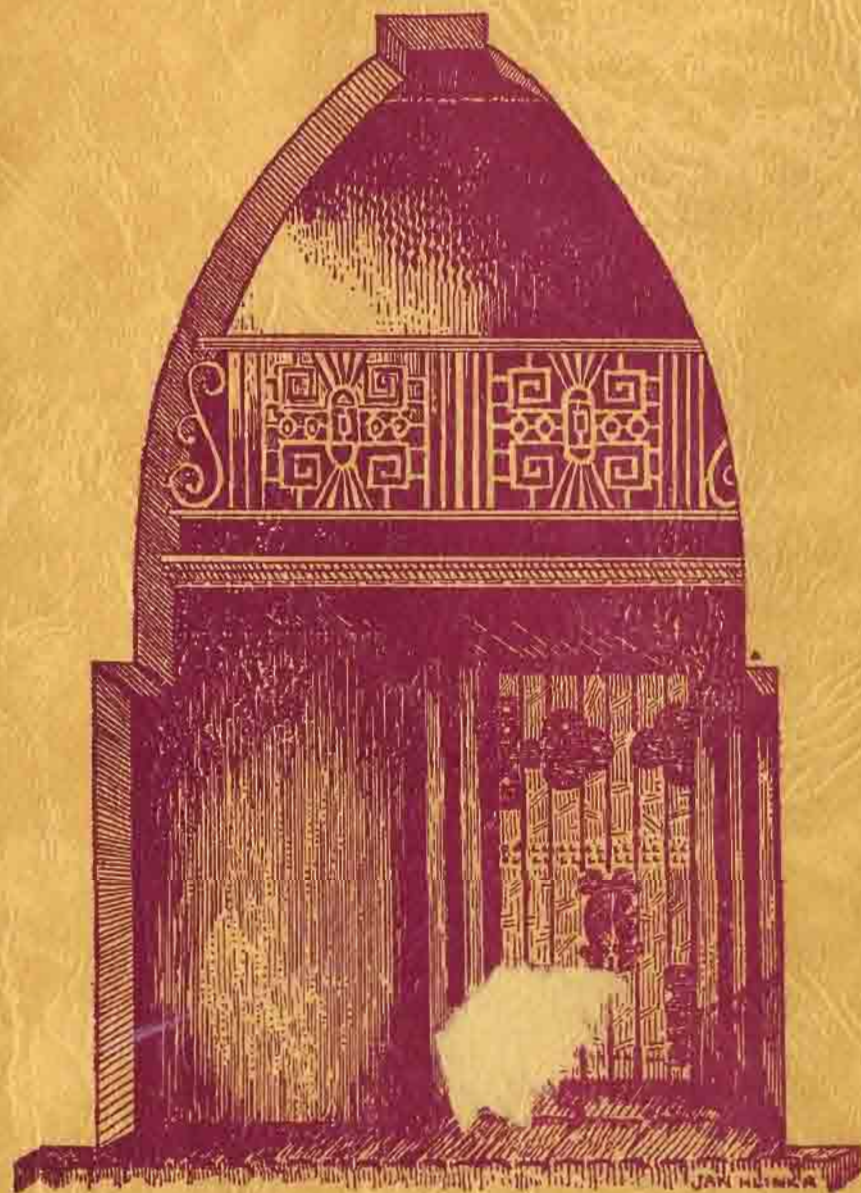


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Journal of the
 Philosophical Research Society

AUTUMN
 1948



ISSUED
 QUARTERLY
 VOLUME 8 No. 2

HORIZON
 LINES

AN EDITORIAL
 BY MANLY PALMER HALL



The Last Run of Shad

WE frequently receive letters inquiring as to the merits or demerits of various teachers and organizations offering instructions in a variety of mystical, metaphysical, or psychological subjects. The writers of these letters admit that they are not qualified to decide for themselves either the merit of the instructions offered or the suitability of the instructions in terms of the personal requirements of the truth seeker.

Most of those asking for direction or guidance are aware that fraudulent organizations, making unjustified and ridiculous pretensions, flourish in our midst. After having joined several organizations and having been disillusioned by each in turn, there is a natural reticence against further unfortunate entanglements. The sincere individual, however, does not wish to develop unjustified prejudices. If there is something important that he should know and the means to that knowledge are available, he wishes to take every possible advantage of his opportunities.

