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AUTUMN
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ISSUED
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Journal of the
Philosophical Research Society

HORIZON
LINES

AN EDITORIAL

BY MANLY PALMER HALL



Escape From History

HISTORY is the long and involved record of the descent of man and of the institutions which man has fashioned. The philosophy of history deals with the ethical and moral implications of events and, more particularly, sequences of events. Underlying this philosophy is a conviction which can best be summarized in the words of the inscription carried in the hand of the Babylonian god Nebo, Lord of the Writing Tablet: "What has been will be." It is impossible to survey the past without recognizing certain parallels or similarities with present-day conditions. We observe the circumstances and pressures responsible for the decline of Greece and the fall of Rome, and are properly alarmed when we realize that similar patterns are undermining the security of modern man and his projects.

Most of all, history reveals to us the inevitable operations of what we may call the law of cause and effect. Similar causes always produce similar effects, and these effects, in turn, create new causes, and so the motion proceeds. If we are attentive to this moral message of history, we are forced to the conclusion that man cannot afford to set in motion certain types of causations. Biography, which is the history of persons, supports the same general conviction. Whether it be the state or the individual, there is valid evidence that a particular kind of action must result in a particular kind of reaction. In practical terms, we discover from the historical records what is good and what is bad according to the way of life to which we are addicted.

We learn also that in every generation there are some who reject entirely the testimony of history. They refuse to acknowledge a principle of compensation in Nature, and, through wilfulness or ignorance, break the rules governing their kind. Tyrants, despots, and dictators in general come under this heading. Each develops a type of superiority complex, which makes him feel that for some peculiar reason he, and he alone, can escape the network of laws which entangle lesser mortals. But each, in turn, finally becomes a further proof of the very pattern which he seeks to violate. With each tyrant's fall, history repeats itself, and empires expanded by ambition rapidly crumble away under the remorseless pressure of an eternal plan.

Modern man resents restriction upon his purposes and activities. He prefers to regard himself as a free agent, capable of carving a singular destiny from the common substances of his environment. By denying a moral agent, he believes that he has outwitted universal morality. His arrogance, however, will remain unconvincing to the thoughtful until history itself sustains such presumptions. One by one the boasted exceptions fall back into the old patterns and become merely passing episodes in the parade of life.

But, we are assured, times change. That is true, but laws do not change. Times bring with them a pageantry of fashions, but this is only a motion of surfaces. As winds stir up waves, but do not agitate the deeper parts of the ocean, we must not allow appearances to obscure realities. A man may change his hat with the seasons, but this is no proof that he changes his mind. In the midst of the things that he does, man remains the thing that he is. Human ingenuity produces diversified cultural patterns. Perhaps we could say man creates history, but history does not create man. The individual moves through an elaborate series of conditions. He comes to them, he abides with them, and he departs from them. In terms of philosophy, that from which a man can be separated cannot be considered as an essential part of that man. He cannot, therefore, trust his destiny upon that from which he is separable. All that remains by this standard of estimation is the person himself, for even his body is expendable.

Consider for a moment the relation of the individual to history. He is moving through the contemporary scene, and his presence will be felt in terms of his sphere of influence. Tomorrow his contribution will be part of history, but he will be permitted only a fleeting glimpse of his own historical orientation. It is amazing that the impermanence of man in comparison with the comparative permanence of his institutions is not more clearly recognized and appreciated. There must be a gradual separation between the person and his environment. This is noticeable in the aged, who normally lose in-

terest gradually in the very pursuits which once dominated their thoughts and emotions. Eventually the world must end for each of us, even though it continues for our descendants. The conduct of the many at any given time leaves its impression upon the historical record, but the participants in the events go to sleep with the ages.

As we ponder the larger pattern of existence, we may experience a feeling of futility. Why do we so industriously pursue our several courses under conditions so obviously unfavorable? Perhaps we seek to add something to the collective which will survive. Perhaps we ignore our own inevitable end, and perhaps, and this is the more likely, we have nothing better to do. Others have come and gone, and it is both our privilege and our duty to follow in their footsteps. Shortness of vision and intensity of temperament incline us to live in the imminent and leave the eminent to its own devices.

History is not exactly pleasant reading. It is an almost unbroken report of stupidity and its by-products. Great nations have not always shown the natural wisdom of the small child, and entire generations have hastened on to their own destruction. H. G. Wells once complained that most historians were only recorders of war, crime, cruelty, and corruption. To this list might also be added ingratitude. We have afflicted most cruelly those who have served us best, and we have ignored most completely that which we should have noted, cherished, and remembered. It may well be that this desire to escape from history is really an impulse to free ourselves from a bad conscience.

Nor should we overlook the frustrations which result from a moderate perusal of historical writing. The more we consider the past, the more we lose confidence in the present and hope for the future. It looks as though things would continue to go on in their own sad way *ad infinitum*. Each day the blunders increase in size and number, and if it be true that there must come a time of harvest, we ask ourselves dismally what that harvest will be, and answer our own question with disquieting thoughts. Sometimes disturbing meditations assume the proportions of a panic, and we would be devoutly grateful if we could discover a valid escape from history. Only the exceptional person realizes and appreciates the deep-laid plan of Nature by which the ultimate security of mankind is being accomplished.

From these somber reflections let us try to discover, if we can, the larger plan which underlies the dismal surfaces upon which we live and think. A moderate amount of Buddhist philosophy will be useful. First of all, history unfolds on a level, or a plane. The patterns we see and experience are a compound of two factors: the things seen and the one seeing. While these two remain in the same relation to

each other, everything must continue as it is now. No amount of intensity can break patterns while it is expended within a fixed situation. We may reassemble the parts indefinitely, but each new arrangement can have no solutional significance. There is a popular hope that we can fumble our way to a condition of skillfulness, but history belies this notion.

Environment is a crystallization intensified and sustained by infinite repetition of activity on a plane. The source of this activity is man himself, the only element in history which is unhistorical. The only historical record we have of man is to be found in the Scriptural writings of the race. Here are accounts of his divine origin, the circumstances by which he relapsed into a mortal state, and the means by which he may aspire to his own redemption. The history of man, therefore, is the story of an infinite growth through infinite time and infinite space, each step of which is captured momentarily in a finite situation. Man has two motions. One is backward and forward on a quantitative level, and the other is up and down on a qualitative scale.

Even the motion of man through history is not entirely horizontal. He moves on an upward oblique, and it is this angle of ascent which must ultimately break the historical pattern. On a level, man moves; on the oblique, he both moves and ascends. By the term *ascent*, we mean the gradual release of potencies from within himself, by which he is forever changing for the better. Thus progress is vested in man and not in the world. The existence that we know as historical is a level of adjustment between creatures and the world in which they live. As man outgrows the level or ascends to a higher level, the validity of existing conditions ceases for him. In substance, he can never escape except through the naturally provided avenue of growth. It is, therefore, much more important to outgrow a limitation than it is to attempt to adjust to the limitation.

The ascending motion of man cannot be estimated in terms of history, inasmuch as it involves dimensions of time which are beyond the historian. Growth, however, can be noticed if the student is sensitive to the evidence. If, for example, we consider the difference between two cultural levels separated by five thousand years of recorded history, we can find proof that man does grow. Essential growth is slower than nonessential motion. We move much and grow a little, yet it is the growth and not the motion which most perfectly reveals the universal purpose. Five thousand years ago ninety per cent of the world's population was in slavery. The middle class, with its many opportunities and privileges, did not exist, and individual ability was exceptional. Today there are fewer exceptional persons, but the level

of common intelligence is higher than at any other time humanly recorded.

This is the ascent of man on the long incline which leads upward from primordial darkness toward infinite light. We are often impatient because essential motion cannot be assumed, nor can it be unreasonably hastened. Growth is slow and steady, but ambitions are hurried and unstable. We all know from personal experience that it is not easy to change basic temperament, yet it is on the level of basic temperament that all growth must take place. In the course of a lifetime the average man experiences a great deal, suffers considerably, thinks occasionally, and grows slightly. It may well be that if he passes out of a long and eventful life with one basic improvement of character he has done well.

The historian has no way of really determining how much Napoleon and Caesar actually grew as human beings during those fateful years while their activities were contributing so many pages to history on the physical level. Conversely, it can never be known with certainty the degree of ascent in qualitative living attained by the unknown and unhonored citizens of the same historic era. The conclusion must remain that the world continues to move upward as well as forward through the countless centuries of recorded incidents and accidents.

Take the life of Mr. Doe as a horrible example. During his three-score years and ten his checkered career excited slight faith in a benevolent Providence. He lived long and badly, a problem to himself and a disaster to his associates. He was selfish, narrow-minded, stubborn, and intolerant. He was generously addicted to prevailing intemperances, and came to his deathbed a miserable, crotchety old man whose benevolent contributions to society, if any, were entirely unintentional. Biographically speaking, he was a total loss; that is, his history was not unlike that of a benighted generation. Yet, how shall we judge such a life in terms of essential growth?

If we assume that there is nothing to life and living except the obvious, there can be no reasonable explanation for most of the things that happen to us. Mr. Doe appeared to be a failure, yet, because we believe that an eternal being dwells within this man, his conduct in some way assists the growth of that being. Perhaps in some future state of existence, Mr. Doe could come to know his own life as others knew it and realize how he had wasted and abused the privileges and opportunities which Nature had given him. Out of the confused chemistry of his own temperament, he may also have contributed to the progress of others through a negative example. His associates,

seeing certain of their own failings exaggerated in him, may have received powerful object-lessons. Somewhere hidden in an unhappy picture was the dimension of ascent. Growth broke through. The very stupidity of mankind becomes the remedy for its own disease. What we call evil is forever producing good, but growth by this process is long and painful.

In Buddhism there is a wheel which is called the cycle of trans-migratory existence. The regeneration of man is attained by the rotation of this wheel upon the ancient axis of pride, stupidity, and greed. Those who cling to the wheel of worldliness are bound by the law of rebirth and karma. The Sanskrit word *karma* is equivalent to our term *cause and effect*. The wheel turns without progressing in any direction. Those who cling to its spokes ascend and descend, held captive by the illusions of physical existence. Thus fortunes ascend and fall. That which is secure today is insecure tomorrow. The ascending side of the wheel appears to assure success, but that which ascends passes swiftly to the descending arc to experience pain and failure. There can be no escape from the monotony of the wheel except by the cultivation of internal values.

The circle of history is transformed into an ascending spiral or cycle when the human being realizes his true place in the universal plan. History may go right on, like the wheel, repeating itself, but it cannot bind or hold that which has released superior powers and faculties from within its own character. Again we have no record of those who have experienced an unhistorical state while still living in this world. We believe that the great teachers, philosophers, and mystics experienced an internal state of reality. They continued to live in the world, but they were not of the world, and therefore could not be held by the illusion of material existence. H. G. Wells also pointed out that we could never estimate the historical picture clearly until we wrote the history of persons and not of policies and military campaigns. The ascent of man is measured in religion, philosophy, science, art, literature, and in all the fields of creative endeavor. We have the stories of those who lived increasingly well and enriched all future ages with wonderful ideas and ideals. They are on that oblique line of ascent which breaks patterns or, more correctly, moves on to larger and better patterns.

One mystic declared the universe to be divided into two parts which he called eternity and time. Eternity is the abode of principles, of values, and of qualities which cannot be measured by the objective perceptions of mortals. Time is the dwelling place of shadows cast by principles upon the deep abyss of form and matter. Time is under the despotism of mortality, and all things in time—ambitions, hopes,

fears, and possessions—have their beginnings and their ends. When consciousness is locked by the concept of time, living is a perpetual emergency, a struggle between an infinite energy and a finite acceptance of futility. As man ascends toward truth, he departs from time; and that which is without time is above and beyond history.

Is history a final criterion in judging the future probabilities of mankind? Will all the tomorrows be repetitions of yesterdays? The answer seems to be that tomorrow will be like today unless change is motivated within human consciousness itself. If we continue on the level of present action with no more vision than our ancestors and no more courage than our contemporaries, our enterprises will end as theirs did. To change effects, we must change causes, and this means we must change ourselves. Better times reward wiser efforts. We can outgrow the historical patterns which have burdened us so long and so heavily. Those in history who came to the same ends had the same motives, and attempted to accomplish those ends on the same levels of endeavor. The hope is, therefore, to escape from the little circle of procedures which we have come to accept as inevitable. Yet, even today, we persecute and penalize those who would point the way to essential progress. It is too late to worry over the planting when the harvest is ready to gather. We must face the results of past mistakes. Yet, even the acceptance of adversity is subject to reform.

The moment we perform an unhistorical action, we escape from history. We also escape from that man-made concept of time which is so intimately associated with historical chronology. Growth is timeless because it is a series of immediate experiences. Life unfolds most naturally in a state of eternal now. Those incidents which most change us are immediate, and yet their influence may endure beyond time. The mystical experience, for example, is an immediate apprehension of reality. The actual experience may last only a few seconds, yet may be a participation in eternity. A man may live an entire lifetime in a dream which lasts only a few moments. Thus, there is both quantitative and qualitative time. Again the analogy. Quantitative time is time in expanse on a level, or a plane, and qualitative time is on an ascending oblique which cuts through levels, and by this fact alone neutralizes them.

One of the phenomena associated with the mingling of quantitative and qualitative time is the exhilaration of evolutionary progress. More happens to the average person in a shorter time in these days. This momentum is forever reducing the time-factor in its relation to action. The rich life is qualitatively the long life, thus emphasizing the concept that it is more important to live well than it is to live long. Extent without elevation is a burden to the spirit. It may be

that we will live more on the qualitative level in the next century than in the last thousand years. In this way we are defeating a time-concept. We are gaining a new measuring rod, and are no longer estimating results merely on the basis of hours, weeks, or years devoted to a project. Labor-saving devices to a measure break time-patterns, but this is only efficiency on the level of quantitative time. Wisdom, understanding, faith, and love, all unhistorical, represent adjustments to qualitative time. By experiencing a new dimension of consciousness within ourselves, we come to recognize and accept new dimensions of universal consciousness as these constitute our eternal environment.

It seems, therefore, that to the degree that man unfolds himself he can break the negative pattern of historical expectancy. If we want to be very realistic, we can even go so far as to say that there is a historical demonstration of this unhistorical fact. We are amazed at the relative timelessness of those enlightened men and women who have inspired and guided the progress of the world. We feel that Plato, although he lived twenty-three centuries ago, is a contemporary thinker. In fact, he still belongs to the future. The outstanding characteristic of enlightenment is this ability to conceive and reveal timeless truths to a time-ridden humankind. What we hope for today has already been accomplished by some who lived long ago, but who escaped from the time-binders by the extreme purity of their spiritual insight. If one man could free himself from time, others can, and, for that matter, so can the whole world.

To the relevant question: they can, but will they? the answer is optimistic. The long-ascending angle of growth has brought the whole race nearer to the point of self-emancipation. Better facilities are available; greater knowledge awaits fuller use. From the standpoint of internal endowment, the world is better equipped to produce a Pythagoras now than it was twenty-five centuries ago. The ascending line of human growth is coming into greater conflict with the horizontal plane of traditional habits and practices. This conflict is evident in the restlessness and insecurity of our generation. Man has not yet shifted to a higher level of function, but he is rapidly approaching the condition in which such a shift is essential to his own program for living.

In conclusion, therefore, let us assume that the only way to break the historical pattern is by a positive statement of growth. There will never be a man strong enough to change Nature or to succeed in those enterprises for which Nature itself has decreed failure. The time may come, however, when both individuals and collective society can become wise enough to form a new and positive partnership with the universe for the advancement and perfection of the human state.



MT. EVEREST

“The Mother of the World”

LIKE most of the greater works of God or man, that wonderful range of snowy peaks which forms the Himalayan range should first be seen from some distant point of vantage. No better spot can be selected than the town of Darjeeling, which is located 6812 feet above sea level in the Rajshahi division of Bengal. The town is reached by a narrow-gauge railway which connects with the East Bengal State Railway at Siliguri. It is the unanimous opinion of travelers that the view from Darjeeling and adjacent points is the most extraordinary panorama in the world.

As seen from Darjeeling, the three zones of the Himalayan range appear as long ranges running generally from north to south. The third and lesser range, called the sub-Himalayan zone, is not directly visible, but the lower or outer Himalayas are seen like a dark wall of mountain, above and behind which the great peaks rise in their full majesty. From the standpoint of the observer the huge crest of Kanchenjunga (28,146 feet high) rises to the northwest, and to the northeast is Dogkya (23,184 feet high). From Kanchenjunga, the Singalila range, an immense ridge 60 miles long, stretches south, sloping toward the plains and forming the boundary between Nepal and Darjeeling. The play of light and color upon the glaciers of these great peaks and the connective mountains is unbelievably beautiful in the early morning and late evening.

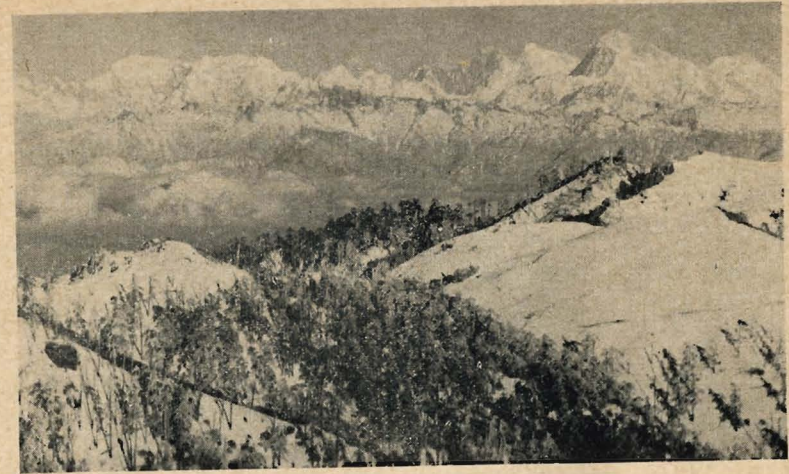
If the season is propitious, and November, December, and January are the most suitable months, the visitor to Darjeeling should attempt

the ride to Tiger Hill, which is 8,514 feet high and is so strategically located that the maximum view is obtainable. The journey is undertaken in those long, quiet hours before the dawn. The traveler has a choice of vehicles, if the term *choice* is applicable. He may ride a small horse, usually referred to as a Tibetan pony. This animal is slightly larger than a respectable donkey and offers approximately the same advantages. If this prospect is not appealing, there is a conveyance which appears in two forms: one is similar to a Japanese rickshaw, and the other combines elements of rickshaw and primitive sedan-chair. Accompanied by an appropriate retinue of barbaric-appearing but tenderhearted mountain people, the trek to Tiger Hill begins. The way is quite dark, which is no doubt comforting, as the path is narrow and rugged and reminiscent of the Bright Angel Trail which leads into the depths of the Grand Canyon. I remember particularly that at curves along the path the bare feet of the natives ahead glowed with a phosphorescent light. Occasionally a rickshaw turns over or starts sliding back the long grade into those plodding behind.

There is an ancient stone monument at Tiger Hill, and visitors climb to the platform of this while the native guides and bearers assemble below. One pleasant way to wait for the dawn is to toss small coins to the grinning attendants. These will descend upon a rupee much as a football team converges upon the man carrying the ball. In a second, all that is visible is a tangled mass of hands and feet. Good humor prevails, however, and winner and losers alike extricate themselves with broad smiles and loud laughter.

The great question is: Will the day be fair? Only occasionally is the perfect view available to the traveler. Most of the time heavy mist and clouds hang over the far peaks, and often the fog is so dense that it is difficult to return to the town. If the gods of the mountains are propitious, there is a fine view of Mt. Everest from Tiger Hill, and a jagged line of snow and ice seems to connect Everest and Kanchenjunga. Due to the distribution of the mountainous range, there is no point of vantage by which the traveler either to India or Nepal can see Mt. Everest towering above the other peaks. It is behind them, and invariably seems of lesser magnitude, which is the reason why its real height was only recently discovered. It is traditional that a long, thin line of clouds seems to be caught upon the peak of Everest, giving the first impression that it is a volcano. This cloud has proved a mortal enemy of mountain climbers, and has taken many lives.

