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HORIZON



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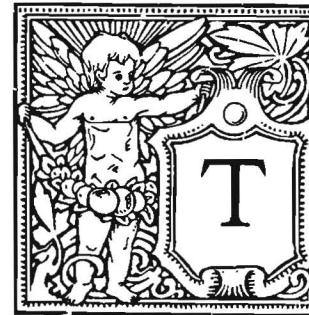
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HORIZON LINES

AN EDITORIAL

The Secret of the Untroubled Mind

(LECTURE NOTES)



HERE is an ancient and venerable story about a journalist visiting a small town to interview the matriarch who was celebrating her 105th birthday. The delegate from the fourth estate asked the usual questions, finally inquiring: "And to what do you attribute your exceptional longevity?" The old lady replied that she had a very simple formula. "When I sit I always sit loose, and when I worry, I sleep." Out of long living, she had come to a most valuable conclusion, for we must all face, as gracefully as possible, those tensions and fears which react disastrously upon the mind, emotions, and body.

Under the general heading of "sitting loose" we should analyze the problem of relaxation. The subject must be approached cautiously, because it is likely to descend almost immediately into platitudes. It does very little good to tell sensitive, high-strung, and neurotic individuals to relax. They often become indignant at the suggestion, pointing out that if they could relax, they would not need advice or help from anyone. These sufferers usually trace their tensions to conditions around them in home or business. The strain of a highly competitive social and economic system is greater than flesh can bear; and why should one person be expected to carry his burden more lightly than another? After all, our friends are weary and harassed,

and irritability is the prevailing mood. So complex are the situations which arise almost daily that adequate solutions appear difficult, if not impossible. We must carry on as well as we can, hoping for the best but secretly expecting the worst.

There is a practical philosophical point, however, in the realization that both problems and solutions are closely associated with the personality of the individual. Many suspect this to be true, and find the thought especially disturbing. By degrees, we all come to the conclusion that happiness and peace of mind must be cultivated within our own nature by a direct effort of the will and a strong resolution supported by appropriate action. Each experience through which we pass reveals something of our own basic ineptitude, and nothing improves by neglect. The more resolutely we determine not to change our ways, the more insistent become the demands upon our basic integrity. Some day, somewhere, we must face the inevitable, and accept the challenge of normal and natural growth.

Man's life, bearing within it the energy which sustains all his activities, flows from within himself. It animates his entire psychological structure, and makes possible the various manifestations of his conduct. Thoughts and emotions arise in the soul or psychic nature. If these are adversely conditioned by the dominant attitudes and concepts of the person, they can and will create or intensify environmental difficulties. Trouble is not what happens, in most cases, but what we do about various occurrences. Our reaction, if it is negative, can transform a simple situation into one laden with complications. Because we have sensed this, we instinctively retire in the face of conflicts. Decisions postponed, compromised, or evaded, make bad matters worse and, in time, comparatively insignificant problems reach proportions which defy remedy.

Tension usually implies a sense of insecurity. It partakes of the elements of panic, and we all know that decisions made under stress are seldom adequate. The more violently we react to pressure, the less able we are to reflect and discriminate. Life gradually becomes a series of emergencies, each of which is met as a separate and isolated crisis. We hardly pause to consider that in the life of man, troubles follow patterns, and each of us is prone to a certain kind of situation. Unless we recognize this tendency and solve it with patience and understanding, it will certainly be repeated with greater intensity. We could handle our pressures better if we could see them or externalize them in some factual way. It is hard to fight a shadow, especially when that shadow is really a negation within ourselves.

When individuals, families, or communities, are confronted with some tangible situation that must be changed, the tendency is to take

immediate action. A community suffering from malaria set to work and drained a nearby swamp. Having corrected the cause, the effect disappeared. Fortunes are spent in research on the level of hygiene. Yellow fever has been conquered in many tropical areas, and huge sums of money have been expended on leprosy research in China. When men realize that something must be done, and done immediately, they accept the challenge and usually find the remedy. We do not have the same optimism, however, when it comes to draining the swamp of our own subconscious. It seems a waste of time when there are so many interesting ways in which we can amuse ourselves, even while we are miserable. It is no platitude that tension must be counteracted by an adequate and purposeful program of self-examination and self-direction. Unless the individual changes his ways, the circumstances around him will remain very much the same for long periods of time.

Tension is also associated with acquisitiveness. The person becomes highly competitive on the level of possessions, tangible or intangible. He is fighting desperately for what he wants, but he has found no adequate means of circumscribing his desires with common sense. He is addicted to the false belief that the increase of his worldly goods, especially on the luxury level, will bring with it a serenity of spirit. There is no fallacy so prevalent or so easily disproved. We are careful, however, not to examine the evidence. When we recommend that a neurotic should change his focus of attention, we ask him to depart from the familiar. The pioneering spirit is not strong in these days, and, like Hamlet, we prefer rather to keep the ills we have than fly to others which we know not of. When we suggest to some tension-ridden soul that he should change his ways, we are really asking him to depart from the known and adventure into the unknown. Actually, he does not realize the benefits of the untroubled mind. Deprived of his doubts and worries, he would consider himself the most forlorn of mortals. To him, life has become one uncertainty after another. He likes to think that he has accomplished a victory every time he manages to survive a crisis. It is hard to convince him that the greater victory is a life which transcends crises.

The formula for relaxation is based upon the concept of moderation. Tension and excesses are nearly always intimately related. The temperance of the mind contributes to the moderation of emotions, and this in turn ensures the relaxation of the body. Man has not been educated in a true sense of values, or he would choose to so conduct himself that he would enjoy a maximum degree of efficiency and composure. In economic matters, we have learned that survival depends upon a well-organized program of endeavor. To lose control of

self, ends in financial loss. We react quickly to the defense of our worldly position because we know that there are rules which cannot be disregarded with impunity. The rules governing our psychic function are equally real, and to break them is finally to break ourselves.

In Nature, growth follows in the footsteps of vision. In order to make a constructive change in our pattern of living, we must in some way enlarge our concepts of life. While we think on a level, we will live on that level, but when we raise the level of thinking, our standard rises with it. There is an instinct within us which impels toward consistency. We now realize that tension is also due in part to the restriction of viewpoint. We are cramped or limited by patterns which we have outgrown, and about which we are instinctively concerned. Rebellion without direction or perspective leads to frustration. In such cases, the very frustration itself is an open invitation to growth. If we have long functioned from the concept that other people are wrong and are responsible for our misery, we have become addicted to a false belief. We only endure it because it flatters our ego. It is nicer to believe that we are without fault or blame. Bad thinking is just as habit-forming as alcohol or narcotics, and, like these drugs, will destroy the reasoning power of the mind.

To extricate ourselves from a negative mental dilemma, we must give our allegiances to new and better ideas. We do not fall out of ruts; we fall into them. It takes energy and effort to climb back onto better ground. A man who has been a clerk in a store for a number of years may suddenly awaken to the disquieting realization that he has little chance of advancement. He will keep on selling pots and pans or shoes until he reaches the age of retirement. He decides to make a serious effort to improve his condition. He studies the business and takes courses which will fit him for promotion. By degrees, he improves his own ability and becomes more valuable to his employer. In due time, he is promoted and considers his effort well spent. When we find ourselves in a personal rut with no future worth describing, we must also apply ourselves, our time, and our means, to the enlargement of personal character. This does not mean that all our troubles will depart, but we will be better able to cope with them.

Let us say, for example, that the harassed person takes an interest in philosophy or religion. This may well happen, for it is a traditional pattern for persons under pressure. Gradually, the mind becomes acquainted with a larger concept of life, with special emphasis upon divine and universal justice. Even a little sober thinking will reveal that we live in a world governed by just laws, and unfolding according to a divine and lawful plan. We have a deep and abiding desire to believe that this is true. A conflict of ideas is inevitable. Either the

universe is a totally non-ethical mechanism, or else the individual is to blame for his own troubles. It may take a little while for these ideas to sink in and a decision to be formulated. Usually the decision is that truth exists and that creation is the body of the Blessed God, as the Neoplatonists affirmed. The wisest mortals have been in agreement on this point. There can be but one conclusion: man is responsible for the mishaps which afflict him. If he is responsible, then the cure lies in changing his ways and reconciling his own conduct with the pattern of life of which he is a small but vital part.

The recognition of personal responsibility is first only intellectual, and therefore not immediately available as a corrective agent. The basic ideas must take root, gradually mature, until they become basic rules of character. Once we completely believe and accept them, they become dynamic, and begin to operate through the various parts of the personality. We develop a good habit, a habit of honesty, supported by courage and increasing resolution to live justly in a just world. The changes wrought by our new and larger concept may not seem immediately miraculous. All true growth in Nature is slow but certain. It may require several years to integrate around a positive center of enlightened understanding. Almost from the beginning, however, we can see encouraging signs to support our regenerated convictions. Animosities tend to disappear, antagonisms gradually fall away, criticism loses its intensity, and suspicion begins to dissolve. As these false intensities weaken their hold upon our total psychology, we observe tendencies toward relaxation. It is easier to be quiet, to enjoy the simple pleasures of the day, and to strengthen the natural bonds of relations and friendships.

The parallel between relaxation and sleep is intriguing. Countless remedies have been suggested as cures for insomnia. We have learned, however, that no one can really force himself into the land of slumber. Tensions disturb rest or afflict the night with dreams. A person who can sleep well, can usually cultivate relaxation during the daytime without too many difficulties. We have also learned that even some persons afflicted with sleeplessness have so learned to relax that they can lie awake and still gain a considerable degree of rest. Some may feel that the association of ideas between sleep and relaxation would indicate that the relaxed person is not fully awake; that is, fully alive to the world around him. Many Western psychologists have been critical of Eastern philosophy because the contemplative life appears to lack dynamic qualities. We are assured that we must grow by struggle and by perpetual exhibition of aggressive resolution. Actually, however, the powerful competitive instinct is profitable mostly on an economic level, and even here, it is followed by debility and exhaustion.

To determine the essential value of relaxation, we must try to decide the real purpose for living. If this purpose is merely a certain material success, then obviously peace of mind must be sacrificed in the satisfying of ambition. If, however, man is not destined merely to accumulate a variety of assorted belongings, then the importance of pressureful living is diminished. Let us assume for a moment, with the noblest and wisest persons of all time, that man is not primarily a physical creature bound to a cycle of material activities. Man is actually a being living within a body; a being with dreams, hopes, and aspirations which pertain to other dimensions of time and space. His primary objective is the release of a universal potential through himself. His mind, emotions, and body, are his vehicles of manifestation. He was not created for them; they were fashioned for his use. This person is a superphysical entity with its own inevitable nature. It grows and unfolds according to its own laws, and the fulfillment of the need of the being is more necessary than the gratification of its creature-instincts. By such a measurement, relaxation is important because it permits the expression of the internal life. The person is locked into the body not only physically, but mentally and emotionally. If all attentions are focused upon objective success, the needs of the being are totally ignored. Nature is constantly penalizing us because we cling to false values. We should have learned by this time that peace is not of this world, and that man's ability to experience quietude depends upon the conquest of his appetites and intensities.

There is a story that the Greek philosopher Aristippus, while on a journey, discovered that the ship was manned by pirates. He overheard them plotting against his life because he was carrying with him a bag filled with gold. Later in the day, Aristippus seated himself on the bow of the ship and dropped his gold coins one by one into the sea. One of the pirates called out, demanding why the philosopher was throwing away his money. Aristippus replied, "It is better that the gold perish for Aristippus than Aristippus for the gold." As the pirates had no further reason to kill him, he reached his destination and was allowed to leave the ship unharmed. Although Aristippus was regarded as a philosopher of luxury and self-indulgence, he had keenly expressed his concept of values. Through life, it is better for man to preserve his own integrities, sacrificing to this end all lesser values.

The untroubled mind is one that is established in certainties. Having determined what is right and reasonable, the mind provides the means for the attainment of that which is good. There can be no profit by entering into conflict with truth or the inevitable. This realization in itself resolves many uncertainties, and brings life under

the reign of reason. Man should learn that in all emergencies one should instinctively and inevitably establish inner quietude. To depart from center, is to be deprived of available standards of evaluation. Having first found peace, and thus releasing the available resources of consciousness, the most difficult problem is already partly resolved. Under stress, there is a strong tendency of the internal life to hasten to the assistance of the troubled personality. Consciousness, however, is strangely subtle, and its contributions must be accepted in a proper spirit of gratitude. When about to make a hasty decision, be quiet and wait for a moment. By *quiet* we do not mean the suspension of action, but the suspension of attitude. Try to meet the emergency from a deeper and truer level of your own understanding. Be receptive to the intuitive contribution of the inner self. If you can achieve even a brief period of inner harmony, you will have a chance to reorganize your thoughts and emotions on a less selfish and less personal foundation. If you take selfishness and personality out of the compound, many apparently serious situations will be quickly clarified.

Your inner quietude may gently remind you that you are offended, displeased, or antagonized merely because someone has had the audacity to disagree with your opinions, or to perform some action which you found distasteful. You are ready to declare a state of war and to gather your resources—adequate or inadequate—to defend your own infallibility. Perhaps a moment's silence will remind you that only truth is important. If someone else has correctly pointed out a failing or weakness in your nature, you should be grateful, for that person is your real friend. If he has misjudged you or falsely accused you, it is not important. You know your motives, and other people cannot share that inner conviction because they cannot experience the way you feel. The only time that blame hurts us is when we strongly suspect that it was deserved. We can also save a great deal of tension if we do not expect other people to be wiser, kinder, or more patient than ourselves. Recognizing that they also may be pressed on by their own neurotic tensions, we can be sympathetic rather than annoyed. Our instinct becomes one of helpfulness rather than belligerence. In time, we discover a very important truth. It is hard to keep on hurting people who are always kind. There is an intangible strength which comes to those who do not retaliate. In the long run, they earn a respect from those who are best qualified to recognize integrity. The opinions of those not so qualified are of no value one way or another.

It is comforting to realize that we do not have to fight our way through living. There is no need to carry chips on our shoulders, or defend every attitude that passes through our mind. If we believe our principles sincerely, and practice them industriously, life will not

pass us by, nor will we find ourselves constantly imposed upon. There are many records to prove that honesty is not exploited nearly as much as we believe. I remember talking to a very sharp businessman whose ethics were worse than uncertain. He had a partner who was causing him a great deal of concern. He explained that it would be quite simple to get rid of this partner and cheat him out of all that was rightfully his in the business. The shrewd one showed considerable embarrassment, remarking: "I do not know what is the matter with me. My partner is such a kind, honest, trusting person that I haven't the heart to defraud him." Had said partner been equally shrewd, or nearly so, there would have been a battle of wits and someone would have lost everything.

The power of peace is greater than the power of war. The great teachings of peace which have been given to the world by Buddha and Jesus, will endure long after the codes of competition have perished in their own ruins. The world honors the subtle strength of the gentle and the good. We love to think of St. Francis of Assisi preaching to the birds as they sat on his head and shoulders. We remember the incredible power of Mahatma Gandhi with his program of non-militant non-cooperation. He determined to liberate his people by peaceful means, and he succeeded. None of these great persons was weak, and the same may be said for countless mystics and devout believers who have faced life and death heroically, keeping faith always with the deep convictions of their own souls. In daily living, this can also be true of us. There will be some who will not understand, and who will call us weak. Some ungracious individual may attempt us harm, but if our understanding is as firm as our believing, we will not easily be deceived. Most deceit caters to our selfishness. We are defrauded because we are not honest in our own desires.

When pressures come, we could learn a valuable lesson from the symbolism of a drowning man. Let us suppose, for a moment, that someone has fallen into the sea and does not know how to swim. Instinctively panic is usual under such circumstances. The endangered individual thrashes about in the water. In a short time he will sink, literally and actually frightened to death. Drowning was only incidental. If, however, this man has learned that in such an emergency the wiser course is to keep perfectly quiet and hold his breath, he will inevitably float to the surface, where he can be saved or save himself. Of course, under these conditions his clothes become a serious problem. He should try if possible to kick off his shoes and his heavier outer garments. This is no time to remember that the suit cost \$200. Survival is more urgent, and the clothing is cheerfully sacrificed. In a dilemma, never thrash about, call

people harsh names, shout and scream, and seek desperately to completely overshadow the significant facts. The more we thrash about in the ocean of conflict, the more quickly we become exhausted, and the more likely we are to become ill. There is an old proverb: "When you do not know, shout." Your friends understand this, even if you are not familiar with the saying.

When controversies rage, that is a good time to practice the divine profession—be an observer. Listen to all sides, in order that you may have greater understanding and appreciation. You can be honest about an argument until you are involved. After that, comes the deluge. The times when all others have reached their wits' end may be your moment, for at the end of such sessions, "blessed are the peace-makers." In life, it is better to bandage wounds than to make them, and this is also one way of keeping yourself from being injured. This does not mean that you are afraid to get into the argument. Your real fear is that by becoming involved, you lose the total lesson which such dissensions teach.

It has been said that philosophers are not inclined to be argumentative because, fortunately or unfortunately, they can sympathize equally with both points of view. They alone perhaps realize that in the struggle about opinions, men can differ and be sincere; their opinions may be deplorable, and their sincerity admirable. It is not easy to fight a man when you realize that he is doing the best he can, and that in his place, and with his level of understanding, you would be in the same predicament. To resent him, therefore, you must fail to see in him that part which is good. You must also lose all desire to really help him, for by your belligerent reaction you will lock him more firmly in his own conceit. I have discussed this with people, and they usually agree that it is a wonderful formula, but say that they are not endowed with temperaments suitable for such conduct. We are all so endowed, but for some the firm and sufficient revelation of this endowment requires greater effort. The reward is a rich and increasing love of man, a real devotion based upon understanding.

To cultivate the untroubled mind, therefore, you must not be troubled by other minds, and at the same time not permit your own to be troublesome. Build your code of conduct upon those eternal values which can never fail. Seek for good, and cooperate with it, and if you should observe that which is not good, remain true to your own principles. You need not attack others, nor is it essential that you be over-influenced by them. If your own vision is not obscured, you can see through persons and things and not only keep your faith, but build it more securely every day.

The untroubled mind lives in a relaxed body. This is a well-kept house. There are several kinds of house-keepers. Some function efficiently and their labors are well organized. Others are forever dusting something, sweeping up something else, worrying, fretting, and fussing. The forever complaining housekeeper, whose work is never done, seldom has a clean house. Such a one is merely a slave to a domestic tradition. It is the same when we are eternally picking at our own faults, resenting this and that in ourselves, and complaining about the weaknesses of the flesh and the tyranny of the mind. We will never attain the virtuous state of composure by nagging ourselves, any more than we can make our associates happy and secure by nagging them. If we leave all else and cling to principles, the large truth, like the serpent of Moses, will eat up the little serpents of Pharaoh's magicians. Instead of opposing error constantly and relentlessly, we should sustain and support those truths which we know to be primary and necessary. With one large virtue unfolding within us, countless faults and vices will fall away of themselves. There is never need to fight evil, rather we should always know what is good and act accordingly. Incidentally, we cannot convert others by differing with them, but we can change their lives by a personal example of our own integration.