It is hard to advise folks who have an intense impulse to join something. If you advise them to continue in a state

of nonaffiliation, it implies criticism of the group under consideration. To criticize anything good, bad, or indifferent is to be condemned as "unspiritual." We are sure that the proper attitude is to see good in everything, even though no trace or symptom of this good can be discovered factually.

I have been criticized and branded as a cold and cynical intellectual because I cannot conscientiously fraternize with all of my confreres. In sober truth, much as I hate to admit it, some of them are so bad that I cannot honestly wish them well.

Every once in awhile some of these cults and -isms decide that it would be both purposeful and profitable to unite and present a solid front against the vices and corruptions of our time. We receive cards, letters, folders, proclamations and manifestoes to this effect, and we are given the opportunity to prove our deep spiritual insight by joining in this crusade against the forces of darkness that threaten to engulf mankind.

We wish to co-operate with everything and anything that is sincerely and intelligently striving for the improve-

ment of humanity. We are placed on the horns of a dilemma. To attempt to co-operate means that we must join forces with and, by so doing, to a degree endorse a conglomeration of notions, opinions, and pseudo revelations that have no actual value and may even compound the ills that mortal men must bear. But if we bow out with regrets expressed as tactfully as possible, we then become a horrible example of intellectual isolationism. We are accused of lacking those inner faculties of grace, by which we should recognize the unique and eternal benefits which these curious cults are peculiarly fitted to bestow.

Perhaps our perspective of these matters is influenced by the important factor that we have no sect or creed of our own in which we have become immersed, and which we must defend or promulgate at all cost. We have been able to sit under our own vine and fig tree and to watch the pageantry of cults move by in an endless stream.

Each of these cults has been important to someone, but very few have attracted and held a dynamic and informed following. Each was the peculiar and sole perpetuator of something, but when the group faded away, another took its place and, in turn, faded without any appreciable consequences. Each of these groups was going to save the world, one way or another, but to date has not been able to save itself. Many had good ideas, but the best part of their doctrine was not new and did not require a sect for its perpetuation.

Anyway, they come and go; and when we have watched this procedure, year after year, we cannot become especially tense over the appearance of a new cult or the disappearance of an old one. Each one has proclaimed itself as peculiarly meritorious and the fulfillment of the hope of the ages. Some do a little good, some do a little harm, and in either case there is no way of controlling the outcome. If we might be inclined to take some of these organizations too seriously, we are protected by the endless stream of "people in quandries" which these cults leave behind, in passing.

Probably the more sincere of these rather eccentric religious -isms are never aware of the result of their own teachings, as these affect an unsuspecting world. In the first place, the devout are unable to entertain even the possibility that anything they teach could possibly do anyone any harm. After all, they are serving a divine revelation, and it is unthinkable that Divinity could be in error in the slightest particular. If, therefore, some faithful or fanatical follower collapses under the strain, there is always a ready explanation which vindicates the belief and shifts the blame to some convenient scapegoat. All else failing, the devil and low vibrations can be held accountable for almost any disaster.

If man could consecrate himself as devoutly, as unselfishly, and as tenaciously to worthy causes as he does to those of doubtful merit, the race would be much closer to the millennium than it is at present. Most cults produce a blind devotion, so narrowed and so restricted as to be entirely blinded to any of life's larger purposes. This very fanaticism results in the disintegration of the organization, which cannot survive a restricted perspective that permits neither growth nor change but only undying devotion to the status quo.

If we are to judge the tree by its fruit and not by its claims, we shall see that even well-intended projects can go awry. For nearly thirty years, we have been at work trying in one way or another to reclaim the wreckage of unwise mystical and metaphysical systems of religion and philosophy. In many cases, the teachers responsible for the trouble are no longer alive and their societies and orders have ceased to exist; but the tragedy lingers on, and if not corrected it may be conferred upon generations yet unborn.

In other cases, the cult responsible for the trouble disclaimed all part in the transaction the moment things went wrong. I have not heard, however, of any group correcting a practice responsible for producing any kind of mental or emotional unbalance. It was always the student who was at fault no matter how often the disaster was repeated. Then, of course, considerable wreckage

is left behind by itinerant illuminates, who have departed from the community before their teachings have produced their inevitable harvest.

Even though it is not easy to excuse the blind who are forever leading the blind, it is true beyond any doubt that the greater fault lies with the follower. This does not excuse a dishonest teacher, but his dishonesty would avail him nothing if a group of emotional and gullible people did not flock around him, fighting for the privilege of touching the hem of his garment. It is only human under such conditions for the leader to wear something with as much hemline as possible.

