PHILOSOPHY — RELIGION — SCIENCE

PRS

WINTER
1958

JOURNAL

PUBLISHED BY THE
PHILOSOPHICAL RESEARCH SOCIETY

PRS JOURNAL

Published quarterly by The Philosophical Research Society, Inc.,
3341 Griffith Park Blvd., Los Angeles 27, Calif.
$1 a Copy, $3 a Year. Two subscriptions, your own and a gift subscription, $5.
Foreign Subscriptions $4 a year, Two subscriptions $7.

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Quarterly
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Published By The Philosophical Research Society, Inc.

A non-profit educational corporation, founded in 1934, dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology.

THE EDITOR'S POINT OF VIEW

"GOOD WILL TOWARD MEN"

THE second chapter of the Gospel according to St. Mark relates that at the time of the birth of Jesus, an angel of the Lord and a multitude of the heavenly hosts appeared to shepherds who were watching over their flocks by night. The hosts praised the Lord saying, "Glory to God in the highest, and on earth peace, good will toward men." At this Christmas season, it is especially fitting, because of the confusion everywhere prevailing, that we should remember these words of the angels, and the solemn occasion which they accompanied.

"Peace on earth" we all earnestly desire, but its attainment appears to depend upon factors beyond individual control. We can only hope, therefore, and support, in various ways, those of good intention who are striving to arbitrate the differences of nations and unite the human family on strong foundations of mutual respect and understanding. "Good will toward men" offers a more personal and immediate opportunity for the expression of spiritual convictions. We can most assuredly cultivate generosity and kindliness in our own relationships with others. We do not need to

wait for treaties and pacts, conferences or political alliances, in order to strengthen the ties of understanding between ourselves and our families, neighbors, and friends. Experts on international problems have often pointed out that war is merely the spreading of private feuds, and that the bitterness which may lead to common disaster originates in the prejudices and intolerances of individual citizens who like to regard themselves as upright members of society.

It is easier to convert the mind to reasonable or rational concepts than it is to educate the impulses which rise within us and quickly escape from our control. A man may be perfectly aware of the value of kindness, and yet remain unkind. He may believe in peace, yet live contentiously. He may preach brotherhood, and still endlessly find fault with his brethren. It must be evident that impulses should be brought within our conscious control so that we can impose upon them proper restraints when need arises. Words without works are dead, and works contrary to words reveal an hypocrisy not even suspected by those most guilty of the offense.

Philosophy has shown the value of generous sympathy. This forms an essential element in the doctrines of Eastern religion, and the same principle is constantly emphasized in the teachings of Jesus. How, then, shall we define the substance of good will. *Good* obviously pertains to the nature of virtue, and for practical purposes, it must be in conformity with the revelations of divine and natural law. *Good* is that which from itself can produce only good. It cannot be harmful, nor can it contain untruth or justify that which is not real, valid, constructive and solutional. *Good* may further be defined as the way of God in the affairs of men. It must originate on the highest level of human consciousness, and must impel to such conduct as is acceptable to conscience, producing no sense of guilt in the person performing an action. In a still larger sense, good in terms of particulars must support and sustain good as a complete and eternal principle. Thus all goodness contributes to the final state of good as this applies to the needs of human beings.

By the word *will,* we understand *volition,* or *energy moving in action.* Thus *will* transforms static circumstances into dynamic

achievements. *Good will* can therefore mean to will that which is good, or to reveal the energizing forces of our natures only through such conduct as may properly be termed good. There is also the implication that good will is a special kind of will which has been converted to good in itself. True virtue, therefore, is the natural inclination to will only according to good. A man of good will is one who is impelled from within himself to kindliness, honesty, thoughtfulness, tolerance, and patience. These virtues rest not in his mind alone, but have become an integral part of his willing. This means that consciousness itself flows serenely from its own foundations, and causes no action inconsistent with beauty and integrity. Good will is therefore not superficial good-naturedness; it is not merely a jovial disposition, nor just good-humoredness. There must be a degree of growth by which we mature beyond the negative pressures of ignorance before we can experience the true meaning of good will.

Every part of man's complex character must be cultivated with diligence if it is to express its innate nobility. We are inclined to accept our own reactions to various stimuli without question or due examination. We criticize quickly the faults in others, but have not the perspective to discern our own mistakes. The way of wisdom which Pythagoras called "the philosophic life" is a path of conscious thoughtfulness. Every mood and emotion is under the censorship of conviction. Nothing can escape the diligence of dedicated self-analysis. We no longer assume that our attitudes are correct; we test them in various ways, subjecting them to discrimination, and weighing them in terms of their consequences. We like to hope that we are growing better, and that in due course we will deserve a peaceful and happy world. We must also remember that we must merit security, and that it will not come unearned.

What are the enemies of good will? And why do we find it so difficult to live in amity with others of our kind? The basic answer seems to be that in the course of thousands of years, we have created an environmental structure in many respects contrary to the intentions of the Creating Power. Early philosophers and mystics explained this by reference to a certain determinism which

man possesses. The human being is capable of individual thinking, and this in turn leads to personal decisions based upon thoughts rather than upon truth. Man, attempting to interpret the universe around him and the powers governing it, has not always been correct in his analysis of the environmental pressures. In the course of time, codes built upon false interpretations or imperfect and incomplete observation, have created powerful human archetypes. These form what may be called moral precedents which have in time vastly increased in authority.

We therefore say, "This was the way of my fathers; these things have always been done; these are the attitudes of most people; these are the recognized and approved methods of procedure." In all such intellectual acceptances or acknowledgments, there is no hint as to the degree of truth or the basic goodness revealed through these traditional allegiances. It is gradually becoming evident that the common way of doing things, simply following without question ancient methodologies, has led to a universal discomfort and disillusionment. Yet the old ways so persist that we find it easier to copy our conduct from each other than to do what we intuitively know to be right. Often, of course, even conscience and intuition have been so adversely conditioned that they are not immediately reliable.

There is a simple rule by which we can divide all action into constructive and destructive categories. We may say that a constructive action must accomplish good for something or someone, whereas a destructive action must detract from this common good. When a person causes sorrow, misfortune, grief, or pain to another, he must at the same time be injuring himself. He can only do that which is not good because of ignorance or perversity. If he is ignorant, he must endure the consequences of his own insufficiency, and will be subject to suffering. If he is perverse, he is giving authority to negative parts of his own nature, and these, strengthened by his indulgence, will ultimately turn upon him, punishing him with sickness—physical or psychological. Since no one can do ill to another without injuring himself in the process, it is not necessary for nature to punish the evildoer. The evil-doing is its own punishment, diminishing the natural optimism, deforming the

disposition, and interfering with the happy objectives which we hope to accomplish.

Right-mindedness implies the cultivation of a constructive understanding of others which gives us the power to curb our own impatience and intolerance. Thoughtless persons are usually the most certain in their negative attitudes, because there is little tendency to examine into the motivations of other people. The less we understand the stranger, the more easily we can condemn him. When we know him better, however, we begin to understand his kinship with ourselves on the level of problems and perplexities. To know his childhood, is to forgive him much. To realize the tragedies that have affected his disposition, may invite us to have greater patience. If, however, we close our minds against his problems, even though they are similar to our own, we not only have no common meeting ground, but may fall into aggressive antagonisms.

It may be that we cannot analyze everyone whom we meet; nor can we discover all the tragedies in other people's lives. This is not necessary. The important thing is to suspect all people of being a little like ourselves; combinations of strength and weakness, wisdom and ignorance, hopes and fears, virtues and delinquencies. The moment we really judge others as we might wish to be judged, our tendency to express good will is strengthened.

There is a discussion of this point in the teachings of Jesus. He explains that the righteous men of old admonished virtuous persons to judge with righteous judgment because according to the way we judge, so shall it be judged unto us. Jesus then went on to say to his disciples that they should judge not at all, implying that only God could know the hearts of men, and that all rewards and punishments should rest with heaven. The suggestion that we made inevitably tends toward this attitude. When we begin to seek into the hearts and souls of those around us, we gradually lose all desire to judge or condemn. This does not mean that we shall agree with faults or failings exhibited by our associates, but rather that we shall realize how easily we have overlooked similar traits in our own natures. The fault of another should ever remind us of our own imperfections.

An old friend of mine who had a long and heavily burdened life had a fragment of philosophy which I have frequently quoted. It was his simple conviction, from half a century of personal and professional contact with the spiritually, mentally, emotionally, and physically sick, that "most folks are doing the best they can—for what they are." He always added the last part with a warm twinkle in his eye, remarking that he could disagree with what people do, but he could seldom find ground to dislike them for what they are. Lives get twisted, but this constitutes our opportunity to be useful. It is far more important to help people to get better than it is to explain why they are not good.

This same old gentleman once told me that he had an especially troublesome time with a certain man who had a very bitter tongue. It was fascinating to observe how many unpleasant things this chap could say on some comparatively unimportant subject. He constituted a complete study in the unconscious misrepresentation of facts. Speaking without thought, he actually confronted himself with his own words. With each sentence, he became more certain of things he knew nothing about. It would have been easy to dislike this individual, but to my old friend he was a constant source of instruction and misinformation. He was a challenge not to be lightly dismissed. It took several years of patient and unselfish effort to break through the negative habit-mechanisms. But patience finally won, and a difficult man was given new values and a better insight.

This was right-mindedness on the part of my friend, and it was also generous sympathy. If we see a man with one leg we are sorry for him, but if we contact a man with a one-track mind we simply dislike him. Actually, however, both are crippled, and need help, if it is possible to bestow it upon them. Any bad disposition is an infirmity, and the wise man is a physician. He comes not to treat the well, but the sick, and his very dedication brings him into contact with those who need him most. If we have good will, we shall also have the right attitude toward those who are unable to practice this virtue or perhaps even to recognize it.

Although the Christian ministry emphasizes the importance of doing good to those who despitefully use us, this is one of the most

difficult of all doctrines for the average person to rationalize. It seems so natural, so reasonable, and so satisfying to return measure for measure. If we are hurt, it seems right and proper that the person who hurts us shall feel the weight of our retaliation. Here the teachings of Jesus are entirely clear. There was an old dispensation which was "an eye for an eye and a tooth for a tooth," and this was sustained by a sense of justice which could be defended in any court of the land. We have built elaborate legal systems to punish evildoers, yet with all this punishment, we have not accomplished true virtue. We hold men in line by fear of punishment, but we have not converted them to love of truth.

Jesus therefore declared that there was a new dispensation, and that those who believed him and accepted his ministry should also obey him, follow his precepts, and be mindful of his example. This does not mean that we should permit lawlessness to prevail, but that we should regard our whole concept of punishment and reward as something to be outgrown—as a lesser solution until a greater and wiser one can be applied. We should not be satisfied merely to continue in old ways. We should seek for better ways, fully realizing that the reign of love must succeed the rule of law. In our own lives, therefore, we should practice, in every way that we can, this nobler conviction. Otherwise, we shall drift along, perpetually burdened with unsolved delinquencies of human behavior.

The Christmas season is set aside to celebrate the coming into this world of the Prince of Peace. We are especially mindful of the beauty of his good will. We are grateful for the noble example, and we cherish the spiritual convictions set forth in the Gospels. Would it not be most timely to use this occasion for a thoughtful analysis of the attitudes which dominate our conduct through the year? What better Christmas present could we give to our family, or our world, than the deepening of our own understanding and the resolution to become a person of good will?

Each of us affects lives other than our own. As fathers and mothers, husbands and wives, sons and daughters, we strive to maintain the dignity of personal relationships. Whatever we attain in the family and the home is reflected in our less intimate

associations in business and society. It is now established beyond doubt that the larger percentage of unadjusted persons are the products of inadequate home environment. Thus, a secure, happy home contributes strongly to a well-adjusted citizen and a gracious member of the community. All graces — spiritual and social — originate in thoughtfulness, and are supported and strengthened by kindly habits. Christianity as a religion is manifested only through examples of Christian conduct, and the same is essentially true of all other religious and moral codes with idealistic convictions. Regardless of doctrines and dogmas, therefore, religion is the practice of good will. Man worships through obeying the principles which he holds to be sacred. If he fails in his practices, his pretensions are of no merit.

For most of us, "Good will toward men" means kindliness to those individuals with whom we have immediate contact. The somewhat popular belief that it simply implies that we should love collective mankind, with which we have slight, if any, association, is denied by the very Scriptures themselves. There is no reason why we should have any but the most gentle emotions regarding persons so remote that they are little better than statistics. There is no merit in such affirmations of regard, for they are only platitudes. The important thing is to have good will toward the men and women with whom we work, and who variously interfere with some of our desires, become burdens upon our patience, or conscientious objectors to our dispositions.

According to the Zen philosophy, the total complication of our thinking arises from some over-stressed point of perspective. We have taken a wrong attitude, or only failed to take the right one. Actually there is no more reason to condemn someone for his conduct than to feel an immediate sympathy toward his failing and attempt to be of assistance. The trouble usually lies somewhere in the region of the ego. We regard the other person's conduct as an injury or an affront, and therefore become highly defensive.

Some years ago, a very prominent jurist was brought into an important executive conference because the several factions had become hopelessly deadlocked on the level of mutual incriminations. Not one of the group would yield a point, and each one

loudly proclaimed all the others to be wrong. The brilliant lawyer listened for a few minutes, looked over the notes of the meeting, and then said quietly, "Gentlemen, you are all wrong. You have become so excited and so defensive that you have totally lost sight of the basic facts." He then explained these in less than two minutes, and asked for a vote; it was returned as unanimous. In the common wrongness, the denominator had been found. Everyone was included in the general criticism. All the groups were both justified and criticized simultaneously. In the relaxation that followed, attention was returned to the primary issue, which was not to prove that the other person was wrong, but to discover, if possible, what was essentially right.

We must all face this kind of decision. Whenever we become locked in prejudice and opinions, and have a tendency to sacrifice truth, in its larger sense, in order to protect some cherished attitude of our own, the best thing we can do is to pause, consider both the adversary and ourselves, and say simply that we are both wrong. Once we can admit we are wrong, and do so graciously, the causes we seek to defend will be advanced on the level of principles. This is what we actually desire, but have not the courage to attain.

As a preliminary step, therefore, to the real practice of good will, let us simply recognize that imperfection is our common denominator. Some appear to have a little more than others, and some a little less. Very few individuals are actually fitted to pass serious judgment upon others, and these are the least inclined to do so. Out of admitting our common imperfection, we also reveal our most basic needs. We extend an invitation both to help and to be helped. We are penetrating the wall of pride which keeps us a prisoner to our own foolishness. Until we begin to realize that we are not perfect, we also lack the great dynamics impelling us to growth and maturity. Pride surely goes before a fall, and the person who always compares his abilities to the debilities of those around him, suffers from pride, regardless of what he names his convictions.

We should never compare the best of one thing with the worst of another if we really want to know the truth about comparative

values. When we think of our own strongest virtue, we should compare it with the strongest virtue of the other person; and when we believe we have discovered his strongest vice, we must compare this to our own outstanding fault. Several persons I know have tried, at least half-heartedly, to make such comparisons, and they usually develop a good sense of humor. They begin to realize that most accusations consist of individuals blaming others for the faults most prominent in themselves. The person always seeking for selfishness in another is moving from a fixation in his own nature. He is really trying to excuse his own selfishness, just as the inefficient worker is dedicated to discovering the inefficiency of his associates. This is another way of saying "He is doing just as badly as I am." In such cases, it is difficult to decide why this attitude should be consoling to anyone.

If we were as anxious to help people as we are to discover their shortcomings, there might well be good will among men, and also peace on earth. Wars are the perpetuation of grievances by folks who should know better. Private feuds are also the perpetuation of grievances, and if we have true good will, we shall see that these grievances end, not just because we are willing to forgive people, but because we go to work with them, helping each other to grow, to the common benefit of all concerned.

Mankind United

Some years ago, after a vigorous brotherly and sisterly disagreement, our three children retired, only to be aroused at 2 o'clock in the morning by a terrific thunderstorm. Hearing an unusual noise upstairs, I called to find out what was going on. A little voice answered, "We are all in the closet forgiving each other."