In a strange and wonderful way, a kindly wisdom strengthens faith and causes the inner life of man to shine brightly. When the understanding person looks into himself, he does not face a bleak mystery, but rather experiences the presence of an inner radiance. He seeks and finds true leadership in the divine source of his own nature. He can then never again be alone or discouraged, nor can he be unreasonably demanding. Real growth brings no terrors, doubts, insecurities, or fears. There is only a decrease of tensions accompanied by a definite increase of well-being. Following this path, each person, in the fulness of time, attains the untroubled mind and soul. The real problem is for each one of us to decide whether we wish to continue an uncertain existence, or to live and think courageously so that we can attain certainties founded upon eternal principles. This is really not a great and solemn decision, but a simple willingness to accept life as a constructive program of growth by which we gradually unfold and strengthen those powers and faculties always available.



A psychiatrist is a man who never has to worry as long as other people do.



LIKENESS OF CHRIST
— in the Library of the Vatican
Attributed to St. Luke, but probably
3rd century.

The Face of Christ

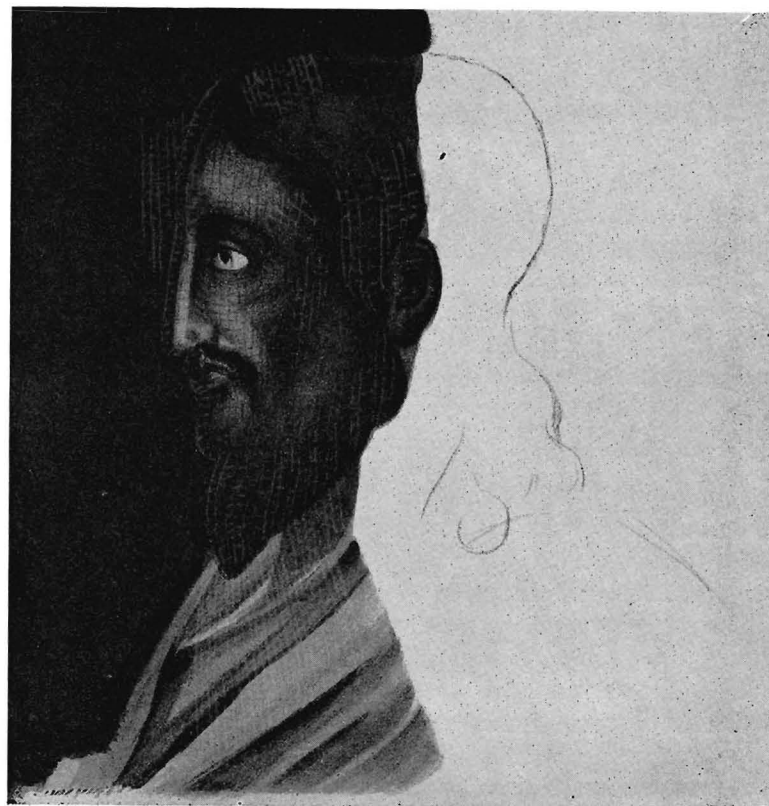
ALTHOUGH no person in the religious history of mankind has been more often and more diversely pictured and represented, the true likeness of Jesus Christ remains an unsolved, possibly unsolvable, mystery. We qualify the last statement in favor of archeological research, which may at some future time make some new and startling discovery bearing upon this subject. Our present concern is to unfold briefly the present state of our knowledge. We desire to do this in a simple and reverent manner, engaging in no controversy, and clinging as closely as possible to available facts and a reasonable interpretation thereof. It is inevitable, however, that we must follow in general a pattern long accepted, and recognize the nature of the early Christian communion and the various ways in which it was affected by the art concepts and motifs of the pre-Christian world.

There is grave doubt that we have a true and certain portrait of any of the great world teachers. The Peking Tile sets forth the approved likeness of Confucius, but we have no proof that it is con-

temporary. There were no images of Buddha in the early centuries of his faith. Certainly there is no demonstrable and defensible portrait of Moses, and Mohammed refused to permit his likeness to be perpetuated among his people. With the exception of Islam, which has clung tenaciously to the injunction of the Prophet, other religions have developed traditional portrait styles and, through the centuries, these have come to be accepted as true and accurate. In most cases, however, there is also the broad acceptance that they were not the work of the original times, but of a later date.

In the case of Jesus, we have no direct evidence that any portrait was made of him during his lifetime. Even if such existed, we might have extreme difficulty in recognizing it unless it were accompanied by some distinguishing symbol or inscription. All descriptions of the appearance of Jesus are apocryphal, although some may be of considerable antiquity. Several explanations suggest themselves as to why the existence of an early portrait should be considered unlikely. First, and most important, was the attitude of the early Christian groups toward the personification of divine beings. The Greeks and Romans made splendid images of their various divinities, and the Christians regarded this practice as idolatrous. In rejecting paganism and all its implications, the earliest Christians seem to have rejected also the natural tendency to depict the features of their inspired leader. It was not until the conversion of Constantine that the early church gave serious thought to the appearance of Christ. From that time on, he was more frequently represented in art.

By degrees, what is called the *traditional portraiture* came into existence. At the beginning, it was almost certainly derived from non-Christian sources, for, in the larger sense of the word, no other source was available. Various researches have tried to piece together the elements which contributed to the creation of the traditional likeness. Enough has been rediscovered to show that at the beginning, Christian and non-Christian ideas mingled with a certain amount of freedom, and influenced craftsmen in their design. For example, the jewel-casket of the Duke of Blaca, now in the British Museum, is ornamented with a representation of Venus rising from the sea, flanked by Naerids. This completely pagan ornamentation is accompanied by an inscription in which the donor wishes the happy couple the full enjoyment of wedded life in Christ. As Dr. Paul Carus remarks in his article "The Portrayal of Christ," which appeared in the *Open Court* of March 1914: "We must not think that Christians were from the beginning Christians pure and simple, or that they thought alike, or that all of them hated paganism. We believe that on the contrary with the exception of a very active minority,



HEAD OF CHRIST IN MOSAIC.

In the Roman Catacombs. This head is believed to show pagan influence.

there were all shades of syncretism constituting all kinds of heresies and sects, mixtures with the Egyptian, Syrian, and Babylonian lores, with Mandaeism, with Mithraism, with the baptizers, the creed of the disciples of St. John, with Sethites, with worshippers of Serapis and Isis, etc." The position taken by Dr. Carus is sustained from all available evidence, and also by a study of art tendencies in the century immediately preceding the Christian era.

Pagan religions in the Mediterranean area had passed into the final, and in a sense most elaborate, phases of their religious artistry. Among the non-Christian divinities were many which held strong popular followings and with whom a variety of symbolism had come to be associated. Principal among these were the solar divinities and deities, considered especially benevolent or beneficent in their concern for the good of mankind. Representations of Apollo and Mithras

were usually in the forms of radiant beings of handsome and noble facial lineaments, graceful bodies, and flowing robes. Two other pagan gods were held in almost universal admiration. One was Asclepius, who presided over the healing arts and was the good physician. He reigned over the Hieron, the Sanctuary at Epidarus, and was depicted seated and bearing a serpent-wound staff similar to the crozier still borne by the archbishops of the Eastern church. The statue of Asclepius showed him as a grave man with a short pointed beard and loose curls falling about his neck. His cult was brought to Rome and established on an island in the Tiber river. He was accredited with the power to heal all manner of sickness, could open the eyes of the blind, and raise the dead from their long slumbers. Of social significance is the fact that a sick slave, if he could reach the temple of Asclepius and was there healed, automatically gained his freedom.

Zeus, or Jupiter, the father of the gods, was portrayed as a powerful bearded man with wise and benevolent features. One aspect of this deity, the Serapis of Alexandria, called Jupiter Serapis, was the patron of the great libraries, especially the Serapeum in the midst of which stood a magnificent statue of the divinity. Descriptions of this extraordinary image are most significant. Serapis was a man of middle age, standing and crowned. He had a strange, brave, pensive, and even melancholy look, and it seemed as though tears would start from his eyes. He too had a short beard, and his hair hung in ringlets on his shoulders. It is reported of this image that it revealed all the sorrow of the world, and Serapis was occasionally referred to as the "weeping Zeus." Christian bishops visiting Alexandria in the first century A. D. first celebrated Mass with the Christian converts and then retired to the Temple of Serapis, where they again performed the sacred ritual.

Nor should we overlook the contribution of the Mithraic cult, the devotees of which met in the catacombs under Rome at the same time as the Christian groups. The young Persian deity Mithras was born in a grotto and was usually depicted as a graceful young man associated with solar emblems and figures. Orpheus, the Greek musician who charmed all Nature with the melodies played upon his lute, was long associated with those spiritual mysteries of regeneration and redemption emphasized in early Christian teachings. The good shepherd motif also occurs in pre-Christian art, and the shepherd holding a lamb in his arm, and sometimes a shepherd's crook, was combined with other deities. At hand is a representation of him in a group with Eros and Psyche. There is formal evidence that early Christian artists did use pagan gods as models for their saints, for it is told by Theophanes that in the year A. D. 454 an artist was using the head of



THE DALMATICA OF CHARLEMAGNE

ABOUT THE YEAR 800 A. D.

Zeus as a model for a portrait of Christ, when his hand was miraculously withered to prevent this sacrilege.

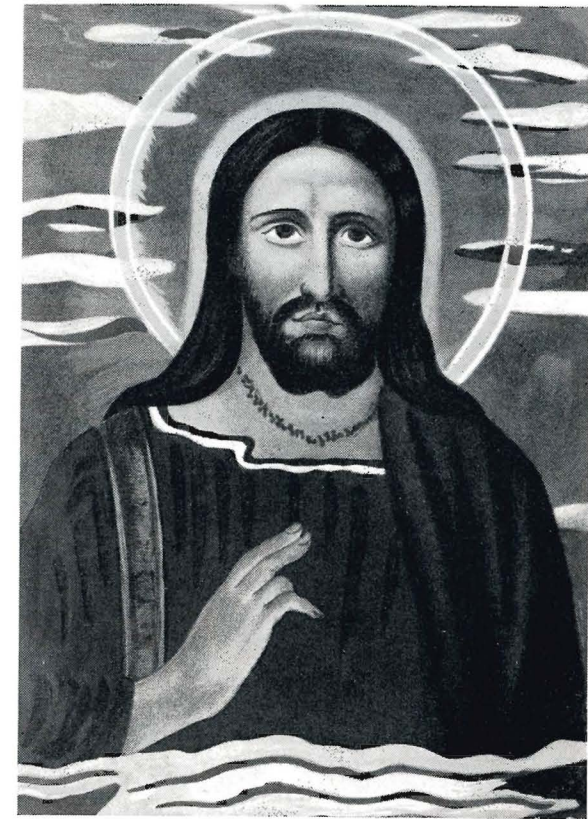
There is a very early group of Christian sculptured reliefs which can be identified by the scenes involved, although the figure of Christ is totally non-traditional. He is represented as a young man, beardless, and wearing a conventional Roman toga. These portrayals are grouped under the heading of "Christ the Magician." In each instance he is holding a conjurer's wand. In one scene, he is reaching out this short wand to touch the dead body of Lazarus. In another, with a longer wand, he is changing water into wine at the wedding feast; and in a third, still using the wand, he is multiplying the loaves and fishes. The wand attribute disappeared after the fifth or sixth cen-

ture and, in a few cases, a staff took its place. This was later called "the staff of omnipotence."

We must recognize, therefore, that prior to the rise of the traditional likeness, there are numerous instances of a beardless figure, and that this type was widely circulated. In the Berlin Museum there is an ivory carving supposed to represent Jesus in the temple surrounded by the doctors. It is also quite possible from the appearance of the doctors that a gathering of the disciples is intended. In any event, Jesus is seated much as he is represented on the Great Chalice of Antioch. He wears a traditional robe, his hair is short and curly, and the general impression suggests the young Emperor Augustus. The most identifying attribute in this case is the hand, which is in the posture of benediction. Another good example of the beardless Christ is found on the dalmatica of Charlemagne. This dates from about A. D. 800, and Christ is seated surrounded by angels and saints and accompanied by the symbols of the evangelists. Although the figure is definitely youthful, it can hardly be assumed that it represents him in childhood, as he is seated upon the arch of heaven and is receiving the tribute of his followers including ecclesiastical dignitaries and royal persons. On the shoulders of the dalmatica, however, two representations of the bearded Christ appear. It would seem, therefore, that at this time the traditional likeness was not firmly established.

Something should be said for the migration of Christianity into various racial and national groups which have a marked tendency to represent the Savior according to their own concepts of beauty and dignity. Even today, one may find Chinese translations of Christian books illustrated by native artists in which the features of Jesus take on a definite Oriental quality. In Europe, when a Teutonic race attained predominance, this decidedly affected the concepts about the appearance of Jesus. Doctor Carus mentions Nicephorus Callistus, who, writing about 1333, described Jesus as seven feet in height, with golden-yellow waving hair, dark eyebrows, and with an oval face of a delicately pink complexion. Today we may question such a description, but in those days the question would have been meaningless and probably regarded as highly indelicate. We do find, however, an increasing tendency toward a Nordic type of Christ-portraiture after the decline of the Byzantine culture. One thing that seems to have been generally overlooked was the Jewish origin of the Messiah. Only occasionally do we find him depicted with Semitic features. Perhaps the beard is intended to convey his racial background.

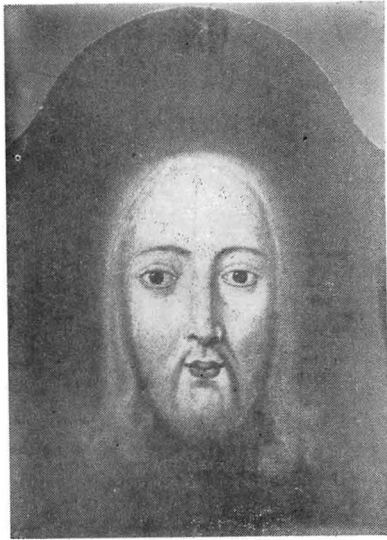
At an early time, certainly before the 4th century A. D., the traditional likeness was beginning to emerge. Almost immediately it takes definition in melancholy terms. The ancient heads are usually stern,



HEAD OF CHRIST WITH NECKLACE.
From the Baptistery of Constantine.

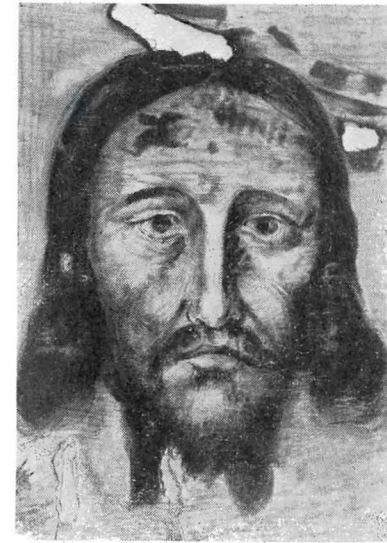
sad, and unworldly. They could have been acceptable only to a people dramatically concerned with the suffering and death of their Master. There were occasional exceptions, however, as for example the mosaic preserved in the Latran. This is called "The Blessing Christ," and is really a gracious and beautiful, almost abstract, concept of Jesus. If we are to judge by the arts, the early Christians, themselves subjected to numerous persecutions, attempted to portray Christ by the exaggeration of normal human attributes. The faces were elongated, the eyes strongly enlarged and emphasized. It would seem that these artists had already sensed the dynamic of disproportion which was later to find its full expression in the works of Michelangelo.

It is quite likely that many of the early painters and mosaic masters used no models, basing their own work upon the cherished traditional form. Differences in skill, as well as the prevailing art forms



THE ABGAR PORTRAIT OF CHRIST
from the Sachse collection

of the time, resulted in variations too numerous to be classified. Each representation is different, and it is even probable that the likenesses were copied as closely as possible from some previous work beyond repair or restoration. With the rise of the great art schools after the 14th century, however, many of the painters certainly used models. We know, for example, that Leonardo used a model for the head of Christ in his Last Supper. It would not necessarily follow that the model's features would be exactly copied. The artist undoubtedly used every means in his power to attain an original conception. Gradually, there was a breaking away from the traditional likeness, and this trend still prevails, the present ideal being to achieve an impression of sacredness and superphysical dignity. There is a tendency today, however, to give greater vitality to the likeness and to achieve something of the rugged grandeur and strength of the Master. We therefore no longer favor such portraits as those by Ribera, Veronese, or Murillo. We consider them somewhat too effeminate—pretty, rather than grand. This complaint certainly could not be directed against the earlier likenesses, in which there seems to be little if any effort at softness or subtlety. There is no doubt but that the motion of civilization has resulted in many of these modifications. Christianity is no longer a minority sect struggling for survival, nor is it involved in a pagan society with its many and diversified beliefs. Defensiveness is therefore absent, and the artist expresses his own instincts without frustration.



THE ABGAR PORTRAIT OF CHRIST
In the Church of St. Bartholomeo
in Genoa.

In dating the early portraits of Christ, several difficulties arise. Early writers refer to pictures now believed to be in existence, but we cannot be absolutely certain as to whether the surviving portraiture is the one actually referred to or an early copy thereof. If it is a copy, we cannot trust the copyists too far. Let us take, for example, the so-called Abgar portrait, about which there is considerable legend and report extending back to the 1st century. What is believed to be the original is in the Church of St. Bartholomeo in Genoa. In spite of the legends, it is now generally regarded as belonging to the 2nd century. Even the stories about this portrait do not entirely agree. According to one version, Abgar, King of Edessa, in Asia Minor, having fallen seriously ill and hearing of the miracles of Jesus in the adjacent country of Judea, sent a messenger requesting the Messiah to visit him. Jesus, however, ministering only to the sheep of the House of Israel, did not go, but sent his portrait, painted purposely for this occasion by St. Luke. The likeness had magical virtues, and the King of Edessa recovered immediately upon beholding the picture. Eusebius, quoting ecclesiastical writings, says that the picture was in the royal library at Edessa in the middle of the 2nd century and was generally accepted as a work of the apostolic age. An Armenian of the 4th century, who was the keeper of the royal archives of Edessa, also mentions the portrait. Eusebius, on his own authority, states that the pic-

ture existed in his time, and in the 6th century, it is referred to by Evagrius as performing wonders. The painting is said to have remained in the library of Edessa until the middle of the 10th century, when it was removed to the Church of St. Bartholomeo. This sounds like a reasonable and well-documented account.

There is another version, however, which tells the story rather differently. Abgar was suffering from gout and leprosy. He dispatched Anan, one of his servants and a skillful painter, and set him to Palestine. Anan found Christ in the open air performing miracles and teaching the multitude. Not being able to approach him because of the crowd, Anan mounted a rock and, fixing his eyes upon Christ, began to sketch his appearance. Jesus saw him and, already apprehending his mission, sent Thomas to Anan. Jesus is supposed to have written an answer to Abgar, but seeing that the servant still lingered, Jesus called for water and, washing his face, wiped it on a cloth, which, by divine power, retained a perfect portrait of the Master's features. This he gave to Anan so that he could take it to his king. The disease of Abgar was then cured, and there is a legend that this king of Edessa was the first to call Christ "the great physician." It is notable that St. Luke as a painter disappears from the story, and that the account now becomes similar to the Veronica legend.