Followers of organizations are divisible into two distinct groups. The first is made up of those who are enriched and improved by their studies and affiliations. The other group is made up of those who have been impoverished and demoralized by their association with various teachers and teachings. The very same doctrine enriches one and impoverishes the other, the determining factor being the character of the student himself.

Human beings have grown beautifully while studying with some sect obviously insincere. Others have developed serious trouble for themselves through the misunderstanding of principles essentially true and sound. All this brings us to a subject that has been forced upon my attention for some time as the result of working with the wreckage of esoteric sects and teachings.

Two qualities are essential to the success and security of the human being in any department or on any plane of his living. These qualities are integrity and intelligence. Without them he cannot succeed, and with them he cannot utterly fail, regardless of the pressure of outside conditions.

Integrity and intelligence are a team; one is not a substitute for the other, and one cannot accomplish its perfect works without the other. Strangely enough the principles of both are innate. They can be cultivated in the human being but they cannot be created by any artificial means.

We may not be born intellectual, but we must be born basically intelligent or we can never be successful as an intellectual. Intellect can exist apart from intelligence, producing the pitiful spectacle of the highly educated fool. Intelligence can exist without intellect, as witnessed by the extraordinary ingenuity and resourcefulness of primitive people.

Integrity is much more than honesty. Honesty may teach us not to break laws, but integrity teaches us to keep principles. Integrity is a spirit, and honesty is only one of its manifestations. Where we have integrity without adequate intelligence, we may have right motives with no skill in the selection of means and ends. Right motive may say, "I wish to help the world," but it will tax intelligence to the utmost to find a practical way of fulfilling altruistic instinct.

Intelligence may devise smooth-working machinery for the accomplishment of a variety of purposes, but without integrity this machinery is likely to be compromised to the attainment of inferior and nonessential ends.

When someone comes in to tell us that as the result of the unwise practice of yoga breathing exercises they have developed themselves into an intensely neurotic condition, the first thought may be that the pseudo yogi responsible for this dear soul's plight should be tarred and feathered and run out of town on a rail. A little investigation, however, shows that the victim is not quite so innocent as we would all like to assume. When estimated in terms of integrity and intelligence, the well-meaning devotee presents a sorry spectacle. The longer he talks, the more convinced you become that the major fault lies within himself.

The integrity factor has been violated from the beginning. You ask the sufferer why he or she took up yoga in the first place, and each will insist, and if necessary become righteously animated, that it was from sheer unadulterated, unalloyed, uncontaminated love of truth. All they wished to do was to unselfishly serve their fellow creatures, etc.

A little prodding, however, reveals that just before Mrs. MacGillicudy started with the sad-faced swami—who had never been nearer India than Brooklyn—there had been a crisis in her life. Mr. MacGillicudy had walked out, claiming—very unreasonably of course—that twenty-five years of nagging and fault-finding were all he could stand.

Mrs. MacGillicudy, thrust upon her own resources and suffering from an uncertain disposition, sought solace with her married children, whose homes she promptly took over. It seemed unreasonable to her that these establishments should not conform in every detail and respect with her wishes, opinions, and convictions. Again, unreasonably enough, there were objections, due undoubtedly to the fact that the children and in-laws were unaware of Mrs. MacGillicudy's extraordinary wisdom and domestic infallibility. The children, therefore, got together and decided to set up mother in a separate establishment for the good of all concerned.

Mrs. MacGillicudy did not particularly enjoy living alone. With one fell swoop, outrageous destiny in the form of cash karma had swept away all of her foundations and had left her drifting on a sea of uncertainty. Inside herself, she had a dim but uncomfortable sense of being responsible for all her trouble. She was not such a fool as to believe in nagging, but she had been enough of a fool to assume that Mr. MacGillicudy would endure it forever—ditto for the children.

With the disposition for which she was justly famous, mother MacGillicudy had few acquaintances and fewer friends. She lost most of those that attempted to be friendly because of constant self-pity and her refusal to take an active or constructive interest in anything. It was about this time and under these conditions that Mrs. MacGillicudy "found the glory" in the form of the soft-eyed Asiatic and his trans-Himalayan breathing exercises.