—Robert C. Tuttle

Master Builders

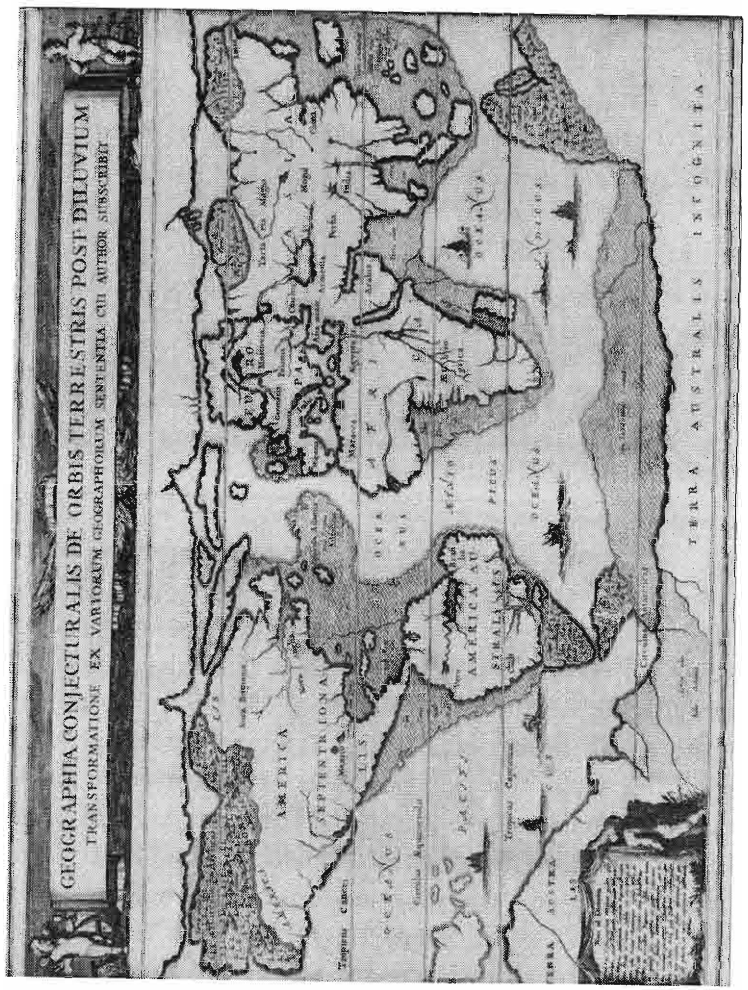
Great ideals and principles do not live from generation to generation just because they are right, nor even because they have been carefully legislated. Ideals and principles continue from generation to generation only when they are built into the hearts of the children as they grow up.

—George S. Benson

ATLANTIS—FACT OR FABLE?

The story of Atlantis has been of perennial interest since Plato first expounded the narrative brought from Egypt by Solon. The Greek historian Diodorus Siculus, (1st century B.C.), enlarged considerably upon the earlier account, declaring that the Amazons, a fabulous group of women warriors, occupied an area of Atlantis. He held that the Atlanteans and Amazons united their forces, conquering Egypt and Asia Minor, but were ultimately defeated by the culture hero, Hercules. During those long centuries in which the western hemisphere was unknown to the men of the Dark Ages, it was assumed that a continent of some kind did exist west of the pillars of Hercules, but ordinary mortals feared to explore this semi-divine region, regarded as the abode of superhuman creatures. After the voyages of Columbus, maps of the Atlantic area often included an Atlantic Island in the general region of the Azores. The brilliant Jesuit priest, Athanasius Kircher, was one of the first to identify the Azores Islands as vestiges of the ancient Atlantic continent. In his *Arca Noe,* Kircher published a map of the world according to a conjectural geography of the changes resulting from the deluge. This work appeared in 1665, and we reproduce Kircher's extraordinary map as indicative of the thinking of that time. In his *Mundus Subterraneus* (1678). Kircher also gives a map of Atlantis according to the description of Plato and the ideas of the ancient Egyptians. It is curious that in this representation, the eastern and western hemispheres have been reversed, or perhaps the writing on the map has been inverted to the chart itself. This presents a typical example of the confusion of ancient mapmakers.

In more recent times, Heinrich Schliemann, the re-discoverer of ancient Troy, and an archeologist of distinction, made a notable

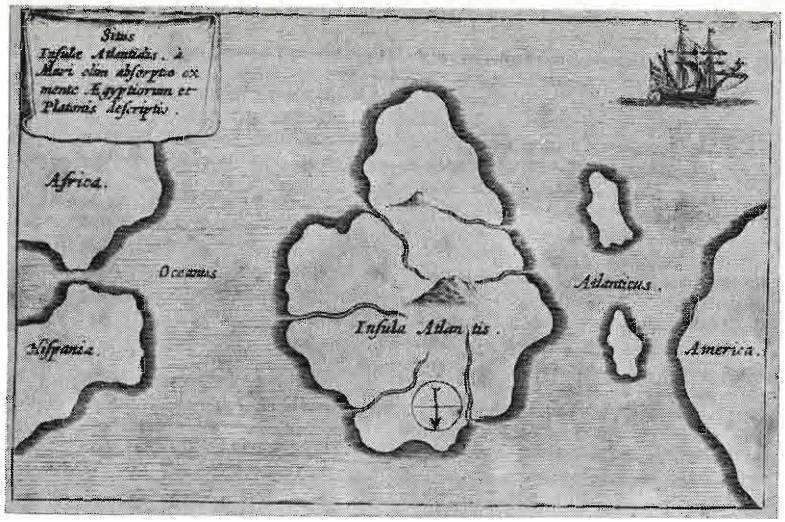


A conjectural geographical map of the world after the Deluge. Designed in 1675 by Kircher.
—From Kircher's *Arca Noe*

contribution to Atlantean research. Having made a fortune as a military contractor at the time of the Crimean War, he devoted his wealth to the excavation of ancient sites, and came to the conclusion that he had discovered substantial proof of the existence of Atlantis. Schliemann regarded such ancient monuments as Stonehenge in England and Carnac in Brittany as remnants of ancient Atlantean culture. He traveled considerably and discovered much supporting testimony in the artifacts and vestigial remains of early culture groups.

One of the most interesting and dramatic personalities in the field of the Atlantis hypothesis was the Honorable Ignatius Donnelly, member of Congress from Minnesota from 1863 to 1869. Mr. Donnelly had already served as Lieutenant Governor of Minnesota, and after his defeat in Congress in 1870, he retired to his rambling house in Nininger to write a book. In 1882, this work was published by Harpers under the title *Atlantis: the Antediluvian World*. The book shows a tremendous amount of thoughtful research, and it has frequently been referred to as a production of genuine erudition. In both America and England, Donnelly's volume found immediate popularity. In a letter to the author, the English statesman Gladstone declared that he was disposed to believe in the existence of Atlantis. The subject was on everyone's tongue, and a considerable literature, much of it poetic, soon appeared. Harpers apparently do not have a record of the number of copies sold, but it is believed that *Atlantis: the Antediluvian World* passed through at least fifty editions or separate printings. Encouraged by the success of his book, Donnelly took the lecture platform for a time. His insatiable curiosity, however, led him into other fields, and he neglected Atlantis to become a powerful exponent of Lord Bacon in the Bacon-Shakespeare controversy.

After Donnelly, we can mention the distinguished English scientist, Professor Lewis Spence. In his book, *The Problem of Atlantis,* Spence summarizes most of the older records bearing upon the Atlantis legend, and extends his considerations into many byways, including Egyptian religion and Central American archeology. Later, Professor Spence also examined the problem of Lemuria, investigating old legends relating to a submerged continent



—From Kircher's *Mundus Subterraneus*

Conjectural map of Atlantis, according to the description given by Plato. It will be noted, from the direction of the arrow, that the entire map is inverted. Why Kircher did this is unknown.

in the Pacific Ocean, in the general region of the Australasian Archipelago.

The July 1930 issue of *Popular Mechanics Magazine* contains an article entitled "The Hunt for Lost Atlantis," by Leslie Orear. The article was concerned with the resolution of Count Byron Kuhn de Prorok, a recognized archeologist, to form an expedition in search of the Lost Atlantis. He sought the assistance of French and American institutions, and intended to make use of a diving cylinder developed by Dr. H. Hartmann. Dr. Hartmann's cylinder could withstand sufficient pressure to be useful at a depth of twenty-five hundred feet. Mr. Orear says that it was Count de Prorok's hope that he would be able to prove that Africa and South America were once connected by land. Coincident with the subterranean explorations, there was also to be a land expedition in the area of the Sahara Desert.

The Count de Prorok stated: "The ancient history of the Mediterranean tells us of cities that have been submerged, galleys that have sunk, and other treasures beneath the sea. And the legend of the lost continent is still the subject of endless controversy. I long

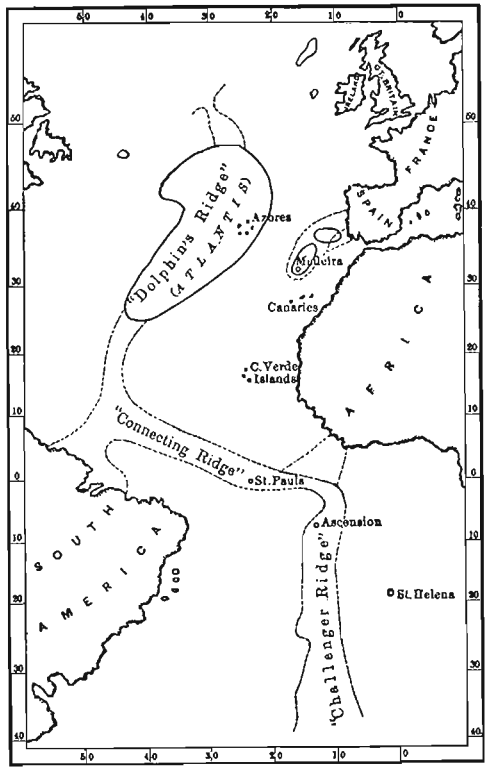
have thrilled at the thought that the legend of Atlantis might be an existing fact; of a submerged continent between the Americas and Africa, where ruins of a lost civilization may still be found with temples and houses covered with the sea growth of ages to be explored and excavated by the new diving apparatus of modern invention."

Vice-president Charles G. Dawes, later American ambassador to the Court of St. James, is best remembered for his underslung pipe and his efforts to modernize English protocol. During the era of de Prorok and others, the honorable Mr. Dawes became so interested in the Atlantis idea that it was reported in the press that he financed a search in the Vatican library in hopes of discovering among the musty old documents some key to the enigma. The investigation, which was being carried on by a Yale scholar, was particularly concerned with the Mayan dialect and the attempt to decipher the inscriptions in Yucatan and Guatemala which have so long baffled archeologists. The ex-vice-president entertained the hope that if these ancient glyphs could be correctly read, they might settle forever the Atlantis problem. It is possible that Ambassador Dawes had read Baldwin's *Ancient America*. If so, his interest in the subject was a good example of a trend in scholarship which marked the opening years of the 19th century and was distinctly Atlantis-conscious.

In 1912, M. Pierre Termier, a member of the Academy of Science, and Director of Service of the Geologic Chart of France, delivered a most eloquent lecture on Atlantis before the Institute Oceanographique. Later, this lecture was translated and published in the Annual Report of the Board of Regents of the Smithsonian Institution for the year ending June 30, 1915. According to the valiant French savant, "It seems more and more evident that a vast region, continental or made up of great islands, has collapsed West of the pillars of Hercules." M. Termier's reasons were purely geological, and have been well substantiated by subsequent findings. Theopompos and Marcellus, ancient historians, refer to both a continent and islands in the Atlantic Ocean. Marcellus wrote of seven small islands and three great ones, which together constituted the Atlantides.

The pioneer Americanist, Dr. Augustus LePlongeon, claimed to have decoded the Codex Troano, an early writing of the Mayas of Yucatan, the original manuscript of which is in Madrid. LePlongeon declared that according to this Codex, the Land of Mud was destroyed in the year 6 *Kan,* on the 11th *Mulac,* in the month *zac*. Whether this figure can be reconciled with the date of the Atlantean destruction as preserved by Plato, is a matter which only time can determine, but when, according to LePlongeon, the Troano manuscript declares that the Land of Mud was sacrificed, that ten countries were torn asunder and scattered, and finally sank, carrying their sixty-four million inhabitants with them, it should be remembered that the idea of ten countries coincides exactly with the number of islands described by Marcellus and the ten kingdoms given by Plato.

John Johnston, Esq., in *Archaeologia Americana,* writes that the Shawnaoes, an Algonquin tribe, have a tradition that their ancestors reached America by crossing the sea. For centuries, these people preserved an annual ceremony in celebration of a deliverance, but it is no longer possible to determine the nature of the evil which they providentially escaped. The catastrophe must have been of considerable import to have become the subject of such perpetuation. Schoolcraft, in *The Indian Tribes of the United States,* writing of the North American Indians as a group, says: "They relate, generally, that there was a deluge at an ancient epoch, which covered the earth, and drowned mankind, except a limited number. Schoolcraft preserved at least fragments of the famous speech delivered to Cortez, the Spanish conqueror, by Montezuma, the Mexican King: "I would have you understand before you begin your discourse, that we are not ignorant, or stand in need of your persuasions, to believe that the great prince you obey is descended from our ancient Quetzalcoatl, Lord of the Seven Caves of the Navatlaques, and lawful king of those seven nations which gave beginning to our Mexican Empire." Referring to Montezuma's speech, Schoolcraft notes that the mention of Quetzalcoatl as "the Lord of the Seven Caves," probably implied that he was the lawful chief of seven tribes, bands, or nations. This thinking encouraged the learned Americanist, the Abbe Brasseur de



—From Donnelly's *Atlantis*

Probable location of Atlantis, with its connecting ridges, from deep-sea soundings.

Bourbourg, to defend the Atlantis hypothesis with extensive references to the beliefs and legends of the Central American Indians.

Among the Portuguese, there are also legends of a mysterious island to the west, called by them *Isla das Sete Cidades,* the Island of the Seven Cities, or Antilla. Are these seven cities the Seven Golden Cities of Chibola for which the Spaniards searched in their conquest of Lower California? Are these also the original seven cities ruled over by the Feathered Serpents, or Winged Seraphs? The thought of the serpents is not so far-fetched when we remember that the Arab geographers always referred to Antilla, or Atlantis, as the Dragon's Isle.

Both Homer and Horace seem to have been concerned with mysterious worlds, abodes of the blessed, far beyond the reach of

ordinary mortals. We can understand, then, why Atlantis came to be associated with the Elysian Fields, or the Abode of the Blessed, and has been identified by some with the Welsh Avalon. The Atlantides, or Seven Islands, are described by early mythologists as the Seven Pleiades, daughters of Atlas, which were lifted out of the depths of the earth upon the shoulders of their giant father. Louis Pacolliot, a French writer on obscure subjects, in his *Histoire des Vierges,* notes: "A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since then it has been impossible to make him give up his captives.' "

Diodorus, after relating the story of the island kingdom, very much after the manner of Plato, enlarges the account by stating that it was discovered by Phoenician navigators who, while sailing along the west coast of Africa, were driven across the ocean by violent winds. These navigators, upon returning, brought such wonderful accounts of the wealth and beauty of the mysterious island that the Tyrrhenians planned to colonize the region, but were delayed by the opposition of the Carthaginians. Diodorus does not mention the country by name, but he implies that it still existed at his time. The historian Pausanias, (2nd century A.D.), also describes a voyage to the outer sea where the storm-swept voyagers came to islands inhabited by wild men with tails.

The account given by Theopompos was of Phrygian origin, and is preserved to us by Aelian. This account is also mentioned by Strabo, and the mysterious continent or island was called *Meropis.* Proclus, the Neoplatonist, says that Crantor, the first commentator on Plato, accepted the Atlantis story as historical, and therefore was ridiculed by his contemporaries. This must mean that the knowledge of that time was not much greater than our own. It is important, however, that the prevailing belief of a continent or island west of Europe had a profound effect on the thinking of the 15th century, and it is said that a passage by Seneca, describing a

land in the far region of the west, strongly influenced Columbus.

