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THE FALL ISSUE OF HORIZON WILL INCLUDE:

A SHORT EXCURSION INTO AMERINDIAN ETHNOLOGY

PROPER TREATMENT OF THE DEAD

DIVINATION WITH SPECIAL REFERENCE TO GEOMANCY

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Journal of the Philosophical Research Society

SUMMER
1948

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HORIZON
LINES

AN EDITORIAL
BY MANLY PALMER HALL

No Good Deed Is Ever Left Unpunished

A PROFESSOR of law in one of our large eastern universities took particular delight in standing before the class and stating solemnly: "Gentlemen, no good deed is ever left unpunished." He would then go into the details of some important legal case in which a generous or kindly deed was the direct cause of an involved and costly litigation. Before he finished, the student body was convinced that a charitable impulse was a menace to life, limb, and liberty.

While idealists, individually and collectively, would disagree empirically with the professor's premise, they might be forced by the sheer weight of evidence to concur, at least in part, with his conclusions. It remains today, as it has always been, extremely difficult to perform a good deed successfully. It requires far more intelligence to bestow a favor than to receive one, and the consequences of ill-guided generosity and untutored kindheartedness give cause for a great deal of reflection.

Fortunately, most of us are spared the perplexities of the would-be philanthropist, anxious to give away a million dollars "where it will do the most good." He will end by bestowing it where he believes "it will do the least harm." When a wealthy man asked a Greek philosopher of old times how he should dispose of a considerable fortune, the sage advised him to use the money to build a temple to the presiding divinity of the locality.

The wise man's reasoning was substantially as follows: to give the money to any man who has not earned it will corrupt the morals of such a person and destroy his faith in the operation of the law of compensation. Each human being is entitled to earn that which he needs. If it is given to him, he soon loses interest in honest toil, and seeks nefarious means of augmenting his estate. To give money to the rich is merely to compound a disaster, but it is not wise to destroy wealth or bury it in the ground. Why not then dedicate one's surplus to the gods, who alone have the wisdom to administer it?

Suppose you decide to erect a sanctuary. First, you buy the land. This gives the previous owner an honest profit, in a

sense that foresight and thrift have had their reward. You hire men at good wages, giving them an opportunity to work, so that they are well satisfied. Then you sustain fine artists, sculptors, and workers in metals to ornament and adorn the sanctuary, in this way, encouraging skill and creative genius. Thus, the money given to the gods remains in general circulation, according to the natural laws of our society. The temple, when completed, is a monument to toil and honest effort, and a place of beauty and dignity and inspiration. Perhaps it is not visited by many, but all who have worked upon it have gained, and a minimum of harm has resulted.

Modern capitalists favor generosity to institutions, and set aside huge funds to be used for the advancement of science, hospitals, universities, and a variety of civic projects. This is not entirely successful, however, for, encouraged by the funds available, even civic projects become burdened with an inferior personnel, concerned principally with thoughts of self-enrichment.

Twenty-five hundred years ago, Buddha was asked to explain in simple, practical terms the philosophical principle underlying charity. Those who departed from wordliness to join the brotherhoods and sisterhoods of Buddhism did not know how to distribute the possessions which they had determined to renounce. Should a man give his business to his son? Should a mother give her jewels to her daughter? Buddha recommended that all things in nature belong to those who can use them. We should not bestow our means to help the helpless, but to assist the helpful.

Buddha invited his followers to attain merit through discrimination. There is merit in helping a person who is in need, if this assistance is wisely given, but there is greater merit in helping a person who in turn can help others. Aid to one of proved merit may advance the cause of the human good, but aid to one, himself uncertain, of slight vision, small performance, and unproved character, will but set him deeper in his false courses.

In the worlds of religion and philosophy there is considerable emphasis upon unselfish service. Students are taught to practice such charitable works as are within their means and opportunities. But it is one thing to be told to be helpful or even to cultivate a strong impulse to be helpful, and it is quite another thing to be able to perform an action that is actually useful.

Often in our efforts to assist we subconsciously assume that we are in a position to know what is necessary and what is next for some other mortal creature. This assumption is in itself extremely dangerous, for we seldom know with much clarity what is next or necessary for ourselves, let alone the stranger who is without our gate.

When we hear of people who have dedicated their lives to service, we cannot but wonder what the word means to them. What are they serving? Why are they serving? How are they serving? Occasionally I have asked folks, who have made much of their charities and their generous instincts, these simple questions, and I have yet to hear a well-organized reply.

Some years ago, a Japanese Buddhist mystic took a vow of service in which he assumed that each day he would clean the house of some poor, overburdened, and underprivileged family. He kept this vow everyday for nearly half of his lifetime. It was a simple action, yet often his kindliness of spirit restored something of courage and hope in the hearts of the world-weary.

When the religious-minded decide to serve God, the philosophical-minded resolve to serve truth, and the scientific-minded dedicate their abilities to the service of the physical needs of humanity, just what do these different classes of people actually mean by service? The theologian would find the most profitable of all industry is conversion; the scholar would benefit the race through the propagation of an ethical code based upon his own convictions; and the scientist would make life more secure physically with no regard for the purpose behind the phenomenon of living. Each finds consolation in the conviction that he is serving a high cause, but in most instances, he is merely doing that which it pleases him to do.

Great corporations, through their advertising, constantly remind the public that the real motive behind industry is service, when even the feeble-witted suspect that the mainpring of "big business" is profit. The politicians assure us that they are public servants and like to be referred to as such, but it is an optimist, indeed, who pins much faith upon their natural altruism. We are forever being served—for a consideration; and, believe it or not, each one of us is forever serving—for the same consideration.

Conscientious folks have a sincere desire to perform their various tasks intelligently and efficiently, but conscientiousness does not necessarily bestow competency. It requires long and specialized education with some post-graduate work and an annual refresher course to do a good deed without getting into trouble. Most of the miseries of each generation are due to the conscientious self-sacrificing sentiments of the previous generation.

An elderly lady once told me that she could not understand why her children had not turned out better. She said she had brought them up "in the fear of the Lord," with the result that not one had darkened the door of a church since their majority. No doubt she had done her best, but it was pretty bad.

In practical living, selfishness and unselfishness usually occur together in an indissoluble compound. Each mood that we have, each instinct and impulse that arises within us presents a confused pattern of high principles and low practices. We are never more selfish than when we are trying desperately to be unselfish. We are never more generous than when we want something, and we never want something so badly as the moment after we have generously given it away. We are willing to distribute freely things of no use to ourselves—including advice. This does not mean that we are bad; it simply means that we are human, and share our human instincts with all others of our kind, regardless of our personal pretensions.

Not so long ago there was much talk of "Christian charity." This peculiar and actually undefinable kind of generosity was neither Christian nor charitable. It was a smug effort of the self-centered to convince others that anyone who donated periodically toward the minister's salary or some other worthy cause belonged to a sort of spiritual aristocracy. The whole procedure was spiritually sterile for the obvious reason that the giver gave nothing of himself, and the gift without the giver is bare.

We will assume, however, for our present consideration that the average person who desires to serve others is sincere. In one way or another he has been converted to the belief that it is not only his duty but his privilege to help those less fortunate than himself or such as are passing through some crisis of loss or pain or sorrow. Once the instinct to help is awakened, there can be no peace or happiness for the individual until he is able to be helpful in a practical and intelligent manner. Where is he going to turn in search for guidance or counsel when various opportunities for service present themselves? Naturally, each particular case or situation presents a number of special elements or situations. There is no textbook on the subject, so we cannot hope to be able to appeal to authority for guidance.

The only answer is to function from a series of general conclusions or principles by which it is possible to recognize the laws operating in any special event. We must seek to discriminate between what *could* be done and what *should* be

done. In terms of solution, we must be able to differentiate between good, better, and best, and our advice or assistance must always be a defense of principles and not a compromise, inspired by sympathy.

When we do not know how to help in any other way, we feel that it is an excellent opportunity to accomplish a general coverage by a deluge of sympathy. If we look at someone and say, "You poor, poor soul," it is almost certain to convey the impression that we have a deep and profound understanding. Also, usually the "poor, poor soul" purrs like a contented kitten, and may even think up new ways of suffering in order to justify more of this delicious sentiment. As long as someone knows how we have sacrificed, what we have gone through, how long we have endured, and how little we have been appreciated, there is always a drop of the balm of Gilead.

One book says, on the subject of daily good deeds: "You can always say the kind and cheery word." This means that when people tell you their troubles, you should select an artistic and appropriate sentiment. First of all, you should refrain from your natural instinct to tell them how much more you have suffered than they could possibly have lived through. A nice compromise is to say, "I understand. I have been through it, also." This implies not only the magnitude of your own woes, but how you are rising above them to say the "cheery word." If you are feeling especially spiritual at the moment, you may be able to inhibit all reference to yourself, even by way of innuendo, and make a simple statement of condolence or commiseration.

Do not misunderstand me; we all need sympathy and the kindly interest of others, but even more we need practical help in time of trouble. All too often, we have thought about our own misfortune so long and so intensely that we need to be shaken loose from these old moorings and not merely have company in our misery.

One of the reasons why so few of us are capable of doing a good deed that does not come home to roost as a disaster is that we substitute sentiment for sanity. A lot of persons feel that unless we get all emotional over their troubles we are disinterested, hard-hearted, and completely lacking in spirituality. Naturally, none of us likes to see another suffer, especially if that other person is one of whom we are fond. Our first thought is to remove the immediate cause of the misery or to do something which will counteract the offending circumstances. Thus, our sympathies and our solutions usually take the form of well-intentioned pain-killers. We should realize that we do not necessarily correct the condition by blocking its symptoms for a short time, anymore than we can cure an organic ailment with Aspirin.

Also, this desire to clear up a distasteful situation may be due to the fact that other people's unhappiness depresses and annoys us. So we make whatever compromise is necessary at the moment, and seldom get near any of the true causes. Sentiments are wonderful things in their proper places, but they can obscure judgment so badly that we do foolish and even harmful things when dominated by their intensities.

A good deed must be performed while one is in full possession of the rational faculties. It must be long range; it must consider all the factors, and it must lead to the greatest good to the greatest number of those concerned in the problem. To accomplish the happiness of any person at the expense of the happiness of other persons is not solutional, and no one, child or adult, is any better for being spoiled.

The final test of a religion or a philosophy is its power to solve practical problems. No abstract system of thinking is of much value unless it makes those addicted to its precepts better human beings. When estimated by such a standard, most doctrinal theories are proved to be inadequate. They are not able to bestow a concept sufficiently dynamic to impel the believer to attempt a reformation of his own character. It is truly amazing how easily we can hold a noble belief and at the same time continue to live ignobly.

A certain gentleman, whose disposition and peculiarities were responsible for a lifetime of difficulties and reverses, began reading in the esoteric, and decided that his unhappiness was due to karma from a previous life. He then settled down to endure his unhappy fate as patiently as possible, convinced that in time he would complete payment on his old debt. It never occurred to him, however, to correct his present faults, which were sufficient to explain all his troubles. He decided to be patient under a burden of karma, when his real and immediate need was social adjustment and a more tolerant attitude toward those about him.

The purpose of philosophy is not merely to resign us to the consequences of irrational conduct; it is not enough merely to know that we shall keep on paying for our mistakes. We should gain from our studies the courage to correct *present* faults. When we do so it is quite likely that our load of karma will diminish with surprising rapidity.

There are many explanations to explain the mystery of how human beings can live in a world of magnificent theories and miserable performances. Collectively speaking, we believe in peace, co-operation, and honesty; yet in practice, we are addicted to war, competition, and crime. It is unfair to assume that the world is without ideals or without a standard of values much higher than has ever been generally practiced. One sociologist opined that vice flourished because we have never been able to make our virtues attractive. Perhaps we have verged toward the bad because of the bad semantic associations which have grown up or accumulated about the word *good.*

Since the Protestant Reformation in particular, Christendom has drifted toward the concept that to be *good,* a person must suffer, sacrifice, renounce, inhibit, frustrate, or negate himself. To be *good* means to do the things that should be done, rather than the things that we like to do. While *good* carries with it an overtone of restraint and limitation, it will never be popular. Nor is the horrible example of those who have attained a high degree of self-righteousness especially encouraging. If folks, generally supposed to be good and who regard themselves as peculiarly sanctified, are representative of a state of virtue, the prospect is too depressing for words. No vice could be as horrible as sanctimonious self-righteousness.

Theoretically, at least, to be *good,* one should be unselfish. The concept is crystal clear but there is quite a knack even in being unselfish. Suppose we start out some bright, sunny morning resolved to be free, for that day at least, of all selfish and self-seeking impulses.

Let us try to plan this wonderful day in which virtue shall rule supreme. To be unselfish offers several possibilities. We can give away something that we have or we can sacrifice some notion that we hold, or we can go out of our usual path to perform some generous service to another. We can also rest assured that no such noble sentiments will go unpunished. Things become immediately confused when we pass from theory to practice. To whom shall we give what and why? Which of our many notions shall we sacrifice on the altar of integrity? And if we do, who cares? Like as not on our big day nothing especially important will present itself to be done, and we will end by presenting, free of charge, a deluge of advice to someone who neither wants it nor can use it. Our noble experiment turns out a dismal failure, our high resolutions get nowhere, and we think twice before the next experiment.

It is hard to realize that words which seem to be so rich in implication can be completely bankrupt of vital meaning. Take kindness, for example. When we get beyond that phase of the word which suggests patting small children and puppy dogs, how can we be kind? After all, there can be no actual kindness apart from justice; yet, to most persons, justice is the cruelest thing in the world. We are generally defined as kind if we agree with and cater to the whims of those about us. If we give people what they want, it is regarded as a kindness. If we give them what they need, we are tyrants and despots.

The more intelligent we are in the performance of a kind action, the less

likely it is to be appreciated, and the more certain we are to be punished for our good intention. Most small children discover that grandparents are apt to be doting. The little folk greatly appreciate the cookies, ice-cream cones, and home-made cakes provided by remote ancestors and maiden-aunts. These same kindnesses, so-called, may prove detrimental to the health of the child and have resulted in countless tonsilectomies. Everyone meant well, and everyone did badly.

A man, seeking for his good deed, is like Diogenes wandering about at night with a lantern looking for an Athenian of high moral character. There is one way out that demands the best, provides the most, and is truly a joy forever. The greatest service that we can perform to another, the perfect kindness, the good deed par excellence, etc., etc., is the reformation of ourselves. After all, to everyone else we are part of that cold, cold world that persecutes the prophets, marytrs the saints, and misunderstands all noble intentions. We are just as much a problem to others as they are to us—sometimes a little more so.

The reorganization of our own way of life, the attainment of individual security, and the realization of our own place in the universal plan; these may appear selfish objectives, but in truth they are the most unselfish projects that we can cultivate. It is only from this self-mastery that we can gain the wisdom and understanding which may ultimately equip us to influence constructively the destiny of others. This is a simple and direct challenge, and oh, how we love to evade it!

We like to believe that so many others need to be remolded and renovated that we just can't be selfish enough in this time of universal crisis to think only of ourselves. We are all addicted to the "don't do as I do, but do as I say" technique. To save the world is a project really worth tackling, but to straighten out ourselves is such a humble and inconspicuous job, and as we well know in our sober moments, a well-nigh impossible task.

We do not want to have anyone nurse the notion that we are perfectionists. It is not expected that human beings at this stage of their growth should be without fault or blemish. No one is going to live perfectly in these times, but we can all live a little better than is our present state. It is only after we have attempted the reorganization of our own lives that we begin to realize the magnitude of the dilemma.

After we have wrestled with our own angel for a time, we become far more sympathetic to the soul-striving of our neighbors. We are less critical, and less inclined to hold to these broad platitudinous statements about folks "who could do better if they tried" or "it is time for the world to get together." We will never appreciate how hard it is for the world to get together until we attempt to integrate our own personality.

While we are hard at work planning the salvation of our species, other folks off in a corner are trying to figure out some way of saving us. We do not hear them say, "Poor Joe! If only he would do something about that nasty temper of his." There is nothing more delightful about life than this interlocking program of mutual salvation. While we ignore the practical issues we can do a wonderful, theoretical job in almost any department. Only after we have begun to work on ourselves do we fully realize how much time we waste telling other people things to do, which it is quite impossible for them to accomplish without a vast reorganization of all of the facilities of their personalities.

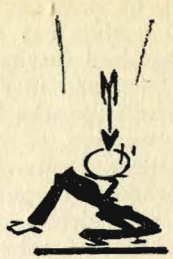
So back to work on ourselves! Let us make a brief survey of the project itself, and then approach it in terms of ways and means. Having held up the mirror of wisdom before our own faces and beheld therein the not-too-flattering reflection, we should meditate upon things seen and unseen—but suspected. We are a diamond in the rough, no doubt, but between the present dullness and the ultimate glitter, considerable cutting and polishing is necessary.

By honest estimation, we find that we are good natured (whatever that means). We mean well (a total loss). We are kind to those who are kind to us (so were the Pharisees), and we can get along passably well with anyone who agrees with us (who can't). We are honest (within reason), optimistic (when things go well), patient (at least sometimes), tolerant (except religiously, racially, and politically), and generous (we have to pay it out in taxes anyway).

We might also point out that we have an even disposition (it is always uncertain). We love children (if they keep quiet and behave themselves). We are not afraid of hard work, (but we are somewhat allergic through no fault of our own.) We are not jealous or envious of anyone, (but we do feel that the wrong people have everything). Thus it is evident that having a superabundance of basic material upon which to build, and being in essence noble little fellows, there is really nothing in the way of an almost immediate self-mastery. We would start right now if it weren't that we have so many other things to do.

Perhaps spurred on by a high philosophic aspiration, we finally do attempt some basic improvement in our own standard of values. Likely enough, we then make an astounding discovery—we don't want to improve. We want the credit for improvement; we want to be admired for our high standards of living and thinking, but we nurse an even greater fondness for the status quo. A gentleman once explained to me that he had joined a certain religious group that taught that he should forgive his enemies. He looked straight at me with his sad, watery eyes, exclaiming with the quaver of deep-seated emotion in his voice, "I don't want to forgive my enemies. I like to hate them."

All the preaching in the world, all the references to friendliness, brotherhood, and co-operation, and the most fervent invitation to forgive those who despitefully use us mean nothing and come to nothing while the individual likes to hate his enemies. He is going to do what he likes; he always has, he always will, and any system which would attempt to change him against his will, even for his own good, is a tyranny. Most tyrants, international, national, or domestic, are doing something for someone's own good. This is a quick way to be unpopular.



The reason why the world is the way it is, is because the majority of human beings like it this way. This may seem impossible to that small group of idealists who realize how beautiful life could be if human beings would work together and substitute principles for prejudices. These idealists cannot understand how it comes about that nearly two and a half billion human creatures can go on from generation to generation without correcting the simple and obvious faults which afflict them. Nor can these idealists understand why this vast collective persecutes the prophets, martyrs the mystics and philosophers, and rejects in toto the dreams and visions of illumined seers, saints, and sages.

The apparent answer is that in some way the masses have been prevented from knowing the truth, either through the tyranny of their fellowmen or through accidents of nature. But this is only an assumption. The fact is that these inhabitants of the earth are sufficiently satisfied with things as they are, or are not sufficiently dissatisfied with existing conditions. As a result, they will not sacrifice the apparent advantages of their present way of life for the real advantages of a better way of life beyond their comprehension. It is true that this leads to incredible suffering, but the recent European war points up the principles.

Two years after the termination of the most destructive and horrible war in history, there is no peace in Europe and no honest labor or co-operation for peace. Black markets function over the graves of the dead, and new hates rise from the ashes of old fears and suspicions. Even when man stands in the midst of his

ruined world, he does not desire peace sufficiently to sacrifice any of the selfish procedures that lead inevitably to war.

In every nation and in every class of society there are some who have attained to a larger measure of consciousness. These must feel the natural sadness for those who continue to cause pain and suffering for themselves and each other. We can all dream of a better day, but our practical efforts must be directed toward some means or method in which there is a possibility of success. If we assume that the great Utopians, like Plato, Buddha, and Jesus, were right in their basic conclusions, then we must also accept the challenge of great times in which these dreams can come to fruition.

We cannot think in terms of the imminent, for the dreamer has little power over today or tomorrow. His vision belongs to the ages, and generations now unborn must labor with the old hopes and aspirations, if the final accomplishment of a philosophic empire is to be realized. The average man or woman is limited in the sphere of his opportunities. He cannot serve men he will never know or guide nations he will never visit. He must depend on the gradually-accumulating power of a high purpose to fulfill the larger destiny of his kind. All he can do in terms of practical service is to be a little stronger for the right in his own sphere of influence, as it is given to him to know the right.

This is why we point out the importance of beginning all reformation with the renovation of the self. Each person has certain contacts with the larger world, and through these contacts he communicates his own instincts and impulses to others. In the course of a lifetime, each of us has an unsuspectedly large sphere of influence. Outside of our families, we have business, employment clubs, associations, and avocational contacts. There is religion, and the school, and social life, and those innumerable acquaintances and neighbors that drift across our paths in the pattern of years. In some way each of these persons is better or worse, stronger or weaker, inspired or disillusioned, by his passing acquaintance or more enduring relationships with us.

In a large program of world-service, we are likely to forget this real and challenging sphere of personal influence. We think in terms of reaching the masses, forgetting that our only contact with the world is through those we meet and know. If through the integration of our personalities, we are able to meet the practical challenge of association on a high level of integrity, we become powerful redemptive powers.

The Bible tells us that those who are faithful unto little things shall be made master over great things. One of our troubles is that we turn from the little things because they are not glamorous. It seems more important to do large things badly than to do small things well. Perhaps we do not like to admit that we can be defeated by little things, but, after all, we cannot be blamed too greatly if we cannot conquer the whole world.

Another point in passing. The vast abstraction of the mundane globe with all its confused institutions absorbs the various reforms of countless individuals so completely that the consequences vanish entirely. We never know whether our advice ended in good or ill. We cannot trace the results of our opinions or our pronouncements. If we could see instantly the disasters brought about by our meddling in matters beyond our comprehension, we would be quickly reformed.

When someone described to Diogenes the magnificent altar of the god of the sea at Samothrace, which was hung with the offerings of sailors who had been saved by prayers to the god, the old cynic replied: "Yes, and how many more offerings there would have been if those who had drowned could have brought theirs also." If those who suffered from our advice could confront us, we might not be so optimistic nor so certain of the surety of our ways, but in life the currents carry mortals to and fro. They meet, and separate, and see each other no more. We always assume we have done them good, but perhaps we have committed great faults against them.

All this danger is avoided if we direct our reforms upon ourselves. We can see the effectiveness of our means and the consequences of the personal applications of our concepts and precepts. If they bring security to us, perhaps they will serve others equally well. If we can make them work, there is a chance that our neighbor can apply them. Also, we can gain some estimation of the trial and test of human nature that must accompany any effort to improve. We no longer wonder why people are not better, for we have learned how difficult it is to enlarge our own virtues.

We have what is sometimes called "the American attitude." This is a sort of tolerance which implies that it is desirable to accept other folks for what they are, like them as they are, and adjust ourselves to their personalities, or else terminate the acquaintance. We hear people say, "My friends will have to take me as I am." Of course, his friends do not have to take him at all. They can drop him entirely. This he will never be able to understand, when he contemplates how desirable he is to know. We may have to take other people as they are; perhaps that is our good deed. But we do not have to make other people take us the way we are. Likely enough, our greatest gift to humanity would be an improvement of our disposition; and, also likely enough, that is the last gift we have any intention of bestowing.

I have always been opposed to metaphysical organizations bestowing grades on the basis of the years of membership. If someone is a member for two years, he is then entitled to be advanced automatically to a higher place in the hierarchy. It is evident that folks can belong to something for fifty years and on the merit system would sink below the level of the merest novice.

All progress in nature is determined by personal accomplishment. We do not grow by giving advice, even assuming that it is good advice. All actual development results from the application of principle to the problem of our own lives. Once in a while, we strike someone who sincerely believes that it is more honorable to sacrifice one's own growth in an effort to advise the multitudes. We regret to state that this is not successful, for having failed to apply the advice to ourselves, we are utterly unable to estimate the requirements of the multitude. The most unselfish thing we can do is to become self-sufficient entities in the universal plan.

Each person in the course of life is either an asset or a liability to his world. Obviously the majority are liabilities. It is from this collective liability that our troubles originate. These troubles—and their name is legion—will continue as long as the reservoir of liabilities remains full. There is no way of draining this reservoir by some vast feat of ethical engineering. Each little drop of water must save itself, and when this happens the universal improvement will be accomplished.

It is the spiritual duty of every man and woman to get himself or herself onto the credit side of the universal ledger, to get oneself out of the red—so to speak. If we cannot personally save the world, let us at least no longer make our own small contributions to the collective delinquency. If these little contributions cease one by one, in the end there is no longer any collective delinquency. But as long as each of us is primarily concerned with the delinquency of someone else, the total amount is not diminished.

Most folks who have devoted many years to comparative religion or the esoteric arts feel that they are a little in advance of the human collective. I have observed that there is still need of considerable personality reconstruction among even the idealistic minority. Too often systems of philosophy have become means of justifying negative traits of character and eccentricities that would be quickly condemned in less-advanced circles.

Hypersensitivity is a case in point. When a well-known motion picture actress or the conductor of the Philharmonic orchestra throws the furniture and fixtures in a temper fit, it is referred to as artistic temperament. When highly-advanced metaphysicians develop the same hysteria under similar provocations, it is due to spiritual sensitivity. Their

psychic organisms cannot stand the shock of low vibrations, and they are "simply shattered!" To be shattered by low vibrations is an indication of one's own exalted state, and where not native is quickly acquired as evidence that we are far along on the path.

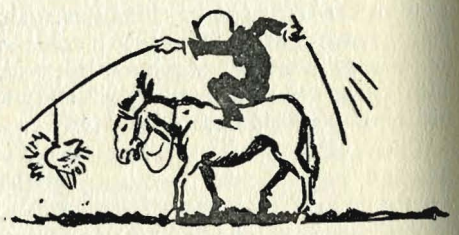
When the leading banker is mixed up in an unpleasant divorce scandal or a prominent politician is impeached, it is all too, too sordid. But when the old souls get themselves into these difficulties, which they do as regularly as the profane, then it is an obsession, a negative influence, black magic, malicious animal-magnetism, or an over-abundance of spirituality beyond the comprehension of the uninitiated.

The startling similarity between the colonel's lady and Rosie O'Grady, according to Kipling's poem, is due to the simple fact that we are all very much alike. Some of us pretend to be a little more, but in an emergency we have difficulty in sustaining our pretensions. Probably, we would be better off if we did not assume virtues which we cannot administer with a reasonable amount of dignity. A bad disposition is identical whether held by an atheist, a Christian, a Buddhist, an agnostic, or someone who believes that he has long talks with the Absolute. Also, all these groups have committed the common fault of leaving the bad disposition uncorrected, and then locking themselves in an intense controversy as to which one has the nobler doctrine.

Let this, then, be the measure of our good deed—we shall practice first, and preach thereafter, if at all. Granted we shall be awkward and our new found virtues will not fit well for the moment, but we will be headed in the right direction. If you say to an individual who has been studying Brahmanism, Taoism, and the "Isness-of-the-Am" for forty years that he should begin moderating his own conduct in the direction of the golden mean, he will look at you blankly, and with all his lore will probably ask, "What should I do first?" Which proves that you can study for a long time and accumulate a variety of obscure, abstract facts or theories without finding practical answers to anything.

For practical purposes, let us assume that which we hope is not true, that you may have some dispositional peculiarities. Perhaps you have an irresistible urge to argue or an inability to be civil before ten o'clock in the morning. Then again, you may fulfill the description of man left by the late W. C. Fields, who said "that man was a two-legged animal with a little grand larceny in his heart." What ever the problem may be, let us accept the challenge and see what can be done.

Faults never come singly; they grow in clusters like brussels sprouts. If we go to work on the separate faults, we will find two new ones developing for each old one that is corrected. We have to begin with principles, and this is why concepts must lead to precepts. The short-comings of the personality reveal limitations or errors in the conviction about life which motivates our conduct. Either we believe something that is not true, or we do not believe something that is true. If our inner thinking were harmonious with rules of the game of living, we would play the game fairly and honorably.



The older religions try to keep us on the straight and narrow way by threats of ultimate evil and promises of final rewards. This technique is no longer of general interest. Some better way must be found to inspire men to honesty. There is no use arguing about faults; they cannot be explained or justified except in one simple way—we have them because we have not outgrown them.

It is not a disgrace to have faults anymore than it is a disgrace to be a child; but we do not take the advice of children on matters involving mature living,

and it is equally useless to seek mature judgement from those who have made no effort to practice maturity. None of us is going to grow up in this life, but it is not necessary to *lose ground*. If our unregenerated age-pattern is twelve years old, perhaps through industry and conscientious effort we can attain a thirteen-year-old pattern before departing from this earthly grammar school.