Mt. Everest, the world's highest mountain, rising 29,141 feet into the blue dome of heaven, was called by the Tibetans *Chomo Lungma*, which may be translated "the mother-goddess of the world." It was



WINTER SNOWS ON THE KANCHENJUNGA

The third peak from the right, rising between two mountains, is Mt. Everest. Its height cannot be immediately appreciated, because it is ninety miles behind the high peaks of the snow-capped range.

discovered, or at least its uniqueness was first noted, in 1852, when the Bengali Chief Computer announced breathlessly to the Surveyor General: "Sir, I have discovered the highest mountain in the world." The mountain was named officially in 1857 to honor Sir George Everest, a former Surveyor of India. His principal contribution was that he directed the first investigation of surveys in the area. It may be well to note that in the region under consideration there are 2000 miles of mountains. There are 100 peaks 24,000 feet high, 20 greater giants 26,000 feet high, and 6 still more gigantic 27,000 feet high, and finally Everest, the highest of them all. (See *Kingdom of Adventure*, by James Ramsey Ullman.) The least of these is higher than any other mountain in the world.

It is little known that during the early years of trans-Himalayan exploration the hazards were not only natural but also man-made. The sanctity of the area, its association with the deepest religious convictions of Asia, and the exclusive policy of the then-independent States of Nepal and Tibet made it almost impossible for scientists to function. Many died, and others wandered for years as natives in order to chart the sources of rivers and other topographical details. Our present consideration is not mountain climbing or the several expeditions which have attempted to reach the summit of Everest. Each of these was hampered to some degree by the prejudices of local officials, although in recent years there has been no open animosity.

The story of Mt. Everest from the Tibetan standpoint is best appreciated by a visit to the Rongbuk monastery, which is the highest religious community in terms of altitude yet to be noted. Here under the very shadow of the great peak is this lamaist settlement, where meditating monks devote their lives to the mysteries of their religion.

Captain John Noel, who was the photographer associated with the Everest Expedition of 1922, gave a most interesting account of the Rongbuk lamasery and the venerable old lama who was officially the high priest of Mt. Everest. According to the local account, this sacred place was visited by the wizard-guru, Padma Sambhava, who brought Buddhism to Tibet. This great saint performed numerous miracles, and at Rongbuk engaged in a competition of magic with a sorcerer who dwelt there. The supremacy of supernatural power was to be determined by a race, and the victor should be the one to first reach the top of Mt. Everest. The black magician, called the Bombo Lama, attempted to ride to the summit on a magic drum. Of course, Padma Sambhava triumphed, for he was conveyed by a beam of the sun to the highest peak of the mountain sitting in his traditional chair. When he returned to Rongbuk, he left his chair on the top of Everest as proof of his victory. This legend had complications which interfered seriously with those attempting to climb the mountain.

The lamas at the Rongbuk monastery were completely baffled by the idea of mountain climbing as a sport, so they concluded that the foreigners were really attempting to get possession of Padma Sambhava's magic chair. As this was an action of the grossest impiety, the priest announced solemnly that the gods and spirits of the mountain would never permit the expedition to succeed. Referring to these invisible guardians of the mountain, Captain Noel says: "Probably they would even punish us for our impiety—beliefs which, I admit, after events seemed to bear out." Tibetan reports insist that the Rongbuk lama sent wind-horses to the mountain gods and these forbade the climb which eventually failed with the loss of two lives. It seemed, indeed, that the mountain fought back and outwitted the climbers at each turn of the path.

Scarcely less remarkable is the Tibetan legend of the snowmen, who are said to inhabit the upper slopes of Everest. They are called *Sukpa* by the natives, and are described as taller than the average man and adorned with tails. So numerous are the reports of the snowmen that there must be some factual foundation for the accounts. They have not been seen by any of the European mountain climbers, but tracks in the snow made by some large biped with feet resembling those of a human being have been seen and photographed. It has been suggested that some kind of a bear or perhaps an ape that has



TELEPHOTO OF MT. EVEREST

Guarded by two huge mountains of the great Himalayan range, the "mother of the world" raises its triangular head, white with glaciers and eternal snows. Only on rare occasions is a view of the entire setting possible, because of the terrific atmospheric disturbances which affect the region.

been acclimatized to the region may be the explanation of this mystery. The snowmen are believed to descend into the valleys and attack herds of yak and even persons who have wandered away or become lost in the mountains. Certainly, some kind of creature does exist in this high region, and because of the barren landscape and the great expanses of white snow it seems remarkable that it has not been identified.

In spite of the critical attitude of geographers in general, the Tibetans themselves seem to have known that Mt. Everest was the world's highest peak. They had no instruments for such measurements, but they would scarcely have named it the "mother of the world" unless they had some comprehension of its unique distinction.

The entire region involving the central ridge of the Himalayas is rich in archaeological and mineralogical interests. The old legends tell that Gobi was once a vast ocean and that an ancient civilization flourished there long ago. The area is filled with shrines and religious houses, and the natives believe that the great white mountains are the abodes of gods and venerable saints and sages who have retired from the world. Here, also, according to Mongolian and Tibetan tradition, is seated the Invisible Government of the planet. Only those profoundly versed in the secret religions of Asia are really welcome in these parts. Others are gently tolerated, but every inducement is

provided to discourage their stay or make it unlikely that they will return in the future.

If you ask the Oriental mystic to describe that sacred city where the gods dwell and the great saints gather in council, he will tell you that it lies behind and beyond the snow peaks of the Himalayas. From these mountains also flow the sacred rivers to water the Indo-Gangetic plains. Along the courses of these rivers once moved the migrations of the Aryas, the divine race, fathered by the eternal God. With them traveled the religions and philosophies of the East, for the birthplace of the Aryan culture-traditions was an eternal island, hidden from the rest of the world by a wall of snows and glaciers.

It may be worthy to note that the explorations of Roy Chapman Andrews verified many of the old Eastern legends concerning the origin of the earliest Indian civilization. For many years European influence in the East has labored in vain to shake the faith of those who believed in the wonders of the vast snowland. Many disciples of the Eastern Wisdom made the long and dangerous pilgrimage in search of the abodes of the snow saints. Some returned with strange tales to tell; others were never heard of again. They either perished by the way or remained to study with the venerable teachers who never left their caves and temples among the mountains. It is easy to understand, therefore, how closely modern exploration and mountain climbing touch the soul of the East, and why the Oriental is not enthusiastic about the violation of these remote regions by the profane.

On May 29, 1953, the expedition under Colonel H. C. J. Hunt finally reached the summit of Mt. Everest and there planted their British flag. Col. Hunt led a formidable expedition of nearly four hundred persons, of whom, of course, the majority was native porters. Only two climbers actually conquered the highest peak. These were Edmund Hillary, described in the press as a New Zealand bee-keeper, and Tenzing Norkey, a Nepalese, whose extraordinary stamina contributed largely to the success of the enterprise. Queen Elizabeth was wakened in the night before her Coronation to receive the news. Col. Hunt and Edmund Hillary have both been honored with knighthood for their accomplishment, but as yet no unusual distinction has been offered Tenzing Norkey. It is rumored, however, that the citizens of Darjeeling, where he lives, are planning extraordinary festivities on the occasion of his return. The editors of *Life*, opine that, since Everest has been conquered, man has not much left on earth to conquer but himself.



Tristan and Isolde

THE story of Tristan and Isolde is probably of Celtic origin, but the original form is uncertain. There are sections which seem to show the influence of classical Greek mythology, and it may be assumed that several legends have gradually been mingled into a single account. It is interesting to us that the story passed first to the French trouveres or Troubadours, who knew it as early as the beginning of the 12th century. As the Troubadours were the members of an esoteric society of poet-mystics, they enlarged upon the original theme for their own purposes much in the same way that they gradually transformed such other epics as *Parsifal*, the Grail Cycle, and the Arthurian Cycle. One of the trouveres, remembered only by the name Thomas, unfolded a version of the Tristan legend, and it was this improvisation that inspired Gottfried von Strassburg (flourished 1210), one of the greatest of the medieval German poets. Gottfried was a contemporary of Wolfram von Eschenbach and other leaders of the German intellectual movement. He gave his supreme artistry and genius to the integration of his *Tristan*, and his version is the one now generally accepted.

Although it is not possible to compare the *Tristan* of Gottfried with earlier versions, most of which exist only as fragments, it is conceded that he deepened the spiritual and psychological values of the story and moved it entirely from its older semihistorical foundations. As was common in the literature of the period, the adventures of Tristan were elaborated until most of the unity of the story was lost. Later accumulations were often entirely unjustified, and at some periods descended to a trivial level. Richard Wagner based his great music drama directly upon the text of Gottfried von Strassburg, although it was Wagner's policy to accept nothing without some change

and adaptation. The music of *Tristan* is perhaps the finest of all Wagner's works and is admired by the musicologists for the perfection of its development and the philosophy which it unfolds.

Realizing that all of the epics of the Troubadours were parts of one grand theme, the story of *Tristan* must be examined for its inner meaning. The key is the establishment of Tristan himself as the world hero, whose adventures relate to the cycle of the Quest. Tristan is presented as a person of extraordinary attainments. He is everything that could be expected of the gallant knight. In fact, there is no art in which he was not proficient. He was a superlative musician who could charm the world with his songs. He spoke all languages, and his horsemanship was as perfect as his skill with the sword, and as a chess player, he knew no equal. To all other attainments he added a dubious virtue which was fashionable and necessary in his time. He told the truth when it was expedient, but was not above subterfuge and dissimulation. With him, the end justified the means; and as the ends were always gallant, what more could be asked?

In the Wagnerian version, Tristan is presented as a Cornish knight engaged upon a mission for his uncle, the king. He has been sent to Ireland to bring the Irish princess Isolde back to Cornwall as the bride of King Mark. The scene opens upon the deck of a ship, and with the true spirit of the tragic epic, Tristan is secretly in love with Isolde, but cannot reveal his affection because of a blood feud which belongs to an earlier cycle of the story. Isolde, unaware of the real cause of his apparent indifference, and herself powerfully attracted to Tristan, decides upon a desperate course. In her anger she resolves to poison both Tristan and herself. Her trusty attendant Brangaena, however, substitutes a love-potion for the poison. In the old epic, this love-potion had been prepared for the wedding banquet of Isolde and King Mark.

Under the influence of this potion, Tristan and Isolde are united in an intensity of affection which can never be dissolved. Isolde reaches Cornwall and is married to the king, but continues to see Tristan. These stolen hours together provide plot and counterplot, and help to sustain the suspense of the story. The lovers are betrayed by the jealous Melot, and, in the scene that follows, Tristan is bitterly reproached by the king. Realizing that he must be separated from Isolde, Tristan then challenges Melot to a duel of honor and permits himself to be mortally wounded by Melot. In this way he hopes to end his tragic romance. Tristan does not die immediately, but is taken back to Brittany by his faithful servant Kurvenal. From this point on, Wagner hastens the tempo of the story. Borrowing from the older version, Isolde is made to be wonderfully skilled in the healing

arts. She is sent for, for she alone can save the life of Tristan. She arrives too late, however, and he dies in her arms. King Mark, recognizing the depth of the lovers' affection and aware that it has been caused by a magic potion, accompanies Isolde on her journey and is willing to renounce his claim on Isolde. The death of Tristan leaves Isolde unconsolable, and with a final lament she dies of a broken heart.

This brief summary becomes more meaningful and the elements more reasonable when the larger epic is considered. Wagner's story, however, is sufficient to the basic needs of the interpreter. All the poems of the Troubadours had the same tragic tone, the lament of hopeless love. There is a parallel with the story of Romeo and Juliet, and the machinery of the plot has been used repeatedly in literature and drama. The tragedy of man is the search for perfect love, and in the psychology of the trouveres the eternal drama was the struggle between the mind and the soul. Always, the gallant knight is captured by the entanglements of passion and all that is implied thereby. The medieval mystic had a very different understanding of the word *soul* from that popularly held by modern psychologists. The principle of the soul was manifested through a cycle of intensities, extending from passion to compassion, imagination to intuition, appetite to inspiration. The intensities of man are not merely dependencies upon his mind; in fact, it is emotion which creates mind. Emotion is older than thought, deeper and more mysterious, both inscrutable and tragic. The human being can resist the pressure of his thoughts, but he cannot resist the intensities of his feelings. When one must be sacrificed, it is always the mind which is renounced. In modern living we recognize this to be true without perhaps fully understanding the machinery involved. Very few persons will renounce prejudice, which is an emotional intensity, and cling to reason when the test arises. What we think, we talk about; what we feel, we do, and it is not surprising that thoughts and feelings are often irreconcilable. Tristan is the personification of the mind which has been identified with the heroic self. Mind is the conqueror, the gallant and gifted lord of the world. As self-will, the mind was anciently associated with Lucifer, the embodiment of pride. There are no exploits which the mind will not attempt. It is the dragon slayer and the chess player, and when need arises, the accomplished prevaricator. Altogether it bestows a concept of sophistication, worldly wisdom, and self-assurance.

Most of all, however, the mind is alone and lonely. It has set itself in a way of life which must be justified to be endured. It is forever seeking what it pleases to define as happiness, and it is always failing in its quest. Man has placed his whole faith upon the skill of his own thoughts. With his mind he is forever fulfilling his ambitions, by

which it means that he is advancing certain of his emotional intensities by the adroit use of his faculties and intellectual powers. The tragic end of the world hero is always the result of deceit or of some emergency in which the skill of one mind is baffled by the skill of another mind. This is the war of thoughts, the fatal struggle of intellects in which the larger schemer temporarily wins.

In the Troubadour Cycle, Isolde personifies the powers of the soul. These potencies are old, deep, and mysterious, and entirely apart from the censorship of the reason. The romance of the mind and the soul is always tragic, for actually the two have no basis of common understanding or agreement. The plot and counterplot of mind and soul have many involvements. The knight-errant rescuing the fair damsel from the dragon or some evil prince or sorcerer is, of course, the mind seeking to restore the integrity of its own emotional content. Even the search for freedom is an expression of emotional pressures. The two concepts of sacred and profane love are also introduced, and usually the hero is faced with a choice upon which his future depends. The whole cycle of chivalry is a psychological exposition of the restoration and preservation of emotional integrity.

We have noted that the soul as a part of the human constitution has priority over the mind in terms of age or maturity. This might seem to conflict with present findings, but the fact can be demonstrated. The story of humanity is a record of the gradual ascendancy of thought over feeling. Primitive man is a creature of instincts and impulses. He develops the mind only in order that his emotional pressures may be fulfilled through direction and discipline. The instinct of man is not to be wise, but to be happy, but he has decided that wisdom is necessary to the achievement of happiness. He must accomplish a reasonable way of life in order that his emotions may have normal expression. In the story, Isolde as the soul is betrothed to the King of Cornwall. At the same time, she is secretly in love with Tristan. No effort is made to intimate that King Mark is an evil person. He is presented rather as gullible, sincere in his own devotions, and deceived by the young lovers. The Troubadours often used the king to represent the ruling power in the human constitution. Thus he becomes a symbol of the self, whose principal attribute is will. In the mysticism of the medieval period, the self was regarded much as in Buddhist philosophy. The will, or the ego, was not highly admired, but accepted as a sovereign power controlling by virtue of its energies, but not necessarily sympathetic to the struggle of the compound personality bound to its service. We now have three factors: the will, the mind, and the soul. We think of the will as something dynamic and despotic, but if we consider more thought-

fully we shall realize that this is not necessarily the case. When the average person depends upon his will power, he discovers that it is of very little practical value unless it is moved by the mind or the emotions. What we generally term *the will* is most often merely emotional intensity, such as ambition or aspiration. The soul, by lawful union with the will to which it is betrothed, is not satisfied, but rather seeks association with the mind through which it senses greater probability of release or expression. Frustrated in this desire, it contemplates suicide resolved to destroy both the mind and itself. The psychologist is aware of this phenomenon. Emotions never become resigned to inevitables; they must triumph or perish; there can be no middle ground. In this emergency Brangaena, the faithful attendant, substitutes the love-potion for poison. Here Brangaena becomes the symbol of Nature, which is always intervening between opposites resolved to advance the great motion of living itself above all differences between thought and emotion. Like Erda, in the cycle of the Ring, Brangaena is the old way, the inevitable which ultimately achieves its solitary purpose. By the love-potion, which should have united the will and the emotions, a different kind of attachment is forced upon Tristan and Isolde. Magic is introduced, and magic is a name to cover fate, or the mysterious workings of an eternal Providence. The mind and the heart under the spell of the mysterious magic of Nature are brought into a passionate intimacy with each other. The symbolism then proceeds on the level of enchantment. This is the fascination of man and woman on the objective plane. Here mortal love is released, and the psychology of a strange and fatal urge or requirement is stressed. No longer protected by the will and aware only of each other, Tristan and Isolde, as Adam and Eve, come under the intensities of their respective psychic polarities.

The mind is now attached to the emotions beyond the power of reason, and the emotions are in a similar degree bound to the intellectual principle. After this, as may be expected, situations become increasingly involved. The personal takes dominance over the rights of the impersonal as represented by the King of Cornwall. All this drama occurs on a ship sailing across a mysterious sea. This is the ship of life, which to the disillusioned medievals was also the Ship of Fools. In order to preserve their clandestine romance, the mind and the soul are required to maintain a subterfuge, which, of course, fails due to the introduction of the jealous rival, Melot. In the psychic pattern, Melot becomes the retributive agent of conscience. Conscience, in turn, though relatively merely the voice of code or tradition, is also the symbol of the outraged integrities of living. When Tristan fights his duel with Melot, he is fighting with the larger patterns of universal



THE DEATH OF TRISTAN

Learning of the approach of Isolde, the wounded Tristan struggles from his couch to meet her. The exertion causes his wounds to open, and he dies in her arms.

integrities which he has ignored or violated. This should not be interpreted on the level of convention, but on the plane of the essential purpose of human life. The mind and emotions absorbed in each other and struggling to preserve their own relationship have failed the essential reason for their own existence. Recognizing the hopelessness of this situation, the mind permits itself to be mortally wounded or, more correctly, it accepts its own failure and the impossibility of the situation in which it has become involved. Here we have the phenomenon of a repentance achieved by self-sacrifice—that is, the mind sacrificing itself.

Tristan does not die immediately, but nursed by his faithful retainer returns to his own country—that is, to his own proper station and place. Here various efforts are made to restore the intellect to health, but these all fail because the remedy for the mind is in the keeping of

the soul, which alone has the power to heal. Isolde is represented as possessing a secret knowledge of the universal medicine, so a fragment of alchemical speculation is introduced. We also have a new definition of soul power. Isolde is summoned, and supported by King Mark, (the will), now informed as to the facts, she journeys to Brittany to bring the saving medicine to Tristan. She arrives too late, however, and the lovers are united only in death. Here again medieval pessimism dominated by theological doctrines is revealed. The only solution to the conflict of life is death, and the soul and the mind dying together accomplish a mystery which can only be implied in the story. The reader is to assume that in some better sphere Tristan and Isolde find the eternal happiness which they cannot secure in this world. This death may also be interpreted as figurative rather than literal. As Buddhism would express it, eternal peace comes only to those in whom the fires of mind and emotions have burned out. We may differ from so melancholy a concept, but we must remember that we are dealing with a cycle of epic poetry keyed to a fatalistic conviction.

There is no doubt that the tragic theme of the Celtic legend was inspired by the forlorn love of Orpheus and Eurydice and the myth of Theseus and Ariadne. In some versions, the dying Tristan, waiting for Isolde, rests his hope upon the color of the sails of the ship which is to bring her from Cornwall. If the sail is black, it means that she will not heal his wound. Although the sail is white, he is told that it is black, and thus dies without hope. This is certainly taken from the myth of Ariadne. To expand the subject a little further and integrate its various elements, we can compare the legend of Tristan with other cycles which have similar implications. In the story of Faust and Marguerite we again have the mind-soul conflict, and Wagner introduces a magic potion with tragic results in the Ring Cycle. Kundry, seeking for the mysterious medicine that will heal the wound of Amfortas in *Parsifal*, restates the essential concept. *The Flying Dutchman* introduces the theme of the mind in rebellion saved by the love of Senta, the soul.