We have already noted that in the early accounts, Atlas was an ancient Atlantean king. It is interesting, therefore, that this name should be applied to the great chain of mountains in the northwest part of Africa. In this regard, we may have recourse to certain ideas resident in the writings of Alexander von Humboldt. Is it possible that reference to ancient voyages could refer not to lands in the extreme occident, but only to distant regions of Europe and Africa, then far to the west of the center of classical culture? If, for example, early navigators passed beyond the Pillars of Hercules (Straits of Gibraltar), they might well have traveled in a somewhat southerly direction, and reached the extreme west coast of Africa. This might explain the "men with tails" mentioned by Pausanias. Plato's account does not seem to imply that the Atlantic continent was a great distance from Europe. He further allotted that part of Atlantis nearest to Europe to Gadeirus, the twin brother of Atlas and hero eponymous of the city of Gades. This Gades, now Cadiz, is an important seaport of southwest Spain, on the Bay of Cadiz. While this speculation could be extended to imply that the Mediterranean countries were overrun at a remote time by primitive tribes from the western extremities of Europe and North Africa, we advance this concept merely because it has been given some consideration.

Leo Frobenius, in his *The Voice of Africa,* ties his entire analysis of the origins of African culture to a peculiar phase of the Atlantis hypothesis. He points out that beneath the surface of African culture, there is a strong surviving tradition of a powerful prehistoric civilization which declined long ago. The religious beliefs of the people, their arts, legends, symbols, rituals, and architecture, all indicate that at some remote period, the Dark Continent had direct contact with some advanced social group. Frobenius gives special thought to the area involving Ife, Northern Yoruba, and Great Benin.

Referring to the Yoruban civilization, Frobenius writes "that it must be declared essentially African. By this I mean to say that it not only rests upon the surface of African soil like a bubble blown from abroad which a breath can also dispel, but, rather,

that it is actually incorporated with it. . . . We are, then, faced with the question whether it was here developed or transplanted hither, *i.e.,* whether we are to regard it as autogenetic, or in symphonic relation to foreign civilizations. The question is, did it originate in this country itself, or, if it was brought from beyond, which was the road that it took?" The same author then points out that many of the basic concepts of the Yorubans find their counterparts among the ancient Etruscans. The culture is pre-Christian, but points to a solid attainment which became both a traditional and a biological inheritance.

Frobenius then attempts to identify the mysterious people of the west with the Tursha fleet, which passed eastward through the Pillars of Hercules in the 13th century B.C. If rather dramatically, Frobenius summarizes his concepts thus: "And this is the method by which I maintain I have re-discovered Atlantis, the Emporium of the culture of the west on the further side of the Straits of Gibraltar, that Atlantis, whose walls, as Solon informs us, held within them Poseidon's castle, where there was a wealth of luxuriant vegetation; where tree-like plants grew which gave forth food and drink and unguents (oil-palm); that a fruit tree, with quickly decaying fruit (banana), and desirable condiments (pepper) there flourished abundantly; that elephants lived there; that bronze, or brass, was won there (as till recently was so, behind the Yoruban mountain range); that the natives wore dark blue (? tree indigo) garments, and that they had a somewhat foreign style of architecture (ridge roofs of palm leaves)."

Frobenius, realizing that there are many phases of the Atlantis legend which cannot be entirely explained by his interpretation, instinctively seeks safer ground. He points out that West Africa constitutes a natural region from which navigators might attempt a trip to the western hemisphere. Also, it is quite possible that West Africa and parts of western Spain and Portugal could be surviving remnants of the Atlantic continent, or a place of refuge which could be reached by the survivors of the destruction of Atlantis. Frobenius is aware that there are strong parallels between the cultural customs and symbols of West Africa and the Aztec-Toltec-Maya complex of peoples on the American continent.

Speculation as to whether it would be possible to navigate far enough to reach America from Europe or North Africa several thousand years ago, cannot be conclusive. Storms and unusual circumstances might have permitted a stray voyager to accomplish this long and perilous journey. There are still in the Polynesian islands huge canoes with a cruising radius of over a thousand miles. Much would depend upon the cooperation of natural factors. If Atlantis was to the west of continental Europe, Atlantean culture might have moved through North Africa before it reached the eastern Mediterranean. We also know that Egyptian culture moved southward and penetrated into the central parts of the continent, strongly marking tribal customs, as pointed out by Sir A. E. Wallis Budge in his work *Osiris and the Egyptian Resurrection.*

Up to this time, we have been dealing largely with that type of evidence which originates in human records and remains. There is, however, an entirely different approach, and to introduce this, I would like to mention the Supplementary Bulletin on Ancient Continents issued by the United States Department of the Interior, Office of Education, Washington, D.C., relating to a broadcast given January 26, 1937, over NBC, on the subject, "Did Atlantis Exist?" It is interesting to note that this bulletin, which consists of three pages of single-spaced typing, in no way questions the possibility or reasonableness of the Atlantis hypothesis. It even mentions Donnelly's book, *Atlantis: the Antediluvian World.*

On the front page of the bulletin, Atlantis is indicated as occupying the greater part of the Atlantic Ocean area. On the eastern side it extends downward from southern England to the westernmost point of Africa. On the western side, it extends southward from approximately Cape Hatteras to Cuba. The area involved would be considerably larger than the United States. This bulletin gathers the case for Atlantis under four headings. 1) Such a catastrophe as the sinking of Atlantis was possible. 2) The floor of the Atlantic once stood at a much higher level than at present. 3) There is a ridge between six and eight thousand feet high running through the Atlantic Ocean. 4) Similar or identical species of plants and animals exist on continents separated by oceans. These

four points are individually considered with scientific verification from facts already established.

A paragraph in connection with the third point will indicate the general attitude. "Deep-sea soundings have revealed a great elevation or ridge which rises about 8,000 feet above the floor of the Atlantic Ocean, and it reaches the surface of the ocean in the Azores and other islands. This ridge must have been above the water once upon a time because the mountains and valleys of its surface could never have been produced except by agencies acting above the water. It is covered with volcanic ash, traces of which are found right across the ocean to the American coast."

The bulletin goes on to emphasize flora and fauna common to the eastern and western hemispheres, which could not have been so distributed had there not at one time been land bridges. The bulletin points out that cotton probably originated in America and was transported to the old world at a very early time. The banana also is found throughout tropical Asia and Africa and was cultivated in America before 1492. As it possesses no easily transportable bulbs, and cannot be propagated by cutting or by seed, it could only have traveled by prehistoric human care or by land bridges. The more the situation is examined, the more reasonable it becomes to assume the existence of an ancient continent between America and Europe. While studying various natural testimonies, we should not forget the migrations of religions and of the essential spiritual convictions which underlie the rise of cultures.

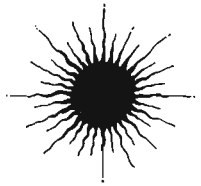
There is an ancient myth, almost universally distributed, of a race of heroes, or of divine beings, who were the primordial teachers of mankind. In most cases, these teachers were associated with the sea. They came out of oceans, remained with mortals for a time, and then returned to their watery abode. In China, the Imperial family descended from Fue He, who was born from a fish's mouth and bestowed the knowledge of writing and the trigrams. In India, the first incarnation or Avatar of Vishnu represents this deity rising from the mouth of a fish, or with the lower part of his body in the form of a fish. It was this fish that guided the ark of the Hindu Noah safely through the universal deluge. The peoples in the Valley of the Euphrates traced their culture to Oannes, or

Dagon, the man with the body of a fish, who came out of the sea to instruct them and to bestow upon them the advantages of civilization. In Mexico, Quetzalcoatl, the Feathered Serpent, came from the sea on a raft of serpents, and stepped ashore near the site of the present city of Vera Cruz. This Quetzalcoatl was a sage and a prophet, and he established the laws which were later to guide the Indian nations. In this case, the sea-man came from the east, which would be geographically consistent with the concept we wish to advance.

These men from the sea always brought knowledge to a primitive or savage group, and as a result of this contact, a civilization arose where it had not previously existed. If we wish to assume that these sea-men, with their clothing of fish-scales, were colonizers, navigators, or military expeditions sent out from Atlantis, we would have a simple and reasonable explanation for many legends about the beginnings of cultural motions. The Irish have records of wise men who came out of the sea to the west coast of Ireland, and the Druids were also aware of saintly beings abiding in a semi-divine western land.

The original migrations coincide with another important cycle of legends, relating to the Golden Age which existed before men departed from the ways of the gods. The Golden Age might well be a largely forgotten remnant of an ancient historical fact; namely, that there existed a highly advanced civilization long before the rise of cultures which have survived to the present time. The destruction of Atlantis would explain why the hero-gods who came out of the sea returned to their own land and never came back to the colonies they had established. With the destruction of the homeland, these colonies were left to their own devices. In many instances, they deteriorated, lapsing back into savagery, but not completely forgetting all phases of their ancient learning. Something of an ancient glory survived, and for this reason, behind even the most humble peoples, there is the shadowy record of a glorious past. In the beginning, the gods walked with men. Were these gods the brilliant princes of Atlantis who vanished away and survive only in mythology?

THE MYSTICAL AND MEDICAL PHILOSOPHY OF PARACELSUS



Part II: Sympathetic Forces Operating in Nature

The metaphysical and medical speculations of Paracelsus extended into so many fields, with such amazing penetration, that he is properly regarded as the father of modern therapy. In this connection, it is interesting to note that Ambrose Pare, born in 1517, has been honored as the greatest reformer in the history of surgery. Paracelsus published his work *Greater Surgery* in 1536, when Pare was about 21 years old. Pare immediately adopted the concept of von Hohenheim, and in the first edition of his own writings, published during his lifetime, acknowledged his indebtedness to Paracelsus in all that concerned the surgery of wounds. For some reason, probably arising from the feud between Paracelsus and his confreres, Pare's tribute was deliberately omitted from the later editions of the works of this great surgeon until 1840, when it was included in the complete printing edited by M. J. F. Malgaigne.

A great part of the work of Paracelsus, both in diagnosis and the treatment of obscure ailments, was founded in his doctrine of sympathies. This word is a curious one, for it contains within it two Greek words meaning "with suffering." There is the moral implication that sympathy arises from a sharing of pain, misfortune, or tragedy. Only when we endure these things ourselves can we understand the sorrows of those around us, and respond instinctively to the needs of the afflicted. More broadly taken, the word *sympathy* means a certain affinity or association, a kind of intimate relationship by which whatever affects one affects, in a similar way, others among whom this sympathy exists. It is a mutual or reciprocal sensitivity arising from correspondence in qualities, proportions, properties, or harmonic elements. Perhaps

of special interest is the present concept that sympathy is a correlation existing between bodies which are capable of communicating their vibrational motion to one another, usually through a medium of some kind. If such definitions of sympathy are essentially factual, and they are now broadly accepted, it would follow that a science of healing could be built upon concepts derived from those lawful operations of nature by which like attracts like, or dissimilars repulse each other.

In the Paracelsian doctrine, diseases are said to arise from one or more of five basic causes. The physician therefore must be fully aware of not only one of these causes, but of all of them, so that he may judge accurately the proportions of those factors which contribute to illness and infirmity.

(1) Sidereal and astral influences, acting upon the invisible etheric or vital body of man, set in motion rates of vibration which in turn are diffused through the physical body as possible causes of imbalance or chemical conflict. Paracelsus here attempts to point out that sickness can be traced to the mutations of sidereal forces and rays, operating upon the etheric or magnetic field of the earth. This field, or atmosphere, so conditioned, then in turn affects all creatures living within it or depending upon it for their survival.

To illustrate his concept, Paracelsus explains that the atmosphere of the earth can be likened to the water in a small pool. This water is the natural environment for fish and other marine creatures, and for plants which depend upon water for survival. The sun is the source of all life, but if its rays become so strong as to overheat the pool, the creatures living in it may be injured or even die. Also, in winter, when the power of the sun is weak, if the pool freezes to the bottom, the world of life within it will be destroyed. In the case of the earth's atmosphere mutations caused by planets, stars, and other vibrations, some as yet unclassified, may not necessarily destroy life, nor will they operate in the same way upon all creatures. Those forms of living things, however, whose natures are in sympathy with certain energies and forces, will respond to them. If these forces are exaggerated, the responses will be exaggerated; and if these forces combine

in some unhealthful pattern, creatures in sympathy with such a pattern will be disturbed and sicken, or even die.

(2) Sickness may result from the introduction into the body of various impurities, poisonous or hurtful substances, even including drugs and medications for the alleviation of disease. In this category should be included also nutrition and such habits as are classified under sanitation, hygiene, and eugenics. In other words, the misuse or abuse of anything in itself good and proper will end in misfortune. Over-exertion, exposure to extremes of the elements, disregard of warning symptoms, or addiction to ill habits such as intemperance, will work hardships upon health. Paracelsus was among the first to recognize the importance of preserving normal elimination by which waste substances are prevented from accumulating within the human system. Also, there must be due regard for obstructions by which the free circulation of the vital forces of the body is impaired. Wherever obstruction is allowed to exist, areas of living tissues become toxic and die. There is, therefore, a rationale of health by which man must accept personal responsibility for the maintenance of his physical economy with judgment, integrity, and continuing alertness to both needs and symptoms.

(3) Wrong physical habits, resulting in the corruption of natural processes, will ultimately endanger life. Of such, Paracelsus wrote extensively. He mentions the overloading of the stomach with excessive food, and injury to its functions caused by excessive drinking and the use of condiments. As the reward for such total disregard for the natural laws governing nutrition and digestion, the unreasonable individual becomes dyspeptic and his entire health is threatened. Paracelsus also indicated that wrong associations among persons may injure health by inviting intemperance or creating situations in which the normalcy of conduct is in some way compromised.

Our old physician points out that nature is indeed a patient mother, and if we will correct our ways and cease our abuses, health can be restored in many cases. If, however, we continue to cater merely to appetites, no doctor can give us remedies that will really compensate for our own foolishness. Man was originally

provided with instincts to care for such things, but by degrees, his mental and emotional intensities so greatly increased that he could no longer depend upon the normal demands of his appetites. He must therefore re-learn the art of normal living.

Dr. Still, in the development of his osteopathic technique, made much of the concept of internal obstructions advanced centuries earlier by Paracelsus. In order to restore health in any area, free circulation must be revived. By circulation, the remedial processes and materials are brought to the regions where they are most needed. The physician may be able to remove the obstruction, but nature must accomplish the remedy and restore health.

(4) Here is an example of the true advancement of von Hohenheim's mind. Writing in the early 16th century, he declared that many diseases originate in psychological causes, and that all intemperances of the mind and emotions lead not only to the immediate discomfort of the body, but, by corrupting man's psychic nature, cause some of those ailments most difficult to diagnose and treat. To him, imagination was a most useful but dangerous faculty or power. Nearly all negative emotions are associated with morbid imagination, such as fear, worry, doubt, confusion, and uncertainty of purpose. Out of this, also, come false judgment of others, self-pity, and a variety of psychic intensities leading to complexes and neuroses. While Paracelsus could not use the words and names now popular to describe psychic ailments, he considered them as parasites or cancerous growths attacking the soul and attaching themselves to the fields of reason and emotion. These growths, living upon the energies of man, gradually destroyed optimism, happiness, and all the constructive ideals and hopes by which the life is directed to useful and profitable ends. If the individual suffers from morbid mental or emotional pre-occupations, his health will certainly be affected, and the probabilities of recuperation and the restoration of normal vitality are reduced.

While it is true that the average person does not have sufficient mental or emotional intensity to produce an immediate and dramatic example of mind over matter, the long continuance of habits produces a corrosive effect. Thus Paracelsus explained that violent emotion may cause miscarriages, apoplexies, spasms, and

result in the malformation of the fetus of an unborn child. Anger can cause the appearance of jaundice; grief may so depress a function that it may result in death; whereas great joy or gaiety can stimulate sluggish functions and help to restore bodily health. Many obstructions are due to melancholy, and fear acts directly upon the functions of excretion. Nearly all persons with unreasonable dispositions or unpleasant attitudes will have trouble with digestion, assimilation, and elimination. It would seem, therefore, that Paracelsus must be accepted as setting forth substantially the concepts underlying the modern school of psychosomatic therapy.