Of course, it is a mistake to wait until we feel that we have obtained perfection ourselves before attempting to be useful or helpful to others. We are capable of many fine activities even though we are subject to limitations of perspective and understanding. It is wiser, however, to bear in mind that we are fallible creatures capable of error. We may offer aid and advice with all sincerity, but we should also be modest with our recommendation and should not take the attitude that the suggestions we offer are in any sense of the word infallible. Folks who make recommendations and are then unhappy, offended, or even outraged because their suggestions are not followed to the letter add considerably to the burdens that flesh is heir to.

Humanity always grows by the trial-and-error method. We are forever surrounded by persons quick with advice and slow of practical action. Everyone knows better than we do, how to run our business, our home, and/or our lives. If we are wise, we will listen to the various opinions, weigh them, accept gratefully that which is usable, and reject the rest. It is as serious a mistake to *refuse* all advice as it is to *accept* all advice.

The secret of good living is a gallantry of spirit, the courage to face the problems of the day generously and optimistically. Nothing is solved by nagging, demanding, insisting, and the all-too-common policy of attempting to force our notions upon all who come within the aura of our influence. A good rule is to offer assistance only when it is requested.

If it is obvious that another person is in need of information which we possess, it is permissible to offer it, simply and gently. If the other person indicates that he does not require our advice or assistance, we have no right to press the matter further, and under no condition should we be offended. Perhaps our opinions are not nearly so valuable as we thought. If such be the case, we should be the first to admit the certainty of our shortcomings.

Every professional adviser is well aware that the majority of human creatures are perfectly willing to pay well for advice which they have not the slightest intention of using. Usually, folks who ask for help are secretly hoping to find someone who will sustain a course of action already decided upon. If the counselor does not agree, he is obviously lacking in discrimination. If no one agrees with what we intend to do, the whole world is wrong, and we proceed according to our schedule. Later, when something goes badly, we are certain that we were born under an unlucky star.

One genial character remarked to me, "I just can't understand it. I have such wonderful ideas, but they never work." Likely enough, the circumstance that our advice is not more often followed saves us a great deal of humiliation; we can always believe that it would have worked. If our remarks seem a trifle negative, such is not the intention; what we want to point out is the importance of a qualified viewpoint. To give helpful advice requires special training and a broad comprehensive concept of life and its innumerable complexities. Opinions usually arise from an inadequate knowledge, and are therefore of little practical value.

Even when the counselor is qualified, there is no assurance that his recommendations will be understood or intelligently applied. Advice once given is at the mercy of the recipient. What he or she will do with it transcends mortal comprehension. It is almost a foregone conclusion that the suggestions will be badly fumbled. Having done exactly the contrary to the advice given, the one advising is then blamed for the consequences. One of the most fascinating games in life is that of discovering ingenious means of shifting responsibility. No matter what we do, someone else is to blame if the outcome is unpropitious.

Assuming for a moment (and it is an optimistic assumption) that the adviser and the advised are in a solid accord, how far should we trust our destinies to even the most enlightened concepts of other persons? In many instances it is probably a mistake to advise any person on particular problems. Certainly it is dangerous to recommend a lawyer, a doctor, or a banker, or to suggest breaking a home, changing a profession, or investing the family fortune.

Advice which is beyond the experience of the person receiving it cannot be properly administered by that person afterwards. A program for action must be developed reasonably and sequentially. When we recommend a certain course of procedure, the person following it must have the ingenuity and the resourcefulness to meet the situations that must inevitably arise. If he lacks this skill, he must return frequently to his adviser, and depend more and more upon the judgments of another for the fulfillment of his own life.

Any action we perform and any change we make in the existing policy of our conduct demand a variety of personality adjustments. These are not automatic; they will not just happen. Each crisis must be planned for and met with a sound judgment. This maturity of judgment cannot be bestowed; it must be developed or evolved from within the individual himself. Unless this maturity is his own, it will fail him in moments of stress. Thus, even good advice can come to nothing, and, in fact, can actually complicate already confused situations. It may not be that the adviser is wrong, but that the advice was unsuitable to the personality and attainments of the man or woman to whom it was given.

We believe that the purpose of philosophy is to create a reference frame of basic knowledge which can be applied by each individual to his own pattern of living. Once he has certain principles fixed in his mind, he can apply them to an infinite variety of details and particulars. By increasing the quality of the intellectual activity the entire level of living is raised correspondingly.

Intelligent people do not make certain kinds of mistakes common to those deficient in intellect. We can weed out, one by one, those more common and vulgar errors, thus eliminating a wide range of habitual mistakes. We are only secure when we are internally equipped to dominate external pressure. The advice of our neighbors and friends is not sufficient to amend the weaknesses of our constitutions. Thus, advice is seldom useful unless the one advised is making a conscientious effort to enlarge his own consciousness and to outgrow the limitations which contribute to his misfortunes.

It is natural that we should desire the security which is enjoyed by those few who have sacrificed so much to strengthen character. The great sages, philosophers, and scholars devoted their entire lives to the strengthening of those internal faculties which can direct adequately the conduct of the physical personality. It is just as natural that we should seek the advice of those whom we regard as successful. We wish to share in their attainment without the arduous preparation through which they have passed. We would nibble the crumbs from the wise man's table, and we are surprised when we cannot accomplish, without effort, the same ends which he attained by immense labor.

But even the wise have their imperfections and most of them have been over-optimistic. They, too, have shared the belief that they could bestow their wisdom upon the unlearned. Each has paid heavily for his optimism and has been forced in the end to acknowledge that wisdom must be earned. Advice may be freely given, but it can only be used successfully by the individual who has earned the right to understand. If he has not earned that right he will take your advice, misapply it, and then blame you for the result.

The natural generosity of human nature bestows upon each of us an instinct to be helpful. The unhappy condition of our world intensifies this desire to share convictions that we sincerely believe will strengthen others. So many of the sorrows which afflict humanity could be

corrected with just a little effort. We resent the obvious stupidity of those in high office, who could—at least so we feel—so easily change the patterns responsible for confusion and discord. Our dissatisfaction generally ends in conversation. If we insist upon crusading a cause, we soon learn the innumerable and insurmountable difficulties which have accumulated around the problem we have resolved to attack. We batter ourselves to death against the wall of collective inertia. We do our best, but nothing happens. Or if we are rewarded at all, it is likely to be in terms of impoverishment and disgrace.

We can dream of better days to come, when the world will restore the gentle grandeur of the golden age, but the means for attaining this millennium still remain, as they have always remained, in the keeping of the gods. Nature appears to be the only teacher that does not and cannot fail. Nature has a technique that no human being has ever been able to emulate. First, nature is never in a hurry. If it requires a few hundred million years to teach the human race the lesson of unselfishness, this should give no cause for alarm or uneasiness.

Nature will survive every problem that can be devised within her infinite duration. Nature, also, is supremely impersonal; tears, bribes, and prayerful supplications have no effect upon her wondrous workings. The individual can believe anything that he wants to believe, make whatever mistakes that intrigue him at the moment, and delay his regeneration as long as he wishes. Nature never preaches, but is forever teaching. It never tells any man what he should do or what he should not do; it permits him to discover for himself exactly what he can do and survive.

Nature never mentions lost souls, perdition, purgatory, heresy, or unforgivable sins. It is far more tolerant of men than they are of each other. It bestows its favors upon the just and the unjust, the believers and the unbelievers. Yet, with all its forbearance, nature wins every game it plays. Out of ages of resistance and conflict, supported by innumerable false doctrines, and perpetuated with countless fallacies of opinions, man learns ultimately that he was created to earn his salvation by learning the laws of nature and learning to obey them.

Thus, we are entitled to say that nature sets the perfect example. Nothing escapes unnoticed. Not a single fault but brings its own peculiar misfortune. There is absolute fairness and absolute honesty, but at no time is there a frustrating sense of hopeless domination. Each human being feels free to live his own life, to think his thoughts, and to build his own world. He finds in nature a generosity never accorded to him by his human associates. He rejoices that he is permitted to make his own mistakes, but may not be quite so happy when he is haunted by the consequences. But even in this cycle of cause and effect, there is a free and generous spirit.

Nature does not nag or berate or criticize or condemn; it simply delivers the consequences without comment. It never says, "You brought this on yourself," or "Any fool would have known what was going to happen;" these inanities are reserved for our friends. So subtle are nature's ways that often we are not quite certain which of our delinquencies has returned to us, like bread cast upon the waters. Even this shows a wisdom far beyond that of mortals.

It is our privilege to discover the particular reason for a particular misfortune. After we have blamed others long enough, we will come around to an examination of ourselves. Probably not now, but in two or three hundred lives the notion will take hold and start an appropriate line of thinking. One thing is certain: when nature gets through teaching us, we are in full possession of the facts. We have experienced each and every pattern, and we know beyond all doubt or question the wonderful working of the laws by which we live.

Let those, then, who would attempt to give advice copy the ways of nature, and in this department, as in all other arts and sciences, let human artistry perfect nature. There is an art of teaching, just as surely as there is an art of painting or an art of music. All teaching should point out the importance of observing the

way of nature. We must be rescued from the false conviction that man can depart from natural law and build a world of his own, ruled over by the immature judgment of human beings.

Certainly man can and has created policies without recourse to the laws governing conduct, but these policies are forever collapsing, and all human ingenuity is insufficient to sustain that which is contrary to natural law. In the conflicts due to our own ignorance and egotism, man is forever injuring himself and delaying the advent of a better and more harmonious era.

Those who would teach must be like nature: patient in all things, just in all things, and tolerant in all things. If our teachings are true, ultimately they will be applied; if they are not true, finally they will be discarded. There is no use defending false notions for they cannot be defended, and there is little need to protect truth, for by its own nature that which is true is immortal and indestructible. There is really no need to save the world or to save the souls of our friends and neighbors.

In this universe, nothing that is good or real or important ever can be lost. We are egotistic, indeed, if we feel impelled to attempt to guarantee the immortality of that which is eternal. All of us can help—some a little, some more—but none of us can save, for nothing can be lost.

It is astonishing how many people who believe in reincarnation still think according to a one-life policy, honestly believing, at least so they say, that all human souls are immortal and that good is the natural and inevitable end toward which all life is moving. These kindly characters are still worried to death about the present state of humanity. When I pointed this out to one would-be reformer, he replied, "Oh, yes, I know, I know. But why wait for some other life? Let's do it now." There is only one difficulty—*we can't do it now*. The humanity which the reformer is attempting to reform is not strong enough as yet to sustain the reformation, even if it were so inclined, which is not usually the case.

In order that our good deeds may be rewarded and not punished, we must not only know when and how to give out advice but our method of presentation should be appropriate to the requirements of the case. We must learn when to speak and when to be silent, and we must be guided by a basic intelligence and not simply by an emotional impulse to interfere regardless of consequence.

Not only must we mean well, we must do well. Our advice must be kindly, suited to the occasion, and possible of accomplishment by the type of person to whom it is given. It must be moderate, and naturally it must be constructive and make use of only ethical means for its attainment. It must help the individual to further his own program, and it should be given without strings. We should not feel that others must be eternally grateful to us for our interest in their activities. Perform the kindly action; release it with a blessing, and let it go on its own way rejoicing.

It is a privilege to help when we can as an expression of appreciation of the many fine and wonderful things that are done for us during the years of our lives. If we cannot help happily, it is better to keep out of problems over which we develop negative or morbid attitudes. There is no help of greater use than an invitation to share in courageous living. We should not try to solve other people's problems; rather we should try to help people to be big enough to solve their own problems.

It was the opinion of Pitacus that it is the duty of wise men to prevent inconveniences, and the duty of valiant men to endure what their wisdom has not prevented.

GANDHI

THE reaction of the public mind to the assassination of Mohandas Gandhi reveals clearly the general state of confusion dominating this generation of uncertainties. The Press of the world, though divided as to the feasibility of the Mahatma's political program, was united in a spontaneous expression of genuine sorrow over the tragic end of the little brown man himself. Seldom has the "fourth estate" been so deeply moved, and the memorials and tributes were for the most part dignified, thoughtful, and respectful.

Public reaction was intense. Persons of all races and faiths and practically every political allegiance joined in accepting the death of Gandhi as a personal loss. To all of them, he represented a rare quality of integrity, which appealed to the highest sentiments in human character. No other man in modern times has been accepted so completely as a personification of the principles of enlightened leadership.

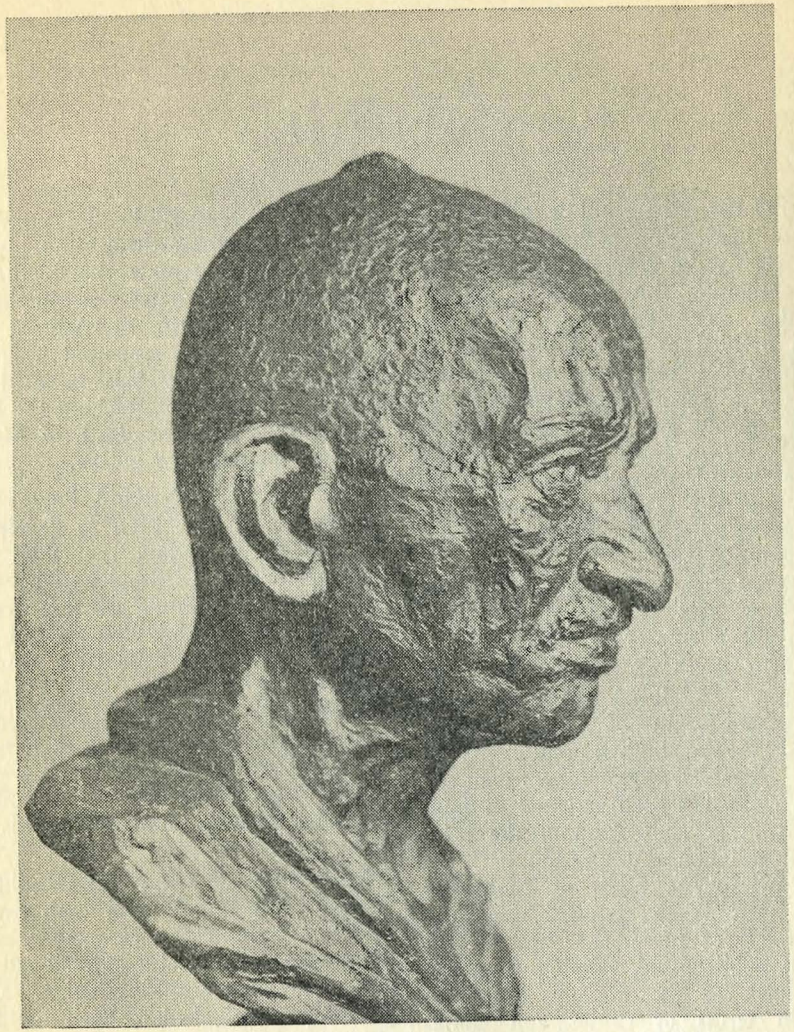
Even while the ashes of Mohandas Gandhi were being scattered upon the sacred rivers of India, the shocked and outraged public mind, rallying from the first impact of the tragedy, began to think in terms of causes and consequences. It was inevitable that history and tradition should supply the materials for certain obvious comparisons. The story of civilization includes numerous records of heroic idealists who paid with their lives for the contributions which they made to the essential progress of the human race.

Pythagoras, the first philosopher of the Grecians, was burned to death with his disciples by an angry mob of illiterates, led by a disgruntled man who had been rejected by the master as unfit for higher learning. Zoroaster, the fire prophet of Persia, had a spear thrust into his back while kneeling in prayer before the altar of his temple. Socrates was sentenced to death by the court of Athens on a trumped-up charge supported by perjuring witnesses. Jesus was executed as a common criminal for teaching the brotherhood of man. The death of Mohammed was hastened by poison.

We can all understand how ancient nations might have been so deficient in spiritual understanding that they could have persecuted the prophets without realizing the magnitude of their crimes. But we like to think that modern man has outgrown these destructive, primitive instincts. The assassination of Gandhi brought with it the sickening realization that even in the 20th century a gentle, tired old man, who gave his life wisely and lovingly to the service of humanity, could be brutally murdered on his way to prayer.

Time magazine compared Gandhi and Lincoln, and found them both martyrs to ideals beyond the comprehension of the mass-mind. It also pointed out that both men were astute politicians, a fact generally overlooked. Each skillfully used the forces at his command to accomplish those ends which he regarded as necessary. Both were essentially practical, and their programs revealed rare judgment in making use of every available opportunity. They were men of vision, but not visionary men.

As might be expected, George Bernard Shaw came to the profound conclusion that trying to help folks is an exceedingly dangerous occupation, and could assemble an immense amount of evidence in support of his conclusion.



PORTRAIT HEAD OF MAHATMA GANDHI

Modeled by Manly Palmer Hall

A number of editorial writers developed quite an instinct for semantics, and tried to draw a clear line of distinction between a *good* man and a *great* man. In my opinion, the distinction which they tried to make is completely worthless, for the simple reason that only a good man can be truly great. Anyone who attains fame without virtue is merely notorious—a term applicable to most outstanding rascals in history.

When we attempt to estimate the qualities of Gandhi's personality, we must arrive at conclusions contrary to most of our prevailing concepts of greatness. The appearance of the little Mahatma was scarcely heroic, with none of the attributes of the matinee idol. Certainly his success was not measured in terms of wealth or the supremacy of money over morals. He built no palaces, and neither practiced nor encouraged cupidity. He inspired no fear, and demanded no allegiance. In an age of dictators, industrial tycoons, and wizards of high finance, he remained untouched by those extravagant personal ambitions which contaminated most of his contemporaries.

It is somewhat embarrassing for a success-mad world to realize that this little brown man, with his loin cloth, safety pin, and dollar watch, received as his natural right that universal admiration which material success is unable to demand. The incongruity of the situation is best summarized in the distress of the important motion picture executive when Gandhi declined an offer of one million dollars to appear in a super-colossal Hollywood production.

The canonization of Gandhi by the popular mind is inevitable. Even during his life there was a timelessness about him, and he belonged to the ages while yet he still lived. His tragic death fulfilled one of the oldest patterns in the spiritual experience of the human race. Already the myth of the world hero is forming about him. He appealed to the common man, the poor and the down-trodden, the weak and the oppressed, and it is among these classes that the legend of immortality always originates.

A number of serious thinkers regret the immediate sanctification of this venerated leader. This is not because they wish to withold honors so obviously merited, but because this deification is likely to obscure the vital human purpose for which the Mahatma gave his life. It is much easier to deck a man's shrine with flowers than to unite for the attainment of his objectives. Worship so easily becomes static, and at this critical time the world is in desperate need of a dynamic vision. The loss of a practical champion of the cause of human rights is a serious disaster. The mere veneration of Gandhi's memory is not sufficient to fill the empty place which he left behind him in Asia.

What were the forces responsible for the brutal murder of Mohandas Gandhi? Enough evidence is already at hand to prove that he was not the victim of an unbalanced fanatic, but that his death was part of a deeply-laid plot to remove the one man who was capable of maintaining a degree of religious and political unity in India. He was an obstacle in the path of those who were resolved to force the two newly-created nations—Hindustan and Pakistan—into a state of religious and political strife. The man of peace was murdered by men who wanted to make war. He stood in the way of traditional hatreds and intolerances, and was sacrificed to the greeds and ambitions of those who make profit from human misery.

We cannot agree entirely with some of the emotional editorial writers who insist that the assassination of Gandhi is a general indictment of human morals and ethics. Outside of a few essentially-dishonest opportunists, Mohandas Gandhi could have traveled unguarded in almost any part of the world with complete safety. Scarcely a door would have been closed to him. The rich and the poor alike would have been honored to accept him into their hearts and homes. The English people gave Gandhi a tremendous ovation when he was in London, even though his program of non-co-operation was working a serious hardship in England. Even religious groups, with many prejudices against the Hindu faith, acknowledged and admired the personal virtues of the humble, little man.

No doubt there were many who realized that Gandhi's program was too far from the common experience of mortals to be likely to succeed. We believe in ideals, but we fear them and we fear for them. In our hearts we know that we are living under a highly-competitive concept. We will go so far as to admit that the concept itself is basically unsound, but we lack the power and the wisdom to change the patterns which afflict all of us in varying degrees. The world did not wish this lovable man to

die; but even from the beginning of his career, tragedy was ever nigh unto him.

In many ways Mahatma Gandhi was the most universal person of his time. His philosophy was derived from many sources. He found inspiration from the writings of Thoreau and other New England Transcendentalists. He read carefully the social writings of Count Leo Tolstoy and other European liberals. He was most sympathetic to the teachings of Jesus, and naturally was well-informed in the doctrines of Mohammed which dominated such a large group of the Indian people. Himself a devout member of the Hindu faith, he was in every sense of the word the outstanding modern example of the highest ideals of that religion. But at no time was it reported that his conduct was influenced by any religious prejudices. In his personal living, many faiths met and mingled; and by living the spirit of them all. To him true religion was the practice of the brotherhood of man.

So many accounts are now available dealing with the historical incidents in the life of Mohandas Gandhi that there is no need to repeat such anecdotes. He was the father of Indian independence, but the very day it was attained, he was rewarded by extremists throwing rocks through the windows of his apartment. It is reported that the unhappy incidents following India's freedom caused Gandhi to feel that his mission had failed. He found no worldly peace in the closing months of his life, and at least one unsuccessful attempt was made to assassinate him with a bomb. We can remember the last words of the great Chinese sage, Confucius, "I have failed." There is comfort in the thought that the philosophy of Confucius became the most powerful and constructive force in China.

The assassination of Gandhi provides the substance for a general re-estimation of the spiritual achievement of the human race. We have so long assumed that we are a mature creation on the very threshold of perfection that we have developed a highly-aggravated form of the superiority complex. It is time to face the facts. While we glimpse a distant Utopia, our conduct is inconsistent with our concept of the shape of things to come. Between us and the golden time we look for is an abyss, which can only be bridged by a vast human effort over a long period of time.

Actually, we have solved very few of the problems which we have inherited from the past. Peace is still a dream, and war a fact. Co-operation is a beautiful ideal, but competition is the moving force of our life-pattern. Man is still a blundering adolescent, dominated by those uncontrollable impulses and emotions natural to these difficult years. Like small children, we like to dress up in our parents' clothes, but the masquerade deceives no one but ourselves.

We are not really wicked, but we are really stupid; and the final proof of our stupidity is that we do not know or realize our own limitations. There is little virtue in precocity. Children are not any better by appearing to be in advance of their ages. The infant prodigy is seldom a success in life. Humanity would be no better off if a maturity beyond its years were forced upon it by artificial means. The wiser course is to understand things as they are, and build forward slowly and intelligently. We can never put the world in order until we recover from the delusion of the infallibility of our current conceits.

The average man, in any country of the world and in any class of society, has the internal rational and emotional equipment approximating the standard of values of a twelve to fourteen-year-old child. This is his true age in the universe, even though he may be an octogenarian in physical years. His notions and opinions may have the appearance of maturity, but his actions are impelled by his internal capacity to estimate the consequences of his own conduct. It is in his conduct that he reveals clearly his psychological immaturity.

It was Confucius who pointed out that the superior man was one so firmly established on his own ethical foundation that he was incapable by nature and not by self-discipline of performing an inferior action. In other words, we are never really good until we have attained this state without trying to be good.

When gracious instincts are graciously expressed, we have accomplished the true integration of the personality. As long as there are conflicts in ourselves between the things we believe and the things we do, this conflict will manifest itself in all of our larger social and political patterns. This conflict cannot be overcome merely by instruction; it must be outgrown by the evolving consciousness of the human being. Until he reaches this state, the man is merely a child in a mature body.

The common mistake of idealists is to overestimate the human being, even as it is the common mistake of the realist to underestimate the spiritual potencies in man. Regardless of all estimates, the creature remains itself, and its reactions are consistent with its inner understanding or lack of understanding. This is one of those inevitables about which we cannot afford to grieve. Man is growing up in an infinite universe, or, as some physicists believe, a finite universe, infinitely beyond our comprehension. In either case, there is abundant space and opportunity for growth and development. Man, a million years from now, will be a far better creature than he is today; but only a million years, with their vast sequences of experience, can accomplish this improvement.

The power of Gandhi is that of noble example. He revealed through his life a spiritual dimension beyond the comprehension of his followers and well-wishers. As one writer puts it, Gandhi was not a person; he was a phenomenon. Just as the good examples of parents are the most powerful environmental force operating in the life of a child, so the example of a mature human being is the most powerful force operating in the lives of those less mature in terms of spiritual growth. No great ethical leader, regardless of his internal strength, can bestow security upon his race. His standard of life is too remote to be understood even if its proportions are partially appreciated. Admiration may cause us to wish to be like that which we admire, but wishing is too weak a sentiment to bear fruit unless it is supported by strong, continuous resolution.

Instead of feeling that Gandhi was betrayed by those he sought to serve, we should realize that he possessed a strength of character that others lacked. They wished to be true, but they could not follow in his path. It is useless to say that the followers should have been bigger and stronger and wiser. They did their best, and many will continue to do so. Some will grow and become powers for good, and others will fall by the wayside unable to bear the strain.

Political convictions are extremely difficult to rationalize. Many who differed from Gandhi were equally sincere. One of the forces working against the Mahatma was the pressure of tradition. We are all creatures of habit, and in India especially, where all traditions are sanctified, Gandhi violated many of the most ancient and sacred habitual practices.

More than three thousand years ago, the Egyptian Pharaoh Akhenaten attempted to defy the long-established religion of Amen-Ra. He succeeded for a short time, but the cult he created was overwhelmed by the pressure of ancient rites and practices. He too, was a man born out of time, and died of a broken heart before he reached his thirtieth year.

In India, the cast system is deep and strong. Buddha attempted to break it down with the most powerful system of ethics ever to oppose an entrenched tradition. But slowly the old ways came back, and Buddhism vanished from the life of the Indian people. If the religion of the Hindus is ancient and powerful, the faith of Islam, though younger, is dynamic and intense. It is one of the most rapidly-growing religions in the world today. The Moslem and the Hindu have mingled for centuries, but in the main they have found little common ground. Each group owes allegiance first to its faith, and until these faiths are reconciled, the followers cannot meet on terms of spiritual equity.

It is not enough to point out that Hinduism and Islamism have much in common. Even if this were proved beyond any doubt, the proof would not be acceptable. We still think in terms of Moslem

virtue, Hindu virtue, Christian virtue, and Confucian virtue. To all appearances the Golden Rule is the same in each faith, but in fact to the devout believer there are theological differences which transcend reason and understanding. While such differences are accepted as the reality, unity is impossible.

Gandhi as a man transcended these differences, and to a considerable degree reconciled them among his followers. By the strength of his own personality, he set up a state of amity. In many cases the love for the man himself was the binding force, but beneath the surface, the old antagonisms remained. The various groups loved him, but they had not learned to sincerely love one another. In all parties there were reactionaries who regarded the Mahatma as a menace to the traditional institutions. To them, these institutions were divine, above fault, and beyond reform. Even though these reactionaries might admire the man, they could not forgive the attack which he made upon their competitive concepts of doctrinal infallibility. To the man who already regards himself as superior, the doctrine of equality is seldom acceptable.

One thing is certain: The majority of mankind agreed that Mohandas Gandhi was a good man and a great man. Even those extremists who accomplished his destruction probably would concur with this estimation of his character. To them, however, it appeared expedient to remove this good man who was interfering with the natural inclinations of discordant factions. Friend and enemy alike will honor Gandhi's memory, relieved of his further interference with their immediate plans.

Already the inevitable critics are attempting a negative estimate of the qualities and attributes of Mohandas Gandhi. They point out the peculiarities of his disposition, and seek out the flaws in his diplomacy. Those who understood nothing of either the man or his work will pass judgment upon both. They will attempt to tear down the hero and reduce him to their own level. They will discover impulses in him which exist only in themselves, and will assume that his appearance of virtue concealed an array of ulterior motives. This is called rationalization.

Simple virtue is the most difficult to explain of all moral convictions. We must complicate natural human impulses to justify our preconceived definitions of behavior patterns. But the critics labor in vain, for the heart of humanity has taken this little brown man to itself. The world does not love him primarily because he was wise or great or powerful or, for that matter, just because he was good. It loves him because he was the most lovable man in the last thousand years of history. Naturally, we admire his virtues, but we instinctively return, in like measure, the sincere devotion he gave to us.

Gandhi proved the possibility of solving the disputes of nations by peaceful means. We are attempting to do the same thing by means of the machinery of the United Nations Organization. It is doubtful if we will be as successful with our ponderous project as the Mahatma was with his simple program. Western nations have not accepted the most essential element in Gandhi's concept; namely, the supremacy of soul power over brute force.

The Mahatma was a devoutly-religious man. His spiritual convictions gave him an inner security, unavailable to those functioning only on a material plane of thinking. The materialist may have noble ideals and aspirations, but he is insufficient within himself. He lacks the kind of courage which comes only to those whose inner life is lighted and warmed by the flame of a holy dedication.

Gandhi was not a religious fanatic, but he was strengthened and sustained by a deep and abiding love of God. Like Washington and Lincoln, he turned to prayer for guidance in critical times. Although physically frail and infirm, his indomitable spirit never failed. Through him moved a force so tremendous that it transcended all the natural limitations of his personality. It was this God-power that carried him from comparative obscurity to a position of universal esteem and regard. Western leadership cannot succeed until the Occidental world produces heroic spirits moved to action by enlightened principles rather than by ulterior motives, political or economic.