Doctor Julius F. Sachse, an authority on the Pietistic movement of Pennsylvania, had in his possession a true and authentic copy of the Abgar portrait. It was painted on a panel and bore the inscription "Vera Imago Salvcoris Ad Regem, Abagarum Missa." This copy was made about the middle of the 15th century, and the panel was used as the front of a shrine in one of the side altars of the Liebfrauen Kirche in Magdeburg, Germany. We would be entitled to assume that Dr. Sachse's portrait is what the Latin inscription signified, and that it was faithfully made from the original in Genoa. We present the two pictures together. If this is a fair example of the copying process, it would seem that faithful reproductions should be accepted with strong reservations.

The Emerald Vernicle is another good example of the uncertainty which surrounds early portrayures of the Savior. According to legend, the Sultan Bayezid II of Turkey sent an antique emerald to Pope Innocent VIII in payment for the upkeep of the Sultan's brother, who was held prisoner in Rome. The emerald bore upon itself what was reputed to be a likeness of Christ engraved from life, at the order of the Emperor Tiberius. C. W. King, in his *Handbook of Engraved Gems*, gives this subject some thought. There is a large cast medal, an example of which is preserved in the British Museum, which may well date from the pontificate of Innocent VIII (Pope from 1484 to



THE EMERALD VERNICLE
from King's *Handbook of
Engraved Gems*

1492). The legend on the medal, however, does not sustain Bayezid's solicitude for his brother. Rather, the gift was to induce the Pope to keep the Sultan's fugitive brother, Jem, in close confinement in the Vatican. In addition to the gem, Bayezid promised an annual payment of 40,000 ducats and presented the Holy Lance to the Pope to seal the bargain. This medal is often used as a source of portraits of the Savior. King reproduces an example of the Vernicle which has long been preserved in the schoolhouse at Douglas on the Isle of Man. The drawing based upon the emerald is 17 inches high and 13 inches wide, painted on a wooden panel. It depicts Christ with radiated head, and below the painting is inscribed the traditional account approximately as we have given it. King is quite certain that the likeness cannot be authentic and gives the complete historical resume of the legend in his *Early Christian Numismatics*.

King, who was an outstanding authority on ancient cameos and intaglios, took a keen interest in ancient portraits of Christ as preserved upon medals, stones, and shell. He came to the conclusion that there appeared to be no direct attempt to perpetuate a formal likeness of the Savior in art until the Byzantine period. He points out that the earliest heads of Christ to be found upon gems in cameo or upon plasma or jasper are in a stylized type and agree exactly with similar representations upon the reverse of bezants, or the flat discs used in architectural ornaments. King also notes that Epiphanius includes in his long list of the delinquencies of the Carpocratians, a group belonging to the Gnostics, the charge that they possessed and venerated likenesses of Christ which they claimed had been made by order of Pontius Pilate while Jesus was alive. Therefore, King concludes that the first so-

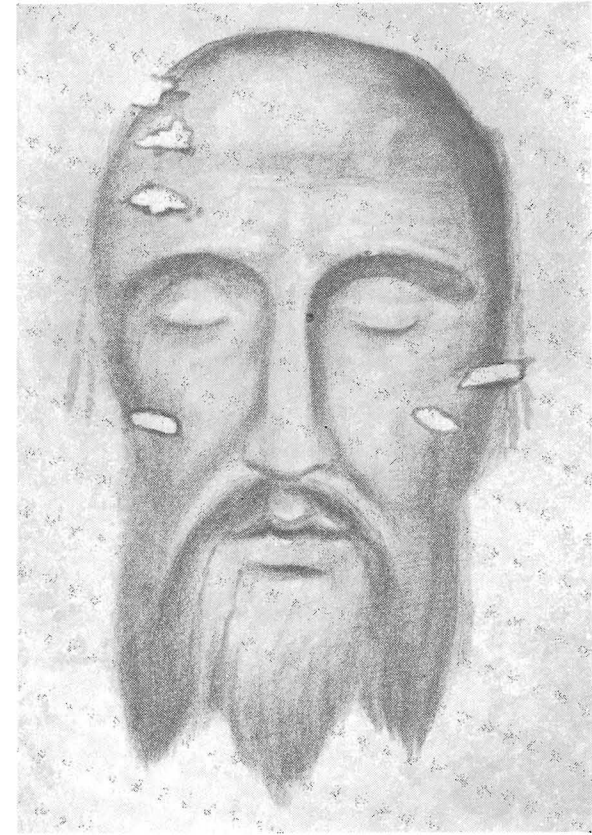
called representations of Christ upon gems were the works of the Sassanid period, a dynasty of Persian kings extending from 226 to 641 A. D. Among these works is a beardless head of Christ now in Paris, and an Anunciation and a meeting of Mary and Elizabeth. The lettering accompanying these works of art is in the cursive form of Pehlevi, and the intagli were inspired by the Nestorians, who found refuge in the Persian empire in the last centuries of its glory.

To complete the picture, works of art in painting and mosaic, for which an extraordinary antiquity is claimed, should also be briefly mentioned. In the Sacristy of St. Peter's above the gigantic statue of St. Veronica, is a picture held in the highest veneration. It is a life-size head of Jesus intended to represent him lying in the sepulchre after the crucifixion. The work is said to be historically established as having been executed in the 2nd century. It is painted on cloth, which has already reached an advanced degree of decay. There is very little pigment, and this resembles stain rather than color, yet it is a powerful and positive conception, the outstanding work of its kind in existence.

Legendary likenesses include one which is said to have been drawn by St. Peter while he was staying in the house of Pudens, a Roman senator who had been converted to Christianity together with his daughters. The legend relates that while the family was seated together, one of the girls asked the apostle to describe Christ. St. Peter then took her linen handkerchief and traced upon it the resemblance with his stylus. A faded and scarcely discernable picture purporting to be this drawing is preserved in the Sacristy of the Church of St. Praxede, named for the young woman who asked the important question. Of this picture only enough remains to indicate the shape of the features, the beard, and the hair, which are according to the traditional acceptance.

One of the most unusual heads of Christ, found in the catacombs under Rome, is a mosaic said to have been the work of a pagan artist employed by some devout Christian. There is a tradition to the effect that the likeness was not satisfactory to the person who commissioned the work because it made Christ appear too much like one of the pagan philosophers. In spite of this real or imaginary defect, it is of great antiquity and exceedingly dramatic. There can be no doubt, however, that it does show considerable Greek influence.

A likeness of Christ now preserved in the Baptistry of Constantine is believed to have been executed during the reign of this emperor. It was, however, restored after the Gothic occupation in the 5th century. It includes a curious detail which is found in a number of very



PORTRAIT OF CHRIST ON CLOTH
from the Sacristy of St. Peters.

early works. Christ is shown with a string of beads around his neck. No explanation has ever been given for these beads, unless they are a survival of some early custom. There is also an early fresco of the Madonna and Child with the infant wearing a necklace. It is always a simple string of beads without a pendant.

From the second century on, the habit of covering the faces or breasts of deceased Christians with a cloth bearing upon it a likeness of Christ, is reported. These cloths may be associated with the legend of St. Veronica, whose name seems to have been derived from *Vera Icon* or "the true image." By one legend, Veronica offered her handkerchief or napkin to Christ while he was carrying the cross to Golgotha. He wiped his brow and returned the cloth to the goodhearted woman. She discovered the image of his face to be miraculously impressed upon the napkin. By another version, perhaps more au-

thetic, Veronica appointed an artist to make a portrait of the Savior, probably upon cloth. The Emperor Tiberius, who had been stricken with a serious illness, commanded her to bring him the portrait. He worshipped it and recovered.

From the foregoing, the magnitude of the problem will be better apparent. In addition to the likenesses which we have mentioned, there are numerous frescoes and drawings in the catacombs under Rome which have contributed something to the composite picture. In the 8th century, during the reign of Justinian II, a coinage was issued bearing the face of Christ. This is so highly stylized, however, that it scarcely deserves inclusion among the portraiture. It is difficult to arrive at any formal conclusions which do not require an unreasonable extension of the available facts. It can be said, but not too conclusively, that the earliest traditional portraits are seldom dated prior to the 2nd century, and in most cases, the dating may be somewhat optimistic. The traditional likeness may be slightly earlier than King surmises, but this likeness depends almost entirely upon a general similarity of hair and beard. Beyond this, the earlier pictures show as great a variety of facial lineaments as those of the imaginative types which accompanied the rise of the medieval schools of painting in Europe.

Perhaps the search for the true likeness of the Savior is of comparatively little importance. Among Christian peoples, however, there has always been a deep and devout desire to know, if possible, the face and features of their Savior. It is quite possible that among the countless depictions some may be near to a correct portraiture. Each thoughtful person must decide this for himself and follow the inclination of his own intuition. Actually, the true likeness of Christ is not in his face, but in his works and his ministry. We know him best through his teachings, and we visualize him internally according to our own convictions and understanding. The gospels paint a word-likeness touched with numerous graces and colors. He has become an eternal living reality for those who believe in him. Beyond this we cannot go with safety, but it is worthwhile to survey such records as have descended to us, and these certainly bear witness to the veneration of ages.



Wisdom of a King

Philip of Macedonia was informed that a certain man was speaking evilly about him, and for this offense should be banished. Philip replied "Let him remain among us. Better he speak where we are both known than where we are both unknown."

Research on the Law of Rebirth

(PART III)

IT HAS been said that the German nation owes a deep debt of gratitude to Gotthold Ephraim Lessing, who prepared the way for the intellectual maturity of Germanic culture. Lessing is remembered as a critic and dramatist, but in the later years of his life, he became deeply involved in theological controversies. His religious writings revealed not only a high nobility of character, but a broad and deep acquaintance with the best thought of humanity. He was persecuted because he emphasized the value of basic spiritual and philosophical principles and insisted that men of different beliefs could attain the same level of virtue through integrity and the performance of constructive labors. The last of Lessing's writings was a brief work, *The Education of the Human Race*, composed in the form of 100 short paragraphs. Paragraphs 94-99 bear upon the subject of rebirth and from these, we will quote the more relevant parts.

"But why should not every individual man have existed more than once upon this world? Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the Schools had dissipated and debilitated it, lighted upon it at once? Why may not even I have already performed those steps of my perfecting which bring to man only temporal punishments and rewards? And once more, why not another time all those steps, to perform which the views of Eternal Rewards so powerfully assist us? Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much from once, that there is nothing to repay the trouble of coming back? Is this a reason against it? Or, because I forget that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And that which even I must forget *now*, is that necessarily forgotten for ever?"

In this paper, we wish to examine such material as is available concerning the condition of the entity, self, or sattva, in the interval between embodiments. As usual on all essential questions, there is difference of opinion. We can hardly say that we have a clear East or West viewpoint, since differences arise rather on levels within

the structures of prevailing concepts. According to the first of these opinions, man, passing out of physical incarnation, continues to exist in the invisible planes or worlds which form the superphysical bodies of the earth. The afterlife occurs in a place, a sphere of activity, not entirely dissimilar to mortal existence. The deceased person meets others he has known in mortal life, recognizes them, and continues such associations as he may please. There is little agreement as to the activities of this other world. It is assumed to be a place of reward or punishment, where the individual compensates for his earthly actions. Substantially, this idea conforms with prevailing doctrines about life after death. The soul passes to a kind of summerland, and if its deeds have been virtuous, it enjoys a blissful span or interlude before it is drawn back into the mortal state. Socrates believed that after death he would meet the great teachers whom he venerated, and would discover the solution to the mystery of life itself. Only the Buddhists, however, held that the decarnate soul was still required to learn, and therefore went to school in the land beyond the grave.

This type of belief has certain unreasonable aspects with which the human mind seems disinclined to struggle. First of all, if after death we mingle with the generations which have gone before, it is quite possible that we shall not gather with kindred spirits. There is nothing to justify us in assuming that we will be more compatible merely because we have discarded the mortal coil. The world beyond becomes then merely an extension of every problem and condition we know here. The proper distributions of penalties and rewards would be as difficult as in this life, and we would face the grave probability of the miscarriage of universal justice. Also, realizing that all persons have different tastes, interests, aptitudes, and limitations, it would mean that the after-life would have to be highly stratified. We would not gather in some common place and find equal enjoyment or, for that matter, equal punishment. The aborigine has a different concept of what is desirable and could not hope to attain the fulfillment of his heart's desire in an environment suitable to poets and mystics. The principal difficulty with the popular belief is that it requires so vast an invisible machinery in space that it defies even rational comprehension.

The next step in the argument takes us back to our Buddhistic foundation. Man's physical objective existence is illusionary to the degree that it arises from the aggregates, or heaps of processes, within himself. It could be said, therefore, that man, passing into the world beyond, would experience according to his own resources, and would therefore be able to find whatever he expected, desired, or demanded. In this way, a diversified system could be maintained, and man's after-

death state would be fortunate or unfortunate according to the degree of awakened understanding which he possessed. The Egyptians held this belief, and depicted the souls of the dead building houses, engaged in various pursuits, or tilling the fields with teams of phantom oxen. It would seem, however, that these ancient peoples intended only an allegorical representation of their Elysian fields. They appear to be telling us that in some way, man lives out his own expectations. The testimonies of spiritualists point in the same direction, but even mystics who have claimed to have explored the land beyond are not in any common agreement as to relevant details.

Primitive Buddhism, prior to its involvement in sectarianism, took a highly psychological viewpoint, and this we will call the second general opinion. From their writings, we gather that death is a transition from an objective to a subjective state of being. In other words, man loses contact with environment, and as his human consciousness is the result of such contact, he retires into himself and experiences an internal existence until such time as he fashions a new body. This internal existence is a dream-life and, like the dream, it may seem to be boundless and unlimited. In his dream, a man may travel around the world, pass through the most extraordinary adventures, find enjoyment or be confronted with terrible hazards. He mingles with other beings which are also the fashionings of his own dream-life. He can associate with persons long dead, live through important epics in history, study with learned persons, or indulge the numerous intemperances which burden his psychic life. All dreams have some meaning, and the more important ones are symbolical projections of pressures within the soul. When deprived of bodily outlets, these pressures could very easily supply a complete internal environment which the sleeper might never recognize to be a dream. We escape from dreams by awakening, and it may be reasonable to suggest that we escape from the dream of the after-life by re-embodiment.

The pre-Homeric Greeks held that existence beyond the grave was a ghostly survival in a dim subterranean region where the light of the sun never penetrated and the shades of the departed wandered aimlessly and purposelessly among the hosts of their own kind. This concept actually involved neither punishment nor reward, nor was there any clear conviction about future growth or re-embodiment. The ghost-world was eternal, and even the living looked forward to it with the gravest apprehension. In terms of psychology, it is conceivable that the early Greeks recognized the post-mortal condition as a dream-existence with the individual himself participating in his own dream-experiences. Even at that time spiritism exercised a powerful influence, and there were necromancers who claimed that they could

communicate with the dead. Such messages as were received, however, failed to clarify the picture. The ghosts, it would seem, were unaware of any plan or purpose directing the condition of the dead. To a measure at least, this survives in modern spiritualism, which, with some exceptions, is not addicted to a belief in rebirth. If spirit-communication may be accepted as real, it would follow that deceased persons are not necessarily aware of any law in their realm which would cause the soul to be re-embodied on the physical plane.

Emanuel Swedenborg claimed to have a direct knowledge of the state of souls in the after-life. His findings are in many ways extraordinary, and would appear to support the belief that man passes through a populous region where the souls of the dead can communicate with hierarchies which are never materially embodied, and thus become aware of the reality of the celestial region in many ways paralleling the terrestrial world. It may be fair to inquire as to this concept so devoutly held among mediums and their followers. It would certainly seem that the after-death experiences differ with individuals, and are influenced by various patterns of expectancy. The other world is a fulfillment in the sense that the individual has a strong tendency to discover that which he desires to discover or that which he already believes to be true. If such is the case, the experience is basically psychological rather than psychical.

Recent researches do not seem to add a great deal to the traditional point of view. Substantially, the decarnate being, after a certain time, seems to pass into a state of sleep or, perhaps more correctly, to die out of the after-death region to awaken as a newborn infant in the material world. There is nothing to indicate that such a transition is always expected. In the broadly publicized story of Bridey Murphy, it is unlikely from her orthodox and limited background that she either believed in reincarnation or was aware of the doctrine. She simply passed out of the material world and then, after a time, passed out again from the region beyond the grave, moved to rebirth by laws and natural processes rather than by personal inclination. Had she believed in reincarnation, the cycle might have appeared more significant to her, but we have no evidence bearing upon this interesting point.

In primitive Buddhism, re-embodiment results from processes which occur at the moment of physical death. These processes are set into motion by the desire for conscious continuance. This is the reason why the lamas of Tibet have a special ritual called the *Bardo*, administered to the dying. A priest sits beside the dying person, speaking to him constantly and giving instruction as to the correct attitude to take during the vital hours of transition. Buddha said that rebirth was due to "grasping"; that is, the involuntary action of reaching out

and holding onto the concept of continuance. The person, feeling himself slipping away into the unknown, follows the instinct for self-survival and takes firm hold upon certain ideas or beliefs which have become real and significant in his mind. The quality of this involuntary "grasping" depends upon the degree of enlightenment which the being has attained. At this point, the psychological entity takes over, and the ego, which is the sum or aggregate of the sensations, cognitions, and perceptions, conceives or rationalizes its own future destiny. Having attained this rationalization, the being slips into the current of rebirth and, after an appropriate time, is brought back into objectivity, bearing within it the integration which it has assumed to be its true self.

This part of the Buddhist doctrine is seldom generally emphasized. It is assumed that re-embodiment is selected after the post-mortal state has been exhausted. This would mean, however, that the after-death condition could be in some way altered or changed by the span between lives. By the Buddhist belief, there is no break in the continuity of the "graspings." They simply move along, manifesting the total condition of the ego, which continues always to be itself and to function from its total aggregation of sensory factors. This has bearing also upon the interval between lives, which has been subject to considerable thought in the last few years. It has long been broadly held by metaphysicians that a considerable time must elapse before the entity returns to the physical plane. Buddhism does not directly affirm this to be true. Both Indian and Greek philosophers have established certain rules or norms, but have always acknowledged the probability of exceptions. Broadly speaking, the interval between lives depends upon the psychic entity formed by the mingling of the *skandas*, or the five aggregates of cognition. If, during physical life, the individual had attained a high degree of internal insight and had, as a result, strongly modified the intensity of his thoughts and emotions, he would remain out of embodiment for a longer period. In the highly developed person, the instinct to grasp at life is not so strong or so immediate. Socrates was much more intrigued by the prospect of exploring the invisible world than by immediate re-embodiment. On the other hand, a person whose consciousness was completely identified with body throughout material life, would have very slight inducements with which to form or visualize a decarnate state or a desire to function therein. The "grasping" at the moment of death would be for re-embodiment in a like condition to that which was known and accepted. Thus the *sattva* could be reborn, or drawn down into physical incarnation, almost immediately.