(5) There are certain diseases which have their origin in what Paracelsus termed "spiritual causes," or disobedience to the laws of God on a religious, moral, or ethical level. He does not mean by "spiritual causes" that God is the source of sickness, but rather that conflict on the level of man's spiritual convictions can be exceedingly detrimental. It is therefore dangerous to try to disillusion a person about spiritual values which to him are real and vital. Nor should we quickly encourage an individual to change his faith, because this must certainly result in an alteration of his entire estate, both visible and invisible. From his writings, it is obvious that Paracelsus would regard an atheist as endangering his total nature and opening himself to physical ailments due to the loss of certain ideals and overtones which help to preserve the normalcy of bodily functions. Under the same general heading would come disregard for conscience, or any action by which the individual comes to the immediate personal conclusion that he has displeased God, or has broken the laws and commandments which God has imposed upon both nature and the human soul. Spiritual sickness is spiritual confusion, the loss of directives, and the failure of those inducements to self-control by which man maintains a balance of conduct.

There seems to be a hint that Paracelsus believed in rebirth, for he implies that spiritual causes of sickness might be due to conditions which existed before birth, and these conditions must be regarded as violations of natural law through ignorance or intent. Nothing in the world happens without a cause. That which cannot

PARACELSUS, POSSIBLY FROM LIFE
From a portrait wrongly ascribed to Tintoretto

be explained in reference to a present lifetime, must be referable to some antecedent causation. Paracelsus therefore says that the presence of a good physician is a miraculous indication of divine intercession; whereas the presence of a bad physician indicates that the patient does not deserve to recover. This rather sarcastic attitude probably reflects the feud between Paracelsus and his professional associates.

In a universe of energies in which everything possible is continuously occurring, Paracelsus had to explain how and why certain things happened to certain persons only at certain times. He was too much of a philosopher to accept blind chance, and too skilled a theologian to fall back upon divine providence. He had to find an answer that was morally and reasonably acceptable. This meant human acceptance of human responsibility. The law of sympathy met this need, for by it could be demonstrated that each individual attracted to himself such forces and circumstances

as he earned or deserved by his own conduct. Once a sympathetic pole was established between the person and the corresponding energy resource in nature, the means for enlarging or exaggerating the condition were always at hand. For example, if we establish a habit of a bad temper, we create a sympathetic pole in our own disposition. The more often we lose our temper, the easier it becomes to do so, and the more violent the outbursts. Ultimately, the habit takes over, and it requires a great deal of patient discipline to restore emotional control. No action can be performed without energy, and according to the way we channel this resource, our entire psychic life is affected.

Our present interest is to find, if possible, certain simple patterns by which the Paracelsian ideas can be useful to us now, and help us to justify the demands of self-improvement. Let us then see what sympathy means on the level of our common purposes and actions. When we say that people are sympathetic, we mean that they can get along together, and that they have instinctive and intuitive recognition of common values or even common problems. Furthermore, sympathetic attraction is a kind of psychic gravity by which those of similar interests or compatible ideas are brought into association, or even seek each other out, for purposes of companionship or exchange of ideas. Wherever sympathy exists, a certain intangible psychic interval is overcome. Wherever there is understanding, there is a nearness—a spiritual proximity more real than any formal relationship of marriage or blood.

To be psychically near, means qualitative similarity. Individuals can live under the same roof for a lifetime and never be really close. Others may live on the opposite sides of the earth and never actually meet; yet a psychic concord can exist between them. This seems to be demonstrated by the curious fact that nearly all important discoveries have been made simultaneously in two or three places remote from each other. Sympathy, according to Paracelsus, is a kind of magnetic force in which greater masses attract lesser bodies. Therefore, the larger mass of a quality will draw smaller quantities of the same quality toward itself, or else cause these lesser masses to move in orbits about the larger quantity, as planets move about the sun.

The great fountain and source of all sympathy is God, because Deity represents total identity. All things existing in the broad panorama of creation have a common dependence upon Deity, and in their own natures contain the substances and essences of Deity. This is the perfect sympathy, and therefore all things in their natural states are drawn toward God. Whatever interferes with this spiritual magnetic sympathy is contrary to immediate good, and arises in man from egoism or the strength of the personal will. There is also a kind of barrier set up by bodies. Bodies cannot become identical, but the essences within them can attain this common unity. Bodies meet together to form masses in which the number of the parts is increased. Essences uniting together neither increase nor decrease the sum of essence, inasmuch as the essence itself is eternal, and is ever of the same quantity. Thus essences united simply make available the presence of the divine power which is ever resident in them, and creatures uniting themselves with essence also gain a participation in the substance of God.

In nature, sympathetic attraction of things always manifests as like attracting like. This is true spiritually, philosophically, emotionally, psychologically, and materially. This attraction, however, has both a benevolent and dangerous aspect. If like attracts like, attraction is primarily upon the level of vibration. Things of similar vibration are drawn toward each other, either inwardly or outwardly, sometimes both. Sympathy continually pulls things together; antipathy pushes them apart. Sympathy operates through understanding; antipathy through misunderstanding. Wisdom is a uniting power; ignorance a separating force. Virtue brings man into sympathy with all that is virtuous; whereas vice attracts that which is similar to itself.

If, therefore, like attracts like, we must assume that such destructive tendencies as we may possess will draw destructive energies. Growth is a kind of energy calling upon energy like itself for the continuous substantiation and expansion of its own existence. One of the most powerful factors in sympathy is motivation. Whatever be the motive behind an impulse to attract, becomes the most powerful of all overtones, determining largely the outcome of the entire project. Attraction is usually due to either the unconscious or

conscious exercise of the will. Thus the attractional sympathy may be an instinctive wish toward fulfillment, or a conscious and purposed determination to attain fulfillment. Paracelsus points out that the result of a certain action may be so completely changed by motive that something apparently virtuous can lead to tragedy because the motive is wrong. Very few persons analyze their own motives with sufficient care to be certain that they are right and proper. Because of this, conditions arise which cause confusion and disillusionment. Someone may say, "I did right, why should I suffer?" The answer must lie in motivation, for all right action must be rightly motivated if its merits are to have their complete effect upon living.

Paracelsus, like Buddha, recognized certain reservoirs of energy available to human beings for their various purposes and activities. If, for example, the individual permits himself to become hateful, he creates a sympathetic relationship between himself and all others who hate, all things regarded as hateful, and that kind of energy by which only hatefulness can be sustained. He therefore immerses himself in an etheric sea of hate, and may well drown in it if he is not careful. A still more common form of psychic emotional excess is anger. The power to be angry resides in the existence of a kind of energy of anger. This is not only available, but is accumulative. The anger of the ages is available to each person who becomes angry. Having set up a sympathetic polarity, he opens his inner life to a tidal wave of discordant pressures. It may well be that his moral nature will intercede, and he will restrain himself from the total expression of rage. If, however, his own resources are weak, his self-control poor, and his spiritual values inadequate, he may have no resources with which to combat the anger surging within him. To align oneself with the storehouse of anger in the astral light, is to cut oneself off from all contrary sympathetic resources. The person enters a state of antipathy against peace, harmony, kindness, and justice. As these are natural and constructive emotions, and their practice is essential to bodily health, the psychic life is impoverished.

Obviously, anger does not immediately destroy all other functions, nor does it interfere with every activity of the human psyche.

If such should be the case, the angry man might die instantly. Factually, however, he is only uncomfortable for a while. His digestion is disturbed, his clarity of thought interrupted, and he experiences unusual fatigue and perhaps a spell of psychic repentance. But as Paracelsus explains it, could this burst of energy expended in anger be made visible to us as a phenomenon of the energy field in which we exist, we might see it blaze out in a tremendous combustion of destructive psychic power. It would be almost like an atomic blast, and the radiation and fallout, in the case of man's anger, is measured in the destructive effect to be observed in the structure and function of his body. All excess, mental or emotional, is paid for by depletion somewhere in the compound body of man. The moment balance is lost, health is lost. Of sovereign importance, also, must be the realization that, as far as the human economy is concerned, there is no such thing as righteous indignation. Like atomic energy, anger is no respecter of persons. Laws broken exact their penalties because we live in a universe governed by immutable principles.

Conversely, a person of great kindness, affection, or sincere regard, comes in sympathy with the total field of appropriate natural energies. These, released through the psychic nature of a noble human being, not only enrich that person, but, extending outward from him, provide benevolent influences to all who are sympathetically able to receive or accept them. Kindliness calls upon the total availability of kindly life, drawing energy of its own quantity and quality, attracting according to the intensity of the demand, and resulting in an appropriate enlargement or enrichment. Paracelsus notes that all energy fields which are in themselves constructive are vitalizing; whereas all that are destructive are ultimately devitalizing. It may happen that in a moment of great appreciation, we strongly energize our love of beauty, especially when we are in the presence of some person or thing which is beautiful or excites our admiration. This causes a powerful psychic energy-center which will attract esthetic energy. This is essentially good, beautiful, and true. Such energy, therefore, will support, and be sympathetic with, all other constructive energies in the compound nature of man. Thus we hear an individual say that after reading a beautiful poem or looking at

an exquisite picture, he feels better. His entire nature has been invigorated because a highly constructive energy has been released through his psychic appreciation.

This gives us another basic rule. All sympathetic energies which are essentially good have this good in common, and are therefore sympathetic with each other. Religion is compatible with fine art, philosophy with music, ethics with esthetics, love with friendship, understanding with kindness, and the like. On the other hand, all negative or destructive energies are not only antipathetical toward good, but toward each other. Therefore, they continue to cause confusion. The man who is totally bad is also totally confused because his various vices are themselves incompatible. Incompatibility, in this case, also affects the health, for wherever there is psychic confusion, there is tension, and this interferes with function and contributes to the obstruction of the flow of life through the body.

Paracelsus gives a peculiar but interesting moral or spiritual reason for integrity. The moment we depart from integrity, we do so because we are mentally or emotionally energizing negative fields. Thus we create polarities and irreconcilable centers of conflict. These, moving within us, form further destructive patterns until chaos results. The true purpose of religion is that man should be good, but this goodness is much more than a theological platitude. It means that the person shall be in order; that there shall be no conflict to divide his internal resources, and that he is maintaining only such sympathies as will unite him to his God and his fellow man.

Sympathies exist not only between man and the creatures around him, but between man and the universe, and the great spiritual center of light-life that is at the source of all things. Under certain conditions, man comes into an almost immediate awareness of the true nature of Divinity. This is called the mystical experience, and according to Paracelsus, this is really an experience of sympathy. By his longings, by the sincere dedication of his soul, and by his resolute determination to cultivate the experience of God in his own conduct, the human being becomes capable of a strong sympathetic bond with Deity. As the result of the spiritual

polarity established in himself, the devout person therefore becomes aware of the Deity in himself. By the conduct of goodness, the good in space is invoked in the likeness and similitude of God.

If, therefore, we would know anything, we must be like that which we desire to know. We attain this likeness by experiencing, or by sharing in, a quality. Understanding arises not from intellection, but from sympathetic rapport. It is our duty in our quest for wisdom to know things according to their own natures or essences, and not their appearances. When we accomplish this, we not only have a greater respect for life, but have that kind of wisdom which enables us to cooperate voluntarily with life-processes rather than the procedures of death.

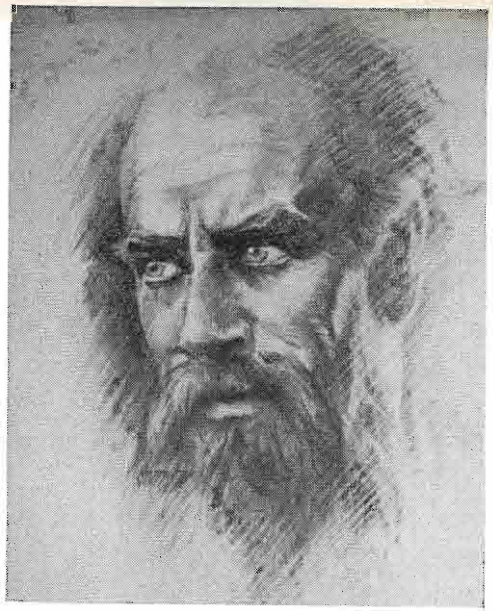
The misfortunes from which we suffer are due to ignorance about laws, energies, and principles, and the failure of conduct to preserve the individual against his own weaknesses and excesses. Here is where the physician must become an educator. He is searching for a pattern which can bestow total health. This means he must provide man with an understanding and a technical procedure by which he can remain well, and by which he can so wisely administer the forces around him that they can never turn upon him in search of vengeance. Nature avenges herself upon those who break her rules. The instrument of this vengeance is magnetic sympathy, and from the infallible operations of this machinery, no one can escape. The only solution is to so live and conduct one's affairs that only the benevolent forces of nature are set in operation.

The Unanswered Challenge

Finding a way to live the simple life today is man's most complicated task.
—MAN'S SHOP (South Africa)

The Sound and the Fury

When Napoleon was cross, he walked about with his hands behind him, humming a tune as falsely as possible, and then few dared approach him. "If you have anything to ask of the General," said Junot to M. Arnault one day, "I advise you not to go near him just now, for he is singing."



THE MYSTICISM OF PLOTINUS

By

Henry L. Drake

Vice-President of The Society

Historical context reveals that major crises of nations call forth their most outstanding philosophers and mystics—such a one was Plotinus. As a deprived and declining Grecian civilization brought forth the Stoic movement, so too, Plotinus' school of thought appeared on the Roman scene at the time when that city was the center of a dissolving empire. Notwithstanding, the school attracted many students of deep interest. Plotinus came to be surrounded by men of understanding and influence, among them Senator Rogatianus. This man thought so highly of Plotinus and his teachings that he adjusted his entire life and property accordingly, even renouncing civic honors that he might participate more intimately in the disciplines of the mystical persuasion.

Many are the reasons why Plotinus was so highly received and well regarded. Among them are to be listed his individuality and uniqueness; the calibre of student he attracted to him; his own profound investigations carried on with the respected instructors

of Alexandria; and his association, for eleven years, with the elusive Ammonius Saccas. Also to be mentioned are Plotinus' travels. At the age of thirty-nine he accompanied Emperor Gordian on expeditions eastward in order to become familiar at first hand with the religion and psychology of the Persians and Indians.

The keynote to Plotinus' contribution to mysticism is exemplified in the following statement: "Soul is to stand as a light, set in the midst of trouble, but unperturbed through all." His great accomplishment was his own mystical union with the One, achieved several times during his unusual life. Notwithstanding such accomplishment, Plotinus was regarded as one of the most practical of men. He had the ability to apply his doctrines in such a manner that regardless of a student's level of comprehension, each might partake of the teaching in accordance with his own understanding. Plotinus tells us that it was precisely his experience of the divine which made it possible for him to cause men, king and pauper alike, to have confidence in him and to follow him. The power of his words is said to have given testimony of his experience of the One; and of him, his biographer Porphyry reports that when he spoke, a certain light of beauty came upon his countenance, testifying to the proficiency of his words. So highly regarded was Plotinus that numerous persons left their estates to him for the completion and fulfillment of his ideals, and many parents directed that their children be instructed and guided by him.

Plotinus instructs that one is led to the psychological ascent of soul, such as he achieved, by means of a multiple path involving the esthetic, the ethical, and the intellectual, all of which direct to mysticism. His notion of the esthetic involves an insight adequate to know beauty not merely as presented in isolated individual instances and objects of beauty, which are copies of the One Beautiful, but also the capacity for comprehending that One Beauty in its final fullness as it is in its essential nature. This entails a movement in consciousness which proceeds from visible objects of beauty and relative ideas of the beautiful, to the ultimate object or Idea of Beauty as it is in and of itself.

The aim of the ethical discipline is attained when one comes to possess those virtues by means of which the psyche, gradually as-

sociated with the good, and dwelling more in the contemplative mood, becomes more akin to God. The last phase of the ethical integration carries one who truly desires to improve his state of being to a condition beyond the contemplative to that highest development in which a likeness to the good is transformed into a certain identity with Good. To this experience all aspirations and loves—in fact, all actions—are to be consciously directed. Then when the psyche has mounted to this apex of its course, it no longer aspires, loves, nor acts, for it now has no end outside itself, nor is there any division within itself of desire and desires, or of seer and the seen. It abides in peace within itself because it has become goodness.