While public opinion is widely divided over the proposed architectural atrocity that is to house the United Nations Organization, the pressing world concerns of the moment receive scant consideration. In true Western fashion, we spend millions of dollars to house our hope of future peace, forgetting that an honorable friendship under a buttonwood tree will advance the human cause much further than intrigue in a palace. The American tragedy of high finance originated under a buttonwood tree, and this might be an appropriate place to discover the remedy.

Gandhi was the outstanding exponent in modern times of the doctrine of the ultimate victory of right over might. He realized that it was impossible to organize the sources of the masses so that they could oppose the entrenched institutions of vested interests on their own level. It was useless for an armed, underfed, untrained, and disorganized population to oppose the military might of powerful nations or combines of nations.

It is not possible to attain peace by making war. It is equally useless to call together conferences of politicians and diplomats concerned only with maintaining the status quo at all costs. The only possible solution is to stand firmly on right principles, willing to sacrifice life, liberty, and wordly goods rather than to compromise these principles in any particular. The impact of principles works a serious hardship on the unprincipled. We can destroy men, but we cannot destroy truth. That which is established upon truth must ultimately win.

If a great nation like America would take its stand firmly on the principles set down by its founding fathers and rise up as a champion of eternal values, it could accomplish much more than one little brown man. He started with nothing. We have everything to work with except the abiding conviction of a divine destiny. Nations do not fall because of the strength of their enemies, but because of the weakness of themselves. All nations and all individuals are weak unless they have faith in the right, and, like Lincoln, have the courage to perform the right, as it is given them to know the right.

Even today we are overshadowed by innumerable fears: further wars, waves of crime, depressions, and those other misfortunes which result from man's inhumanity to man. We have no solution beyond competitive armament, and we are in constant apprehension of the infiltration of subversive elements resolved to overthrow the American way of life. Mahatma Gandhi faced all the problems that we face or are likely to face in the next hundred years of our national history. He had no vast appropriations at his disposal, and no organization to ferret out the purveyors of alien political and social doctrines. He had nothing but his own courage, his own faith, and his own integrity with which to defend himself and the four hundred million whose futures depended largely upon him.

Gandhi accomplished what the statesmen of the world solemnly declared to be impossible. It is true that he was not entirely successful, but he proved beyond any reasonable doubt that his method was practical and not merely the abstractions of a mystic. There is no way in which the average human being can estimate correctly the potential power of the human soul over the pressures of its environment. Man can emerge victorious in his struggle for individual and collective security.

The assassination of this inspired Indian leader only revealed more clearly the desperate need for a higher ethical concept in world affairs. Although he was struck down at the most critical time in the destiny of his people, he lived to attain the freedom of India. The use and abuse of that freedom is now in the keeping of those he emancipated. That which was attained with the ever-present help of God must be preserved by the ever-constant vigilance of man. It must be preserved with the same spirit by which it was attained or it cannot survive. That which men build with high convictions must afterwards be defended with high convictions. Continuous dedication to principle is the price of security.

With the death of Gandhi a great dream must fail, unless those who found comfort and inspiration in that dream carry on the work. Each of us has received a fragment of his conviction as a priceless heritage. All the world is better because he proved the power of an inspired life. If we can feel enough of this inspiration within ourselves to live nearer to the truth, we can carry his concept forward as a vital force in world affairs.

Years ago it was the common belief in India that the day would come when the Hindu people would reckon history before and after Gandhi, as Christians measure their annals before and after Christ. The tragic death of the Mahatma adds to the probability that such an honor will be conferred upon his memory. His picture, draped with garlands of flowers, already is venerated and carried in solemn procession. In a strange way, this sanctified ascetic has become the symbol of modern India. He personifies something deep and strong in the life stream of this distant people. He was different in many ways from most Hindus, and yet he was the fulfillment of their pattern. He was part of the classical lore, the cultural heritage of the first Aryans.

India has drifted far from its own concept of life. It has been invaded and conquered and converted so often and so long that the proportions of its natural philosophy are dim and uncertain. Most of all, the significance of its mystical convictions has been distorted and obscured. The world had long thought of the Hindu holy man as a fanatic, a curiosity, someone given to fantastic practices, a survivor of old superstitious rites and systems. We pictured in our own minds the Hindu ascetic seated on a bed of spikes, or wandering about the countryside with long unkempt hair and beard and his body plastered with gray mud.

The example of Mahatma Gandhi has corrected many of these erroneous conclusions. He proved that a powerful and practical inspiration flows through the *Vedas*. With his shaven head, gold-rimmed spectacles, and quaint manner, he was like thousands of recluses who meditate their lives away in the sheltered gardens of old ashrams. But suddenly the holy man emerged as prophet, inspired leader, astute diplomat, skillful lawyer, and enlightened friend. He was the living proof of the vitality of India's mysticism and esoteric philosophy.

The title *Mahatma,* which the Indian people have conferred upon their inspired teacher and friend, means simply "great soul." It was in this sense that they used the term when referring to Gandhi. It was not that he was some conjurer or fabled arhat, but in his own way he was the greatest magician in modern Asiatic history. He wrought a miracle by the power of his love, and he has revealed to a tired and disillusioned humankind the magic powers of unselfishness, sincerity, kindliness, and self-sacrifice. Already, orthodox Hindus are praying that soon he will come back to his people in a new body. As one Hindu expressed it simply: "How can we live in this world without him?"

With the eyes of our hearts, we can see the tired little man, leaning heavily on his crooked stick, trudging along a road that leads away from this earth, with its pains and burdens, to a distant place beyond the glittering stars. But we share in the feeling that he will not be long away. He was not the kind of man who sought rest and peace and liberation for himself. He will be back, laboring not only through years but through lives to bring that peace and rest and liberation to those millions and hundreds of millions whom he loved. This is India's belief, and there are many outside of India who feel the same way. The little brown man has left us, but he has not gone far, nor will he be gone long.

Cagliostro and Vestiges of Masonic History

MASONIC historians are in general agreement that the history of their order prior to the 17th century is extremely difficult to trace. Although the symbols and legends of the craft are rooted in antiquity and refer to ancient matters, these references are but slightly substantiated in the annals of profane history. It is one thing to assume the authenticity of old accounts; it is quite another thing to prove these assumptions by the instruments of a sober scholarship. It seems appropriate, therefore, that a fraternal order which has contributed so much to the cultural wealth of the world and whose membership has included so many distinguished scholars, scientists, and statemen should be examined with a view to clarifying the confused account of its descent from the remote past.

Modern Freemasonry is a fraternal order practicing certain rites and rituals, and bestowing upon those initiated into its degrees and grades a spiritual and ethical tradition, and binding its members with peculiar oaths and obligations. Although its present structural form is comparatively modern, it derives prestige and authority by references, direct and indirect, to older organizations with identical or parallel concepts and objectives.

With certain modifications, the rites of Freemasonry are practiced throughout the civilized world wherever men of good spirit, regardless of race or creed, hold a common faith in the high destiny of the human being. It is generally acknowledged by the initiates of the order that many of their emblems and rituals are not completely understood; in fact, it is known that new interpretations, mostly moral and ethical, have been substituted for ancient meanings now totally lost or forgotten. General Albert Pike, in his revision of the rituals of the Scottish Rite, did not hesitate to admit that much of the old arcana was unknown and probably unknowable.

Unfortunately, the rapid increase in the numerical strength and physical dignity of Freemasonry has not always been accompanied by an appropriate advance in Masonic scholarship. There are research groups making valuable contributions in this field, but the average member feels himself inadequate to the task of attempting to lift the veil of time, which obscures the sanctuary of the high Masonic mysteries. He must be content to accept the symbolism of the craft through its rituals and lectures, and apply the more obvious Masonic ideals to the conduct of his daily affairs.

The principal barrier to the recovery of the Masonic descent has been the secrecy demanded of the members of esoteric orders from the beginning of recorded tradition. All ancient nations had fraternities, lodges, societies, and cults, the members of which were bound together by secret and mystic ties. The initiates were forbidden to reveal the transactions of their lodges under pain of disgrace or even death. Naturally, it is difficult to report accurately matters held in such strict confidence. The historian

has been completely frustrated, for such scanty records as did exist were intentionally confused or concealed by codes, ciphers, and curious symbols, meaningless to the uninitiated.

Through the Dark Ages and the medieval period in Europe, nearly all esoteric fraternities were forced by persecution to intensify their precautions against the exposure of their doctrines and identification of their members. Many records were destroyed to prevent them from falling into the hands of the Inquisition and other such bodies that were resolved to prevent secret assemblage for any purpose.

Even earlier, foreign wars and civil strife, invasion and insurrection, and the inevitable decay which corrupts all human enterprise, obliterated many ancient landmarks. When we realize that the historical reports of events, about which there is general knowledge and common agreement, are often contradictory and imperfect, we can appreciate the natural and artificial impediments in the way of recovering a trustworthy record of matters known to but few and intentionally obscured.

One of the most common questions raised in connection with Masonic history deals with the real or apparent antiquity of the craft. For example: Did Freemasony originate at the time of the building of Solomon's Temple? Hippolyto Joseph da Costa in his *Dionysian Artificers* implies a greater antiquity, and suggests that the building of the Everlasting House was entrusted to a group of skilled and initiated artisans, which had flourished for ages in the vicinity of Tyre and Sidon. He implies that the builders of the magnificent monuments and temples of Greece and other Near Eastern and North African civilizations belonged to the same society of adept-artificers. If da Costa is correct, the building of the temple of Jerusalem was part of a broad program and only an incident in a long and illustrious history.

The more modern and realistic of Masonic historians are inclined to reject entirely the historicity of the circumstances attendant upon the building of Solomon's House and recommend that the entire account be regarded as allegorical and/or symbolical. One cannot stand by the ruined wall of Herod's Temple, however, and ponder upon the massive masonry without suspecting that a highly-skilled group of craftsmen fitted the great stones into place. We can be forgiven if we like to imagine or believe that a mystic brotherhood participated in this magnificent testimony of man's veneration for his God.

The Biblical references, on which the Masonic legend relating to King Solomon is built, are extremely indefinite. Hiram, King of Tyre, supplied skilled craftsmen to assist in the building and ornamentation of the Temple that Solomon was erecting to the memory of his father, David, and the glory of God. These cunning workers in metals are not referred to as belonging to any particular society or group.

The most important reference, Masonically speaking, is found in I. Kings, 7: 13, 14: "And king Solomon sent and fetched Hiram out of Tyre. He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his works." In verse 40 of the same chapter, there is another reference to Hiram and his completing all the work which he had been commissioned to undertake for the House of the Lord. In II. Chronicles, Chap. 4: 11, the skillful workman in metals is referred to again, this time under the name, Huram, but no further details of importance are added to the earlier statement.

Masonic scholars gain comfort from the thought that Hiram, or Huram, must have belonged, probably by family descent, to one of the societies or guilds of initiate-artisans who followed in the tradition of Tubal-cain, who is described in Genesis 4:22, as "an instructor of every artificer in brass and iron." It has been said of Tubal-cain that he was the first to pound swords into plow-shares, and to work metals, making instruments of husbandry, rather than weapons of war.

Illustrated Supplement to HORIZON VOL. 8 No. 1

A MASONIC ANECDOTE

A contemporary English caricature showing the entertainment of the celebrated Arabian Count, Alessandro Cagliostro, by the brothers of a London Masonic Lodge. The occurrence pictured took place on Nov. 1, 1786, and was the subject of considerable excitement. The engraving includes a digest of the Count's extraordinary career. The cartoonist accepted the popular story that the Count was Giuseppe Balsamo. Cagliostro is seated at the table on the reader's left.

COUNT ALESSANDRO CAGLIOSTRO

During the years of his popularity in France, Cagliostro's portraits were in great demand. His likeness was painted on the fans carried by ladies of consequence. Medallions, small busts in bronze and terra-cotta, and miniatures set into the lids of snuffboxes testified to the general esteem in which he was held. The above likeness is regarded as the most authentic of the contemporary portraits.

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LORENZA FELICIANI

Countess di Cagliostro

Accepted as one of the most beautiful, charming, and accomplished women of her day, Lorenza Feliciani shared with quiet dignity the splendors and miseries of her extraordinary husband. She is believed to have ended her days in a state of semi-imprisonment in a convent.

INTRODUCTION OF A CANDIDATE INTO A LODGE OF FREEMASONS
From a series of 18th-century French Masonic engravings

If the Bible gives but a scanty account of Hiram, the Master Builder, the old Jewish scholars, especially the cabalists, enlarged somewhat upon the original text and improvised several interesting variations upon the basic theme. Hiram, the Builder, gradually emerges as a guild or craft hero, the personification of the highest concepts, convictions, and accomplishments of an order of skilled artisans.

As the character of Hiram is more clearly defined, it becomes increasingly evident that his personality assumes the attributes of the martyred culture hero, familiar to all students of mythology. He finds his full stature when he shares with the Greek Dionysus and the Egyptian Osiris the attributes of the solar deity and the qualities of the dying god.

In a curious manuscript in our collection, entitled *The Navigations of King Solomon,* an early cabalist and alchemist affirms that the name of the Builder should be Chiram rather than Hiram. He says the mistake was due to the similarity between the Hebrew letters *ch* and *h*. He believes the name was made up of three characters of letters: *cheth-resh-men,* which in the cabala stand for the names of the three elements: fire, air, and water.

Certainly, Hiram, or Chiram, like Vulcan and Tubal-cain, is directly associated with the ancient cult of fire. After all, fire is the only element by which the metals can be worked, and even Siegfried, the Gothic culture hero, had the skill to recast the sword, Nothung, on the forge of Mime, the Nibelung. It is in the universal veneration of fire, as perpetuated in the myth of Prometheus, the myth of Lucifer, and the birth legends of the fire prophet, Zoroaster, that we must seek for the keys which will unlock the secret symbolism of the Masonic Hiram. In the rituals of the craft, he appears as a fire hero, and to his name is added the title, Abiff, meaning father. It is, therefore, "our father fire."

According to the legend, Hiram, as master of work, divided his workmen into three grades or classes, according to their abilities. Each group received the wages of its grade, performed certain tasks, and enjoyed certain privileges. These three divisions of labor are now referred to as Entered Apprentices, Fellow Craftsmen, and Master Masons. The Blue Lodge of modern Freemasonry consists of three degrees corresponding with these divisions. The governing body of the Ancient Lodge consisted of the three Grand Masters of the Lodge of Jerusalem: King Solomon, King Hiram of Tyre, and Hiram Abiff.

It can readily be understood that the legend of the three Grand Masters and the divisions of labor, although in general harmony with the spirit of the ancient mysteries, is without demonstrable foundation in history. Yet, many now take it for granted that the account is in every respect true and certain. Let us examine the subject for a moment from a slightly different angle and see if we can secure corroborating data.

In the area where most of the classical Biblical and pseudo-Biblical traditions originated, certain institutions had flourished for many centuries. The arts and sciences had not yet been divided from the more abstract systems of religion and philosophy. Each profession, craft, and trade had a patron divinity or was under the divine protection of the ruling deity of the city or district in which that type of knowledge or skill had originated or where it was the dominant profession of the people.

There was a tendency to perpetuate the choicest formulas, recipes, and techniques in families or clans as in the case of medicine, which for a long time was the special privilege of the descendants of Aesculapius. In this way the family or clan became also a guild, and jealously guarded both its proficiency and the quality of its products.

In most cases the original and highly-valued secrets of the guild were believed to have been bestowed by one of the gods, and the duties of the clan included special rites and ceremonies. These took the form of ritual, of gratitude, and homage, and also supplications for further benefits, especially revelations for the advancement of the art or craft. There are many reports that the gods themselves favored exceptionally talented

devotees, appearing to them in dreams or impressing upon their minds rare and precious revelations. By such means the lore and tradition of the guild enlarged, and initiation conferred the benefits of this wisdom upon those selected by trial, test, or examination.

Initiation into a guild implied acceptance into a clan or family. The practice of admitting those of outside blood probably resulted from intermarriage. Those adopted by marriage might, if their qualifications were exceptional, also be adopted into the inner religion of the clan or state. Nearly always the decision regarding such an adoption rested with the master of the clan, and he in turn sought the counsel of the gods or presiding deity of his guild. This counsel might include mystic raptures and practices or be simply a decision by lots, or some device of chance or Providence, on the assumption that the deity would be present influencing the lottery.

The gradual enlargement of social consciousness and the rapidly increasing demand of a growing civilization ultimately overcame the arbitrary limitations imposed upon the crafts and arts by the family guilds. A new dimension was added to the concepts of skill and learning. Ability rather than birth was now the indispensable prerequisite. Instead of the family forming the guild, the guild created a new kind of family, made up of those bound together by similar interests and similar abilities.

Naturally, all who desired to follow a certain line of work were not equally talented. Greatness can never be bestowed, and even in orders of men dominated by democratic convictions there is an inevitable autocracy of abilities. The guilds were, therefore, divided into grades, each equally respectable and entitled to equal consideration but distinguished by natural capacities and endowments. These grades also served as a kind of ladder, and those learning a profession or trade advanced by experience from one degree to another until they reached their maximum degree of skill.

Thus, at a very ancient time, an apprenticeship system came into existence, serving a double purpose. It protected those desirous of establishing themselves in a certain trade, and equipped them for their work. It also screened out those basically unfit or unwilling to devote the time and effort necessary to the mastery of their profession. Even now no successful substitute has ever been discovered for the apprentice system. Skill cannot be bestowed by textbooks alone or by academic institutions. Only practice makes perfect, and without practical experience the artisan is ineffective and the products of his work are imperfect.

It was only natural that the Guild of the Builders should occupy a dominant place in the estimation of ancient nations. Public buildings were usually designed for one of three purposes: they were temples to the gods, palaces of the rulers, or tombs or monuments for the illustrious dead. Religious considerations dominated all of these classes, and the builders of such edifices shared in the sacredness of their projects. It was a unique distinction to be selected to build the houses of the gods, and it was assumed that the divinities themselves overshadowed the initiated builders, inspiring and directing them and establishing the traditional forms of sacred edifices.

In Greece, the Dionysian artificers were bound together as a guild of operative and speculative architects. It was not enough that the initiates of this society should accomplish their various enterprises merely by the sufficiency of their skill. The science of architecture included religion and all its attendant considerations. The architect had to be a mathematician, an astronomer, a musician, and a philosopher. It was his duty and responsibility to design the temples and shrines according to the mysteries of universal geometry. Each god and goddess, each nymph and godling required a sanctuary appropriate to its disposition and symbolically representative of the modes and qualities of the numerous aspects of universal life and energy.

The architect as philosopher shared with other initiates of his guild a still larger program and conviction. He recognized himself as the servant of a creative power. He was a builder in the best sense of that word. His supreme vision was the dream of a universal temple, created by man and perfected by man to the glory of God and the service of humanity. The true builder was not merely a hewer of wood and a carrier of water; he was a builder of men.

The Everlasting House, built without the sound of hammer or the voices of workmen, was civilization itself. Civilization could not be permitted to accumulate, any more than a magnificent temple could be expected to form itself merely by heaping together basic materials. There must be a cosmic plan, a trestle board, a design, toward which all men of good spirit throughout time can labor together in the service of the Great Architect of the Universe. Thus, architecture itself became a symbol of universal regeneration and human redemption.

In the glory of Rome, the old Rome of the Caesars, Vitruvius was the master of the Collegia, the Guild of the Builders. We are indebted to Vitruvius in practical terms for the great aqueducts which made possible the survival of metropolitan Rome. The ruins of these aqueducts still stretch along the Appian Way, and many a modern architect would be proud to have planned and constructed this wonderful system of waterworks.

Although Vitruvius had the practical vision to serve the imminent, he also had the deeper wisdom to serve the eminent. Under his guidance, the science of building beautified the Roman Forum, and the science of living toward the universal commonwealth enriched the inner lives of those Romans who sensed power as responsibility for intelligent leadership and not merely opportunity for exploitations.

The decline of the old way of life and the collapse of classical civilizations brought to an end the first cycle of the initiate-builders. The oracles were silent; great Pan was dead, and the gods retired from their shrines and sanctuaries, leaving behind them a confused and broken human world. War and sedition, crime and corruption brought down those proud nations that had once led the progress of mankind. Only desolation, mental darkness, and spiritual ignorance remained.

In this general obscuration, the Dionysian artificers vanished, and with them disappeared the lore of the Divine Architecture. More and more, men built houses for themselves, palaces for their own kind, and marts and forums for the exchange of merchandise and opinions. The sanctuaries were no longer shrines of spirits, but became the abodes of deified men rendered sacred by wealth and despotism.

We know nothing of the fate of the secret schools through those gloomy centuries when men forgot that they had been created for a destiny higher than physical survival. It appears likely from the markings on old footings and stones that the secret schools of initiate-artificers retired to Arabia and other regions of the Near East, and even penetrated into the Far East in search of new lands in which to carry on their endeavors. They probably contributed considerably to the rise of Islam, the splendor of the Saracens, the civilization of the Moors, and the cultural heritage of Asia.

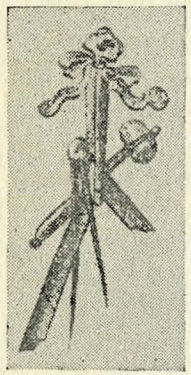
We should remember that the initiated architects had a basic religion of their own. This religion made use of the symbol of their profession, and they served a god who was sovereign over all the gods created by the dreams of men. They gave no allegiance to any theology, clinging to a grandeur held secretly in their assembly. They saw no difficulty, however, in shifting the outer form of their symbolism to meet the motions of the profane world. After all, they had practiced one doctrine under a thousand forms already; a few more disguises were of little consequence. The important thing was to build, to true the rough stones and to fit them together in wall and tower and minaret. Into each of the stones that they trued, they cut the mystic symbols of their craft, so that other and wiser men, in future and better days, might see the marks and understand.

It is not remarkable, therefore, that the old pagan architects, with their uni-

versal vision, should emerge again into the flickering light of history as the cathedral builders of Europe. After all, in a way they had returned to their original design; they were building houses to a new concept of the divine, in the service of an eternal God.

Owing allegiance only to the vision of their secret master, these cathedral builders found ways and means of placing their indelible signatures upon the great churches of Europe. Here and there in the elaborate carvings are the emblems of the ancient guilds, cunningly concealed from the superficial glance of the uninitiated but quickly evident to one of their own kind. Times change, styles change, projects take on new appearances, but the building of a better world goes on through every insufficient generation.

The ancient mysteries presented their initiatory rituals in magnificent temples, while admiring throngs waited to welcome the new master. When crowned and robed, he was brought forth and enthroned between the pillars of the porch. In Europe this was no longer possible, for men were persecuted and destroyed unless they conformed with the prevailing bigotry and intolerance. No man dared to say that he served the Great Architect of the Universe.



The guilds devised new and appropriate emblems for their priests and princes. The stone cutter's mallet became the scepter of an invisible state, and the master mason's leathern apron was as coveted as was any cape of ermine by those who aspired to the honors of the guild. The end was more important than the means. It was the greater wisdom to work quietly, keeping to the plan, than to defy the passing authority of tyrants and perish on the rack or gibbet.

Through the long centuries of the medieval world the guilds of the builders sought to keep alive a precious tradition. They did not succeed entirely, for it was inevitable that they had to derive their membership from those dominated by the prevailing theological doctrines. It was therefore necessary for the initiated masters to retire from the outer circles of their own guilds, and to accept into the Royal Secret only such as revealed a marked degree of universal consciousness. For this reason it has been pointed out that as far as the physical structure of the guilds was concerned the esoteric doctrine faded out and finally vanished entirely. In its place, moral and ethical factors were substituted, and these in turn contributed something to the improvement of the human state. As long as the members of the guild "met upon the level and parted on the square" the utility of the old symbolism was preserved.

But larger motions were moving beneath the surface of European life. Tyranny had exhausted itself; and men, long oppressed, were rising to avenge a thousand years of corruption and infamy. What made them rise? How did it happen that throughout Western civilization dissatisfaction created a variety of subterranean states that finally came to the surface with a force that even entrenched systems and institutions were unable to withstand? Were these merely spontaneous outbursts fortuitously timed, or were they the result of a deep-laid plan which derived its pattern and authority from the trestle board of the mysteries? We cannot dogmatize on this point, but there are many who suspect that the ancient mysteries survived the profaning of their sanctuaries and the razing of their sacred universities.

All this brings us to the most interesting period in the unfoldment of our line of thought. Europe, at about the year

A. D. 1600, was in the midst of what we must rather tritely call an important transition period. The Renaissance had cleared the cultural atmosphere, and the Reformation had thinned the theological air. The human mind, unfettered and gaining confidence in its own aptitudes, was already at work on the foundations of modern science.

The spiritual significance of the closed mind had lost favor and Europe was vibrant with potentials. Furthermore, a new world had been discovered to the west of the Atlantic Ocean—a land of infinite opportunity, fresh and free. It was rather obvious that the age of the cathedral builders was drawing to a close. The new temples would be sanctuaries of learning, and learning itself was rapidly being invested with the attributes of the exact sciences.

It would be interesting to trace each of our materialistic schools of scientific thinking to the metaphysical institutions in which they originated and by which they were perpetuated, but this is not the time or place for such a digression. We must limit ourselves to the fate of the artificers—the builders and their guilds.

One point, however, we must make, and that is that other groups of initiate-mystics and philosophers had also survived under various guises from those ancient and better days when they could publicly proclaim their convictions. Most of these groups the prosaic historian regards with disfavor, for he can see little of merit in the speculations of the alchemists and hermetists, the contemplations of the cabalists and transcendentalists, and the calculations of the astrologers and geomancers. Unfortunately, these historians lack the wit to penetrate appearances or imagine that antiquity ever indulged in subtlety.

Even though some may doubt the importance of secret organizations in the motions of human society, none can deny that such organizations have existed and have drawn to themselves persons of merit and distinction. Intolerance does not die with any particular group of fanatics; it exists whenever new ideas come into conflict with well-worn or outworn traditions.

Intolerance is inevitable in any social system which does not permit the free circulation of ideas, or is afraid that the individual may defy prevailing conventions or prejudices; therefore, it would be useless to say that the 17th century had outgrown the need for esoteric orders. Even though some of the more flagrant earlier corruptions had been swept away by the rise of public opinion, the real work of the world was still beyond the understanding and acceptance of the average man or woman.

A new problem invited a new solution in keeping with the spirit of the day. The guilds and similar trade unions were no longer the appropriate custodians of a great philosophical tradition. The responsibility must be accepted and carried by a new order of intellectuals, inspired by their researches into the operations of natural law. By this time, unfortunately, the old symbolism was so widely scattered that it was difficult to rescue the original patterns and interpretations. Many pretenders had arisen, and some of these impostors were brilliant, imaginative, and clever.

Seeking for the old footings and landmarks of the mysteries was like mining for precious metals in unknown ground. Even the seekers were not certain what they sought, and having traced some emblem or figure through a labyrinth of speculations, they discovered nothing sufficiently certain to dispel all reasonable doubt.

Scholars existed both in England and on the Continent, and these laid claim to a profound knowledge. In some cases it appeared likely that these scholars had been entrusted with esoteric secrets by wandering masters, seeking suitable disciples to carry on their work or ministry. The alchemists in particular, through their curious symbolic devices and obscure figurative descriptions of chemical processes, seemed to be a party to the arcana of the old initiates. Book sellers were publishing a variety of tracts and essays, extending from thin pamphlets to massive folios. Some of these books carried the secret marks of the builders, but

it was difficult to discover who was responsible for the insertion of these peculiar devices.

By the 17th century the initiation system of antiquity had almost completely broken down, and such secret societies as did exist were drifting toward politics and anarchy. Yet it was evident that the need for organized direction of human effort was as great as before, and it was equally obvious that the material organizations and institutions entrusted with the education of humankind were ineffective and insufficient beyond the boundaries of material knowledge.

The example of Sir Elias Ashmole (1617-1692) will serve our purpose at this point. Ashmole was a man of many interests and activities. He was an outstanding intellectual and antiquarian, and in the 17th century these terms covered a much larger area of speculation and implied considerably more penetration than we associate with the words today. Ashmole was a mental cosmopolite, and any subject of interest was an open door to adventure. Biographical material about Sir Elias is reasonably procurable, but neglects those phases of his life most interesting to the serious thinker.

We learn that Sir Elias was a student of alchemy, and as translator and editor made important contributions to this field in the English language for the benefit of his fellow countrymen. He attended the astrologers' dinners, where he met Lilly and Gadbury and others, some of whom dedicated books to this noble benefactor of obscure subjects. Ashmole also compiled extensive and scholarly history on the Order of the Garter, and under a nom de plume issued a small book on alchemy. For a frontispiece he inserted a bust of himself with a horoscope for a face.

Ashmole has the distinction of being one of the first "gentlemen" to be initiated into the order of Freemasonry. By no flight of the imagination can it be assumed that Sir Elias was a stonecutter. Some like to think that he was honored for his scholarship in this unusual and unprecedented way, but they should bear in mind that within a short time the whole current of Freemasonry was turned from its old channels, and the stonemason ceased to dominate the craft or to play any important part in its activities. He was accepted as a candidate along with those of every other craft and profession. The craft of the builders passed into the keeping of the scientific, educational, and even political brackets of society.

