been political, and a writing of his, *The Gospel of Liberty*, was sufficiently socialistic to result in six months imprisonment. Realizing no doubt that he would have slight success in politics, Eliphaz Levi then directed his entire attention to the occult sciences. Evidence would indicate that his research began to take form about 1845, as prior to that time his attention was still focused on matters of social significance.

Many efforts have been made to trace the source of Levi's inspiration, but the results are so inconclusive as to be devoid of interest. His writings reveal an extensive knowledge of the history of magical arts and the principal exponents of these subjects from the earliest times. His use of reference material, however, does not indicate a solid familiarity with the authorities to which he refers or from whose writings he quotes. His basic concept of transcendentalism seems to have originated from within himself and to have unfolded according to his own convictions. Levi must have had access to many rare and curious works, and he writes with a strange, mystical quality of certainty. He is always the authority, explaining and interpreting as though possessed of some mysterious key which unlocked all mysteries. His style is dramatic, fascinating, and finished. He also appears to have been an artist of considerable skill and vivid imagination. The diagrams and figures with which he embellishes his manuscripts are inspired by the works of earlier writers, but he develops them with genius and artistry all his own.

If Eliphaz Levi was poverty stricken in his youth, he was scarcely more opulent in later years. The subject matter

to which he devoted his life had slight public appeal; his books attained no large circulation, and he was subjected to general condemnation. Occasionally a streak of good fortune improved his lot, but he spent most of his slight means in the accumulation of *objets d'art* which he required to give comfort to his aesthetic inclinations. Magical inventions of his own and relics of medieval sorcery from his collection occasionally appear on the market. For these, there is now considerable demand.

The Magus depended largely on his circle of private students for his survival. Most of those who associated themselves with him were of superior attainment and showed consistent devotion to his work. He left volumes of manuscripts and reams of letters, which were lovingly collected by his disciples. Some, however, of his more important productions have found their way into national col-



The Sword of High Magic

lections and libraries, and are now scattered throughout France.

A number of Levi's unpublished works were copied by his students. Among the most industrious of these copyists should be mentioned Nowakowih and the Baron Spedalieri. In the collection of the Philosophical Research Society we have a set of thirteen volumes of Levi notes attributed to his pupil, Baron Spedalieri, titled *L'Evangile Kabbalistique*, and a massive two-volume manuscript in-quarto titled *Prophetie ou Vision d'Ezekiel* by the same scribe. Both scripts are believed to be unpublished, and are from the library of the late distinguished French theosophist, Lionel Hauser.

We also have *Les Mysteries De La Kabbale*, etc., by Levi, in the autograph of Nowakowih. This contains ninety drawings in line and wash dealing with magical and cabalistical mysteries and the *Apocalypse* of St. John. In addition, we have a manuscript entitled *Nemrod*, a religious play in the autograph of Levi. This manuscript is imperfect at the end.

Eliphas Levi departed from this life in 1875. Although he had long been at variance with the Church, he received the last sacraments, and died in the bosom of the faith. There is a photograph of him lying in state with a large crucifix on his breast. There are so many confused and contradictory elements in the pattern of his life that a careful biography is badly needed.

The palmist, Desbarrolles, in his *Mysteres de la Main* reproduces the hand of Eliphas Levi. Desbarrolles speaks of that "fatality which, through all his days, impelled him [Levi] toward the secret sciences for which he was created and of which he bears all the signs, by successively depriving him of whatever could attach him to actual life, and in the end of his most cherished affections."

Mr. Waite publishes what he believed to be the only photograph of Eliphas Levi taken while he was alive. This is not correct. A different picture appears in *The Paradox of the Higher Sciences*, published by the Theosophical Publishing House at Adyar, India. The Waite portrait shows the Magus in a robe-like garment which he customarily wore. In the

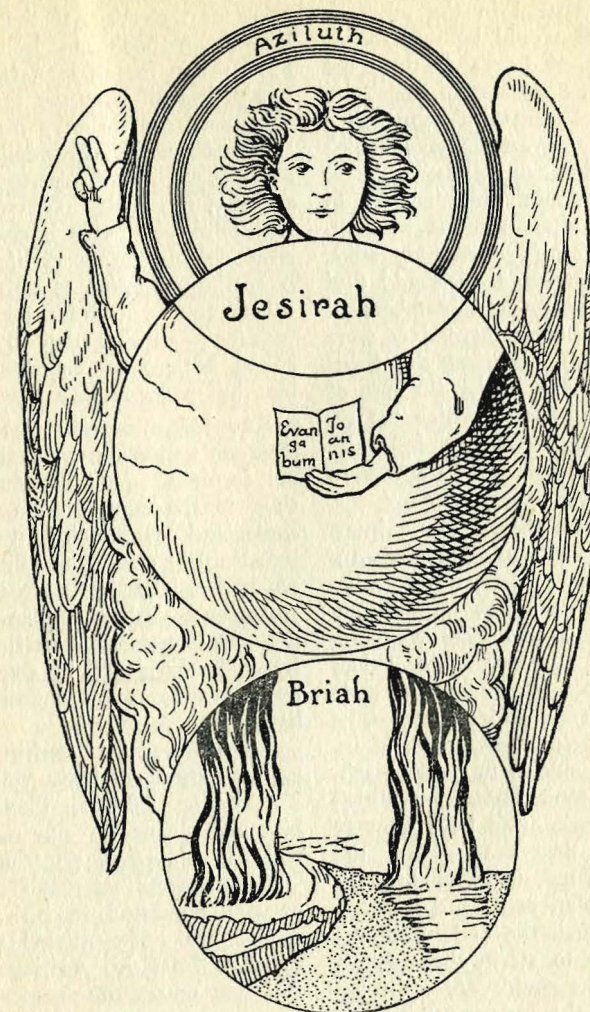
Theosophical picture, his massive frame is draped in a frock coat ornamented with a splendid watch chain.

No consideration of the work of Eliphas Levi would be complete without a reference to his influence upon American Freemasonry. How it came about that Mr. Waite, himself a high Mason of the English Grand Lodge and a prolific writer on Masonic legendry, lore, and tradition, should have omitted all reference to this highly informative subject is a little difficult to understand. While Levi's contributions are known to research students, it may be well to clarify the issue for the general reader.

General Albert Pike, the 'Albertus Magnus' of the Southern Jurisdiction of the Ancient and Accepted Scottish Rites of Freemasonry and for over thirty years Sovereign Grand Commander of this Jurisdiction, is honored and revered throughout the membership of this vast fraternity. It has been said of General Pike that he found American Freemasonry in a log cabin and left it in a palace. There are many interesting parallels between Pike and Levi, except that Pike succeeded in a much larger sphere of activity.

Pike attained a wide and diversified scholarship, taught himself classical languages, and was a distinguished and informed writer on the subject of comparative religion and classical philosophy. He rewrote the rituals of the degrees of the Scottish Rite, and prepared elaborate and informative lectures upon the symbols, legends and allegories of the craft. He was one of the most dramatic and picturesque personalities of his generation, and accomplished much of lasting importance.

General Pike, for reasons best known to him but not difficult to appreciate, compiled his books and lectures without giving the specific sources of much of his information. He covers this point merely by general acknowledgment that he has taken what he could use from wherever he could find it. Probably, he felt that names might prejudice his readers, and his primary concern was to spread the gospel of Freemasonry and re-



CABALISTIC FIGURE OF AN ANGEL FROM A MANUSCRIPT OF ELIPHAS LEVI

In this representation three cabalistic spheres form the body of an angelic creature, who carries in its left hand the book of St. John. By this design, we are to understand that the spheres of creation form together not only an entirety but an entity, and this entity is a spiritual creature within whose body the processes of creation take place. The key to Levi's symbolism is to be found in the *Apocalypse*.

store as far as was possible its philosophical landmarks.

It is only necessary to spend a few hours with Pike's *Morals and Dogma*, his *Liturgies* and *Legendas*, or some of his lesser known writings on Masonic symbolism, or his comparatively inaccessible

production lovingly known as "The Magnum Opus," to discover that Albert Pike was profoundly acquainted with, and highly sympathetic to, the works of Eliphas Levi.

Sections of Levi's works, not available in English at Pike's time, have been

transferred bodily with few changes other than would be natural in the processes of translation. It would be safe to say that many pages of Levi's writings are now familiar to the brothers of the Eighteenth Degree of Freemasonry through a copy of Pike's *Morals and Dogma*, which has been placed in their hands.

Pike was no doubt quite correct in assuming that if these sections were attributed to a French transcendentalist, occultist, and magician, they would find doubtful favor with many members of the craft; but the ideas themselves were important, for they extended the fields of Masonic scholarship in the direction of those ancient Mysteries in which the order originated. The modern fraternity needed the facts, so Pike took the expedient course and all reigned serene.

General Pike also shared Levi's interest in the cabala, and a number of manuscripts revealing Pike's labors with cabalistic symbolism still await publication. While it is obvious that Pike was profoundly impressed by Levi's mind, it does not follow that he was actually a disciple of the French transcendentalist. The General had a much larger sphere of interest, but he was able to fit Levi's teachings into the Masonic restoration which was Pike's life work. We have no way of knowing the degree to which the great Mason accepted or rejected Levi's metaphysical speculations.

According to Levi, the end of all occult philosophy is to attain the unalterable serenity of the soul. We must believe sincerely in the indestructibility of all that is good, all that is true, all that is beautiful, and all that is pure. The principle underlying all revelation is the doctrine of analogy which teaches that there are correspondences between things seen and things unseen.

We should never leave the performance of our own duties to Providence, nor should we complain of the evils we can prevent. We should never dispute about the essential nature of God, nor should we attempt to define the Infinite. The more we dispute, the less we adore. We must always respect the conscience of others, and we should never impose upon them even that which we regard

as truth. Philosophers must respect the relics of the saints if they do not wish their own books to be burned. The light shines for all men coming into the world, but all have the right to open or shut their eyes as may please them.

Life triumphs continually over evil as over death. Evil, moreover, condemns and destroys itself. We must believe in the reality of all that is good even in the most fleeting forms of life. The world is not large enough to satisfy the soul; it thirsts for an infinite perfection which sufficiently proves that it is immortal. Never believe in delusions. Obey the law, but never endure slavery.

Knowledge comes from within, and external symbols merely stimulate internal faculties. Levi devoted considerable time to the consideration of the Tarot cards, and his principal work, translated into English under the title *Transcendental Magic*, is divided into sections which correspond with these cards. He used them merely to stimulate lines of thought which he developed by recourse to many ancient systems of philosophy and religion.

Extracts from the writings of Eliphas Levi appeared in early volumes of *The Theosophist*. Mme. Blavatsky quoted him many times in *The Secret Doctrine* and *Isis Unveiled*, referring to Levi as "the incarnated paradox." She was especially interested in his study of the astral light. She quoted the following sentence from his writings: "We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control."

Levi may be regarded as one of the last of the transcendental magicians. He was born too late or too soon. A world drifting toward materialism found it difficult, indeed, to reconcile its humanistic impulses with the teachings of a man devoted to the concepts of Paracelsus, Agrippa, and Dr. Faust. There are always some who share the convictions of other ages, and Levi drew about him a small but devoted following which attained some prominence, distinction, and permanence. His school is now recognized, and those influenced by his teach-

ing have contributed many volumes to the library of the French esoteric sciences. This circle and its converts continued for nearly fifty years after the death of the Magus, then slowly drifted toward obscurity.

The enormous social and political upheavals resulting from two great wars in the present century have submerged esoteric speculations among the French people. The great depression beginning in 1929 and extending nearly ten years afflicted the entire world, and forced many groups to disband for lack of material means. Priceless collections of books and manuscripts were broken up under the auctioneer's hammer, and scholars no longer had sufficient financial security to continue their programs of research and study.

Like most of the philosophers, mystics, and metaphysicians, Levi had no means of perpetuating his school of thought through an enduring organization. Probably, this is not so important. His book contains the results of his labors, and these are available to esotericists throughout the world. It is probable that Levi's studies of the astral light are perpetuated in Lord Lytton's discussion of *vril*, the magical power of antiquity.

Levi believed that the astral light was a subtle sphere of energy closely associated with the faculty of imagination. Whatever men imagine or image in their own minds gains illusionary existence in the medium of the astral light. This means that whatever we cherish by imagination seems to justify itself and takes on the likeness of a fact; therefore, it is dangerous to imagine, for imagination is magic. Only by disciplining this tendency to cultivate illusions can we penetrate the appearance of nature and discover the eternal truths that lie beyond.