To this sublime state the soul is aided by its intellectual capacity, which, for Plotinus, does not invalidate mystical considerations. He no doubt would have been interested, perhaps fascinated, by such intellectual disciplines of the mind as modern physics, biology and chemistry. It is through such disciplines that the psyche comes to discern, slowly but for certain, the order inherent in the psyche's structure, and thus, to respect the universe and its functions. This admiration involves a conviction of the basic rightness of the universe and of its justice. Intelligence now leads to an understanding of the inter-relatedness of individual to universal psyche, and this it is which tends to make of man a mystic, with the result that the soul becomes more conscious of power, of the One, which involves the essence of mystical content and the psyche's relation to that content. Henceforth, the psychological center of one's interest shifts from objective considerations to a contemplation of subjective reality. "And so by degrees the reality of life will seem to be not a soul reflecting on phenomena outside of itself in an impenetrable sphere of time and space, but the inner activity of a pure intelligence, or *nous,* communicating with its own ideas."

In his letters to Flaccus, Plotinus tells us of the stages of mental comprehension. "Knowledge, has three degrees; opinion, science, illumination." The means of the first involves the senses; of the second, the instrument is dialectic; while that of the third has to do with intuition. This differentiation sets forth in an orderly progression the means whereby the intellectual acumen of man is

moved toward mystical achievement. The consciousness of the individual vitalizes his several functions, makes the various levels of cognition available for practical and spiritual expression. Opinion arises from the senses and results in notions devoid of reason and judgment. It is farthest removed from truth and the One; it is the least dependable and most contradictory of human capacities. Deficient in facts, it is subject to exaggeration and undisciplined emotions. It is the authority of those who have no internal government, for whom the senses become their master.

Plotinus' second level directing to rational mysticism is that for factual proof. It entails those dialectical disciplines by means of which searching in both the objective and subjective worlds of being is made possible and orderly. Science, however, is not the summit of intellectual acumen, for beyond science lies the contemplative and intuitive use of intellect by means of which diversities, internal and external, become united and express the One. Of this process, Proclus exclaims, "After the multitude in souls elevate yourself to intellect, and the intellectual domain, that you may apprehend the union of things, and become a spectator of the nature of intellect." Then one beholds an essence abiding in eternity, a fervid life and active intelligence. At this level of consciousness, nothing is wanting and no periods of time required for perfecting ideas and their objects. "Here abiding, relinquish all multitudes, and you will arrive at the foundation of good."

Plotinus' approach to mysticism differs from that of most mystics, since, for him, the mystical process involves strenuous intellectual experience requiring continuous discipline of the mental function by mastering such subjects as improve its quality. By intellection the soul is aided in arriving at the desired end, which is participation in the consciousness of a divine presence. The psyche, when properly nurtured, is fully conscious of this presence and of its participation therein. The soul then requires nothing further; rather it is now requisite that it lay aside other things.

After his mystical experience, Plotinus is said always to have maintained a contemplative mood, although Proclus reports that this mystic experienced the sensation of illumination but for brief moments and on only a few occasions during his entire life. Yet,

if one may judge from the effect it had upon him, it must be concluded that the experience was profound, for he directs that it is "necessary to hasten our departure from hence, and detach ourselves in so far as we may from the body to which we are fettered, in order that with the whole of our selves, we may fold ourselves about Divinity, and have no part void of contact with Him."

It must be clear, however, that Plotinus' teaching and method do not imply a disregard for body, nor a neglect of objective responsibilities and practical pursuits. His view of integrative psychology demands that he who would grow through philosophy to mystical stature, must build into his psychological being the experiences of objective existence. Only in this way does one master them and become freed, not by rejecting them, but by overcoming all that material existence implies.

It is important to observe that Plotinus warns his followers with the dictum that the realm of mysticism cannot be invaded by force. When the time is right, the mystical experience is a natural result of adequate conditioning and a full life. The seeker does not choose the time nor place for this, but by working constructively with causes, himself becomes the condition producing the desired psychological enhancement. It is the disciple's privilege to lead the good life in thought, feeling, and act, for this it is which produces mystical illumination and "He who knows this will know what we say, will be convinced that the soul has then another life." So it is that consciousness, while not excluding body, becomes less polarized to it and those things with which it is involved. The soul now knows that it has achieved its legitimate ends, peace and happiness then reside, no deception exists, and this state it would not exchange for any other value.

Plotinus' conclusion on the matter is that each soul has the responsibility of working out its own destiny, of coming to know these highest states of consciousness which lie potentially within it awaiting expression. He remarks that humanity is poised midway between the gods and beasts, inclining now to one order, and again, to the other; but most men always seem to be at a mid-point between the two. Nevertheless, the soul is attuned to the good, notwithstanding that matter has the power to mingle with the emana-

tion of the One and offer resistance to development. However, this opposition is not to be regarded as a real force in nature, for it has no actual essence. It is but the privation of that essential Good which is the real condition of all relative good. Resistance is but the pain which leads to happiness. The discrepancy between evil and the mystical ideal may be reconciled, for every human soul is potentially capable of that contemplative life of intellection and intuition which amalgamates individual psyche with world soul. Plotinus records that originally, before man's descent into matter, his soul contemplated eternal *nous* with mystical insight. Then its energy was pointed toward the higher realm and knew the Good, but the soul turned its gaze earthward and its energies became polarized to that sphere; it descended into corporeal existence.

This descent of man is the eating of the fruit of good and evil, of coming to know, of leaving the Garden of Eden, that he might become a conscious creator in his own right—this is every man's destiny. As the psyche descended into objective conditions, so now it must turn its energy toward the more inclusive world of the actual. Since evil is not an essential form, it is possible for the psyche, while merged in evil or relative good, to turn from particulars to generals, and earn its emancipation.

Pain, known as evil, but evidences a necessary sojourn from the good, by means of which the ignorance of not-knowing is gradually transmuted into mystical understanding and wisdom. This is true for all, since, in the worst of men, there is a spark of divinity, which, having never completely descended to evil, knows the good. Plotinus says that the evil man, deserting what his soul ought to contemplate, receives in exchange another form, a spurious self, a false form, which conceals the reality of itself. The soul can only descend so far, since there are no negative values. Ignorance or evil is but relative good. In the descent itself, corrective procedures are involved, and the necessary conditions of improvement set in motion. But this motion must be engendered by each soul of and for itself—for "That the wicked should expect others to be their saviors at the sacrifice of themselves is not a lawful prayer to make; nor is it to be expected that divine Beings should lay aside their own lives and rule the details of such men's lives, nor

that good men, who are living a life that is other and better than human dominion, should devote themselves to the ruling of wicked men."

Whenever Plotinus speaks as if there were a duality between the One and the many, between the divine and human, he still has before his mind that unity is prior to duality and multiplicity. Man is a dual expression of soul and body, but in his essential nature he contains a unity associated with, and capable of apprehending, the Absolute. The redemption process, however, is long and tedious. "It may take aeons of reincarnations to traverse, and there are no shortcuts in the long winding of its ascent." The path of return can include no self-hypnotizing antics, nor do irrational outbursts of emotion advance the process. Before the soul is ready for its flight homeward, it must undergo long and rigorous disciplines, else its structure can neither receive, nor if it did could it retain the sublime vision to be unfolded in it; for "Then, the ordinary conditions of consciousness are suspended, and, having become oblivious of self and the world, the soul sees the One alone . . . . In this happiness, the soul knows beyond delusion that it is happy." Delusion can no longer exist, for truth has revealed itself. The vision results from a contact with the One.

This experience is not abnormal, but the exercise of a faculty which all have, though few express. "He who has seen, knows what I mean." It is certain that the reference here is not to those who, as Plato says, being bound to the region of sense, assert the pleasurable to be the good. He speaks of men who rise to the contemplation of universal verities, who, not limiting themselves to the objective world, comprise an evolved elite.

As Plotinus was wont to say, "The purification of the Soul is simply to allow it to be alone. It is pure when it keeps no company; when it looks to nothing without itself; when it entertains no alien thoughts . . . . when it no longer sees in the world of image, much less elaborates images into variable affections." Purification for Plotinus involved no austerities of any kind; for him it was sufficient to live quietly while improving the basic qualities of mind, emotion, and intuition. He attached importance to calmness and cheerfulness as qualities to be desired in one's temperament, remarking that the good man is always serene and satisfied. And he tells us further that if a man be really good, nothing called evil can touch or deter him, for "Heaven is in our souls or nowhere."

In his essay entitled "On the Descent of the Soul," Plotinus ventures to describe the experience of illumination, pointing out that those who do not achieve this level of consciousness do not simply because they have not earned the right to this splendor. Of the experience itself he writes, "Often when by an intellectual energy I am roused from the body, and converted to myself, and being separated from externals, retire into the depths of my essence, I then perceive an admirable beauty, and am then vehemently confident that I am of a more excellent condition than that of a life merely animal and terrain." One then energizes according to the best life and becomes at one with a nature truly divine. He who is established in this presence possesses a transcendent nature by means of which he is elevated beyond every other intelligence and, associated with this sublime eminence, experiences an ineffable realm of repose, which, existing universally, is discovered to be active in one's own being and relative existence.

Plotinus rightly observes that the disciplines of mysticism do not heal, but harm, if wrongly approached and applied, or if inconsistent with the capacities of the aspirant. Hence he warns against this, and against endeavoring to exceed one's natural capacity. Yet he states, "God is not external to anyone, but is present with all things, though they are ignorant that he is so." Likeness to the divine is but slowly and tediously transmuted from relatives into a closer identity with the good, but to this goal aspirations must be directed. Having come to possess some degree of good, the psyche's desires diminish, for it has reached that conscious condition in which aspirations have become actualities. Its interests are then no longer outside of itself, and its images are directed toward the further perfection of the inner life. In it there is no longer obvious division, for it has become goodness. Thus, by degrees, life's reality is consummated by the activity of the pure intellect, capable of communicating directly with its own Ideas.

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THE "UNWORTHY" ONE

The Chamber of Unhappy Spirits

gentle evening rain was pattering on the roof of Mr. Nakamura's antique shop. In the back room of the store, an electric light bulb, hidden in an ornate wrought-iron lantern, cast a design of strange shadows upon the precious treasures arranged in cabinets around the wall.

The proprietor of the establishment was seated at his favorite cherry-wood table, examining with great care a beautiful coral figurine of some Chinese goddess, which he had just removed from its silk-lined box. It was a restful and pleasant scene, and the atmosphere was enriched with the mingled aromas of fine tea and sandalwood incense.

My Japanese friend laid down his magnifying glass and turned to me with a roguish smile. "You know, Haru San, this is a remarkable example of superior skill, worthy of an honorable place in a famous collection. If there had not been a most disagreeable curse upon this delightful statuette, I could not have purchased same at a reasonable price."

Realizing that the little shopkeeper would never have casually mentioned that the coral goddess was cursed, unless he had intended to enlarge upon the theme, it seemed best to let him unfold the story in his own way; so I merely observed, "It is difficult to imagine that so exquisite an image could ever be the cause of misfortune."

"It frequently occurs," explained Mr. Nakamura, "that valuable antiques are brought to the humble house of this merchant because

the owners are afraid to keep them. Beauty has a strange and sometimes fatal power, and many rare objects of art have sad histories, did we but know them."

"I gather that you are not afraid of all these curses and spells, Mr. Nakamura?"

"When I was young and uninformed in the business, things often happened that disturbed me, but I have gradually come to understand that antiques have dispositions like people. I have learned that works of art may be despondent or vindictive, shall we say, as the result of tragic experiences through which they have passed; or they may inherit bad temperaments from the artists who created them."

Mr. Nakamura leaned back in his massive chair and rested his hands on the edge of the table. "I distinctly remember a beautiful vase that was once a valuable member of my inventory. It was blue porcelain, ornamented with white cherry blossoms—very fine indeed. Then one day I purchased another vase, quite similar, except that it was white with blue cherry blossoms—also extremely rare. The two pieces made such a handsome pair that I placed them side-by-side, where they would show to advantage.

"A few days later, when I opened my shop in the morning, the most recently acquired vase lay in many pieces on the floor, damaged beyond repair. It might have been only a strange accident, but when I found out that these beautiful ceramics were fashioned by two famous artists who were deadly enemies, I became suspicious. Each of these artists was very jealous of the other's work, and did all he could to discredit the achievements of his rival."

The shopkeeper looked straight into my eyes. "You may smile, Haru San, but perhaps you have also lost at least a few fine antiques as the result of vengeful ghosts—no?

"Not long after the incident of the vase, I bought a very expensive pearl, also at a bargain. This particular pearl had a bad history. It was called 'The Moon of Death,' and, like the Hope Diamond, was held responsible for many tragedies. I was only a humble merchant, and there seemed no reason why the evil power of the pearl should be turned upon me; but when a series of vicious circumstances occurred, I must admit that the curse caused me

considerable anxiety. So I went to a very wise man who knew the ways of spirits, and from him I learned much that is not generally known or believed. He taught me to take a fatherly attitude toward such ghosts, and, if possible, to cure them of their bad habits. At his suggestion, I built a special chamber to take care of unhappy spirits. Perhaps you would like to see it?"

Naturally, I was delighted, and assured Mr. Nakamura that it would be a real privilege to study first-hand his method for rehabilitating delinquent ghosts.

With a look of absolute seriousness upon his Oriental features, my friend arose from his chair and, stepping over to the far wall of the room, pressed a hidden spring in one of the tall sections of shelving. The entire panel opened and, motioning me to follow him, Mr. Nakamura passed through the secret door into a closet-like room about ten feet square. He turned on a light and remained silent while I surveyed the apartment. The walls on both sides were open cupboards, from floor to ceiling, filled with rarities and curiosities. On the far wall, facing the door, was a magnificent Buddhist shrine containing a graceful figure of the Buddha carved in wood.

Mr. Nakamura waved his hand about, pointing here and there. "Every object which you see, except the shrine, of course, has brought misery to some owner. Many books could be written about these things—so weird that few would believe them. This theatrical mask, for example, once belonged to a famous *No* actor who was so vain that he forbade any of his successors in the school to wear his mask. That was long ago, but ever since that day, all who have had the courage to put it on, or even have it in their possession, have been stricken with blindness or madness."

With an involuntary shudder, I asked, "Is it not a rather expensive procedure to buy such things and then simply hide them away in this secret room?"

"It is true that they have cost me a great deal of money, but after all, I have a certain moral duty to these poor spirits and to the innocent persons they may injure." Mr. Nakamura smiled, adding, "Also, I do not leave them here indefinitely. In most cases, I can reform them in a year or two."

"Is it proper to inquire as to just how you improve the dispositions of these spirits?"

My friend nodded. "It is quite a story, but not, I think, without interest. In the beginning, my program for reforming unpleasant spirits was in fact exceedingly costly. Many times I entered this secret room to find rare antiques scattered about and broken. They fought among themselves and worked out their evil spells upon each other. Often I dreaded to open the door and count my losses.

"I finally told all this to my wise friend, and he reminded me that during his ministry, the Lord Buddha descended into the underworld of tortured ghosts, and converted them to the Blessed Doctrine. Even the most powerful of demons could not withstand his teaching, and acknowledged his authority. Here, on one wall of my hidden room, I built a gilded shrine, and in it I placed a precious image of the Enlightened One in the posture of compassion. Since Buddha entered this place, there has been no more violence in the Chamber of Unhappy Spirits. The ghosts may remain moody for a long time, but ultimately, they are made well in their souls by the presence of the Blessed One.

"In these cupboards are the new arrivals, as yet quite unregenerate. Over there are those making good progress, and on this table in front of the altar, are the ones who have almost completed their redemption. I do not preach to them, or try to force virtue upon their natures. I leave them here in darkness with each other and with the Lord Buddha, whose love no creature can withstand."

The shopkeeper called my attention to a small, gaily colored porcelain representation of a rotund elderly gentleman with an extremely high forehead. "This," he announced, "is Mr. Fukurokujiu, or a reasonable likeness of him. He is really an immortal, an admirable being, symbolizing wisdom, happiness, long life, and serenity. It is especially sad, therefore, that this particular Mr. Fukurokujiu is badly—what you call it—out of sorts. He likes to sulk, and wherever you put him, he just stands there feeling sorry for himself. He is unhappy because he is not the real Mr. Fukurokujiu. Before I brought him here, he liked to make people sad; he broke things about the house and made strange noises in the

night. He has been in the dark room for nearly two years, and seems to be considerably improved."