In simple terms of modern thinking, we know that the mind attains to an intellectual comprehension of universal truth. This comprehension, however, is sterile for it can only view reality as something apart from itself. Thus all the world heroes representing the mind must die in order to attain a kind of immortality, which is freedom from the deadly power of material mentality. The soul, which is the seat of the emotions, is capable of the vital experience of reality, yet it may not be able to rationalize. Thus the soul knows without thinking, and the mind thinks without knowing. Each because of its native deficiency is called irresistibly to the other, attracted

by the greatest need in life, yet the very meeting of these two creates a new cycle of problems, for the path of this true love can never run smoothly. It is an instinct of the mind to be suspicious of faith, and it is the instinct of the soul to be doubtful of reason. They are united first by a magic which forces them apart from their own will and consent to a degree of intense intimacy. This magic, in a way, is the chemistry of the human personality itself, which brings mind and soul together in a state of what the ancient classical philosophers called *intoxication*. Drugged by the body, and therefore reduced in their intensity, the two are forced to abide together as though in obedience to the divine will.

Out of the union of mind and soul there comes a mutual dissolution of both which is the tragic end, which, however, gives promise of felicity in a superior sphere. In the myth of Siegmund and Sieglinde, these two, brother and sister, bound together by a strange and fatal love, perish; but before they die a son is born, Siegfried, who is to become the hero of the world. This, however, is but the beginning of the story, for it tells the way in which the mind was created. Siegmund and Sieglinde, as brother and sister, are forbidden mortal love, but through their transgression the intellectual principle is individualized. Born thus from the striving of primordial instincts, the mind becomes the hero of the Volsung, and the hope of the gods who rule the world. The mind, however, enters upon a lonely and tragic career, which is intensified and complicated by the awakening of Brunnhilde, the sleeping Valkyrie—again, the human soul. The conflict in the soul leads to the conspiracy that results in the death of Siegfried and the immolation of the repentant Brunnhilde. Thus the mind and soul again die together, both destroyed by the magic of illusion.

In the Mithraic Mysteries, souls descending into generation drank of the cup of oblivion, by which they lost the blessed remembrance of their divine origin. Illusion itself is the wine of madness, for it possesses those who become addicted to its frenzies. This is also secretly implied in the Greek rites of Dionysos and the Bacchic ceremonies of Rome. The magic potion which bound Tristan and Isolde to their tragic love thus signifies an attachment arising from fantasy rather than from the deep communion of souls. Death becomes the liberator, for by it the entity is released from the sphere of illusion and restored to the realization of its own immortal existence. Here the weight is upon the philosophic death, which is also the secret meaning to the drama of the death of Socrates. The philosopher departed from this life without regret, because he realized that he would enter into a broader existence and could come closer to the living realities of the universe.

If the cup of Lethe contains the wine of forgetfulness, the cup of Mnemosyne is the chalice of remembrance. This is also the Holy Grail, for we know that the Eucharist is explained in the words of the Master Jesus when he said to his disciples: "Drink this in *remembrance* of me." This opens a large subject, but it is sufficient for our purpose to differentiate between intoxication with the illusion of the world and ecstasy in the inward realization of participation in the mystery of eternal life. The Tristan Cycle therefore moves triumphantly through tragedy to the blessed state of union with the Divine. The mind and the soul through death (initiation) come to participation in the immortality of grace. As Wagner so nobly concludes the drama in the words of Isolde spoken over the body of Tristan: "See, oh comrades, see you not how he beameth ever brighter—how he rises ever radiant steeped in starlight, born above?"

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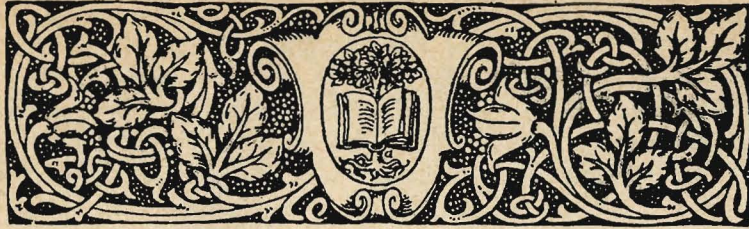
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In Reply

A Department of Questions and Answers

QUESTION: *Why modern music?*

ANSWER: From this question it may be implied that the inquirer is not entirely in sympathy with the prevailing trend in syncopation. We cannot assume, however, that so widespread a phenomenon as modern music should be ignored or disparaged without consideration. We always learn something about human beings through a study of the things they do and the modifications they cause in previous patterns. This is a generation of personal insecurity, of pressure and stress, and emotional instability. It is inevitable that these impulses from within the person should be interpreted through his actions and his tastes. The most immediate explanation of the modern-musical mode is its relation to a chaotic world situation which intensifies the need for defense and escape mechanisms. This is so obvious that we cannot afford to accept this solution and then turn to other subjects. There is more to be learned, if we are inclined toward research.

The place of dissonance in the history of musical tradition reveals that it represents an impulse of the will to break traditional forms. Nearly all musicians, even the most venerated purists, have been accused of producing discordant compositions. We must accept, therefore, that concord is directly associated with familiarity, and discord with unfamiliarity. Some years ago I was present when a prominent European opera singer heard for the first time several outstanding examples of Hindu music. The artist just mentioned was completely out of sympathy with the entire recital. He insisted that what he was hearing was unmusical in every sense of the word, and even listening was a most painful experience. Needless to say, the Oriental musician

reacted much in the same way to Western music. The unfamiliar is simply unacceptable.

Years passed, and our European opera star became deeply interested in Oriental philosophy and religion. As this appreciation increased in him, he reversed his opinion of Eastern music. He began to understand the principles and laws of Oriental composition. He had a new reference frame with which to estimate values; and while he still preferred the composition of Occidental composers, many prejudices were removed from his mind. We must then assume that in music, as in all other fields of human endeavor, the initial impact of the unfamiliar is usually unpleasant. The development of music, with its trend toward emphasis upon inharmonic intervals and broken rhythms, tells us that the human being is resolved to escape from the limitations of his cultural heredity. He wishes to express himself, and he is proclaiming his emancipation in the terms of his medium, whatever that may be. Perhaps the transition is of more interest clinically than it is musically. It cannot always be said that transition periods are attractive. It may also be unrealistic to exhibit experiments which are themselves not conclusive. If, however, we do not realize that we are stating dissatisfaction rather than revealing accomplishment, we both misunderstand and are misunderstood.

In nearly every walk of life we are departing from old ways. We are becoming heavily indoctrinated with the conviction of modernity. There are things about the modern we like: the simple lines of furniture, homes with better ventilation, more efficient and direct consideration of utility. Most of us are happy to discard the bric-a-brackery of the Victorian era. It is inevitable that such a mood should be conveyed to the spheres of art, and manifest itself in architecture, painting, sculpturing, literature, and music. In some of these fields there is a natural censorship upon the products of our ingenuity. We can see, estimate, examine, and judge the success or failure of an innovation. This is not so easily possible upon the level of music.

Of all the mediums of artistic expression, music is the most subtle and the least directive. Good music is accepted as an emotional experience and therefore is felt and not analyzed except by a few trained musicologists. We enjoy and appreciate because we are stirred within ourselves and not because we are being specifically indoctrinated. We do not think of music as good and bad, wise or foolish. We react to it as pleasant or unpleasant, acceptable or unacceptable. This means that our ability to enjoy must be strengthened by the growth and unfoldment of the inner life. As we become conscious of universal values, we are able to react with deeper understanding. Taste in music matures through familiarity, and its effect upon our lives is intensified by

repetition. Few people like to read the same book many times, nor do they wish to make frequent journeys to the same gallery to see the same pictures. In most arts repetition is annoying and leads to the feeling of monotony. In music, on the contrary, we enjoy repetition. Tens of thousands of citizens attend concerts and operas every season for half a lifetime. They may hear the same compositions by Bach or Haydn Oratorios repeatedly. Because the appeal is directly emotional and the emotions of man are ever-changing and growing, what appears to be repetition is in each case a new experience.

The introduction of modern jazz parallels changes in other arts. The French school of modern painters derived much of its inspiration from primitive folk art. The folk music of the same primitive peoples has affected music styles, especially in America. We cannot assume that the present modes will endure, because they are not conclusive or sufficient. They reflect a certain sterility which, however, is the prevailing temper. Classical music was deeply involved in religion, like the great art of medieval Europe. Man was expressing a devotional approach to his spiritual convictions or his idealistic attitude toward the problems of living. In the last hundred years there has been a marked change in public viewpoint. We have become a race of inquiring skeptics, and advancements in science have changed our perspectives toward the universe in which we exist. We have become dominated by rationalism, humanism, and realism. Even artists have taken on the glow of "social significance."

Mental and emotional freedom have assumed the proportions of mania. We are opposed to the old simply because it is old and not because it is good or bad. In declaring our emancipation from the foibles and superstitions of our forebears, we have rejected empirically what was important to them. Such intensities and exaggerated prejudices are the proper symbols of transition. When the devout man leaves his church through disillusionment, he promptly becomes an atheist. He remains steeped in unbelief until the pressures of living prove that his position is unendurable. Thus he regains his idealism because he cannot live without it. The cycle through which he has passed is important because his new-found faith is more mature and more sufficient than the one he left. Such extremes are observable in music and art. The emancipated man is proclaiming his artistic freedom, and has not yet come to know that freedom itself is a kind of bondage. It is possible to invent according to fancy, but when we must live with our inventions they must be worthy of our devotion.

We have by no means exhausted the depths of music. All we know is but a small part of the great unknown. We have progressed from rhythm to melody, and from melody to harmony, but we also

sense a larger potential. What lies beyond harmony, or perhaps more correctly, what wonders still lie concealed beneath the surface of harmony? Arts must grow, and nothing grows well if it is dominated by the past. This does not mean that we should discard with sophisticated disapproval the great landmarks of an art. We must realize immediately our indebtedness to da Palestrina and Monteverde. The genius of Bach and Beethoven belongs to the ages, and we are better because of their music. In fact, their music has helped to build the moral and ethical structures of our civilization. Music has power and is a constant force in the sphere of human affairs.

Other musicians, however, came after them and are also worthy of appreciation. The remarkable power of the Wagnerian music dramas and the work of Anton Bruckner are not less admirable because they are more recent. Scriabin belongs among those timeless immortals because more than any other composer he approached the veil between the seen and the unseen universes. Appreciation again demands maturity of the listener and the critic.

Man's experience with the unknown has not always been happy. Groping toward the future, we may experience something of the almost-cosmic power of Stravinsky. We must know more about the unknown if we are to find it gentle, wise, or comforting. We have reached a state of disorder, which means that we are in the presence of laws and principles that we must come to understand. To a lesser degree, but more personally, we are experiencing new pressures from within ourselves for which we have no ready explanation. The human being is more than he knew, greater than he suspected, more complicated than he ever imagined. These realizations bring with them doubts and uncertainties and a large measure of confusion. He must express his confusion, for in so doing he holds a mirror before his own mind and emotions and becomes better aware of himself.

Every generation has regarded itself as modern. Our adjustments are no different from those faced by generations far removed in terms of history. Our jungle ancestors found emotional release through rhythms, and experts have already differentiated nearly three hundred distinct rhythms in the music of one primitive tribe. The effects of tribal rhythms were highly unifying. The members of the tribe found an identity in motion. They moved as one person in their ritualistic dances, and there was a dance and a ritual for every important occasion. With individualization came melody. In its early form, melody represented the single voice proclaiming itself, and in classical music each singer sang according to his own convenience and comfort, with results not entirely satisfactory. Harmony became the third experience. One writer has said that man speaks to God in melody,

and God answers man in harmony. The concept of harmony revealed one universe, the parts of which were in harmonic ratios. Thus there was creation pouring forth a diversity of sounds, all of them under the discipline of a supreme mathematical principle. Even today great compositions, like those of Gustav Mahler, reveal the comradeship, integration, and sublime co-ordination of tone. The experience of harmony is, therefore, transferred from the moral sphere to the world of music where it becomes a constant emotional force operating toward world unity.

RACIAL AND RELIGIOUS PREJUDICE

QUESTION: As a member of a minority group, I have suffered considerably from religious and racial prejudice. Can you help me to understand this situation in a constructive way?

ANSWER: Minority groups have existed in all times of recorded history. There has always been considerable popular prejudice associated with this situation, and, unfortunately, there is a marked tendency to meet the problem impulsively rather than rationally. A member of a minority group cannot change his status in order to meet the requirements of those around him. He cannot change his birth, and he may have no inclination to depart from his faith. In a democratic state he should not be required to suffer persecution for race or faith, but those most likely to take an unpleasant attitude are least likely to modify their convictions. Solution, therefore, rests with the person in the minority. He must find his own way to peace and happiness by the integration of his own internal resources. This is often made more difficult by the hypersensitivity which naturally develops in the victim of prejudice or persecution.

Two tendencies are noted among those involved in this perplexity. The first is the instinct to retire, to remain aloof, and to sacrifice social adjustments in the search for peace of mind. This only makes the matter worse, because the unadjusted person is inclined to exhibit characteristics which justify and intensify prejudice. To the degree that we become unfriendly, we open ourselves to general criticism. If we belong to a minority group, this criticism is then extended to justify further condemnation. The second instinctive reflex is defensive and inclines toward belligerence. The victim resolves to force a situation and demand consideration. Because he is already under pressure, he becomes intemperate in his resolution, and carries things so far that he makes further enemies for himself and his group. The psy-

chologist understands these powerful and almost irresistible impulses, but the average person has little sympathy or patience with the sufferer.

A less frequent but more spectacular reaction takes the form of a crusading impulse, which causes the victim of prejudice to identify himself with all of his own kind and launch a broad campaign for recognition or even for retaliation. Unless a great deal of thoughtfulness, patience, and sound advice direct the activities of the crusader, his own group is likely to regard him as a burden. Well-intentioned members of the majority group also complicate the situation by their sincere but ill-advised efforts. The solution must lie within the person himself who is faced with an adjustment problem of this kind. The greatest good he can do is to prove that he has achieved this adjustment, which points the way to others in similar predicaments.

Once upon a time a disciple of one of the old Greek philosophers went to his Master deeply perturbed. "Selfish and envious persons," explained the disciple, "are circulating false and malicious reports concerning you. What shall we do about it?" The old scholar smiled quietly, and observed reassuringly: "We shall so live, my son, that no one will believe these reports, and thus the motives of those circulating them will be immediately evident." This is good advice across the long interval of centuries. We cannot prevent another person from being unkind or prejudiced or intolerant, for such are the natural reactions of the ignorant. It is far wiser that we concern ourselves only with a way of life so naturally benign and so essentially constructive that our critics make themselves appear ridiculous.

We should also bear in mind that we may misjudge the causes of the adverse attitudes of our acquaintances. Perhaps their dissatisfaction is not caused by a minority problem. Perhaps they resent in us qualities which they would dislike in members of any faith or race. It is not always right to assume that we are merely the victims of prejudice. It is possible that the prejudice merely is advanced as a justification or explanation of dislikes which arise from other causes. In terms of philosophy, it is difficult to differentiate between Christian and pagan virtue; nor are we able to draw any clear line of demarcation between Buddhist and Moslem honesty. All essential values in human nature and experience are in substance universal, and even prejudice finds little upon which to build condemnation. Yet, traditionally, we are inclined to feel that we should associate certain codes of conduct with culture groups with particular psychological or pressure patterns. It is always easier to criticize a stranger than a friend. The fact that we do not understand the stranger or that we have not included him among our acceptances often sways judgment against him.

We are not especially concerned over the racial background of Booker T. Washington, Albert Einstein, or Rabrindanath Tagore. It is the American way of life to admire achievement and dedication to purpose, when that purpose is worthy. Minority groups have given the world many benefits in art, music, literature, religion, philosophy, and science, and by degrees prejudices are breaking down. This motion is inevitable as we emerge into a one-world concept. If, therefore, we do not unreasonably agitate the situation, it will slowly but certainly disappear. Motions of this kind, however, cannot be unduly hastened. The most important contribution any individual can make is *example*. By his conduct a man teaches without words, and can thus advance any cause to which his own enlightened action bears witness.

After all, humanity itself is a minority group. We are outnumbered by countless forms of life, and our place in the firmament is scarcely dominant. As Mark Twain pointed out, even the planet upon which we exist is of inferior magnitude. In spite of this handicap, mankind has carved for itself an extraordinary destiny; and in the process of the expansion of its inner resources, the race is coming gradually toward maturity of understanding. Each of us must learn to be patient with those who have not yet attained sufficient constructive insight. They are indeed the poor who are with us always. There are none so poor as those who are poor of spirit.

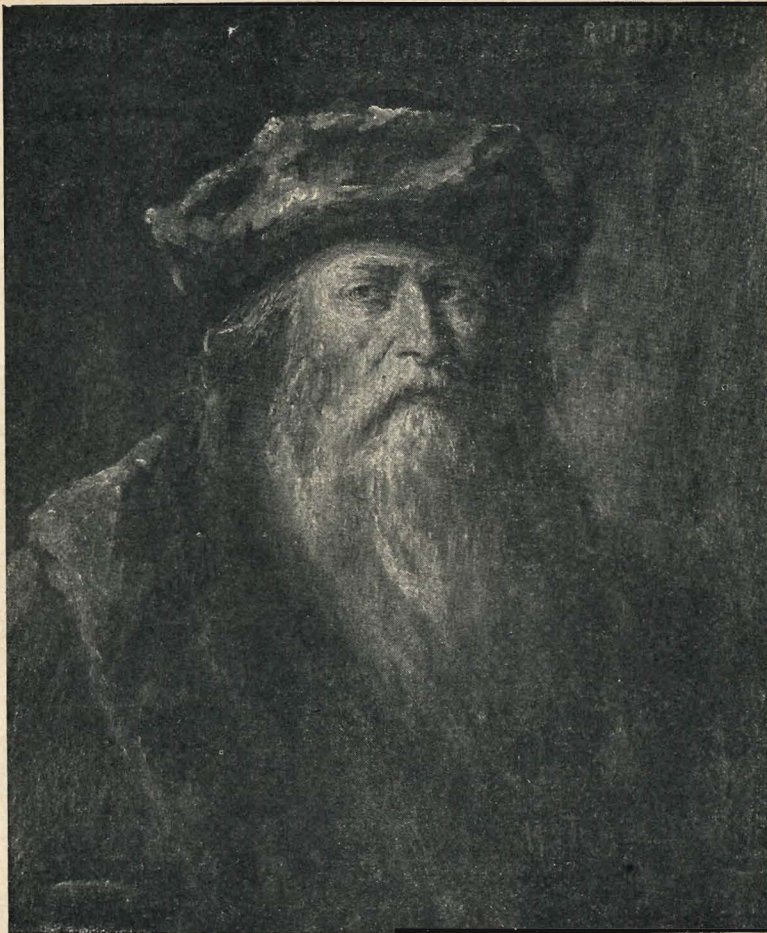
In the quietude of our own reflections, we must face the minority problem squarely and lovingly. If it is a burden, it is also a wonderful opportunity to grow strong, and a continuous inducement to broaden the foundations of our character. Growth is seemingly hastened by opposition, and in this way the pressure of adversity reveals strength of character. Let us try to understand why we are hurt by a kind of criticism against which we have no reasonable defense. If in our hearts and minds we can see no general fault in ourselves which justifies the disapproval of society, we must learn to accept with graciousness of spirit that which endeavor cannot alter. We still live in a world which cannot prevent us from living a good life and a truly successful life. The great danger to us is that we, too, shall become indifferent and so dominated by a persecution complex that our natural and proper abilities will not be cultivated.

If it happens that through our own lack of internal poise we are miserable and frustrated, we will blame our condition upon those whom we feel have unfairly injured us. Actually, however, we have done the injury to ourselves. Take, for example, two brothers, one of whom hates the other. The one who was hated spent many years of his life contemplating the unfairness and vindictiveness of the other.