Imagination will exist as long as men are moved by untutored emotions and desires. The mind is forever justifying and proving to our own satisfaction that which we desire to believe. The will intensifies the illusions which we cherish and reflects them back into our consciousness under a variety of appearances. Thus, men imagine about God, and whatever they imagine him to be, that

he is—for them. In this way hundreds of conflicting opinions gain devoted support.

Imagination is fed with legends and traditions and the opinions of the so-called learned. Having imagined the proportions and dimensions of something in substance unknowable, we devote our lives to proving the reality of our conceits. We become dogmatic, fanatical, and addicted utterly to our own imaginings, thus closing our minds to the true realization of the universal plan and the divine purpose.

Only when we have come under the reign of reason, only when we are capable of an impersonal consideration of abstract things can we investigate them intelligently and honestly. Levi described the astral light as a garden of beautiful flowers with a poisonous serpent twined about each lovely stem. He described the delusions of witchcraft, or sorcery, and the tyranny of the Inquisition. Here men and women maddened by their own imaginings saw demons everywhere, and became panic-stricken victims of shadows conjured up by their own dark, fearful terrors.

The highest magic is that the Magus shall stand in the midst of the enchanted circle of his own consciousness and forbid the creatures of his own darkness from entering the orbit of light. To control the mind and free it from all unreasonable doubts is to be master of that small world we call ourselves. Evil is only ignorance, and while ignorance rules the mortal sphere men will struggle with phantom shapes.

While Levi's writings are filled with interesting and curious facts and opinions, they should be read with the aid of one simple key. He veiled the substance of his convictions. To the superficial reader he is a sorcerer dealing in a merchandise of charms and enchantments, but to the informed he is telling the story of the astral light. Modern psychologists may have another name and another explanation for the phenomena he describes, but the principles remain unchanged. Man is the victim of his own mind until his mind is initiated into the mysteries of life. The enlightened mind is the po-

tential adept—the hierophant of all mysteries. It is the mind that destroys, and the mind that redeems.

This does not mean that Levi was an intellectualist—far from it; he was a mystic—Mr. Waite notwithstanding. He believed in the true light of a clear faith. It is the serenity of a deep and abiding mystical apperception of the divine wisdom and the divine love which clears the mirror of the mind. When doubts cease in the heart, phantoms cease in the intellect. That which is solidly established upon an inward conviction of beauty and truth cannot be lured into mental intemperances.

When we truly love God we cannot fear demons, which have no place in the divine order. When we understand the glorious patterns by which all life is regulated, it is no longer necessary for us

to build grotesque imaginings and false institutions founded only on disordered dreams. Man sleeps, and the world is chaos; man awakes, and the world is Cosmos. It is not the world but man that has changed. We may dedicate ourselves to an honest discovery or we may nourish preconceptions that blind us and lead us astray.

It is impossible here to attempt an elaborate survey of Levi's writings and teachings. Those interested can explore his works at leisure. Suffice it to say that he sought to release the human soul from slavery to man-made conceptions and institutions. Why should human beings live miserably according to their own conceits, when it is possible by dedication to the higher sciences to earn the freedom to live in a God-made world, ruled over by universal wisdom?



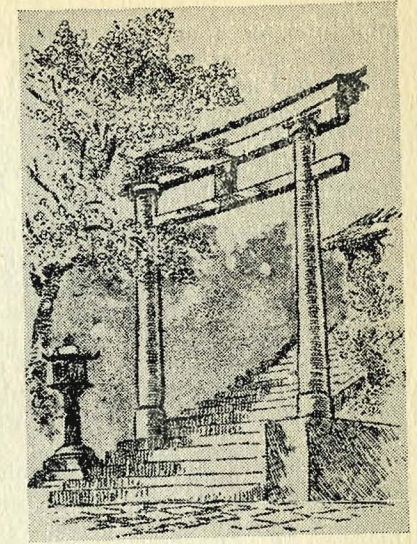
A LETTER FROM ARISTIPPUS TO ANTISTHENES ON THE MISFORTUNES OF SUCCESS:

"We are unhappy beyond measure; how can we be otherwise, living with a great prince, daily eating and drinking deliciously, perfumed with choicest unguents, attired in rich, loose garments brought from Tarentum: and none will deliver me from the cruelty of this tyrant, who detains me, not as a rude person, but one that is versed in Socratic learning; supplying me (as I said) with meat, unguents, garments, and the like; fearing neither the judgment of gods nor men. And now the misfortune is much increased; he hath bestowed upon me three Sicilian virgins of extraordinary beauty, and many utensils of silver; and when this man will give over doing such things I know not. You do well therefore to be concerned for the miseries of others; in requital thereof I rejoice in your happiness, and return you thanks; farewell."

EXCEPTION TO A GENERAL RULE

It is seldom that anyone who publicly acknowledges an interest in astrology enjoys much reputation thereafter. But Benjamin Franklin, after issuing *Poor Richard's Almanac* for some years and committing himself to a belief in the starry influences, was elevated to a high place in the esteem of his fellow citizens. His reputation as a scientist, a diplomat, and an American patriot did not come until years after the *Almanac* episode.

The Japanese Creation Myths



A Torii, a symbolic gateway, always stands at the entrance to a Shinto Shrine

THERE does not appear to be a great difference between the early religious conceptions of the Japanese people and the beliefs of other ancient nations, passing through similar stages of moral and ethical development. In fact, there are many close parallels between the convictions of the pre-Homeric Greeks and the natives of Japan. For example, the "Ancient Words" reveal no clear concept of the state of the dead. The Japanese land of *yomi*, like the Greek *hades*, is a place of darkness. It is not certain, however, that this place of obscurity was an abode of the dead or that ghosts wandered along its winding roads. Perhaps the dark place merely represented the grave. Many early religions believed the door of the tomb to be the entrance to a subterranean land. Articles buried with the dead were for his convenience and amusement and to prevent him from becoming weary of his funeral house.

If there is no formalized doctrine of an afterlife, there can be no adequate concept of immortality. Prior to the time of Homer, the Grecians believed that a shade or wraith escaped from the body at death, and was drawn by the irresistible currents of the subtle atmosphere toward the yawning gulf of *hades*. There was no definite program of reward or punishment, and the condition of the ghost was determined by its attitudes and convictions during life. In the ghost land there was no reality, only shadows wandering about attempting to perpetuate the

policies which had dominated these individuals during earth life.

The fate of the soul and its ultimate condition were not explained. It was enough that things went on "forever and ever." The Japanese appear to have believed, like the Greeks and Egyptians, that the burial of food, weapons, ornaments, and even sacrificed-animals and sacrificed-human beings with the bodies of the dead in some way benefited the deceased or protected his future state. We may conclude from this that they considered some kind of survival of consciousness as possible. Of course, ancient funeral and burial customs were largely adapted to the requirements and dispositions of the surviving relatives and friends. The banks of flowers, customarily seen in present-day funerals, are a tribute to the deceased or expressions of affection and esteem. Whether the deceased is aware of this tribute is not a major factor in the traditional procedure. To a certain degree this was also true among the nations of antiquity.

Originally various artifacts were interred with the dead. Later, however, it was considered sufficient to place models,

miniatures, or even crude facsimiles of the actual articles in the tombs. As these replicas had no utility value, it could not be supposed that they were of any practical assistance to the deceased. They were symbols and expressions of respect rather than useful implements.

There is one other possible explanation for the inclusion of symbolic goods in the mortuary rites. The Egyptians believed that the images and objects possessed magical powers and could come to life or assume the proportions of genuine utensils in the underworld. It is doubtful, however, if this belief were ever widely accepted.

The primitive concept of the universe was dominated by a belief in spirits, godlings, and divinities present everywhere, and intimately associated with every activity of the human being. Some of these submundanes dwelt in trees, rocks, mountains, streams, and oceans. Others moved in the winds, and fashioned their abodes in desolate, storm-swept mountain fastnesses. Invisible beings were responsible for every visible phenomenon, and they required constant humoring. Each of these familiar creatures had certain temperamental peculiarities. Some were satisfied with a few words of greeting or a short prayer. Others demanded gifts of food, flowers, incense, or small coins. If not maintained in the condition to which he was accustomed, the sprite or goblin became fretful and peevish, and caused a variety of accidents, misfortunes, and inconveniences.

Most ancient faiths acknowledged that the souls of the dead could hover about their old abodes. These shades could also prove annoying, and might haunt the living, revenging themselves upon those in the mortal world who had injured or hastened their deaths. These wandering souls might theoretically drift off into the dark land, but it was far more likely that they would stay close to the scenes of their mortal experiences. Very few of the pagans held the idea common to the Christian clergy that the souls of the blessed dead hastened off to heaven and lost all interest in their families and friends. It seemed much more

likely that grandfather should have a fondness for his favorite food, and the good books which had been the companions of his mind. Therefore, it was perfectly proper to keep his chair dusted and his mementos spread out where he could enjoy them whenever he chanced to drop in for a ghostly call.

There might be arguments as to whether or not grandfather should be concerned with his own ultimate condition. He had not worried much about it in life, and why should his worries multiply after the principal uncertainty had been solved? If, by any chance, grandfather had been a malevolent character and his ghost were given to malicious pranks or hateful deeds, then it might be necessary to call in a necromancer or shaman to conjure the spirit, and protect the household by spells, enchantments, and sanctified objects.

To believe in a world filled with intelligent creatures is to experience a kinship with every form of life. Christian theology is one of the few religious doctrines that views the physical earth as only a footstool of some god. Plato referred to the earth as an animal crawling through space, and the American Indian will kill no game even for food without addressing a prayer to the spirit dwelling in the bear, the deer, or the buffalo. The Indian is certain that the soul of the animal understands him and can appreciate his need for food. In his native state, the Indian never killed any animal for sport, for he held all life to be sacred.

Even Socrates liked to commune with the nymphs inhabiting certain groves near Athens. He was convinced that these beautiful and benevolent spirits strengthened his mind, and enabled him to unfold his doctrine with greater artistry. A disciple once commented on the brilliance of the master's speech. Socrates replied, "The nymph was kind today." The Muses inspired the mind, and bestowed their gracious blessings upon the poet, the astronomer, and the musician. Pallas Athena brooded over the city of Athens, protecting the people who had selected her as their guardian. Gods fought in the heavens at the siege of Troy, and wept over the ruins of Car-

thage. Birds spoke with the voices of men. A river greeted Pythagoras in good Greek. The pagan lived in a world of life, and he felt that each action he performed was impelled by a variety of causes and might result in a variety of effects.

In Japan, the word *Kami* is used to designate the whole order of invisibles capable of affecting the estate of man. The word may originate from *kaburu*, meaning to cover, or to be above, or superior. At least, this is the comprehensive meaning of the term. Originally, it could have been applied to the living when it signified lord, or honorable, or something like *sir*. Naturally, it was especially applicable to the heroic dead and princes or rulers. It did not follow that a *Kami* had to be good, rather it was something of force or power. The elements of nature, the souls of animals, and mythological monsters, like the dragon, were *Kami*. A beautiful flower could be *Kami*; so could mountains, oceans, and a sharp sword. Anything that is strange or wonderful or incredible can be *Kami*, and among the Japanese, the Christian God is *Kami*.

The Iroquois Indians believed in the reality of a spiritual force which they called *Orenda*. In a way, *Orenda* was the ethical, moral, or even spiritual influence exercised by objects or persons. When a man looks at a beautiful painting or a wonderful sunset and feels deeply moved within himself, he is affected by the *Orenda* which emanates from the picture or the setting sun. To mix our nations a little, we can say that anything that gives off *Orenda* the Japanese would consider a *Kami*.

The belief in the existence of a moral or spiritual energy operating in and through nature leads almost invariably toward spiritism and magic. Most primitive peoples believed that *Orenda* could be influenced by the thoughts of the living, prayers, magic, invocations, charms, fetishes, talismans, songs, and dances. The dead had not ceased to exist, but, deprived of physical bodies, they had become invisible and intangible. They were *Kami* themselves, and could influence those still living in a number of

ways and under a variety of circumstances.