Did the intellectuals of England and Europe revive a decadent fraternity and adapt it to their purposes? This seems to be the case. In any event, they restored as many of the ancient landmarks as their facilities permitted; and where they could not recover the old, they devised new symbols, rites, and rituals in the spirit of the ancients.

The busy years between A. D. 1600 and 1700 covered the span of Freemasonic organization. There was some fumbling as must be expected under the circumstances, and there was the delicate problem of trying to decide to what degree the average candidate could be accepted into the secret objectives of the order. That a certain amount of concealment and obscuration was absolutely necessary was obvious, but the arbitrary decisions required not only judgment but a great sympathy for mankind.

So cleverly was the past woven into the substance of the present that it has become almost impossible to divide the genuine antiquities from the more recent inventions. Certainly the rituals and the degrees are dated by content. They reveal the spirit of a time and a crisis. Their moving concepts belong to the 17th century, even though the figures and allegories themselves can be traced to a much earlier date. Like the Egyptian ritualism of Mozart's *Magic Flute*, the ritualism of the degrees is stamped with the philosophical idiom and conception of early modern time.

Although the point has been vigorously debated, it seems reasonably certain that the spirit of the Masonic descent is dominated by the motives, ideals, concepts, and purposes of Francis Bacon. We do not intend to imply that he created the idea, or that Freemasonry is simply a Baconian society. On the other hand, we cannot compare his Lordship's

HOROSCOPE PORTRAIT OF SIR ELIAS ASHMOLE

convictions, as set forth in the *New Atlantis* and its "House of the Six Days Works," with the overtones of Masonic tradition as they have descended to us in the present century, without realizing that the parallels are more than coincidental.

It was Lord Bacon's most sincere desire to make possible "the transmission of the lamp." He was resolved that the light of antiquity should be preserved and should transmit its rays to future generations. He desired to set up a new way of life in which all men should abide together in an enlightened scientific commonwealth. It was his dream that men should discover all that is possible to man, and should apply this to all useful ends, thus satisfying all the natural requirements of humankind. He, too, recognized the necessity for secret assembly, and carried on most of his life's work behind a veil.

It is possible, and circumstantial evidence sustains the belief, that Francis Bacon and a small group of kindred spirits (scholars, mystics, poets, scientists, and related intellectuals) united together to accomplish the universal reformation of the world, not by violence but by the

transmission of essential learning. Again, the conventional historian insists that the case supporting Lord Bacon's participation in the founding of modern Freemasonry depends almost entirely upon circumstantial evidence and the arbitrary interpretation of certain allegories, symbols, and figures.

We can only reaffirm our previous statement to the effect that matters intentionally concealed cannot be discovered by historical research unless the means of concealment were imperfect. In this case, the obscurity was so cunningly contrived and so brilliantly executed that it has foiled the most ardent investigators.

The transmission of the lamp across the open grave of time was accomplished with such superlative skill and consummate ingenuity that we are forced to the conclusion that the secrets thus transmitted are of the highest importance. Certainly no group of dedicated men would hazard their private fortunes and their public honors for some slight or ephemeral cause. They acknowledged themselves as the custodians of a sacred tradition relating to the future state of man, the perfection of his human institutions, and his regeneration in the light of universal wisdom. They desired to attain their ends by evolution rather than revolution.

Through what we now call the medieval period in European history, the currents of the human purpose moved slowly and sluggishly. Culture was comparatively stagnant, and this very stagnation resulted in a general corruption of values. It is difficult for man to extricate himself from the limitations of his environment, and it was not until he had overthrown the barriers imposed upon his mental processes by the rigid dogmas of scholasticism that he was able to think in terms of cultural and social evolution.

It is inevitable that sudden change should result in temporary confusion. The 17th century was a critical period of intellectual emergence. Throughout Europe secret rebellion broke out as open revolution, and most of the instigators of this agitation were students and disciples of ancient religious and philosophical systems. Their emergence from obscurity resulted in a broad revival of ancient arts and sciences, including the mathematical speculations of Pythagoras, the doctrines of the Platonists and the Neoplatonists, the mythological geometry of the Egyptians, and such curiosities of learning as astrology and alchemy. If we are inclined to condemn these so-called pseudo sciences, let us remember that they inspired the founders of modern democracy and those champions of the rights of man, now universally admired.

We must linger for a moment to discuss the much debated subject of the place of Rosicrucianism in the program of the universal reformation of human society. We have a curious manuscript in our collection, illuminated with intricate figures and designs, which contains the statement that modern Freemasonry was brought into existence by the secret adepts of the Rosy Cross. According to the anonymous author of this strange and remarkable work, the Rosicrucian adepts were resolved to build a bridge between the secret schools and the outer world. Having set up the machinery of Freemasonry, they used this institution as a philosophical sieve, by which they could attract and repel at will various individuals useful or dangerous to their purposes.

We are not dogmatizing upon the contents of old treatises, for we know neither the author nor his place in the pattern. Obviously he was an alchemist, and from his writings he was well-informed. Incidentally, he was not the only one who had advanced this explanation. When we examine the characters and abilities of those men most often associated with Rosicrucian foundations, it may be more than coincidental that among them can be identified the moving spirits hovering about the first tangible Freemasonic landmarks and footings.

It is obvious that Freemasonry was not a spontaneous generation, but was the natural effect of a cause sufficiently powerful to launch the greatest secret

order of modern time. We must search for its beginnings among those who were qualified to devise and perfect so vast a project.

When we examine the symbols of the craft as they have descended to us, we must realize that only certain persons with definite and peculiar interests could have formulated them and integrated their present pattern. In general, we must conclude that these figures and devices were derived directly from the esoteric doctrines of the ancients, and by men internally illumined and addicted to the most obscure mystical and transcendental speculations.

When we examine the symbols and rituals, we cannot but associate them with such intellectuals as Robert Fludd, Michael Maier, Henry Kunrath, Jakob Boehme, Athanasius Kircher, Johan Valentin Andreae, Thomas Vaughan, and the like. But even this association is not sufficient. We need the co-ordinating genius of a master-mind capable of molding a variety of doctrines and speculations into one magnificent all-embracing concept.

We require in this man or this association of men a concept of concepts large enough to include several ancient religions with their pageantry of divinities and rituals, and in addition a sufficiency of knowledge to select with discrimination the essential values of numerous schools of philosophy. The breadth and depth of the undertaking is made evident by such modern Masonic texts as General Pike's *Morals and Dogma,* and *The Builders,* by Joseph Fort Newton.

Space precludes a detailed description of the development of Freemasonry through the second half of the 17th century. Its processes were too obscure to be quickly summarized. It is enough to mention that a number of parallel motions, some genuine and others spurious, emerged almost simultaneously. Some were later incorporated into the main line of descent. Others survived, at least for a time, as independent and even rival projects, and still others vanished almost immediately.

Several of these spurious groups were heavily burdened with ulterior motives, political, theological, social, and economic, and at least a few of them were formed for the purpose of destroying if possible the Freemasonic order and the ends which it sought to attain. The secret societies became the playthings of European princes, and nearly every cause was backed by a circle of dim figures invested with glamorous titles and pretentious offices.

The vicissitudes of Freemasonry in the 18th century have been amply chronicled. Europe was moving inevitably toward an era of revolution. For a time at least, the popular mind was dominated by concepts of liberty, equality, and fraternity. Abstract philosophical ideals were forced into the background, and the nations of Europe were confronted with the imminent need for a general house cleaning. Many countries forbade secret assemblage of any kind, or else allowed only such orders as were approved by the state or advanced the interest of the governing power.

It was inevitable that Freemasonry should be involved, in fact become a moving spirit, in the cause of civil liberty. It was advancing a program of universal education and universal tolerance, and universals of this kind were opposed publicly and privately by vested interests.

The second half of the 18th century would be an appropriate subject for extensive psychopolitical research. It was a period of extraordinary contrasts. In the general confusion a number of interesting and significant occurrences took place. To understand them, we must catch a glimpse of prevailing attitudes and institutions.

Progress is dependent in great measure upon communication and transportation. No people can emerge into the light of reason until it escapes from the bondage of provincialism. Small isolated communities lack the vision and perspective necessary to a larger collective security. Europe was divided into small principalities, dukedoms, free cities, and even smaller traditional units. It was also torn by internal religious dissension, and nearly all educational centers were subjected to political or ecclesiastical pressure. Suspicion was the prevailing instinct, and

it was possible for secret societies to flourish in various localities without any broad pattern of action.

It was also very difficult to keep track of elusive personalities. Men could travel about, changing their names with slight chance of detection, and could disappear entirely by crossing some national boundary. Undoubtedly, some of these mysterious characters were agents of Freemasonry and other important secret societies. We are equally certain, however, that charlatans, impostors, and adventurers made practical use of the unique advantages resulting from political disunity. Efforts to trace many of these remarkable persons have led to such confusion and uncertainty that the real facts probably will never be known.

Consider, for example, the case of the Comte di Cagliostro. This "divine" man was for many years the idol of Paris. His portrait adorned the fans of aristocratic ladies, and small busts in porcelain, terracotta, and bronze decorated the cabinets of many persons of consequence. Who was Alessandro Cagliostro? Was he a Sicilian adventurer as claimed by his enemies, or the high priest of ancient Egyptian mysteries as proclaimed by his friends?

In the prosaic atmosphere of the 20th century, it is difficult to appreciate the dilemma that confronted the Parisians. To us it seems incredible that a man, claiming to come from an old aristocratic family, titled, elegant, and rich, and accompanied by a beautiful and accomplished wife, could set up a flourishing establishment and dominate popular gossip for years without his claims being questioned or his background checked. When we realize that France had an extensive and efficient secret police, and spies and espionage agents were everywhere present, the whole affair passes comprehension.

It remained for the Inquisitional Court at Rome to fabricate a history for the eccentric Comte. We use the word *fabricate* advisedly, for we must regard the findings of the Inquisitor General as convenient rather than accurate. The Inquisition did not find it necessary to prove its accusations, so its reports should be regarded with profound suspicion.

Then, as now, it was the prevailing tendency to regard all claims to the possession of esoteric knowledge or occult secrets as prima-facie evidence of imposture. Also then, as now, these claims excited a wide interest and an endless cycle of speculation. Was Cagliostro an alchemist, possessing the coveted secret for transmuting base metals into ever-useful gold? Had he lived for a thousand years by means of regular doses of the elixir of life? Was he one of those elusive Rosicrucians who had failed previously to favor France with one of their adepts?

The popular conscience considered the possibility that Cagliostro was an agent of the Knights Templars of Jerusalem come to avenge the martyrs of earlier days. Certainly he presented modest claims to universal learning. He hinted at mysteries which could not fail to have a broad appeal, and he foresaw the future by causing shadows to appear on the surfaces of bowls of water. Egyptology was fascinating the none-too-thorough scholars of the day, who blundered along without benefit of the Rosetta Stone.

Regardless of the pros and cons, Cagliostro emerges as a dynamic figure in European Freemasonry and was a martyr to its cause. He was convicted by the Inquisition, and sentenced to perpetual imprisonment in the prison of San Leo for the heresy of founding a Masonic lodge in the city of Rome. It is incredible that a man of his skill and proved intelligence could have failed to estimate the inevitable consequence of his actions. Had he been an impostor, it seems reasonable that he would have protected himself against the calamity of which he appeared to be the willing victim.

Most historians, who regard criticism as the basis of historical integrity, have fallen in with the Inquisitional reports and have decided that the so-called Comte di Cagliostro was a Sicilian criminal, by name Giuseppe Balsamo, who was born in 1743 of the usual honest-but-humble parentage. He fled from Sicily and disappeared utterly, not to appear again until he was rescued from

oblivion by the diligence of the ecclesiastical spies.

As W. R. H. Trowbridge points out in his interesting book, *Cagliostro, the Splendor and Misery of a Master of Magic,* it is remarkable to say the least that the Comte should have been able to live so public and glamorous a career without ever during his wanderings being recognized by someone who had known him prior to his emergence into the nobility. Men do not ascend from a criminal state and attain fame and honor without someone being party to the transformation. He was an ideal subject for blackmail, and many could have advanced their own causes by exposing him, but there is no record of any such complications. Of course, there is the remote possibility that Cagliostro might have renovated his character and mended his ways, but this is less probable than the assumption that he was not Giuseppe Balsamo.

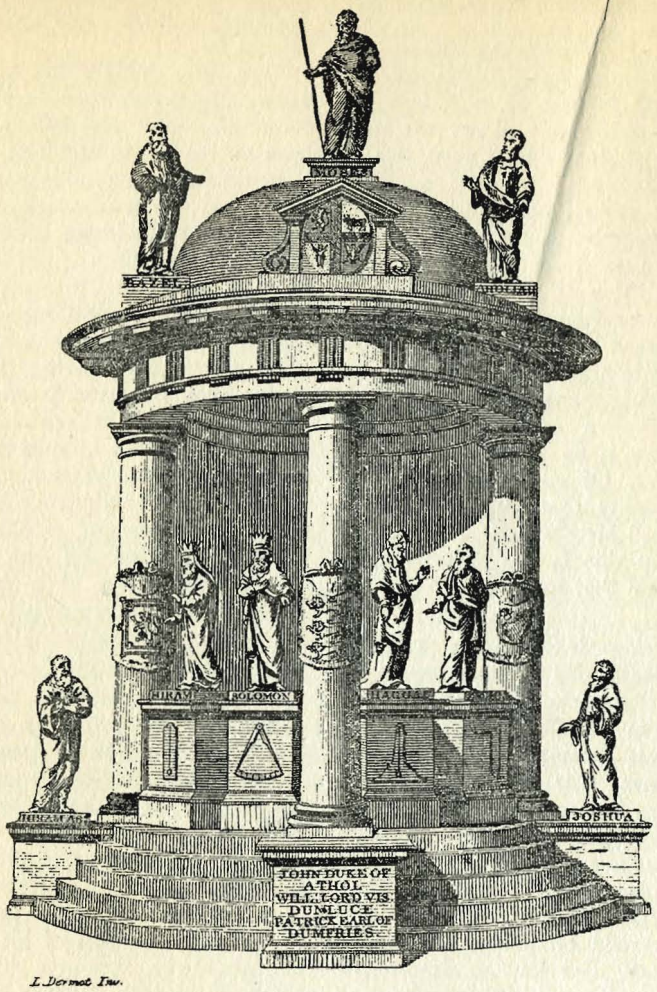
Had Cagliostro been a mere pretender and mountebank, his conduct would require but slight consideration. Fortunately for him and unfortunately for his critics, he was capable, when put to the test, of proving the profundity of his scholarship. In connection with the foundation of his order of Egyptian Masonry, Cagliostro was examined by a committee selected by the Masonic lodges in Paris. This Grand Orient selected the most learned Orientalist in France, the Court de Gebelin, to interrogate Cagliostro on Egyptian philosophy and related matters. It is recorded that the Court de Gebelin realized almost instantly that he had met his master, and so remarkable were the Comte's replies and remarks on this occasion that the whole assemblage was speechless with amazement.

Naturally, we may have certain reservations and require confirming evidence before we accept the story that Cagliostro was present with Jesus at the marriage feast of Cana and tasted the miraculous wine, but such legends are of the minutia, and have no direct proof that Cagliostro himself ever made such a claim. His principal crime was that of being an occultist, and if that could be proved, all of the worst could be suspected, and suspected, believed, and believed, known to be a fact.

Very little thought has been bestowed upon Cagliostro's own account of his early life. He claimed to have been born on the Island of Malta, and to have been educated in Arabia under the tutelage of a mysterious adept of Eastern mysteries by the name of Althotas. To quote a few lines from Trowbridge: "The mistrust that mystery and magic always inspire made Cagliostro with his fantastic personality an easy target for calumny. After having been riddled with abuse till he was unrecognizable, prejudice, the foster child of calumny, proceeded to lynch him, so to speak. For over one hundred years his character has dangled on the gibbet of infamy, upon which the *sbirri* of tradition have inscribed a curse on any who shall attempt to cut him down. His fate has been his fame. He is remembered in history, not so much for anything he did, as for what was done to him."

All this brings up the pertinent questions: Just what did he do, and why has he survived as a dramatic link in the descent of an obscure tradition? His fate would be repeated today, possibly without so much physical violence but with no less intensity of prejudice. Was he, like the proverbial iceberg, far deeper than the surface would indicate? Did he fulfill the purpose of his life by strutting about in expensive but discordant garments in open defiance of good taste? Was his bombast genuine or assumed, and what did he hope to gain as precious as the good name he so freely sacrificed? He was not in need of money, for his charities were large and bestowed with a lavish hand upon the worthy and the unworthy. His was the inexhaustible purse and the grand manner. Every effort was made to pry the secret from his charming wife, but she was one of those rare women who could keep a secret well.

Cagliostro's apparent resolution to reestablish the Egyptian mysteries in Paris is too ready an explanation. It is one of those obvious conclusions that obscures genuine purposes. That he was involved



THE TEMPLE OF FREEMASONRY
(*From an old engraving*)

in politics is evident, and recently there has been grudging admission that in all probability he was a direct cause of the French Revolution. He was fully aware that the days of Louis XVI were numbered, but his involvment in the celebrated case of the Queen's necklace is now openly questioned. The theft, if it were a theft, of this famous diamond necklace caused a number of important personages to run for cover. Cagliostro, who disdained escape, seemed a likely candidate for implication, but at worst his part in the affair was negligible.

The meeting of Cagliostro and the celebrated and unapproachable Comte de St.-Germain justifies the most thoughtful examination. St.-Germain could not afford to have commerce with a charlatan. Though equally mysterious, St.-Germain was protected by the highest powers in Europe, and beyond doubt was the agent of the Mysteries.

Marquis De Luchet's devastating account of the initiation of Cagliostro in the chateau of Ermenonville is mostly fiction, but that the two mysterious men met on terms of intimacy cannot be

questioned. De Luchet is discredited by the simple fact that he was not present on the occasion of the so-called initiation; in fact, he makes no claim to such privilege. He may have reported current gossip, but the deeper issues certainly were not entrusted to his keeping.

St.-Germain was a Freemason. He attended lodges, and represented the order at important conferences. Historians are at a loss to explain him, and for the most part have given up the project as impossible. Encyclopaedias dismiss him with a few well-chosen words of depreciation.

From the fragments that floated to the surface, we may gather that important changes were taking place in the secret schools operating behind Freemasonry. The world was moving; another critical period was at hand, and it was necessary to strengthen the bridge between the mystery schools and the world. There are no accidents in nature, and there is a reason for the men who stand behind the men who change the course of history. The deeper projects of St.-Germain and Cagliostro will never be captured between the covers of a printed book.

In the century and a half, or a little more, since the beginning of the era of revolutions, a complete transformation has taken place in the affairs of nations and the social state of individuals. The concept of democracy has emerged, and one by one, to borrow the motto of Cagliostro, the lilies have been trodden underfoot. Probably he meant the lilies of France, but by larger implication all despotism is circumscribed by the inference.

Democracy is not merely a more generous concept of government imposed upon an unbelieving humanity. Democracy is a way of life, demanding for its perfection the generous enlargement of human character and a deepening of all the footings upon which our civilization stands. Democracy cannot be legislated into being; it must be experienced as a better standard of human relationship. Man must be educated before he can be free. He must become a greater individual before he can administer his own life with integrity and skill. This was the conviction of the secret societies that were dedicated to the establishment of the Platonic commonwealth.

In the opening years of the 17th century, Lord Bacon had revealed through his fable of the *New Atlantis* the inevitable dawn of the era of scientific enlightenment. He knew that the mind of man, freed from bondage to the categories of Aristotle, would fashion wings and, Icarus-like, fly toward the sun. He desired to prevent a scientific audacity like that which afflicted the hero of the Greek legend. Icarus came so close to the warmth of the sun that the wax which held on his wings melted away, and he fell to his own destruction.

Science without the deeper wisdom, only available through the descent of the secret philosophical orders, must fall into evil times. Man cannot solve the mystery of himself by the powers of the mind alone. He must apprentice himself to the science of sciences, and solve the riddle of his own spiritual source and nature. He must know why he is here, where he came from, and whither he is going. Until he has learned the answers to these riddles, there is no security for him in this world or in the world to come.

There is a Spanish fable that in the world of the blind a one-eyed man is king. That one-eyed man is the personification of the whole concept of materialism. To the unlettered multitude, who may be described as blind, the scientist—the one-eyed man—is all-knowing and all-powerful. First, the world must be saved for man; second, it must be saved from man, and lastly, it must be saved by man. This last is the burden of those secret orders and fraternities which have inherited the Great Work.

The dictatorship of the one-eyed man presents numerous and dramatic obstacles to the essential progress of our race. It makes no difference what department of society claims him as a representative, he is found in every class and grade of mortals where materialism dominates the code of human conduct. He believes only what he sees and sees only half of anything. His philosophies and institutions are built on the obvious, which

to him is sacred. He rests his fate upon the testimonies of his external senses and, like the Lacedaemonians, he builds his cities as though he would live forever, and caters to his appetites as though he would die tomorrow. Even as he builds, he plans the destruction of both his monuments and himself.

The greatest crisis in the history of civilization is now at hand, but be of good cheer, there will be a greater crisis in the centuries that lie ahead. However, unless we meet the present emergency with both vision and skill, all futures are uncertain. We have but to look about us to realize that the average man is incapable of accomplishing the reformation of his world. It is most difficult to help an individual who does not know or will not admit that he requires assistance.

History is a record of crises and of extraordinary circumstances by which men have survived them. There is something providential in the continuance of a species that has labored so industriously for its own extermination. But if we examine closely, we shall observe that in each of these critical periods the required direction has been available. The world has received the assistance which it needed, and never has this saving grace originated among materialists or been administered by materialists. These opportune interventions are always associated with deep and secret philosophies and prophets, who combined in themselves the attributes of the sage and the saint.

It has always been my sincere conviction that Freemasonry as it has survived to the present generation has a magnificent opportunity and a profound responsibility. Locked within its symbols and rituals are timeless keys and truths suitable to the solution of present problems. Its trestle boards are ornamented with the emblems of the secret schools. Its membership is privileged to discover its kinship with the civilization builders of the past. It has inherited the tools and instruments of the Master Builder.

The world itself is the Everlasting House, eternal in the heavens. The dreams of the ages have survived for us in the pattern of a universal fraternity. We are here not merely to fulfill our own conceits but to do a work. We have the right to earn the wages of a Master Mason. We have the right to true the rough ashlars and fit the stones into place. We must rescue the human destiny from the despotism of the one-eyed king of the world.

There is a curious symbolism. First, man is blind, crawling in darkness out of the mud and slime of a prehistoric world. Then he has one eye, like the Cyclop, who picked up mountains and cast them at the feeble ships of Ulysses, the symbol of the hero-soul. This is the material eye of the senses that sees only the earth and its creatures.

Later must come the philosophic empire of the two-eyed men, who are permitted to glimpse heaven and earth at the same time. These are the men of wisdom, the sages and the prophets—the adepts of the esoteric schools. Then, at the end, these two eyes shall become one, in what Jakob Boehme called the eye of the heart. It is this All-Seeing Eye, floating in the heavens, which adorned the dome of Solomon's Temple. This is the eye of the Great Architect of the Universe, the King of Heaven, the Secret God, who alone knows all things.

IN-CASE-YOU-ARE-INTERESTED DEPARTMENT

A lypogrammatist is a letter-dropper. Officially, a letter-dropper is a person who composes books or essays in which one letter of the alphabet is invariably omitted. When a Persian poet announced that he had composed a sonnet in which the letter *a* was entirely left out, a philosopher replied that the style could be improved by eliminating all letters.

In Reply

A Department of Questions and Answers

QUESTION: *Can the great systems of world philosophy and religion offer any practical solutions to the pressing modern problems of juvenile delinquency?*

ANSWER: Philosophy teaches us to think in terms of cause and effect. We must realize that there are no accidents in nature. Only when we face facts honestly and are willing to make the adjustments indicated by genuine thoughtfulness can we bring about those changes and reforms which we regard as necessary.

The problems of young people are part of a large world confusion. It is impossible to solve their difficulties without correcting the causes which have brought about the prevailing discontent. We cannot change the child without changing his environment. If we would improve him, we must improve ourselves, for he draws his inspiration and his example from the world of adults around him. Until examples are more contructive, advice will be ineffective.

The average modern child is growing in a home permeated with an atmosphere of insecurity. In many cases the child's parents are separated; perhaps both are remarried and are creating new establishments in which the child has no real place. Too many parents take the attitude that if they supply adequately the physical needs of the boy or girl this exhausts their responsibilities and nothing further is necessary to assure normalcy. The fact is that no amount of physical comfort or luxuries in any way compensates for the lack of proper home life.

It seems in many cases that the domestic breakup is unavoidable. Conditions arise which the parents cannot endure, and, for reasons perhaps entirely adequate, they dissolve partnership. During the period of parental reorientation the child or children are quite likely to be shipped away to some boarding school. Sometimes this may be the lesser of two evils, but I am not convinced from actual experience and observation that a boarding school is a solution to any of the character problems of a sensitive child. Many fashionable modern boarding schools are little better than high-grade reformatories. These schools are filled with problem children, some of whom are already juvenile delinquents. A few of these bad apples can rapidly infect other impressionable young people.

Children in boarding schools get together and discuss the facts of their lives without adequate adult supervision. Many of these young people are fully aware that they are an inconvenience to their parents, who are willing to pay for

their support but do not want to be burdened with their company. These develop antisocial convictions at an early age, and have no sense of loyalty to their families in particular or the world in general.

By the time a young man completes his boarding school years he returns to one or the other of his separated parents without any basic affection or respect. He meets his own father or mother as a stranger to whom he must adjust. The parent may weep bitter tears over the child's lack of love and understanding, but it is impossible for a son or daughter to develop a deep and sympathetic bond with a parent whom they have seen only on brief occasions throughout the formative years of growth and adjustment.

Where parents do not separate until their children are at least fourteen years old, the situation is not nearly so difficult for the young person. By this time there is some appreciation for the realities of living, and the child can do fairly well with one parent. Also, the child can adjust more easily to step-parents. The character of the young person is almost completely formed by the fourteenth or fifteenth year; it can be modified after that time, but is not so subject to basic change. If the home proceeds according to accepted formula and, though subject to ups and downs, is maintained with some show of normalcy, the child may benefit from balanced parental guidance.

Now another situation must be met. The average child is from twenty to twenty-five years younger than its parents. In some cases there is an even greater difference in ages. These years represent a psychological interval not so easily spanned as might at first be imagined. We never entirely outgrow the circumstances of our own childhood, and as these conditions change with each generation, it is easy to be out of sympathy with patterns we have not personally experienced in our own formative years.

The growing boy of today lives in a world of scientific romanticism. His toys are chemicals, model airplanes, radios, television, and combustion motors. He listens to programs such as *Superman, Buck Rogers, Dick Tracy,* and *Crime Busters.* He has no remembrance of days without radios, automobiles, or motion pictures. These things are part of his life, and surrounded by them it is impossible that he should grow up without being molded by their influence.

The little girl's world has not changed so dramatically, but she is taking a greater interest in scientific and pseudo-scientific past-times than those of previous generations. Her emotional tastes are stimulated by motion pictures and radio programs, and she is maturing rapidly under the pressure of observation and example. She is older, wiser, and better informed at fourteen today than her mother was at eighteen, her grandmother at twenty-five, and her great-grandmother on her death bed.

The link between the child and the parent must be strengthened by understanding and appreciation for those forces which dominate the child-mind. If the parent has not kept abreast of changing traditions, habits, and perspectives, he has little in common with his own son or daughter. Perhaps when he was a boy, father's idea of a large time was to go fishing, but that is no longer a prevailing interest. Junior would like nothing better than to build an atomic bomb, although like the scientists, he may not be entirely sure what he would do with it after it is completed.

We hear so often nowadays that parents are not equipped to match wits with their own progeny. This may be a greater proof of a lag in the parents than of the precocity of the offspring. So many adults date themselves and refuse to keep on growing mentally after they have attained their physical stature. There is no reason why we cannot appreciate things that are happening in the world merely because they started happening after we left college.

In the days of Huckleberry Finn the pen-knife was the peculiar instrument of childhood, and a boy and a knife and a dog were an all-inclusive team. Today the boy feels frustrated without a laboratory, a machine shop, a short-wave radio station, and a hot-rod automobile. We agree that such requirements may surpass

the understanding of the elders and be a constant cause of legitimate apprehension, but such is the present state of youth.

Perhaps there is more to this, however, than meets the eye. What do these children have in the form of genuine love and understanding to make their lives rich and important to them? Is all mechanical, electrical, and chemical preoccupation real, or is it a lonely kid trying to forget the things he really wants? I know that in some cases these boys are just trying to get their minds off an impossible domestic situation.

Children cannot have the proper respect for parental judgment and instruction if the elders themselves are in a state of obvious confusion. It is not easy to obey someone who himself does not know what he is doing. Mother loses her temper, says a number of things that make the situation worse, and finally disintegrates into a state of complete futility, moaning, "I just don't know what to do." All this is very pathetic—but what is the child supposed to do?