After hearing many other stories of a similar kind, I followed Mr. Nakamura out of the Chamber of Unhappy Spirits. Just before he closed the door, he paused for a moment and, reaching back, picked up the statue of Mr. Fukurokujiu, remarking, "It is time to give him another opportunity to prove that he has mended his ways." Walking over to a broad display stand, my friend placed the image with several other excellent examples of early ceramics.

After we had seated ourselves once more at the cherry-wood table, the conversation drifted back to the coral goddess. It seemed that a rich mandarin had been slain by his eldest son for the sake of this treasure. In later time, a bandit-general had burned a town to gain possession of the figurine. This general was murdered by his mistress, so that she could sell the beautiful sculpture for a high price to a merchant from Canton. He, too, came to a tragic end, but not until a rich Japanese nobleman had purchased the coral goddess. In time, this noble became a traitor to the Emperor and committed hara-kiri. His son then brought the carving to the shop of Mr. Nakamura, explaining that no good had ever come from it, and that he wished to be free from its sinister influence.

"I am inclined to agree that this beautiful statue actually is possessed by a hateful and wayward ghost," observed Mr. Nakamura. "I do not like the feel of it. It is too heavy—not in my hands, but upon my heart. I shall place it in my Chamber of Unhappy Spirits, and one of these days, the coral lady will become a good Buddhist—mark my words." I watched the shopkeeper as he placed the image in the secret closet among the unregenerate antiques, and again carefully closed the hidden door.

By this time, the rain had ceased, and it was evident that for this occasion, Mr. Nakamura had completed his contribution to my esthetic education. Under his spell, I had no difficulty in accepting his philosophy of haunted curios, but it occurred to me that the whole idea might not appear so reasonable in the prosaic surroundings of my hotel room.

We shook hands with proper formality, and he favored me with one of his brisk little bows. As I was turning to leave, I chanced to look over my friend's shoulder for a parting glance at Mr. Fukurokujiu standing on probation. My reaction of surprise was quite involuntary. I remembered exactly how the shopkeeper had placed the image, with the light shining on its smiling face. No one had touched the figure, but it had turned completely around, presenting to our view a rotund posterior, and conveying the distinct impression of pouting.

Noting my startled look, Mr. Nakamura followed the direction of my gaze, and drew in a quick breath between his teeth. "Ah, too bad! I am afraid that the old gentleman with the high forehead has not yet perfected his disposition. Mr. Fukurokujiu must remain a little longer in the Chamber of Unhappy Spirits. So sorry, please. Good night."

In Reply

A Department of Questions and Answers

QUESTION: *The following is a quote from* Inside Asia, *by John Gunther. "The doctrine of Karma has considerable political consequence. Obviously it embodies an extreme form of fatalism, which impedes ambition. Obviously too, if a man thinks that his present life is merely an interlude between other lives which may be vastly more important, the spur to such mundane considerations as nationalism is lacking. Then too it gives us a clue to such phenomena as Mr. Gandhi's doctrine of non-violence, since it destroys man's inclination to resist." Could you at some time give your opinion of this "quote" in your journal?*

ANSWER: Fully realizing that this quotation is out of context, I shall base my remarks entirely on the lines quoted. It appears that the author's words are presented in a highly concise manner, which leaves little room for misunderstanding or misinterpretation. It does not seem to me, however, that some things are as "obvious" as Mr. Gunther intimates.

We can certainly agree that the doctrine of karma has political significance. Any moral concept exercising a directive over the conduct of individuals will affect social motions, especially if the doctrine is widely disseminated within a racial or national pattern. On the other hand, we observe that religious beliefs flourish in

many areas with comparatively little obvious effect upon the collective life of the believers. For example, Christianity emphasizes the importance of a non-militaristic code, teaches the brotherhood of man, tolerance in all matters, charity, friendliness, and unselfishness. It would be a mistake, therefore, to assume that the difficulties now distributed throughout Christendom are the direct result of basic religious convictions. It may be equally unwise to insist that the belief in karma is responsible for the misfortunes of Asia.

It has never seemed to me that karma embodies an extreme form of fatalism. We may as well say that our legal code does the same thing. It is assumed that if an individual breaks a man-made law, he is subject to certain punishments appropriate to his crime or misdemeanor. We do not regard this as fatalism, but rather as honesty and common sense. Is it more unreasonable to assume that natural law must be obeyed? Is it proper to feel that the machinery of the universe impedes ambition? Have we any reason to nurse ambitions which require law-breaking for their fulfillment? It may be frustrating to assume that we are subject to an ethical code, but without such a code, life would soon disintegrate into a chaos of ruthlessness and intemperance. In terms of philosophy, karma is not a doctrine of fatalism at all. It is a doctrine of cause and effect, simply pointing out that all actions must have reactions consistent with themselves. Before committing a certain act, therefore, we must be prepared to meet the situation resulting from our own conduct.

Nor does it seem to me to be obvious that a man's present life is merely an interlude between other lives vastly more important. The teaching of karma distinctly points out that the present life is of supreme importance. Certainly the old Eastern doctrine does affirm that we bring into present living the sum of past experience. Modern psychologists admit that the maturity of the individual is affected, sometimes disastrously, by childhood circumstances. Thus, the past does affect the present and the future, but the psychologist would not advise us to give up in despair and do nothing simply because of an unfavorable heredity or a broken childhood home. The past simply challenges us to larger im-

mediate accomplishment in order to attain victory over circumstances.

Karma does not teach that past or future lives may be vastly more important. This is a popular misconception which has arisen in the West as a result of immature thinking. The East Indian may believe that a person in a previous life may have been in a more fortunate physical situation, which he forfeited because of abuse, but this has no real bearing upon the concept of importance. If a man has difficulty making an honest living in his present embodiment, he is not more important because he was a prince or a wealthy merchant in some past incarnation. A previous life which did not make this one better is not more important. As for the future, the next incarnation can be no more important than our present conduct justifies. Therefore, we are not boundaried before and behind with greatness. We are in midstream, growing every day, rising above past limitations and advancing toward future problems and opportunities. Karma has never taught that the individual should sit down and wait, like Dickens' character Wilkins Micawber, for something better to turn up. Nothing turns up—not even trouble—unless we have earned it by our own actions.

Mr. Gunther then tells us that under the law of karma, the spur to such mundane considerations as nationalism is lacking. Here again, we seem to note some inconsistency. What stronger spur can there be to the advancement of a sound and enduring nationalism, and the final achievement of a sufficient internationalism, than a doctrine which tells us that the future is in our own hands, and that nothing will happen unless we make it happen? Perhaps this is disconcerting for those who have always hoped that a handful of legislators could save the world or rescue us from the consequences of our own mistakes. A nation is a group of individuals, and national politics cannot be successfully enforced if they are contrary to the public mind. Might we not be more secure if we could depend upon constituencies of sincere persons convinced that the universe is ruled by law, and not by accident, and that good intentions are ineffective unless they inspire us to enlightened actions? When we realize that we have to earn world peace, that it must be the effect of a cause we have voluntarily

set in motion, and that the cause itself must be consistent with the end to be attained, we can make some dynamic progress. There is nothing negative in the belief that we should work for what we want rather than drown ourselves in an ocean of optimistic speculations.

Another inconsistency in Mr. Gunther's quotation lies in the fact that he advances Mohandas Gandhi's doctrine of non-violence as an example of the destruction of man's inclination to resist. Certainly it is not that. There was nothing weak or negative in Gandhi's salt march, nor in the systematic way in which he struggled for the independence of his people. Nor did his Oriental idealism frustrate his ends. He attained independence for India without violence, setting an example which many people are reluctant to follow. Had it not been for the philosophical insight subconsciously present in the East Indian mind, and based upon its ancient spiritual convictions, India might have passed through a terrible holocaust of blood and destruction. Perhaps Gandhi's way represents impeded ambition, but it is a pity that Hitler, Mussolini, and Stalin were not impeded in the same way.

Nor can we agree that the doctrine of karma destroys man's inclination to resist evil or corruption. It merely changes the form of resistance. Instead of fighting evil, which is only another name for war, it prescribes non-cooperation with that which is wrong. If our own selfishness, egotism, and intolerance did not support political corruption, despots would find themselves alone and forgotten. They attain their ends by playing upon the weaknesses of human nature. The self-controlled individual is not weak, and the person who believes that universal integrity cannot be violated without disaster, cannot easily be led astray.

Substantially, then, it seems to me that the above quotation is based upon a broad misunderstanding. It is quite evident that such could exist as the result of popular misconceptions. The law of karma is closely associated with the doctrine of rebirth. These together simply represent what Western thinkers have called the law of evolution. Orientals have applied the doctrine of evolution to the personal growth of man. They consider him to be unfolding, through time and place, toward that maturity of mind and heart

which will be reflected into society as an era of enlightenment. There is no intention of letting things drift, of waiting for others to grow in virtue, of procrastinating things imminently necessary, or trusting the gods to solve problems which are the peculiar responsibility of man himself. It is a very strong doctrine, and a very positive one. It is so honest that we have an inclination to fear that it will restrict our intemperances and destroy the framework of evasion with which we attempt to support our conduct.

Finally, the validity of the teaching of karma depends upon a clarification of the real meaning of mortal existence. Why is man here? Was he created to be merely a rugged and awkward individualist? Is he supposed to struggle desperately against the unknown, and finally collapse under the pressure of inevitables which he can neither explain nor understand? Is he intended to make a career of fifty years the total expression of himself? Was he conceived and created merely so that he could manage some business firm or work for daily wages? Is he destined to remain forever as he is, or to descend into the oblivion of the grave, leaving to his descendants the development of attributes which he himself has never been able to exhibit?

If we are materialists, or feel that materialism has a philosophy which explains living, then naturally we have no sympathy for Eastern idealism. We must fight the good fight, fully realizing that no one has ever won, and that success and failure come to a common grave. It is doubtful, however, if the doctrine of unlimited opportunity, including eternal exploitation, can ever lead to political consequences of lasting value. Our social program has led to continuous disillusionments. These seem to have been intended to point out that our policies are wrong. If they are right, why have they consistently failed since the beginning?

We do not say that Eastern philosophy is without fault or blemish, but we do feel that it is a subject which requires a great deal of study and thoughtfulness. Just as the West has produced a wide diversity of ideals and beliefs, Oriental peoples have passed through many stages in the development of their religious and philosophical systems. These have been matured through centuries of both theory and practice. It is quite wrong to assume that the

intelligent Asiatic is an easy believer, or that he is ridden with primordial superstitions. The East has produced outstanding scientists, physicists, astronomers, mathematicians, physicians, and legislators. It has built upon a way of life that may appear strange to us, but its wisdom is far too deep to be annihilated by a paragraph, or captured within the context of a single work. The more we examine the great Eastern sources of knowledge, the more our respect grows, and we find ample evidence that these people would not have tolerated or practiced philosophic codes which were inconsistent with the growth and improvement of the individual. It is the philosophy underlying India which, in great measure, is responsible for the rapid development of this new republic and the numerous progressive ideas which are finding strong support from leaders and citizens alike.

Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE TIBETAN SNOWMAN

In June of 1958, an American expedition which had been sent out to discover, if possible, the facts about the "Abominable Snowman" supposed to roam the higher reaches of the Himalayan Hinterland, reported that the strange creature "is not more a myth—but hard truth." For a long time, mysterious creatures known as *Yetis* were reported to have lived in the desolate snow-covered wastes of northwestern Nepal and Tibet. The recent group of investigators, under Professor Norman G. Dhyrenfurth, was not fortunate enough to establish direct contact with the Snowmen, but one of the guides, described as entirely reliable, is said to have actually seen one of these creatures. Also Professor Dhyrenfurth visited caves where the Yetis lived, and found sufficient evidence to convince the scientific mind that there were two varieties of these mysterious Snowmen—one, four to five feet in height, and the other, ten to twelve feet tall. Perhaps Professor Dhyrenfurth's most challenging statement is to be found in a press release dated at Katmandu, Nepal, on June 16th: "We returned fully convinced the Yeti is a human-like, rare and fast-disappearing creature possessing the intelligence of a normal grown-up man."

An expedition in 1930 brought in native accounts traced to holy men and mendicants who traveled the narrow paths of the high Tibetan mountains as part of their religious observances.

These yogis and mystics frequently reported that they had seen giant figures which disappeared at the approach of human beings. Although it was not easy to get near to these giants, huge footprints were often found in the snow. These prints resembled a human foot more closely than the footprints of monkeys or great apes. The Indian holy men believed that the giants were guardians of the mountains, and servants of the gods dwelling among the snowy peaks. It was the responsibility of the hairy giants to prevent adventurers and travelers from entering consecrated regions. They usually accomplished their purpose merely by frightening unwelcome visitors. Sanctified persons were not disturbed or molested.

The *Manchester Guardian Weekly* for June 16th, 1955, carried the details of an encounter between the "Abominable Snowman" and two Norwegians, Aage Thorberg and Jan Frostis. The elusive Yetis were actually seen on this occasion, and were described as resembling langur monkeys, but of human size. On this occasion, Jan Frostis had the distinction of being bitten in the shoulder by an "Abominable Snowman." Unfortunately, no one thought of attempting to photograph either the episode or the principal persons involved. Frostis described the Yetis as being covered with long dark hair, except for the face. Their eyes were shaded with bushy, overhanging brows. In height, they were about equal to an average human being, but boasted of long hairy tails, reportedly designed for purposes of balancing and steering. The only problem here seems to bear upon the effort to identify the Yetis with the langur monkeys. If some Tibetan should come along and insist that they are not the same, the situation would remain uncertain. Incidentally, the langur monkey is the one most commonly found in India, and is regarded as sacred. These monkeys roam at will in Indian cities, and are usually fed as part of religious devotion. Types of them are to be found everywhere in Asia, but they are usually of no great size.

On January 3, 1954, a newspaper report from Singapore described weird part-ape, part-human creatures coming out of the jungle to raid tapioca patches. Naturally, the natives were terrified, and security troops were sent into the jungle to trace the invaders. The natives believed the hairy monsters might have de-

HANUMAN
Indonesian woodcarving of the heroic ape of the *Ramayana*.

scended from hairy aboriginal beings that once populated the forests of northern Malaya. It is entirely possible that these lovers of tapioca belong in the same classification with the Tibetan Yetis.

On January 4, 1954, a lama in Tibet described to a Calcutta newspaper how one of his fellow mystics had spent considerable time meditating on top of a Himalayan mountain in company with a speechless, eight-foot tall "Abominable Snowman." According to the details of this chummy incident, the lama explained that the Yeti was very intelligent, quite friendly, and positively helpful in

the delicate mechanism of meditation. The same account says that mummified Yetis are preserved in two Tibetan monasteries; namely, the Riboche Monastery in Kham Province, and the Akya Monastery in Shigatse. These records testify that the ape-like creatures had dark skin, but the shaggy fur, in this case, is only hair about one-half inch long.

The moment any mystery comes into focus, someone attempts a simple, if inadequate, explanation. The "Abominable Snowman" is a total myth, according to one Indian mountain climber, and the so-called footprints belong to high-altitude bears who walk on their hind legs. Actually, there is much against this explanation. Surely even comparatively uninformed natives would be able to distinguish between a bear and a creature much more human in appearance. Also, footprints which have actually been photographed do not correspond with those of a bear.

On a dateline of London, December 8th, 1951, we find the note that a British mountaineer by the name of Eric Shipton came back from Nepal with photographs of strange four-toed footprints which he had found while climbing about among the Himalayas. Mr. Shipton could not explain the footprints, and was rather on the non-committal side. It is mentioned in this article that the legend of the "Abominable Snowman" has been intriguing scientists for more than thirty years. As usual, a native porter associated with Mr. Shipton's expedition distinctly stated that he had seen an "Abominable Snowman" at a distance of about twenty-five yards. There seems to be some difference of opinion as to the disposition of these Yetis. The Tibetan lama already mentioned seems to have found a most companionable example. Others say that the Yetis are timid, but ugly when aroused, and will eat human beings.

In 1951, the "Abominable Himalayan Snowman" received official recognition in *Life Magazine*. At least it was recorded that mysterious four-toed tracks had been photographed, but the possibility of the Yeti having its toes at the rear of the foot to facilitate glacier climbing was passed over lightly as not entirely credible. It has now become an almost unwritten law for all expeditions visiting the higher altitudes of Asia to contribute something by

way of note or opinion to the legend of the Yetis. There can be no doubt that some actual creature is involved; perhaps a large simian of some kind which has gradually adjusted itself to the cold of the Himalayan highlands and is able to survive in this uncongenial and frigid region.