Moral energy also exercised a real and constant pressure, especially upon human creatures; for example, George Washington and Abraham Lincoln are dead as far as their physical bodies are concerned. A materialist can deny the survival of these men as spiritual beings, but he cannot deny their survival as a moral force in the nation which they served and defended.

Lincoln exercises a far greater influence over the liberty-loving nations of the earth today than he did during his own lifetime. This strange power, which lives after great men and continues the extension and dissemination of their purposes, is *Kami*. In this way history in all its phases and subtleties is *Kami*. In some mysterious way a peculiar psychological structure of the 20th century is dependent upon the fact that Alexander the Great invaded Asia, Julius Caesar was assassinated at the foot of Pompeii's statue, and William the Conqueror stubbed his toe on British soil in A. D. 1066. Thus, dates and times and climates and laws and wars affect futurity, and survive as some part of the moral fabric of humanity. War can be a *Kami* because it gives off a force, and this emanation may influence generations still unborn.

The Shinto veneration for the ancestor and the heroic dead is the cause of considerable dissatisfaction among the Christian missionaries operating in Japan. Perhaps these gentlemen of the cloth have failed to estimate correctly the moral power of the ancestor as a deified being. Yet, when this belief is undermined, we observe an immediate deterioration in the ethical standards of the Japanese people. Most men have a tendency to live better if they sincerely believe that their code of conduct is important both to their ancestors and to their descendants.

For a Japanese gentleman to perform an action which violates the traditional code of his social class is far more than a misdemeanor or a crime in the Occidental interpretations of these words. The delinquent Japanese disgraces his forefathers as far back as history can dis-

tinguish them, and the blot upon the family will humiliate his children's children through all the generations to come. Even if we admit that the concept is entirely psychological, it leads to a standard of self-discipline entirely beyond Western experience.

The belief in *Kami*, as taught by Shintoism, elevates the concept of honor to a very high place in the code of the Samurai. Death before dishonor is not merely a saying with the Japanese aristocrat. It is the inflexible rule of his ethical pattern. The 'honorable death,' that is, ceremonial suicide, is the only way of cleaning the family tradition of an unworthy action. This repentance by the sword is a severe standard by which to live and die, but it is the justice of the 'clean' blade.

Certain allegorical or symbolical figures have come to be associated with the concept of the *Kami*. The sun, of course, emits rays of light and warmth, and these emanations are the proofs of its life. A great man is like the sun, for his personality gives off qualities or attributes analogous to light and warmth. The hero is a sun in the moral world, and naturally, he comes to be identified with the solar principle. This kind of symbolism exists among all ancient races, and the culture-gods have all come to be identified with the solar myth. The words of a great hero become a motto or an adage. They are often repeated, and are, therefore, rich with *Orenda* or the power of *Kami*.

The Japanese word *mitama* is translated *spirit*, but this is entirely inadequate to convey the true meaning. To the Western religious thinker, spirit signifies a divine being or force, at least in the popular mind. In Japanese thinking, *mitama* is not a god, a decarnate entity, or a ghost; rather it is a kind of energy emanating from something by nature spiritually alive. W. G. Aston, in his interesting work, *Shinto, the Way of the Gods*, likens the Japanese word, *mitama*, to the Old Testament term, *Shekinah*, or the glory of the Lord. It was this *Shekinah* that hovered over the mercy seat of the arc of the Covenant, as a proof that Jehovah was pleased to be

mindful unto the children of Israel. This *Shekinah* was not Jehovah, but a witness or a testimony in the same way the *mitama* is the proof of the presence of power.

This witness or testimony dwells in the shrine of the god or *Kami*. It also emanates from holy relics, radiates from sacred words, and dwells in man as the moral life or soul. The presence of a principle per se, in the manifestations of that principle, may convey the concepts of *mitama*. The worker is present in his works, the creator in his creation, the planner in his plan, and the man himself in the manifestations of his own humanity. The image is not the real, but it bears some strange sympathetic likeness of the reality so that to be in the presence of the symbol is to approach the substance which that symbol represents.

The common belief that the emperor is a god or *Kami* is not actually true. Most early peoples regarded their rulers as overshadowed by the spiritual powers of the patron divinities peculiar to that race or nation. After all, the king or prince governs upon the earth as the god or *Kami* governs in the sky. They have qualities in common and there is a sympathy between the heaven-ruler and the earth-ruler.

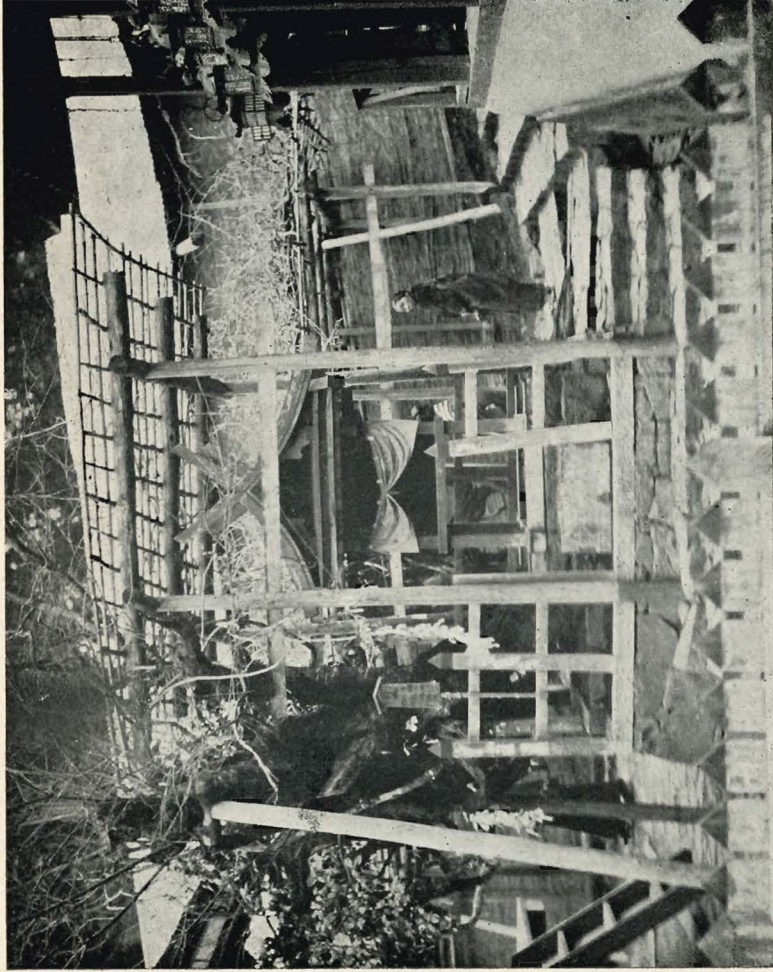
God, the sun, and the king have certain qualities in common; therefore, they must have a common origin, a common nature, and a common function. The God comes first, because his powers are vaster and more mysterious. His universal domain is reflected upon the burnished mirror of the sun; therefore, the sun is a receptacle of his *mitama*. Even the Bible refers to the god of Israel as having his tabernacle in the sun. To understand the sun is, therefore, to understand the god; and to study the ways of the sun leads to knowing the laws of the deity.

The light of the sun, in turn, is reflected upon the Mikado, the son of the sun, and, therefore, a demigod, uniting divine and human attributes. During the lifetime of a Mikado his deification is symbolical, is not regarded as exercising any magical or miraculous powers,



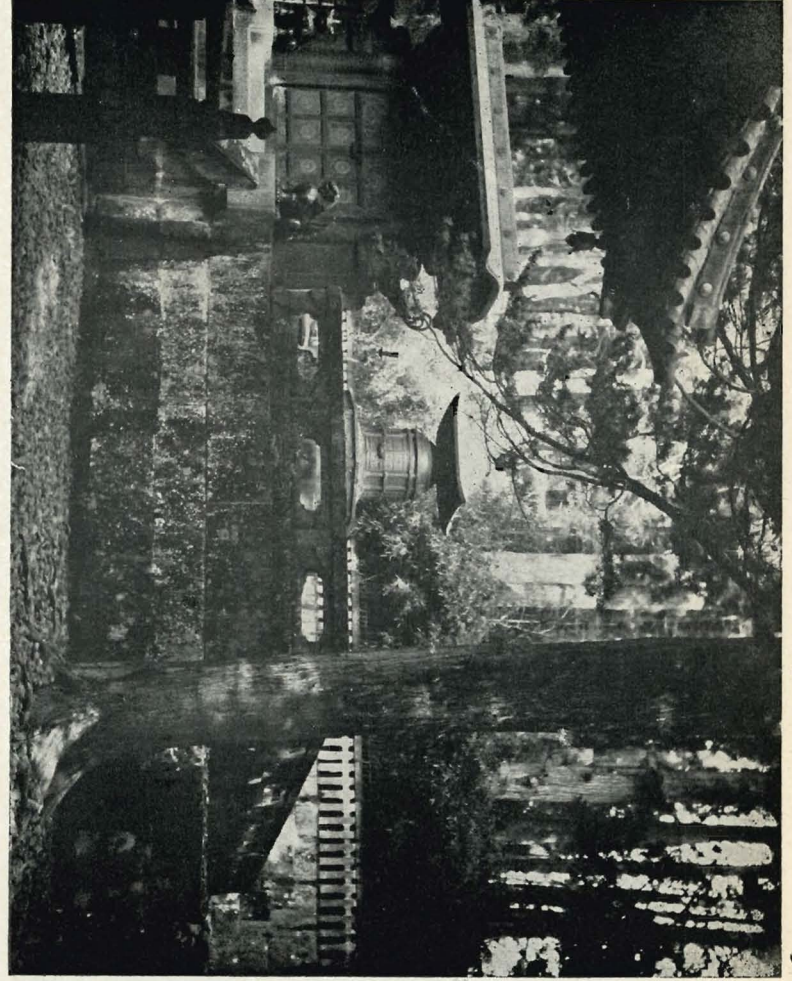
AMATERASU OMI KAMI EMERGING FROM THE CAVERN AS THE RESULT OF THE STRATEGY OF THE OTHER DEITIES

The central panel of a Japanese triptych printed from wood blocks.



PHOTOGRAPH BY MANLY P. HALL

A Shinto shrine in the deer park at Nara. This is typical of the less-pretentious structures of this faith. The nearby tree has many prayers and other tokens of esteem suspended from its branches. Those whose prayers are answered frequently bring bowls of rice, which are arranged in stacks before the shrine.



PHOTOGRAPH BY MANLY P. HALL

Iyeyasu, the first of the Tokugawa shoguns, died in 1616, and was buried with great pomp at Nikko. The body rests fourteen feet below the surface of the grave in a pit lined with charcoal and vermilion. Such tombs are national shrines and pilgrimages are made to them by followers of the Shinto faith.



MARISHI-TEN, THE 'DEFENDER,' RIDING ON A BOAR

He is carrying a sword, war-fan, bow, and magic staff, and is surrounded by sacred Shinto emblems. From von Siebold's monumental work on Japan.

and his privileges are restricted by parliamentary procedure. If he accomplishes much himself it is because of the strength of his own *Orenda* or, as we would call it, the power of his personality.

After death, however, the Mikado increases in spiritual significance, until he attains something approaching the rank of a duly canonized saint in the Christian Church. Of course, the Mikados while alive honor their ancestors in a manner reminiscent of the Chinese veneration for their illustrious forebears. Shrines are built in memory of deceased emperors, and these are now visited by pilgrims of all classes seeking spiritual favor and assistance. Nearly every favor requested of a Christian saint is now required of deceased Mikados.

After the consolidation of the Japanese Empire and the termination of the shogunate, everything possible was done to enhance the psychological importance of the royal family. Therefore, since the middle years of the 19th century the Mikado received many honors and tributes, and his estate as a divine being was considerably enhanced for political purposes. All this helped to rally the Japanese people around the symbol of their unified government.

It is extremely difficult to interpret one religion in the terms of another. To us, words have set and certain meanings and when we use them in an unfamiliar way or to conjure unfamiliar thoughts, the probabilities of misunderstandings are enormous. We have already seen that the Japanese concepts of God and spirit are entirely different from our own although not necessarily less subtle or less idealistic. Even deification does not carry to the Japanese the same implication as it would to the Occidental. The power of the dead is merely a survival in subtle form of the power of the living. Power itself is not dependent upon body but forces emanating through the body, and these forces can continue after death in no way diminished by separation from the physical medium, or form. Like most nature worship, Shinto is intensely psychological, and in one interpretation, the *Kami* are ideas or internal generation

in the mind, by which conduct and attitudes are denominated and directed. The power of the *Kami* is largely the power which we bestow upon the machinery of natural forces operating about us in the world.