Father may take over in a major crisis, premising his final judgment with the solemn statement, "Now when I was a boy, etc., etc . . ." After listening a short time to a string of rambling platitudes, the child may develop the silent conviction that father is an old fogy. This weakens the power of the parent to mold and direct the life of the child.

It is also difficult for children to have confidence in advice given by persons who have never profited by the same advice. If the parent is the result of his own rules, there seems very little to be gained through the perpetuation of such ordinances. Boys and girls lack practical experience, but they do have a keen sense of values. They are quick to note inconsistency and contradiction.

If the normal child does not respect his parents, it is usually because the parent does not honestly merit that respect. We can always control the situation if our minds are alert and our judgments are basically sound. We cannot demand respect merely because we are older; we must earn that respect because we are wiser.

Few adults object to working for a boss they respect, but if the proprietor or manager is hopelessly inefficient, stupid, or perverse, the employees will be unhappy, discontented, and rebellious. It is just as difficult to be happy obeying the orders of stupid parents as it is obeying the orders of a stupid employer. A man will leave his job or position if he feels that the administration of the business is unfair or unreasonable. The child cannot depart but it can contemplate the possibility with a great deal of satisfaction.

Most children do not like to be bored, and adults wrapped-up in themselves, their interests, their activities, and their small talk can be very boring to active-minded boys and girls. It is hard for children to work up much enthusiasm for family gossip, bridge parties, pink teas, and the financial page of the *New York Times.* It might be pointed out that the parents, likely enough, are bored to distraction with each other in particular and the world in general. They are not thinking interesting thoughts; they are not planing interesting programs of living. They are drifting along annoyed at almost everything and inclined to view their own existences as inevitable misfortunes.

The father with the machine shop in his garage is likely to have all the juveniles of the neighborhood in to watch him, ask questions, make suggestions, and pass judgment about his projects. If he views these boys and girls as nuisances and annoyances, there is no good reason why they should not think the same about him. If, on the other hand, he is a kindly character, these conventions out back can be a never-ending source of pleasure and good will. Children who grow up in homes where the parents have dynamic interests are inclined to share in those interests, but what child can be happy or mentally satisfied in an environment without inspiration, ideals, artistry, or creative imagination? To be dull is an unforgivable sin before God and man.

If young people must share in the thoughts of their elders, it is also important that grownups should share in the

thoughts of the young. It may appear a waste of time to immerse oneself in little Willie's project, which may not have greater significance than an electrical train or a model dive-bomber. With all the world going to the dogs, with high taxes and low politics, with a shaky stock market and a menacing inflation, how can we devote our time to mixing glue for little Willie's airplane, especially when we can improve the time by arguing far into the night in the local bar.

Junior stands by while we solve, in honest debate, all the mysteries of the universe, and decide, in our adult wisdom, how everything should be run and how we could fix things 'if only someone would listen to us.' Perhaps junior wonders if the family-solution-circle will get around to him before he dies of old age. While we make solemn pronouncements about Eskimos, foreign nations, and the spreading of the 'good word' among the heathen, junior may wonder when his childish, but to him all important, requirements are going to receive a little practical consideration. He learns early that it is much easier to put the entire world in order *theoretically* than it is to make one child happy *practically*.

Although all children want attention and will even develop hysteria to get it, most of them realize that their ideas and conversations are not especially interesting to grownups. They are flattered and thrilled when they receive special attention, but they do not really expect to monopolize the entire time and thought of their elders. Most are demanding too much because they have received too little. The situation can be arbitrated successfully on the basis of fair play, but the grownup must play fair. Children naturally desire associations with others of their own age, and where this is possible and is properly encouraged they are self-sufficient a considerable part of the time. If they know that they will be given consideration when it is proper and necessary, they are usually happy and satisfied.

We must remember that to the small child a parent is like God. All the insecurities of the child-life cry out for protection, and the parent is the symbol of strength and security. If this strength fails in time of need, the child almost certainly develops abnormal, psychological symptoms. The child's great need is not for material luxuries but for spiritual companionship and sympathy. It has not been disillusioned about ideals and love and life. Many young people have told me that their parents gave them everything but what was needed most—simple, honest love and devotion.

Parents have a tendency to blame bad associations for their loss of control over their children. Once the boy or girl goes to school and makes friends and mingles with others, they are subjected to a conditioning influence which is not always beneficial. I doubt very much, however, if this influence would be fatal or detrimental to good character if the home life of the child were on a high level of integrity. Just as the adult is not destroyed by temptation but by his own weakness and inability to withstand temptation, so the child is overwhelmed by bad counsel outside of the home because he lacks the strength resulting from good counsel in the home.

No matter how we wish to look at it, all statistics prove that the juvenile delinquent, in the majority of instances, comes from an insecure childhood home. When cases involving juvenile crime are brought into court, the judges frequently reprimand the parents for selfishness, indifference, and neglect.

In my own work over a period of years, dealing principally with persons claiming advanced and enlightened convictions, one conclusion is inevitable: the average adult, even one claiming addiction to philosophy and religion, places his own comforts, conveniences, desires, and pleasures above any consideration of his children when making important decisions about the conduct of his affairs. He is sorry if the children are hurt. He will support them, but he will do exactly as he pleases, and let the chips fall where they will. It does not occur to most men and women that it is possible for them to think or act except exactly as they please. Any limitation upon this leads to a desperate frustration.

There is little merit in keeping a home together as a physical institution merely to provide a roof over the heads of the children—but what about this incompatibility? Is it just impossible for human beings to get along? Are these libidos being bruised beyond all hope of recovery? Are there great laws in the universe that drag us apart in spite of our desperate effort to abide together in concord?

Let us face the facts. Most homes break up because one or the other of the combatants is utterly selfish, enjoys a miserable and inexcusable disposition, and (or) has no intention of playing the game of life fairly or honorably. If an individual resents any possible limitation upon his inalienable right to do exactly as he pleases, exactly when he pleases, and as frequently as he pleases, he is not likely to be successful in matrimony. Neither is he likely to be successful in anything, nor will he ever be of any real value to himself.

To run away from responsibility is merely to impoverish one's own nature. In this general retreat from all the challenges of life, selfish parents also seek to escape the responsibility of their own children, shifting them upon distant relatives or shipping them off to boarding school. Freedom thus gained is a hardship upon others and a disaster to oneself.

Children, keen observationalists as they are, see what is going on about them, and soon develop cynical and even sadistic streaks if the environment is dominated by unfairness. These children grow up to be burdens to society. They may in turn raise their own families, thus passing on to unborn tomorrow the delinquencies of dead yesterday. Every so-called problem child is really a child with a problem. Most parents with wayward children present the true picture of children with wayward parents.

Certainly, little Willie can become exasperating. He can try the parental patience to the utmost, but every problem is an opportunity. The mystery of Willie can be solved, but not without considerable honest thinking. Willie cannot be spanked into submission or shushed into a state of grace. He cannot be put to bed as a cure for all ills, nor will Sunday School transform him into a cherub. Even the child psychologist is not a panacea for Willie. He remains unsolvable until he is solved. The solution of Willie offers a constructive challenge to his parents who, if their memories have not failed, can think back to the time when they wished that someone had solved them. Parents who remember when they were misunderstood now have children that they misunderstand.

Spoiled one moment and unreasonably punished the next, given everything that they want and nothing that they need, humored, catered to, scolded, ignored, petted and flogged, applauded and condemned, modern children have a little difficulty in trying to rationalize a state of affairs essentially unreasonable. A word about spoiled children. It is a question whether overindulgent parents are actually generous to a fault or whether they are merely trying to bribe their boys and girls. The parent cheerfully gives what he has so that he does not have to give himself. It is much easier to hand Willie five dollars and tell him to go out and buy himself something, than it is to sit down and talk out serious problems with Willie for fifteen or twenty minutes.

Spoiled children are the victims of parents with guilty consciences; like the button Baron, who, having lived selfishly all his life, presents a stained-glass window to the local church to ease his conscience. Parents who have failed completely in the essential requirements of parenthood deluge their children with expensive gifts and gewgaws. By this subtle technique they compound a felony, and the neglected child is transformed into a snob.

Most juvenile delinquents are preventable, but not all of them are curable. Once demoralization has reached an advanced stage, patterns are set up in the personality that may or may not respond to treatment. A percentage of these demoralized people will remain burdens and hazards to their social systems as long as they live. Some can be restored

to society, but even these will look back upon lost opportunities and wasted years. Why do we permit a dangerous condition to flourish uncorrected in our midst?

How can we feel that it is too much trouble to rear children intelligently? What dominates our sense of values? A business man will spend from ten to twenty years to educate himself for his career. He will then devote most of his waking hours for another twenty-five to fifty years to attain the end toward which he planned. No sacrifice is too great if it advances his business or his fortune.

Man will neglect his health and die of heart failure with his bank book in one hand and his inventory in the other. He will frustrate and betray his love and affection, all his human instincts, even his sense of honor and his religious convictions, for the attainment of—*what?* For a million dollars, an executive position, a yacht, a summer estate, a seat on the stock exchange, or ten lines in *Who's Who.*

Yet this same man, and the woman who helps him, finds it impractical, unreasonable, in fact, unthinkable to be burdened with the care of their own children. For this drudgery they must have a nurse, a housekeeper, a boarding school, or a poor relative. They need every moment of their time to advance their social standing in order to advance their business standing, in order to advance their social standing, etc. They must cultivate the Joneses and the Smiths and the Browns. They must be bored with week ends in the mountains with the right people, and summers on the farm with the wrong people. All this because it is their sacred duty to be successful, to be admired, and to be the objects of the jealousy and envy of their friends.

By this devotion to material consideration, these stupid parents leave behind them the million dollars and certain other chattels which their neglected children promptly squander in riotous living. By the end of the third generation the family estate is in exactly the same condition as when grandfather arrived in New York harbor via steerage.

We can have small patience for parents who value real estate above the happiness and normalcy of their own children, and find a substantial bank balance an appropriate compensation for sons and daughters graduating from juvenile delinquency to adult crime. To insist that we are too busy doing what we want to do to take care of the responsibilities which we have brought into the world, is to admit that we are devoid of character and principle.

We do not intend to overlook those circumstances beyond human control which sometimes render it impossible to give a child an adequate amount of personal attention. Financial difficulties, the death of a parent, or a domestic condition so bad that it cannot be endured may require decisions one regrets to make. If these things happen, we must face the consequences with all the wisdom and skill at our command. But we may also expect a certain degree of understanding on the part of the children.

In the presence of real tragedy, boys and girls frequently rise to the demands of the occasion. It is not so much adversity as perversity that demoralizes young people. We accept real problems and face them with courage, but we rebel against false problems and disasters caused by selfishness and stupidity.

Where one parent is left with the entire responsibility of the child, there is need for constant vigilance. The adult must watch his own motives and attitudes as closely as he watches those of the child. Children must not become the victims of parental frustrations. No parent should live for his children, in the sense of absorbing himself into the real or imaginary requirements of the child. The parent must have a normal, well-balanced life with a proper distribution of interests and activities or the child will suffer from the neurotic fixations of the adult.

It is also unadvisable for parents to pour out their grief to young children, seeking to be cuddled and commiserated by their teen-agers. A mother who brings up her daughter on the faults of the child's father is more adolescent than her offspring. We usually engage in

such a converting process not to keep the child informed but to justify the shortcomings of our own characters, which are the result of the 'awful things' that have happened to us.

When your child shows tendencies to become nervous and irritated it is high time to subject yourself to a thorough and impartial examination. Highly nervous children are revealing the symptoms of pressures which usually originate in the home. Children do not necessarily inherit nerves. A boy is not nervous just because his father is nervous, but because his father makes him nervous. Nearly all parents feel it their spiritual duty to suffer from nerves—bringing up children is so nerve-racking! We have not met our responsibilities unless we are nerve-racked. These folks that are just bundles of nerves have never learned to relax to life.

Anyone can be nervous who makes a profession of it and to whom every happening is interpreted in terms of stress. The children do not cause the nerves; they just bring out a natural tendency to irritability. That is, they justify nervousness. In normal families where the attention is centered on the home and children, nerves do not play a very important part, but where the parents are merely enduring the children and every demand upon their parenthood is little better than a botheration, nerves fray easily. The entire domestic circle is soon in an uproar.

We are often asked about the advisability of sending children to private schools. Of course, under certain conditions this may be indicated, but for the most part the public school is the best introduction to the American way of life. The growing child must take his or her adjustment with the kind of world in which the game of life is to be played. To shelter and protect children from the impact of reality does not strengthen or solve any of the practical problems.

The public school will not demoralize the child if the example in the home is solidly constructed. Naturally, the children will pass through phases in which they know more than the adults. This is inevitable and should be regarded as a form of growing pains.

There are also many inquiries as to how children's natural questions about life should be answered. It is about time that parents outgrew unreasonable agitation and complete confusion when asked simple questions about "where did I come from, and why am I here?" The parental agitation might imply that the facts involved in these questions are profound secrets, practically beyond human comprehension. If the average question is precocious, the average answer is senile.

As it is likely that the average person will not get out of this world without learning at least the rudiments of nature's biological economy, there must be some way of communicating these mysteries in a manner appropriately delicate but also appropriately informative. Nor have I been able to fully appreciate why a number of parents have asked me to explain the facts of life to their children. Perhaps they think I can do it more artistically or with more beautiful, spiritual overtones. All this is very flattering but a bit disconcerting. After all, these parents know their children better than I do, and this familiarity gives certain privileges. I have dismissed the notion that first came to mind that the parents themselves did not know the answers on the prima-facie evidence of junior.

It has come to my attention that a number of books are projected by large publishers presenting the various phenomena of life, honestly and sincerely, in terms of children. We can hope that such books have a wide circulation and supply useful material for unimaginative parents, who cannot think up appropriate analogies of their own.

The religious education of small children is also a problem. If the families are still church-goers, there is always the possibility of basic contacts through Sunday School and young people's groups. Often the children express some preferences when they make friends with boys and girls who attend places of worship regularly. Unfortunately, however, the modern church gives little consideration to the essential issues which perturb the juvenile mind.

The voyages of St. Paul, a favorite Sunday School theme, are interesting but not especially dynamic. The mottos and book markers have charm but not much solution. Most parents are looking for a progressive, modern, up-to-date Sunday School. Most children are looking for progressive, modern, up-to-date parents from whom they can learn what they need to know.

The home is still the best Sunday School, with the advantage of a possible function seven days a week instead of one. I have suggested this at times, and father or mother looks up with sad and wondering expression, murmuring, "But I don't know what to teach my children." A fine state of affairs. If the individual cannot teach his children morality and ethics, how does he know that he himself has any? Any man or woman with a simple and sincere conviction can put it into words even though they may lack literary polish.

One ambitious young mother once suggested that I write a book telling her and others what their children ought to know and how to teach it to them. If this lady has decided on a career of motherhood, perhaps it would be wise for her to inform herself so that she can plan intelligently for the children she expects to bring into the world.

It might be that if we lived the simple lives of our ancestors we could depend upon our natural instincts to impel us to proper courses of action, but these instincts are now submerged beneath a heavy surfacing of artificially-acquired culture. We can no longer depend upon untrained faculties to supply us proper impulses at proper times. Some may be more generously endowed than others with the natural impulses of parenthood, but all need to educate these impulses to insure their proper function under the pressure of outward conditions.

There is no use trying to prevent children from being affected by the world in which they live. To forbid them the pleasures and pursuits which are enjoyed by their companions leads only to deceit. There is no way to prevent boys and girls from contacting negative or destructive patterns in their communities. The solution lies in strengthening the child and explaining carefully the underlying principles whenever the child is confused. If the explanations are reasonable and reveal thoughtfulness and integrity, the answers will seldom be questioned.

The worst tendency that a child can develop early in life is the habit of lying. This simple vice leads naturally to larger and more serious antisocial tendencies. I have talked to men and women who admitted that as children they had been extravagant liars, and only corrected the difficulty after years of conscientious self-control. All admitted that the habit began in an effort to escape punishment or to conceal some action which was taboo in the family. Even now as grown men and women, these persons feel that they were started on a course of falsehoods by the unfair attitudes of their parents.

In modern criminology the effort is to rehabilitate the criminal rather than merely to punish him. The same procedure holds in the small mistakes and misdemeanors of children. The primary end of punishment is not merely to hurt the child or make it afraid to do wrong; the real purpose of correction is to teach the boy or girl why it is better for him and for others that he does what is right.

To keep the sympathy and frankness of a child is essential to rearing it without psychological pressures. Once we lose the confidence of children and they turn from us to strangers or seek advice from others no better informed than themselves, there is danger and difficulty.

The only real answer to the problem child is that the parent shall improve his own knowledge and understanding so that he grows bigger than the problem. Only if he is better informed can he dominate the situation constructively and solve it effectively. Parents must learn to keep on growing after maturity, and keep on learning after majority. If they are constructive-minded, progressive, intelligent, normal, and contemporary in the best sense of that word, they will not have more trouble with their children than is the common lot. If, however, they stopped thinking when they left high school and have been content to drift on the tides of popular notions and popular conceits, they will be no match in wits for their own sons and daughters.

The ignorant live always in the shadow of disaster, but the wise can face any crisis with a good hope and a sincere effort. There are not many tragedies of childhood that cannot be solved by parents who really wish to help their children. I say *really* wish to help, and I mean that if the desire is sufficiently deep, the parent will sacrifice something that he or she wants to do in order to give the time and attention to the growing boy or girl, who is in desperate need of genuine understanding.

THE NEW LOOK

In the days of good Queen Bess, gentlemen stuffed their breeches with rags, feathers, and other light materials, until they resembled enormous wool sacks, and were forced to sit on scaffolds rather than chairs. At the same time, the ladies invented huge hooped farthingales, so that it has been said it was impossible for a lady and gentleman to get close enough to shake hands.

Queen Elizabeth left three thousand different dresses in her wardrobe. Her Majesty's greatest joy was a pair of black silk, knit stockings made for her by her silk woman, Mrs. Montague.

In the reign of Henry VIII there was a proclamation issued that no person should wear shoes more than six inches square at the toes.

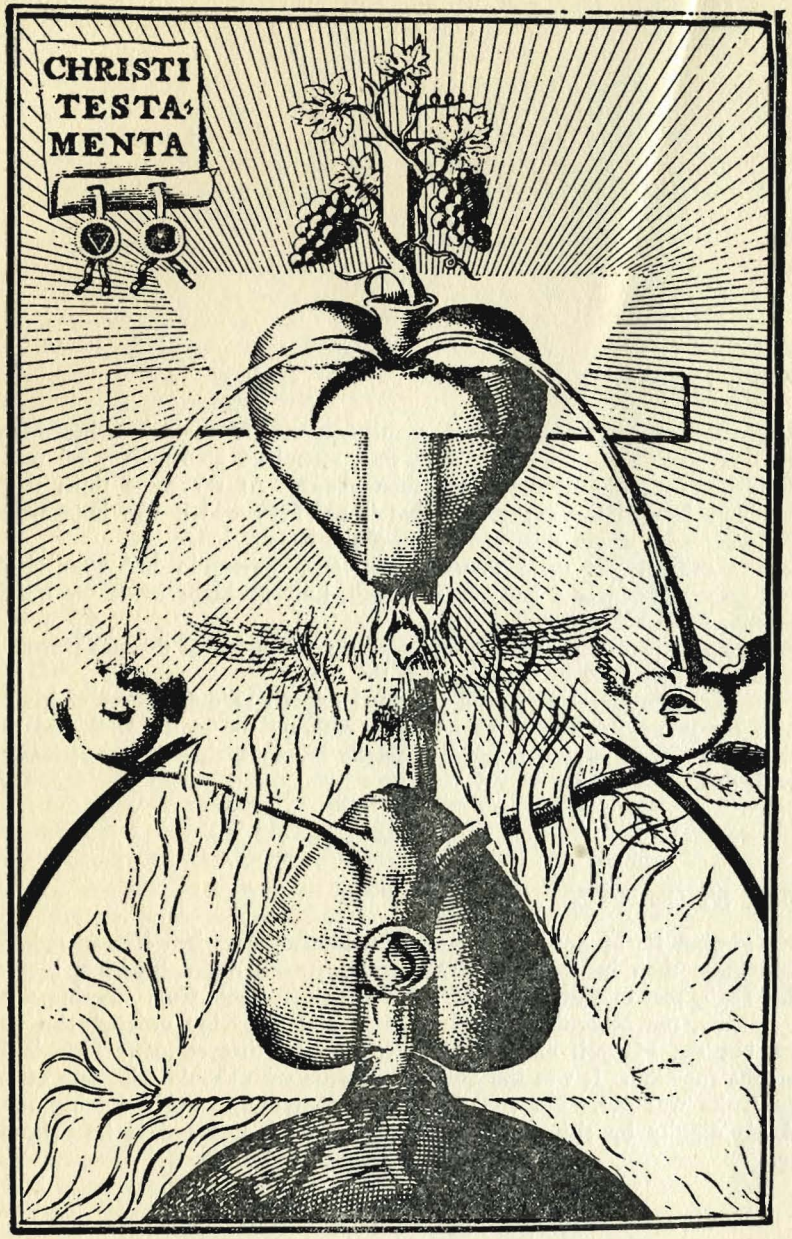
One of the early Czars of Russia stationed soldiers at the borders of his country to cut off the pantaloon legs of all strangers entering the land. It is said that the Cossacks were so enthusiastic in shortening the breeches, that they occasionally took a leg with them.

SPANISH ETIQUETTE

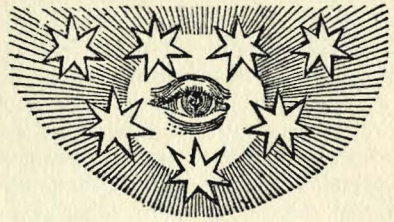
King Philipp III of Spain was seated by his fireside when he realized that the heat was more than he could endure, but his station did not permit him to rise from his chair, and etiquette forbade the domestic servants from entering the apartment. Finally, the Marquis de Pota came in and the King ordered him to damp the fire, but the Marquis excused himself, insisting that etiquette forbade him to perform the function. It was the Duke de Usseda who should take care of the fire, but the Duke was out. No one dared to do anything, and the King could not hazard his dignity by rising. As a result, he died a few days later from overheating.

A TRIAL OF WITS

There is a legend that when the Queen of Sheba visited Solomon, she devised a curious test of his wisdom. The Queen entered the presence of Solomon, carrying in each hand a wreath of flowers, one of natural blossoms, and the other artificial, but so perfectly made that no difference could be distinguished. She then demanded that he identify the genuine flowers. Solomon, who would not be outwitted, caused a window to be opened so that bees flew in. The insects immediately selected the genuine blossoms.



THE HEART OF CHRIST AND THE HEART OF MAN
According to the Mystical Symbols of Jakob Boehme



The Mystical Figures of Jakob Boehme

Part I

The mystical doctrines of Jakob Boehme (1575-1624), surnamed "the Teutonic Theosopher," are remarkable for the profundity of their concepts and for the obscurity and complexity of the terminology in which these concepts are set forth. This celebrated German mystic was comparatively unlettered; certainly he was unlettered in the classical languages, and even inadequate in the subtilities of his own language. His parents instructed him sufficiently so that he could read the Bible slowly and laboriously.

In attempting to write out his own material, Boehme was forced to grope for words, and frequently his final selection of a term was unfortunate. Figures of speech suggested by his friends were not always appropriate, and usually obscured more meaning than they clarified. In all probability, Boehme's writings were entirely clear to him, and possibly were not too difficult for those who had the privilege of discussing the subject matter with the master himself. But after the lapse of centuries, a world, far removed from both the ideas and the idioms, has been troubled by both.

Boehme drew considerably upon the terminology of contemporary cabalists and students of medieval, Jewish, esoteric doctrines. But the use he makes of the terms is entirely his own and the accepted cabalistic definitions are of little help when applied to his text. Astronomical and astrological symbols are sprinkled generously through the tracts, but the student of astrology is also at a loss when confronted with Boehme's applications and interpretations of the astrological glyphs. Alchemy is represented through his writings by a number of choice aphorisms, figures of speech, and emblems, but Boehme had nothing in common with the cult of the gold makers, as this is represented in historical and literary remains.

Boehme was not using words as formal, intellectual instruments, nor was he building a concept based upon the pyramiding of philosophical terms. His illumination came to him as an internal impact. The spiritual experiences and extensions of consciousness which inspired his writings were by their very nature outside the natural boundaries of the written word. His thoughts transcended the inevitable limitations imposed by language upon the communication of ideas.

In his effort to name the Nameless and define the Undefinable, Boehme sought desperately for terms that could

bridge the interval of consciousness which existed between himself and his disciples. Had he been more skilled in rhetorical forms, his doctrines would have attained a much wider sphere of influence. As it was, his teachings were so completely unfamiliar, both inwardly as to content and outwardly as to form, that they discouraged and confused the majority of his followers.

The teaching of Boehme was essentially a Christian mysticism, founded in personal piety and devotion and extending outward from the gentle sincerity of the man's personal beliefs. In this Christian, mystical concept, Boehme discovered a sufficient and sustaining internal extension of consciousness, moving irresistibly toward the substance of the Universal Reality.

There can be no doubt that the experiences of this humble German shoemaker were in part psychological, but certainly they transcended the boundaries of the psychological concepts of today. The revelation was peculiar to the man himself, and actually could have no existence apart from the man. The same mystical intensity occurring to another person would have produced an entirely different pattern of ideas. For this reason, we must continue to identify men with the messages which they bring. These messages cannot exist independent of the men, for the human being is a positive equation in any mental or emotional concept which emerges through his personality.

The mystical experience remains formless and has no definition or distinction apart from the mystic himself. He is the interpreter of a series of vibratory impacts, and the interpretation must always be consistent with the mental and emotional personality pattern of the seer. Because of this equation, mystics of many races and many religions, experiencing certain definite extensions of consciousness, still remain within the natural boundaries of time, place, and personality. By natural boundaries I mean the racial tradition, the national pattern, and the personal religious or spiritual beliefs of these mystics. Illumination extends or unfolds a belief, but does not exchange one basic pattern for another. Illumination, therefore, may be said to enlarge our concept of that which is already held to be fundamentally true.

What Havelock Ellis has called "the mystical experience" may produce a marked change in the life of an individual; but this is because his conduct prior to his enlightenment was inconsistent with his own deepest and most devout convictions, as revealed through those testimonies which converge to produce what we call conscience. Even though a man's early life may be dissolute, as in the case of St. Francis of Assisi, this unreasonable pattern of conduct was contrary to the conscience of the man himself, and his illumination actually restated values already present but submerged in his personality.

To make this point more clear, we can point out that the religious experience of the average human being prior to his twelfth year becomes an enduring and comparatively unalterable level of internal convictions. In the course of life the individual may drift away from the early impressions and even reject them completely. Later in life, however, some spiritual, mental, or emotional crisis may impel the man or woman to the restatement of religious convictions. When this occurs, the earlier impressions are released through the subconscious and play an important part in the formation of a mature philosophy or code of action. The old convictions and concepts may reappear in a much more highly-refined and sophisticated arrangement, but they are an inevitable part of the psychochemistry of the human personality.

In the case of Boehme, we have a man brought up in a devoutly religious home by simple, orthodox parents, who practiced their Lutheran persuasions with gentleness, humility, and sincerity. By personal experience, he knew of no other religion or doctrine except that in which he was raised. Comparative religion was an unknown department of learning in those days in little cities like Gorlitz.

Boehme must have been aware that other religious sects existed, but they all departed, in some degree at least, from the infallible footings laid down by Martin

Luther. At the same time, Boehme himself was a sensitive, kindly, and lofty-souled man. Regardless of the creed to which he belonged, he was pious by nature—that is, by instinct and impulse. No matter how strict or dogmatic a faith might be, Boehme would interpret into it the natural benevolence which was an essential ingredient in the compound of his own character.

When the mystical experience came to Boehme, it deepened and clarified the devotion of the man himself, but it did not emancipate him from the inclinations which had already shaped his disposition. It was his own faith—that is the faith of Martin Luther—that he saw opened and unfolded within him. It was his own conscience that found its final satisfaction in the revealed richness of familiar doctrines. He never transgressed the essential statutes of his childhood beliefs, but he discovered new spiritual treasures, new evidence of divine love and wisdom in the teachings which had always been familiar to him.

There is everywhere present in Boehme's writings, therefore, not only a mystical profundity but a mystical orthodoxy, for his dreams and visions were circumscribed by the dictates of his own theological morality. This in no way reduces the importance of his revelations, but assists us in developing instruments of interpretation and of sound perspective on the problems involved.

The faculties by which Jakob Boehme was able to experience his strange participation in the divine mystery of the world are beyond scientific analysis. Even the light of modern research into the complicated phenomena of mind is not sufficient to satisfy the thoughtful investigator.