It was in this personal acceptance of injury that the real damage was done. It is always the same with animosities. The one who is unkind injures himself, and the object of his unkindness can suffer only if he injures himself. This attitude no normal person can afford to cultivate.

In one of our universities there were three Asiatic boys, sons of good families, cultured, refined, and mannerly. In every essential character these lads were equal to their classmates and superior to many of them. Because they were foreign, and especially because they were Oriental, they were never invited to join a fraternity, they were never included in the social activities, and not once in the four years did they visit in the home of another student. No one was unkind to them, and in the scholastic pattern they had equal opportunity with all others. At the end of the four years, these three Asiatic students won three out of five available scholarships and had the highest scholastic records in the graduating class. It may well be that their isolation actually contributed to their several attainments. There was nothing for them to do but to study, and they made good use of their time. Probably they suffered a little, and were aware of the basic unfriendliness of the community in which they lived. But as one of them told me afterwards: "We came to learn, and we learned many things." Afflictions are often associated with hidden benefits. We try harder, we think more clearly, and we reveal more of the secret power that is locked within us when we are required to struggle against the currents of public opinion. We are not really hurt until we begin to resent, for as resentment grows the clarity of our thinking and the integrity of our emotions are impaired.

Like nearly all restrictions imposed by either Nature or man, the minority problem must be outgrown. When the problem is bigger than we are, we are miserable; but when we are bigger than the problem, we can accept it and transmute it and factually transcend it. It is better to be large in our own consciousness than to depend upon the largeness in others for our happiness or security. Finally, we can depend upon no one as we continue to grow. The philosopher belongs to a minority group, so does the creative artist, the musician, and the advanced scientist. The moment we are different from the many, we are suspected by the many. Difference, especially if it implies essential superiority, is resented; and to the degree that we think above traditional levels, we are alone. We are not so alone, however, as might first appear to be the case, for the very progress we have gained gives us a richer and fuller inward understanding with which to adjust to a way of life compatible with our convictions. Growth not only solves problems, but also helps us to live above problems.



JOHANN GUTENBERG OF MAINZ

Born about the year 1397, Gutenberg solved for Europe the difficult problem of producing books by means of movable types. The introduction of printing into Europe is regarded by many as the greatest single achievement of the Renaissance. The printing press opened the way for universal education, and made impossible a repetition of the Dark Ages.

The Story of the Renaissance

THE word *renaissance* means literally *to be born again*. The term is applicable to a revival or restoration, especially on the level of culture and including a rebirth in arts and literature. Specifically, the Renaissance distinguishes a transitional motion in Europe which bridged the interval between the medieval and modern periods. Historically, the Renaissance extended through the 14th and 15th centuries and into the 16th century. There are no clear lines of chronological definition, nor can it be said that the same period was dated by any extraordinary landmarks. It was a broad, deep trend which produced notable and permanent results. Strangely enough, it was a motion toward the future originating in, and sustained by, a restoration of the past.

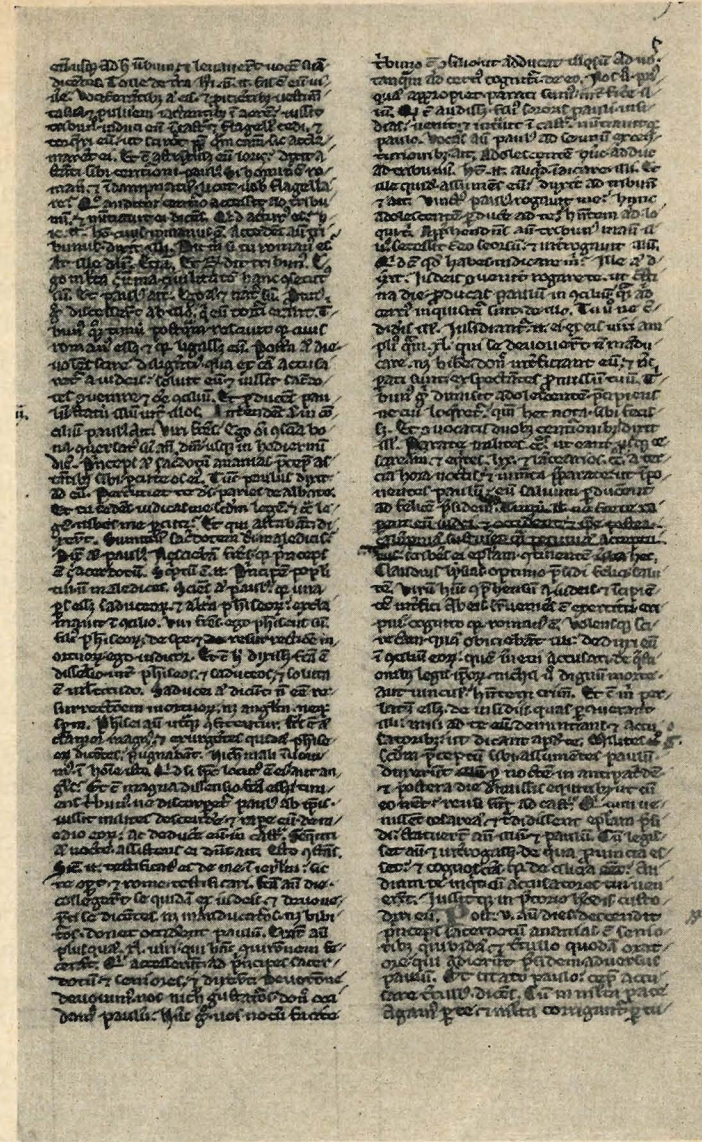
Efforts have been made to establish certain dates as associated with the impetus which unfolded into the Renaissance. For some time it was believed that the fall of Constantinople resulted in a motion of Western culture into southern Europe. Another arbitrary concept assumes that the Renaissance began with the invention of printing. Both of these dates fall in the middle of the 15th century. This is too late, however, to have a direct bearing upon the subject. Actually, the trend toward Humanism began within the medieval period as a distinct phenomenon in the intellectual sphere. Although the medieval period is generally regarded as deficient in cultural progress, the pressures of the human mind against the restraining forces of environment gradually gathered strength and found channels for release.

For several hundred years European consciousness had introverted to an alarming degree. Completely isolated from contact with the learning of the past and with strong barriers of prejudice against non-Christian scholarship, the Europeans languished for lack of intellectual challenge. There were few incentives to induce originality or even the exploration of possible sources of self-improvement. It was impossible, however, to prevent completely the infiltration of ideas which reached Europe along the avenues of trade. Merchandising was the link between the West, the Near East, and farther Asia. While there was no ready acceptance of new ideas, these traveled along the caravan routes

with the more-tangible cargoes of spices, silks, paper, and the like. In the market places men mingled with others of their kind, and marveled at the accomplishment of strangers and the reports of activities in distant lands. It was inevitable that the hungry should seek the food that they needed. The hunger of mind, desiring a nutrition suitable to its natural requirements and endowments, hastened the restoration of European culture.

Within the boundaries of the Renaissance an extraordinary series of events occurred, and these gradually formed into a pattern which we call the modern world. The mind of the medieval period was controlled by two vast institutions: the Church and the psychology of Empire. The first governed the thinking, and the second controlled the bodies of the people. During the Renaissance, both Church and Empire declined as dominating forces. There was emphasis upon the individualization of nations and the building of languages. After the Crusades, the feudal system gradually decayed. The introduction of paper from the Near East and its later manufacture in Europe contributed to the development of printing, which was also introduced from Asia. Another powerful factor was the importation of gunpowder, which ended the Age of Chivalry and rapidly decreased the significance of walled cities and the use of personal armor. Perhaps the mariner's compass came from China, but it also contributed to exploration, which, in turn, opened the Western Hemisphere to European colonization. Science received the impact of the Copernicus theory of astronomy, which inevitably resulted in a new perspective upon the expanse and structure of the universe.

The medieval intellectual functioned from the conviction of a universal monarchy based upon the precedence of the Holy Roman Empire, and of a universal Christendom structurally indivisible. Both of these concepts exhausted themselves, and in so doing lost their holds upon the popular mind. It was not until this domination by an infallible and inevitable State and Church was assailed that the Revival of Learning was conceivable or possible. This Revival was directed toward the restoration of the known. Men suddenly became aware of the existence of a wisdom long available but unused. Philosophy became the special instrument of the Renaissance. Plato and Aristotle were relieved, at least to a degree, of the interpretations imposed upon them by Scholasticism. The thinker dared to be a Platonist or an Aristotelian without acknowledging theological restrictions upon the working of his mind. In this way philosophy attained an individual existence. It was inevitable that it should become apparent that the great minds of the past had achieved a magnificent learning without benefit of clergy. This could only mean that such learning could



LEAF FROM A 13th-CENTURY MINIATURE BIBLE

The increase in the production of Bibles was a notable aspect of Renaissance culture. This is a fragment of the Latin Vulgate version, executed in angular Gothic script, eleven lines to the inch, on fine vellum. This reproduction is the exact size of the original. In A. D. 1250, it would require the earnings of a day-laborer for 15 years to purchase a manuscript Bible of this quality.

be further advanced and appreciated for its own sake and in its own right.

As admiration for the attainments of the Greeks and Arabs broadened and deepened, the classical cultural concept was also revived. Art, literature, and architecture broke away from the Gothic, and numerous mixed forms were appreciated. The liberated artisan dared to create as well as to perpetuate. At first his creative abilities were limited, but the trend toward individualism was soon manifested. The pressure of this motion was so insistent that vested authority was unable to repress or suppress its intensity. By degrees the nobility found it desirable to strengthen its own position by becoming patrons of progress. The great families created schools and universities, endowed scientific research, and became the sponsors of creative genius. All this resulted in an ambitious, intensely emotional, and, to a degree, unsubstantial flowering of magnificent projects. Science had not contributed to the personal security of man, and his hurried motion through time resulted in an unbalanced cultural attainment. Thus, while Florence became a city of arts and learning, it still threw its refuse into the principal streets with no system of sanitation except herds of swine that were driven through the city at night. It is not remarkable, therefore, that the Renaissance was a compound of monumental achievements and the Bubonic Plague.

As the first enthusiasm subsided, and men sought to consolidate the progress which they had achieved, the elements of Humanistic thinking became more clearly defined. The grand theme was the rights of man. The rich and the poor, the great and the lowly, the prince and the pauper began to treasure the realization that they were persons. Each had found a kind of freedom to think, to live, to dream, to hope, and suffer, and to die if necessary in order to preserve his inalienable liberties. There was an incentive to improve, to build for the future, to leave a better heritage, and to aspire to a better destiny. The medieval caste-system had lost significance. There was less of serfdom and the divine right of kings, and more of citizenship and the divine right of men. Naturally, education was of importance to those who might hope to use it to expand their spheres of influence and to protect and preserve their families and their homes.

Humanism led also to the recognition of the dignity of facts. Through the medieval period nothing was regarded as factual. All essential values were based upon an interpretation of intangibles. Man lived in a world which he was not even minded to investigate. The emperor defined the policies of the State, and the priest controlled the future of the soul. With Humanism man began to recognize himself as part of Nature. He accepted his place in a larger uni-

verse and no longer regarded his origin as separate or miraculous. Nature to him became the source of fact. He was therefore minded to explore Nature and to seek for that wisdom which was revealed through the phenomena of Nature. If heaven retreated under the impact of rationalism, the earth advanced, and with it all those arts and sciences which derived their inspiration and authority from things seen and known and discovered on the level of objectivity.

The Greeks were Nature-lovers, and the classical philosophers, although given to the glorification of Nature and its laws, never departed from the censorship of reality. If they built, they built upon facts, and they ascended from the obvious to that less obvious by a cautious, logical procedure. This became the passion of the Renaissance. The enlightened man assumed that he must be reasonable and factual, and was less and less inclined to support concepts which were unreasonable and unfactual. The whole period of the Renaissance was therefore permeated with a subtle materialism, which has been described as a revolt against an empiric mysticism. As the citizen became prouder and more conscious of himself, he began to beautify his environment, take pride in his appearance, and give greater heed to his moral and ethical responsibilities. Perhaps he was not inspired by virtue, but he could not afford to disgrace himself if he was a real and important equation in his world. Pride often results in progress, although the excess of it may lead to disastrous consequences. The Renaissance exhibited both extremes. Many good things were increased and multiplied, and many other good things were diminished and destroyed. As man's conduct escaped the censorship of heaven, it was increasingly necessary to codify the civil codes, to improve laws, and to enlarge statesmanship.

Certain parallels should be drawn between the Renaissance and the Reformation, yet it is not wise to associate too intimately one with the other. As the Renaissance sought the restoration of the Periclean age of classical arts and letters, the Reformation likewise drew its inspiration from an earlier historical period. The Protestant reformers sought to re-establish the primitive Christianity of the first three centuries. The evident drift of the Church away from simplicity, humility, and charity became offensive to the degree that thoughtfulness examined the facts. Improving scholarship brought with it a clearer concept of human values. The Renaissance was extremely liberal and, for the most part, generous and nonoppressive, but the Reformation involved extreme religious intensity, and certainly did not relieve the mind of sectarian pressures. The reformers were little less militant than the system which they sought to reform. The result was change, but not always improvement.

Der Psalter. XLIX.

Alles Welt ende sehen das Heil
unsers Gottes.

Jauchzet dem HERRN alle welt/
Singer/ebümer vnd lobet.

Lobet den HERRN mit Harffen/
Mit Harffen vnd Psalmen.

Mit Trompeten vnd Posaunen/
Jauchzet für dem HERRN
dem Könige.

Das Meer drause vñ was drinnen
ist/Der Erdboden vñ die drauff
wonen.

Die Wasserflüßne frolocken / Vnd
alle Berge seyen fröhlich.

Für dem HERRN / denn er
kompt das Erbreich zu richten/
Er wird den Erdboden richten
mit Gerechtigkeit / vnd die Völ-
cker mit Recht.

XCIX.

Der HERR ist König
darmit toben die
Völker/ Er sitzt auff
Cherubim / darmit
reget sich die Welt.

Der HERR ist gros zu zion/ Vnd
höch vber alle Völker.

Man dancke seinen grossen vnd
wunderbärlichen Namen / Der
da heilig ist.

Im Reich dieses Königes hat man
das Recht lieb / Du gibst Feds-
keit/ Du schaffest Gericht vnd Ge-
rechtigkeit in Jacob.

Erhebet den HERRN vnsern
Gott/ Betet an zu seinem sascher-
mel/ Denn er ist heilig.

Mose vnd Aaron vnter seinen Prie-
stern / vnd Samuel vnter denen
die seinen Namen anrufen / Sie
riefen an den HERRN / vnd
er erhört sie.

Er redet mit iuen durch eine Wol-
ckenseulen/ Sie hielten seine Zeug-
nis vnd Gebot/ die er iuen gab.

HERR du bist vnser Gott/ du er-
hörest sie / Du Gott vergabest
iuen/ vnd strafftest sie thun.

Erhöhet den HERRN vnsern
Gott / vnd betet an zu seinem heil-
ligen Berge/ Denn der HERR
vnser Gott ist heilig.

C.

Ein Danckpsalm.

Jauchzet dem HERRN
alle welt/ Dies
net dem HERRN
mit Freuden/ Kompt
für sein Angesicht mit
frolocken.

Erkennt / das der HERR Gott
ist/ Er hat vns gemacht/ vñ nicht
wir selbs/ zu seinem Volck / vnd
zu Schafen seiner weide.

Gehet zu seinen Choren ein mit dan-
cken / zu seinen Vorhöfen mit lo-
ben/ Dancket jm/ lobet seinen Na-
men.

Denn der HERR ist freudlich/
Vnd seine Gnade weret ewig/ vñ
seine Wahrheit für vnd für.

CI.

Ein Psalm Davids.

On Gnade vñ Recht
wil ich singen/ Vñ die
HERR lobsagen.

Ich handel fürsichtig
vñ redlich bey denen/
die mir zugehören / Vnd wandel
trewlich in meinem Hause.

Ich neme mir keine böse Sache für/
Ich hasse den Oberretter / vnd
lasse jm nicht bey mir bleiben.

Ein verkeret Hertz mus von mir
weichen / Den Bösen leide ich
nicht.

Der seinen Nehesten heimlich ver-
leumbdet / den vernigle ich / Ich
mag des nicht / der stolz geberde
vnd hohen mut hat.

Meine augen sehen nach den Trew-
en im Lande / das sie bey mir
wonen / Vnd hab gerne frome
Diener.

Zii Falsche

A LEAF OF THE SUPPRESSED LUTHER BIBLE
OF A. D. 1541

This Leipzig edition in folio (illustration reduced in size) was published without Luther's permission, and was later suppressed at his request because of its numerous textual errors. It was printed secretly because of the ban placed on Reformation literature by the Duke of Saxony. Luther was the most popular writer of his century, and as a result he established the German language on a literary and scientific level. During the Renaissance, national languages began to supplant Latin.

The Reformation attacked the arts which had found new expression throughout Europe, and puritanism generally was deficient in aesthetic appreciation. The search for simplicity ended in a kind of sterility which impoverished rather than enriched the emotional nature of man. The heavy hand of the Reformation fell upon music, drama, literature, and philosophy, and imposed limitations upon scientific research. Only medicine and statecraft enjoyed genuine toleration. Thus it will be seen that the Renaissance cannot be regarded as an integrated movement. It was a series of independent impulses, each leading to certain particular results. The general direction was progressive, but a graph covering the grand movement would be exceedingly irregular.

Area received more attention than depth from the men of the Renaissance. In the early years there was a shortage of books, and such as did exist were of dubious authenticity. There were few scholars equipped to become instructors of the public mind. The difficulty could not be immediately overcome. It required many years to assemble and organize the learning necessary to a practical educational program. In the meantime, students depended upon the glamour of classical scholarship for their inspiration and guidance. They were convinced that they had found a better way of life, but the details were lacking. This ended in a cycle of invention, with many contributing fragments of useful lore and more or less valid interpretations thereof.

Nor should it be assumed that the motion of the Renaissance was unassailed. There were reactionaries, many of them in places of influence and authority. These fought desperately to maintain the medieval attitude of noninquiry. Some of these reactionaries were moved by ulterior motives, and others were sincere in their conviction that the new Humanism was dangerous to the body and soul of mankind. Pioneering new ideas is always a dangerous occupation, but the very hazards strengthen resolution; and, by degrees, the reactionaries surrendered to the inevitable. They did not change, but they lost control in their several spheres of influence. It is noteworthy that the Renaissance represented a motion from the top. Its leaders were generally persons of influence, authority, and attainment. Like Lorenzo de' Medici, for example, the leaders made the new learning available first to their own circles and then to the public.