The Japanese world-concept is contained in ancient writings. We say ancient, although probably none of them date earlier than the 5th century of the Christian era. Almost certainly, however, these writings existed as oral tradition long before they were compiled into a systematic body of myths. There is a tendency to assume that the basic tenets of Shinto came from Korea. There is also a likelihood that the old nature-worship of China and the sunworship of the Tatars contributed to the over-all pattern.

The most ancient, then, of those pseudo-historical Japanese narratives is the *Kojiki*, which is as its name implies an account of old matters. The compilation was accomplished under an imperial decree in A. D. 712. Three years later, the *Nihongi*, or the *Chronicles of Japan*, were compiled. Several other works were added later of which the *Kiujiki* and the *Yengishiki* are the most valuable. There is a possibility that the *Kiujiki* is of great antiquity, but as there is a dispute, we shall merely include it among those basic documents which appeared between the 7th and the 10th centuries.

For practical purposes, we shall refer to all these old works together as "the Records." It may be said of them that in common with most early religious writings, they drifted into a written form from a preceding era of legendry. All nations had their bards in old times, and these told the stories and taught them to selected disciples. In this way "the Records" went on until finally crystallized into books and scrolls. No one attempts seriously to trace the details of the oral tradition. The further back we go, the more the myths of one nation mingle with the myths of another, until at last there is only an ocean of myth in which no distinct patterns can be distinguished.

Perhaps these patterns originate in the human subconsciousness. Man, attempt-

ing to explain the mystery of himself, was everywhere challenged by almost identical requirements and circumstances. Out of himself he evolved his concept of the world-pattern. He populated the heaven with gods, the invisible atmosphere with spirits, and the earth with creatures, real and imaginary. Always distant places were populated with fantastic orders of life. The unknown was ever the abode of extravagances, and outside the boundaries of the familiar were dragons, griffons, giants, and ogres.

Those dwelling in certain localities and feeling kinship with each other, through race, family, or lingual groups, centered their minds upon their own kind, so that most creation-mythologies are intensely local. There is little consideration given to far places or distant matters. But man, though ever egocentric, always arrived at about the same conclusions. Apparently, no other conclusions were possible in the presence of the factors being estimated. We may trace the Japanese to the Chinese, the Chinese to the Hindus, and the Aryans to the pre-Aryans, but always the thread of descent fades out as we approach its source. Nothing remains but the darkness of human unknowing from which all knowledge must come.

According to "the Records," in the beginning was chaos. This chaos was like a vast egg, having certain theoretical limitations and boundaries, but actually it was *nothing* and *all*. The chaotic substances were seminal; that is, they were full of potential life-germs. These germs were like seeds; from them could grow all kinds of living things. Certain motions which can be described as trends or tendencies existed within the substance of the egg of chaos, and in the course of immense ages of time, the heavier parts of the chaos descended, and the lighter parts ascended, resulting in the manifestation of a duality. From this division, not by an arbitrary will but by the nature of the substances themselves, *In* and *Yo* came into being. These are identical with the Chinese *Yin* and *Yang*; *Yin* being the dark, negative, feminine potential, and *Yang*, the light, positive, male potency. Thus, *Yin* is the minus,

and *Yang* the plus; the combination of which would result in equilibrium, and the separation of which results in polarity.

The rare and pure higher elements mingle together easily and quickly with the result that the heavenly world was the first to come into existence. The lower and grosser elements resisted conformation and were too substantial to mingle easily. Thus, the lower or earthy part was in a state of strife, unrest, and confusion for a much longer time. This concept is found also in *Genesis*, where it is recorded that in the beginning the heavens and the earth were divided. In the Greek system, the egg of chaos was composed of *ether* and *confusion*, and from these, struggling one against the other, was born Phanes, the symbol of universal order, or mind. This mental principle attained sovereignty over *ether* and *confusion*, thus, bringing forth from the abyss the shadowy form of the cosmos.

In the zone of moderation where the *In* and the *Yo* found their calmness, the first god or *Kami*, sometimes called Heaven-august-center-master-deity, came into existence. He seems to have grown up from one of the seeds, and in appearance resembled a reed-shoot. In a simple diagrammatic concept, this deity becomes the dot in the center of the circle of chaos. He is the quickened germ of the world, but the various accounts of him are so confused and contradictory that it seems wise only to identify him as the first-born within the egg.

"The Records" identify seven generations of *Kami* or gods, and this number suggests some participation in the great Aryan creation myth. It is not certain as to whether these first divinities were male, female, or androgynous, neither are we sure about their shapes or appearances. It is probable that the first *Kami* partook of the universal appearance; that is, were spherical or egg-shaped. Later, they took on the appearance of mortals. They seem to have emerged in pairs, one as male and the other as female, so that they could generate in turn future orders of life.

The seventh generation of the *Kami* consisted of two beings named Izanagi and Izanami. These two have no equivalent in Christian-religious symbolism, and efforts to compare them with Adam and Eve lead only to the compounding of confusion. In any event, these *Kami* occur standing on a heavenly bridge—probably a rainbow. They gaze down and perceive beneath them only the ocean-like expanse of the below. This is the "great deep" in which lurks the potency of the material creation. After counseling together, the *Kami* thrust down "the Jewel-Spear of Heaven." This spear extends deep into the lowest parts of the below, where its point reaches into the mud or slime which is at the very bottom of the ocean. When the *Kami* lift up the spear, the ooze clinging to its point drops off and floats on the surface of the eternal sea. From these drops of mud and brine were formed islands. When these islands had become sufficiently solidified, the two *Kami* descended from the bridge of heaven and dwelt upon the islands. Here they built the mysterious house in which their marriage was to take place.

Several authors have attempted to explain the meaning of the heavenly spear. The present tendency is to assume that it is a phallic symbol involved in the concept of generation. With the Aztec Indians, a people probably of Asiatic origin, the ceremonial spear is the symbol of domination or control. In the hieroglyphical writings of these Indians, when the glyph or symbol of a place, city, or town has a spear thrust through it, it means that the locality has been captured or subjugated. In line with the esoteric symbolism of ancient Asia, the spear would represent *will* or *mind*. Like the ray of the sun, it is an attribute of the Divine Nature. The sun-god is often represented with a spear or as shooting arrows. In the Japanese myth, the spear certainly represents those universal laws and powers which subjugate and organize the lower substances of nature.

From the union of Izanagi and Izanami was born first a being called Hiruko. This child was sickly, and was finally cast away in a boat of reeds. Here is a

reference to some abortive creation that failed, probably because it was incomplete; that is, a single birth without a counterpart which would render it procreative.

In the creation of Japan two steps are pointed out. The island, coagulated from the slime on the spear point, was named Onogoro-jima, and was a kind of archetype, a paradisiacal overworld. Later, Izanagi and Izanami gave birth to the other more physical islands which became the empire. These deities then created a diversity of spiritual beings. In fact, Izanami caused to be born out of herself innumerable *Kami*, ruling over the elements, the stars, trees, mountains, and foods. When she died, she went to the land of *yomi*, or the land of darkness. With almost a Grecian-ritualistic pattern, Izanagi went to the underworld, but was unable to bring back his consort because she had already eaten of the food of death. It was after the death of Izanami that Izanagi gave birth to the sun-goddess and the moon-god from the washings of his left and right eyes. As there is no orderly account of these matters, the reports conflict and we have merely selected one of the more common opinions.

The principal legend, involving Amaterasu Omi *Kami*, receives several different treatments in "the Records." According to some accounts, a deity named Susa no wo, and according to others, the moon-god, so offended the sun-goddess that she retired into the "Rock-cave of Heaven and left the world in complete darkness." Every effort was made to entice the solar divinity to come out of her retreat, but she was properly indignant and refused to emerge. The divinities then met on the dry bed of the "River of Heaven," and listened to the advice of the deity presiding over wisdom and profound thoughts. A tree, hung with jewels and pieces of cloth, was placed at the front of the cave, and in its branches was suspended a large metal mirror. Then the deities all gathered before the cave where one of them danced and sang, and they all forced an appearance of exceptional merriment. After listening for awhile, the sun-god-



*Amaterasu Omi Kami, Goddess of the Sun,
Riding on the Dragon of Space and
Cosmic Motion*

dess could no longer resist the temptation to discover the cause of the prevailing joy.

After all, Amaterasu had deprived the entire world of its most precious possession, the light of the sun, and she was highly indignant to think that anyone could have a good time while she was absent. Suspecting, however, that some deceit was planned, she only looked cautiously out from the cave, and was amazed to see her reflection peeking back at her from the metal mirror. She did not understand what a mirror was, and concluded that the deities must have found another sun-goddess. Amaterasu's

feminine instincts could not stand the thought of such competition, and she was obsessed with the desire to scratch out the eyes of the substitute sun-goddess. Regardless of consequences, she hastened from the cave, where she was seized by a god of strength and prevented from again hiding herself. Thus, the light of the sun was restored to the worlds of gods and men.

From this point on, the mythology becomes so complicated and confused that it is practically impossible to present it in a simple and understandable way. The Japanese imperial descent is traced from Amaterasu, but the first of the historical emperors is Jimmu Tenno, who lived about 600 B. C. This emperor emerges as a descendent of the sun-goddess, and as a culture-hero much like King Arthur or Charlemagne. Like these, he was an historical person, but he is framed in a setting of extravagant myths and legends. From the time of Jimmu Tenno to the present day there is some accuracy of historical events, but for nearly a thousand years of this history many points are uncertain. Jimmu Tenno died at the age of one hundred twenty-seven years.

In the Shinto faith, Amaterasu occupies principal place, and her particular symbol is the polished-metal mirror. She proved her favor by bestowing the crown of the sun upon the emperor Jimmu. Although Shintoism as a simple nature-faith does not teach a formal system of ethics, the behavior of Amaterasu is usually such as to set a constructive example to her followers. The goddess is courageous and kindly, and devotes the greater part of her energy to the ripening of the foods, by which the human race is sustained.

Some historians hold that Amaterasu was a mortal woman and a celebrated empress of ancient times, but this is unlikely. The Yatakgami, or mirror of the goddess, is enshrined at Ise, where it has been venerated for nearly two thousand years. In all probability, the mirror merely represents the physical sun itself. The concept of *mitama* would gravitate against the probability of Amaterasu and

the sun being regarded as identical. The sun was merely a reflector of an invisible energy or power. In the same way, the Greeks symbolized the sun as a polished shield, worn on the arm of the solar god and reflecting the light of heaven. Among the Incas of Peru, the sun was represented by a disk of gold and jewels.

The sun-goddess instructed Ninigi to regard the mirror as the *mitama* and by reverencing it, he would reverence the deities themselves. If there is any Indic source for the Japanese cultural myths, we may suspect that the mirror is related to nature itself—the surface of the illusionary world in which all divine matters are reflected and in this way become known to humanity. Lord Bacon said that the duty of science was to hold up a mirror to the face of nature. Universal or spiritual truth cannot be perceived directly, but must be discovered or experienced as though reflected from the surface of the material creation. In other words, the world is the mirror of the deities, in which their *mitama* is manifested and may be venerated with appropriate ceremonies.

The moral code of the Shintoists parallels the ethical concepts of most other old civilized nations. Because the code of Shinto is to our mind defective, it would seem that it countenances many evils against which Western civilization has established a strong defense of ethical concept and tradition. The Japanese themselves, in some instances at least, consider this lack of moral code as a special merit of their religion. This does not mean that they are seeking justification for unmoral action, but rather to them ethical standards should arise from internal understanding and not merely be imposed as a legislative pressure. A man is not good because he has to be, but because of his own free will he chooses to be.

In the opening years of the 17th century, the Regent of Japan, the celebrated Shotoku Taishi, attempted to set up certain laws governing conduct, determining ethical practices, and regulating social intercourse. There is evidence, however, that an unwritten law was operating with considerable success before his time.

There was some conflict between Shintoism and Buddhism, especially in early time. This has now largely disappeared, however, or has been reduced to a degree of friction similar to that noticeable between nominal Christian sects.