It should be remembered that there are many legends in north-central Asia bearing upon monkeys or apes of unusual size and heroic disposition. Hanuman, the hero of the apes, who befriended Rama in the great Indian epic poem the *Ramayana,* is generally regarded as an entirely mythological creature. The Tibetans believe that beings combining the attributes of human reason and animal propensities anciently existed on the high plateaus long before the coming of the modern Tibetan. It is possible, of course, that the remnants of some order of life similar to what we call the missing link may actually have survived, but it is also quite possible that we are dealing with a specialized development of some animal already recognized. Explorers tell us, for example, that ordinary monkeys have been observed in large numbers in Tibetan and Nepalese villages at an altitude of ten to twelve thousand feet. This is certainly outside the range of normal expectancy. Large monkeys have also been seen in these areas.

The Tibetan, however, like many non-Tibetans, prefers a mystery to logic whenever such a decision is possible. There is something fascinating in the possibility that an unknown tribe of unchronicled neo-humans may be lurking above snow-level among the mountains of the gods. It is not impossible that such is the case, but it is also well within the sphere of probability that a creature which roamed the area thousands of years ago, and was gradually driven into the wilderness by the encroachments of man, may have established a last resolute stand in desolate places where human visitation is still infrequent. The creatures must be exceedingly timid, as even natives report only fleeting glimpses of them. If they bite travelers often enough, however, they will be captured, photographed, or in some way become available for scientific study.

By the street of By and By, one arrives at the house of Never.—CERVANTES

Happenings at Headquarters

The Society's Fall Quarter of seminars and lectures opened on October 12th with a Sunday morning lecture by Mr. Hall on "Psychoanalysis and the Esoteric Disciplines." In addition to eleven Sunday lectures, Mr. Hall will give two Wednesday evening seminars: "The Transcendental Philosophy of Emerson" and "Esoteric Anthropology." Dr. Framroze A. Bode is conducting two Saturday afternoon seminars under the titles "The Mysticism of the Sufis" and "The Personal Philosophy of Mahatma Gandhi." Mr. Ernest Burmester will continue the general theme of his previous course, presenting ten new lectures on the subject "A New Human Typology—Part II."

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We are happy to report that Mr. Hall's September-October lecture tour in Oakland, San Francisco, and Denver was most successful, and we extend our sincere appreciation for the splendid and efficient help given by the friends in these areas. In addition to the twelve lectures presented by the Society, Mr. Hall addressed several local religious and civic groups. In Oakland, he lectured at the Theosophical Lodge on September 14th, and on September 17th, he spoke to several local Masonic Lodges at a combined meeting. He also gave a Sunday morning sermon at St. Peter's Episcopal Church in Piedmont on September 21st. In San Francisco, he addressed the Theosophical Lodge on September 20th, and the "Creative Thinking" group on September 28th. In Denver, Mr. Hall gave a lecture for the Denver Women's Club, and was guest speaker at the Denver Lions Club monthly luncheon meeting. He was also interviewed on a leading Denver radio station on Saturday afternoon, October 4th, and on Saturday evening he appeared on the Gene Amole television program.

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While in Oakland, Mr. Hall made two ten-minute tape recordings to be broadcast on radio station K R E in Berkeley on the official program of the United Nations, "The United Nations'

Story." The first of these tapes deals with a comparison between the problems of the average American family and the world family; the second message is entitled "Education for World Peace." After their presentation on radio, these tape recordings will be part of a library for release through the public school system.

* * * * *

The Library of the Society has recently acquired a work of unusual value to all students of alchemy, chemistry, and pharmacy. In 1906, John Ferguson, M.A., LL.D., Regius Professor of Chemistry at the University of Glasgow, published a two-volume work, *Bibliotheca Chemica,* being a catalogue of the extensive collection constituting the library of James Young. Dr. Young started his collection in the middle of the 19th century, at a time when it was possible to acquire many rare books and manuscripts which have since become almost unobtainable. This original catalogue of the Young library was limited to two hundred and fifty copies, and rapidly passed into the rare book classification. A reprint, also very limited, was made in 1954, and is likewise out of print. The *Bibliotheca Chemica* is the standard reference work used in indexing alchemical material, and contains a vast amount of research and erudition suitable to assist in the solution of the numerous mysteries which surround early works on chemistry and the often-fantastic lives of the alchemistical philosophers.

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On November 21st, Mr. Hall will be presented as guest speaker by the Reverend Thomas A. Williams at the Church of Truth, 690 E. Orange Grove Ave., in Pasadena. The subject of his talk will be "Personal Security in a Troubled World." . . . . . On December 1st, Mr. Hall will fly to Oakland to be the Stated Meeting Speaker on the occasion of the "Memorial for Albert Pike" being held by the Oakland Bodies of the Ancient and Accepted Scottish Rite . . . . The Women's Forum of the Church of Religious Science in Hollywood, 3251 W. Sixth Street, will present Mr. Hall on December 5th, speaking on "The Seven Days of Creation."

The Library Exhibits Program for public libraries in the Los Angeles area continues to broaden its scope and usefulness. In the four months from May through August, twenty-seven exhibits were placed in various branch libraries, Los Angeles Central Library, the Pasadena Public Library, and Pasadena City College. Over twenty-five separate groups of material are now catalogued, captioned, and available for display, and more items are still being gathered and organized. Among the exhibits of special interest was the collection featured at Robinson's new department store in Pasadena, in connection with their annual International Fair held for two weeks in October. The P.R.S. display on this occasion consisted of some sixty-odd selected items, a fragment of "The Grand Panorama of the Written Word," the entirety of which was shown in Celebrity Corner, Robinson's Downtown, in 1957.

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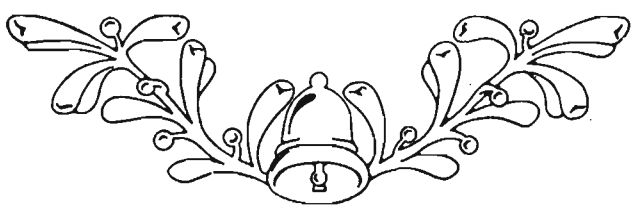
We take pleasure in announcing that four of Mr. Hall's out-of-print books are scheduled for publication in 1958-1959 by an eastern publisher. The titles to be made available are: *The Guru; The Secret Destiny of America; Astrological Keywords;* and *The Story of Astrology.* We hope that these books will be ready for delivery in the very near future.



OUR VERY BEST WISHES TO ALL OUR FRIENDS FOR
A MERRY CHRISTMAS AND
A USEFUL AND HAPPY NEW YEAR!

LOCAL STUDY GROUP ACTIVITIES

The end of 1958 marks the fourth year of our program of Local Study Groups, and it therefore seems appropriate to pause and consider a few statistics. The Study Group program was inaugurated early in 1954, and the first three Study Groups, listed in the Spring 1954 issue of HORIZON, were in the Los Angeles area. Since that time, there has been a steady increase of interest in this program, until today there are twenty-four P.R.S. Local Study Groups, representing thirteen states (including Alaska) and Canada. Altogether, these groups have a total membership of over one hundred and fifty individuals. Many letters and comments have come to us telling of the benefit derived from Study Group discussions and from the social and intellectual contact these group meetings provide. We would like to take this opportunity to congratulate all our Study Groups, as well as each individual member, on the fine work they are doing, and to wish them a fruitful and inspiring period of activity in the year that lies ahead.

We have received word from Miss Eden Holman that she wishes to establish a P.R.S. Study Group in Carmel, California. We invite interested friends in this area to communicate with Miss Holman by writing to her at P.O. Box F, Carmel, California.

We have received several very handsome photographs of our Local Study Groups. It is a pleasure indeed to publish these pictures in our department of Study Group Activities. At least one of these photographs will appear in each issue of our Journal, and we sincerely hope that in due time all of our groups can be introduced to our readers in this way.

In this issue we are proud to present to our readers the Oakland P.R.S. Study Group. Our good wishes are extended to the large and enthusiastic membership. We expect big things of the youngest member, Mr. Brian Barrett, who has come to philosophy in his tender years.

THE OAKLAND STUDY GROUP

Left to right—Front row: Jan Barrett, Brian Barrett, Flora Urquhart, Ellyna Randall, Mary Waterson, Bessie Holman
Middle row: Elwyn Barrett, Marie Pheneger, Eleanor Gibson, Alma Fitzgerald, Nettie Duncan, Grace MacRury, Mark Barrett.
Back row: Harlan McMillan, Frank Gibson, Donald MacRury, Alice Arpe, Eloise Middleton, John Hines.

The following questions, based on material in this issue of the PRS JOURNAL, are recommended to Study Groups for discussion, and to readers in general for thought and contemplation.

Article: *THE MYSTICAL AND MEDICAL PHILOSOPHY OF PARACELSUS*

1. Discuss the five basic causes of disease, according to Paracelsus. How could the cause associated with sidereal influences have practical value in preventive medicine?

2. Do you think that the discussion of anger in relation to sympathetic forces in nature is reasonable? If not, why not; if so, do you feel that it will help to prevent you from feeling angry about annoyances that may arise in the future?

Article: *KARMA AND POLITICS*

1. What is the difference between patriotism and nationalism? Do you believe that there is a relationship between nationalism and religious conviction?

2. Is the belief in reincarnation and karma incompatible with the principles of Christianity?

Please see the inside back cover for a list of P.R.S. Study Groups.

LECTURE NOTES

ARE OTHER PLANETS INHABITED?

From time immemorial, man has assumed that he is surrounded by life he cannot see. He is quite willing to assume that space is only a name he gives to something which may be filled with growth, energies, forms, and lives which are beyond his estimation. In the Vision of Scipio, the Romans attempted to emphasize this point, and several other ancient and classical writers have also discussed the subject. We recall that Socrates said that with the eyes of his mind, his inner perception, he was able to realize that there were peoples living along the shores of the air, as men lived along the shores of the sea.

We have no reason to doubt, therefore, that the shores of the air are inhabited. There may be bright cities and worlds, interpenetrating our own, separated from us by the great octaves or levels of vibratory intensities. Perhaps many of our ancient legends of gods and heroic beings, of creatures coming from other worlds to attend upon our needs, or to variously affect our way of life, have to do with these other dimensions which seers, mystics, or some of the ancients, under their various hypnotic and narcotic drugs, were able to contemplate and perhaps even contact.

It was also early believed, in contrast to our more relative modern knowledge, that the only possible way in which man could finally orient himself in this greater universe was through faculties that were latent within himself; that man could not escape from a level, except by reaching into deeper levels of his own consciousness. He can explore the level of his sensory perceptions to his heart's content, and he may also gradually refine these sensory

perceptions, with their overtones and undertones. He cannot, however, break through into a completely different level of vibratory intensity or energy, except through his internal faculties and powers.

It was anciently conceived that man possessed within himself the only instrument by which he could ultimately open the whole of the universe. This instrument was his own potential energy-power, and this energy, conditioned into various forms of consciousness, had to be gradually unfolded and its resources clarified. Through discipline and the perfection of esoteric arts and sciences, the individual could make available the means of contacting other worlds than this. Today we have a tendency to overlook this equation almost entirely. We are interested principally in extending, within our own vibratory range, into the other worlds. We are therefore thinking strongly of our solar exploration in terms of the mechanical devices, the methods, and the means which we are gradually developing within our own way of life.

There have been a great many questions as to how planets might be inhabited, and the ancient Orientals have a very simple concept, which has been rather well sustained by stratosphere exploration in more recent times. This concept maintains that within the vast solar field of the sun itself, which extends to the circumference of the solar system, there is a universal distribution, or diffusion, of seed life. According to this idea, the entire area which we call the body of the sun—extending not only through the great field of the corona, but outwardly to envelop and enclose the total solar system—this immense field is filled with germinal life. This space we live in is like an incredible earth, and this physical space-dimension is full of seeds, called *spores,* which exist and can survive in free space, without atmosphere as we know it. Space, without anything that we can perceive, can still contain and sustain these spores. They remain in a seed state until they are drawn within some sphere of creation in which their various potentials can be unfolded.

The ancients believed that all planets, in their original development and unfoldment, followed a similar pattern. As each planet reached a certain degree in its growth and solidification, or in the development of its own maturity as a planet, these free spores were

attracted within the atmosphere of that planet and held there, gradually falling through the atmosphere into whatever substances the planet afforded. From these substances, the spores began to grow, to release, and to populate the planets with appropriate forms of life. Obviously, the forms of life would depend upon several things, because forms are bound closely to the environmental circumstances in which they are involved. That forms are in large measure the product of time and place, cannot be denied. It must also be assumed, then, that forms of some kind exist wherever there is time and place. In the intricate environment of a vast astro-cosmogony, all the planets have their own climates and proximities to the sun, as well as particular intervals between themselves and other planets, so that they mutually affect each other and are, in turn, probably affected by cosmic suns beyond our own. In the course of countless hundreds, thousands, billions, of years, these planets, evolving in their own ways and according to their own patterns, produced infinite forms of life. When we consider that no one at this time can possibly tell us all the forms of life that exist on this earth, we can realize how much more diversified the vast fields of space may be.

At this point, let us try to summarize briefly a little of the mechanics of the universe as we find them traditionally recorded in various writings, philosophical systems, and, to a measure, in certain scientific researches. All of these findings point in one direction, regardless of how we may view them. They point to the inevitability that we exist in a living universe—a universe which is full of potential life—and that therefore we cannot afford to assume that any part of this universe is not filled with life. We have no way of knowing, or even assuming, that this life is not like our own, moving through various patterns of evolution and progress.

In all these researches, one point stands out clearly; namely, it is universally agreed that the sun is the archetypal cause or root of the various life-forms that exist everywhere in this solar system. Therefore, in some mysterious way, we come to the words of Scripture, relating to Deity, "My tabernacle is in the sun." Also, in the sun must be the archetype, the grand scheme, the trestleboard, the architect's design. All life within the solar system must

come under the general law of the sun, and it must furthermore come under the pattern which is established in the development, release, and specialization of solar energy. Other solar systems will have different centers from which this power, or this organizing principle, moves. In our solar system, however, the pattern of laws or rules by which the sun sustains creation and energizes all life, as well as the geometrical formulas involved in this energization, must be stamped upon every planet. It is also stamped upon every electron, molecule, atom, and ion that may be involved in the entire diffusion of energies and substances which make up a world. This pattern, we have no reason to doubt, extends throughout the space of our solar system. Thus, wherever there are environments suitable for the development of life, forms are growing, rising up to meet the descending streams of souls, and finally producing rationally ensouled creatures. In a wonderful way, then, all of the children of planets are children of the same father. They all share in the life of the sun, and are bound together in the solar system in one vast fraternity of brotherhood, whether they know it or not, whether they realize it or not, whether they practice it or not.

This type of philosophical thinking was held until about the middle of the 18th century. Then we gradually began our drift toward materialism, until in the 19th century, particularly in the second half, the scientific attitude closed more and more tightly on this subject. A great many leaders of our intellectual life refused to admit that there could be other inhabited planets. The answer to their objection was the objection itself; namely, that living things could live only in an atmosphere identical with ours. They assumed that because man exists in a certain atmosphere, he is a sum total of the possibilities of existence. While this might seem to be a narrow viewpoint, as late as the 20's of this century, it was the opinion of many prominent men in physics and astronomy that no other planet could be inhabited.

The development of radio produced a marked change in this pattern of thinking. Man suddenly began to realize the reality of invisibles, and from this comparatively obvious symbolism, he began to understand that it was possible for things to cross in-

tervals without wires, cables, or ropes, to hold them together. The necessary bondage of physical ties was destroyed by this simple procedure of taking the telegraph off the wire and letting space and atmosphere serve for that wire. The moment this happened, man's thinking began to modify. He began to think in terms of extra-sensory perception, telepathy, clairvoyance, and other things previously held only in groups of specialized thinkers and scholars. Gradually, out of all this, a new attitude toward our solar system emerged.