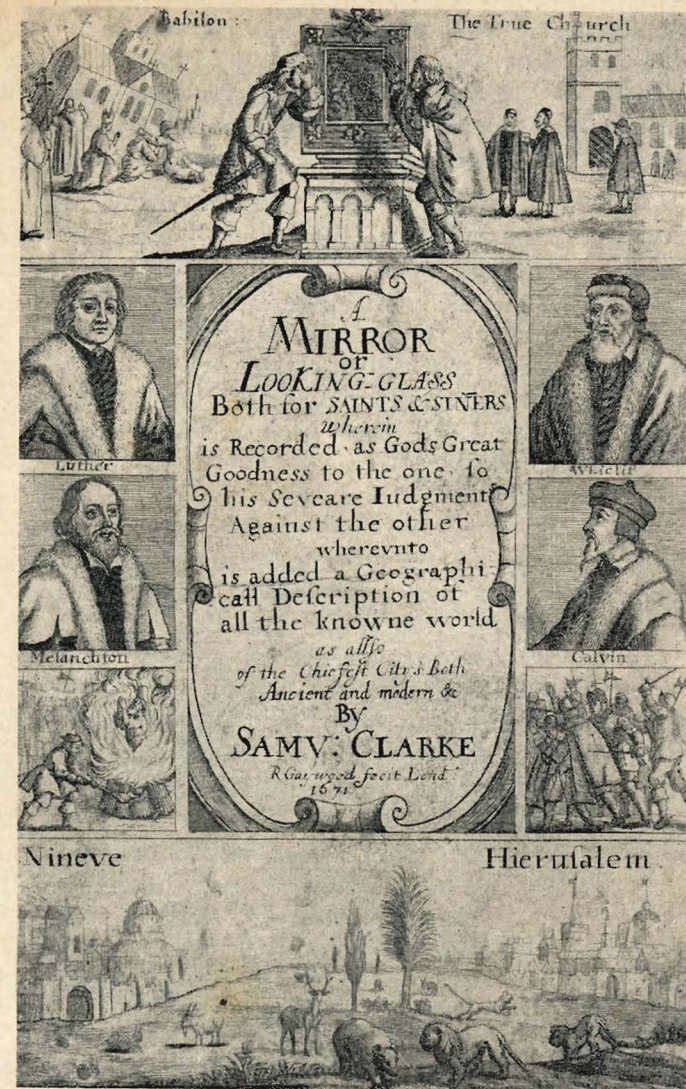
The Reformation, conversely, was a motion from the lower strata of society. Thus it has been said that the spirit of the Renaissance was autocratic, and the soul of the Reformation was democratic. Here we must beware of the meanings of words and be mindful of semantics. The autocrats of the Renaissance were liberals, and the democrats of

the Reformation were conservatives. Thus the Renaissance was a kind of noble gesture, and the Reformation a stubborn resolution. The men of the Renaissance being derived from ruling classes had a factual appreciation of what was useful, necessary, and possible. They moved accordingly, and, while no doubt prejudiced to a degree, revealed a real and earnest altruism. The men of the Reformation, less experienced in the science of administration and therefore less inhibited by practical reflection, were more aggressive in their behavior.

The Humanism of the Renaissance contributed more to the modern concept of democracy than the theological reforms of the Reformation. First of all, Humanism was inclusive. It sought to expand culture under the concept of Empire. There was to be one essential purpose, and that was the improvement of all men. The Reformation was a breaking of patterns, which resulted in an extreme sectarianism. The wounds of religious disunity have never been healed. In the struggle to determine and define the Christian religion, the reformers achieved an unsolvable dilemma which has passed as a heritage to each ensuing generation.

The religious of all classes were properly alarmed at what they regarded as a restoration of classical paganism. They felt that faith would become subservient to the rising intellectualism. There would be less and less incentive to strengthen the devotional part of man's nature. By substituting reason for piety, the very ground upon which all religions stand would be threatened. The Humanists of that period came to a different conclusion. Most of them were pious men who had no conflict with theology. It was their opinion that education and the advancement of arts and sciences would bring to religion an honor and dignity more real and vital than could otherwise be possible. In their program, depth of learning led to godliness. Deity would be better served by better servants. The early Humanists were not trying to discredit the faith of their world. All they desired to do was to cleanse that faith of corruptions and superstitions. The trouble was that the theologians failed to distinguish between essential theology and the nonessential accumulation of doctrine and dogma which disfigured and distorted the appearance of religion.

The search for knowledge was viewed by the reactionary as mental arrogance. Why should man dare to assume that he could understand God, the universe, or himself? The mysteries were locked within the divine nature, and were revealed only by Deity to his chosen saints and prophets. Knowledge was to be attained by revelation and according to the pleasure of God. To create institutions for the exploration of natural phenomena was, therefore, to build a new Tower of Babel. Some were penetrating enough to realize that once a Human-



EXAMPLE OF POST-REFORMATION RELIGIOUS BOOK

The victory of the Protestant Reformation resulted in a new literature honoring the heroes of this long struggle for religious liberty. This engraved title-page features portraits of Luther, Melancthon, Wycliffe, and Calvin. Without the increasing literacy resulting from the Renaissance, the Humanism of the 17th century would have been impossible.

istic philosophy gained a sphere of influence it would inevitably expand beyond its original concepts. This proved to be true, and modern society, with its vast economic and industrial expansions, its scientific materialism, and its heavy burden of political policies, is, at least indirectly, a consequence of the Humanistic trend.

The message of the Renaissance to the thoughtful person of the 20th century is best appreciated on the level of philosophy. Each intelligent man and woman must face the challenge of knowledge. The more we know, the more important it is to integrate knowledge within ourselves. Ideas that are not properly assimilated become separate projects, and as such lead to extremities which are dangerous and painful. The consciousness of man is a wholeness, a collective unity. Within this wholeness there is infinite opportunity for expansion and growth. We may learn many things, but our knowledge is only useful if it helps us to understand the one thing. This one thing is our internal, eternal, and undivided being. We cannot afford to drift with our thoughts from one condition to another, nor can we grow unless what we know is incorporated into the solitary requirement of growth. Moving from within ourselves, we can use knowledge to sustain and advance the objectives of growth. If, however, we adore knowledge for its own sake, and become blind worshippers of a concept of learning, we labor in vain. That has been our trouble. To us the arts and sciences, the crafts and the trades have become obsessing entities. We have become their servants. We serve them with our resources, and defend them with our lives. It is the institution and not the individual that is important. Once we were slaves by necessity, but now we are slaves by choice. Having escaped from the slavery of bondage, we have fallen into the slavery of freedom. Once we had to be slaves, but because of our numerous liberties, we may now choose to be slaves. This is a vicious circle which can be broken only by a clear definition of the meaning of education.

To the medieval man the material world was essentially nothing, and to the modern man the material world is essentially everything. During the Renaissance the motion from nothing to everything was the grand adventure. Having realized that he lives in an extraordinary universe, man has permitted himself to become so addicted to the spirit of exploration that he no longer explores for any purpose other than to explore. Even where he claims that his researches have utility, he seems more concerned with the methods than with the ends. This must continue until the primary objectives for human existence are clarified. In some respects, the Renaissance thinker was close to the truth, but he did not convey his implications with adequate clarity. He experienced the process of growth and was amazed and delighted

at the internal potentials which he discovered. Like a small child, he was filled with wonder, but unfortunately he was not equipped to integrate his intellectual wonderland.

In his personal growth, each individual recapitulates the historical epochs through which his culture has passed. When modern man escapes from bondage to his traditional pattern, he comes to a renaissance within himself. He becomes aware of the wonderful wisdom of antiquity, the religions and philosophies of distant nations, and the deeper purpose of his own existence. For those who come to such realizations this is a wonderful revelation, and for a time it is sufficient to contemplate the broad implications of discovery. Gradually, however, it becomes evident that perspective is not enough. The new wisdom is also a challenge. Diversity of opportunity leads to confusion. There are now many opportunities, and the cultural heritage is not without conflict and contradiction. Emancipation from mental prejudice may lead to a general collapse of personal discipline. Learning becomes an adventure which satisfies immediately the spirit of freedom in man. It is only after some acquaintance with broader ideas and ideals that we begin to apply them to ourselves and to examine them for their utility. We must outgrow the historical approach, overcome the natural inclination to novelty, and settle down to the patient project of organization and integration.

Knowledge is power only when we use it wisely and well. The very fact that we have grown out of a restricted concept means that we must enlarge our own capacities as well as the spheres of our activities. A little man in a little world is not so much worse off than a little man in a big world. Both are inadequate. The first because his horizon is too narrow, and the second because his capacities are too small. We do not become free by living in a free community. We must accomplish the consciousness of freedom within ourselves. We must appreciate both its opportunities and its responsibilities. To a degree, therefore, in the life of man the medieval world represents childhood, and the Renaissance stands for adolescence. Modern man may attain maturity or he may simply perpetuate adolescence into his older years. Humanism gives us the concept of freedom, but we must earn the fact of freedom. This we do by growing from within to meet the challenge of a larger realization of our eternal purpose.

The Renaissance was an era of discovery, in which all the boundaries of conventional existence were expanded. Having experienced this larger world, we must fit ourselves for citizenship in a universe of law and order. We must become victorious over law by becoming obedient to the law. We may desire to know all that is knowable by man, but we must also dedicate knowledge to the common good of man.

Chinese Oracle Bones

MOST of the curious bone relics of an ancient Chinese system of divination have been found in the province of Honan. Actually the oracle bones come from a comparatively small area near the site of the old capitals of the Shang and Chou Dynasties. It would seem that an important oracle or sanctuary must have existed in this region. The first oracle bones were discovered in 1899, but several years passed before they received attention from scientific bodies due to the political difficulties then afflicting China. There are now several extensive collections of these curious fragments in prominent museums, and the Library of The Philosophical Research Society has a number of fine examples.

In his article read before the Royal Asiatic Society in 1914, Samuel Couling, M. A., described the oracle bones from Honan. Mr. Couling pointed out that it would be impossible to estimate the value of a collection of such objects by reference to quantity. The collection could be considerably increased in number by the use of a hammer or by careless handling. Actually, the quality of the specimens and the inscriptions which they contain are the determining factors. As a further complication, the Chinese antique dealers have obligingly manufactured oracle bones to meet all reasonable demands. They use ancient fragments of bones and inscribe them with pictographs derived from genuine examples. Fortunately, these fabrications can be detected by an expert.

The actual antiquity of these curious relics has not yet been determined with certainty. It is usual to assign them to the closing years of the Shang Dynasty, which ended 1122 B. C. On the other hand, bones have been found with inscriptions that would seem to date them about the 5th century B. C. Perhaps this point is of no great importance, as it is likely that the style of divination in which they were used was practiced for considerably more than a 1000 years. That the style of writing should remain the same is also explainable. The priestly script was held to be sacred and was used without important change as late as the Wei and Tang Dynasties. Most of the characters upon the bones combine to ask questions or to solicit help and guidance. Many of the earliest known examples of the compli-

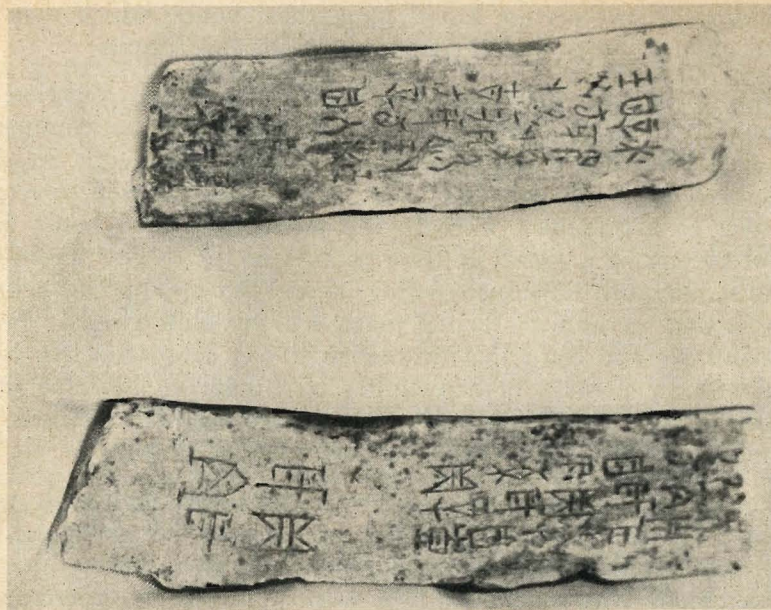
cated Chinese characters are found upon these bones, which may be regarded among the earliest literary remains of the Empire.

Several interesting details present themselves to the attention of the thoughtful. While the inscriptions in most instances commence with a date, and then inquire of Providence concerning some pressing matter, there are others which seem to state a fact or even to record the answer to a question. Perhaps the priests also used bones as a means of preserving a record of the responses of the oracle. From the wording it may also be suspected that bones with appropriate inscriptions were used as amulets, having magical or mystical virtues. From the remains we also learn that tortoise shell was substituted for bone or vice versa, or perhaps both mediums were used at the same time. There may have been a distinction between classes of questions, or special materials used for inquirers of high rank or position.

In preparing an oracle bone, elaborate rituals of divination were followed. The question was scratched or cut into the surface of the bone, which was thinned or reduced for this purpose. After this part of the ceremony was completed, heat was applied to the reverse side until the surface containing the inscription showed a number of fine cracks much like the crackling noticeable on certain types of ceramics. After this, the surface was rubbed with ink to make the various lines more distinct. The priest then interpreted the designs formed by the cracks and the relation of these to the original inscription. After the ceremony was completed, it seems that the bone itself was buried, probably in an area reserved for that purpose. That is why they are now found in large numbers in special places.

Studying the reverse surface of the bone, it is noticeable that small hollows are drilled therein. Often there is no indication that heat was applied directly in the hollowed areas. The method of heating is also open to speculation. In most cases it would seem that it was applied by some red-hot, pointed instrument. The burned area is small and pointed. There are several explanations. Perhaps a tiny cone of highly inflammable incense was used. As this burned down, the intense heat created cracklings, because only a small area of the bone was affected. This is reminiscent of the Chinese medical practice of the moxa cautery. In this method of treating disease, a stick of burning incense, a small cone of incense, or a heated instrument is used to irritate through burning the terminations of certain nerve centers on various parts of the body.

It has been suggested that the rays of the sun captured through a burning glass or reflected from a metal mirror may have been used to focus intense heat. There are references to the use of burning thorn



—From the collection of *The Philosophical Research Society*

ORACLE BONES OF THE SHANG DYNASTY
(1766-1122 B. C.)

branches for creating the divinatory fire. Assuming that the method of reading the oracle bone was the same as that of divination by the tortoise shell, Mr. Couling gives the following summary: "Many officers with separate duties were appointed; and though the interpretation of a few fine cracks on the surface of a bone might seem as simple as the palmistry of today; yet we find that by considering the crack in three positions, each of which might have any of five forms, they got one hundred and twenty sets of three—eliminating those cases where all three were alike,—and these gave 1200 possible responses; and if, in addition, as is indicated, they regarded the colour, the depth of the crack and the appearance of the subsidiary little cracks, one sees that the system was a most elaborate one." (See *The Oracle-Bones from Honan*.)

That a number of bones have been found inscribed with the questions, but without indication that fire had been applied and therefore no indication of crackling, is a further complication. It may be that the diviners had some preliminary ceremony which resulted in the rejection of certain questions by certain people. Again, it is possible that other forms of divination were first attempted, and that the burn-

ing was only resorted to when other methods failed. Of the large number of bones which have been examined, only a small percentage has been subjected to heat.

A comparison of the ancient bone-inscriptions with the modern Chinese writing has resulted in several interesting discoveries. Many of the characters can be read without difficulty in spite of their great age. Others are sufficiently similar to permit reasonable identification by comparison. To this time, however, a number of the more elaborate pictographs remain uncertain. From the writing, considerable information can be gained concerning the customs and culture of the people of the Shang Dynasty. Of this, Harry E. Gigson, of the Shanghai Museum, writes: "From them we know as a fact that the people of Shang had domesticated animals, that they raised crops of millet, indulged in the chase, hunted wild animals and birds, and fished in the streams. The archaic pictographs on the oracle bones are in many instances very exact in describing methods used in the various pursuits in the daily life of the people." (See *Nature in Chinese Art*.)

The bones most commonly used are shoulder blades of a large deer or ox. There are also tibia bones, which have been split lengthwise, of deer or goat. The reason for this selection is not known unless it was a matter of availability. In some parts of China, elaborate excavations were anciently carried on in areas where prehistoric fossils were abundant. Such projects were referred to as dragon mines, and the bones, presumably those of dragons, were ground into a powder and used as medicine—a practical source of calcium. This may, in a degree, explain the veneration for ancient bones. It seems remarkable that so many fine examples of oracle bones have been found after so long a time. Scientific research indicates that the type of earth in which they were buried was suitable to their extensive preservation. Actually, many undoubtedly did perish, and choice examples have reached a degree of disintegration which requires extremely careful handling.

Chinese history emphasizes strongly the native inclination to the divinatory arts. Most of the types of fortunetelling known in the West were also cultivated in the Far East. The imperial court, powerful princes, and influential mandarins had their personal soothsayers, and from the *Annals*, the opinions of these fortunetellers frequently influenced the course of empire. It has even been suggested that the development of the Chinese language was due largely to the requirements of these diviners, who perfected a symbolical alphabet for their own profession. Even the gods who first ruled China in the days before the historical emperors are said to have indulged in omens and

portents and to have bestowed the science of reading the future upon their favorite mortals.

Ancient medicine, law, religion, art, and literature were affected by the instinct toward divination. The stars were studied, and the cycles of planets mathematically computed. With the philosophy that nothing happened by chance and the merest accident revealed the way of heaven, the Chinese solved many of the perplexities of living by shaking three brass coins in a small turtle shell. As these fell, so heaven decreed. Perhaps the method was no more recondite than some of the policies which we use today, which also transcend the common boundaries of the reasonable.

There may also have been a special motive behind the burying of the bones and shells after the oracle had been delivered. The earth receives back into itself all things which are generated from it. When the gods revealed their will and pleasure through the crackling of the bone, the relic itself had a peculiar sanctity; therefore, it should not be profaned and its magical power entrusted to chance. It may even have been that the unburned bone, by being placed in the earth, gained some special virtue, and in the course of time the ritual would result in the necessary information being communicated to the inquirer through the magic power of the elements. In any event, this is a strange and curious remnant of old culture, about which comparatively little is known.

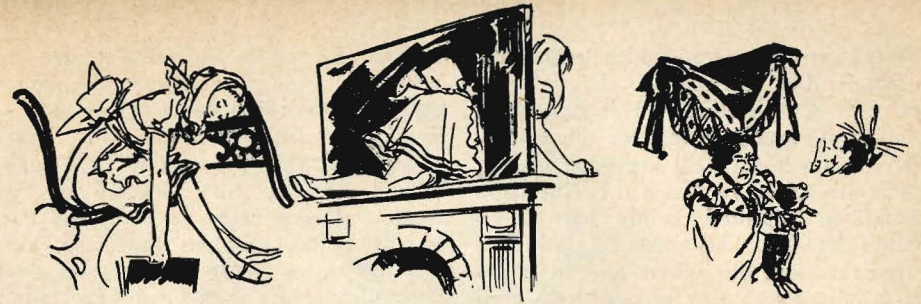


Practical Theology

Lord Nelson often told his friend, Lord Holland, that on several occasions he had felt a severe pain in the arm which he had lost. "This," the Admiral said, "is a clear proof of the immortality of the soul, and sets the question completely at rest."

From the Mouth of Babes

Lord Bulwer-Lytton admitted that by the time he had reached his eighth year he was deep in the mystery of metaphysics. After considerable musing, he turned to his mother and asked seriously: "Pray, Mama, are you not sometimes overcome by the sense of your own identity?" Mother was silent for a moment, and then remarked quietly: "It is high time you should go to school."



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Irish Leprechaun

The people of Ireland have a delightful quality of whimsy which finds almost complete expression in their mythology and folklore. Years ago it was my pleasure to know a charming old Irish gentleman, a man of unusual culture and personal attainment with a bright twinkle in his eye. We discussed, among other things, the "little people." He explained that long before human beings invaded the Emerald Isle the whole country belonged to the fairies. They had cities and towns and a princely aristocracy which ruled over the kingdom of Fey. In those fair days everything was beautiful and the air was always filled with glad songs and elfin laughter. Then, indeed, Ireland was a terrestrial paradise.

When mortals came to this enchanted land, conditions gradually changed, and for the worst. Of course, the Irish themselves had some understanding of the little people, treated them well, and as a reward enjoyed many supernatural favors. As the human population increased, however, the little people gradually retired to the fens and bogs, the secluded groves, and pleasant waterfalls, where they remain to this day. Children can still see them, and the elders also can

get an occasional glimpse of the fairy folk, especially if the mortal is a seventh son of a seventh son and born with the "sight." When I asked my Irish friend if he believed in fairies or had ever seen them *himself*, he was properly indignant. The twinkle in his eye grew brighter as he assured me that he was on most familiar terms with the best social level of friendly sprites. Certainly, he had seen them, and he could tell any number of stories to prove his point. It was soon evident that it would be foolish to argue the matter, for what can a negative conviction mean to a person who has actually been duly admitted to the assembly of elves? In fact, my friend became elfish himself as he enlarged upon his favorite theme.