Research in this direction indicates that primitive people are reborn more rapidly and more often than highly cultured individuals, whereas animals may be re-embodied almost immediately, often within a year. Human society is highly stratified. Therefore, persons upon different levels of intelligence and consciousness could be reborn at different intervals, although appearing to be part of one culture-group. On the assumption that the normal interval between embodiments for the human being is from 700 to 1,000 years, measured in earth terms, what might we say could modify or change such a time pattern? Obviously, it is the personal requirements of the individual, inasmuch as this doctrine does not assume any arbitrary interference from outside sources, beings, or circumstances.

What is a normal human being? Are we to judge the average person to be normal; and, for that matter, how are we to judge an average person? This judgment must certainly depend upon the degree of insight attained by that person. If we assume, therefore, that by a normal human being we mean one who has made all reasonable and probable uses of existing opportunities, has balanced his inner and outer natures, and has given reasonable consideration to his place in the universe as an essentially spiritual creature, then we have a definition of normal which appears rather super-normal; yet man, by his endowments, is entitled to achieve such a state. If he does not, then the cycle of incarnations is correspondingly shortened. Another factor may be the direct pressure of a particular circumstance. In the case of the Hindu girl, Shanti Devi, who was reborn almost immediately, the entity was apparently concerned with the continuance of the physical relationships of home, family, and husband. Having died in childbirth, she wished to mother her own child. Here, obviously, the "grasping" at the moment of death almost forced the entity into an immediate re-embodiment. It reached out for husband and child, and was drawn to them irresistibly. In the case of Bridey Murphy, a longer span was involved, but one definitely shorter than the so-called norm. This could well be explained by the fact that the level of insight attained by the entity was not high. Bridey lived a very mediocre and uneventful life. Her "grasping," therefore, would draw her more quickly into re-embodiment than might be true of a great artist, musician, or scholar, whose consciousness was already reaching out toward universal principles.

Buddhism points out that the problem of suitable bodies also affects the cycle of reincarnation. Those in need of average vehicles in which to be reborn have a comparatively wide choice and an almost constant opportunity. If, however, the psychic "grasping" of the ego is for a highly specialized instrument, there may be fewer opportunities,

and a considerable time may elapse before the proper vehicle is obtainable. This concept is sustained by Eastern religious lore and, for that matter, the mystical literature of the entire world. The birth of saints, sages, saviors, and highly advanced beings, requires adequate preparation, may be accompanied by wonders and announcements, and usually insists that an especially pure parenthood is available. There are nearly always exceptional conditions accompanying exceptional embodiments.

Historical patterns also play a part. Entities seeking highly individual destinies may have to wait until parallel patterns are set in motion in society which make possible the continuation of a previous embodiment. There are cycles, for example, of wars, in which groups of combative entities are embodied almost simultaneously. There are also ages of art, religious intensity, philosophy, and science. Thus, exceptions will frequently overbalance the rule, but they are, in each instance, due to the needs of the entity. If the entity has no particular needs, then the cycle is governed by the level of integration upon which the *sattva*, or soul, is functioning. As the purpose in embodiment is experience, those who have experienced least need most, and those who have experienced most need least. There is one other exceptional state. When a highly evolved entity, which has assumed a certain responsibility as a teacher or leader, finds opportunity to serve or to advance the common good, embodiment may be timed to this need of mankind. We find a reference to this in Buddhism. The King of Kapilavastu earnestly desired a revelation of the law because of the corruptions which afflicted his kingdom and had spread throughout India. He therefore prayed that an enlightened being would take form. A bodhisattva in a state of quiet contemplation in the Tushita Heaven heard the cry, and volunteered to take embodiment for the redemption of mankind. The question remained how long this bodhisattva might have remained out of incarnation had not the prayer of the pious King reached his inner ear. In any event, the bodhisattva descended as a spiritual being, riding upon a celestial elephant, and accepted embodiment in the womb of Maya, the beautiful and virtuous queen of Kapilavastu. The bodhisattva was born as the Prince Siddhartha, who afterwards became the Buddha.

It would be most unlikely that the average *sattva* which had not so unfolded its internal consciousness, would be able to respond to such an invitation, and even if it were so willing, it could not accomplish the destiny that was needed. The natural emotions of imperfect creatures are highly personal and, to a large degree, selfish. If they answer any call, therefore, it would be one immediate and tangible, as in the case of Shanti Devi. Her desire to mother her child could bring her

back, but she would probably not have been able to respond to some critical emergency arising in society. With this thinking, it is obvious that the interval between birth is very elastic and yet completely lawful and proper to all concerned. In cases of common catastrophe, when many children or young persons die, there is nearly always an immediate rise of the birthrate. Children, by their "grasping," focus their entire attention upon the continuance of the condition with which they are familiar and which has been interrupted by some calamity. Thus, the Eastern philosophers have taught that what we term *accidental death*, especially in the very young, is purely an incident which has no real effect upon the life and growth of the incarnating ego. It seeks another body immediately, thus fulfilling its needs and expectancies.

In Buddhism, in its earliest forms, the after-death condition is usually symbolized as a contemplative state. The being, turning within itself, awaits rebirth, consciously or unconsciously moving according to the pressures of the superphysical personality. In the case of Buddha, the being was in a state of esthetic contemplation; that is, decentralized awareness. It was aware of life, need, and duty, but was unaware of self, having attained selflessness. It did not choose to be reborn, but, by its own nature, could not reject the mission of service. Being selfless, it was unmoved by the prospects of re-embodiment. Like water seeking its level, the soul flowed into the destiny which was for the greater good of humanity. Even when embodied, the entity immediately revealed its destiny by proclaiming itself to the world. Similar stories are told of the re-embodied lamas of Tibet. It is held that these great souls, guided by the ritual of the *Bardo*, seek embodiment at the very moment of passing out of this life. In the case of the last young Dalai Lama, the only suitable vehicle was found in a remote place, and it was several years before the priests appointed for this work were able to discover the correct child. Buddha was once asked about the problem of whether it took an entity as long a time to incarnate in a distant place as in one close at hand. He answered by suggesting that the questioner mentally visualize a certain nearby town and then visualize another town in a distant region. He then asked which visualization took the longer time. When told that no difference in time was noticeable, he explained that this was true also in the process of embodiment. Distance was of no importance and was not a barrier. The soul sought similitude, or that which was suitable, and was immediately attached when the proper vehicle was discovered.

In the case of ordinary beings, there may be but slight selectivity on the level of conscious decision, but in exceptional cases, Buddhist

doctrine implies that a considerable measure of selection is possible. The power to choose depends upon the degree of enlightenment which is involved in the search for a proper body. Where nothing special is needed, and the entity is unaware that it is going to be re-embodied, the law operates automatically. Some may ask if the very circumstance of death does not convince man of rebirth. The answer appears to be in the negative. The man who is not aware during physical life that he will be reborn, does not attain this knowledge or understanding simply as the result of death. All he immediately discovers is that he is not dead; therefore, that he has a continuance. But the nature of this continuance is not available to him as conscious knowledge unless it has been attained during the period of embodiment. There is the old saying that the living do not know the dead, and by extension, the dead do not know their next embodiment. They do not necessarily know what lies beyond the strange interlude through which they are passing. Perhaps they become a little weary, as in this life. Perhaps they feel the need for another dimension of rest. For a moment they sleep, and another woman bears them. They open their eyes and find themselves once more in the light of the sun and moon. The wheel continues to turn; the processes of growth continue, and the being is re-integrated on the physical plane.

In the next article, we will consider the nature of that part of man which lies above and beyond the concept of self and the relation of this principle to embodiment.

(To be continued)



A Matter of Relativity

Plutarch used to say that when men of small abilities were elevated to high dignity, "they were like little statues set on huge pedestals which gave the impression that the statue was still smaller."

Exits and Entrances

After Dionysius the Tyrant had been deposed, he established a school at Corinth. One day a man who had known him while he was king visited this modest establishment and, upon entering, opened his mantle and shook his clothes. This was a court custom to indicate that he carried no concealed weapons. Dionysius, recognizing the subtle scorn implied, replied to the gesture, "Rather, I pray thee, shake thy garments when thou goest out, so that we may see that thou has not stolen anything."



Islam and World Brotherhood

THE April 1956 issue of "The Divine Life," printed in the Yoga-Vedanta Forest University Press in India, contains two articles of deep interest to students of comparative religion and advocates of inter-religious understanding. The first of these is by Dr. Mohammad Hafiz Syed, Ph. D., D. Litt. (Allahabad), who summarizes his convictions under the title, "Is Islam Anti-Humanitarian?" The second article, "The Place of Reason in Islam," is by Sri H. Ahmed, M. A. Dr. Mohammad Hafiz Syed presents a strong case for religious tolerance, supported by significant quotations from the Koran and the sayings of Mohammed. He justly points out the broader implications of the teachings of the Prophet. The following is indicative of the learned Doctor's conclusions: "In Islam, all humanity is one vast brotherhood, with God as their Creator and Master who looks upon them all as equal. All the barriers racial and others, raised against it by the self-interest of man are eschewed; difference and division merely on the ground of religion are not recognized. Its teachings are directly opposed to sectarianism and are generally based on the broad principle of common humanity."

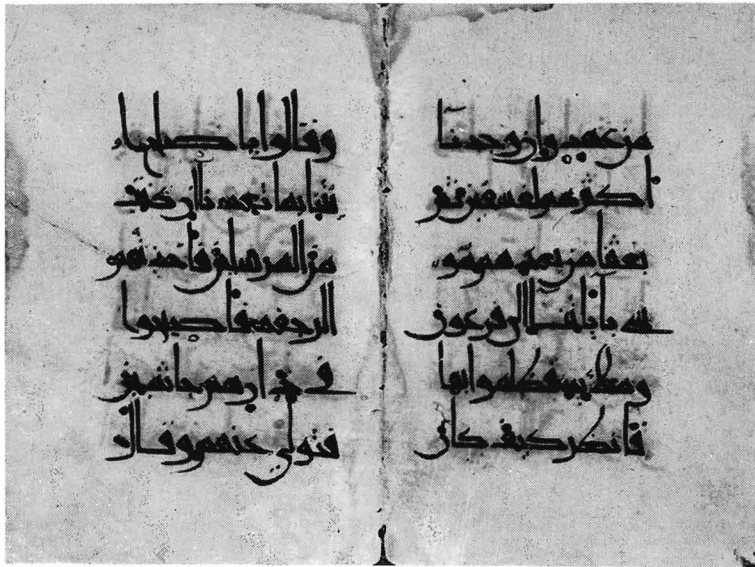
Sri H. Ahmed concerns himself principally with what he regards as the failure of Moslems to sustain through their teachings and conduct the original doctrine of the Prophet. He feels that even today the thinking of the majority of Moslem scholars is medieval. A quotation from Sri Ahmed's article indicates a new spirit of understanding rising in Islam and promising well for the future. He writes: "The mind of the present-day Muslem is not the mind which the Quran wanted to build or which it actually built in the early centuries of the Islamic era. The Islam which was taught by the great Prophet

has changed to a remarkable degree. At present, its ideas and teachings have crystallized and have found their expression in stereotyped formulae. It has become a religion of cast iron dogmas. Since the death of the Prophet, the religious life of the Muslem has progressively degenerated."

If these quotations represent the new spirit in Islam, many inter-religious problems burdening the Near East and the Far East can most certainly be arbitrated. With this thought in mind, let us consider the actual attitude of the Prophet Mohammed, as this relates particularly to Christianity and Judaism. In the fourth chapter of the Koran, 165-170, the teachings of the Prophet regarding Christ are clearly stated. "O ye people of the Book! do not exceed in your religion, nor say against God aught save the truth. The Messiah, Jesus the son of Mary, is but the apostle of God and His Word, which He cast into Mary and a spirit from Him; believe then in God and His apostles, and say not 'Three.' Have done! it were better for you. God is only one God . . . His is what is in the heavens and what is in the earth; and God sufficeth for a guardian."

It is well known that Mohammed regarded himself as belonging to a descent of prophets and teachers, especially those referred to in the Old Testament. It would seem that the words of Mohammed should supply ground of reconciliation between Moslems and Jews. The Koran, Chapter II:130-135, contains the following: "Say, Do ye dispute with us concerning God, and He is our Lord and your Lord? Ye have your works and we have ours, and unto Him are we sincere. Do ye say that Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes were Jews or Christians? Say, Are ye more knowing than God? Who is more unjust than one who conceals a testimony that he has from God? But God is not careless of what ye do."

Approaching basic issues bearing upon Moslem and non-Moslem relationships, Dr. Mohammad Hafiz Syed makes numerous quotations from the Koran and the Sayings of the Prophet. On religious intolerance he quotes Mohammed thus: "The truth is from your Lord; so let him who please believe and let him who please disbelieve." Later the Doctor adds another quotation, "Assist any person oppressed, whether Muslem or non-Muslem." In the Koran, II: 255-260, appears the line: "There is no compulsion in religion." The learned Doctor also points out that wanton destruction of life is against the teaching of the Koran. Even the least creatures of the earth are included in the Prophet's admonition. The Koran, VI:35-40, reads: "There is not a beast upon the earth nor a bird that flies with both its wings, but is a nation [being] like to you; . . . to their Lord shall they be gathered." In the Sayings, the Prophet expands this doctrine of harmlessness, for



DOUBLE FOLIO LEAF OF A KORAN IN A VARIATION
KUFIC SCRIPT, EGYPTO-ARABIC. 11TH CENTURY

he says "Who kills a sparrow for nothing—it will cry aloud to God on the day of resurrection, saying, O my Lord, such and such a man killed me for no good."

There are countless such quotations, and the interpretation of the faith depends largely on the materials selected. It is a common quality among Scriptural writings that they contain parts which seem to preach intolerance or to justify the persecution of non-conformists. In this, the Koran is no exception, but moving through its passages is a spirit of nobility which should inspire those naturally inclined to tolerance and understanding. There is a beautiful saying of the Prophet which gives an intimate glimpse of his naturally devout instinct: "The hearts of men are at the disposal of God like unto one heart, and He turneth them about in any way that He pleaseth. O Director of hearts, turn our hearts to obey Thee." Mohammed was one of the few great prophets to emphasize his own humanity and, in many things, his own fallibility. He claimed no special veneration for himself, and forbade his followers to worship him or his memory. On one occasion he said: "I am no more than man: when I order you anything with respect to religion, receive it, and when I order you about the affairs of the world, then I am nothing more than man." (*Sayings*)

To give further consideration to Sri Ahmed's article—there is evidently immediate need for the Moslem world to seek in its own

spiritual culture for such traditional support and inspiration as will assist it to stand firmly with other great faiths and nations for the preservation of man's heritage of life and liberty. Sri Ahmed writes: "To reconcile Islam with Hinduism, Judaism, and Christianity, is not only a matter of primary importance for the whole of humanity, but is the urgent need of the day The areas of disagreement between the followers of the above-mentioned religions should be narrowed as much as possible. They all have had great careers which have influenced the civilizations of the world. Similarly, there are many points in common between Islam, Christianity, and Judaism. They rose among Semitic peoples and in the same quarter of the globe. Both Christianity and Islam (in their outward form) were inspired by Greek thought in its Neoplatonic form. They need not, and they must not, be enemies, says Sir Nizam Jung. There need be no rivalry between them, but only a wholesome spirit of accommodation if they have not lost their high ideal."

If it is true that Christian and non-Christian faiths must find a common ground, part of this burden rests also upon the shoulders of Western man. Extreme and even fanatical sectarianism should not be present in Christianity any more than in Islam. As leaders of nations gather for the purpose of arbitrating differences and preserving the peace of the world, they must assemble in friendship and brotherly love. Sincerity of motive, and the dignity of the work at hand, are far more important than theological misunderstandings. Many Moslem states have had comparatively little contact with European and American culture. The peoples of these Moslem communities must judge Western motives from occasional missionaries, tourists, or from foreign business groups which come in to develop and often, alas, to exploit, the natural resources of these people. Usually such uncalculated contacts do not produce beneficial results, so far as understanding is concerned.

We recognize more clearly every day the inter-dependence of peoples. We know also the rising insistence for national freedom and political autonomy. The present emergency must lead inevitably to a world council of states, a total government protecting the security of all, and preserving the cultural independence of each. We may hope for a time when the world will have only one religion. This, however, cannot be the result of any single faith dominating the others. Men must discover religious unity by an experience of consciousness. They must awaken from the dream of sectarianism and discover as a simple and inevitable fact that all religions are one, and that faiths and creeds are merely the natural divisions of a total spiritual reality. The Bible of Bibles will be based upon all the Scriptural writings of

mankind. Men can achieve the brotherhood of humanity by experiencing the total parenthood of God. Nor does this thinking conflict with any faith so far as its principles are concerned. Can we say honestly that the Moslem statement of the divine unity is false or unworthy? "In the Name of God, the Compassionate, the Merciful. Say: He is ONE God; God the Eternal. He begetteth not, nor is He begotten; nor is there one like unto Him."

Some have resented Islam because of its intense monotheism, but this very emphasis is inclusive rather than exclusive. The very oneness of God includes the absolute unity of all God-concepts. By any name, by any creed, there is one Father over heaven and earth, there is one Supreme Being, nourishing all creatures, great and small. If they will remember this first, other things will not be difficult. The day of your God and my God is closing. The progress of science, the irresistible motions of human necessity, and our constantly increasing knowledge of distant peoples and their human dignity—all these surely point the way to religious unity. We naturally dislike most that which is strange and unfamiliar. While the world was divided by lack of adequate communication and transportation, men lived and died in their own communities, and had little if any international, inter-racial, or inter-religious perspective. They were content to believe themselves to be right and everyone else to be wrong. But as Galileo said referring to the world: "it moves." Times have changed. Loyalty to old ways is no longer the higher patriotism. We must be loyal to a new vision of man's destiny. We must give our allegiance to the truths of today and tomorrow and recognize the direction in which they lead. The power of religion in the cultural life of man, and its directive influence on levels of politics, economics, and sociology, depend upon an inspired and enlightened religious leadership.

All over the world, men and women of good spirit are speaking out for the principles which they know to be true. Religious conferences are being held in Japan, India, and many other places. Some of these seek in the past for those eternal parts of doctrine which are forever true; some are encouraging the institution of new faiths built upon earlier foundations but directed toward immediate and imminent problems. All these valiant attempts bear witness to the dawning spirit of brotherhood and the growing realization that we worship best when we understand most. We therefore wish to acknowledge with gratitude the papers by these two Moslem scholars, and we hope sincerely that their own faith will support them and the high convictions which they have so sincerely expressed in their writings.



In Reply

A Department of Questions and Answers

QUESTION: Do you believe that the discovery of the Dead Sea Scrolls will have any profound or lasting effect upon the future of the Christian religion?

ANSWER: An examination of material now available relating to the discoveries of manuscripts in the caves of Wadi Qumran does not seem to indicate that these writings need cause any grave concern among Christian peoples. Certain problems do arise, however, which invite thoughtful attention from students of comparative religion. We are faced with a situation which has long been regarded as inevitable. It could only be a matter of time before documents bearing on the first century of the Christian era would come to light. Fortunately, however, the general trend in Biblical scholarship in the last twenty-five years has included the strengthening of the archeological position, and has prepared the way for such discoveries as the Dead Sea Scrolls.