There seems no justification for assuming that Boehme was the type of person who would escape to mysticism because of personal frustration or some pressing neurosis. He was a successful and respected citizen prior to the occurrence of his illumination. He was happily married and his children were an ever-present source of comfort and security. He was not obsessed by inordinate ambitions, and there is nothing to indicate that his life had been hazarded or his career made difficult until he complicated his affairs for himself by advocating strange doctrines in an extremely orthodox Lutheran community. There is no report that Jakob was hypersensitive or nursed any phobias, complexes, or fixations which might have caused what psychologists like to interpret as escapes from reality.

Boehme did not show any signs of progressive mental disease or of the deterioration of his faculties. He never became a fanatic or made any effort to force his beliefs or revelations upon an unbelieving world. He was content to live in the light of grace from within himself. He was also willing to share with those who desired to understand the mysteries which had been revealed, but he had no ambition whatever to found a religion or to overthrow the dominant faiths of his time. He seemed to accept without doubt or question that his mystical experiences had revealed to him a fuller appreciation and understanding of Lutheran theology. He was not the kind of man about whom a great deal of biographical material is available. The accounts of his life are meager, but in the main sufficient, and it is scarcely possible that he could have had any outstanding characteristic that has not been mentioned.

Nor can we find any grounds for advanced neuroses in the childhood of the seer. From his own report, his family was loving and spiritually worthy, though materially poor. He seems to have been well treated, and raised with a gentle care within the means and possibilities of the parental psychology and the family budget. It is possible for any man to be neurotic, but there appears no reason for assuming that Boehme's life was any more repressed or depressed by environmental circumstances than was true of most of his contemporaries, who in no way experienced the revelations that came to him.

The mystic died in the full possession of his faculties, and his last words indicated a complete certainty as to the security of his future state. He lived without fear, and died without fear, accepting all

the burdens of his years with a patient humility, obviously entirely sincere. Although the second half of his life was considerably burdened by his sense of responsibility for the preservation of his revelations, he seems to have functioned without unreasonable or unusual pressures from within himself. In substance, Boehme was in most respects normal, and his mystical experiences cannot be rejected as the aberrations of an unbalanced mind.

When Boehme died, his literary output consisted of about twenty works, long and short, and bound together in a general pattern of doctrine. None of his larger writings were published during his lifetime, but many were circulated privately among a small circle of enthusiastic followers. Shortly before his death, Boehme prepared a key to his writings. This was a table of principles intended to co-ordinate the terms which he used. Even this, however, was not sufficient to clarify for the average layman his more recondite speculations. Perhaps had he lived longer, he might have realized the need for a simple summary of his teachings, but he died soon after completing his table of principles.

In all parts of the world, wise, virtuous, and beautiful human souls have experienced extensions of understanding, by which they felt themselves to be in peculiar sympathy with the heart and mind of God. Most of the great sages and prophets have belonged to this class, and the impact of their lives and teachings has advanced civilization far more than the careful plodding and planning of so-called sober intellectuals.

In India, the Yoga and Vedanta schools have led to a mystical state of identity with the divine. In China, the Taoist monk aspires to the same goal. Buddhist and Islamic mystics share the basic beliefs that a highly spiritualized state of consciousness is possible for man. Many of the canonized saints of Christendom have been honored because of mystical experiences in the forms of visions, illuminations, and the *stigmata*. It is hardly possible that all these accounts preserved among many people over vast periods of time could be entirely psychotic. Perhaps the most natural and reasonable solution to this mystery is that a spiritual extension is possible, but is beyond standardization, at least at the present time.

We may also be asked: What are the practical benefits of advanced mystical experiences? Certainly those benefits are largely personal and internal, but even to those of superficial minds, it is painfully evident that the whole race stands in desperate need of internal enrichment. The weakest part of our life pattern is the inadequacy of internal power in times of emergency. As nature seemingly never leaves any form of life without the means of attaining its own security, there is nothing remarkable in the concept that buried within the human potential is some faculty or power capable, under specialized development, of supplying the human creature with the means of working out its own salvation with diligence.

According to the concept of esoteric physiology, the mystical experience is the result of intensifying the vibratory rate of the pineal gland. The magnetic field of this gland acts as a medium for the transmission of impulses from the oversoul or higher spiritual self. Recent findings indicate that hyperactivity of the pineal gland is not present in cases of psychical delusions. There is glandular unbalance in such cases, but this unbalance is due to mental, emotional, physical, or environmental pressures, and not to an actual increase of spiritual function. Thus, while neurotics often have psychical disturbances accompanied by visions, voices, and a variety of delusions, such psychical phenomena are not evidences of genuine extrasensory growth or unfoldment.

The zones of mental activity, recognized by materialistic psychiatrists, are all aspects of mental activity, and the phenomena produced by and within these spheres can be traced to the intensification of various personality compulsions. After these compulsions have been accepted by the mind and have been reinterpreted symbolically by the subtle machinery of the subconscious, we are likely to lose our perspectives concerning them. When these reinterpreted impulses emerge again under stress or pressure, they are often mistakenly accepted as genuine examples of inspirational or intuitive apperception. It requires considerable experience and wisdom to evaluate correctly the importance of such impulses, and those by nature most impulsive are the least likely to develop this discrimination.

The psychologist, by temperament all too often a materialist, is satisfied to limit his concepts to the sphere of mental phenomena. To him the mind is the source of all thought, and all processes that resemble thinking must be explained by reference to the mind and its functions. Naturally, he attempts to interpret the genuine mystical experience according to the limitations which he has imposed upon his own concepts. His first thought is that these experiences must originate somewhere in the sequence of mental-emotional action and reaction. It does not dawn upon him that under certain peculiar states of mental-emotional exhilaration the personality can receive into itself a ray of spiritual light, which originates in a part of man superior to and beyond the limitations of the mental organization.

If a spiritual light, which in this case carries an intense vibratory impression, is projected into the mental organization from above and beyond the mind, it does not necessarily follow that this inspirational energy can be distributed through the objective personality independent of the laws governing human thinking. It is necessary for the mind to interpret inspiration and distribute inspirational force through the faculties by which it is rendered susceptible of recognition and acceptance by the objective mind and brain. Therefore, all inspirational and intuitive energies are more or less confused in the process of transmission, and emerge through our personalities imperfectly. Most genuine mystics have discovered the communication of their inward experiences to be almost impossible because they are forced to use a means of communication inadequate to the transmission of spiritual impulses.

The vibration of the pineal gland is increased in one of two ways. It may be intensified by specialized disciplines, such as the practice of the Yogas, but this is extremely dangerous without the constant supervision of a qualified teacher. It is also possible to increase the vibration of the pineal gland by an intense mystical devotion, by means of which the emotions are refined and regenerated through a devout attitude toward life and the mysteries of God and nature. This devotion may lead to a state of apotheosis, marked by a profound sense of internal spiritual exhilaration. This exhilaration may in turn lead to a state of ecstasy in which the entire personality is transfigured from within itself, and seems to approach a state of cosmic awareness. This ecstasy itself, sometimes described as an elevation or a lifting up toward God, results from stimulating the vibratory rate of the pineal gland. If this stimulation is sufficient, it may result in a temporary attunement with a superior level of consciousness, and the mystic becomes internally aware of a qualitative condition of Being which is beyond his normal experience.

With the intellectual phase of his nature the mystic may be aware that such a superior state exists, but it is only by an actual attunement that he is able to experience the *fact* of this higher plane of consciousness. As his personality is not naturally adjusted to this higher vibratory polarization, his ecstasy cannot be maintained for any extended length of time, but the impression transmitted to his objective mind in these moments of exaltation are so powerful that they will endure for an entire lifetime, and change the whole pattern of human conduct.

The mystical experience is the only satisfactory explanation for Boehme's extraordinary revelations. Naturally, he could not convey this experience to others, but those who came under the direct inspiration of the man's life and convictions received definite impressions which intensified their admiration. The disciples in turn attempted, through contemplation and devotional meditation, to discover inwardly the true meanings of his mystical writings. One of the most important of the followers of this great

German illuminist was Johann Georg Gichtel, a man peculiarly equipped by his own consciousness for the task of explaining the obscure teachings of the master.

JOHANN GEORG GICHTEL

Part II

In a note published in *Lucifer,* Vol. 3, p. 131, H. P. Blavatsky makes the following reference to the German mystic, Johann Gichtel: "There is an enormous difference between the *Sophia* of the Theosophist Gichtel, an Initiate and Rosicrucian (1638-1710), and the modern Lillies, John Kings, and 'Sympneumatas!' The 'Brides' of the Mediaeval Adepts are an allegory, while those of modern mediums are astral realities of *black magic.* The "Sophia' of Gichtel was the 'Eternal Bride' (Wisdom and occult science *personified*); the 'Lillies' and others are astral spooks, semi-substantial 'influences,' semi-creations of the surexcited brains of unfortunate *hysteriacs* and 'sensitives.' No purer man ever lived in this world than Gichtel. Let anyone read St. Martin's *Correspondence, pp,* 168-198, and he will see the difference. From Marcus, the Gnostic, down to the last mystic student of the Kabala and Occultism, that which they call their 'Bride' was 'Occult Truth,' personified as a naked maiden, otherwise called Sophia or Wisdom. That 'spouse' revealed to Gichtel all the mysteries of the outward and the inward nature, and forced him to abstain from every earthly enjoyment and desire, and made him sacrifice himself for Humanity. And as long as he remained in that body which represented him on earth, he had to work for the deliverance from ignorance of those who had not yet obtained their inheritance and inward beatitude."

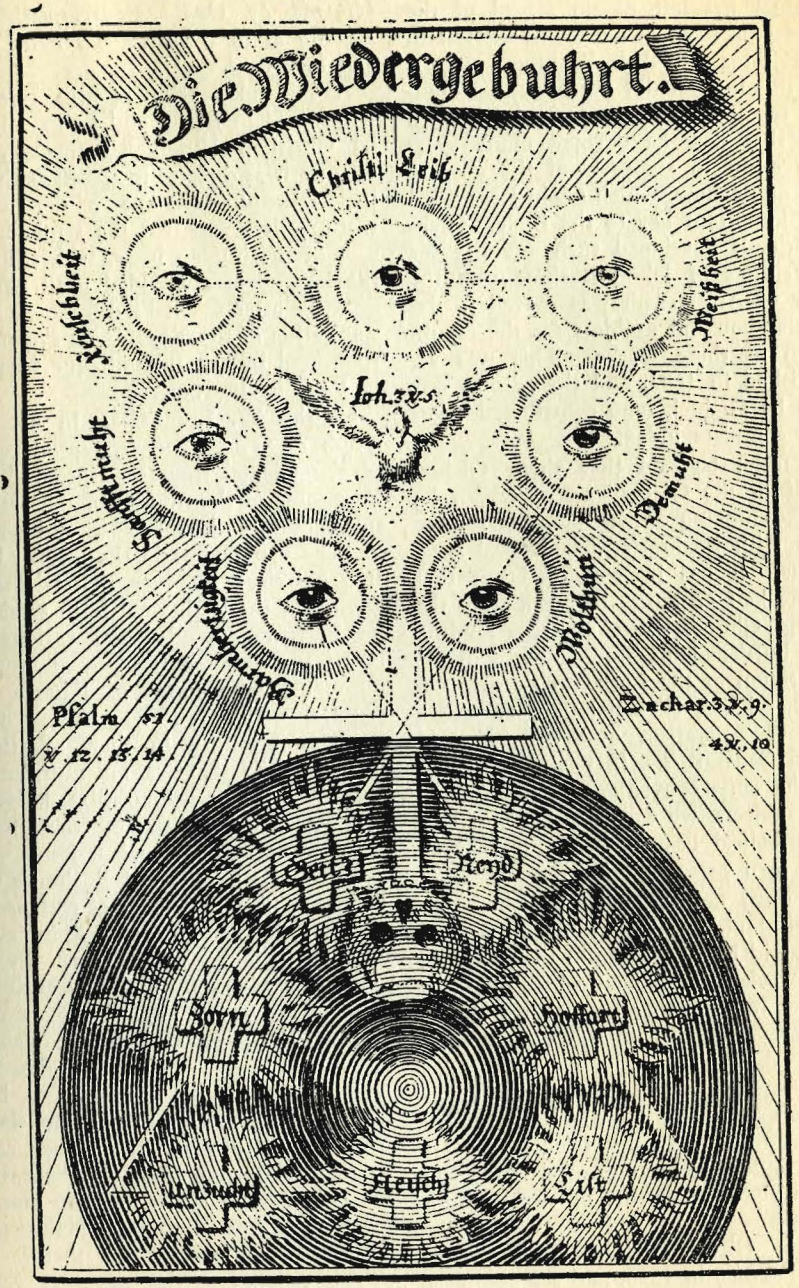
The place of Gichtel in the descent of Boehme's mystical philosophy is not entirely clear. About 1660, Gichtel met Baron Justinius von Weltz, and from this Hungarian nobleman he received the inspiration to attempt the reunion of the sects of Christendom and the conversion of the entire world to a mystical or cosmic Christianity, which was not to be confused with the teachings of the Church. The society which Gichtel promoted was regarded with hostility by the Lutheran clergy, and in 1665 he was banished from Germany and settled in Holland.

According to the life of Gichtel, which appeared in the *Theosophia Practica,* Vol. 7 (Leydon, 1772), it was about eleven o'clock at night on Christmas, 1673, that the mystic received, while in meditation, the vision of the Heavenly Virgin, (Divine Wisdom) who, though unseen, he had intensely loved for so long a time. Divine Wisdom spoke into the soul of Gichtel ineffable words which cannot be outwardly expressed. These words were spiritual powers, and were preserved unchangeable within his heart.

Wisdom's inner language transcends all physical speech, yet Gichtel understood the message which he received as though it had been in his own mother tongue. To the mystic, these experiences were proof that God looked upon him with kindness, and with an abiding faith he placed himself unreservedly in the hands of his Creator.

After these experiences, much was disclosed to Gichtel about the mystery of the fall of Adam, the regeneration of mankind, and the rebirth of humanity through Christ, but the revelation was so lofty that it could not be revealed by human speech. Divine Wisdom opened to him the treasures of knowledge, both of the inner and outer spheres, and Gichtel was so much affected that it seemed to him that he was living in Paradise rather than in this world.

Gitchel knew that he carried within himself the body of the first Adam. He realized that within himself was a heavenly and sufficient state, although he still had a physical body which laid on him the obligation to strive for his brothers and sisters who had not yet found peace. Thus he attained union with the Virgin of the World, Divine Wisdom, which was lost in Adam and regained in Christ. She was his new heavenly strength, a mystery which no one could understand unless he were united with Jesus.



THE HEAVENLY PRINCIPLES REFLECTED IN THE MUNDANE SPHERE

From the Gichtel figure illustrating the philosophy of Boehme

Gichtel has left us no record of the circumstances which led to his interest in the writings of Jakob Boehme. Apparently this interest did not become a dominant factor in his life until about 1668. After that date he devoted many years to an effort to comprehend the obscure terms of Boehme, which Gichtel regarded as an important key to the Bible. Gichtel's friends developed such a desire for the writings of Jakob Boehme that the Mayor of Amsterdam was moved to donate six thousand guilders for the republication of these works. This was accomplished in 1682, and the edition was edited by Gichtel, who contributed notes and a complete index.

It cannot be said that either Gichtel himself or the Gichtelians, of whom he was the moving spirit, subscribed completely with Boehme's metaphysical speculations. It has been pointed out that Boehme had no desire to break with the existing Church, and all the feuding which burdened his life originated in the exasperation of the Lutheran clergy. On the other hand, Gichtel taught at least a moderate separatism and his followers became Separatists. If Gichtel did not hold the same convictions as Boehme on many subjects, we cannot be certain that his symbolical figures were uninfluenced by his own personal beliefs.

We must not forget that Gichtel was a mystical philosopher in his own right, and should be studied from this premise. His association with Boehme's works does not indicate that he was a mere interpreter. He did interpret but from certain deep and enduring convictions of his own. Thus, in the edition of Boehme's writings, to which he added figures and descriptions, Gichtel appears as an independent influence, and you must study the doctrine of two men in one work.

Johann Gichtel published his *Theosophia Practica* in 1696, and the complete title of the work freely translated from the German reads, *A Short Exposition of the Three Principles and Worlds in Man, Set Forth in Clear Figures, Revealing How and Where They Have Their Respective Centers Within the Inner Man as the Author Has Found Them Within Himself by Godly Contemplation, According as to What he has Felt, Tasted, and Perceived.*

A faithful reprint of this rare book was issued in Berlin and Leipzig in 1779 by Christian Ulrich Ringmacher. The reissure is as difficult to secure as the original imprint. In one edition of this work, it is stated that the symbolical figures of the human body, which illustrate the text, were not added until ten years or more after Gichtel's death. A French translation of the *Theosophia Practica* was sponsored by the Bibliotheque Chacornac in Paris in 1897.

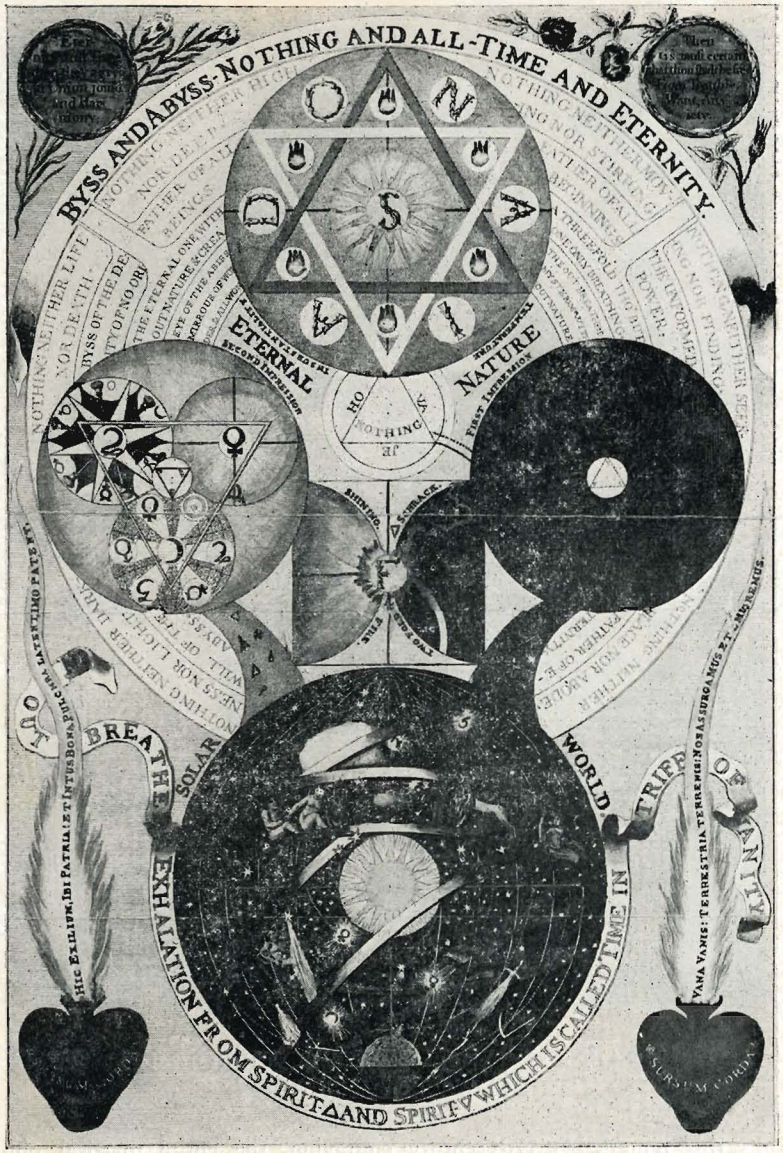
Charles W. Leadbeater, in his monograph on *The Chakras,* reproduced one of the Gichtel figures as proof "that at least some of the mystics of the 17th century knew of the existence and positions of the seven centers in the human body." It is not clear, however, that Gichtel, following in the traditional form established by Boehme, intended the various symbols imposed upon his human figures to represent the chakras of Eastern metaphysical tradition. The German mystics were so arbitrary in their selection of their symbols that we must suspect that they may have used familiar designs for purposes entirely different from those of other more conventional writers.

The Gichtel edition of Boehme's works is illustrated with a series of extraordinary engravings, highly mystical in content and exceedingly well-drawn. In most cases these plates are used as frontispieces, but occasionally others are scattered through the text. Usually, the plates are accompanied by one leaf of descriptive text and a list of references to books, chapters, and verses relating to the figures. These descriptions, if they can be so referred to, are much in the spirit of the old emblem writers, whose moral remarks bore but slight resemblance to the designs which ornamented them.

The origin of the so-called Gichtel plates has been the subject of considerable unproductive research. It is not certain that Gichtel drew them himself or even supplied the basic design. Many of the figures are extremely dramatic, and they reveal a profound internal apperception of spiritual mysteries. Possibly the

PORTRAIT OF JAKOB BOEHME SURROUNDED BY SYMBOLICAL FIGURES

In this remarkable 17th-century engraving, the entire mystical philosophy of the German seer is unfolded by means of the emblems appearing in early editions of his writings.



From the William Law edition

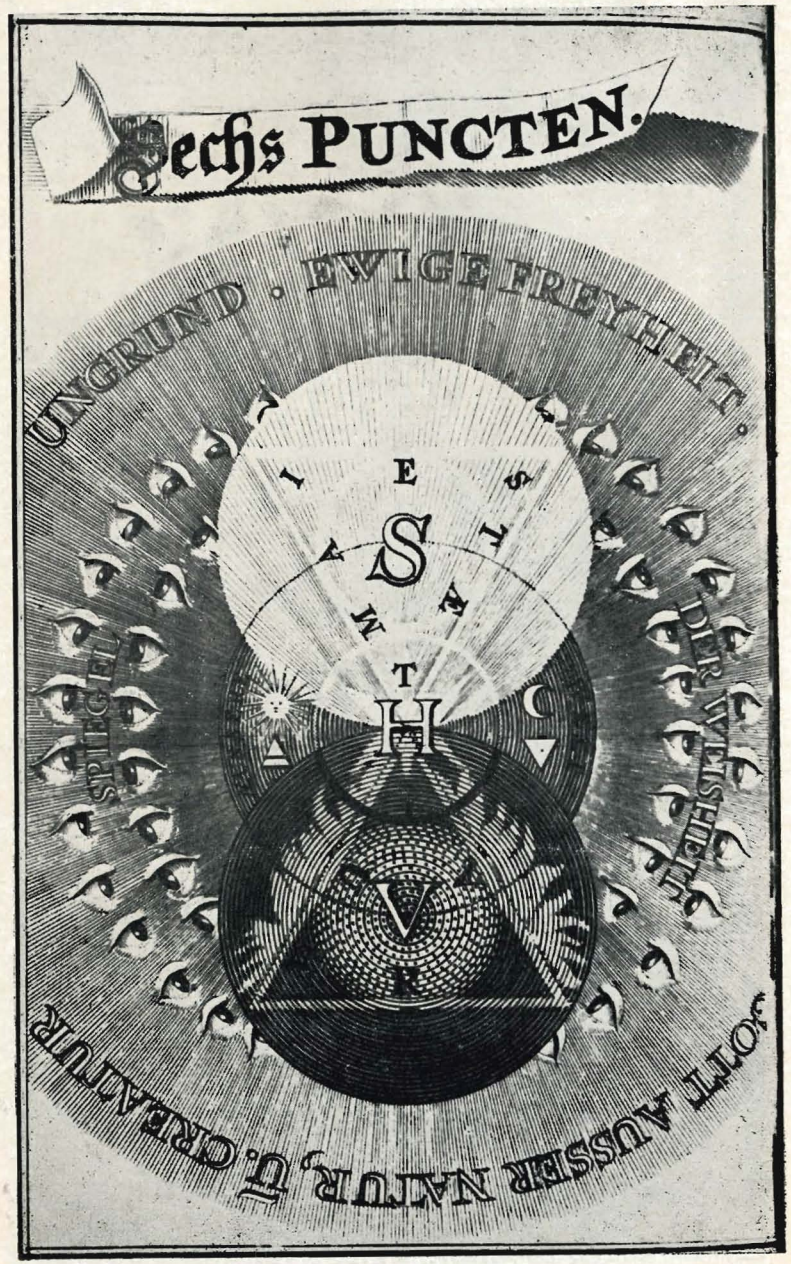
THE TRUE PRINCIPLES OF ALL THINGS

Herein is set forth, according to the obscure doctrines of Jakob Boehme, the three principles which, uniting in fire, generate the material universe.

From the William Law edition

THE TREE OF THE SOUL

In the teachings of Boehme, the human soul and the world are represented by a tree, which, rising from the material universe, ascends through the four spheres of life, attaining to its flower and fruit in the Light of Majesty.



THE EQUILIBRIUM OF LIGHT AND DARKNESS

This figure from Gichtel's edition of Boehme's writings represents the sympathy of the light and dark worlds, with the divine splendor redeeming the creation and the creature from that outer privation which is called "the Wrath."

engravings were made by one or more of the artists who prepared the curious emblems found in old alchemical and cabalistic books. Some attempts to explain this situation have led to the suspicion that Gichtel may have belonged to some secret order like the Rosicrucians, and merely served as a medium for the dissemination of such esoteric teachings. A more or less careful check seems to indicate, however, that organizations, claiming Rosicrucian descent at that time, borrowed, usually without credit, the Gichtel material.

As we have said, the comments accompanying the figures are entirely mystical, and the reader must interpret the inferences and implications to the best of his own ability. The descriptions are not signed, but according to popular belief they were prepared by Gichtel or his group to accompany the symbolical engravings. There is no proof that Boehme himself left any sequential series of symbolic designs to illustrate his principles. There remains the possibility of course that some drawings or sketches of his own or his immediate disciples may have been preserved and inspired the later illustrations. A reprint containing the engravings, slightly larger in format but lacking the description leaves, was issued in 1730. The plates had been recut with some slight modifications.

It must have been extremely difficult for Boehme to interpret through any formal medium the formless impressions and feelings which flowed through him on the occasions of his mystical experiences. It is probable that he never actually integrated his experiences into such a system of symbolism, but some of his disciples were able to systematize his doctrine through contributions of their own, and they designed the explanatory emblems. The Christian mysticism of this old German shoemaker certainly carried within it many concepts which antedated the Christian revelation.

As William Law, whose contributions we will consider in detail later in this article, pointed out, there are definite traces of Pythagoreanism and Platonism present in Boehme's writings. In fact, the system can be defined with reasonable accuracy as a Christianized Neoplatonism. There is no doubt, however, that as far as Boehme himself is concerned his system was entirely instinctual. He was not a trained mystic, and he had little if any acquaintance with previous philosophical schools. He shared in their doctrines only to the degree that his own impressions paralleled those of earlier Illuminists. He experienced all things within himself, even though many of his reports had been anticipated by sages and prophets of earlier times.

The modern intellectualist may be antagonized by Boehme's frequent references to such abstractions as God and his angels, or Satan and his legions. The first reading of the curious books may produce only a certain admiration for the vividness of the German mystic's imagination, but a deeper study will transmute this into a profound astonishment at the magnitude of his comprehension and the extent of his self-acquired knowledge.

"I am not collecting my knowledge from letters and books," writes Boehme, "but I have it within my own self; because heaven and earth with all their inhabitants, and moreover God himself, are in man."

The God of Boehme is not the God of the Church, nor is his Christ the Christ of the theologians. As the pagan initiates of antiquity clothed their profound doctrines in fables and myths, so Boehme concealed his mystical revelations under the form and word of the Christian Scriptures. Perhaps it would be more correct to say that Boehme restated a universal doctrine, which for more than fifteen centuries had been locked within the adamantine orthodoxy of Peter's Church.

Boehme's philosophy is established upon a premise that it might profit modern science to examine with great care. Dr. Franz Hartman, an outstanding Theosophical writer, summarizes the concept in the following well-chosen words: "In the study of man as a cosmic being there are three subjects to consider, although the three are only aspects of one. These three subjects are God, Nature, and Man, and neither one of them can be understood in its inner essence

without an understanding of the other two."

Examined apart from God and nature, man is bereft of origin and ultimate, and left as a purposeless accident upon the face of the earth. A recognition of the fundamental identity of God, nature, and man, constituting together a divine equilibrium, is essential to the establishment of a reasonable philosophy of life.

Boehme's God was not apart from man, but rather within both, expressing itself through both by what Boehme termed "properties." As he pegged shoes, the seer of Alt-Seidenburg envisioned a universal order, suspended from three principles, themselves resident in and co-eternal with Absolute Cause. These principles correspond very closely with the scientific concept of light, matter and mind as uncreated agencies, subsisting throughout time and eternity, and precipitating the whole diversity of existence through their mutual strivings.

Accompanying the frontispiece of the first section of the edition of Boehme's writings edited by Gichtel, there is a brief reference to the design and purpose of the plates. A free translation of these remarks is indicative of the dominant concept: "The diagrams attempt to visualize how the entire Holy Scriptures flow out of the mouth of God through his sanctified teachers, prophets, and apostles, for the primary purpose of teaching and motivating [all men] to repentance and to absorption in divine mysteries. The word of God is almost entirely concealed in figures, in obscure prophetic utterances, in riddles and allegories, in which are actually disclosed the wonders of divine wisdom. That which is passed is reported, that which is present is indicated in pictures, and that which is in the future is anticipated and implied. Appeal is made directly to the earth-born, self-centered, human consciousness, which cannot immediately understand and decipher such an approach. To the earth-born man the mystery of divine wisdom does not unveil its dignity, but only stimulates the understanding heart to seek and dig after the causes of wisdom. We must discover and release wisdom just as we must excavate out of the dark and coarse earth that radiant gold, which is the noblest of metals in the body of nature."