Of all the citizens of Irish fairyland there is none which provides a larger subject for conversation than the leprechaun. He seems to belong to that order of Nature spirits included in the classic concept of gnomes. The leprechaun generally appears in the form of an old man eccentrically dressed in the style of centuries ago, wearing a triangular hat or a knitted red cap. Most leprechauns seem to follow the profes-

sion of shoemaking, which apparently occupies their attention to the exclusion of other considerations. This fairy shoemaker is nearly always of diminutive size, and while details are often lacking there are stories in which the leprechaun could be captured firmly between a man's hands. The shoes he fashioned were therefore diminutive and in many Irish homes such tiny brogues have been handed down from generation to generation.

Those who are looking for leprechauns or are mindful of their existence generally resort to secluded and retired places which are believed to be especially attractive to these exclusive creatures. If while wandering in some verdant glade one hears the insistent tapping of a small hammer accompanied by laughter, conversation or song of a small, squeaky quality, it is probable that a leprechaun is in the vicinity. It may be possible to approach him with reasonable caution, as he is, no doubt, completely engrossed in his shoemaking. It is profitable to get as near as possible to a leprechaun and try to capture him. By the peculiar rules of his species he cannot evaporate or disappear or retaliate if once he is caught.

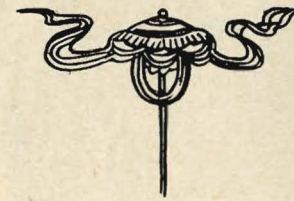
Members of the leprechaun tribe are nearly all rich. In fact, they accumulate treasures or become guardians of buried wealth. If you are able to catch one, you can bargain with him for his freedom. Always remember, however, that he is very sly and will do everything possible to outwit you in a bargain. If you have firm hold upon him, you can demand that he reveal the place or one of the places where he has a secret hoard of gold coins or the like. Never permit excitement to carry you away. You must take the leprechaun with you and keep him prisoner until you are actually in possession of his treasure. There is the story, for example, of one Irishman who actually forced a leprechaun to show him a boulder in a neighboring field under which a pot of gold was buried. Unfortunately, Pat had no shovel with him, so he laid his bright-colored

hat on the top of the rock so that he would be sure to recognize the place, and then hastened to his barn for a spade. In the meantime, the leprechaun outwitted him. The little man, having showed the location of his wealth, pleaded to be released, and Pat, in the kindness of his heart, let him go. Returning in due time to the field with his digging implements, Pat found a bright-red cap exactly like his own on every rock in the pasture.

As a result of their fairy lore, the old Irish people had marvelous explanations for the simplest occurrences. When objects seemed to disappear, it was customary to assume that they had been carried away by the mischievous little people. Perhaps that is how the leprechaun increased his worldly goods. Like all good citizens of Ireland, however, the little shoemakers had big and generous hearts. They were attentive to the troubles of mortals and have been known to mysteriously provide for the needy when other means failed. In return for good deeds, it was only decent to reward them. A plate of food or a cup of ale might be left as a token of appreciation.

While the origin of the belief in fairy folk is obscure, it probably came to Europe from Asia and the Near East. The Greeks and Romans had their familiar spirits, and the belief in elementals was general in medieval Europe. Man, forever faced with mysterious and curious occurrences, developed the conviction that Nature was peopled with invisible beings with varying degrees of intelligence. Widely scattered culture-groups, including the American Indian, the Japanese, Persians, and Egyptians, had elaborate mythologies including many classes of elementals. Even good St. Augustine declared emphatically that he had seen a satyr. The leprechaun belongs in the class of pixies, gnomes, and nibelungs, who reward their believers and embarrass those who have the audacity to doubt the existence of the little people. After all, it is humiliating to have some practical-minded person insist that you do not exist.

Sarnath - Where Buddha Preached His First Sermon



CERTAIN historical sites are closely identified with the preaching and teaching of Buddha. The birthplace of the sage was the Lumbini garden in Nepal, under the long shadows of the Himalaya mountains. It was in the forest of Gaya, now in the province of Bihar, that the young prince attained Buddhahood, and it was in the deer park at Sarnath that he preached his first sermon. Sarnath is located about 4 miles north of Benares, and the old monastic community is entirely in ruins. Considerable research has been carried on, and many early foundations have been unearthed. There is now a museum to house material recovered on the site.

It was at Sarnath that Buddha met the five ascetics who had previously shared in his meditations and austerities. When the great teacher realized that he was not attaining the knowledge which he sought by following in the traditional pattern of Hindu holy men, he renounced their practices and resolved upon an entirely different course of procedure. The five ascetics, considering him little better than a relapsed heretic, departed indignantly and refused to have any further association with him. He did not see them for some time, and then, by one of those accidents which reveals divine intent, he came upon them in the Deer Park at Sarnath. They refused to approach him, and took the attitude of complete indifference to his presence. Buddha then seated himself on a small hillock and addressed them. It was then that he delivered his first discourse, which has been called "Buddha's Sermon on the Mount." It was the great discussion of the turning of the Wheel of the Law, and, when the sermon was concluded, the five ascetics were at his feet begging forgiveness for the slights which they had offered to his person and asking to be ordained into the Sangha, or the assembly of converts.



THE LION-HEADED CAPITAL OF ASOKA

This is among the most important archaeological treasures preserved at Sarnath. It was raised by the Buddhist emperor to mark the birthplace of the Buddhist religion. This capital is now the official symbol of the Republic of India, and the chakra, or wheel, below the lions appears on the official documents of the free Indian government.

There is little at Sarnath today to remind the visitor of the ancient glory of the place, yet here a faith was born that was to become the spiritual consolation of hundreds of millions of human beings. The Emperor Asoka, the Constantine of Buddhism, caused a memorial tower, called a *stupa*, to be erected on the spot where Buddha preached. He also caused one of his edict pillars to be raised at this place. It is believed that the original monolithic column erected in the 3rd century B. C. stood about 50 feet high, and it was crowned by a magnificent capital which terminated in four lions arranged seated and back-to-back. This capital has since become the official symbol of the Republic of India. There has also been talk that Buddhism would be recognized as the national religion.

In the golden age of Buddhism, monasteries and monuments were built about the stupa which marked Buddha's first sermon. This tower itself was increased in size by enclosing the original within a series of overbuildings until a cross section would present a complicated stratification. The famous Chinese pilgrim Hiuen Tsiang, who visited Sarnath in the 7th century A. D., described the place and said that more than 1500 monks in saffron robes attended the sanctuary and resided in the religious houses. But history was unkind to this gentle and simple place. In the 11th and 12th centuries Moslem conquerors destroyed the shrines and images and left nothing but a desolate ruin. By this time also the power of Buddhism was waning in India and no means were available to revive or restore such religious communities. Sarnath was deserted for 700 years, except that occasionally some native prince used it as a quarry when he needed stones for a new palace.

Modern archaeologists are responsible for the reclaiming of this sacred site and for the excavations which have revealed the monasteries, temples, and shrines so long covered with earth and rubble. The stupa which now stands towering over the relics of the past is made of solid brickwork with a facing of stone. Its present height is slightly over 100 feet, but it is estimated that about 40 feet are below the surface of the ground. The tower is 90 feet in diameter, and was originally covered with fine carvings, of which enough remains to indicate its original beauty.

The visitor at Sarnath is much impressed by the artifacts and images which have been excavated. Many of these are of an early date and reflect the Greek influence which came to India as the result of the campaigns of Alexander the Great. It is possible that some of the earlier figures of Buddha are traditional portraits. Certainly they are much more human, benevolent, and noble in appearance than the stylized images generally associated with Buddhism. The art at Sar-



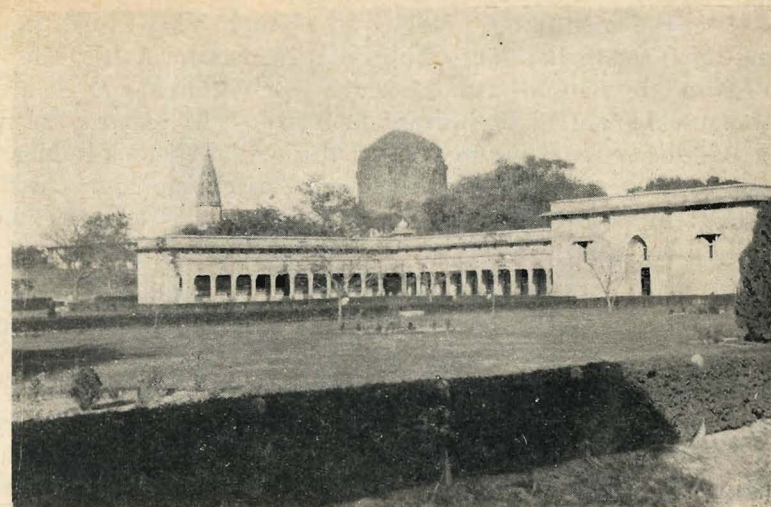
—*Photograph by Manly P. Hall*

THE STUPA OF SARNATH

Near the small, deserted village of Sarnath stands this ancient monument, marking the place where Gautama Buddha preached his first sermon. Here he converted five holy men, thus establishing his faith.

nath helps to bridge the long interval of time, and brings the life of Buddha closer to the experience of modern man. Tourists, however, are strange creatures, and I remember one of inquiring mind. He had a guidebook in his hand, and after surveying the 100-foot tower with deepest attention, he turned to the guide and asked seriously: "Did Buddha sit on the top of this monument when he preached?" The expression on the face of the native custodian of the ruins was a masterpiece of inscrutability.

The shape of the stupa is rather different from that of most Buddhist monuments. The exact symbolism has not been explained. Perhaps it was intended to be the base of a bell, the tall handle of which has long disappeared. It is also probable that relics of some kind were enclosed within the original structure. By very careful work, an opening was made through the wall, and the original tower of Asoka was found. Further work was discontinued, however, for fear that it might endanger the monument. Sarnath is merely one of numerous important memorials to ancient Buddhism in India. With a few exceptions, all these places have passed into the keeping of secular custodians. From the time of the Mohammedan conquest, Buddhism declined in India until it is represented today mostly as a restored faith.



VIEW OF MODERN SARNATH

In the foreground is the archaeological museum containing important excavated material. Behind rises the monumental stupa and the tower of a small college.

New converts within the last century have become sensitive to the wonderful heritage of their country. Hinduism regained its dominant position, and Buddhism found its principal exponents in Ceylon.

The Republic of India is taking a new and liberal viewpoint. The teachings of Buddha are recognized as peculiarly suitable to an emancipated nation. His philosophy, ethics, and morality are timeless, and offer a wonderful cultural solidarity deep in tradition, but spiritually contemporary. In this way India is literally rediscovering its Buddhist heritage. The remarkable and practical integrity of Buddha's teachings are responsible for the spread of his philosophy outside of India and even to Europe and the Americas. The world today is seeking the consolation of faith, but is unable to accept the involved theology with which its own religions have been burdened. Gradually, Buddhism has come to be appreciated as the fullest expression of Eastern philosophy. Most of all, it teaches an internal quietude, which is increasingly meaningful to a world plagued with economic and political confusion.

At Sarnath, Buddha preached the mystery of the Middle Path that leads to liberation. He used the example of the five ascetics to clarify the Doctrine which had been revealed to him during his illumination under the Bo tree. The ascetics had renounced the world as though it were an enemy. They sought to acquire spiritual virtue by depriving

themselves of the good things provided by Nature. They fasted, prayed, and took upon themselves many kinds of penances to mortify the flesh and to subdue the natural instincts which rose within them. Is a man better because he starves or because he eats? The ascetics, in turn, accused Buddha of returning to a life of dissipation and self-indulgence. To them, there were only the two extremes: asceticism and sensuality. Even the gratification of bodily needs was little better than a renunciation of the holy life.

Buddha explained to the ascetics that they, like himself, had sought truth by the way of self-imposed suffering. What had they found? Were they wiser or better or more useful because they had resolved to impoverish their minds and bodies in the service of the gods? How had the gods responded to this voluntary mendicancy? Had enlightenment come to them, or had they only grown more useless to themselves and to others? Was the ascetic not as much a slave to illusions as those who indulged the flesh? Each was moved by fear, hope, aversion, or regard. Thus, even detachments became a strange kind of attachment, and those who cling to their errors are as contemptible as those who cling to their worldly goods. Is it not easier to renounce possessions than to renounce opinions? What is the difference?

The gospel of the Buddha was the simple detachment of consciousness from all extremes, from all attachments, and from all possessions. A man was not worldly because he lived in the world, but because he accepted the reality of worldliness. How, then, shall he be judged? Is he a saint because he is hungry, or because he has attained within himself the true enlightenment? Even the Brahmans taught that those unmoved by pain and pleasure were fitted for immortality. The truly good and the truly wise stand aloof from all extremes. They become strong in quietude as they practice the eight parts of the noble path. Man is miserable because he accepts the causes of misery and lives according to them. Instead, he should practice the positive virtues, and by conducting himself in an enlightened manner he lives well, regardless of the times or the circumstances or the pressures of tradition and environment. All attachments lead to revulsion. One moment a man accumulates, and the next he scatters his goods. He is weary of what he has and even weary meditating about that which he has not. The truth of suffering is that it is a result of the acceptance of the importance of things in themselves not important. The ambitious suffer because they have not fulfilled their ambitions. No one is satisfied, yet in satisfaction itself, disciplined by enlightenment, lies the solution to the whole dilemma.

Cling to nothing. Despise nothing. Use all things wisely and lovingly. Accept change without fear. Adjust to circumstances, as water

adjusts its shape to the vessel which contains it. When there is no friction and no stress, there is no pain. Thus the meditating Buddhist moves serenely through all the circumstances which make up life. He serves well because he is not involved, and has his heart and mind fixed upon the Supreme Good. He accepts the beliefs of all men because each must believe according to his own needs. He instructs those who seek instruction, and guides those of sincere conviction toward the gentle middle road, which leads to the nirvana. The path toward truth is a path of rest, of goodness, and of peace. Only when men grow peacefully are they able to meditate inwardly upon the sovereign virtue which rules all things.

Suffering ends for those who realize that the causes thereof exist within themselves and not in the world about them. A man says: "This I will accomplish," and from then on he is afflicted by the fortunes of his enterprise. He never realizes that when he attempts to force life to meet some preconception of his own he sets into motion reactions which may destroy his inner peace. Another man says: "This insult I cannot bear," and he then attempts to defend himself or to retaliate and cause pain to those who have abused him. In this way pain goes on passing from one to another, and there is no tranquillity in the heart. It is not the unkind word of another person which hurts us, but our own inability to accept both kindness and unkindness without being moved from the central foundation of a strong and abiding faith.

Whatever we demand of life must be paid for according to the merit and demerit of the causes which are set in motion. A man proclaims his purpose: "I shall be rich." He may attain to wealth, but in this attainment must bear the inevitable burdens which accompany accumulation and the results thereof. He must expect to be envied, to be criticized for his conduct, to lose the sincere devotion of his friends, and most of all to sacrifice his own right to accomplish those better purposes which are above and beyond material accumulation. If, then, later that man shall say: "I have lived a sad and forlorn existence," who is to blame? Did he not resolve upon his own course, dedicate his resources to that course, and choose on many occasions to renounce peace and security in order to gratify ambition? Are his pains, then, sent by the gods, decreed by Nature, or inevitable to humankind?

The root of suffering is ignorance, for only those who are ignorant will select that which is less in the presence of that which is greater. Only those who are ignorant will continue to practice the causes of suffering with the foolish hope that they can escape the consequences of their own conduct. No man can afford to remain ignorant, for

within him is a power which naturally aspires toward wisdom. The wise man gradually frees himself from the causes of suffering by illuminating his inner life and by the experience of the rewards of a serene existence. To be serene, it is necessary to understand both life and living. We resent most that of which we have the least knowledge. We condemn people until we understand them, and then we realize that each is living according to his own light. Sometimes this light is faint; sometimes it is stronger. Shall we be miserable because child-souls are cruel, bitter, or unkind? Are not children likewise until age brings understanding? We forgive the faults of children, and we must likewise be patient with those who have the souls of children, even though their bodies may be old.

Wisdom does not bring patience, but rather insight, and it is this insight which enables us to appreciate the rightness and fitness of conditions which may appear to offend. As our own consciousness enriches and deepens, we are more conscious of eternal truths and unfading beauties. We live gently and wisely, condemning none, but serving all. We ask no reward; we expect no appreciation. Free from all ulterior motives, we are enlightened. This is the burden of Buddha's teaching, and this teaching was announced to the world in the Deer Park at Sarnath by one of the great servants of mankind.



Enter His Lordship at Stage Right

Chancing to look over some recent publications and journals, something of interest came to light in the July issue of *Modern Pharmacy*. It seems that the growing and preparation of medical botanicals was for centuries in the keeping of the Company of Grocers. As the science of pharmacy developed, the situation was intolerable, and several efforts were made to bring the herb gardens under the control of physicians. Finally, a charter was prepared for the establishment of a separate company for the cultivation and distribution of botanicals (herbs) under the name *Master, Wardens, and Society of the Art and Mystery of the Apothecaries of the City of London*. This was one of the most important landmarks in the history of medicine. The charter was written by Francis Bacon, and was presented by him to King James I on December 6, 1617. Lord Bacon's interest in science and his contribution to the advancement of experimental knowledge caused him to have a profound interest in rescuing pharmacology from the keeping of the grocers and pepper merchants who had long had a monopoly in the field.

Star Lore from the Land of Sheba

WHEN Solomon, King of Israel, built the Everlasting House according to the will of his father David, he caused the temple to be ornamented with symbols and devices cast in metal. The Queen of Saba (Sheba) journeyed to Jerusalem and was present when the adornments for the temple were being cast in their molds. She carried in her hand a sickle of silver, and this she threw into the molten metal to symbolize the power of the moon.

The Land of Saba, now Yemen, is located in southern Arabia and was the seat of a great cultural civilization of antiquity. The people of Saba were called Sabaeans, and they worshiped the stars and practiced the arts of astrology. In Saba, Assyrian and Chaldean arts and sciences mingled with the rising culture of the Mediterranean lands. During the Roman period, astrologers were variously called Assyrians, Chaldeans, and Sabaeans, not to distinguish their races, but because they were addicted to the science of the stars.

The question is often asked as to where astrology originated. Most ancient nations have claimed the honors and the ancient Chaldeans have a strong case in their favor. The arid land that is now Armenia, Mesopotamia, and Syria is dotted with the ruins of ancient towers built of sun-baked bricks. In olden times these were observatories where Chaldean priests came at night to study the motions of the stars.

The Roman physician and philosopher, Sextus Empiricus, thus describes the astrological procedure of the Sabaeans: "The way in which the Chaldeans, *from the very beginning*, observed the horoscope of any nativity, was thus: A Chaldean sat in the night-time in his lofty observatory, contemplating the stars; another sat by the woman in travail until such time as she was delivered. As soon as she was delivered, he signified that event to him who was astronomically engaged, which, as soon as he heard, he observed the sign then rising for the horoscope."

If the child was born in the day time, the observations were made on the following night and the calculations corrected by mathematics.

It is recorded that in this way the nations living in the valley of the Euphrates preserved a record of the exact time of birth of *every* child born among them for more than twenty-five thousand years.

It was from this tremendous mass of material that the readings for the signs, planets, and aspects were established. The priests also *recorded* the principal events in the lives of each person and compared these events with the planets in his nativity. So thorough was the work accomplished by the old Chaldean stargazers that very few of their readings for planetary phenomena have required correction.