So Mrs. MacGillicudy's real motive was not so unselfish nor beautiful as she tried to make herself believe to be the case. She was really a lonely, unpleasant woman, who had never adjusted

to life, and who had never sincerely or intelligently tried to make anyone happy. She did exactly as she pleased regardless of consequences, and was then miserable when the consequences were brought to her attention. Perhaps, possibly, probably, she was never very much in love with Mr. MacGillicudy. If she had really cared for him, she would not have driven him to the extreme action of departing bag and baggage.

Not unlikely, Mrs. MacGillicudy developed a number of intense romantic reflexes, which centered upon the wonderful, gorgeous swami. Where divine love left off and human affection began Mrs. MacGillicudy will never know, but there is every indication that the transition occurred. The situation was difficult because there were a dozen others like Mrs. MacGillicudy, all with very human, divine emotions about the swami.

Perhaps Mrs. MacGillicudy dived head-first into the ocean of Asiatic transcendental speculation with the secret hope that if she became an adeptess she might then have a better chance of winning the swami. It is quite improbable that Mrs. MacGillicudy ever thought this through. To her, it was all one process, and that quite sincere.

Another difficulty arose. With all her willingness to learn, labor, and wait, she did not possess the background, the temperament, and the mental discipline which would make it possible for her to study anything systematically, intelligently, or purposefully. No matter what she studied, about all she could remember afterward was that it was too, too wonderful. As to abstract contemplation of chakras and kundalini, to borrow a phrase from the Comte de Gabalais, "she could make neither head nor tail on it." Perhaps the swami even believed that she had tremendous spiritual potentials. When he said so, she agreed with him without the slightest comprehension of what the word meant.

Having taxed her mind beyond its normal capacity, and motivated by an internal confusion in which no pattern was clearly defined, it is only natural that Mrs. MacGillicudy should drift into an

abnormal psychological state. Dreams, visions, and other phenomena, which appeared to be proof of divine favor but which were in reality only the pressure of the neurotic load in her subconscious, complicated the situation still further.



By this time, the swami had begun to see the danger sign and probably excused himself to return to the Himalayas. Mrs. MacGillicudy's spiritual universe then collapsed, much as her previous material home had fallen to pieces and for the same basic reasons, although they were presented in widely different forms. So much for the sincerity and integrity factor. From the beginning, had Mrs. MacGillicudy been honest with herself, she would have realized that she was nourishing and protecting, under various subterfuges, a series of very personal motives, which she would justify by clothing them in spiritual affirmations and platitudes.

Now let us change the scene and give a little consideration to the intelligence factor. For this purpose we will introduce you to Mr. Snodgrass. In his case, an entirely different sequence of events had led him to the consideration of abstruse subjects. He was a quiet, sensitive little man in his early sixties. One might suspect that at sometime he had been a school teacher or a college professor, but upon investigation it turned out that Mr. Snodgrass was by trade a brick-layer.

Some men never seem to be able to fulfill the patterns which dominate their

minds. Mr. Snodgrass had always wanted to be an intellectual, but for him, schooling had ended in the sixth grade. To meet the responsibilities of family and home, Mr. Snodgrass had practiced his trade for over forty years, and by good management and frugal living had reached a condition of moderate economic security.

At last it seemed that his secret desire to become an intellectual might be fulfilled. Obviously, he was no longer of the mind to go back to school and to study subjects which his own common sense told him could in no way advance his aspirations. Life had mellowed and deepened Mr. Snodgrass. His attention was now fixed upon universal mysteries, and by circumstances of no concern to the present subject, he had drifted toward mystical philosophy and developed an intense admiration for the cabala.

For a man with no scholastic background, the subject presented almost insurmountable difficulties. Though natively intelligent, Mr. Snodgrass was limited in so many ways that it required great courage to attempt so recondite a subject. No one can really hope to understand the cabala without an extensive background in Jewish mystical and religious literature, comparative religion, and many systems of ancient philosophy. None of this information was available in the reference frame of Mr. Snodgrass. All he could really do was to read books written on the cabala, and attempt to interpret the abstract formulas in terms of his own life experience.

Mr. Snodgrass gave the subject a great deal of thought, but even thinking in this field was rather exhausting. He found it hard to settle down to the long and tedious process of mastering the old Jewish language. He realized that he had neither the vitality nor the flexibility of youth, and he was a little dismayed when he contemplated the magnitude of the subject and the few years that remained to him. All these factors add up to sincerity, devotion, and integrity, but they do not add up to sufficient ability. The intelligence factor was simply insufficient.