With the exception of a few adamant reactionaries, it is now deemed right and proper to consider religion in the light of history and to admit that religious movements rise against a background of circumstances which can safely and properly be examined historically. This should not lead us to confuse religion and history. The religious instinct in man is certainly unhistorical, but the unfoldment of that instinct, and its repercussions upon the social state of mankind, constitute a valid historical record, and there is no problem confronting modern historians of broader and deeper concern than the historical orientation of the Christian faith.

It appears difficult to date accurately the manuscripts found at Wadi Qumran. Broadly speaking, they fall into a period between

200 B. C. and 70 A. D. This means that they belong to one of the most obscure historical areas. Before the scrolls were examined in detail, there was a general feeling that they might include important references to the early Christian Community. So far, however, nothing has been published sustaining this expectation. The manuscripts seem to deal exclusively with certain Jewish sects flourishing, or at least functioning, in the general area where the discoveries were made. The outstanding exception is the manuscript of Isaiah, which, of course, has the distinction of being the oldest Jewish manuscript of an Old Testament book now known to exist. The Isaiah Scroll, outside of its antiquarian interest, makes one broad contribution to our general knowledge. It tells us that the modern version now to be found in the Jewish and Christian Scriptures, is essentially correct. Such differences as exist do not seem likely to alter the traditional text in any major way.

There has been a strong tendency to assume that the Dead Sea Scrolls should be associated with the sect of the Essenes, a mystical community, the rules and disciplines of which have been preserved for us in some detail in the writings of Josephus. We have no certain evidence that Josephus penetrated into the inner circle of the Essene Order, or was acquainted with its esoteric doctrines. It is proper, however, to judge the faiths of men by their conduct and by the obligations that they voluntarily assume as a result of their spiritual convictions. The recently discovered Manual of Discipline is in many respects inconsistent with at least our traditional concept of Essenianism. These ancient people were highly respected for the gentleness of their ways, their peaceful and charitable inclinations, and the highly socialized state in which they lived. The Manual of Discipline presents a rigid pattern which would scarcely be conducive to voluntary piety or a quiet contemplative quest for spiritual reality.

We should not be altogether surprised, because we already have available the Codex Nasaraeus, which is also redundant with anathemas and condemnatory admonitions. It would not necessarily follow that a religious sect would be dominated by a literal interpretation of its code. In light of policies prevailing at the beginning of the Christian era, strange and confused writings were often considered Cabalistical, and believed to contain secret meanings at variance with the literal text. The Jewish communities were under heavy pressure, religiously and politically, and could well have bound themselves into strict patterns of conformity as a means of self-preservation. It is also conceivable that many levels of religious insight existed at the time. Even today, Christendom is divided into a large number of groups—some liberal, and others extremely dogmatic and creed-bound. The

problem becomes most meaningful when we realize that what we will call the Dead Sea Community existed in an area and at a time most intimately associated with the life and teachings of Jesus. This should not cause us to assume, however, that the Teacher or Messiah of the Jewish sect can be identified with the Christ of Christianity. From the times of the Prophets, the Jewish people were awaiting a deliverer who should restore their ancient glory and rule over them as both spiritual and temporal king.

So far as the Dead Sea Scrolls are concerned, nothing is added to our traditional concept of the life of Christ or his ministry. Conversely, nothing is subtracted, and only one relevant point remains—namely, historical orientation. Some writers, in attempting to estimate the influence of the Dead Sea Scrolls, feel that it is detrimental to the uniqueness of the Christian religion to assume that it has a direct historical relationship with preceding events in the unfoldment of the Jewish religion. As Frank Frost, Jr. points out, however, “. . . God chooses to give meaning to history, not to suspend it.” We can be no more contaminated by the manuscripts of Wadi Qumran than by moderate reading in Exodus or Ecclesiastes. The most powerful statement possible regarding the association between Judaism and Christianity is the simple fact that the Jewish Sacred Writings are included in the Christian Bible. Even the most pious theologians are perfectly willing to quote Isaiah to support the claim of Christ’s divinity. On this level, it would seem that the entire problem is a tempest in a teapot.

It has always been my feeling that the sequential development of the religious idea *per se* through a continuing unfoldment of formal religious bodies, strengthens rather than weakens the foundations of faith. The universality of essential religious principles sustains the breath of spiritual idealism, and unites men of good spirit throughout the world and throughout the long descent of history. Uniqueness creates theological barriers, divides mankind into hostile camps of opinion, and has contributed largely to political and social disasters. Even on this ground, the Dead Sea Scrolls offer slight challenge. There is no factual indication that the teachings of Jesus or the example of his living can be traced directly to the doctrines expounded in the Dead Sea Scrolls. If he belonged to such a community, or was educated in its doctrines, he most certainly had a broader and deeper vision, and did not perpetuate what he had learned. There are many other sources which could have provided better material to inspire the Christian ministry.

Even if we assume that which is not necessarily a safe assumption—namely, that Jesus was inspired by the Dead Sea Covenanters—this is

scarcely a major religious crisis. The life of Jesus, as recorded in the Gospels, indicates that he was brought up in the society of his time. We like to think of him working in the carpenter shop with Joseph. There is nothing whatever to indicate that he was not brought up as an orthodox Jew, or that his disciples and converts were not gathered from Jewish communities. He must have spoken the language of his time or he could not have been understood. He appeared in the synagogue and was called *Rabbi*. There seems no special advantage in trying to discount these natural and inevitable associations. He accepted baptism by John, and throughout his words and teachings are paraphrasings of the Old Testament, and even direct quotations, according to the Septuagint Version. His uniqueness, therefore, is not supported by biography or, more broadly speaking, history, but by the quality of the man himself. His vision was internal, breaking through the artificial boundaries of his time; his words were simple dynamic statements of principles, and upon them a vast religious structure has been built. The Dead Sea Scrolls in no way affect this larger picture, and it seems unlikely that the few remaining to be translated will alter this situation.

If, for example, records should be found bearing more directly upon the beginnings of Christianity, we are already well prepared for them by the Gospel stories. Jesus certainly was regarded as an enlightened teacher by some, and as a heretic assailing certain doctrines of his time by others. Little could be added of religious value. It would, however, be extremely comforting to Bible students if a contemporary reference to Jesus should appear. Also, of course, further details about his life would be welcome additions to the meager accounts available. Even as early as the second half of the first century A. D., there was confusion and uncertainty as to the date of the birth of Jesus. Some researchers have suggested that he was born nearly a hundred years before the accepted date. Even such an historical triumph, however, would have no bearing upon the actual teachings of Jesus, for these stand upon a spiritual-ethical footing, and must be estimated on this level alone.

In these times, the conflict between fundamentalists and modernists has more or less subsided. The pressing problems of human integrities take precedence over theological dissensions. Even if we went so far as to say that the Dead Sea Scrolls prove that Christianity arose among mystical Jewish sects, and therefore is a revelation modified by antecedent causes, the average Christian will not suddenly become an atheist; he will not be bitterly disillusioned, nor will he discard his faith as some kind of a theological imposter. Popular interest in miracles is declining, and even devout people are beginning to realize that

we live in a world in which both creatures and institutions are perpetuated by processes of generation, and are not the production of spontaneous creation. Today when we see a man, it never occurs to us to doubt that he had parents and that they in turn had parents. We do not regard Plato with less esteem because he was born, was cared for as an infant, and almost certainly suffered from the popular childhood diseases of his time. We know that he went to some kind of a school or studied with his elders; that he lived in a house; ate and slept, and in due course of time reached old age and departed from this life. These are not the important things about him, even though some modernists might attempt to whittle away his reputation. It was his creative contribution on the level of philosophy that earned for him the respect of his contemporaries and the admiration of his world for more than twenty-three centuries.

There has long been too much emphasis upon the religious importance of history. This is a subtle kind of materialism which was fashionable long before the rise of the modern scientific attitude. It is the better part of wisdom to clearly distinguish between spiritual facts and historical corroborations. History may give us a certain sense of confidence. It bestows a certain verity, and is the record of the experiences of those who lived in former ages. Religion is neither strengthened nor weakened because we are unable to complete the historical picture. Nearly two thousand years ago, a faith came into existence. It may well be that it was purposely obscure as far as physical records are concerned. It is also highly probable that the basic ingredients of this faith existed prior to its sectarian revelation. The concept of Christianity under one name or another, or under no name at all, was rising in many parts of the world. Buddha, Confucius, Lao-tse, and Zoroaster, had already brought good tidings of a better way of living. Men of the East and West were recognizing the broad, deep challenge of a growing concept which cried for acceptance. This was the concept of the fatherhood of God, the brotherhood of man, and the creed of good works.

That these principles should be stated was inevitable; that the powerful voice spoke in Palestine is interesting; but it spoke not for a region, but for all men. Nor did the voice remain silent after speaking through the Holy Nazarene. It has spoken many times since, whenever the need was great and the human soul was crying out for consolation and understanding. Perhaps there is another kind of history—the history of ideas moving in space, the history of eternal truths that must ultimately be uttered by men. Perhaps we can never reduce hopes and dreams and ideals to chronological order. It matters little whether we do or not. They are the forces that create his-

tory; it is their servant, not their master. When an Arab shepherd boy, looking for a lost sheep, found instead the first of the caves of Wadi Qumran, in 1947, the heavens did not fall, nor was the earth shaken. In old clay jars, men of long ago had sealed away some of their ancient writings. Certainly they were a valuable discovery, but this value is not on the level of faith. A fugitive fragment from this collection was offered for sale for \$20,000. This is a story of value. The manuscripts are rare, and in many ways remarkable. Scholars will love them, and men will give their lives to preserve them or to translate their ancient characters. In the end, we may glean some useful information, but it will be a foolish mortal indeed who will suffer any disillusionment.

Incidentally, let us not be too critical of the old community which hid these rolls so carefully. These people may have been somewhat fanatical, and their doctrines may seem to us harsh and unreasonable, but the time may well come when the same will be said of us. They served according to their light. They tried to keep a faith, even if it was a painful and bitter doctrine. They worshipped their God, and we know little of their fate. They were probably scattered to live alone and die alone under the terrible pressures of persecution and despair. We may respect their convictions even though we do not agree with the doctrines which they expounded. In conclusion, then, it would be good for all students of comparative religion to read at least one book dealing with the Dead Sea Scrolls. The reader need not be frightened or apprehensive, for he will find these records as one fragment of a vast unfolding religious motion. He should have courage to know all that can be known, and wisdom to evaluate what he knows. With this attitude, he can learn without conflict and be informed without being dispirited.

QUESTION: If art is an index of man's moral and spiritual development, why is it that many artists and art-lovers have lived immoral and unethical lives and have been only scoundrels with exquisite taste?

ANSWER: This question is based upon a most interesting letter. The writer points out that many good people have had no appreciation of art, whereas others have inflicted grievous injuries with a finesse which zealously observed the artistic proprieties. Needless to say, he is striking directly at the heart of an involved and difficult problem which men have contemplated with amazement since the dawn of artistic times. Lives of creative geniuses have seldom been exemplary, and it is also true that races and nations most closely associated with a

magnificent artistic tradition have often been cruel and barbaric in their relations with other people. Are we then to doubt the Neoplatonic conviction that beauty is a gift from the gods bestowed upon the noblest kind of men? If beauty can work miracles in the soul, why has it not transmuted the characters of those who have been its most distinguished servants, patrons, and craftsmen?

Obviously Nature is not in error, nor can we dismiss lightly the wonderful teachings of those wise and enlightened men who have defended art and have considered it a universal blessing. I pointed out in a recent course of instruction that the growth of man's internal life can be measured by the unfoldment and sequential development of his esthetic appreciation. Is this in conflict with the facts of experience? Perhaps we must first seek for an adequate definition of art and its relation to primary beauty. The Greeks assumed that the human soul was in its own substance and nature a supremely beautiful structure, harmonious in all its parts and directly descended from the archetype of essential beauty. We have reason to believe that this is true, for we know that through his psychic life man has some participation in the essence of sublimity, even as he has a share in the virtues and graces which bear witness to the divine order. Yet man in his outward conduct is not in all ways beautiful nor gracious nor good. He is a compound of symmetry and asymmetry, order and disorder, truth and error. Socrates believed, and most of the Greeks implied, that the psychic energies of man were obscured by the involvement of the soul in the material constitution of what we call the body. They maintained that we cannot judge the brightness of the flame if the windows of the lantern in which it burns are soiled or corrupted. Thus they rescued the concept of incorruptible beauty from its corrupted manifestations and considered the disciplines of philosophy as the best and most certain method of cleansing the windows of mind and emotion through which the eternal light must shine into this corporeal and darkened region.

What we know today as artistic temperament is actually a hypersensitivity resulting from tremendous emotional pressures within the personality. A true artist is usually moved by his own emotional content, and therefore his creativity is channeled through certain faculties which are highly developed, and which include the imaginative, intuitive, and instinctive powers of the soul. He may not be, and probably is not, a completely integrated human being. He is moved by a kind of inevitable force which he has neither the strength nor the inclination to resist. To him this force may be interpreted as a divine energy, the authority of which cannot be questioned. His entire life is accumulated around his emotional focus, and his countless moods

are clearly revealed through his work. If the flame of beauty within him were equally distributed through all the facets of his personality, he would be truly good and marvelously great. Unfortunately, however, his artistry is not complete and does not therefore condition his total being.

Theoretically speaking, the most perfectly enlightened person is the great artist, even though he may never actually become a painter, a sculptor, or a musician. His consummate artistry is revealed through his total behavior, the complete symmetry of all the proportions of his intellect and character. I question seriously if any dynamically good person is without artistry. It becomes a matter of definition. The gracious individual impelled by the noblest of motives may be awkward in the expression of his virtue, but it is the virtue itself, and not the expression thereof, that is the greater art. If he has the virtue, he will eventually beautify the means of its expression or, perhaps more correctly, the virtue will impose its own pattern upon the conduct. Here also we must recognize that modern man is for the most part deficient in his ability to become receptive to the principle of beauty in life and Nature. Certain good deeds flow from within him and he practices them almost instinctively. It does not follow, however, that he is able to so quiet and pacify his objective faculties that he can experience the full impact of beauty as it is revealed in a wonderful painting or an inspired musical composition. Yet I believe that if he could become receptive he would also possess appropriate discriminating powers and would intuitively know and accept great art. This realization is sustained by the instinctive folk-art of primitive peoples, which, though difficult to understand, has a dynamic integrity almost beyond the comprehension of a sophisticated critic.

The true measure of all things is motive. There is a great deal of difference between skill and enlightenment. Creativity also exists on many levels, and appreciation is based not only upon the merit of a work, but upon the fashion of the time. It would be difficult to gather any sizeable group of artists and have them agree on what constitutes the superlative in artistry. Each would estimate according to conceptions or pre-conceptions which might or might not be valid. A man may gain a great reputation, his paintings may command high prices, his subject matter may satisfy prevailing standards, and he may be pronounced a creative genius; and still he may violate the principle of true beauty. He may be head and shoulders above his contemporaries and still fall short of the ideal.

In view of this, let us think for a moment about the fact of great art. We are realizing more every day that art trends have a pronounced tendency to decline in ratio with the rise of economic and

political institutions. Thus, in practice, material progress seems to destroy art. For example, the earliest art of Greece was the best, and by the time of the age of Pericles a definite decline had set in. The same is true in Egypt, Babylon, China, and India. Artistic creativity moved relentlessly from the archaic to the artificial. The ancient had the strength of true beauty, and the more recent and maudlin prettiness, which led in turn to a chaos of conflicting schools, is esthetically and rationally unsound. In what way did archaic man differ from modern man; that is, apart from conveniences and commodities? In his own strange way, the aborigine was honest. He was ignorant, but he was moved by intensities for which he was not expected to apologize. He lived his life in a simple, straightforward, inevitable manner. His career may have been brutal, but it was the only way he knew. He kept the laws of his tribe, and there was little in him of subterfuge and machination because he had not yet found advantage in misrepresentation. We can then say with some authority that his artistic productions were conceived and executed from his total integration, such as it was.

Let us pass from this primitive platform to the art of medieval Europe. It is immediately evident that the man of the middle ages was not primarily expressing himself through his artistry; he was projecting and perpetuating a collective concept of living which was providing most of his incentives and directives. He felt it to be necessary to defend and sustain, in every way possible, attitudes and convictions which had been imposed upon him from the outside. If he was a devout person, he dedicated his artistry to religious subject matter, ornamenting his churches and cathedrals with designs interpreting Biblical themes and the lives of the saints. He was also painting for a generation for which these concepts were dominant concerns. He was appreciated because his work was completely acceptable. His concepts were idealistic, but not necessarily creative. He was not expressing his own internal psychic nature, but rather his mental and emotional focus with its burden of indoctrination. This was also an era of patronage. To survive, the artist came under the protection of a princely family or a powerful ecclesiastic. He painted according to their pleasure and seldom contrary to their desires. The rebellion of Rembrandt, with its tragic consequences, reveals this sorry state of affairs.

Artistry then became largely a skillful ingenuity, as in the case of Cellini. This great craftsman was a highly intemperate person and would have met the end of a common criminal if it had not been for the intercession of his patron, Alessandro de Medici. The works of Cellini are breathtaking, and by our accepted standard have been pro-

nounced beautiful. Today, however, we are most likely to consider them valuable, and as such entitled to distinguished places in great museums. We know that it is not necessary for us to be virtuous in order to be skillful or imaginative or to compete favorably with the ingenuity of others. The question must always rest in motives. Was Cellini the servant of universal beauty in its divine sense, or was he the liegeman of the Medicis? Did he seek to release great art through his consciousness, or was he an arrogant and egotistic mortal whose gifts permitted him to excel his contemporaries? Perhaps we can never know the full truth, but from the study of his career, we may suspect that he was possessed by certain delusions of grandeur. Even his art is deficient in archetypal strength. It is ornate—like the grandeur of Florence—but we have no way of convincing ourselves of its essential sincerity.

From the Renaissance and the Reformation we can move down through history to the era of revolutions—political, intellectual, and industrial. We now come upon the phenomenon of modern art and that powerful revulsion mechanism which caused the 19th-century break between the academic and the non-academic schools. It seems to me that again we are not in the presence of a true archetypal release of pure beauty as understood by the Neoplatonists. Rather, we have art propelled by the libido, highly intellectualized, and permeated with contrived sensationalism. The works of Romney and Gainsborough are distinguished for the unimportance of the subject matter and the unsurpassed skill in the reproduction of fabrics. Artistically, however, we have little more than platitudes in two dimensions. It is not strange, therefore, that there should be esthetic rebellion, but there is little evidence that this revolt was on the level of pure esthetics. The object was not to recognize art as the servant of noble convictions, but rather to glorify prevailing intemperances—mental and emotional. If such works as "Pinky" and "The Blue Boy" and "Mrs. Siddons as the Tragic Muse" are trivial so far as content value is concerned, so are most of the contemporary productions of the modern schools. Our sensibilities are now tormented with impressionistic renditions of sub-standard dwellings, broken crockery, draping females with sacro-iliac lesions, and that vast conglomeration generally titled "abstractions."