Shintoism is to a degree involved in magical practices, and such old wives' charms as abounded in Europe and America one hundred years ago. Formulas and talismans protect the wearer and bring about the fulfillment of hopes and expectations. If magic and mysticism are not as prevalent in Japan today as they were a hundred years ago, it is because the people of that nation have accepted many of the scientific attitudes and prejudices which dominate Occidentals.

Divination has long had a prominent place in the life of the people. That which is called "the Greater Divination" makes use of certain crackles which appear upon the shoulder-blade bone of a deer, after the bone has been exposed to fire. This type of divination is known among many North Asiatics, but it is not widely understood that the same divination was practiced by the ancient Germans and Greeks, and one very similar by the natives of Scotland. Astrology was introduced into Japan in the 7th century A. D. from Korea and China.

Hypnotic seances were known and form part of an esoteric form of Shinto regarded with some disapproval by the orthodox priests.

The advent of Buddhism affected considerably the indigenous religious beliefs of the Japanese people. Gradually Buddhism came to dominate and, to a degree at least, its current was mingled with the streams of the old Shintoism. Shinto is still popular, but its power is comparatively negligible. There was a revival in the 17th century, but this nature cult lacked the dramatic vitality of Buddhism and could not compete successfully. Shinto offers considerable material for research and for the establishment of a naturalistic-religious philosophy. In a strange way it is extremely modern, and with a world drifting toward materialism, Shinto offers a curious but rather stimulating spiritual compromise. The concepts of

the *Kami* and *mitama* have much in common with the belief in a universal animating force, which is sensed as necessary even by those who have no belief in a personal divinity.

It is necessary to reiterate what was said earlier; namely, that Shinto belongs to a concept of a living universe, filled with living creatures, each of which is capable of exerting a distinct force. Swords and mirrors and tassels and beads are alive or are focal points of dynamic energies. There is an interesting principle involved. When a man looks at a sword, this ceremonial conjures up pictures or thought patterns by an association of ideas. These pictures and patterns, in turn, influence conduct; in that way, proving that they possess or at least emanate a distinct vitality.

Modern man assumes that this vitality is within himself. The sword has nothing to do with the consequences which it brings about, any more than the ocean is responsible for the men who drown in its depths. Thus, each man interprets neutral symbols according to his own convictions, and the consequences are vital patterns set up in his own mind. Nothing has any meaning except the meaning that we give to it; it has no importance except such significance as we bestow.

The Japanese could not accept such a doctrine, for he lacked the means of analyzing his own reflexes. The power was not in himself but in the object, and one does not have to be a Shintoist to fall under that illusion. When someone says to us that a certain person has made him miserable for twenty years, it means that the power to cause misery has been bestowed by ourselves upon some other person. Actually, no one can make us miserable but ourselves, but a lot of folks do all they can to help.

Considered in the terms of an ethical philosophy, the word *Kami* means not only divinities or spirits but anything or anyone superior, or above in quality, to the person holding the concept. We may go even further and recognize the attributes or qualities in which one creature excels another as *Kami*; thus, a tree is not necessarily superior to the human be-

ing but it may have greater size and a longer span of life. The strength of the animal, the song of the bird, the flight of the insect, and the grandeur of the waterfall bear witness to energies and processes beyond the normal capacities of human beings. This larger life-energy excites an inevitable impulse toward veneration.

As Shinto, in its popular conception, places considerable emphasis upon the deification of human beings, it has been defined as a form of hero worship. Those in positions of authority or above us in rank are *Kami*, and regardless of our natural recognition of the limitations of such persons, we instinctively accord them a certain measure of regard. If we cannot respect these officials as persons, we feel it our duty to respect the office which they represent. Even among democratic people there is an irresistible inclination to feel that senators and congressmen and ambassadors and even the titled gentry of other lands demand special regard and consideration.

We are flattered when we meet the general, rise smartly to our feet when the bishop comes in, and wait in line to shake hands with a prospective congressman. Thus, in a way we are acknowledging that he is *Kami*, although it may be our secret conviction that the general is a stuffed shirt, the bishop an old fogey, and the congressman-elect a tool of the interests.

Shinto offers one advantage over the Western procedure for attaining distinction. To be *Kami* in the Japanese sense of the word, one must actually be superior in some way. It is the man of ethically-noble character who is entitled to a prescribed degree of reverence. He is admired because he is ethically superior. It is assumed that his advance in station and estate comes as a recognition and reward for the advancement of his personal character. Likely enough, he has advanced beyond his own attainments on some occasions, but the principle remains the same. We admire that which reveals qualities essentially admirable.

To become *Kami*, one must fulfill the Confucian concept of the superior man.

One does not become superior merely by advancement in office; in fact, such advancement often places a heavy strain upon essential superiority. The human being who reveals the nobility of his own character, reveals at the same time the nobility of a divine plan. The superiority of man is possible because man contains or possesses something essentially divine and noble. If this divinity manifests through his character and he becomes a personification of natural integrity, the veneration of the man becomes, in sober truth, the veneration of the Divine moving through man.

If the beauties of nature cause us to wax poetical and we rhapsodize about sunsets, mountain streams, and snow-capped peaks against the sky, why should we not likewise compose appropriate compositions to express our admiration for human beings who develop qualities comparable with the productions of natural phenomena? If there be gods in clouds and spirits in the fire, why should not these gods be equally venerable when manifested through the thoughts of scholars, the valor of heroes, and the words of poets? All that is admirable is *Kami*, for it is a manifestation of that admirable force which moves the world.

Although the sectarian boundaries of Shintoism are indefinite and have been established arbitrarily only within the last two or three hundred years, we know that an instinct toward spiritism runs through the entire concept. Magic, sorcery, and enchantment occur in this faith as in all other cults that originate in the contemplation of the workings of nature. Spirit possessions, psychic phenomena, mystical exaltations, trances, and auto-hypnotic tensions and reveries appear among the practices of both the priesthood and the laity.

Although the nature of the Japanese people is dominated by a greater sense of formality than is common to Occidentals, a popular spiritualism flourishes in Japan. It is more likely to be encouraged by Shintoism than by Buddhism, because the dominant convictions of the two groups differ essentially on the nature of the spiritual content in man.

The entranced Shinto mystic may converse with the spirit of a departed ancestor who has become *Kami* by the simple virtue of death. He may also commune with the spiritual energies or forces of non-human creatures and creations. He can talk with trees, share the spiritual convictions of birds and fishes. His spiritism tends to emphasize the aliveness of everything, and he interprets this aliveness in the terms of his own experiences of life.

In spite of the tension between Shintoism and Buddhism, the two schools have flourished side-by-side on a basis of reasonable compatibility. As Buddhism came to be understood it overshadowed the Shinto concept of life. In many ways Buddhism was a far more advanced system of thought. It appealed to the intellectuals and also to those dominated by completely-emotional convictions. The rise of Buddhism, therefore, witnessed a corresponding decay of the power of Shintoism in the life of the people.

One faith came finally to be interpreted in terms of another. Shinto took on Buddhist coloring, and Japanese Buddhism was modified by the indigenous teachings of Shinto. An effort to reconcile the two schools was made by Kobo Daishi and resulted in the Shingon Buddhist sect. In the Shingon, magic and spiritism mingled with the old folklore of Japan and the imported legendry of Buddhist India, China, and Tibet. The result was a metaphysical conglomerate with strong mystical and magical emphases.

Like most primitive nature-cults, Shintoism was unable to withstand successfully the impact of advanced philosophic ideas. Though it still survives as a faith, even its own followers have enlarged their mental horizons and have forced the expansion of the primitive cult. Many early cultural concepts have been strengthened by the dominant materialism now fashionable among sophisticated peoples. The rejection of elaborate theological explanations of the universal plan and the universal purpose has led to a prevalent skepticism.

As the world drifts away from the belief in a personal God, it inclines to-

ward naturalism substituting the world power or *Kami* for the world person or Divinity. It is easier for the modern scientist to reconcile himself with the belief in personified forces than to accept the despotic deities of the old theologies. But this refuge is a delusion, for the mind has outgrown the nature cult as surely as it has outgrown anthropomorphic dualism. Solution lies in the direction of an idealistic ethical philosophy, such as lurks in Buddhism for Asia and Platonism for Europe and America.

The important social changes through which Japan is now passing will have much to do with the future religious beliefs of that nation. The Japanese philosophy of life was grounded in legendry and tradition originating in the Nihongi and the Kojiki. Emperor worship has been for centuries ceremonial rather than actual. The last vestiges of this religious practice are now rapidly disappearing. During the shogunate, prior to the arrival of Admiral Perry, Japan was ruled by a military dictator and the emperor was a sort of living saint in semi-religious retirement at Kyoto.

After the Japanese constitution was created to meet the challenge caused by opening the country to world trade, the emperor's psychological authority was built up to strengthen the central government. Actually, he was as completely a figure head as any other monarch functioning under constitutional limitations. The remaining glamour has been now almost completely dispelled, and the Mikado is emerging as a limited monarch without authority except that bestowed upon him by the Diet and the people.

The collapse of the imperial figure must further undermine such prestige as Shintoism enjoyed prior to the recent war. It is probable that the cult will remain and under certain conditions may reveal considerable vitality but its doctrines and principles must be adapted to the exigencies of the occasion. The divine right of kings has failed in Asia as it failed earlier in Europe.

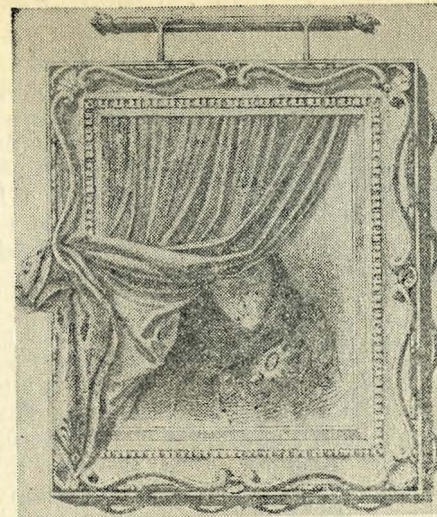
The gradual separation between the

state and the dominant priesthood is inevitable. Religion will retire more and more from the sphere of politics to the sphere of ethics. Religion will no longer rule the ruler and through him the people, but it will concentrate its attention upon the character building of all classes; thus, strengthening the state without involvement in political factions.

Shintoism means *the Way of the Gods*, but these gods belonged to an older world. Feudalism has passed, and the medieval institutions which captured and held the human mind to traditional theories and practices no longer suffice. The new hero is not the warrior but the man of mind. We no longer accept the domination of strength in its limited physical sense. We will acknowledge only the domination of intellectual, ethical, cultural, and moral superiority. These abstract values are not sufficiently clarified in nature cults, for the morality and ethics in nature are obscured by biological processes. Only contemplation upon the mysteries of life, reflection upon human relationships, and experience supported by observation and discrimination can supply the wisdom and understanding required to advance the spiritual state of humanity.

Reflection belongs to the sage, and the world passes from the keeping of the magician to the keeping of the scholar. The religions of tomorrow must answer the practical problems of the race. It is not enough to reveal the order of heaven or the order of the world; it is necessary to provide the machinery for the regeneration of the human being.

Man has always had higher convictions than he has been able to practice, but he must be given a means by which the quality of his works can be improved. He can no longer accept or reject doctrines; he must learn to practice his convictions. In this he has always been deficient, and the next step forward in the cultural life of the race is the building of the bridge across the interval between principles and practices.



THE TRUE PORTRAIT OF AN
UNKNOWN MAN

From an engraved title page of an early
edition of *The Letters of Junius*

Who was Junius?

Between January 21, 1769 and January 21, 1772, an unknown man using the pseudonym of Junius, contributed a series of letters to the London *Public Advertiser*. In addition to these public messages, Junius carried on an extensive correspondence distinguished for its vigorous attacks upon the lives, morals, and opinions of many illustrious contemporaries. He seems to have used a number of signatures including 'Lucius' and 'Brutus.' Perhaps he was attempting to convey the impression that he was an English patriot patterning his conduct after the Roman patriot, Lucius Junius Brutus.