Today, in our general thinking, we can divide the citizens of our solar system into two essential groups. The one group consists of beings who, to one degree or another, exist upon the same general level of vibration or energy-gamut, which we call our own. Such beings, regardless of where they are, could be visible to us if they have bodies composed of similar basic substances, or come within our sensory range. They could be communicated with, and could have various interests or activities, attitudes, or opinions, in common. At the same time, because of isolation over great periods of time, they could have great cultural, intellectual, scientific, philosophical, and religious differences.

The second group consists of those whom we have never been able to contact physically, and it is reasonable to doubt that we would ever establish such contact with them. They belong perhaps to the world of ghosts or spirits, or of mysterious beings existing in other gamuts of vibration. These, in their turn, could contact us in only one of two ways: either through internal apperceptive powers which we develop, or by some virtue through which they could change their own vibratory levels. Unless they were able to get within our planetary vibratory pattern on our level of sensory perception, we could not see them, nor could they consciously or objectively participate in any activity of ours. They would have to be wraiths and specters, and any contact that they had with us would be regarded as supernormal or abnormal in some way.

That such may be the case, we know. We also realize that to these larger gamuts, our world may be only a tiny spot in space, and that we may be almost the outcasts from a great populated universe of beings superior to ourselves. On the other hand, we

may be at the summit of a vast pattern extending below ourselves, through forms of life that we know nothing about. If you have in your back yard a square of ground which you have not planted, to which you have given no care, in time this square of ground, planted or unplanted, will grow over. Nature, in its own way, will bring the seeds and the life there. The birds will drop them; the wind will carry them; and by degrees this square of land will be filled, because Nature does not permit emptiness. Nature abhors a vacuum, whether in material or superphysical things. Wherever there is space for life, life will begin, and life will always accommodate itself to the needs or requirements of the space or place where it is. We observe the tremendous differences appearing in the various zones of the earth—the tropical, the temperate, the frigid. In these zones, life must make various adjustments, and these adjustments it makes. The differences in zones produce variations in flora and fauna, and also, to a large degree, supply different environments for the development of human life.

In the same way, our planets may be regarded as great zones in which various forms of life may, and almost certainly do, exist. In fact, the day will undoubtedly come when an individual will be regarded as benighted who denies that such is the case. We have no ground for assuming that Nature would produce a vast solar system and then leave all of it untenanted except one small earth. Actually, all things are full of life, purpose, and activity.

The next point to consider, then, is the orderly development of life. We know, or at least we are reasonably certain, that in the development of planets, and in the formation of the solar system, all the planets were not formed at the same time; and we know from spectroscopic study that all planets are not identical in their chemical compounds. We may be reasonably certain, therefore, that no two planets can be alike. This must be so, not only because of their substances, but also because no two planets are in exactly the same relationship to the sun. These planets, variously evolved at different times, present a problem that has stimulated esoteric consideration for a very long time.

The ancients were of the opinion that those planets most remote from the sun were the first conceived. They believed that

the solar system, coming into formal existence, began at the circumference and moved toward the sun, even as life, descending from the sun, moved outward toward the circumference of the solar system. In the meeting of these two processes, the mystery of rational and conscious life, as we know it, was produced. There were, then, these two great streams of force—one moving from the circumference, rising up and released eternally through the formal principle, and the other descending, as psychic energy or life, through one level or stratum to another, until finally it was able to enter into these forms, ensoul them, and bring them into conscious existence.

Thus it is perfectly conceivable and proper to assume that our solar system consists of the rungs of a ladder, and that the planets represent the seven powers or levels of development through which the soul, the logos, or the power of the sun, is released in its own great evolutionary purpose. Others of the ancients, as well as Paracelsus, liked to assume that these planets were the vital organs of the solar body; that actually the solar system was a living organization; that the total solar system was ensouled by the sun; and that each of the organs of the solar system, as a planet, served as a secondary center for the distribution of energy, for the purification of the body, for its regular function, maintenance, and normal activity. Thus the sun has its seven natures, or powers, through which its own growth is made possible.

By this same concept, it was anciently assumed that actually it is the sun that is evolving. It is the solar life growing up through all things, and not separate lives, that we have to consider when we become heliocentric in our thinking. Ancient man, who was geocentric, placed all his faith upon the earth. The growing human being has gradually learned to place his confidence in the sun—to raise his eyes to the stars, of which the sun is one. Extending this thinking, it is possible that each of the seven planets carries upon it a kind of life suitable for the evolution of one of the septenary parts or natures of the Supreme Being. Therefore, each of these seven planets exemplifies one of the seven laws of life. It exemplifies one of the seven degrees of substance which make up the physical gamut of things.

Thus we have a solar system that is like a musical scale, and all these notes ascending constitute within themselves a kind of octave, which is within our vision, our perception, and our possibility of hearing. We have every reason to assume that these tones are different, but that together they form the elements of a great melodic pattern, and ultimately, in their compound, a magnificent harmonic chord. We can then also reasonably assume that no planet and no nature is of itself bad. For why should the sovereign sun, which Akhenaten worshipped as a being of great beauty, truth, wisdom, and love, and which is the absolute arbiter, the cause of all things, and the law governing all things, contain within itself that which is essentially bad? We cannot conceive of this great being, power, intellect, energy, or whatever we wish to call it, declaring war upon itself. We cannot believe in the existence of a zone of death in a structure totally alive; nor can we assume that it is the purpose or end of any form of life to be unlawful or evil.

We must naturally assume, then, that these seven planets essentially represent seven qualities or conditions of good. Therefore, regardless of how the beings upon these planets react upon each other, or what they do in the various degrees of growth through which they pass, none of these planets has the power of absolute or complete destruction of anything, inasmuch as the actual or absolute destruction of anything could only be the Sovereign Power destroying itself. That these various planets may be incompatibly adjusted with themselves or each other, is quite possible, for we see such incompatibility here upon our own earth. We realize that groups of human beings, with every essential need in common, are still unable to cooperate voluntarily for the common good. Therefore, we have no way of estimating whether the beings of other planets are cooperative or competitive.

(To be continued)

The Scientific Viewpoint

After Benjamin Franklin startled the world with his electrical kite, there was naturally a difference of opinion as to the practical value of the experiment. When someone asked him, "What is the use of this new invention?" Franklin replied, "What is the use of a newborn child?"

Library Notes

By A. J. Howie

"LOGIA IESOU"

Sayings of Our Lord from an Early Greek Papyrus

The process of recovering the written records of the past makes a fascinating mystery story. It is much less gruesome to follow the clues in the mysteries concerning dead languages than to trace the guilt in human crime. And yet the most ancient writings attest the existence of the full gamut of human passions, as well as lofty aspirations. And, strangely, the innocent scribes who recorded the events of their times have laid the foundations for amazingly bitter intellectual battles between scholars who differ about the translations, dating, and even genuineness of the documents.

A very recent example involves the finding of the so-called Dead Sea Scrolls. Popular as well as scholarly interest has been widespread. Yet the papyri have been vigorously denounced as forgeries by some qualified authorities; as a hoax, by others. There is disagreement in dating them. It is amusing to a layman to note the guarded restraint with which Millar Burrows, in his book, mentions the "warm debate which ensued in learned journals and in the public press," "ugly rumors in circulation concerning the ownership of the scrolls," "the controversy blazed up again a year later," "the cloud of controversy was not at all dispelled by the publication of the texts." He also refers to a quotation likening the columns of the *Times* to the arena of a gladiatorial combat, with the critics and defendants of the pre-Christian origin of the scrolls as the participants.

The devotees of every faith proclaim their zeal to possess all the details about the origins of, and the persons connected with,

their sect—the words, the writings, the anecdotes. But they want new findings always to confirm, substantiate, accord with, and extend what they already believe to be true. The new findings must be orthodox; otherwise they will be denied. The frustrating truth is that the older the manuscripts found, the less likely they will literally conform to modern interpretation. The manuscripts are likely to be found in fragments, or at best in broken sequence, mutilated by time, termites, or rot; out of context, undated, and often with some intervening editing profaning the original. The various Christian sects have for so long accepted certain versions of the Bible, that Biblical fragments that differ from these versions are likely to create controversy.

The discovery of literary fragments associated with early Christianity is not a new phenomenon. Two pamphlets in the Library of the Philosophical Research Society contain reproductions and translations of two fragments of papyrus unearthed around the turn of the present century, one published in 1897, and the other in 1904. In between publishing these pamphlets, the co-authors received their doctorates in letters, presumably on the basis of their researches in connection with these documents of early Christianity, under the sponsorship of the Egypt Exploration Fund. Bernard P. Grenfell and Arthur S. Hunt, both Sometime Craven Fellows in the University of Oxford, the former a Fellow of Queen's College, and the latter a Senior Demy of Magdalen College. Obviously there can be no question as to the quality and integrity of their scholastic backgrounds.

"On the edge of the Libyan desert, 120 miles south of Cairo, a series of low mounds, covered with Roman and early Arab pottery, marks the spot where stood the capital of the Oxyrhynchite nome. The wide area of the site, and the scale of the buildings and city walls, where traceable, testify to its past size and importance; but it declined rapidly after the Arab conquest, and its modern representative, Behnesa, is a mere hamlet. A flourishing city in Roman times, and one of the chief centres of early Christianity in Egypt, Oxyrhynchus offered a peculiarly attractive field for explorers who . . . . make the recovery of Greek papyri, with all the manifold treasures they may bring, their principal aim.

"The ancient cemetery proved on the whole unproductive; but in the rubbish-heaps of the town were found large quantities of papyri, chiefly Greek, ranging in date from the first to the eighth century, and embracing every variety of subject." "For the present we are concerned with a single fragment . . . . . a leaf from a papyrus book containing a collection of Logia or Sayings of our Lord, of which some, though presenting several novel features, are familiar, others are wholly new. It was found in a mound which produced a great number of papyri belonging to the first three centuries of our era, those in the immediate vicinity of our fragment belonging to the second and third centuries. This fact, together with the evidence of the handwriting, which has a characteristically Roman aspect, fixes with certainty 300 A.D. as the lowest limit for the date at which the papyrus was written. The general probabilities of the case, the presence of the usual contradictions found in biblical MSS., and the fact that the papyrus was in book, not roll, form, put the first century out of the question, and make the first half of the second unlikely. The date therefore probably falls within the period 150-300 A.D."

Thus our co-authors introduce their prize—a *page* of papyrus from a *book,* found in a rubbish heap among large quantities of mostly Greek papyri on an extensive variety of subjects over a period of 700 years. Apparently it was a lone specimen of Christian interest, although there is no indication as to what kind of company it was keeping.

The fragment measures 5¾ x 3¾ inches, but its height was originally somewhat greater, as it is unfortunately broken at the bottom. Parts of the text have been destroyed; some of the writing is so faded that it is almost illegible. The scribe used contractions common to biblical manuscripts. There are variations in spelling that could be mistakes, and there is an apparent tendency to divide one word from another. However, stops, breathings, and accents are entirely absent. To indicate the difficulties of giving an adequate translation, the co-authors reproduce the papyrus and print in type the Greek text as it stands in the original, and comment as follows: "Restorations are enclosed in square brackets, and dots inside the latter indicate the approximate number of

letters lost. Dots outside brackets represent letters of which only illegible traces remain. Dots underneath a letter mean that the reading is uncertain."

We reproduce the English translation without notes, which serve only to qualify and confuse. Those who want to follow the clues in these mysteries may consult the full text, and then pursue an endless trail of references to archeological reports and journals.

SAYINGS OF JESUS

Logion 1 . . . and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

Logion 2 Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the sabbath, ye shall not see the Father.

Logion 3 Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart . . .

Logion 4 (Not legible.)

Logion 5 Jesus saith, Wherever there are . . . . and there is one . . . . alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.

Logion 6 Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.

Logion 7 Jesus saith, A city built upon the top of a high hill, and established, can neither fail nor be hid.

Logion 8 (Not legible.)

In 1907 when our translators published the text of a second fragment, entitled *New Sayings of Jesus* and *Fragment of a Lost Gospel,* they also reprinted their translation of the *Logia* with some variations upon which they did not comment.

In their first pamphlet, in discussing their translations of *Logion* 2, "except ye keep the sabbath," they stated: "Possibly the phrase has here an inner meaning, 'make the sabbath a real sabbath.' "

And that possible "inner meaning" is the translation they published in 1907.

The missing ending is given for *Logion* 3 as "and see not."

Logion 5 is considerably modified, or rather amplified. "Jesus saith, Wherever there are (two), they are not without God, and wherever there is one alone, I say, I am with him." The remainder is unchanged.

In *Logion* 7, instead of *fail,* the "city . . . can neither *fall* nor be hid." Perhaps an unimportant alteration, but as a translation, it deserves explanation.

Logion 8 has been deciphered. "Jesus saith, Thou hearest with one ear, (but the other thou hast closed)."

The co-authors' speculation as to the origin of the fragment is justifiably vague. "The internal evidence points to an earlier date (than the beginning of the third century). The primitive case and setting of the sayings, the absence of any consistent tendency in favour of any particular sect, the wide divergences in the familiar sayings from the text of the Gospels, the striking character of those which are new, combine to separate the fragment from the 'apocryphal' literature of the middle and latter half of the second century, and to refer it back to the period when the Canonical Gospels had not yet reached their pre-eminent position . . . . . our fragment may come from the 'Gospel according to the Egyptians.' This Gospel, of which only a few extracts survive, was probably written about the beginning of the second century, and seems for a time to have attained in Egypt and even elsewhere a high degree of authority. It was however decisively rejected in the third century. Its chief characteristics seem to have been its Encratite and mystic tendencies."

In 1903 the researchers returned to the Oxyrhynchus site to make further excavations. Again they found a fragment of a collection of Sayings of Jesus. This one consisted of forty-two incomplete lines on the back of a survey-list of various pieces of land, the opening section of what was probably a large roll. The co-authors consider the second fragment to be approximately as old as the first one.

In their translation at various points they have suggested possible renderings of missing or illegible words. We have taken the liberty of omitting these speculative readings in order that the suggestiveness of the passages might be more apparent.

NEW SAYINGS OF JESUS

Introduction: These are the . . . . . words which Jesus the living . . . . . spake to . . . and Thomas, and said unto . . . . . Every one that hearkens to these words shall never taste of death.

First saying: Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest.

Second saying: Jesus saith . . . . . that draw us . . the kingdom is in heaven . . . the fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea . . . . . you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it . . . to know yourselves, and ye shall be aware that ye are the sons of the . . . . Father; . . . ye shall know that ye are in . . . , and ye are . . .

Third saying: Jesus saith, A man shall not hesitate . . . to ask . . . concerning his place . . . . . that many that are first shall be last and the last first and . . . . . .

Fourth saying: Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised.

Fifth saying: His disciples question him and say, How shall we fast and how shall we . . . . and what shall we keep . . . Jesus saith, . . . do not . . . of truth . . . blessed is he . . .

The co-authors append a section which they describe as a *Fragment of a Lost Gospel,* but give no information as to its origin, although we would assume that it is from this same excavation. It consists of eight fragments of a papyrus in roll form, the largest section comprising parts of the middles of two narrow columns. None of the other fragments actually joins; how much is lost is uncertain.

FRAGMENT OF A LOST GOSPEL

. . . . from morning until even nor from evening until morning, either for your food and what ye shall eat or for your raiment what ye shall put on. Ye are far better than the lilies which grow but spin not. Having one garment, what do ye . . . Who could add to your stature? He himself will give you your garment. His disciples say unto him, When wilt thou be manifest to us, and when shall we see thee? He saith, when ye shall be stripped and not be ashamed . . .

. . . He said, The key to knowledge ye hid; ye entered not in yourselves and to them that were entering in ye opened not.

For either of the fragments, there is no way of knowing whether it represents notes on an oral tradition or teaching, or if the sentences were copied from another and older manuscript.

The only thing certain is that the sentences express a serious intensity of thinking, an inclination to mysticism, and an adherence to the teachings of one Jesus. But there is no positive certainty that this Jesus is the Jesus of the Bible. However, the scholars who have made the translations and commented on them consider both manuscripts as related to the Christian tradition. If this can be established, these fragments of manuscript may prove an important contribution to a more factual basis for the historicity of the biblical Jesus, and as such they are reprinted here to make them more available for consideration by students of Christianity.

The Doubter's Dilemma

An atheist's most embarrassing moment is when he feels profoundly thankful for something, but can't think of anybody to thank for it.

—Mary Vincent, *Central Concepts*

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