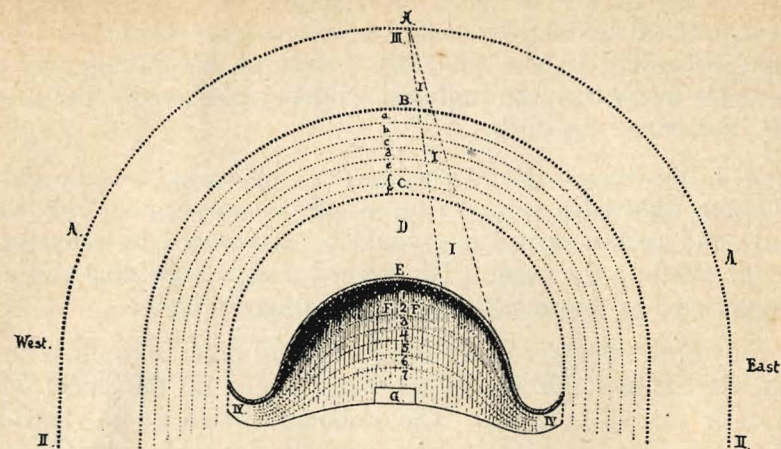
No other science known to man has been perfected with such patience and thought over so long a period of time.

So little is known about the antiquity of astrology and the readings assigned to the heavenly bodies and their positions that research in the field is of real importance. It helps us to a proper perspective on the world's oldest and most fascinating art. Even the origin of the zodiac is uncertain, and as we search back into the old records the symbols of the stars and planets mingle with timeless streams of mythology and legend. I have examined Egyptian, Chaldean, and Greek horoscopes and they are entirely different in design from those in modern use. The most notable difference is that which relates to houses. The ancients apparently did not make use of house divisions, most of their charts being in the form of planetary tables.

In the great museums of Europe, especially in the Vatican collection, are to be found large numbers of intaglios and other carved gems. Also at a somewhat later date symbolical cameos made their appearance. The workmanship of many of these jewels show amazing artistry and detail. Most of the stones are small, varying in size from the dimensions of a ten-cent piece to those of a half dollar, yet they are exquisitely carved and polished, sometimes several full-length human figures appearing on a single stone. To appreciate the workmanship, it is necessary to use a powerful magnifying glass. Yet, so far as we know, the carving itself was done without the aid of a lens.

Some years ago I examined an Egyptian carved emerald at least three thousand years old. The stone was in the form of a tiny cube about one-eighth inch square. Each of the six surfaces was covered with panels of hieroglyphical writing. It was impossible to make out the hieroglyphics without a very strong glass. We are forced to assume that the ancients did possess some form of magnifying instruments and also extremely delicate tools.

Most of the ancient intaglios and gems are talismanic; that is, they contain symbols involved in magic and astrology. The planetary gods



—From *Qabbalah*, by Isaac Myer

THE CHALDEAN AND BABYLONIAN CONCEPT OF THE UNIVERSE

In this figure *A* represents the zodiac, *B*, the space between the sphere of the fixed stars and the planetary orbits. The small letters *a* to *g* are the zones of the planets. The space *B* to *E* is the zone of atmosphere wherein clouds, storms, etc. occur. Below *E* is the convex hollow shell of the earth's surface. Below this, numbers 1 to 6, are the seven subterranean zones of the dead. *G* is the foundation of the world in the form of a cubit stone. The gates marked *IV* are guarded by the keepers of the underworld. The entire system exists within the crystalline sphere of space.

are pictured with their hieroglyphics, usually in combination with the signs of the zodiac and mythological creatures representing the star groups. The sun globe, the lunar crescent, and stars usually with six points are frequently present. In the Assyrian cylinders, gods are often shown worshiping star-patterns, and we know that this nation was addicted to astrology.

The Talismanic gems were usually set in rings, and served as both signets and seals. Although very little information about these gems is available, John Landseer, who was engraver to the King of England, in his *Sabaean Researches*, published in 1823, writes: "The devices appear to have been assigned to their respective proprietors, by a college of astronomical, or rather genethliacal priests; as the colleges of Heralds in these days, according to the rules or laws which regulate their science, assign to a gentleman his proper armorial bearings."

Landseer's earlier findings have been supported by more recent investigations. When a child was born, the priests of the astronomical

college calculated his nativity, selected his name by mathematical calculations according to the vibratory power of his ruling star, and designed for him his signet engraved with the positions of the planets for the moment of his birth.

Later in life when a man wished to place his seal upon a document, he therefore signed his name by means of his horoscope. This was a complete and perfect record and could be interpreted by reference to the State recording the event. This record was as individual and completely personal as the modern method of finger prints.

A study of the designs on Etruscan urns and other antiquities shows that the devices used for signets were reproduced on the shield which the warrior carried in battle. The elaborate design on the shield of Achilles is a case in point. The symbols not only identified the warrior whose face was covered by the visor of his helmet, but also was regarded as bestowing magical protection. Later the symbols also appeared on the helmet and crest.

Every Babylonian, not born a slave, wore his signet bearing the symbols of the deity under whose astrological influence he was born. The deity was his god-father. It was to this god that the native especially addressed his prayers in time of trouble. This brings out a point mentioned by the Roman poet, Lucian. In the legendary histories of ancient Greece and Rome, most of the heroes were described as descended from the gods; thus, Aenas was named the son of Venus; Minos, King of Crete, was the son of Zeus; and the second Minos, grandson of the first, was the son of Neptune. Lucian points out that it is difficult to explain how the grandson of Minos by direct descent could also be the son of Neptune.

The explanation is to be found in the astrological tradition. In addition to a mortal parent, each human being had his star-father, the deity under whose sign and influence he was born. Autolychus, a celebrated thief, is said to have gained his outstanding abilities in dishonesty from his father, Mercury. Even in modern astrology Mercury is regarded as the god of thieves, and afflictions to Mercury bestows a tendency to dishonesty.

As each of the gods possessed both strength and weakness of character, he bestowed his virtues and vices upon his star-child. It was the duty of this child to worship his patron god through the perfection of the virtues and abilities of his patron deity. Thus astrology mingled its current with the streams of religion, morality, and ethics.

The signet of the Emperor Augustus of Rome is still in existence. It shows the form of Capricorn, the sea goat, which was the emperor's

ruling sign. Augustus regarded his birth under the sign of kingship as an omen and labored industriously to attain the throne, convinced that the god of his geniture favored his designs. The Romans also cast an astrological currency—coins—bearing the twelve signs of the zodiac.

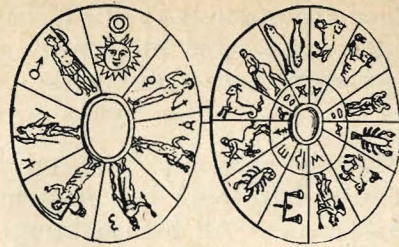
This type of astrology also appears to have contributed to the social classes of mankind and to have been important in the establishment of great families and dynasties. All human beings were divided into groups according to the star gods that ruled them. When nations were set up, their planetary rulers were discovered by calculation and became the national divinities. Thus is to be understood how the gods of the Greeks and the gods of the Trojans fought in the heavens above Troy.

It has been pointed out that the earliest form of heraldry began with the planetary talisman. Heraldic arms do not mean much to the modern American, but for centuries they were highly prized among nearly all nations. In the Age of Chivalry, the knight carried his crest upon his helmet and wore his coat of arms upon his shield. Every noble and illustrious family pictured its descent by the designs upon its coat of arms. Arms might be granted for deeds of valor and service to the State. William Shakespeare tried for many years to secure a coat of arms to prove that he was a gentleman, and the family coat of George Washington contained the alternate red and white stripes which have since appeared on the American flag.

The earliest heraldic devices were all directly or indirectly astronomical. The symbols were either stars or constellational forms, or else symbols peculiar to the deities ruling over these astronomical phenomena. As time passed, the astrological factors became less evident, but they are still present in modified form.

All of the nations of the world have crests or armorial devices to represent the country. This is about the only form of heraldry with which the American schoolboy comes in contact. We all know the American eagle, the lilies of France, the Russian bear, the Chinese dragon and the lion of St. Mark. The Pope wears the fisherman's ring; the Emperor of Ethiopia is called the Lion of Judah, and the symbol of Mexico is an eagle with a serpent in its claws. All these are survivals of astrological lore.

The United States of America, though formed with the sun in Cancer, has the sign Sagittarius rising. Sagittarius is described in ancient books as bestowing a tall, slender body, especially long in the legs. The perfect Sagittarian type is Uncle Sam, the peculiar tutelary



ASTROLOGICAL TALISMANIC GEM

of our nation. Although Great Britain is astrological under Aries, a strong Taurean influence has always been present in the affairs of that nation. This Taurean quality is exemplified by John Bull, identified with the sign by both name and appearance.

The Goddess of Liberty, wherever she may appear, is always a form of the sign Virgo, represented in the zodiac by a female figure in Greek robes. She is the ruler of Virgo, which in political astrology is always concerned with the needs and the rights of the common people. Themis, the Goddess of Law, rules the sign of Libra, the symbol of which is a pair of scales, which today is still the symbol of justice.

In the last five hundred years human beings have drifted away from a philosophic mode of life and involved themselves in economics and industry. They have lost interest in star lore, with the result that it is no longer possible to read the record of human activity from its symbols and emblems, but each has its story. For example, the crescent and star are the peculiar symbol of Islam, yet it did not appear on the green banner carried by Mohammed, or was it known to him. Mohammed's battle flag was the veil of his wife tied to a pole.

With the rise of the Othman Empire, victorious Islam conquered the city of Byzantium, the Christian capital of the East. Ancient Byzantium was the city of Astarte, Goddess of the Moon; the symbol of Byzantium was her crescent. It was most appropriate because of the shape of the land on which the city stood. Islam, finding the emblem of the moon everywhere in the art and architecture of Byzantium, added the victorious crescent to its flag to signify the conquest of eastern Christendom. Later the city name was changed from Byzantium to Constantinople.

One of the most recent devices to rise in international heraldry is the sickle and mallet of the Soviet Republics. The mallet is the hammer of Thor, which in turn is a form of the thunderbolt of Zeus or Jupiter. The scythe or sickle is the proper symbol of Saturn and its

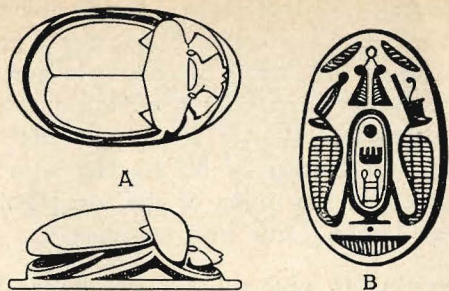
hieroglyphic is still made in that form. In the hieroglyph the handle of the sickle is crossed by a horizontal line. In the Russian symbol the mallet takes the place of this line. Astronomically speaking, therefore, the symbol of the Soviet Republic is a conjunction of Jupiter and Saturn. Is this accident or intent? In August 1921 there was a conjunction of Jupiter and Saturn in Virgo, the sign of the common people. This occurred in the midst of the great political adjustments by which the Soviet Union came into existence.

It will be interesting to note what form or symbol is accepted to represent the great international league which must come into existence after the recent war. Will it follow the old astrological heraldry? It seems that the human mind works this way even though it may not be consciously aware of the nature or meaning of the impulses.

America has developed a kind of heraldry of its own in trademarks, trade names, and slogans. The democratic donkey can be traced to the constellation of the wild ass, the same beast that carried Jesus into Jerusalem. The Republican elephant is an Oriental symbol of the sun, and in astrological parlance the democrats and the republicans are respectively the moon and the sun. This same division appears in labor and capital, represented by silver and gold in world currency.

The gods live on in various guises. The Persian sun god, Mazda, is now identified with an electric light bulb, and Thor, the Nordic Jupiter, has his name associated with a washing machine. Pegasus, the winged horse of the sky, the steed of poets, now hangs above a prominent dispenser of gasoline and lubricating oil. The ki-lin, the mysterious animal representing the starry heavens which appeared to Confucius, is now a design on the label of an Oriental brand of beer. Yes, the old heraldry goes on, but the elements are a bit confused.

The most common of the talismanic symbols of the Egyptians is the scarab. Reproductions of this insect in stone and clay are found in considerable numbers while excavating monuments. There are two general types of scarabs. The larger ones, usually three inches in length, are called heart scarabs, because they were placed in the body of the dead where the heart had been removed in the process of mummifying. Frequently the heart scarabs had no inscriptions on the reverse. The smaller and more familiar types were originally set in rings or worn on a cord. They were talismans, and usually carried on the reverse an inscription reign name, or the hieroglyphic of some god. The scarab is known as the symbol of resurrection and eternal life.



CONVENTIONAL FORM OF EGYPTIAN SCARAB

On early Egyptian zodiacs the scarab represented the sign of cancer and was a symbol of the summer solstice. Thus, it also became a sun symbol, and the globe which it often holds in its front claws in the tomb paintings probably represents the moon. There is evidence that the scarab was used as an eclipse symbol, and the Greeks report that the Egyptians recognized the insect as a symbol of the conjunction of the sun and moon. The sun was the universal protector, and therefore his symbol might be worn by all with equal propriety. The Egyptians revered the solar ray as the source of all life.

The thoughtful modern astrologer will find much of interest to the furtherance of his science by studying the mythology and fables of the ancients. Under these symbols, they concealed the esoteric part of their wisdom. The priesthoods are gone, the temples are in ruin, and nothing remains but these images and symbols in which are locked some of the choicest secrets of universal knowledge.

Every astrologer must likewise be a philosopher. He must contemplate the larger truths which underlie his chosen art. If he will do this, he will increase his own knowledge and bring respect and honor to his ancient art.

After the rise of modern science, the Ptolemaic system of cosmic correspondences was generally rejected. The new order of learning, moved by a firm resolution to cleanse the human mind of superstitious beliefs, rejected empirically most of the metaphysical sciences of antiquity. We feel that, in some cases at least, these rejections were unscientific. They were the result of a prevailing temper rather than an adequate examination of the facts involved. Obviously there were limitations in the ancient concept of interplanetary sympathies and antipathies. It should be pointed out, however, that all inheritances of knowledge involved the same problem. We have advanced in medicine, philosophy, religion, and science, not by rejecting the past, but by building upon and unfolding earlier findings and doctrines.

Recently, there has appeared a considerable revival of interest in the astrological art. New names have been given to old ideas, and research is more on the level of approved scientific method. The conclusions lead in the direction of a broad vindication of the older concepts. There is a distinct possibility of a positive reconciliation between psychology and astrology. The investigation of the inner life of man reveals certain patterns which invite both examination and thought. In the end we may realize that the ancients instinctively recognized the intimate relationship between man and the dynamic universe of which the human being is so integral a part. The universe becomes the grand environment. If we are influenced by the home, the community, society in general, and the world in which we live, it is only necessary to extend this concept one degree further to realize that we are also profoundly affected by the vast vibratory body of the universe.

The doctrine of astrology came into vogue at a time when man was peculiarly sensitive to the pressures of the world around him. He has not yet so highly specialized his thinking as to neglect the effects of forces which seem to flow in upon him from the distant vistas of space. Even today, those who are close to Nature and natural phenomena are better informed on such subjects than those who have lost contact with the earth. The farmer cannot be convinced that he should plant his potatoes in the wrong phases of the moon. He has made this mistake perhaps more than once, but practical considerations have induced him to see the errors of his ways. Even such practical men as Luther Burbank discovered that the best results are gained by full co-operation with Nature's plan. The effect of sun-spot maxima upon the width of tree rings has been fully investigated. Furriers are aware of the difference in pelts taken from animals during the various years of the sun-spot cycle. Superintendents of mental institutions have observed the effect of the lunar cycle upon patients and inmates. As the circumstantial evidence accumulates and men enlarge their determination to do their own thinking regardless of prejudices, an obscure problem is clarified. By degrees we are restoring what appears to be a valid hypothesis. This will not be the first time that we have vindicated antiquity by the slow process of trial and error.

Thus, what Lord Bacon called "*astrologia sana*" is being restored to the modern world. Let us hope that the public attitude will be constructively critical. It should be remembered that, due to limitations in the popular mind, astrological research in the past has been advanced mostly by individuals working quietly and privately and without the benefit of mutual co-operation. The facilities most necessary to the advancement of the art have been withheld from these people. Trained minds have seldom come to their assistance. Such

arbitrary restrictions account, to a great degree, for lack of penetration on the scientific level. Adverse legislation has also deterred the extension and recognition of the basic values involved.

It would not be overoptimistic to say that there are clear indications that prejudices are gradually weakening. Advancement in scientific research has revealed more and more the probabilities of the interinfluence of planetary bodies. If this influence exists, it must affect man. The ancients, primarily observationalists, recorded this influence, and kept elaborate records of their discoveries and verifications. Thus a great deal of useful work has been done. It only remains to bring the two extremes of the subject together. When this is accomplished, an art inevitably becomes a science. If there be any way knowable to man by which he can gain a broader perspective of his own future and the probabilities of his world, this should not be neglected in a time of extreme confusion such as afflicts us today.

Manly Palmer Hall's

TWELVE WORLD TEACHERS

HISTORY records a small number of extraordinary human beings who possessed in fullest measure those intellectual virtues which sustain civilization. The words of these men, wise and good, have become the scriptures of the race. Their judgment and counsel have become the laws and statutes by which humanity lives.

The endeavor of Manly Palmer Hall has been to choose, from among the men whose inspiration led others to more enlightened codes of living, twelve who stand preeminent. Other teachers had minds of equal brilliance, and lives equally dedicated to Truth. But the twelve selected are believed to have affected most profoundly and constructively the largest number of people over long periods of time.

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The Vinegar Tasters

THE Chinese, with their flair for subtle symbolism, have always enjoyed combining philosophy and sly humor. Centuries of tribulation strengthened the philosophic instinct, and many troubles revealed the pressing need for humor. The cultural life of China has been deeply influenced by three streams of ethical thinking. The first of these streams was the mysticism of Lao-tse; the second, the moralism of Confucius; and the third, the idealistic agnosticism of Buddha. These systems have mingled and separated and mingled again until they have merged in a threefold unity. The elements are no longer completely distinguishable, but the consequence of the subtle alchemy is Chinese culture.

Religion and art have always been closely associated. The various schools of Chinese thought have been represented on the artistic level by many painters, a few remembered by name, but the majority surviving only in their works. Just who first composed that delightful picture called *The Vinegar Tasters*, we will never know. The concept, however, has been perpetuated through the centuries by many able interpreters. Today the most familiar form of the picture depicts three distinguished old gentlemen standing around a vinegar barrel. Two of the august persons are bearded and venerable, and the third has a halo about his head.

The vinegar tasters are Lao-tse, Confucius, and Buddha. The vat is life. Each one has stirred the vat with his finger and then tasted the contents. Each, according to the grand concept of his philosophy, gives his impression of the flavor of the vinegar. After Buddha has put his finger to his lips, he declares the vinegar to be bitter. Confucius, performing the same act, then solemnly states the vinegar to be sour. Lao-tse, after estimating the beverage and rolling it about on his tongue, announces with finality that the vinegar is sweet. From this point on, the interpretation of the picture ascends to the rarified atmosphere of higher psychology.

To Buddha, the philosopher, life in the material world was closely identified with karma. It was punishment for mistakes of the past, discipline for the perfection of character, and a perpetual invitation to depart from the burden of illusion into the distant bliss of reality. All this the Chinese summarize in their concept of life as bitterness. They

feel that perhaps Buddha found existence a little more acid than the facts justified. After all, there were moments of success, pleasant interludes of prosperity, and similar attractions. The mind, eager to fulfill itself immediately, is inclined to exchange the blessedness to come for peace, power, and plenty here and now. The citizen of Cathay was by nature a realist, and to him reality had visible and physical dimensions.

This realism was more than justified by the findings of Confucius, who tried the vinegar and called it sour. This was the nearest to an accurate description, and Confucius was nothing if not accurate. He neither enlarged nor moralized upon the abstract flavor of living. He accepted the world as it was, and, free from illusion, sought to improve existing conditions. There was little overoptimism and less overpessimism in the convictions of the sage. He expected little, and sometimes found more than he expected. The Chinese have a profound respect for one who can tell the truth without enlarging or expanding the theme.