Although the letters of Junius are more or less dated (they were dedicated to discrediting the ministry of the Duke of Grafton), they have considerable interest outside of the field of their original intention. Junius was a brilliant writer, rather well-informed on current scandals, and, as might be expected, his letters produced quite a sensation. He was able to

provoke sufficiently the men he attacked for them to attempt to answer his accusations. They were no match for Junius, however, and retired discomfited, since his rebuttal to their replies was a masterful disintegration of their arguments and reputations. He even addressed a letter to King George III, and this was regarded as the high point of his imprudence. He wrote as a man personally outraged. The sins of Parliament weighed heavily upon his soul. He spoke for England, for the American colonies, and for the world. He defended the freedom of the press, attacked taxation without representation, and was a vigorous and belligerent champion of human rights. There can be no doubt that his pen, dipped in vitriol, advanced the cause of the American Revolution, and created sympathy for the victims of bungling English politicians.

His letters appeared in book form in at least twelve unauthorized editions before 1772. Later he revised the letters

and published them with a dedication and preface. The text has been studied by a number of scholars to discover if possible the accomplishments and personal temperament of the author. For a time it was suspected that he was a famous lawyer, but this he denied in one of his letters—if such a denial can be trusted.

The most recent edition of the *Encyclopaedia Britannica* (1946) advances Sir Philip Francis as the most likely candidate for the honors of being Junius. Sir Philip, who received his K. C. B. in 1806, sympathized publicly with the doctrines of the French Revolutionists, and aspired unsuccessfully to the governor-generalship of India. In his letter to Sir William Draper, Knight of the Bath, however, Junius refers to himself as "a plain unlettered man." In the 1820 edition of his letters the 'portrait' of Junius represents him decorated on the left breast with the jewel of knighthood or some order of merit.

Undaunted by the difficulties presented by the diversity of his abilities, other critics have decided that Junius was a prelate of the Church of England. Roderrick Eagle in his *Shakespeare, New Views for Old*, has gathered some interesting information pertinent to the Junius controversy. Mr. Eagle, in his search for the first man to name Francis Bacon as the author of the Shakespearean plays, ferreted out the Reverend James Wilmot, D. D., an obscure rector of the remote hamlet of Barton-on-the-Heath in Warwickshire. The Reverend Wilmot was a bachelor, but his niece, Mrs. Olivia Serres, in a short account of his life, attributed to him the *Letters of Junius*. In connection with his research Mr. Eagle reproduces a picture of the Reverend Wilmot. On the original engraving the name Junius appears above that of the theologian. While Mr. Eagle doubts that James Wilmot, D. D. was equipped to write the Junius letters, he adds: "I have an old engraving showing 'Junius' dressed as a clergyman. He is writing on a sheet of paper which bears the heading 'To the King.' On either side of him sit two men, one of whom is dictating. Under these portraits have

been written 'Lord George Sackville' and 'Lord Chatham.'"

It is remarkable, to say the least, to find a link between Junius and Bacon, but it must be acknowledged that the two men, though separated by more than a century and a half, were champions of the rights of man. There is something of the nobility of Lord Bacon's mind in the words of Junius in the *Dedication* of the authorized edition of his *Letters*: "The powers of kings, lords, and commons, is not an arbitrary power: they are the trustees, not the owners, of the estate. The fee-simple is in us; they cannot alienate, they cannot waste. When we say that the legislature is supreme, we mean that it is the highest power known to the constitution; that it is the highest, in comparison with the other subordinate powers, established by the laws. In this sense, the word supreme is relative, not absolute. The power of the legislature is limited, not only by the general rules of natural justice, and the welfare of the community, but by the forms and principles of our particular constitution."

In the effort to find Junius, various scholars have suggested forty different contemporaries. His original letters, obviously in a disguised hand-writing, have been analyzed without conclusive results. Many of the suspects have been convicted to some degree by circumstantial evidence, but in no case were the findings certain. If a man without a name is a dilemma, a name without a man is a disaster, especially when that name is attached to a variety of shrewd observations and conclusions, which the victims of his criticisms regarded as highly treasonable.

The measure of the mind of Junius is indicated by such passages as appeared in his first letter addressed to the printer of the *Public Advertiser*, dated January 21, 1769: "The ruin or prosperity of a state depends so much upon the administration of its government, that, to be acquainted with the merit of a ministry, we need only observe the condition of the people. If we see them obedient to the laws, prosperous in their industry, united at home, and respected abroad, we

may reasonably presume that their affairs are conducted by men of experience, ability, and virtue. If, on the contrary, we see a universal spirit of distrust and dissatisfaction, a rapid decay of trade, dissensions in all parts of the empire, and total loss of respect in the eyes of foreign powers, we may pronounce, without hesitation, that the government of that country is weak, distracted, and corrupt."

of all experience, a new mode of taxing the colonies is invented, and a question revived which ought to have been buried in oblivion. . . . While we are at peace with other nations, our military force may perhaps, be spared to support the earl of Hillsborough's measures in America. Whenever that force shall be necessarily withdrawn or diminished, the dismissal of such a minister will neither console us for his imprudence, nor re-

GANDHI

1869 - 1948

To us is left the completion of his work.

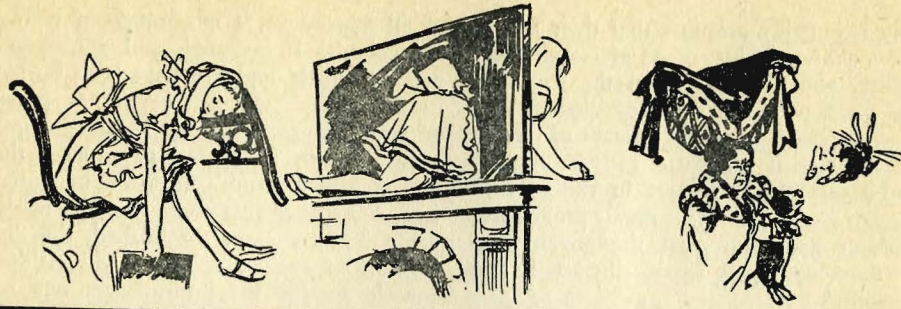
It is admitted, even by his enemies, that Junius presented his unpleasant opinions in a manner pleasant and skillful. In a letter dated October 5, 1771, he delivers to us the following pregnant observation: "In the shipwreck of the state, trifles float, and are preserved; while everything solid and valuable sinks to the bottom, and is lost forever."

His grace, the Duke of Grafton, must have enjoyed the closing lines of a letter addressed to him through the press by Junius on November 27, 1771: "And now, my good lord, does not your conscious heart inform you, that the justice of retribution begins to operate, and that it may soon approach your person? . . . The very sunshine you live in is a prelude to your dissolution. When you are ripe, you shall be plucked."

Extracts from the remarks of Junius relative to the American colonies, though preceding the American Revolution by several years, indicate the direction in which the political wind was blowing. He writes: "Under one administration the stamp-act is made; under the second it is repealed; under the third, in spite

move the settled resentment of a people, who, complaining of an act of the legislature, are outraged by an unwarrantable stretch of prerogative; and, supporting their claims by argument, are insulted with declamation."

It is not remarkable that the letters of Junius gave inspiration and comfort to the cause of American independence. They were widely read in the colonies, and the solid judgment which these letters contained influenced the thinking of Franklin, Jefferson, and Hancock. In this way Junius, through his exposures of the corruption of the British ministry, advanced the cause of American liberty, and hastened the framing of the American Bill of Rights. It might not be amiss to ponder the wisdom of this unknown man in our present troubled time: "Both liberty and property are precarious, unless the possessors have sense and spirit enough to defend them. This is not the language of vanity. If I am a vain man, my gratification lies within a narrow circle. I am the sole depository of my own secret, and it shall perish with me."



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Story of the Secret Room

To the north of the village of Glamis, Scotland, in a forest of ancient trees stands Glamis Castle, one of the finest examples of Scottish architecture. Somewhere within this old castle is a secret room, which has been known for nearly three hundred years as the haunted chamber.

On one of the walls of old Glamis Castle is a portrait of a belted knight, alleged to be the likeness of Patrick, Earl of Strathmore. His lordship is represented with a slightly alcoholic nose and a vague atmosphere of dissipation, but the artist failed to capture on canvas the Earl's besetting sin—an uncontrollable love of gambling. It was during the reign of King James II, one Sunday night in November, that the Earl of Strathmore played his greatest game of cards.

According to the reports of that time the Earl was sitting in what is now called the haunted room. Before him on a gaming table were two packs of cards, and not far off a good fire was blazing. His lordship was mumbling to himself: "Woe is me, that of all my friends and dependents there is not one who will take a hand of cards with me upon the Lord's day. If the Devil himself should call this night he would be

welcome, if he would cool his claws and take a friendly game of cards."

As he finished his blasphemous remarks there came a gentle knocking on the door of the secret room, and a voice spoke, "If you need a partner for a game of cards, say so!" "Enter, whoever you are," called out the gambling Earl. "Here are cards, whiskey, and a seat." The door opened, and a total stranger, wrapped from head to foot in a long cloak and wearing a bonnet over his eyes, walked in and sat down in the empty chair.

The Earl was not especially happy at the appearance of his strange visitor, but he was a man of courage and bade the cloaked man welcome to Glamis Castle. "Thanks, my Lord," replied the strange guest, "You're muckle kind. It's not the first time I have had a welcome here, nor the last I hope, for it's a comfortable and roomy place in which to transact business. You'll excuse my bonnet and cloak, but I am deformed, and it might shock a decent body to see my ailments." "Do as you please," replied the Earl. "Aweel, then, I'm a little chilly—perhaps unusually so. I'll even keep on my bonnet and cloak 'til the game is made."

The Lord of Strathmore then inquired as to the stake, suggesting that his visitor name the size of the wagers. The man in the cloak suggested that they play high. "I hate paltry stakes, and if you have not the ready money I'll take your bond for anything that is due me."

"You're pretty sure of winning," boasted the Earl, "but I warn you that I would rather play here until the Day of Judgment than admit defeat." "Bravo, my Lord," chuckled the man in the cloak and bonnet, "That is just what I should like."

Then it was that the two players settled down to their game in the haunted room, and it was not long before the Earl had strong suspicions that his opponent was using his long thumbnails to mark the cards. The game grew louder as the hours passed, and the frightened servants, listening outside the door, heard much profanity that night, mostly coming from the Earl who was

shouting that his opponent was cheating at the game.

To the day of his death the Earl insisted that he saw bluish flames darting about the room; that beneath his heavy bonnet the stranger had the eyes of Satan, and that in the end Lord Strathmore played cards for his own immortal soul, and, of course, lost.

One of the legends of Glamis Castle tells that in the secret room, now walled up and hidden from the sight of men, the Earl and the Devil are playing cards until the Judgment Day. At night the Earl can be heard shouting and cursing that he is being cheated by the fiend, who sits huddled in his cloak and bonnet. Some of the more conservative are of the opinion that it would not be possible for the Earl and the Devil to be playing in person through the centuries, and it is more reasonable to suppose that it is only their ghosts who keep up the game.



Navajo Indian Feather Ceremony

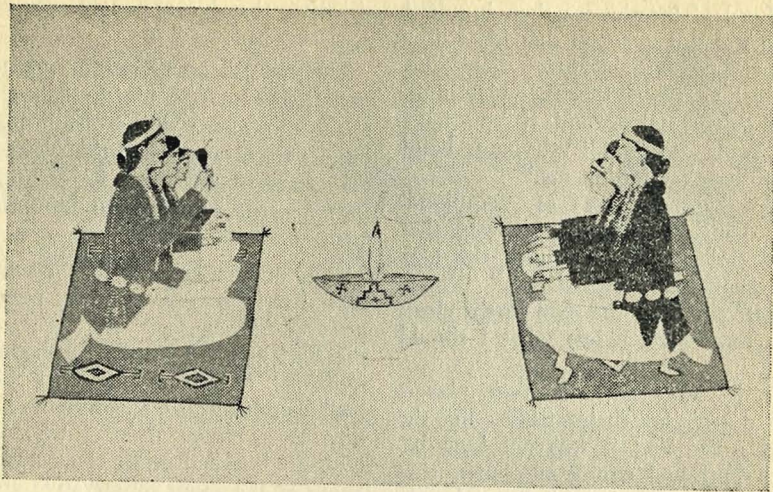
The little city of Gallup, New Mexico, has become world famous for the intertribal-American-Indian ceremonials which are held there every year. The 1947 celebration was especially colorful as most of the young Indians had returned to their tribes and reservations after several years of service in the armed forces or essential war industries. Nearly thirty-five hundred Indians attended the Gallup ceremonial this year. They arrived in every type of conveyance; some in brand new automobiles, others in covered wagons, and a few by train. They brought their families 'unto the third and fourth generations,' and their brilliant costumes and beautiful jewelry attracted wide attention.