Johann Lorenz von Mosheim gives us a few side lights on the circumstances surrounding the rise of Boehmenism. As might be expected from Mosheim's position in the world of letters, he was not sympathetic to the mystical point of view. It is only necessary to read a few lines to conclude that his opinions were strongly prejudiced. In all fairness, however, it should be admitted that he accumulated much interesting information on a variety of subjects.

Mosheim included Boehme among the Lutheran fanatics of the 17th century, "who in their flights of enthusiasm had such a high notion of their own abilities as to attempt melting down the form of religion, and casting a new system of piety after a model drawn from their wanton and irregular fancies. At the head of this visionary tribe, we may place Jacob Behmen, who was remarkable for the multitude of his patrons and adversaries and whom his admirers commonly called the German Theosophist.

"This man had a natural propensity toward the investigation of mysteries and was fond of abstruse and intricate inquiries of every kind; and having partly by books and partly by conversation with certain physicians, including Tobias Kober and Balthasar Walther, acquired some knowledge of Robert Fludd (a native of England and a man of a surprising genius) and the Rosicrucians, which was propagated in Germany with great ostentation during this century, he struck out of the element *Fire* by the succours of imagination a species of theology much more obscure than numbers of Pythagoras or the intricacies of Heraclitus—some have bestowed high praise on this enthusiast, on account of his piety, integrity, and sincere love of truth and virtue; but such as carry their admiration of his doctrine so far as to honor him with the character as an inspired messenger of heaven .... must be themselves deceived .. for never did there reign such obscurity and confusion in the writings of any mortal ... He entertained the following chimerical notion: 'The minds of men are purged from their vices and corruptions in the same way that metals are purified from their dross.'"

The 17th century was remarkable for the quantity of mystical and esoteric publications printed between 1610 and 1690. During this period a number of skillful engravers were producing highly imaginative symbolic plates and emblems, many of which possessed extraordinary, artistic merit. This school of engraving upon copper and wood merits more research than has yet been devoted to either the products or the producers thereof.

Doctor Mosheim mentions the English mystic, Robert Fludd, as a possible source of Boehme's speculations. An examination of Fludd's writings does not support the opinion that Boehme was indebted to the English Rosicrucian for his Theosophical doctrines. But the fantastic symbolic figures which illustrate Fludd's treatises and which were cut by Theodore de Bry are imaginative masterpieces and the products of a distinct school of skilled artisans. Fludd remarked that it was more economical and satisfactory to have his writings printed in Germany, especially at Frankfurt, which at that time was actually the printer's city.

One sometimes suspects that the engravers had doctrines of their own, and designed their symbolic plates with more consideration for their own opinions than for the opinions of their authors. In many cases, it appears that any resemblance between the text and the pictures is purely coincidental. The suspicion is increased when we observe that the same engravings are inserted in different works by different authors and to illustrate unrelated material. Fine engravings were a valuable property in themselves, and when no other purpose could be found they were compiled into collections and some writer selected to prepare short verses, epigrammatic observations, or moral platitudes to tie the unrelated pictures into a loose design.

After the great masters of symbolic illustration had been gathered to their fathers, their designs brought great comfort and profit to the numerous pseudo-esoteric societies that emerged from the general cultural confusion. The various elements of the early emblems were rearranged and extended by inferior workmen to lend an air of verisimilitude to the pretensions of impostors. The so-called Gichtel figures were the products of a high degree of originality. They were not copied from previous emblems, but were themselves the source of numerous subsequent devices of inferior ingenuity.

There is little to support von Mosheim's opinion that Boehme derived inspiration from Doctors Kober and Walther. These small-town practitioners left no impress in the mind of their times except as sincere disciples of the German Theosopher. They probably did contribute such assistance as lay within their power, but von Mosheim was merely seeking an easy explanation for that in itself inexplicable. It is usual for the historian to seek to explain away mysteries by any device that comes to hand. The entire tribe of historians resents exceptions to general rules. To them it appears expedient to sacrifice the exception and preserve the rule.

The point I wish to make is that there was a guild of illustrators, the members of which were extremely sensitive to mysticism, alchemy, and cabalism. These engravers must have possessed a profound knowledge of such obscure subjects, and may have been appointed to prepare emblems and figures without supervision and at their own discretion.

When the Duke of Brunswick wished a symbolic frontispiece for one of his books, he explained his requirements in a letter to his publisher. The finished engraving was a masterpiece, but its details were not the result of the Duke's suggestions. The finished product was the work of an independent genius, who was amazingly proficient in the creation of an appropriate and, in a sense, self-sufficient emblem that has piqued the curiosity of scholars for over three hundred years. Perhaps the Gichtel plates had a similar history.

WILLIAM LAW

Part III

William Law, a prominent English divine (1686-1761), was the outstanding apostle of the teachings of Jakob Boehme in the 18th century. He appeared in the dual role of translator and editor, and was responsible for the first complete English translation of the writings of the German mystic. Law was a controversalist, a utilitarian religionist, and in the later years of his life a mystic. He was drawn to the writings of Boehme about 1735, possibly a little earlier, and was the author of several works in which he revealed himself to be an enthusiastic admirer of Boehme's profound speculations.

As a Jacobite and nonjuror, Law's life was plagued with numerous reversals of fortune, and it can scarcely be said that he was entirely addicted to transcendental speculations. He wrote well, and devoted one tract to an attack on the theater, actors, and related subjects, which he described as absolutely unlawful.

Just as Gichtel had a mind of his own, Law was definitely a person with strong convictions, and a mentality capable of individual initiative. We must assume, therefore, that the various commentaries and descriptions appended by Law to his great edition of Boehme reflected the individual convictions of this learned editor and compiler, and also to some degree the religious and political disturbances of the time.

The monumental work of William Law still remains as the finest edition of Boehme's writings in the English language. It was published in four volumes of folio size in 1772, under the title, *The Works of Jacob Behmen, the Teutonic Theosopher... With Figures, Illustrating his Principles Left by the Reverend William Law, M. A.* In this edition an entirely new series of symbolic designs make their appearance. Some of these are reminiscent of the earlier Gichtel figures; others bear no obvious relation to earlier illustrations.

Due to eccentricities in binding, the plates occur in different places in various copies of the work, but they usually fall at the end of a short section, entitled *Four Tables of Divine Revelation, Signifying what God in Himself is Without Nature; and how Considered in Nature, According to the Three Principles. Also, What Heaven, Hell, World, Time, and Eternity, are: Together with all Creatures visible and invisible: And out of what all Things had their Original. By Jacob Behmen, the Teutonic Theosopher.* There are twenty engravings in the series. Of these, two are hand-colored, and thirteen form a series representing the fall of Adam and the human regeneration through Christ. Then follow two independent designs, one including folding parts, and lastly, there are three manikins with many flaps, revealing the spiritual constitution of man and his relationship with the universe. These last three are the most extraordinary examples of such figures known to exist.

Again, the origin of the design is obscure. In his work now referred to as *The Latin Manuscript,* Peter Paul Rubens referred to Boehme as "that blessed instrument in the hands of the Spirit of God." We further learn that this manuscript was appended to Ruben's *Treatise on the Proportion of the Human Figure; Cabalistic Principles; and the Property of Numbers Applied to Chemical Operations, etc.*

There is evidence that Rubens possessed not only a profound admiration for the writings of the German mystic but also a deep understanding of Boehme's metaphysical speculations. The artistry of the manikin figure in particular is distinctly Rubenesque. The figure of Sophia in the third table is especially reminiscent of Ruben's technique. We should like to hazard the speculation that the manikins either originated directly with Ruben or were inspired by drawings which he prepared.

One thing is certain: the manikins are infinitely superior to the engravings usually found in the occult books of the 17th and 18th centuries. They are more than illustrations; they are works of art. Had William Law actually conceived the

SYMBOLICAL FIGURE OF THE SPIRITUAL WORLDS IN THE HUMAN BODY

from Gichtel's *Theosophia Practica*

pictures, he would certainly have been in a better position to describe them than is apparent from his meager comments. In short, the figures have descended to us with very inadequate keys to their interpretation.

There are many similarities between the designs of the human body which appear in Gichtel's *Theosophia Practica* and the manikins in the William Law edition. The later artist or engraver certainly was aware of the former work.

In his brief introduction to the four tables, we have from Law the following description of the general plan of the enterprise: "It contains four tables with their explainations; wherein may be seen, by a spiritual eye, the ground and foundation of all the author's works, and profound mysteries: Yea, there is also clearly deciphered, that so much sought and so rarely found, secret Cabala of the ancient rabbis. These tables, indeed, contain the sum of all the author's writings; and of all his knowledge; of all in heaven and earth; yea, of all the highest mysteries that man in this life is capable of knowing."

The first table explains and reveals God and how Deity out of Himself continually begets and breathes forth Himself. The mystery of God, concealed within Himself and separate from all nature and creature, is expounded as a septenary or a seven-fold essential Being, extending downward from *Abyss* to *Wisdom*. According to Boehme, God, most hidden and entirely without objective manifestation, is properly designated the *Abyss*—the *Nothing* and the *All*. God is *Nothing* in the sense of *no thing*, completely and entirely incomprehensible, and not to be discovered and experienced except by the complete detachment of consciousness from the illusion of nature and creature. Yet this *no thing* is at the same time the *All*, for from it is made manifest every visible, sensible, and attainable nature and condition.

Within the nature of *Nothing* and *All* reposes the *Will of the Abyss*. This *Will* is the secret Father of all beings, for by means of the *Will* the mystery of God is manifested in the creation, which is the extension of the *Abyss*, from center to circumference, according to *Will*.

It is the *Will* that reveals the *Lubet*, the *Delight* or emotional impression of the *Will*.. This is the joy of the God that begetteth the God, according to his own pleasure. This begetting is by the breathing forth of God the Son, a revealed expression of the *Delight* of the Father.

From the *Delight* proceeds motion which is science, for all knowledge in the material world is the knowledge of motion. This motion is the *Holy Spirit*, which is the breath or outbreathing of the *Delight*. Herein is concealed the mystery of how the Father of himself begets the Son, and how the *Holy Spirit* proceeds from them both, yet is one Being.

In the next level is God in Trinity, a triune Being, known unto the similitude of the *Will*, the *Mind*, and the *Senses*, wherein together lie the eternal understandings. Thus, are all natures and creatures locked within their own causes, from which they may be unfolded or opened by a divine mystery.

From the One Eternal Understanding and the understandings, which are many and one, there stands forth the *Word*, which is the perception of the *Self*, by which the creature is aware of the Creator. By this awareness the creature discovers God to be the eternal good, and even this discovery itself is an experience which abides eternally in God.

In the last and seventh place stands *Wisdom*. This is the divine contemplation of the creature, which by use of its own divinity becomes aware of the universal Divinity. By *Wisdom*, God in himself and to himself becomes intelligible, preceptible, and revealed. These seven conditions or states are within the nature of the Eternal Cause and in fact are that Cause. By these seven virtues, that Cause is in itself complete, and that which is outside of these seven departs from the incomprehensible, and moves inevitably toward that which is comprehensible.

That which is comprehensible is nature and creature, and these two are finally embodied, personified, or symbolized by the *World* and *Man*. The *World* is the sum of nature, and *Man* is the sum of creature. He exists within nature, and nature within him. In his outward parts, he exists in *Time*, but inwardly he exists according to eternity, which is the *Abyss* of *Time*. For *Time*, like God Himself, is *Nothing* and *All*. *Time* in the *Spirit* is *no thing*. *Time* in the *Mind* is past, present, and future, and *Time* in the *World* is *All*, for it measures the duration of both nature and creature.

From this brief excursion into Boehme's principles and terminology the measure of the difficulty of interpreting his writings can be estimated. But if his words are insufficient to clarify his meanings, they are quaintly dramatic and perhaps carry a greater impact than may first appear. The very unfamiliarity of the terms separates them from the common definitions which arise in the mind. It is necessary to accept Boehme's definitions without any recourse to things previously studied or known. This has one great advantage, even though it is burdened with several lesser disadvantages.

The whole of Boehme's mystical idealism is brought to bear upon the subjects of the fall of man, the miseries of his relapsed state, and the secret of his redemption, through a mystical attunement with the spiritual substance of life.

To the state of Deity, which is beyond dimension and is represented by the *Abyss*, Boehme applied the term "the first temperature." Here God in himself is that Eternal Liberty which the vulgar call *chaos*.

Chaos is not lawlessness but law beyond comprehension. This is the *Mysterium Magnum*, that which is without, before, and above nature. This is the first world, the eternal world; that which gives birth to creations without being itself created; that which decrees form without itself being formed, and that which is ever sustaining growth and motion, but which itself neither grows nor is moved. This state is beyond the objective awareness of any thing that is created. Nothing may know it or share in it but itself, but men and angels may consider it by the powers of the heart and mind without the capacity to actually share in its substance, or identify themselves with its purposes.

In this "first temperature" abides the triune Deity in the state of complete subjectivity. This triune Deity is called the Father, the Son, and Holy Ghost by those who have not been initiated into the mystery. But more correctly, the Trinity exists only on the lower planes of creation; whereas, in the "eternal temperature," there is only a triunity of God, which is the divine fire or the mutual love of that in itself beyond separation. This is a love in unity, rather than a love striving for unity.

The "second temperature" is the residence of the brightness of the Father or Glory. It is less than the *Nothing* and the *All* for it is of the nature of the *All*, rather than sharing equally in the nature of the *Nothing*. This *All* is the upper extremity of nature, the apex of an ascending pyramid. Here is all union, all concord, and all harmony. This is the *light world* or the *love fire*, whose root is in the divine *Desire*, and which flows forth out of that triune divine fire Deity, which in the "first temperature" was not an object of our understanding but only of our consideration.

In an effort to sense a mystical experience apart from an intellectual enlightenment, we may do well to consider Boehme's division of terms, by which he constrasts *understanding* and *consideration*. By *understanding* he means the conscious sharing of the state in which the creature experiences the creator as an internal reality. Naturally in this sense, the word *understanding* has a much larger and deeper meaning than in familiar usage, but undoubtedly it is the familiar usage that is at fault. Things for example, are not understood because they are seen or described. We cannot understand music, for example, merely by attending concerts. To fully appreciate an art or science, there must be self-participation. A thing must be done or performed in order to be fully known.

According to Boehme, the "first temperature" of God cannot be a direct object of understanding except under extraordinary conditions; in fact, no mortal creature can attain through participation

to a complete internal experience of the substance of the *Mysterium Magnum*. A creature like man, who knows only the bondage of creation, cannot experience the *Eternal Liberty* of that which is beyond nature and creature. That which dwells forever in the presence of *some thing* cannot fully experience *no thing* and *All*. The relapsed Adam, living in the heart, blended by the dark, cold fire of nature, cannot understand through participation the brightness of the *love fire* of the *light world*, or the *divine fire* which abides forever in the darkness of the causeless Cause.

Thus, the creation becomes aware of the Creator only by *consideration*, and this term we must understand to represent the contemplation of something or some state, separate and distinct from actual experience. Thus, we may consider the natures of the creatures about us in the *World*, but we cannot know these creatures by internal experience. We can consider the stars, the motions of the year, and the intricate balance of universal laws and forces, in which we have our mundane existence. These things may be observed, noted, and recorded; they may give rise to reflection within us.

Our thoughtfulness, in turn, may lead to the formulation of concepts. We may evolve elaborate explanations for the diversity of natural phenomena, and we may even postulate certain profound conclusions about God and salvation, but these must arise only from *consideration* and not actually from experience.

We understand the world of which we are a part better than we understand space, which is without any familiar landmark to assist us toward a reasonable estimation. The mystical apperceptive powers of the seer differ from the intellectual accomplishments of the scholar in this one particular; namely, the degree of conscious identification with life.

The two columns that support the portico of the Everlasting House are *Wisdom* and *understanding*. *Wisdom* is the natural extension of *consideration*, which ultimately leads to the acceptance of certain overtones, or contemplated realities. Devotion leads toward *understanding*, which is a communion or spiritual sympathy, in which the mystic in his ecstasy feels that he is experiencing "a sharing in God and with God," and in this way attains the security of the Divine "temperature."

Out of the descent of the "first temperature" into the "second temperature" there is established the middle part of eternal nature. Here the fire of the first principle becomes the constant, clear, burning and flaming fire of manifested divinity. This is the tabernacle of the Father's omnipotence or All Power. This All Power is symbolized by the sun, but it must be understood that this is not the physical orb in the sky but the cosmic spiritual sun, which bears to the whole of creation the same relationship that our sun bears to its solar system.

Boehme's spiritual sun, or manifested divinity, corresponds with the Paracelsian concept of a God light, which appears upon the surface of the eternal darkness, and corresponds to the *Fiat*, or the *spoken word*. This is the sun whose coming is heralded by the *aurora* or the *dawn light*, which is the promise of the revelation of the *Eternal Splendor*.

Boehme represents the eternal manifestation of Divine Being through temporal nature as a triune mystery of *darkness, fire, and light*. We must understand that the mystic is now considering creation from the viewpoint of *consideration;* that is, he is meditating upon the nature from the natural substances and essences of matter. The three constituent parts of the inferior universe are heaven (the sphere of light), earth (the sphere of fire), and hell (the sphere of darkness). All natures are bound by the light in themselves to the light of the world, and by the darkness of themselves to the obscuring and crystalizing material elements.

Naturally, Boehme does not use his terms in an orthodox or literal sense, but to represent those moods or states of consciousness which he experienced in the mystical extensions of *understanding*. To him, light symbolized increasing awareness of the spiritual mystery; fire, the intensity by which awareness itself was diminished, and by darkness, the obscuration of internal comprehension. Fire was a kind of striving, whereas true illumination was a suspension of all effort in a state of perfect luminous tranquillity.

Having established his principles, Boehme extended them out of the nature of God into the substance of the world, and finally into the constitution of man. He set up analogies by which each sphere interpreted the others, so that man himself might become the interpreter of all secrets, human and divine. Only great time and thoughtfulness can elucidate all phases of this extraordinary mystical revelation, but it does unfold sequentially and with remarkable consistency.

Among the William Law figures is one representing the spiritual life of man growing up through the four great spheres or worlds toward the *Light of Majesty*. In this conception the two forms of *Will*, that is, the Divine Will which leads to Christ, and the Self-Will, which ends in the abode of fire, which is the habitation of Satan, are represented as the branches of a tree. The Divine Will leads toward the spirit, which passing out through the upper part of the solar world grows through the sphere of darkness and the sphere of fire to blossom and bear fruit in Paradise. In the symbolism, the tree represents the spiritual life which, planted in the human heart—the seed of an immortal being—grows upward toward the light which is its proper destiny.

From these universal considerations, we come naturally to the three curious manikin figures. These form together what Boehme calls the similitudes of the three worlds. In each manikin, man is represented as consisting of three parts—body, soul, and spirit. This threefold division may not be at first apparent, because of the numerous sections making up the engravings. Together the three manikins represent man in three states or conditions—"the first, before his fall, in purity, dominion, and glory; the second, after his fall, polution, and perdition; and the third, in his rising from the fall, or on the way of regeneration, in sanctification and tendency to his last perfection." (See William Law)

The three conditions of man represent his imagination focused upon the three parts of his own nature—i. e. spirit, soul, and body. Before his fall, he dwelt in a spiritual state. By the fall, he descended into a bodily state, and by regeneration, he ascends again into the estate of soul.

Once more we should beware of the confusion arising from the use of a terminology which makes unusual usage of familiar words. For instance, according to Boehme, God is "the Will of Eternal Wisdom," and in *The Three Principles* he writes: "If anyone desires to follow me in the science of the things whereof I write, let him follow rather the flights of my soul than those of my pen." Boehme thus sums up the method by which he is to be understood: "I am often forced to give terrestrial names to that which is celestial, so that the reader may form a conception, and by meditating about it penetrate within the inner foundation."

ALEXANDER WHYTE, D. D.

Part IV

We should like to introduce at this point the Reverend Alexander Whyte (1837-1921), a Scottish divine who received the freedom of the city of Edinburg in 1910. Dr. Whyte published the life of William Law in 1893, and an appreciation of Jakob Boehme in 1895. From these circumstances and other details of his life, it appears that Whyte was much addicted to the biographies and doctrines of prominent mystics and religionists.

In the Library of the Philosophical Research Society, we have a curious scrapbook dealing with Jakob Boehme with the *ex libris* of Dr. Whyte. From the appearance and condition of this manuscript collection, which is a large thin folio, it does not appear that the material was written by Whyte but belonged to a somewhat earlier date, probably 18th century. Although no clues are given, it is barely possible from the

nature of the fragments that Whyte may have come into possession of some of the original drawings prepared for William Law, and not included in the printed edition. The problem is difficult but most interesting.

In addition to several pages of manuscript laid in, there are thirty symbolical drawings of various sizes in the Whyte scrapbook. The figures were drawn by expert draftsmen, and the text worked into the design is variously in English, German, and Latin. Of special importance are the figures, obviously belonging to the Boehme cycle, which do not occur in the Gichtel edition or the William Law translation. These figures include manikins with movable parts, and are sometimes tied to Boehme by direct quotations from his books. The drawings are by more than one artist, and I have not been able to trace anything similar to them in the British Museum collection of Boehme's works.

Among the curious figures in the Whyte collection is a fragment evidently a part of a larger work. There is no clue to the author, but from the appearance of the writing and the paper the fragment is probably 18th century. The incomplete text is in German, and serves as a description for a curious emblem, drawn in line and wash and tipped onto the margin of the text. Part of the symbol is reproduced herewith. The figure is oval, and the obverse side consists of an inscription surrounded by a wreath of leaves and berries. The inscription consists of what appears to be an extravagant summary of the honors and achievements of that most noble, high-born princess, Willemina Sophia, by the Grace of God, Queen of the nations of Europe, Asia, Africa, America, and the Islands of the sea. Next comes a list of her cabinet ministers and the members of her privy council, with the departments over which they ruled. These great and noble ministers are Saturn, Jupiter, Mars, Mercury, Venus, and the Moon.

In describing this figure, which was inspired by that god-illumined mystic, Jakob Boehme, our unknown author states that by Willemina Sophia is to be understood that worldly wisdom, by which all material achievements are made possible. Looking carefully, we notice that he has written the name of the princess in large capital letters, so arranged that they are spaced in two words, thus: Willie Mina. Boehme frequently used the word *Willie* to represent the internal resolution in man which impels to action. It does not require much exaggeration to consider the *Mina* as the feminine and fondly-diminutive suffix. Thus, Willemina can mean the feminine diminutive or negative or lesser form of the will. When combined with Sophia, it can read the small, feminine will of wisdom.

Our author, with the redundant literary form usual to the mystical writings of the period, explains, after a number of profuse apologies, that he was indulging in a little game of make believe. He is imagining that the world is ruled by a beautiful princess, who possessed the attributes of reason and knowledge, but is without internal, mystical apperception. She is given rulership over all the arts and sciences, trades and crafts; and because she is ever making men more skillful and more profound, and assisting them in the accumulation of wealth and honor, they regard her with the highest admiration and are proud to be subjects of her empire.

The reverse of the same figure shows a coat of arms with two supporters. The coat is divided into six compartments, in each of which appears the hieroglyphic of one of the planets and various implements illustrative of the attributes of the planet. In the center of the shield is a miniature water-color portrait of Willemina Sophia, with a crown on her head, pearls about her neck, and the royal ermine draped from her shoulders. The artist tells us that she is radiantly beautiful, but evidently his technique was inadequate or he was indulging in sly satire, for the princess has a definitely subnormal appearance.

The shield containing the coat of arms is supported by a female monkey wearing a bonnet, and a fox with an eccentric-appearing helmet. The author explains that the monkey is the symbol of the false appearance of worldly wisdom, like

WILLEMINA SOPHIA

From the Collection of Boehme's symbols made by Alexander Whyte

Aristotle's ape of learning. The fox represents shrewdness, deceit, imposture and cunning. Thus, worldly wisdom is supported by stupidity and deceit, for there is no foolishness more dangerous than learned foolishness, and no deceit more dangerous than skilled deceit.

With delightful naivete, our author now recommends that we lift up the little central flap, bearing the miniature likeness of Willemina Sophia, and observe that underneath is another representation of the illustrious princess. Here she is depicted as seen by the internal eye of the seer. She now has the complexion and attributes of a scullery maid, an unlettered, untutored farm wench, wearing the crown, pearls, and ermine with bad grace.

The burden of the writer's opinions is in substance that worldly wisdom and all that knowledge which arises only in the mind, although outwardly beautiful and sufficient, are in fact illusions. There can be no true enlightenment except through the discovery of spiritual truths by meditation, prayer, faith, and good works. Mortal institutions are supported

by false knowledge and ulterior motives, until the light of God brings essential wisdom into the heart of man, and he cheerfully exchanges all outward pretensions for inner peace and beauty.

Among the papers assembled by Reverend Whyte is a copy of the last will and testament of a certain Mr. Freeher. Unfortunately, the copy is not dated and contains no information about the life or times of the testator. It is quite possible that the whole will is a mystical allegory. In any event, Mr. Freeher distributes his worldly goods by means of five specific bequests, and it would appear that the greater part of his estate consisted of books, manuscripts, and the like.

Item 2 bestows upon Mr. Special the books of Jakob Boehme in High Dutch. Item 3 leaves to Mr. Lichter several volumes by older authors, including "my figures *de uno, puncto, centro*: together with all the manuscripts in the possession of Mr. Watle, and the press wherein they are laid up." It is possible that these figures refer to symbolical drawing dealing with Boehme's writings, some of which may be in the Whyte folio.

Mr. Freeher also bestowed his ring, engraved with the memorandum: "Prepared be to follow me," his hourglass, weather house, feather bed, and a very fine chimney grate. It is evident that he was a follower of Boehme or Gichtel, for he concludes: "I die in the communion of the Church of Christ; that is, of all them that are living members of his mystical body, wherever they are dispersed in the world; and keep nothing against any human creature: I thank you all, my friends, English and German, for all your love and kindness, your reward you shall find when you come into the *Mysterium*: and I exhort you all to love one another, and to keep up among yourselves union and peace. God bless you all; and I desire an interest in your prayers."

The gradual accumulation of symbolic devices as instruments for the interpretation and dissemination of esoteric philosophies has been practiced by nearly all religious systems. Formal courses of study, by which the concept of a teacher or a doctrine are transmitted to followers and disciples, have never solved completely one of the most basic problems in the world of learning. Instruction imposes upon the mind of the student certain patterns of knowledge. These he must accept, commit to memory, and apply as best he can to the complications of personal living. His conduct is motivated by ideas not actually his own, and in critical situations, this imposed learning usually proves insufficient. In other words, his studies may extend over a considerable area, but they are limited to surfaces, whereas life itself depends upon penetration. It may not be correct to say that the intellectualist is superficial, but the entire theory of formal education deals with the acquiring of facts considered in themselves separate and apart from the person learning them.

Symbols, by their very structure capable of numerous interpretations, invite the student to draw upon his own resources in an attempt to discover *the* or *a* satisfactory explanation. The symbol, therefore, leads to an experience intensely personal and individual. We discover what we know when we bring our wit and wisdom to bear upon some abstract device. This is especially true when we have every reason to believe that the emblem or figure was devised by a person of unusual spiritual attainment. The unexplained issues a challenge. It demands that we think for ourselves, and soon reveals the degree of our own ability to perform the function of creative thinking.

Nature about us uses the language of symbolism for the unfoldment of the potentials of all its creatures. The mysteries of life do not explain themselves or issue any dogmatic statement about their ways or workings. As Boehme would express it: "The creature must discover the Creator by extending human faculties toward the Divine Mystery."

It naturally follows that symbols are subject to numerous misinterpretations, even as nature itself can be incorrectly estimated. Thus art is necessary to perfect instinct and impulse. If the mind is trained to proceed in an orderly manner, it will not depart from that which

is reasonable and probable. If formal knowledge is strong enough to prevent fantasy, the symbol will be explained with the guidance and censorship of judgment.

Symbols also can convey a collective impression usually lost by premature analysis. As a result of meditation upon a sacred emblem, a mood or over-all impression of values is communicated without the limitations imposed by word patterns and word definitions. The written word or even the spoken word is seldom sufficient unless the speaker or writer attains an extraordinary degree of artistry. Even then he accomplishes penetration by pressure of his own personality. As Socrates so well pointed out, understanding must be coaxed or persuaded to come forth out of its hidden retreats within the soul. We never release man by pressing our opinions upon him, even if those opinions are themselves true. We must lure a reluctant consciousness to reveal its own purposes, thus leading the creature to a condition of sufficiency.