Had Mr. Snodgrass recognized this insufficiency and had he been content to grow slowly, counting each small step forward a victory, he might have made considerable progress; but lacking the proper reference frame, he had a tendency to lose sight of his own limitations, and drift off into erroneous concepts over which he was unable to exercise censorship. It is difficult to comprehend anything that we have not in some way experienced, and it is very difficult to examine scientifically an involved and complicated science unless the mind has been trained in the correct procedure.

After several years of reading, Mr. Snodgrass was finally convinced that he was an authority on the cabala. He even went as far as to write a book on the subject. It was a small book, and he paid for the publication himself. A small group of persons, who knew still less about the subject than he did, were properly impressed. Mr. Snodgrass' cabalism bore slight if any resemblance to the original subject, but if this had been pointed out, he would have explained that his was a "spiritual" interpretation.

The only ulterior element anywhere in this pattern was the long-cherished desire of Mr. Snodgrass to be an intellectual, which he satisfied by convincing himself that he had attained an advanced mystical apperception of an abstruse subject. The secret desire to be learned found satisfaction and expression, but learning itself was not actually obtained.

For a third example, we will consider the life story of Miss Trudy. In this instance there were no particular pressures of any kind. She grew up in her sheltered home, and reached maturity without developing any particular strength of character. She became a school teacher in a Midwestern town, and the only events in her life were the normal school seminars, which she attended regularly.

Once there had been the hint of a possible romance, but it did not eventuate, and Miss Trudy found intense personal satisfaction in bending the little twigs of the fourth and fifth grades in the direction of the three R's.

In the community, Miss Trudy had a

reputation above reproach, and for the most part beyond comprehension. She contributed an occasional paper to one of the teachers' journals, read moderately in nonfiction, and gained some local distinction for her early roses.

No one could deny that Miss Trudy was an admirable character, for of course her interest in metaphysics was discreetly limited to a few understanding souls. She was defined as slightly eccentric but "a good sort." It would appear unreasonable to suggest that Miss Trudy was lacking in integrity, for a hundred witnesses could be found ready to take their oath that she was one of the solid foundations of the community. But, psychologically speaking, most of her virtues were negative rather than positive.

Totally inexperienced and living in a concept that touched reality only on rare occasions, Miss Trudy lacked the orientation necessary to any positive statement of conviction. She was intellectually capable of considerable basic thinking, but her thoughts failed to eventuate, and she existed in a world of her own with the inevitable limitations of such a condition. When she began to study the esoteric philosophies, she naturally held them to a sphere of intangibles. Gradually she drifted further and further from an external living with its inevitable shocks toward a completely vicarious sphere, which had nothing in common with actual fact.

For persons of this type to approach religion or philosophy intelligently means that they must first orient themselves in the terms of their place in a world plan. They are out of the stream and must return to it before they can understand the reason for their own existence. Until they have established themselves in their world and have a keen and vital appreciation of the mundane plan, they lack a proper perspective.

We say Miss Trudy would almost certainly come to nothing in her studies because she had only a negative state of innocence instead of a positive state of virtue. She took correspondence courses in astrology, and learned to set a horoscope with neatness and dispatch. There

was no blot or blemish in her handicraft, and no rhyme or reason in her interpretation of the nativity.

She had found great comfort in early roses and recommended their cultivation to everyone who came to her with personality problems. In her own heart, she just could not understand how anybody could get into the trouble folks told her about.

As the sordid story of human life reached her sensitive ears, Miss Trudy was profoundly shocked by everything. She did not know that such difficulties existed, and even after she heard about them she still could see no good reason for any of the disasters. She really wanted to be helpful and took a maiden-aunt's interest in everyone's difficulties. A few tried her advice which failed miserably, and then decided that it was the wiser course to fight out the complications along more traditional lines.

Miss Trudy continued to live in a personal world that was simply lovely, with occasional rumors reaching her of a larger outside sphere that was simply awful. For her, the wonderful and the awful never met, and, according to the law of probabilities, they will not come together for her in the present incarnation. She will soon retire on a pension, and devote her life entirely to early roses and occasional articles on the merits and demerits of the Montessori method of visual education, as applied to the fourth and fifth grades.

These names and examples are entirely fictitious, but the principles involved are derived from composite problems which have been brought to me, not once but hundreds of times. It is from such types as these and dozens of others differing in detail but identical in principle that the various religious leaders and organizations gather their followings. The leader or organization may be entirely well-intentioned, and the following may be as honest as limitations of personality will permit; but the end result is not a reasonable facsimile of anything important.