Among the tribes represented were several of the Pueblo groups, Navajos, Apaches, Sioux, Cheyennes, Blackfeet, Utes, and Cherokees. Every afternoon the Indians gave exhibitions of trick riding,

racine, bulldogging, boomerang throwing, and related Western sports. Each evening there was a long program of dancing and singing. The dances included fragments of religious rituals and magical rites. Nearly fifteen thousand Anglos, as white folk are known in those parts, attended the exhibitions, and wandered through rooms set aside for the displaying of Indian arts and crafts.

An all-Indian band, composed of members of eight tribes, supplied incidental music, and the brass section reached new heights in a medley of the airs of Stephen Foster. A number of Anglo ladies attended the ceremonials wearing rare Indian blankets, while the noble redmen themselves seemed to favor magnificently-ornate blankets purchased from Montgomery, Ward & Co.

All the programs were intensely interesting, and here and there was a delightful touch of humor, proving that



REPRESENTATION OF THE NAVAJO FEATHER CEREMONY
By a native American Indian artist

the Indian is not nearly so stoical as we think. One old medicine-priest stalked across the wide space in front of the grandstand, wrapped from head to foot in a voluminous robe. With great dignity he chanted one of the strange, wild medicine-songs of his tribe in an unknown tongue. After a minute or two he decided that he had sung enough; stopped abruptly, and said quietly, "That's all." Then turning he walked away as though the audience did not exist.

A celebrated magician from the Black Mountains reservation of the Navajo people performed the dancing feather ceremony. He advanced to the center of the large arena attended by several assistants, one of whom carried a wide, flat basket in which lay a long highly-decorated eagle's feather. Here they huddled together for a few seconds, and then seated themselves in two rows, one on each side of an open space where they had placed the basket containing the feather. Each row was about ten feet from the basket. The medicine-priest led a chant in which his assistants joined, but no drum was used.

A dancer, carrying long ornamented wands and standing several feet from the basket, began posturing and moving his body with the rhythm of the song. Im-

mediately the feather rose upright and, swaying back and forth, followed exactly the motions of the dancer. As the dance became more rapid, the feather vibrated with great intensity and seemed to jump a short distance into the air. The vibration and motion of the feather continued until the dancer ceased his gyrations, and then the plume fell forward in the basket and remained still.

We learned afterwards that this old priest was the most famous living exponent of the Navajo feather ceremony. Many efforts had been made to secure one of his magic feathers but without success. At the Gallup ceremonial it was impossible to get near enough to examine the ritual in detail; however, those who have seen it at close range have never been able to discover any indication of trickery. The old magician is perfectly willing to give a private performance of his magic, provided one is willing to make the journey to the distant part of the reservation where he lives.

The Southwest Indians perform many magical feats and grow corn miraculously, much as the East-Indian religious mendicant grows his mango tree. As far as I am able to learn, most American-Indian magic has never been investigated by scientific groups.

The Lost Treasure of the Incas

On the shore of Peru, south of Lima, there is a solitary rock of great size. On the face of the rock is some strange inscription in an unknown language, and according to the belief of the Indians who dwell in those parts it is the lost tomb of the Incas. On August 29, 1533, Francisco Pizarro, the Spanish conqueror of Peru, murdered the King of the Incas after keeping him a prisoner for nearly a year. A secret tradition exists among the descendants of the old Incas concerning the details of this crime.

The Prince of the Incas was called "The Inca" because he was descended from the sun and his people worshiped the sun-god. When "The Inca" was taken prisoner by the Spanish, his Queen offered a great price for his liberation. She promised the Spaniards a roomful of gold from the floor to the ceiling, as high as a man could reach. Pizarro agreed, and the great treasures were brought before the end of the third day. When Pizarro beheld the great wealth which was brought in from the mountains and heaped before him, he followed the best-approved practice of the Spanish adventurers of his day. He refused to release the prisoner but threatened to murder him unless the Queen would reveal the place from which the treasure had come. It is said that Pizarro broke his word because he had learned that the Incas had a subterranean mine and treasure vault where the incredible riches of the country were stored beneath the earth.

When Pizarro threatened the life of "The Inca," his unhappy Queen pleaded for time and went to consult the oracle of the sun. During the sacrifice, the chief priest took the Queen into the sanctuary of the temple and told her to look into the shadowy depths of the black mirror of visions. Here in the magic mirror the Queen was able to see the secret thoughts of the Spanish conqueror. She knew then that the King, her husband, would be murdered whether she delivered the treasures of the crown to

Pizarro, or not. The more she gave, the more the Spaniard would demand, and all the gold of the West would not satisfy his avarice.

When she realized this, the Queen came to an heroic decision. She ordered that the doors of the treasure house should be sealed, and she called upon the priests and magicians to remove every trace of the secret mine and its gold-filled vaults. The entrance was at the base of a cliff, and the walls above were loosened so that an actual mountain of rock fell concealing the entrance way. The King of the Incas was murdered by the Spaniards, and shortly afterward the Queen committed suicide. The greed of the Spaniards had defeated its own purpose and the golden treasure was lost for them.

The Peruvian Indians, like most of the primitive people of America, are a strange, secretive tribe. For centuries they have kept the story of their lost treasure to themselves. It has been handed down from father to son, always with the hope that some day, after foreign influence is gone forever, the Inca nation will rise again and use the gold and jewels to restore its power and culture.

Under the pretext of science and exploration, a number of expeditions have been sent to search for the lost treasure, but the Indians are very clever at misdirection and have led the gold hunters on wild-goose chases through the mountains, promising much but revealing nothing.

It is probable that the very existence of the treasure would have passed from the memory of foreigners had not a curious incident taken place. The secret was pried loose from one of its guardians by the process of hypnosis. While under the influence of mental suggestion, the victim was forced to tell the story, but even in his trance he would not tell all, and the lost treasure of the Children of the Sun still lies hidden where the jagged rocks of the Andes meet the blue waters of the Pacific.

(Details in *Isis Unveiled*, Vol. 1, p. 596)



DR. ROBERT FLUDD

1574 - 1637

PHYSICIAN, MYSTIC, AND ROSICRUCIAN PHILOSOPHER

A Notable Reprint

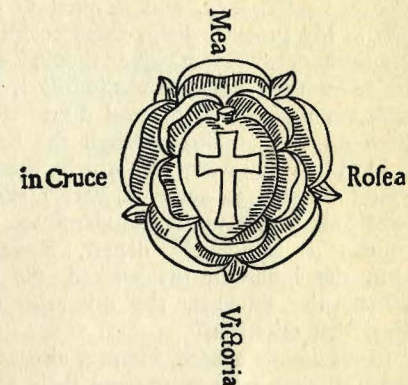
Some extracts from the *Defense of the Authenticity of the Rosicrucian Order*, by Robert Fludd. These sections are translated from the German edition, published in Leipzig in 1782, with the comments of Adam Booz. The material occurs in Part II, chapters VI, VII, and VIII.

OF THOSE INSTRUCTORS AND TEACHERS WHO ALONE ARE ABLE TO GIVE TO MEN TRUE KNOWLEDGE AND UNDERSTANDING.

I [Robert Fludd] learned from Holy Scripture that there are four kinds of teachers, and all knowledge, divine and human, is derived from them. We may distinguish two invisible teachers and two that are visible. Of the invisible ones, the Holy Spirit itself is eternal and uncreated. The other not visible is the order of the angels, which is created and, therefore, is not eternal.

Of visible teachers, one is the Wonderful Light, and the other is man ordained to wisdom through the spirit within him, as, for instance, the patriarchs and the prophets. Therefore, the highest source of true knowledge is the eternal teacher, the Holy Spirit, who ordained all things, and whose noblest servants are the angels, who are impressed with the Divine Will. The other servants of the Holy Spirit are the Light and those men born again through the spirit and into the Light. All gifts are bestowed upon the world through the Holy Spirit, and without him there is nothing.

The Lord is not miserly in dividing and spending his gifts. He has promised to give the Holy Spirit to all who ask for it, and he would teach all of them truth, and would speak through them. (See *Luke XII:12.*) Also in *St. John*, it is promised that the Holy Spirit will



teach all for you, and will guide you in truth. We see, therefore, that the Holy Spirit is the greatest and most high teacher, who instructs men in all mysteries, and leads them to truth.

This eternal, invisible, and one Light of the Holy Spirit illumines all men who enter this world, lives in the Illumined, attracts them toward itself, and equips them with the spiritual understanding of all things. The prophet, Joel, wrote that God poured his spirit over all flesh.

It is astonishing, however, that although God sends his spirit to all men, without exception, yet among many thousands we find scarcely one who partakes of this Holy Spirit. The pouring forth of the Spirit is like the sower who sowed his wheat. Some grains fell on a foot path and were picked up by the birds; others fell on rocky ground which had but little soil. They grew rapidly, but were destroyed by the heat of the sun. Others fell among the thorns, and were torn out by their roots, together with the thorns. But some grain fell on fertile soil, and bore fruit—a hundredfold, sixtyfold, or thirtyfold. From this we understand that although the Holy Spirit descends upon all men, there are not many prepared to receive it.

The pagan philosophers realized this spiritual unpreparedness. Hermes Trismegistus speaks in the person of God as follows: "I, the soul, am present in all who are pure, holy, and devoted to the Lord. My presence helps them to know all mysteries. They give thanks and praise for their indebtedness, while I, the soul, am their protector, and divert from them all persecutions through the flesh. I block every door by which flattery would be able to enter in, and I extinguish all incentive to bondage to the senses. I completely depart, however from the ignorant, the wicked, the indolent, the envious, the atheistic and those that take life."

In his fourth speech, Hermes also says: "Not all men have conquered their emotions and their lower appetites, and God has placed in the midst of the ways of life a mystery of the spirit to compensate for the struggle of the soul against adversity."

The followers of Plato affirm that emotions are constantly with us; if, however, the spirit responds more to the animal nature than to the longings of the heart, the spiritual nature remains undeveloped. If, however, the spirit responds more to the longings of the heart, it will bring to humanity all knowledge, divine contemplation, and every other benefit. The necessary preparation for the reception of this precious gift is taught to us in the Holy Scripture. For it is written in the *Acts of the Apostles* that we must be penitent, regret our sins, and be inwardly baptized; not until then will we receive the Holy Spirit.

We must, therefore, understand that the Holy Spirit will not enter into an impure soul. Whoever wishes to invite this spirit to be his guest must necessarily cleanse his heart, repent his sins, and ask their forgiveness; must produce the proof of his repentance through prayer, fasting, and acts of charity. It is this way that we must understand the words of the Brothers [Rosicrucians]. The Brotherhood is able to give us much knowledge and free us from uncounted evil. But without divine dispensation and Providence, the truth will never be known and revealed to us.

Let us investigate the gifts of the Holy Spirit more closely. In each case these gifts aim toward general use and value: one is gifted to express wisdom in his speech; one of knowledge, another of faith; another has the ability to work miracles; another to predict the future; another knows to test and judge the spirit; another knows many languages or their interpretations; all this is effected by one and the same Spirit, who gives to each, according to his choice.

In some cases God has given his Holy Spirit and all his gifts to one individual who was well prepared, so that he knew all arts and sciences, possessed all knowledge and understanding. Is not he who understands all arts and sciences, in fact, who knows to teach all things, a very excellent teacher? He is the one teacher from whom we will receive the key of David, which will open so that no one can close, and will close so that no one can open. It is folly, therefore, to desert the source of wisdom, and to try to learn from wicked sorcerers and false teachers who never knew the path of true wisdom.

The angels are the invisible sub-teachers; they are the messengers of Divine Will. Such an angel was sent to Abraham, Gideon, Elias, Daniel, Tobias, John, Mary, Joseph, and the Magi from the East. One must understand that there is nothing in all the word of greater value than the illumination by an angelic power. [Fludd seems to imply the mystical experience]. A man so illumined becomes changed to such a degree that the pleasures and the beauties of the material world and all human concerns no longer satisfy him. He finds his greater joy and pleasure, whether awake or asleep, in communion with the invisible Lights, through which he may contemplate and speak divine things, and write on subjects formerly unknown to him. But how distant are we poor mortals from this illumination! And how unworthy are we! Kind, all-powerful God, turn our despair into joy.