Was the great artistic renaissance which originated in Montmartre and the garrets of Montparnasse a genuine crusade for the restoration of great art? Some, especially art dealers, would like to have us think so. Again, many of these painters and sculptors were undoubtedly sincere and dedicated; but to what were they dedicated? Were they merely earnest devotees of objection, or had they gradually fallen under

the tyranny of a new kind of patronage? Were they competing for personal recognition, or were they genuinely devout human beings? Again their lives belie their basic integrity. They were ingenious, and they had gradually become aware of the vitality of primitive art. Actually, many who gained wide reputation were merely copyists of the archaic. They were seeking to achieve emotional impact. As persons, some of them were sick, others embittered, many disillusioned, most rebellious. They were preaching their own confusion and discontent, and their art was a subtle justification of their own intemperance. They contributed little to the essential progress of mankind. As we stand in front of one of these "masterpieces," we say to ourselves: "It is remarkable, it is extraordinary, it is prodigious, but is it art?"

Either these things are not art, or we are totally wrong in our understanding of the meaning and purpose of art. Perhaps the painter has captured the prevailing disillusionments and discontents. If he has, he likes to be applauded for his honesty, his penetration and factuality, achieved at the expense of good taste. It is quite possible for artists of this caliber to be addicted to absynthe or to live eccentric and dissipated careers. It does not follow, however, that this means that dissolute persons either truly appreciate beauty or understand great art. They are completely involved in their own abnormal psychological patterns, and their productions belong in a clinic rather than a gallery.

For these remarks, we shall be regarded as totally lacking in the spirit of higher criticism. Rather, we should be entranced by these disturbing and inconsequential designs; we should adore the exquisite blending of bright red and chrome yellow; we should be speaking of internal force, dynamic composition, spiritual freedom, esthetic abandon, and, most of all, of that magnificent sincerity which shines through dabs, splashes, and smears. Assuming that we do go into raptures, what is the level of our stimulation? Actually, we are merely intellectualizing, attempting to justify, explain, or sanction. We are not defending universal law and order; rather, we are attempting to justify war and crime, selfishness and frustration.

It is a far cry from the works of Watteau, a master of the trivial, to some robust modern exponent of the Parisian *demi-monde*. Both, however, are equally superficial, for neither could penetrate appearances and recognize the ministry of great art or its power to release through man the ideals and convictions which should guide and lead progress on every level of society. The instinct of the mature artist should be the same as that of the honorable physician. No doctor who loves mankind is satisfied merely to diagnose an ailment. Diag-

nosis is necessary in order that proper therapy may be applied. The recovery of the patient, if this is at all possible, is the first consideration. If recovery is not possible, then the alleviation of suffering through good counsel and appropriate medication is the remaining alternative. Such an attitude is also right and proper for a creative artist. It is his duty to contribute to the nobility of man. When such is his primary motive, he will probably have a substantial integrity within himself. He may not be perfect, and he will certainly not be equally mature in all parts of his personality. He will, however, be essentially good because he is moved by a level of conviction which can only exist in and manifest through a kindly and constructive disposition. Such an artist can be appreciated by persons normally not responsive to artistic stimulation. True greatness is simple and honest, and does not conceal itself behind a complex intellectualism that frightens and disturbs those technically uninformed.

In my recent course, I heavily emphasized ancient art of the classical civilization, primitive art, and folk art. I did not consider it appropriate to enter into the controversy raging among the moderns. Oriental art also arises from different motivations than those which dominate Western schools. This does not mean that it is good because it is Eastern, or bad because it is not European. Buddhist art, for example, was largely produced by priests and monks. They never signed their pictures because it was contrary to their vow of humility. They were seeking to express, through some adequate medium, the contemplations and meditations which dominated their minds and hearts. They wanted primarily to help and serve, to preach and teach. They sought to communicate to their fellow men the gentle, gracious, kindly way of wisdom. Even in the most grotesque of their productions, there is a real and understandable purpose. This purpose was clear to those for whom this art was intended, even though it may be beyond our comprehension. There is something childish or, more properly, child-like in the forthrightness of their symbolism. They were seeking to stimulate and release the nobility locked within man. Perhaps this is too broad a statement to pass unqualified, but I do feel that it is a trend and a dominant note. They venerated ideas and principles which had enriched their lives, and they sought means of transmission. The moment these arts were commercialized, or were prepared for export, their validity faded away. Efforts have been made to train primitive African artists, and the result has been equally tragic. The market is now loaded with delightful little woodcarvings of hippopotami, giraffes, and graceful gazelles. They are charming, but the old greatness is gone. These works cater to an endless stream of tourists, but they contribute nothing to our basic understanding of ancient African culture.

It seems, therefore, that we must distinguish between craftsmanship and artistry; between the pretty and the beautiful; between the trite and the significant. If we decide that art is universal beauty moving into the world through consecrated and dedicated human channels, then we can say that the recognition and appreciation of art is a certain indication of internal maturity. We can say that the person who outgrows the trivial, even though it be impressive and dramatic, is maturing and is unfolding the spiritual powers of his own soul. True beauty is lawful. It satisfies the mind and enriches the emotions. It bestows upon the person a sense of urgency. He must come closer to the ageless fountain of everflowing good. The mature person can understand the gropings of sincerity. For that matter, he can also understand why much art is not art at all. He can be sympathetic with the disillusioned and embittered artist who reveals his miseries on canvas. He is tolerant and understanding, but he is not deluded. He knows that bitterness is not truth, and that disillusionment is not beauty. Our question is answered, therefore, by the realization that all are not artists who paint, and all is not art that is applauded. The simple severe canon of dedication divides the false from the true. We must not evaluate art with our eyes or in terms of our own psychic debilities. True art, great art, is the revelation of the divine wisdom and the divine love through the production of beautiful and meaningful designs which inspire, ennoble, and enrich the consciousness of both the creator and the beholder.

Now let us consider the art-lover who is only a scoundrel with exquisite taste. Men like Hitler, Goering, and Mussolini amassed fantastic collections, largely by process of confiscation. Scattered throughout the world there are also vast private accumulations of art treasures, often gathered by persons who have not exemplified in their own lives that nobility of character which one might hope to find. Here again it is necessary to estimate motive, which is the real basis for evaluation. Men collect to satisfy the passion to possess, or because the things collected are expensive or valuable. There is a certain distinction in having the world's greatest collection of Chinese jade, and often this distinction inspires the whole project. Art may also cater to neurosis or compensate for personal frustration, as in the case of Hitler. We must realize that several persons viewing or possessing an important piece of art will see it differently, estimate its values according to their own natures, and receive the impact of the work in terms of their own psychologies, even as we all see life through a pattern of individual faculties. It cannot be said that the average individual receives or can interpret the full import of things or circumstances. We can be awed, and brought to a high pitch of emotional

fervor, and at the same time be so deficient in natural graces that the real lesson which art offers is rejected or ignored.

The exquisite scoundrel may understand no more of art than the polished diplomat. He is suave, unctious, and dripping with refinement, but these attributes are merely masks behind which he conceals his ulterior and even vicious motives. It is also quite possible that he is the product of sophistication, which is little better than a pose and may sometimes be a defense against his own conscience. He has a trained appreciation, but not an instinctive love of beauty. Such a person is not creative, but a disciple of protocol. He has trained himself to appreciate good things merely because this attitude contributes to his social standing. Those no wiser than himself are duly influenced, and accept him at face value, even though the face be false. This can easily lead to the assumption that the art-lover is a scoundrel, but the real fact is that the scoundrel is a man who loves not art, but himself.

I have met several such collectors and connoisseurs. Frequently they are well informed, can speak learnedly on schools and techniques, and may be able to identify unsigned paintings by the brush strokes of some little-known artist. To hear them talk, is to instinctively assume that they are devout patrons of better things. They are not so different from the learnedly foolish in other fields. Men talk of religion with the same ease, or they expound philosophy or pose as social reformers. I remember one of these delightfully sophisticated characters who had a high reputation for good taste and discrimination. He had several fine paintings in his home, and loved to explain them to his friends. He would become positively rhapsodical, would literally glow with emotional warmth, and he gave the impression that without art, he would be desolate. Actually, this man was a shrewd and heartless person, who also proudly proclaimed himself to be an atheist. He performed elaborate ceremonials at the altar of beauty, but denied the existence of a universal spirit, the source of all things beautiful. It cannot be said of him that he possessed any spirit of artistry. He was completely locked in a complex of negative psychological patterns, living by a code of self-gratification.

This presents no conflict, however. He was not a man who really loved art and lived badly. He loved nothing. The basic fact remains true: had he really accepted the ministry of the beautiful, he would have lived according to its laws. He was completely self-centered. He drew art to himself, possessed it by right of purchase, and exhibited it with completely personal pride. This is not true of the legitimate disciple of great artistry. Such a one does not desire to possess, but rather gives himself to the ministry of beauty. The true

art lover may never be able to afford a masterpiece, but he is not impoverished by this condition. He knows that art is available to anyone with sincere appreciation. This person, because he has received art into his own soul, will live better as the result. He will not become immediately perfect, but he will wear no mask. Graces will come not from him but through him from the universal source of beauty. The truly noble and enlightened life is still the perfect work of art, and it is the end of all art that men shall live better.

It would seem, therefore, that such terms as *art* and *art appreciation* must be re-evaluated, not in prevailing definitions, but according to an absolute archetypal definition. To venerate the One, love the Beautiful, and serve the Good, is to perfect the art of living. Only one so dedicated is a proper critic, and he no longer criticizes. Thus the art integrity of masses or large groups is often more honorable than that of specialists. Even artists know this to be true, for when estimating a picture, they attempt to determine whether or not it will live. By this they mean: will it be cherished by the future; will generations yet unborn grow in admiration and understanding of its merits and of the spirit which inspired it? Time alone proves or disproves the validity of art and the discrimination of the critic.

The growth of individuals refines their standards of values. The collective growth of mankind often brings the dead to life or causes brilliant things to vanish away. In the end, that which is honest, in the highest meaning of that word, will survive and receive that recognition which is its due. This is why we are beginning to honor the arts of long ago, which we are now able to understand more fully. Our original statements, therefore, were not based upon popular conceptions, but upon those unchanging verities that prove the compatibility of the virtuous and the beautiful. Nor is it too soon to revise our own standards of estimation so that we can penetrate appearances and cling resolutely to those realities which must and shall endure.

The Right of Might

When a certain philosopher was engaged in disputation with the emperor Adrian, the old scholar defended his opinions so weakly that he was afterwards chided by a friend. The philosopher gravely replied: "Would you have me win an argument with a man that commands thirty divisions of soldiers?"

The "Unworthy One"

A Matter of Some Importance



BEING in the vicinity of Mr. Nakamura's shop late one afternoon, I felt impelled to drop in and chat with him. He was behind the counter, carefully counting a thick bundle of bank-notes. "It would seem that you had a good day," I remarked. His face revealed satisfaction. "Ah, yes, very successful business, thank you."

Mr. Nakamura continued his counting and then drew a large wallet from the inside pocket of his coat. Having tucked the bills safely away, he folded the wallet and secured it with a broad rubber band. He then walked to the front of the store

and locked the door. "I have done enough business. Will you join me for tea and cakes, Haru San?" Needless to say I accepted without much coaxing. A visit with this remarkable man was always an adventure.

The room behind the store was a veritable museum, and while the proprietor was preparing the tea on his little bronze stove, I took the opportunity to wander about examining the treasures of the house. The tokanoma had been completely rearranged. A miniature tree with leaves of jade stood on a low teakwood base. A rare old iron was tastefully displayed, and behind, on the wall of the niche, hung a slender scroll painting of a young girl in the classical costume of the Kamakura period, holding in one hand an empty bird cage. The shape of the kakemono was most unusual and it was evidently the work of a great master.

As I stood fascinated by the picture, Mr. Nakamura came over and stood beside me. "You know good things, Haru San," he murmured. "Is it not exquisite?" He paused for a moment and then asked, "Tell me, do you notice anything peculiar about this kakemona?"

A question had taken shape in my mind, so I expressed it immediately. "It seems curious that there is no bird in the cage." The shopkeeper drew in his breath with a hiss of approval. "Quite so."

Before we sat down for tea Mr. Nakamura went to a side cabinet and, taking out a large manila envelope, joined me at the table. As we munched rice cakes he told me a curious story.

"This painting of the Lady With a Bird Cage has a long history and is very famous. I purchased it about five years ago from an outstanding collection. When it became known that I had acquired the picture, the editor of a famous Japanese Art Journal requested permission to reproduce it in his publication. I was happy to oblige him, and he sent an expert here to photograph the painting in full color. He made a perfect copy as you will see."

My friend took from the manila envelope a brilliant color-print of his painting and handed it to me, remaining silent. After a moment I turned to him in surprise exclaiming, "But there is a bird in the cage!"

Mr. Nakamura poured fresh tea. "Of course" he said. "There was a bird in the cage when I bought the painting—there has always been a bird in the cage." He shrugged his shoulders—"But now there is no bird."

"What could have happened to the bird?" I asked incredulously.

"That, my American friend, I too would like to understand. If you will examine the painting and the photograph carefully you will notice that someone opened the door of the bird cage, so that the feathered one could fly out. Two natural suspicions instantly come to mind and I perceive that you are considering them, so let me add that the painting has not been what you call 'switched,' nor has there been any retouching done on the original. I pride myself that my knowledge of art would make this impossible."

As my host passed the rice cakes, a thought came to me. "Somewhere I have read that there was once a Zen Master who made a painting of a door on a panel of silk and after he had finished his picture he sat in meditation and caused the painted door to open by mental concentration. He then stepped through the door he had drawn and disappeared forever. Has this mystery been caused by some practice of Yoga?"

Mr. Nakamura was silent for a few seconds: "I have also remembered the story of the Zen Master, but I am not completely satisfied.

Perhaps you wonder why I have told you about my painting. One way to solve mysteries is to discuss them. When we talk, ideas come to us, we remember things long forgotten or overlooked. So I will tell you a little more.

"I have three near and dear friends. One is a master of Ikinobo flower arrangement with a very high diploma. Another is a recognized authority on the Tea Ceremony and the third is an expert on Go, a most difficult game we all like to play. It is evident from the attainments of these men that they are of the highest integrity. One evening after the painting had been published by the Art Journal and the little bird was still there, we talked about the picture. I observed that as a Buddhist it pained my heart to see the beautiful little bird in its lacquer cage and wished that I could set it free. My friends all agreed with me and it was the next day that the bird, shall I say, escaped."

"You do not think that in some ingenious way these learned and skillful friends contrived some means of removing the bird?" I asked.

He smiled, "It is possible, but how? I have considered every probability and can find no answer."

It seemed my turn to say something, so I hazarded another suggestion. "Artists sometimes make two or more copies of an original work. Could it be that there were two paintings, perhaps intended as a matched pair, identical except that one was without the bird. When the photograph appeared in the Art Journal the owner of the other picture communicated with one of your friends, and to amuse or baffle you the paintings were exchanged?"

Mr. Nakamura shook his head slowly. "It could not be so. Remember we have an accurate photograph showing all details. There are tiny flaws in the old silk, little stains and breaks which the trained eye can recognize. It is the same painting beyond doubt."

My eyes drifted back to the kakemono, and the art dealer obligingly took it down from the wall and placed it on the table in the full light of the reading lamp. "Actually how old is this painting Mr. Nakamura?"

"It is not dated, but approximately three-hundred years."

"Is it conceivable," I asked, "that the artist did not actually put a bird in the cage; that this could have been added later with a more fugitive kind of paint which might have been affected by the strong light used by the photographer?"

"Remarkable observation," murmured Mr. Nakamura. "Even I had not thought of that, but I'm afraid it will not explain the open door of the cage which has been added to the design."

It was most unusual to find my Japanese friend in such a pensive mood and it seemed appropriate to preserve the psychic atmosphere of the occasion. "It appears that the bird departed from the cage after you had told your three learned friends that you wished that it might escape. Which of them might have used some miraculous means to grant your desire?"

Mr. Nakamura thought for several minutes. "The expert on Go is also a Judo master with the black belt of the ninth degree. He knows the mystery of the Iron Fan and can control men with the power of his mind. Yet I do not understand how he could have removed the bird from the painting. But something seems to stir within my consciousness. I feel that this time we are on the right track." He walked over to the table and studied the painting with great care.

He motioned to me. "Come Haru San, look very carefully. You are certain that there is no bird?"

I could only shake my head and say firmly, "No bird."

Placing a hand on my shoulder, Mr. Nakamura spoke softly but with a note of suppressed excitement. "Let us perform a little experiment together—that is, if you are willing."

"Certainly, but what do you want me to do?"

"Just keep your eyes on the bird cage and do not be surprised."

Mr. Nakamura stepped behind me and I felt the ends of his fingers touching the side of my neck. Suddenly he gave a strange shrill cry and pressed a nerve center near the base of my skull. A flash of light seemed to occur in my brain and in that instant I saw the bird in its cage and the door closed.

When I told Mr. Nakamura what I had seen, his bland face was wreathed in smiles. "The mystery is solved; we have been what you call bewitched. My venerable friend the Go expert has placed the Iron Fan of his will over the picture of the bird so we could not see it. He is a most accomplished person."

My question was inevitable. "But why could I not see the bird? I do not know this Go expert, and he had no reason to bewitch me."

My host continued to smile. "That is no problem. This is not what you in the West call hypnosis. No one can see the bird while

it is covered by the Fan of the Judo master. To see through the Fan one must also use the higher secrets of Judo as I did with you."

The amiable Mr. Nakamura was beaming with contentment. "I had not thought to tell you that the occasion when my three friends gathered, was my rebirth day. Could I have had a more beautiful present? Such a wonderful experience! Such a stimulation of intellect! Such a fortunate reminder of our ancient teaching that between each of us and reality is the Iron Fan of the will.



THE STORY OF CHRISTMAS

In this delightful 34-page essay, Mr. Hall discusses the origin of the Christmas festival, the meaning of favorite Christmas symbols and legends, and the ways in which we can help to restore the real meaning of the holiday season as a mystical experience of love and fellowship. The booklet has an attractive cover, featuring an emblematic design in gold and white on a background of royal purple. This is a charming and appropriate gift remembrance for everyone—young and old. We are pleased to make a special Christmas offer of a dozen of these booklets for \$5.00, including special mailing envelopes. (For smaller orders, please add 5c for each envelope.)



Happenings at Headquarters



The Society's Winter Quarter of classes will open on Monday, January 14th, with the first class of a seminar conducted by Dr. William Alex, who has chosen as his subject: "Principles of Analytical Psychology in Psychotherapy." Dr. Alex, a physician and surgeon, is a member of the Society of Analytical Psychologists of Los Angeles. We are most happy to welcome him to our School as visiting instructor. The second Monday evening seminar, "The Method and Importance of Dream Analysis," to be given by Mr. Henry L. Drake, will begin on February 18th. Mr. Byron Pumphrey will open the Wednesday evening seminars on January 16th with his course, "Introduction to the Humanities, Part II," a continuation of his Fall Quarter theme. The discussions will take up the fields of art, contemporary architecture, and civic design. Mr. Hall's topic will be "Studies in the Living Religions of Mankind," in which he will discuss certain basic religious ideas from the perspectives of Hinduism, Buddhism, Confucianism, Taoism, Judaism, Islamism, and Christianity. These classes will be held on Wednesday evenings, February 20th through March 20th. The two Friday evening seminars will be conducted by Mr. Ernest Burmester, who will continue his theme from the Fall Quarter with ten classes under the general title "Studies in Esoteric Psychology."