The more subtle of their humor was reserved for Lao-tse. Yet, in their very choice of his appraisal of the vinegar, they probably said exactly what he would have said. Here was the mystic, who refused to accept anything on the level of appearances—or flavors. It was part of Taoism that the alchemy of consciousness should transmute the base substance of worldliness. Therefore, Lao-tse tasted the vinegar and declared it to be sweet. Some would say that he was mad; others that he was a liar; and still others would decide that he had lost the sense of taste. All would be wrong, for the sly old scholar was well-aware of the wisdom of his findings.

The realities of life are beautiful and good. It is not in this case the vinegar that is sour, but the one who tastes it. It is the acidity in our own souls that makes living appear acid. Actually, when man learns to love life instead of clinging to death, learns to live simply instead of surrounding himself with complicated discords, and understands the laws which govern him instead of confusing himself with his own misunderstanding of everything, he is no longer bitter. Lao-tse was tasting from conviction. He knew before he put his finger to his lips that his first instinct would be to complain against the flavor, but he also knew that this complaint was essentially false. Good vinegar has the flavor of good vinegar, and therefore it must taste as it should. If it tasted otherwise, there would be cause for complaint.

We often refer to the mortal world as a vale of tears, where we can only wander about pining for some lost paradise. We are supposed to assume that human life is full of trouble, and man few of

years. All is tears. We weep when we are born, and others weep when we die. In this strange arena, we are like gladiators engaged in mortal combat to amuse some phantom emperor whom we cannot see. We bewail our ignorance, and complain about the weakness of the spirit and the strength of the flesh. By some curious mishap, everything that is good for us is unpleasant, and all that we enjoy corrupts our morals.

It remained for Lao-tse to realize that the supreme illusion lies in the belief in the supreme illusion. We become realists when we discover that things are not good or bad, but that we make them bad by our own stupidity. There is little wrong with Nature, but much wrong with human nature. Man, however, who is never willing to accept personal responsibility for his own conduct, declares himself to be sweet, all else to be sour. Yet, sweet as he is, he leaves behind him a monument to bitterness. This inconsistency he blames upon the numerous agencies in the midst of which he exists. When his garden is overrun with weeds, he blames the weeds. When his crops are burned up by the sun, he blames the sun. When his villages are inundated by water, he blames the water. It seldom occurs to him to blame himself for neglecting his garden, his crops, or his village. Equipped by Nature with forethought, he is too indolent to use it, and then curses the gods for his misfortunes. Or if he is more religious-minded, he prays for his garden, his crops, and his town, and expects heaven to labor for those who have no mind to labor for themselves. When that which is inevitable occurs, he knows himself as the most abused of creatures, and complains that his cup runs over with vinegar.

The more troubled we are, the more we envy those of untroubled minds. Each man who succeeds in his search for contentment is a further thorn in the flesh of the discontented. Probably we realize that if others succeed there is less excuse for our failure. Rather than do better ourselves, we secretly wish that others would do worse. We say that the unselfish man is foolish, the quiet man is weak, the poised man is indifferent, and the wise man merely a sophist. All the time we secretly wish that we possessed those qualities which we publicly condemn. The example of the good and the wise proves that life is sweet, even though it may have its misfortunes and its disasters. The human race loves those who have sought for and found the good in human nature and have served that good generously and lovingly. These are the ones who have found the vinegar sweet, and have even been able to endure the peculiar kind of vinegar which we ourselves have generated.

Here art plays an important part in the interpretation of Taoist mysticism. The painters of this school have always been able to ex-

tract a gentle, kindly, and slightly humorous content from the world about them. They have painted serene landscapes which soothe the soul, bright and colorful flowers and birds which please the eye, and intimate situations which intrigue and amuse the mind. They have captured the goodness of life and have revealed in a thousand ways the sweetness of the vinegar. One of the great ministries of art is the training which it bestows upon the faculty of appreciation. The trained eye of the artist surveys a landscape and selects instinctively the lesson and the message which it contains. Out of fifty trees, it chooses one that tells the story of them all. It shows the tree standing strong against the storm of life, or offering blessed shade to the traveler. It finds the nest of the bird deep amidst the branches, and causes us to realize how the old and the strong shelter the new and the weak. Everywhere there is goodness growing from the earth and falling from the bounty of heaven. The earth loves the rain, and reveals its affection by an increase of the harvest. With man, when it rains he longs for sunshine, and when the sun shines, he prays for rain.

In the teachings of Lao-tse, the truth seeker is inspired to attune his consciousness with the all-ensouling power of Tao. A universal good eternally present and everywhere manifesting sustains the world with infinite wisdom and infinite love. When the human being learns to experience and appreciate the subtle beauty abiding in space and flowing into creation, there is no longer a bitter flavor in the conditions of daily living. Sorrow is dissolved, and the true purpose of the vinegar is revealed. It is a kind of solvent which accepts into itself the dross of ignorance, thus purifying conduct, enriching understanding, and sublimating all intensities.

The Chinese recognize also the ministrations of Buddha and Confucius, and from these elements—the Three Schools—they have compounded the mystical medicine of human regeneration. The three great teachers all tasted the vinegar, and each in his own way sought to sweeten the cup of life. Thus we muse in the presence of the painting, and discover, if we are wise, the teaching ministry of art.

The Last Hour of Repentance

When the Earl of Northington, Lord Chancellor of England, was on his deathbed, it was recommended that he avail himself of the spiritual services of a certain prelate. "He will never do," said the dying Chancellor, "I should have to acknowledge that one of my heaviest sins was in having made him a bishop."



Happenings at Headquarters



In recognition of his many years of research in the philosophy and symbolism of Freemasonry, Manly P. Hall was honored by the Masonic Research Group of San Francisco during his program of lectures in that city. On June 11, 1953, he was installed with a simple and impressive ceremony as a Patron and Knight Defender of the Masonic Research Group of San Francisco. After the ceremony, Mr. Hall was presented with an illuminated testimonial stating: "this honor and station to be well merited by his ardent zeal and his personal and attentive labors for Freemasonry in general and our group in particular: and that his devoted service has been rewarded by our unanimous consent." The circumstance was unusual, inasmuch as such recognition is seldom bestowed upon a person not a member of the Fraternity.

We are pleased to announce that the Honorable Goodwin Knight, Lieutenant Governor of California, has consented to become a member of our Advisory Board. Mr. Knight takes a keen interest in progressive programs of education and culture. He is an outstanding member of the bar and a recognized authority on civic activities.

The work of indexing, classifying, and arranging our extensive Library is progressing continuously. Many books and manuscripts are now available which previously were difficult to locate because of inadequate classification. Among these we would like to mention books, manuscripts, photographs, negatives, and drawings of the late Augustus LePlongeon. This early Americanist was the first to photograph the Mayan remains in Central America. His pictures are of the greatest archaeological value, as many of the originals no longer exist. There is an important project in the arrangement of this material, which should be published with notes and extracts from Dr. LePlongeon's field-records and occasional jottings.

The Art Department has been enriched by the gift of four Tibetan altar ornaments. These are approximately 14 inches in height, hammered from thin sheets of bronze, inlaid with semiprecious stones, and presenting Tibetan deities as the principal motif. Each ornament has a base, and rises in the general shape of a lotus leaf. In the thicker part of each plaquelike leaf is a space containing powdered sandal-

wood, prayers, and charms. These fine old authentic pieces will be of interest to students of symbolism and native craft.

We are now at work on the second-year program for our Correspondence Course. The new year will be devoted to the study of the nature and functions of human consciousness. We are confident that it will provide the student with valuable material which will help him to understand the inner workings of his own composite nature. Incidentally, the first-year's work supplies a broad basis upon which to build a better philosophy of life. It is possible to enroll for the first-year's work at any time. We strongly recommend that you consider the advantages of this Course as a means of further personal integration. We will be glad to send details upon request.

The Winter issue of *HORIZON* will include an article *Plato's Doctrine of Reincarnation*, by our vice-president, Mr. Henry L. Drake. There are many important references to rebirth in the Platonic *Dialogues*, and the most interesting of these are brought together for the convenience of the reader. Mr. Drake has specialized on Platonic philosophy for many years, and his article dealing with the Greek concept of metempsychosis is most timely.

The Philosophy of Statesmanship

The Honorable Mr. Gladstone liked to consider himself a spartan, especially in matters of physical pain. "As to a toothache," he philosophized, "I am sure, a determined fellow could resolve not to feel it." After a moment's thought, Gladstone added: "At least, he might resolve not to feel another man's toothache."

The Efficiency Expert

Benjamin Franklin as a boy was exhausted by his father's piety. The senior Mr. Franklin was addicted to the saying of grace before meals, and his expressions of gratitude were long, wordy, and tedious. Young Benjamin had an idea, and recommended that they retire to the cellar and bless the entire winter's food supply at one time. There is no record, however, that his suggestion met paternal approval.

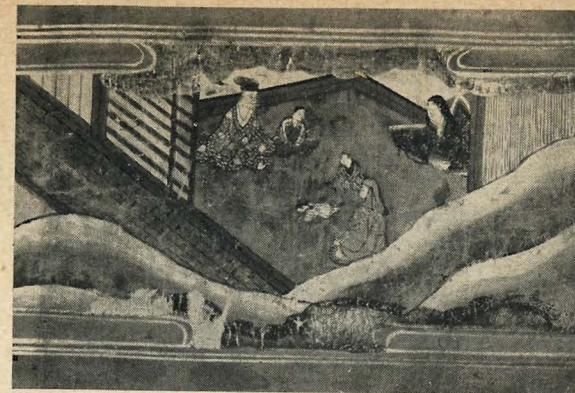


ILLUSTRATION FROM A MANUSCRIPT OF
THE *TOKIWA-MONOGATARI*, circa A. D. 1580

Library Notes

By A. J. HOWIE

An Ancient *Makimono*

Every addition to the Library of the Philosophical Research Society is a further stimulation to integrate a growing body of source material. The desire is lively, but the leisure for proper study is limited.

Manuscript material is more intimate and challenging than printed books. But frequently we find ourselves in a maze of research in an effort to identify properly such a work. Although a book may lose its title page, it is not impossible to locate another copy of the same edition and secure the missing data. Hence it is not so important to know the individual history of a book.

But a manuscript is unique, even when it is only a copy of some older work. It becomes important to know the author or copyist, also the artist if it is illustrated. Most ancient manuscripts are anonymous, frequently untitled, the source or reason for being unknown.

Manuscripts originating in western cultures are difficult at best, but their

problems are simple in comparison to those of oriental manuscripts. Contemporary letters and autographs—even the handwriting of intimate friends—may resist easy reading, especially when the author may be given to abbreviations. In English, French, Spanish, Italian, Latin, we are dealing with a familiar alphabet. The German script is more difficult for non-Germans. The Greek, Near Eastern, and African manuscripts require the mastery of new alphabets.

But it is for our oriental manuscripts that we need specialists. Mr. Hall has collected a respectable variety of material, much of which remains to be collated. Understandably, most of it is religious and philosophical. There is nothing to excite the profit motive, let alone provide for economic necessities. Thus there is an open field for anyone interested in helping to catalogue and organize the material. It is not a boy's job, but requires a good background, intelligent effort, and unselfish devotion. And it is

FIRST ILLUSTRATION FROM THE *MAKIMONO*

to arouse interest in such a program that we are discussing one of the recent additions to the library.

Scrolls were not an unusual form for the preservation of early manuscripts. We have some good examples of Hebrew and Ethiopian scrolls on vellum. But the Chinese created very elaborate and artistic rolls; and it was from the Chinese that the Japanese learned the form, elaborating the technique and developing their own canons of style.

A *makimono* is a Japanese scroll that is to be inspected a section at a time as contrasted to a *kakemono* which is a scroll that is to be hung at full length on the wall and thus considered as a whole. *Makimono*s are the products of a number of specialized crafts cooperating with complete freedom to exercise each individual skill without intruding on any of the others.

Paper was not as common an article a thousand years ago as it is today. Paper-making was an art; the Japanese were especially skillful in dyeing the

paper. The older scrolls were made of brownish paper which was probably soaked in an extract made from the bark of the *kiwada* tree to make it moth-proof. Good quality paper was necessary.

The artist planned the illuminations, the calligrapher added the text, and the paper moulder pasted the sheets on silk to make the scroll. The purity of pigments was important; much care was taken in mixing them with a light solution of glue, a process which was done only with the tip of the middle finger. The technique of applying the colors required great control of speed in painting. Even the pastes that were used for mounting the paper in the scroll were made from carefully treasured secret formulas—the aging of the paste from one to five years was part of the secret.

Some of the pictures may be complete tableaux, and some may be composite pictures showing the progress of events, but the plan of a scroll must adhere to a definite continuity. One writer words

SECTION FROM THE THIRD ILLUSTRATION OF THE *MAKIMONO*

it precisely: "The arrangement of the variety of scenes, their contrast in design and in color scheme, all were edited as carefully as the films of modern motion pictures."

Scroll paintings were made in ancient Japan as historical monuments, offerings for spiritual merit, and as a descriptive accompaniment to fiction and poetry. It is interesting to us to learn that the oldest Japanese scroll painting is the *Inga Kyo* describing the life of Buddha in his various existences, executed in the Nara period (8th Century).

Only a very few Japanese scroll paintings bear artists' signatures, and the old attributions, in the majority of cases, are unreliable. Thus there are many qualifications in identifying material, safety being found in rather general terms.

The *suyari*, the layers of mist that always appear in Japanese scroll paintings, is a device for avoiding definite boundaries. The older *suyari* effects were usually very simple. The layers of mist were outlined by straight lines and rounded ends and filled in with an even light-blue shade. The Tosa painters conventionalized the *suyari* until it be-

came an ornamental cloud form in which gold was used lavishly. Our scroll retains the simple *suyari* in a soft natural shade flecked heavily with gilt.

The scrolls are always opened from the right end. Departing figures face the left, while approaching figures face the right. This is the reason given why Amita and the Bodhisattvas are usually shown descending on a cloud from the left side of the picture to receive the departing soul. Even the poorer works observe the various technical conventions.

Although the traditional line of descent from the *Kami* has been preserved among the rulers of Japan, Japanese history is turbulent, filled with political intrigue, jealousy, ambition, treason. Many, many times the rightful heir to the throne was by-passed or killed. Promotion from class to class was almost impossible. One did not marry beneath one's station.

The *Genji Monogatari* gives a contemporary picture of the complicated formalities and etiquette of court life in the 9th and 10th Centuries. Such importance was given to skill in writing the Chinese characters that a man's callig-



LEFT-HAND SECTION OF THE FOURTH ILLUSTRATION
OF THE MAKIMONO

raphy betrayed his station in society. A correctly worded message could betray an insolent intent by a studied carelessness in forming the characters. Clothing, hairdo, manners, all were ruled by rigid codes.

These were typical of the people who furthered the progress of culture in Japan by inviting Korean and Chinese artisans and artists to establish themselves, who were divided among themselves as to whether to welcome or repel Buddhism, who lived a life entirely apart from the populace. Literacy and all that it represents existed only among the ruling classes and the priesthood. Only a comparatively small segment of the nation was involved in the pageantry, the ceremonies, the aristocratic leisure that patronized the arts.

The farmers, the laborers, the soldiery, had little if any awareness of thought as such. They tilled the fields, labored at the various crafts, fought in the ranks of the armies that made history, and paid the taxes that sustained the elaborate aristocratic world. It was their unthink-

ing, painstaking labor that tended the mulberry trees and processed the cocoons to get the silken threads, that sought out the herbs, barks, and bugs that gave the dyes, that dyed the gorgeous colors, that spun and wove—and none knew the magnificence of the courts where the silks and brocades were necessities of life.

The *makimono* that is the subject of this article is undated, unsigned, and untitled; it is not complete, being only one scroll from a series, so that we have neither beginning nor ending. It belongs to a type of scroll that was ordered to record official journeys, pilgrimages to sacred shrines, state ceremonies, etc. There is considerable evidence to indicate that it is a very early example of the Tosa school, or even earlier. It could very well have been executed in the 10th or 11th centuries.

The vertical size of the sheet is 12 inches. There are 9 sheets of text and 4 illuminations. Two of the illustrations are 20 inches long, the other two almost 40. The text is written in the



RIGHT-HAND SECTION OF THE FOURTH ILLUSTRATION
OF THE MAKIMONO

Sosho script, an abbreviated style of Chinese calligraphy sometimes called "grass writing," and is identical with an example from the *Taketori Monogatari*, an anonymous work that appeared about the year 901, and which established the classical form of Japanese prose, wherein was used the *kana* syllabary.

The original scroll has been very skillfully remounted, but even that remounting is not recent. However, the brocade cover and ribbon are modern. One of the ivory roller ends is missing, but it is doubtful if the remaining one is contemporary with the scroll itself; the ends were probably renewed at the same time the scroll was remounted.

Our section of the scroll seems to deal with a journey involving the transporting of five sutras to some shrine. The first illustration (20") shows a golden-robed nobleman seated on an elevated chair surrounded by eight attendants in richly brocaded garments sitting cross-legged. At the extreme right the scribe is seated before a table with the five sutras ranged before him. There is just

a small corner of a coach showing, to indicate readiness for the journey.

The second picture (20") seems to be a ceremonial visit en route, to which a group of local servants have been attracted; they are kneeling in a typical Japanese posture to watch the richly dressed noblemen pay their respects.

The third illustration (39-5/8") is very elaborate, showing a considerable portion of the entourage. A larger section of the gilded coach is shown; four musicians are playing, two archers and nine nobles are disposed in two straggling columns; a curtained litter topped with a golden phoenix is carried by eight bearers, followed by four attendants, one of whom is carrying an umbrella. A bridged rivulet separates this section from the left-hand portion; the gold-robed noble is seated in a chair just inside of the house. His attendants are seated in the cross-legged posture on the porch. A female servant is handing the brazier to one of the nobles. Apparently they have arrived at their destination and are observing a tea ceremony.

This picture is the only one that is seriously damaged, although there is some spottiness throughout due to the remounting. However, in this picture, the upper half of one of the nobles is floating just ahead of his lower body.

The fourth illustration (39 - 3/4 represents the arrival of the party at the shrine. This time two-bullock-drawn coaches are shown in full, surrounded by various members of the party. The musicians are absent. Four priests are making obeisance at the closed doors of the shrine.

The full length of the manuscripts and illustrations is 266 inches.

We attempted to elaborate this sketchy outline by visiting several Japanese friends. The various reactions and comments were almost the same. The Nisei, the second-generation Japanese born in this country, speak Japanese but are forgetting the little that they ever knew about reading the language. Those who can read Japanese know little or nothing about the earlier syllabaries. Neither the editor of a Japanese newspaper nor an outstanding Zen Buddhist

could name anybody in the community who might even give an opinion on the scroll. Mr. Senzaki had recently entertained a friend from Tokyo who could have helped; maybe he would return.

So, we can but repeat their comments. "Beautiful, very ancient, but few can read it now."

Books? There are books, but so confusing. We have been made to realize that very little specific information can withstand scholarly analysis. Therefore we are told the names of works, in whose libraries they may be found, sizes of the sheets, confused with many technical comparisons with western techniques, and entertained with innumerable fragments of anecdotes that have been immortalized in the pictures of the *makimono*s.

Thus we have found another fascinating, baffling subject to which we would love to devote time. But our mission is more to introduce others to these things so that they can compensate with a rich interest in a subject unrelated to the problems or stresses of modern living, for the necessity of rendering unto Caesar those things that belong to Caesar.

The Good Samaritan

One day Abraham Lincoln, dressed in his new suit of clothes, riding along the countryside, came across a pig so deeply involved in mud that it could not extricate itself. Lincoln reluctantly rode past, thinking of his new suit. Later, however, he returned back and rescued the pig at the expense of his clothes. Afterwards, he analyzed his motives, and decided that he was prompted by selfishness. He saved the pig, because otherwise the mental image of the animal's dilemma would have remained in his mind.

Department of Vital Information

Among the ancient Romans it was considered unbecoming for women of good social position to indulge in wine or other spiritous liquors. Pliny reported that it was the opinion of Cato that kissing was introduced between kinsmen and kinswomen so that the gentlemen could detect any alcohol on the breaths of their wives and daughters.

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