Prophets are those men who have been illumined by the Lord through the Holy Spirit, such as the patriarchs, apostles, disciples, and all who receive the Holy Ghost. Since the Holy Spirit is recog-

nized in man through its gifts, false prophets are easily distinguished from the true ones. The gifts of the Holy Spirit in each are for the good of all. Those, therefore, who have the Spirit speak the truth, prophesy, have true visions and dreams, speak new languages, explain Scriptures, expel evil spirits, heal the sick, observe the commandments of the Lord, resist not the Word of the Lord, and produce the fruits of the Spirit: love, joy, peace, strength, generosity, friendliness, kindness, loyalty, faith, temperance, and purity.

Whoever observes these virtues and abstains from the opposing vices bears the mark of the Holy Spirit. We must, therefore, investigate whether the Brothers of the Rose Cross do or do not bear this mark. If we investigate their writings thoroughly, we will gather from their opinions a great number of these marks. Since we are advised in doubtful cases to "consult God, his Word, and the prophets," if they are prophets, why should we not ask their judgment?

If we are to believe the words of the prophet, Joel, it is possible even in our times for people to possess the gift of the Holy Spirit. If the Lord of the Heavenly Host pours forth his spirit over all flesh

so that the sons and daughters of men shall prophesy and shall have dreams and visions, why should not also this Spirit be given to the Brothers? As far as we are able to observe, these Brothers are devoted to the public welfare and are not given to any abominable type of sorcery or necromancy. Because they promise their good works out of their own free will, and call themselves messengers of the Holy Spirit, and affirm that their work is not of themselves but of the Spirit, we are inclined to regard them favorably.

The Lord has worked his miracles not only through his Word and his Voice, through his angels or through his prophets, but also through the visible Light of nature, through which at times he has discovered marvelous things to men. It is, therefore, not impossible that the Brothers should be able to give answers by means of the Divine Light, even as the High Priest of Israel delivered oracles through the Light of the Urim and Thummim which he wore upon his shoulders. Is it not reasonable that the Brothers, being illumined, are able through Light, and the medium of air, to perform wonderful but perfectly natural things, according to the Will and mystery of the Holy Spirit?

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Library Notes:

Basic Textbooks in Philosophy

By A. J. HOWIE

PLATONIC LITERATURE

Basic texts are not necessarily books for beginners. However, what we are going to try to compile and comment on are groups of graded texts or source materials that will enable a student to pursue unlimitedly the subject from stage to stage in accordance with his interest, talent, and preparation.

People seem to reason that if food can be administered to the body in vitamin packed capsules, there should be a similarly enriched knowledge for the mind. It is yet to be proved though that philosophical abstractions can be stated simply in words, religious truth embodied in a catechism, or metaphysical disciplines taught on a mass production basis. At present the purest philosophical concepts are preserved in the archaic languages of different ages, and admittedly there is real need for a restatement of the ancient truths in modern language. This should not discourage the student because it is possible still to master the keys to occult knowledge in the writings of those who helped perpetuate the sacred traditions.

Any beginner's text will be considered the best more as a matter of personal opinion than of absolute evaluation. The following titles will be suggestive,

but the list is only introductory to a vast literature on Platonism.

First Principles of Philosophy by Manly P. Hall is a simple general text on the teachings of the Greek philosophers without special reference to the doctrines of Plato. But it lays an important foundation for understanding and realizing the Platonic philosophy.

"Thus in its seven branches philosophy covers all of the sacred and profane forms of learning, and by the practice of it the individual achieves the perfection of himself. Only by becoming a philosopher in the truest sense of that term does man fulfill the purpose of his existence.

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This book will help you interpret any system of philosophy, but it is especially valuable in preparing for the study of

Platonism. It emphasizes the mystic and personal viewpoints without offending those who are interested only intellectually.

Lectures on Ancient Philosophy: An introduction to the study and application of rational procedure, by Manly P. Hall, first published in 1929, has just been reissued in a carefully edited edition. This is a more advanced treatise on philosophy in general. The emphasis is Platonic, but there is a wealth of comparative material drawn from Oriental as well as Occidental systems.

"Those who approach life with the Oriental attitude—namely, that matter is a vast sea of illusion—may rightly question the advisability of devoting years to the mastery of sciences wholly concerned with the substances of illusion. Such individuals, however, must learn to regard a certain rational grasp of the tangible as prerequisite to a conception of the intangible. It is not what man actually learns that is of value to him,

but rather the mental and spiritual activities within his own nature that necessarily precede and follow learning." Similar Platonic concepts permeate the book.

The Platonist of May, 1881, contains a rather concise estimate of the various important translations of Plato.

"We have had many inquiries concerning the best English version of the writings of Platon.* It is a very difficult question to answer. A translation that is good in some respects may be deficient in others. That which one who has a slight knowledge of the Greek finds serviceable, a finished scholar rejects as inadequate. The chief object of a translation of an ancient writer, however, is to make his thoughts accessible to those who are entirely ignorant of the classical languages. Of course, all translations are more or less imperfect. No version can perfectly convey the spirit of a Greek philosophic author, and especially of one so subtle and recondite as Platon. Nevertheless, a good translation, that which is a true rendition of an au-

* *The Platonist* affected many Grecianized spellings of proper names.



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The project has been made possible through donations by friends, students and those interested in the advancement of Mr. Hall's work in the fields of philosophy and comparative religion. As construction is now most costly, we will deeply appreciate further contributions to assist in the completion and furnishing of this unit.

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thor's ideas, is practically equivalent to its original."

The following are the English translations of Platon that have appeared (1881):

The Works of Plato, in which the substance is given of nearly all the existing Greek Manuscripts, Commentaries and Scholia on Plato, and his most abstruse Dogmas are unfolded. By Thomas Taylor. (Nine of the Dialogues were translated by Floyer Sydenham and revised by Taylor.) London, 1804.

The Platonic Dialogues for English Readers. By Dr. William Whewell. London, 1859-61.

Bohn's Edition. 6 vols. 8vo. London, 1848-54. By various scholars.

The Works of Plato, with Analyses and Introductions. By Prof. B. Jowett. 4 vols. 8vo. Oxford, 1871.

"Taylor's version, take it all in all, is undoubtedly the best. It is marred by some inaccuracies and inelegancies of language, but in the main it is a faithful translation and reproduction of the ideas of the prince of philosophers. If other scholars knew more Greek, Taylor emphatically knew more Platon. He had a profounder knowledge of the Platonic Philosophy than any other man of modern times. His work is now out of print and commands a high price. A revision and republication of it, in moderate size volumes, would be an act appreciated by all those who read or expect to read Platon. *

"Dr. Whewell's version is not complete. Only parts of the Dialogues are translated, and these are avowedly paraphrased. However, the Doctor's work, as far as it goes, has considerable merit.

"The Bohn edition is useful in many respects, though, critically viewed, it is of no particular value. It is noteworthy that, though the translators accuse Taylor of having frequently misinterpreted the Greek, they often adopt *verbatim* his renderings, without acknowledgement. Moreover, portions of this translation be-

tray proofs of haste and carelessness in its execution.

"Prof. Jowett has given us a tolerably good version, in smooth elegant English; somewhat disfigured, however, by too many colloquialisms. Again, he frequently fails to apprehend the esoteric meaning of the Platonic text, and is too fond of trying to refute his author. Sir Philip Sydney said: 'I had rather try to understand Plato than waste my time in vain efforts to refute him.' These golden words should be constantly present to every translator of the Grecian sage. It may be added that the thorough comprehension of an author must precede the refutation of him. What is not understood *cannot* be refuted.

"There are also good versions of some of the separate works of Platon. Some of these are excellent, and may be profitably read and studied. Among them are the *Menon* and *Sophistes*, by Mackay; the *Phaidros*, by Wright; and the *Philebos*, by Post. In conclusion, we say to the student of Platon: Get Taylor's translation, if possible. Otherwise get Bohn's, Whewell's, or Jowett's."

We have the Taylor and Jowett translations, as well as the Taylor translations of most of the Neoplatonic commentaries.

The Works of Plato, viz. his fifty-five dialogues, and twelve epistles translated from the Greek, nine of the dialogues by the late Floyer Sydenham, and the remainder by Thomas Taylor: with occasional annotations on the nine dialogues translated by Sydenham, and copious notes, by the latter translator, in which is given the substance of nearly all the existing Greek ms. commentaries on the philosophy of Plato, and a considerable portion of such as are already published. 5 vols. London, 1804.

Taylor's general introduction to this great work is noble and inspiring. Every student of Platonic philosophy should seek an opportunity to read it completely. The following freely digested passages will suggest what the student may look

for in further reading of Thomas Taylor's comments and his translations of Platonic literature:

Philosophy is the purification and perfection of human life—purification from material irrationality and the mortal body, and perfection through a reascent to the divine likeness. *Virtue* will exterminate the immoderation of the passions, and *truth* will introduce the divine form to those who are naturally adapted to its reception. Plato may justly be called the primary leader and hierophant of this magnificent philosophy.

According to Plato, the highest God can never be named, spoken of, conceived by opinion, known, nor perceived by any being because of its perfectly ineffable nature; he designates it only as *the good* and *the one*.

Plato used various methods in teaching his mystic conceptions of divine nature—sometimes according to a divinely inspired energy, and at other times dialectically. He might speak symbolically with ineffable idioms, point out the primary causes of wholes in images, demon-

strate mathematical disciplines, discuss divine concerns in ethical or physical discourses. He was evidently inspired by a divine mania when he unfolded many arcane dogmas concerning the intellectual, liberated, and mundane gods in the *Phaedrus*.

According to Proclus: He who signifies divine concerns through symbols is Orphic, as those who write fables respecting the gods. He who does this through images of numbers and figures is Pythagoric. But the entheate character, he who is divinely inspired, announces the powers and numbers of the divine orders in consequence of being moved by the gods themselves. But the tradition of divine concerns according to science is the illustrious prerogative of the Platonic philosophy. Plato alone has attempted methodically to divide and reduce into order the regular progression of the divine genera, their mutual differences, the common idioms of the total orders, and the distributed idioms in each.

Plato taught that only by the exercise of the cathartic and theoretic virtues can

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* Now available are *The Timaeus* and *The Critias* or *Atlantius*. The Thomas Taylor translation; foreword by R. Catesby Taliaferro. The Bollingen Series, Pantheon Books. Copyright 1944 by the Bollingen Series, Old Dominion Foundation, Washington, D. C. \$2.75.

the soul be restored while on earth to the divine likeness she abandoned on her descent, and be able after death to re-ascend to the intelligible world. The cathartic disciplines purify her from the defilements of a mortal nature, and the theoretic elevate her to the vision of true being. The cathartic must precede the theoretic virtues as it is impossible to survey truth while subject to the perturbation and tumult of the passions. By the cathartic virtues we become sane; but we become entire by the reassumption of intellect and science as our proper parts.

The knowledge that the soul acquires in the present life is in reality nothing more than the recovery of what she once possessed and lost through union with the body—a reminiscence. Discipline awakens the dormant knowledge of the soul. Plato considered this as particularly effected by the study of mathematics. Theoretic arithmetic aids our ascent to real being, and it liberates us from the wanderings and ignorance about sensible nature. Geometry is most instrumental

to the knowledge of the good. Astronomy is useful for the purpose of investigating the fabricator of all things and contemplating the ideal world and its ineffable cause in most splendid images. And lastly music, when properly studied, is subservient to our ascent from the sensible to the contemplation of ideal and divine harmony.

Dialectic is that master discipline which particularly leads to an intelligible essence; dialectic has a power of knowing universals. It ascends to good and the supreme cause of all. Socrates in the *Republic*, speaking of the power of dialectic, states that it surrounds all disciplines like a defensive enclosure and elevates those that use it to the good itself and to the first unities. Dialectic is said to purify the eye of the soul. It should not be confused with logic, argument, or contention.

Later interpreters of Plato include Plotinus, Porphyry, Iamblichus, Proclus, Hierocles, Damascius, Sallust, etc. The next library notes will discuss the commentaries of Proclus.

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