* * * * *

Our friend George H. Steinmetz has sent in the following eyewitness account of Mr. Hall's recent Masonic lecture:

"On August 29th, Mr. Hall addressed a special meeting in San Francisco, gathered for the advancement of Masonic Education. The meeting was under the auspices of the Inspectors Association of San Francisco, consisting of the sixteen Masonic Districts of that area. It was at the request of Brother E. Franzen, President of the Inspectors Association for 1956 and Inspector of the 336th Masonic District, which includes Mr. Hall's own Lodge, Jewel Lodge No. 374. The talk was devoted to an historical survey of the descent of Masonic traditions from the Mystery systems of Antiquity, and the leadership of Freemasonry in the modern world was strongly emphasized. Over 600 members of the Craft were present, and at the conclusion of his address, Mr. Hall was given a standing ovation."



OPUS PICTUM TRIPTYCH

BY FREDERICK PARSONS, F. R. S. A.

The officers of The Philosophical Research Society acknowledge with deep appreciation this outstanding example of religious art presented by Dr. Harriet E. Saxmann in memory of her beloved mother, Martha M. Ellsworth. This memorial will be held in perpetual trust.

This triptych by Frederick Parsons is based upon works by della Robbia and Donatello. The process used is the result of years of research in restoring and advancing the technique for producing plaques in high relief, which were a feature of Renaissance art. Mr. Parsons has been internationally recognized not only for the creation of these panels, but for their exquisite coloring, which is also derived from the formulas of the old masters.

* * * * *

The Library of the Society has been enriched by the gift of a collection of books presented by the heirs of Miss Katherine Schroeder, a devoted friend of our work. The gift included a number of scarce and out-of-print items on orientalism, psychology, and comparative religion, and these will now be available to our readers.

The International Association of Religious Science Churches has invited Mr. Hall to be a guest instructor on the Fall and Winter terms of its advanced course. On Monday, October 29th, he presented "Aristotelianism and Christian Thought," at 7:30, and "Platonism and Christian Thought," at 8:30. On Monday, December 10th, his theme will be "The Literature of the World's Religions," at 7:30, and "Analysis of Great Ethical Writings," at 8:30.

* * * * *

As a result of his recent visit in India, Mr. Henry L. Drake, our Vice-president, is now devoting considerable time to the completion of his research project. He spent five months in Calcutta working with outstanding men in the psychology department of the University of Calcutta. The research program was concerned with the subject of philosophic-psychology, and the over-all purpose is to indicate the intimate relationship between psychology on the human level and the concept of universal psychology, with its emphasis upon the world-soul, an ideal close to the heart and mind of the East. It is expected that this project will be completed sometime next year, when it will be possible to give a more detailed report on Mr. Drake's findings and conclusions.

* * * * *

Mr. Hall flew to New York, at the end of his Chicago campaign, to present a lecture at Town Hall as the guest of Dr. Raymond Barker, of the First Church of Religious Science. He spoke on Sunday afternoon, October 7th, on the subject "The Search for Certainties," and old friends gave him an enthusiastic reception.

* * * * *

The Pasadena City College Library has featured an exhibit of 35 Bible leaves and 7 Bibles from the collection of The Philosophical Research Society. These Bible leaves are from published Bibles, written in various languages, representing almost every known type since Gutenberg, and many are hand-illuminated. The Bibles also represent several different languages, and some of the ancient ones are ornamented with color illustrations. This exhibit, of special interest to students of religion, languages, and printing, was attractively arranged, by the librarians, in glass cases on the main floor of the Library of the College. Similar exhibits are planned by two other libraries in this area for the near future.

The Eighth World Religion Congress Opinions on the Agendum

BY MANLY P. HALL

PRESIDENT, THE PHILOSOPHICAL RESEARCH SOCIETY, INC., U. S. A.

This brief paper was written in response to a request for a statement by the Philosophical Research Society for publication in The Report of the Eighth World Religion Correspondence Congress, sponsored by the Ananai-Kyo International Headquarters, Shimizu City, Japan. The Ananai-Kyo is seeking to integrate a universal religion to meet the need of the modern world, and contributions to its bulletins come from more than seventy different countries.

AGENDUM: *"Religion and the Humankind's Morality"*

While it is customary to consider human morals under the general heading of ethics, we firmly believe that enlightened and religious convictions are the true foundation of adequate moral codes. Morality deals primarily with conduct and is, therefore, the basic science of human relationships. The cultivation of moral principles and practices is especially important at this time. We cannot have a better, happier, more peaceful world until individuals become increasingly aware of spiritual values and gain the insight and courage to live their convictions in their daily associations, on all levels of society.

It seems to us that the foundation of morality is, therefore, the recognition of a Divine Plan and the acceptance of a lawful universe, unfolding according to the will and purpose of the Creating Power; obedience to the will of the Divine Source as this is made manifest to us through the intuitions of our own souls and through the processes everywhere operating in Nature. These must be the living roots of our concept of morality.

Religious unity must be regarded as a practical statement of natural morality. Through the love of God and the service of our fellow men, in a spirit of sincerity and humility, we strengthen the principle of good within ourselves. By giving ourselves this opportunity to express the noblest and highest of our sentiments, we keep faith with the great ethical revelations which have inspired progress since the beginning of recorded history.

The laws by which men live, the great documents and creeds, universally accepted and respected, originated not with legislative or political bodies, but were bestowed upon us by the great spiritual teachers of mankind. We must conclude, therefore, that the best of our laws and the wisest of our legislations are founded upon religious revelation. It is not enough that we should be merely "law abiding" on a physical level. We must learn to keep the spirit of the law and not merely the letter. When we keep the spirit, and in this way keep faith with the good and the true, we are then practicing the full meaning of morality. The work of the Ananai-Kyo in bringing together persons of sincerity and dedication for the purpose of advancing world peace and religious understanding is an outstanding example of the practice of morality in the modern world.



IMPORTANT ANNOUNCEMENT!

To all our friends and readers, customers, contributors, well-wishers, and others whom it may concern —

We send our best wishes and greetings at this Holiday Season. May Christmas bring you and yours the rich gifts of inner peace and understanding, and may the New Year be the best and most beautiful that you have ever known.

MANLY P. HALL AND ASSOCIATES

NEW LECTURE BOOKLET AVAILABLE —

THE MYSTERY OF HUMAN BIRTH — An adequate concept of where we come from, how we are born, and why we are here, will enrich the whole pattern of life. For complete list of lecture booklet publications see the back cover of this magazine.

Local Study Group Activities

A number of Local Study Groups have asked us to recommend particular books which are especially fitted for general discussion. Recognizing the increasing public interest in practical psychology and mental health in general, we can recommend "Healing, the Divine Art." This book is divided into two general sections. The first is concerned with the historical and philosophical descent of various types of therapy, with emphasis upon psycho-somatic medicine. The second part deals largely with problems which arise in the lives of individuals, and included are a number of case histories which would supply material for a sprightly discussion. There would be an excellent opportunity for a certain amount of self-analysis, and thoughtful students would gain helpful information for assisting others who are in need of guidance or advice. Discussions could be developed sequentially from the extensive table of contents.

* * * * *

We are happy to call to your attention the formation of a new branch study group associated with the Oakland Local Study Group under the direction of Mr. and Mrs. Donald MacRury. The new branch study group is in Berkeley, California, and those interested are invited to communicate with the leader, Mrs. Beatrice Bell, 760 Keeler Ave., Berkeley, California. Our compliments to Mrs. Bell, for whose group we wish every success. When we gather for purposes of study and self-improvement, life becomes richer, more meaningful, and more purposeful.

* * * * *

Our congratulations and best wishes are extended also to a new P. R. S. Local Study Group which has been formed in Anchorage, Alaska, under the leadership of John Sherman. He may be reached at Mt. McKinley Apartments, Anchorage. We hope that all our friends in this area can participate in this group, and that it will grow and flourish.

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Two more tape recordings of Mr. Hall's lectures are now offered to local study groups on the usual rental plan. The first of these, "Plotinus On the Beautiful" is a study and interpretation of the cele-

brated essay by this great Neoplatonic philosopher. It is both instructive and inspiring, for it examines the true nature of beauty and the relation between universal beauty and the human soul. Mr. Hall's discussion of Pythagorean mathematics and the arithmetical symbolism of the Greeks is available under the subject, "The Basic Philosophy of Numeration." Very little information is available on this theme, which opens many new vistas and strengthens our appreciation for the great laws that govern universal procedure.

* * * * *

Mr. Hall's new publication, "The Story of Christmas," which is now available, would be an excellent subject for study group work immediately after the holiday season when we are all inclined to post-mortem Christmas festivities. There would also be a splendid opportunity for various members to develop research projects around this theme.

* * * * *

To all the leaders, officers, and members of the Local Study Groups, a very Merry Christmas and a Happy and Studious New Year!

ARTICLE: THE SECRET OF THE UNTRoubLED MIND

By MANLY P. HALL

1. Analyze the subject of tension. Why is it usually associated with insecurity? What does the thought of insecurity mean to you?
2. Compare the advantages and disadvantages of the contemplative philosophy of Eastern people and the more objective and aggressive philosophy of Western people. Which do you think is the most practical in the larger meaning of that word?
3. Why is it better to be an "observer" when controversial situations arise? Consider the practical advantage of remaining emotionally uninvolved, and in so doing gain more by observation than by participation in a quarrel, argument, or dissension.

ARTICLE: ART AS AN INDEX TO MORAL AND SPIRITUAL DEVELOPMENT

By MANLY P. HALL

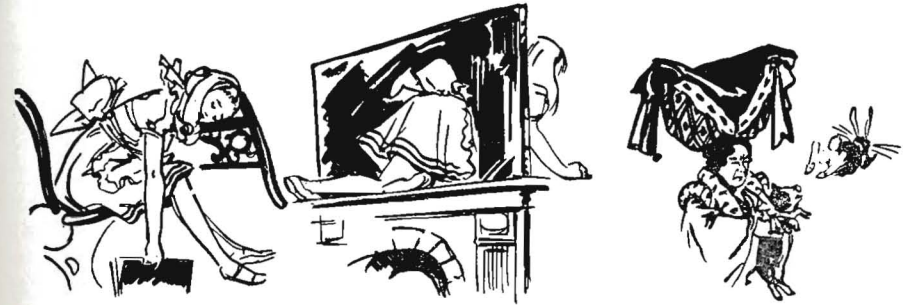
1. What is the artistic temperament? Is it a genuine expression of intense sensitivity, or is it more often lack of emotional control?

2. Analyze the subject of motive. It was anciently held that the consequences of action depended upon motive for ethical significance. Do you think this is true?

3. Do you think that art should include significant meaning or instruction of some kind? Can a work which is in itself charming be considered great art if it fails to instruct, inform, or advance the moral and ethical life of man?

STUDY GROUPS

- MRS. BEATRICE BELL — 760 KEELER AVE., BERKELEY, CALIFORNIA
 DR. KERAL CARSEN — P. O. BOX 35, CALGARY, ALBERTA, CANADA
 L. EDWIN CASE—8421 WOODMAN AVE., VAN NUYS, CALIFORNIA
 RALPH F. CUSHMAN — 5622 LAUREL CANYON BLVD., NORTH HOLLYWOOD.
 MRS. JACQUES DANON—2701 LONGLEY WAY, ARCADIA, CALIFORNIA
 ELAINE DE VORE — 3937 WAWONA ST., LOS ANGELES 65, CALIFORNIA
 JOHN C. GILBERT — 15 N. W. 12TH AVE., MIAMI 36, FLORIDA.
 JUDSON HARRISS—2602 AIKEN AVE., LOS ANGELES 64, CALIFORNIA
 MILO KOVAR—930 GREEN STREET, SAN FRANCISCO, CALIFORNIA
 MR. AND MRS. DONALD MACRURY—6279 VIRGO ROAD, OAKLAND, CALIF.
 RUTH F. MORGAN—14801 MILLER AVE., GARDENA, CALIFORNIA
 WILFRED F. ROSENBERG — 318 BLUE BONNET BLVD., SAN ANTONIO 9, TEX.
 MR. JOHN SHERMAN — MT. MCKINLEY APTS., ANCHORAGE, ALASKA
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 CARL WAHLSTROM—PHILOSOPHICAL CENTER, 2956 24TH ST.,
 SACRAMENTO, CALIFORNIA
 AIMEE P. WILT—6524 LOUISVILLE ST., NEW ORLEANS, LOUISIANA
 P. R. S. HEADQUARTERS GROUP — L. EDWIN CASE.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

Notes on Continental Currency

It is pointed out that at the beginning of the War of Independence, the American colonies were without a national treasury. If the new government was without debt, it was also without credit, and those appointed to provide money for the continuance of the Revolution were not only unskilled, but were forced to proceed with extraordinary caution. One of the principal grievances against England had been taxation, and the Continental Congress was scarcely in a position to impose a heavy financial burden upon the citizens. Between 1775 and 1779 Congress issued about 240 million dollars in paper money, and this, combined with the emissions of the local legislatures, totaled in the end over 450 million dollars, represented in the public pocket by crude and poorly printed paper promises. It is doubtful if the Congress could have weathered the Revolutionary War had it not been for the strong and continuous financial assistance from France. The value of the paper money poured out by Congress fell rapidly, and by 1779 a paper dollar was worth only 2 or 3c in hard money.

During the involved financing program dreamed into existence by Alexander Hamilton and his associates, there was extensive speculation which ended in general discontent, with the exception of a few who had placed themselves in a position to gain by any fluctuation in the values of the early notes and securities. In 1790, a bill for funding the national and state debts, became a law, and the bills of credit issued during the Revolution by the Continental Congress were re-

Mutual Embarrassment

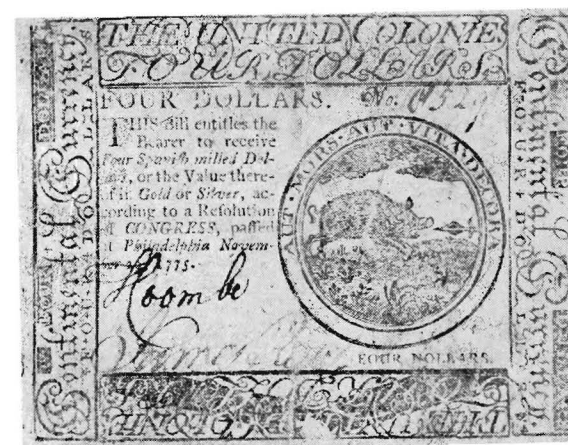
King James I of England was once confronted with a shabbily attired candidate for knighthood. The man knelt with an air of overwhelming unworthiness. During the ceremony, the King whispered, "Look up, man, I have more reason to be ashamed than you have."

deemable at 1c on the dollar. This hurt everyone, including the speculators. As a result, only a small part of the currency was ever redeemed, most of it being held as mementos of a tragic event. At one time, the situation was so ridiculous that barber shops papered their walls with the bills, and sailors, receiving their pay in worthless paper money, sewed it together to form suits of clothes in which they frolicked about the streets. When at last in 1801 the Jeffersonians took the government from the Federalists, there was a convenient fire in the treasury which destroyed most of the evidence of prejudiced legislature in connection with the currency. From that time on, historians have referred to the issue as "academic."

Our immediate interest, however, is the Continental Currency itself, examples of which, in varying degrees of decrepitude, have survived, and of which at the present time there are many large and carefully arranged collections. This currency was issued under three general classifications. From May 10, 1775, to February 26th, 1777, the currency bore the inscription: "The United Colonies." With the issue of Philadelphia, May 20th, 1777, the inscription was altered to read: "The United States." The last issue with this inscription came out in Philadelphia, September 26, 1778. The following year, January 14, 1779, new paper currency was issued for the first time printed in two colors, red and black, and inscribed "The United States of North America."

Most of the Continental Currency, with its three sequential inscriptions, was issued in Philadelphia, but there were also printings in Baltimore and Yorktown, of which the latter are the more scarce. Each series of this currency, distinguished by date, included a number of values, but all denominations were not issued in each series. The total number of denominations extended from one-sixth dollar to eighty dollars. The three highest values and several intermediate denominations occur only in the last printing of 1779.

In general, the bills were miserable productions, and the accompanying illustrations will speak louder than words. This currency was set from type and specially prepared woodcuts, and the bills were invariably decorated with signatures and usually numbered. On the reverse were elaborate patterns of leaves, perhaps to discourage counterfeiting. This was not successful, however, as the bills multiplied miraculously through the private industry. All values above and including the one dollar had distinguishing vignettes on the obverse side. This may have assisted in easier identification by illiterate persons. There were in all 20 different vignettes, of which all but one were circular, the square design being reserved for the values under \$1.



THE FOUR-DOLLAR BILL OF
THE UNITED COLONIES

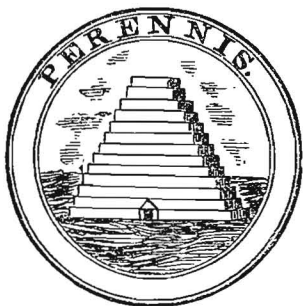
Is the boar on this currency
a Baconian landmark?

Each of the vignettes was surrounded by a motto in Latin. Investigation shows that there were several renderings of each vignette, with the possible exception of the higher values. The procedure was systematic, and the same vignettes were used in Baltimore and Yorktown as well as Philadelphia.

A study of these symbolic devices suggests that many of them were derived from the emblem books of the 17th and 18th centuries. They include numerous curious devices, of which three are represented here. All of the \$4 bills bore the likeness of a wild hog or boar facing the head of a spear. The motto "Aut mors aut vita decora" may be translated "Either death or an honorable life." Thus we see our old friend, the Baconian boar which had earlier appeared upon the Hog Island shilling, the first coinage for the Western hemisphere. The \$40 denomination is most intriguing, and may certainly be regarded as an essentially Masonic emblem. Incidentally, this first appeared in the Yorktown series of 1778. It represents an all-seeing eye surrounded by clouds. From the eye descend rays, among which is a circle of thirteen stars surrounding a flaming altar. The single word "Confederation," inscribed on a ribbon, completes the vignette. The \$50 emblem also appeared first in 1778, and consists of a pyramid disproportionately high for its width, composed of thirteen steps, and with a small door in the base. The Latin inscription translates: "Everlasting." There can be no doubt that an Egyptian pyramid is intended, probably Gizeh because it is the only one distinguished by the flat plat-



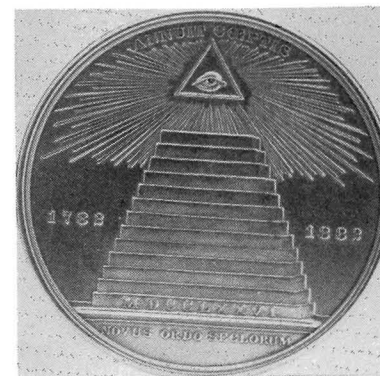
Vignette from the forty-dollar bill of the United States Continental Currency. This design suggests strong Masonic influence.