The crises which arise in daily living seldom can be solved by formulas, for the incidents are never exactly in line with our preconceived solutions. We prepare for one emergency, and another happens. We then seek advice, only to discover that the experiences of others differ sufficiently from our own to invalidate most of the suggested remedies. Solutions theoretically adequate are practically deficient, and we seek in vain throughout the whole world for the specific device appropriate to our pressing need. In the end we discover that each of us must solve his own problems by drawing upon the reservoir of experience within himself. It is therefore important that inward faculties be stimulated if the external conduct is to be wisely regulated.

One of the disasters of modern civilization is the prevailing tendency to surround the individual with so many external supports, patterns, and techniques that the development of internal resources is largely frustrated. When everything is explained, we are inclined simply to accept and drift with prevailing prejudices.

Once upon a time, most folks met the challenge of a door with a degree of ingenuity. Noting the hinges and the handle, they instinctively recognized the principles involved; and if they desired entry or exit, they took hold of the knob and proceeded accordingly. Today we deny people even this opportunity for personal ingenuity by placing a neat sign above the handle, saying, "Push," or "Pull," or "Entry," or "Exit." The prevailing conviction seems to be that we would languish indefinitely before the portal without these helpful hints.

This eternal restatement of the obvious can and does result in an inferiority complex and mental laziness. The more we are helped in this way, the more helpless we become. In the end, we mail letters in trash boxes, because no one has labeled the container with an appropriate warning. In dismantling a town pump, twenty letters were discovered carefully posted in the slot where the old handle had been. Every few days the fire department is discomfited by a false alarm, resulting from someone mistaking the firebox on the corner for a public telephone. Such conditions will always exist where life is so regimented that the human being loses all thoughtfulness, and drifts about in a false security demanding no thinking of his own.

Our spiritual institutions could be and should be sources of individual security, but even these are dedicated to saving souls rather than to fitting souls to save themselves. It ends with everyone expecting—even demanding—to be saved, protected, and nursed. Then, when our affairs go badly, we resent the institutions which have failed us, completely oblivious to the fact that we have failed ourselves at every step.

The ancients used mathematical, musical, dramatic, artistic, and graphic symbols and emblems to convey abstract truths, because such a method of conveyance advanced the essential growth of the human consciousness. Boehme probably did not rationalize the importance of emblems, but he and his followers made use of them because they offered obvious advantages. Confronted with the almost impossible problem of trans-

mitting formless truths to minds functioning only in form dimension, the symbol became the only possible means of attaining the desired end. All students of advanced mystical or philosophical systems will do well to familiarize themselves with the instruments of symbolism. Only those capable of interpreting correctly the symbolism of God in nature, of nature in man, and of man in the dissemination of his ideas can hope to discover the secrets of the esoteric tradition.

When Thales was asked what most helped a man to bear misfortunes, he replied, "The comfort of beholding our enemies in a still worse condition."

When asked, "How shall a man live justly?" the Greek philosopher, Thales, replied, "By avoiding such conduct as he blames in others."

The motto of Thales is said to have been, "If you endorse another man's note, be prepared to pay it."

Solon once said: "If all men should bring their misfortunes together in one place to divide them, everyone would carry his own home again rather than take an equal share out of the common stock."

Chelon, the Sophist, once said, "The commonwealth is best conditioned when the people mind the laws more than the lawyers."

Hearing that a certain man had no enemies, Chelon inquired politely, "Has he any friends?"

"Beware of him who is inquisitive into the business of others."—Chelon.

Bias of Priene observed that it is better to decide a difference between our enemies than between our friends. In the former case we make a friend of one of our enemies, and in the latter, an enemy of one of our friends.

It was the opinion of Bias, the Sophist, that a family is most fortunate when the master of the house behaves himself as well indoors as he does in public places.

Cleobulus, the philosopher, gave this advice: "When a man goes forth in the morning, let him consider that which he is to do. When he returns at night, let him remember with satisfaction what he has done."

Cleobulus also is remembered for his advice to the lovelorn: "Marry only one equal with yourself. If you take one of higher station you will gain masters, not kinsmen."

After Periander became a philosopher, someone asked him why he did not give up his throne. He replied that he continued to be king because it was not wise for a good man to give up responsibility, nor was it good for a wise man to permit himself to be deposed.

Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

A Chinese Conjurer

There comes to mind an unusual evening which I spent in Peking. The news spread that a famous Chinese conjurer and juggler had consented, for a consideration, to entertain a select group of "white devils" with examples of his skill. The performance was to take place in the grand ballroom of the imposing Wagon-Lits Hotel. Late in the afternoon a small, brilliantly decorated tent was erected in the center of the ballroom floor. Into this tent were carried several mysterious bundles, wrapt in silks and brocades. By tiffin time, the suspense was terrible, and there were numerous speculations as to the personality and accomplishments of the celebrated prestidigitator.

After dinner, large comfortable chairs were arranged in a half circle in front of the tent, and with an appropriate fanfare of gongs and rattles, the master of magic made a dignified entrance. He was an ancient character, reminiscent of Doctor Fu Manchu. His eyes were yellowed with opium, and several front teeth were conspicuously absent. He effected a stringy mustache and a thin, nondescript beard. He was round-shouldered, either with age or from the weight of his own importance, and his emaciated figure was straight from shoulders to ankles in a long, black, brocade mandarin coat.

After a sufficient pause to permit the impact of his personality to produce its maximum effect, the conjurer drew a beautiful silk fan from one sleeve and fluttered it about coyly. Then, from elsewhere, he produced several small pieces of varicolored tissue paper. From these he quickly and skillfully fashioned a number of paper butterflies. Using his fan for a tray, he arranged the tiny paper butterflies in a curious pattern, while one of his assistants appeared on the scene with a flowering plant on a small stand.

Suddenly the magician tossed the butterflies into the air with a quick movement of his wrist and kept them there by fanning them vigorously. The bright, little paper insects floated about as though alive. They separated, darting out from the group and then returning, twisted about each other. Some ascended almost to the ceiling of the high ballroom, but in due time they always returned to the old man. After several minutes the butterflies settled on the blossoms of the flowering plant. Then, with the guidance of his fan, the conjurer fluttered them back into the air; and, after a few more dartings and turnings, they clus-

tered together and fell back inert upon the fan. The effect was simple but indescribably beautiful, requiring consummate skill and years of patient practice.

After retiring for a few moments to his tent, the venerable wonder-worker reappeared with a basket of eggs and a piece of exquisite Chinese fabric about three feet square. Kneeling down, he spread the cloth in front of him and counted out twelve eggs, which he piled together. Next, he inverted the shallow basket and placed it over the eggs. Needless to say, each move was perfectly timed, and the man's gestures were graceful and precise.

Leaning over so that his face was close to the basket, the magician began clucking softly and persuasively. No mother hen could have exhibited greater parental devotion. After about five minutes, the basket was carefuly raised to reveal twelve baby chicks, staggering about amidst the wreckage of their shells. They chirped vigorously as the conjurer gathered them into his basket one by one. The audience was highly amused, and their applause was rewarded by an ingratiating grin on the face of the magician.

But the act was not over. In the skillful hands of the conjurer, the baby chicks appeared, disappeared, reappeared, and were multiplied with incredible rapidity. At last they had all vanished, and there was dead silence, and then a quick chirp, as a little, fuzzy, yellow head peered out from the edge of the magician's coat flap. Other heads appeared from sleeves, pockets, and even at the back of the old man's collar. From a dozen assorted places, the little birds were reclaimed, put back into the basket, and then the lot tossed toward the audience. This time all the chicks seemed to vanish together in mid-air, and the magician waited patiently for the ovation which he not only expected but demanded.

The performance continued for nearly two hours. Each of the illusions was not only brilliantly executed but was quaint and charming in its own right. It would take too long to describe the entire show, but at the end there was a spectacular item which created a lasting impression. We have mentioned the antiquity of our Chinese artist, and it is fitting that we should also comment upon his agility. Emerging from his tent for the grand finale, he scuttled forward with his hands in his sleeves and a look of intense resolution upon his features.

Suddenly without warning, the magician turned a front somersault without using his hands, and landed expertly on his feet, carrying in his arms an immense porcelain bowl filled to the brim with water and containing several large goldfish. By the expert estimation of a representative of a Dutch petroleum company, the bowl contained at least five gallons, and was not only extremely heavy but difficult to hold. We never did find out where the bowl came from, and the explanations offered by the spectators were completely unsatisfactory.

Leaving the bowl of water in the middle of the open space, the magician stalked away with the attitude of a man who specialized in the impossible. He did not even return for a bow. It was a memorable occasion, and I doubt if any Western conjurer could equal the performance, especially under the conditions which prevailed. Magical exhibitions of this kind have been popular in China for thousands of years.

EXIT WITH DIGNITY

Haller, the poet, philosopher, and physician, beheld his end approach with the utmost composure. He kept feeling his pulse until the last moment, and when he felt that life was almost gone, he turned to his brother physician, observing, "My friend, the artery ceases to beat"—and almost instantly expired.

Harvey, who discovered the circulation of the blood, also kept a careful observation on the state of his pulse while dying.

Martin Luther and the Black Monk

Martin Luther, the great German religious reformer, and Philipp Melanchthon, the distinguished theologian and reformer, were friends for many years, and now lie buried side by side. Melanchthon is the authority for this curious story of the "Man in Black," who came to visit Luther in the dead of night.

A strong wind was howling about the eaves of the little house where Martin Luther studied and wrote by the light of a small oil lamp. The servants had retired, and the only sound in the room was the scratching of Luther's quill pen, as he wrote the words that were to change the religious history of Christendom.

Suddenly, there came such a violent knocking at the door that the old wood threatened to split from the pounding. A sleepy-eyed servant, carrying a candle, opened the door. He was surprised to see a tall man, robed from head to foot in black garments, and wearing a hood that covered most of his face. The stranger asked if Luther were at home, and demanded to see him immediately. When the servant brought word, Luther seemed rather pleased at the prospect of a visitor and received the black-robed man in his study.

The conversation turned to ecclesiastical matters and various arguments about the Scriptures. The visitor asked a number of profound questions which Luther answered with the greatest ease. The conversation had continued for some time when the strange man in black became rather offensive, and at last Luther grew impatient and broke in with these words: "You give me a deal of trouble, for I have other business on hand that I should dispatch."

During their conversation the strange man had been seated in a large chair, huddled in his black cowl. The little lamp did not light beyond the table, and Luther was unable to see the face of his visitor. Rising, he walked over to the hooded figure to indicate that their discussion was finished and that he wished the man to depart. It was then that Luther chanced to see the hand of the mysterious stranger as it rested on the arm of his chair. It was not a human hand, but the four-clawed foot of a bird. In that instant, Martin Luther realized that he had been arguing theology with the devil.

"Art thou, then, he?" asked Luther. The hooded stranger slowly nodded his head. The great divine then hurled against the Prince of Evil a series of quotations from the Scriptures, which greatly tormented the evil spirit. Placing his finger on the Bible, solemnly he pronounced the words: "The seed of the woman shall break the head of the serpent." The devil grew more and more uneasy, and began muttering imprecations under his breath. The fiery zeal of Luther was too much for the evil one, so gathering his robes more closely about him with his bird-clawed hands, he rose and, howling horrible threats, prepared to depart. As he was creeping through the door, Luther cried after him, "Nor shalt thou devour them all."

With a great noise, the evil spirit hastened from the house, leaving behind him such a smell of sulphur as remained for many days to the wonder of those who smelled it.

Luther had other experiences with the powers of darkness. In a small room at Wartburg, where he sat translating the Bible, guides will show you a black spot on the wall. Luther, wearied with long labor, sickness, and lack of food, was translating one of the *Psalms* in this room, when the horrible image of the evil one rose before him. Luther stood up with defiance and flung his inkstand at the specter, which disappeared. As proof, we have Luther's own words and the ink spot on the wall. On one occasion, Luther said, "I have seen and defied innumerable devils." To Luther the evil one appeared as a lean man in a black hooded cowl. Is it possible, then, that this description originated from his meeting with the mysterious stranger who had claws for hands?

Library Notes:
Fiction, Poetry, and General Literature

By A. J. HOWIE

There are many ways of sowing the seeds of wisdom. Some minds respond to the stimulation of the gentler emotions aroused by the rhythms and beauty of poetry. Others react when the imagination is stirred by tales and romances. Fragments of ancient wisdom are found in epics, fairy tales, legends, idealized biography, fables, apothegms, and witty sayings, each preserving some portion of eternal truth.

The more deeply we become steeped in the tradition and lore of philosophy, mysticism, and comparative religion the more significance we can recognize in the classic literature of all times: folklore told in prose and poetry of tribes, nations, and races. Hence there should be no outrage to minds that are exploring the secrets of Platonism, Orientalism, Egyptology, or occultism in general when food for thought as well as recreation is found in lighter reading, as long as no disproportionate importance is attached to any single idea.

We may not agree with many of the modern novelists whose fancies have created wonder-working initiates, who center human interest and affection on frivolous, dissipated, skeptical, or materialistic individuals and transforms them into outstanding students of esoteric disciplines—for no apparent or logical reason.

Certain liberties with fact approach irreverence even when they are due to ignorance and misinformation. But certainly every student of occultism should have scanned at least the titles and contents of a vast field of literature that has a reading public that has no immediate intention of devoting time to serious study; for in these books often are preserved and disseminated for popular consumption eternal truths that would otherwise be obscured and forgotten in large, scholarly folios that are usually published in small editions, and hoarded in private and inaccessible libraries.

The section in the library that we have classified as general literature does not contain all of the books that might have been placed there. Fairy tales, mythology, and folklore have been put in the comparative religion section because the material is so closely associated with religious beliefs.

Oriental prose and poetry are in the Oriental section because it is practically impossible to draw any general lines of distinction between Oriental philosophy, religion, and literature. We have made a small section of books devoted to popular superstitions and unexplained mysteries—books that are not pure fantasy and yet are beyond proof.

The following reviews are intended to introduce the reader to unfamiliar books rather than to rehash old favorites. No order of importance or interest has been attempted.

The Gulistan, being the Rose-Garden of Shaik Sa'di. The first four *Babs,* or Gateways. Translated in prose and

verse by Sir Edwin Arnold from the Persian. Harper & Brothers, New York and London, 1899.

From Sir Edwin's preface: "When I have wished... to take refuge from politics and bodily pain, and that ocean of careless and worthless written work... in current literature, I have betaken myself to good old Sa'di, and especially his *Gulistan*.... Jami calls him 'the nightingale of the groves of Shiraz.'"

Arnold has preserved a beautiful spirit and the Oriental imagery that must have belonged to the original, and earned its place in Persian literature. We have another translation of the *Gulistan* which is more complete, having eight of the Gateways translated; but even a cursory comparison reveals Arnold's more exquisite and colorful choice of words, a smoothness of style, and a sympathetic richness of feeling, all suggesting that his translation approaches the way Sa'di would have written the *Gulistan* in English.

The *Gulistan* can be picked up at odd moments to enrich the mind and spirit with its short, pithy essays and anecdotes, told partly in prose and partly in verse. The following fragments suggest the type of thoughts that a reader will find throughout the *Gulistan*:

"What can foe do
When friends stand true?"

"On honesty God's favor is bestowed,
I never saw one lost in a straight road."

"Oh, God, I say not hear my prayer! I say
Blot with forgiving pen my sins away!"

"I heard that men who walk God's way
Not even to foemen ill things will say;
How canst thou reach this noble height
Who with thine own dost wrangle
and fight?"

Etidorpha, or the End of Earth. The strange history of a mysterious being and

the account of a remarkable journey as communicated in manuscript to Llewellyn Drury, who promised to print the same, but finally evaded the responsibility which was assumed by John Uri Lloyd. With many illustrations by J. Augustus Knapp [the same artist who executed the color plates for Mr. Hall's "Big Book"]. Sixth edition. The Robert Clarke Company, Cincinnati, 1896.

As indicated by this elaborate title page, the author or editor has taken great pains to avoid responsibility and to assure the reader of the authenticity of the facts stated in the book. The style is an 1890 version of popular science. The manuscript is supposed to have been kept for several decades before publication, which places the writing at about the time of the Civil War.

The scientifically-minded will find several theories regarding the interior of the earth about which science is still speculating. These are open to contradiction or proof. We have tried the experiment of viewing the living brain by the method described; it is a novel parlor illusion —or what is the explanation? The phrase "Never less alone than when alone" is impressed on the reader at frequent intervals.

Truth or fiction, *Etidorpha* (Aphrodite spelled backwards) has enjoyed a long popularity, and probably will be in demand as a scarce book among the out-of-print items when many of the popular sellers of today are forgotten.

L. Adams Beck (E. Barrington) has done a great deal to popularize Oriental philosophies. Her story lines flow smoothly, and her enthusiasm for yogi and Zen disciplines are easily shared.

The Garden of Vision, A Story of Growth, Cosmopolitan Book Corporation, New York, 1929, is now out of print. This romance will be of special interest to those wishing something popular referring to Zen philosophy and Judo. Naturally the abstract elements are vague and unconvincing, and actual students of these systems will feel that the author was writing from a reading knowledge without the benefits of experience or direct contact. But this will not detract from the constructive reaction for those who are being introduced for the first time to a system of belief and discipline foreign to our Western world.

Similar comments apply to her *The House of Fulfilment* which has recently been republished by the Willing Publishing Company, Los Angeles.

H. P. Blavatsky was a fascinating raconteur of occult lore. Her *Nightmare Tales,* Theosophical Publishing House, London, Adyar, and Los Angeles, n. d., is a collection of some of the stories that were written as a relaxation to take her mind off her suffering during her not infrequent illnesses. Each of the five stories is constructed from plausible incidents. And H. P. B tells them with a convincing personal directness that enhances their mystifying values.

The People of the Blue Mountains, by H. P. Blavatsky, Theosophical Press, Wheaton, Illinois, 1930, is an interesting account concerning the hill tribes of the Nilguiri Mountains. The outspoken criticisms of the British rule in India and the evangelical zeal of the early Christian missionaries did not soften the antagonisms that Mme. Blavatsky was always stirring up.

The British residents of Adyar had established a vacation resort in a choice section of the Nilguiri Mountains described as a Hindu Switzerland. The region had been avoided for untold centuries by the natives because of superstitious fears based on legends concerning the inhabitants of the mountains. The British visitors scoffed at the local beliefs. Army officers, administrative officials, and missionaries began writing articles and books about the newly discovered people.

As usual, Blavatsky believed that they were distorting partial facts and decided to do a little bit of personal research. Her account, divested of some rather anti-British paragraphs describing the early encroachment of Western interests at the expense of the native population, is a fascinating bit of lore for the student of the Vedas.

In this naturally protected area, five distinct tribes had been isolated in prehistoric times: Todds, Baddagues, Moulou Kourombs, Erroular, and Kochtar-Chotts. Strange bonds and relationships linked them together; rigid taboos preserved the purity of each tribal strain. Their traditions were found to be strangely akin to the legendary history of the Ceylon of Vedic times, yet with no evidences of any possible communication with that area for thousands of years.

The Todds are the superior group who are served and worshiped by the other tribes. Physically the Todds are of gigantic build. They live on vegetables, also on buffalo milk provided by the gigantic breed of buffaloes to which the Todds devote an inexplicable esoteric care. Apparently they do not worship the buffaloes, but they are an essential part of the religious life. They profess to communicate with the buffaloes, and in fact, when the English first penetrated into their retreats, they admitted the intruders because the buffaloes had prophesied their coming. The Todds exercise some sort of birth control for themselves and the buffaloes, as their numbers are strictly defined and limited. The Todds have never been known to participate in any criminal activities, but administer to the sick in the exercise of strange healing powers.

Robert W. Chambers is the author of numerous books which are of only indifferent interest to our field of thought. However, his *The Slayer of Souls* utilizes the legends of the Yezidees and their sorceries, revived in a modern cosmopolitan setting. The book leaves a persistent question in the mind as to whether the evils of ancient fanaticism and magic do not affect our civilization today. Are many unexplained crimes, even wars, the results of the machinations of small groups who still offer rites to false gods and serve them in courses of destruction?

The Circus of Dr. Lao by Charles G. Finney with drawings by Boris Artzybasheff. Published by Ben Abramson, New York, 1945. Copyright 1935. Written 1929-1934.

WE ARE HAPPY TO REPORT FURTHER PROGRESS!

In spite of the natural and artificial hazards which accompany almost any type of enterprise in these uncertain times, the third unit of our building program is proceeding according to schedule. We have a grand crew of workmen, and they are doing everything possible to improve quality and keep down costs.

The unit looks considerably larger as the front elevations rise. Already we have many plans for the enlargement and improvement of our facilities. We are keeping a photographic record of the building operations, and the complete story will appear in a future issue of HORIZON.

It is our sincere desire that the great philosophical systems of the world and the streams of religious inspiration which have enriched the ages shall have a dignified and fitting house in modern times. We cannot permit the dreams and ideals of our race to go unhonored in a day when lesser convictions have ample support.

The continuation and perfection of our House of Philosophy is assured if each of those who have found benefit from the principles it represents will contribute as generously as they can to the completion of this symbol of enduring values.

We will be most grateful for your practical assistance. Gifts should be made payable to the Building Fund of the Philosophical Research Society, 3341 Griffith Park Boulevard, Los Angeles 27, California.

Those for whom this book will be significant would justly feel outraged at any apology for reviewing it, that is if they should stop to respect any opinions as important. The book is not intended for the prudish, the squeamish, or those affected by the obvious. On the surface it is an ultra-sophisticated fantasy; the worldly-wise will be alert to the innuendo, *double-entendre,* and downright directness. Perhaps the author would prefer that no reviewer try to identify the ancestors of his brain child—if it really be his own. However, we suspect Zen antecedents.

In the library we have several volumes of Zen anecdotes. They are amazing brain teasers that are suspectible of much abstract argument. The Zen tales have been accumulated through the centuries. The authors are always aloof to the understanding of their auditors. Apparently ridiculous answers are given to profound speculations and over-zealous inquiries. Yet the very dedication to the Zen disciplines of the teacher betrayed that he was far too serious not to have intended some ulterior meaning that is important.

The Circus of Dr. Lao falls into this category even if Mr. Finney be no Zen student. The time of the action is the only factor in the book that is definite—the American depression is mentioned. The locale is Arizona, but the town is fictitious. The Circus appears—sans conventional transportation. The characters are taken from mythology, fable, philosophy, fancy. The sphinx speaks, the sea serpent tells of its adventures, the roc's egg hatches, the Medusa turns several characters into stone, Apollonius of Tyana tells fortunes and performs miracles—in Abalone, Arizona. There is a frowsy circus parade of three carts, each drawn by a mythical animal: the unicorn, the sphinx, and the golden ass. The side shows and circus performance proceed with no logical sequence but decided dominance from Dr. Lao. The characterizations are sharply delineated and spiced.

Of course, there is no reason why anyone should read this book—unless he wanted to.

OM, the Secret of Ahbor Valley by Talbot Mundy. The Bobbs-Merrill Company, Indianapolis, 1924.

This is one of the few stories built about Tibetan religious characters that has a consistenly convincing story line. Each chapter is introduced by a purported quotation, most of them from *The Book of The Saying of Tsiang Samdup,* a Tibetan Lama who is the motivating character in the book. It is a unique way of injecting some rather lofty philosophy into an exciting adventure story.

"He who would understand the Plains must ascend the Eternal Hills, where a man's eyes scan Infinity. But he who would make use of understanding must descend to the Plains, where Past and Future meet and men have need of him."

"To him who truly seeks the Middle Way, the Middle Way will open. One step forward is enough."

"And this I know: That when the gods have use for us they blindfold us, because if we should see and comprehend the outcome we should grow so vain that not even the gods could preserve us from destruction."

An amazing series of fantasy-fiction novels appeared in the 1920's and 30's authored by A Merrit. The tales have utilized much lore and superstition evidencing a great deal of research. These books represent a type of literature that may be the sole means of a mass awakening in slumbering memories of race consciousness the ancient symbols and the significance of worship offered to now forgotten entities. For the reincarnationist, this means recapturing a feeling for the times and scenes of past lives in order to recapitulate consciously the chain of faiths that have brought us to the present. None should fancy himself a character in these books. But the peoples of the past have fathered the present age. Our heritage is the fruit of their constructive and destructive actions. When they worshiped false gods or were untrue to the mentors of the human race, unborn generations were doomed to make proper retribution.

Dwellers in the Mirage is a vivid adventure story into which has been woven a prehistoric legend of the Kraken. The names of the characters have an exotic sound that might well have been drawn from dead tongues. The blend of tradition and fiction is skillfully done. The vocabulary is rich and colorful. Even the most serious occultist might enjoy toying with the ideas that Mr. Merrit has used.

Burn Witch Burn revives the lore of devil-dolls used by a woman whose life has been warped by the practice of black arts. The setting is in a modern city, and the characters might be your own neighbors. Here again, the *modus operandi* of occult phenomena is given life in story form. There are several sly allusions to the readiness of many scientific men to accept explanations that involve hypnotism at the same time that they deny mystical forces.

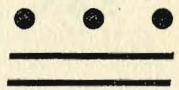
Other titles include *Seven Footprints to Satan, The Moon Pool, The Ship of Ishtar.*

The figure of A. E. (George William Russell) is internationally famous as an author and artist. The library is fortunate in possessing one of his pictures, which some day will be hung appropriately. Just now, it is moved from one storage spot to another with much indignity to perspective and chipping of the frame.

The Candle of Vision, Macmillan and Co., Limited, London, 1928. This is a hard book to classify because it represents a unique attempt to analyze personal clairvoyance. These are not the ramblings of a spectacular visionary, nor does he deal with petty communications with departed friends and relatives. The book is a beautiful attempt to describe his own visions, imaginations, and dreams. A. E. was fully aware of Freudian dream interpretation when he penned his own chapters on the significance of dreams. For those interested in the interpretation of dreams about unfamiliar places and people, symbolic and idealistic visions, this book is important aside from the insight it gives to the problem of clairvoyance.

"As one who has travelled a little on that way and who has had some far-off vision of the Many-Coloured Land, if I tell what I know, and how I came to see most clearly, I may give hope to those who would fain believe in that world the seers spake of."

"On the mystic path we create our own light... Our faculties readjust them-



CODEX HALL

In co-operation with the School of American Research, a rare manuscript of the Aztec Empire is now available to students of comparative religion. At the suggestion of Dr. Sylvannus Griswald Morley, an outstanding American archaeologist, this codex has been named the CODEX HALL. The original manuscript is in the Library of the Philosophical Research Society.

The publication includes a commentary by Dr. Charles E. Dibble of the University of Utah, a specialist in the Nahuatl language. There are numerous illustrations, including a complete reproduction in full color of the manuscript by the silk screen process.

The CODEX HALL deals with the religious ceremonies of the Aztecs, including the sacred rituals of the fifty-two year cycle, and is of outstanding importance.

The monograph is limited to 1500 copies, and we can supply it at $10.00 per copy (plus 3c tax in Calif.), which is the price decided upon by the School of American Research.

Please order directly from the PHILOSOPHICAL RESEARCH SOCIETY, 3341 Griffith Park Boulevard, Los Angeles 27, California.

selves... The dark caverns of the brain begin to grow luminous... By heat of will and aspiration we are transmuting what is gross in the subtle aethers through which the mind works... these aethers become purified and alchemically changed into luminous essences, and they make a new vesture for the soul."

"There came through meditation a more powerful orientation of my being as if to a hidden sun."

"I have failed in my purpose if I have not made it clear that in the actual architecture of dream and vision there is a mystery which is not explained by speaking of suppressed desire or sex."

The Avatars, A Futurist Fantasy by A. E. The Macmillan Company, New York, 1933.

A. E. has attempted to create in words an ethereal vision depicting the birth of a religion for the new age. He attempts to make words a convincing medium through which to enact the redescent of the cosmic world savior once again to redeem mankind through martyrdom.

Through the years a group of advanced men and women work independently in remote places. At a time that is marked by a common impulse, they are all drawn to a common focusing point by the affinities of common ideals and abilities to sustain the work of a new divine incarnation. The actors in this imaginary drama are vaguely characterized and idealized; purity and aspiration inspire all of them to creative work. The boy and girl who are to embody the divine impulses grow to maturity, join their forces and set out on their mission of teaching. The forces of evil quickly gather to create violence in the midst of which the divine incarnations disappear. A new world religion is set in motion. The origins are quickly obscured and apocrypha spring up.

It was an inspired idealism that created this book. The author had ability as well as vision. Fiction is not the word to describe his writing. His words are alive, and read with understanding they will glow with a light to draw men of good will onward and upward.

In those fair days of fashion when beards were an indispensable appendage of heroes, a clean-shaved chin was regarded not only as unfashionable but immoral, and there are reports of ladies fainting at the sight of one.

In those days, the beard of a cavalier should "stream like a meteor to the troubled air."

Paper making was discovered in A. D. 105 by the Chinese as a result of watching wasps at work. In the 8th century, some Chinese, knowing the secret of paper making, were captured by the Arabs. After the Arabs had learned the secret they taught the Moors, and through them the art passed into Europe.

A buried treasure of gold which once belonged to Atilla, the king of the Huns, has been discovered in Southern Sweden. It has been suggested that this cache may be the historical source of the legend of the treasure of the Nibelung.