Vignette from the fifty-dollar bill of the United States Continental Currency. Note the door in the pyramid and the absence of the other symbols which occur on the Great Seal.

form on the top. Early artists nearly always exaggerated the proportions of their drawings of these Egyptian pyramids, much as in the case of this vignette.

Other vignettes in the series have interesting emblems, some with Masonic implications. For example, the vignette of the \$45 note shows two beehives under a shed, accompanied by the motto: "Thus flourishes the Republic." The vignette for the \$3 bill shows two fighting birds, and is copied almost exactly from alchemical symbols of the 17th century. We are especially interested, however, in the possible relationship between the vignettes on the Continental currency and the final form of the Great Seal of the United States. Among the designs submitted in 1782 for the Great Seal, were Masonic columns and a phoenix bird nesting in flames. All of these devices seem to indicate



The reverse of the Great Seal of the United States, from the medallion struck in 1882.

a particular plan or purpose behind the selection of the various emblems. The accompanying design on a special medal or token cast to celebrate the 100th anniversary of the Great Seal shows the exaggerated pyramid, but the door has been omitted. Above the pyramid is the all-seeing eye in an upright triangle surrounded by rays. Thus, the reverse of the Great Seal combines elements from the vignettes of the \$40 and \$50 Continental bills. The two inscriptions are also interesting. The one above may be translated: "He [God] has smiled on our undertaking." The lower inscription translates: "A new order of the ages." Both of these mottos are derived from Virgil.

On the obverse of the Seal we have a branch with thirteen leaves in the right claw of the eagle, and a bundle of thirteen arrows in the left claw. Around the head of the eagle are grouped thirteen stars which first appeared on the vignette for the \$40 Continental bill. According to the date on the medallion, it was probably cast about 1882, and it is interesting to compare it with the more recent forms of the design as they occur on the \$1 bill. It will be noted that the proportions of the pyramid have been considerably altered, although it still does not quite conform with the Egyptian type. The pyramid is now covered with casing stones, which are said to number seventy-two, a highly significant Biblical number. Shrubs have been placed around the base of the central structure, and the lower motto is on a ribbon.

On the obverse of the present Seal, the stars are grouped into the form of a six-pointed star or Solomon's Seal. Berries have been added to the branches of leaves, and the head of the eagle and the general proportions of the bird have been considerably modified. The tuft



The obverse of the Great Seal of the United States, from the medallion struck in 1882.

of feathers at the back of the bird's head has been lost; the neck has been shortened or widened, and the wings have been considerably enlarged. On the medallion, the traces of the phoenix originally used are still noticeable, but on the modern bank note, a conventional eagle is depicted. Concerning the total design of the Great Seal, Professor Charles Elliot Norton of Harvard has left us the following precious remark: "The device adopted by Congress is practically incapable of effective treatment; it can hardly (however artistically treated by the designer) look otherwise than as a dull emblem of a Masonic fraternity." (See, *The History of the Seal of the United States*, by Gaillard Hunt)

Students of symbolism will find this a most intriguing field for research. The evidence of the Baconian secret society, in the form of the boar, and the cluster of emblems used for the vignettes of the colonial bills, and slowly progressing until the most significant and the most Masonic of them are incorporated into the Great Seal, might lead us to suspect that they constitute a legitimate landmark. The gradual transformation to the present time can also be considered of interest in terms of psychology. The phoenix is a bird of regeneration, and the eagle, long associated with the banners of Caesar and Napoleon, is a bird of strength and temporal power. As the nation progresses in the expansion of its world influence, let it not forget that it was fashioned also for the regeneration of men, and was to stand for the new order of the ages.

Library Notes

By A. J. HOWIE

Woman's Mysteries

ANCIENT AND MODERN

By M. ESTHER HARDING, M. D.

The only reason for sticking out my male neck to review a text by a woman on the subject of women is that it has been attempted in response to a request. That should be sufficient apology for any inadequacy in a male evaluation of this eternal mystery.

There was a further caution or qualification to the request—remember that the article will appear in the Christmas issue of *Horizon*. Certainly there could be many lesser gifts than that of even a small contribution toward the better understanding of each other by men and women, understanding born of a recognition of the essential masculine and feminine qualities in their multiplicity and complexity of expression. No single book can encompass such a project; there can be contributions and viewpoints.

Dr. C. G. Jung, in his introduction to *Woman's Mysteries, Ancient and Modern*, describes the author as a physician and specialist in the treatment of psychogenic illness who has carried her researches into the historical background of the modern psyche. "Concern with the psychology of primitives, with folklore, mythology, and the comparative history of religions opens the eye to the wide horizons of the human psyche and in addition it gives that indispensable aid we so urgently need for the understanding of unconscious processes."

Dr. Harding was born in England, received her medical education at the London School of Medicine for Women, and her degrees from the University of London. After practicing general medicine for some years, she went to Zurich to study with Dr. Jung in 1923. She established her psychological practice in New York City. She has given a course at the C. G. Jung Institute in Zurich. She was a founding member of the Analytical Psychology Club of New York and of the Medical Society of Analytical Psychology of America. She is the author of *The Way of All Women* and *Psychic Energy, Its Source and Goal*.

I have been told that one reader of Dr. Harding's book considered that the last quarter of the book represented the most important content. This suggests the reaction from a single reading. Any reader would be fair in asserting that there are many paragraphs, pages, that seem not to further the purpose of the book. There is much repetitious restatement. Certainly the book is not a classic of conciseness and elegance of form. But it would be a decided loss to understate the importance and timeliness of the research that Dr. Harding has presented.

No writer ever has been able to devise a comprehensive word picture of womanhood. There have been epigrammatic, witty, satiric descriptions; there have been both defensive and antagonistic tirades. But it seems that the essential nature of woman transcends any rational, logical understanding; the subject must be approached with a feminine quality, through the emotions. It is possible to outline Dr. Harding's subject matter, to enumerate keys and formulas, to make didactic statements, but any conviction of the importance of this work will be reached only if the reader responds as a woman would, with all the intuition that can be generated. And it might be suspected that the reader who decided that the last portion of the book represented the important content read with the masculine intellect until unconsciously he was won to an emotional response to the text.

It is unlikely that Dr. Harding wrote with the lay reader in mind. But the reason I have become enthusiastic about her book is that I think it can contribute some rational help toward an understanding between the sexes—and of woman for herself, and man for himself. I believe that any intelligent reader can benefit from a careful study of *Woman's Mysteries, Ancient and Modern*. Furthermore, Dr. Harding's research has delved into material that is very closely associated with the specialized interests of the Library of the Philosophical Research Society. However, we note that she has very carefully avoided any emphasis on mystical overtones, and it is from this viewpoint that we want to review her book.

There is no reason why the lay reader should not understand the generalities stated regarding the culture under which we must reconcile his emotional and mental faculties. Urban and rural populations are becoming more equally subjected to the same pressures. Governments legislate to control the natural productiveness of the soil as well as the mechanical production of factories. Management and labor emphasize economic factors characteristic of the centers of population. Nations arbitrate on a global scale and go to war to control anything that is thought to represent wealth and power for the stronger nation.

Economic interests dominate the world picture with no consideration for the individualized emotional nature of the humanity involved.

Religion occupies rather a dubious position because "divine revelation" never has been substantiated by physical fact. In the occident Deity is described as all-powerful and omniscient, and dedicated to the benefit of mankind; yet the weak succumb to the strong; the devout as well as the profane are subject to disease and disaster; and all must mingle and compete in the mart where economic survival is paramount regardless of spiritual values.

Emotional conflict is inevitable. Yet government, management, labor, all ignore the emotional factor. Emotional stability is recognized and valued, but it is considered an inherent quality in the individual, and not as a qualitative state that can be trained, disciplined, and developed. Religion offers sympathy, comfort, hope in a future life—blind palliatives for the emotions. Modern psychology and psychiatry have become specialized into research connected with diseased and critical emotional crises—study and technique which ignore the original meaning of the word psyche. The ministering is to conditions that are socially undesirable; but there is no emphasis or attention to similar researches that should contribute to racial, emotional or spiritual advancement for the normal or average person.

There is no agreement between the doctor, the parson, or the psychologist concerning the emotional, psychological, or spiritual nature of mankind. With a realization of such lack of agreement and positiveness, it should be possible to consider the material presented by Dr. Harding with an open mind. Certainly her approach is constructive and based upon adequate experience and a diversity of source material. However, I have one serious limitation in discussing her subject, and that is that I am committed to certain convictions that probably are outside the scope of Dr. Harding's intent—the acceptance of the fact that there is an esoteric factor involved in the descent of religious and philosophical tenets—including those connected with the lunar deities and the related rites and traditions; that there have been individuals who have become acquainted with the secrets of the human psyche; that there have been cycles of renewed faith, devotion, discipline, and virtue when larger numbers of men and women have seemed to respond to the same faith or conviction, to have had access to something which very closely resembles that which the Jungians describe as the "universal unconscious" which was expressed by them in response to a common inspiration that transcended the average level.

In her preface, Dr. Harding sketches an evaluation of the emotional immaturity of mankind today. She states that while we have

to deal with the world as it is, this does not mean that nothing can be done about it. "Emotional development can not be reached by thinking about the emotions, nor by a system of education rationally applied." She compares the development of mind and body by exercises in which the individual himself must do the work with a similar program for the emotions. Her interest in the symbol of the moon and the lunar goddesses of the ancient religions stems from her conclusions as to the significance of the rites and initiations as fundamental emotional experiences that are vital to the emotional health of humanity, and especially of women. She seems to think that attention to reinstating the moon goddess in the individual life through psychological experiences might offer a solution to emotional problems.

With the usual scientific caution, Dr. Harding says that she presents her thoughts about the meaning of the ancient moon initiations undogmatically because they cannot be proved rationally, but that empirically her experience and that of others following the Jungian methods sustain her findings.

We shall try not to twist the meanings of Dr. Harding's research, but we seem to find a much more positive conclusion. We are not under the necessity for her restraint. Scientific bodies have never dealt kindly with research into the nature of the human soul or spirit. Certainly any incautious certainties or phraseology of enthusiasm for having found a rationale of relatedness in the mystical expressions and rites from most primitive men down through the ages would invite scholarly criticism and condemnation along with loss of prestige in scientific circles. We shall have to burden Dr. Harding's indulgence if we review her book with an emphasis that is related to a magnificent literary tradition, a lofty spiritual idealism, and a succession of dedicated teachers who have taught during many ages and in many lands. Dr. Harding is in no way responsible if we find that her research is most pertinent to the literature specialized in at the Library of the Philosophical Research Society.

In her opening chapter titled "Myth and the Modern Mind," Dr. Harding observes that the impressions of the world which crowd in upon the human consciousness seem like an ore from which man has gradually extracted his organized knowledge. Objective science is part of that extract. During the accumulative ages, many of the impressions were discarded by organized science as a slag—and that slag pile includes alchemy, astrology, countless "superstitions." Uranium, precious today, was discarded in the slag of earlier mining, only to be retrieved today with new techniques; similarly, the discarded slag of natural impressions through the ages can yield untold further knowledge, science, by researching with improved modern techniques.

Dr. Harding mentions that the science of astronomy was derived from the natural impressions of astrology; chemistry from alchemy. But she stops far short of the comments made by H. P. Blavatsky on the same subject more than 75 years ago. Blavatsky's *Isis Unveiled* suggests many items that should be researched along the lines established by Dr. Harding. In Blavatsky's time the academies of science were fulminating against the "charlatanism" of mesmerism, hypnotism, animal magnetism, ostracizing any fellow-scientist who dared even to voice an open mind on the subject. Today the phenomena of hypnotism are recognized and are acceptable for research by psychologists and psychiatrists. But we are still a long way from pursuing the subject and related phenomena along the lines as taught by Paracelsus, not to mention the ancient Greeks. Dr. Jung has studied extensively and written on the subject of alchemy, paving the way for further study. Astrology has yet to receive the same serious treatment by some qualified student; that is, one who is not antagonistic to the point of seeking to discredit rather than to verify. Dr. Harding mentions the "sixth sense" that seemed to guide the early doctors, and the "personal factor" that seems to guide inventors and many others. And we gather that Dr. Harding believes that all of these intuitive ways of learning may be revived by Jungian methods. The intuitive faculties formerly classed as superstitious may yet be cultivated not only to solve immediate emotional problems, but to become dynamic forces for more productive and progressive living.

The so-called benefits of modern civilization have not brought corresponding freedoms, peace, or security. Many of the primitive, constructive relations have been lost, replaced by complicated neuroses and unsatisfactory personal relationships. We realize that the golden eras of the past are isolated fragments of culture in the midst of masses of surging humanity plodding, striving, suffering, hoping. The present is probably better than any immediate past, but is it a culture that dispenses its benefits to the full extent of its possibilities? A similar conclusion may have prompted Dr. Harding's statement: "In order to gain a new vantage point from which a fresh world philosophy may, perhaps, be built up, a renewed contact with the deeper levels of human nature is needed, so that a really vital relation may be established with the laws or principles which activate humanity."

Surveying the course of history, it is noted that the various cultures rise, flourish, relax into a breakdown of morality and economics; efforts to bolster up the decadence with a return to earlier ideals may succeed for a time, only to fail before the strong inroads of the barbarians. Dark ages succeed until a new culture evolves from the inferior barbarians—not from the old order as might have been expected.

"Perhaps this is the fate that is in store for us, but perhaps another solution of the problem may be available. The highly developed is always replaced by the undeveloped . . . Today, however, a new factor has come into play. Through the study of the unconscious we have found a way to be reconciled with the barbarian within ourselves. The world drama can be and indeed not infrequently is played out within the individual. If such a revolution could be accomplished in a sufficient number of people, a peaceful revolution *within* individuals, it might be that a renewal of life for the whole Western civilization might follow."

"For every human being has not only impulses and instincts which need a life lived collectively in the social group for their satisfaction but other instincts and impulses which urge him to find himself as a unique individual. Each one has a nature which seeks for love and relationship, and also there is imbedded in everyone the necessity to strive for impersonal truth. These opposing tendencies are expressions of the duality of human nature which is both objective and subjective"

Western civilization is an objective, man's world in which woman has to compete on equal terms with man. This has resulted in inner conflict and personal maladjustment. This is one of the contributing factors in upsetting the balance in the home, in the rearing of families. According to Dr. Harding: "We have but to look below the veneer of modern life to find the same problem on a deeper level. There it is not a question of how a woman may adapt in the world of work and of love in such a way as to give due weight to both sides of her nature, but it is rather a matter of how she may adapt to the masculine and feminine *principles* which rule her being from within. Here she has to turn to that discarded subjective material which to the objective scientist of the nineteenth century was only superstition or moodiness."

"The myths and rituals of ancient religions represent the naive projection of psychological realities. They are undistorted by rationalization . . . primitive people . . . did not think; they perceived an inner or intuitive sense as indeed, we do today. Hence these products of the unconscious contain psychological material which is uncensored and from which a store of knowledge may be gleaned of an inner reality underlying the life of the group, which would otherwise be inaccessible to us."

"Jung has pointed out that myths and rituals represent the phantasy of the group . . . the hidden psychological realities on which the group life is founded . . . the unconscious processes of whole tribes or races. They have been adapted to the common needs of countless generations by a process of conventionalization, through which the personal elements have been eliminated. There remain the general themes

which are common to all the individuals of the group. The fact that equivalent myths and rituals are strikingly similar, even as to detail, in the cultures of widely separated peoples, indicates that they represent general psychological themes which are true of humanity no matter where."

Dr. Harding attributes the theory of the unconscious to Dr. Jung, who first studied the problem of the collective images in the dreams of individuals, where the personal problem depended on an unsolved collective adaptation.

"As civilized beings it is necessary . . . to find for ourselves a . . . world outlook, which implies a more fundamental adaptation to the world, both in its outer and inner aspects, than is usually necessary to steer one's way through a small or provincial life, where an almost completely unconscious and instinctive functioning suffices. Many people, it is true, live and die on this plane, hardly more aware of the stirrings of the spirit than animals or peasants. But those individuals whose dreams contain a preponderance of collective images are faced with the necessity of building for themselves a better world outlook and of concerning themselves with general questions, whether they come in terms of outer problems, such as social and economic or international relations, or in the need for inner philosophical or religious formulations."

"If . . . it is recognized that when the personal factors cease to hold the predominating place, the problem is being presented as *one* instance of a universal human problem, the individual can be released from the bondage of the personal to find a solution along larger lines. Through an understanding of the universal, and archetypal, meaning of the dreams and phantasies a solution of the individual's life problems may often be reached both on the personal side and also, with a larger significance, in its relation to modern culture and civilization. For unless an individual plays his part adequately on this world stage, he will reach only half his development. His task in life is to fulfill his personal obligations and care for his personal needs and *also* to bear his share of the cultural burden of mankind. This later task means that he must find his due relation to those impersonal forces which determine racial and national movements, both in the realm of external achievements and in the inner world where principles and philosophic and religious ideas are the objects to be attained.

"Perhaps the most important of these inner laws, which need fresh exploration today, are the masculine and feminine principles . . . These laws or principles are inherent in the nature of things and function unerringly and inevitably."

Man may defy natural laws, but experience in the physical realm proves that he overcomes nature only by obeying her laws; he will

find that he must do the same thing within the realm of his own person.

Dr. Harding's book deals with the feminine principle. Her explanation of the idiosyncracies, the moods, the femininity of woman presents a very convincing argument in her opening chapter for reading the rest of the book. Many women who suffer seriously in their personal lives on account of the neglect of the feminine principle may learn how to establish satisfactory relationships with others, thus eliminating neurosis and ill-health.

Men need to understand the feminine principle, not only that they may better understand women, but "also because their contact with the inner or spiritual world is governed not by masculine but by feminine laws."

"But important though it is, the feminine principle or essence cannot be understood through an intellectual or academic study. For the inner essence of the feminine principle will not yield itself to such an attack, the real meaning of femininity always evades the direct interrogator. This is one reason why women are so mysterious to men—to the man, that is, who persists in trying to understand a woman intellectually."

It has become apparent that what I intended as a review has turned into a preview. I have no reasonable criticisms. Any challenge is to further study. I continue to find quotable passages. And there seems no purpose in paraphrasing or digesting a modern book that is readily available.

The pattern followed in Dr. Harding's treatment of the mysteries of the feminine principle is consistently constructive and powerful. Her thoughts on the sacred marriage are new to me. Her interpretation of rebirth and immortality will present a new way of looking at the ancient teachings. The book should prove both personally helpful to its readers and instructive as to method for students of comparative religion. I think it has especial significance for students of the writings of H. P. Blavatsky.

And, men, do not overlook the chance to learn how to understand women better, to recognize the feminine principle, and to apply what you can learn to the improvement and development of your own anima.

The truths of mysticism have a strange privilege over ordinary truths; they can neither grow old nor die. — MAETERLINCK



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