There is no doubt that various studies do fill otherwise blank interludes and bestow incentives of one kind or another.

Approached with an attitude of moderation and with a certain strength of character resulting from fairly successful living, almost any system which increases human perspective will produce constructive results. If the seeker, however, brings only weakness, frustration, and failure to such study the chances are a thousand-to-one that he will get himself into considerable trouble and do his personality a great deal of harm.

Anyone completely ignorant of mathematics would be foolish to feel himself qualified to attempt an immediate estimation of the Einstein theory of motion or the sound wall. He would realize that such investigation must be preceded by years of study, of higher mathematics, and a basic aptitude for such research.

I have known many folks who are actually in a hurry to rush in where angels fear to tread, and where Einstein would be out of his depth. Unable to solve the smallest problem of their personal lives with anything resembling judgment, they are all ready to immerse themselves in the days and nights of Brahma and the meticulous classification of 82,000 hierarchies of devas. They are also quite ready to worry about the length of the sleeves of said devas and the probable area of the vibratory field of their own auras. As long as certain basic delusions remain uncorrected, the stream of injured human personalities will continue to pour into the offices of psychologists, psychiatrists, and personality counselors.

The prevalent conceit that all human beings have an equally well-developed sense of values secreted somewhere within themselves does not work out in practice. There is no doubt that there are spiritual or spiritually-rational energies in the human soul, and it is only just and generous to assume that they are present in all human beings, although in most mortals they are not especially obvious. We cannot afford, however, to live according to the platitude that we will instinctively sense proper courses of procedure, anymore than we can assume that a certain religious organization is



well-informed merely because it claims participation in the divine plan.

You seldom, if ever, find a person whose integrity is sound and whose intelligence is reasonably adequate in any kind of religious difficulty. His own faculties have prevented him from associating himself with obvious frauds, and he has departed quietly but surely from beliefs originating in illusions and delusions. He has also applied the test of utility to his beliefs, and declined to become excited over theories that will not work in practice.

Even if the individual makes a mistake and for a short time wanders from the straight and narrow way of common sense, he blames no one but himself. His sense of values protects him from the most common of all conceits: the hope of getting something for nothing. Therefore, the pretension of various, dubious cults has no attraction for him.

We are all familiar with the story of the fond mother who was watching her son walk by in his bright new uniform of the Home Guards. Her famous remark, "They are all out of step but Jim," complies with great pertinence to a metaphysical problem. It is almost impossible to convince a chronic member of anything that his own particular cult is out of step with the facts. Then, there is the complication of divine revelation, which is always dragged into these controversies.

It is very difficult to contradict successfully a person who assures you that his notions were received over a private wire

from God. There is nothing to do but to retire as gracefully as possible, because you have almost no chance of winning if you differ from the private wire. No matter how unreasonable the revelation, it has precedence over every other consideration. There is no individual in the world that can invent or imagine a doctrine so foolish, so unreasonable, or so impossible that he cannot have at least three faithful disciples.

I know several people who not only believe that God is on their side but who actually believe that they are God in proper person. One of them is quite concerned over keeping the sun going around the earth at the proper rate of speed. Furthermore, he has a whole group of followers who share his concern and who are doing everything possible to help him regulate the cosmos. At last report, night still followed day in proper sequence due to his indefatigable efforts.

The "it-ain't-so" letters come under the same heading. No matter what you may say, someone writes you a lengthy and involved epistle, proving you are wrong on all counts by quoting from his favorite authority. Usually he fails, however, to give you any authority for his authority.

If we are devoted to something we restrict our faculties and, after awhile, our entire cause on the convictions of some one group or individual. Gradually we lose all critical perspective. Our patron saint says he is telling us the truth, so we believe it. He says he is speaking from the highest authority and says he can prove it, so we never ask him to prove it and he never does. He justifies what he says today by quoting what he said yesterday, and the intellectual procedure begins going around in circles.

Experience proves that it is very difficult to get an intelligent statement of anything from the "fors" and the "againsts." Those who are *for* something never see the weaknesses, and those who are *against*, never see the strength. In this we often have pitiful examples of research in lost causes. Folks will spend a lifetime examining, collating, codify-

ing, justifying, clarifying, and interpreting someone else who did not know what he was talking about in the first place.

Research is comparatively worthless unless the subject under consideration has been selected with the aid of basic intelligence. If all the energy that has been wasted by groups and individuals refuting each other, when neither one had any facts, had been expended in the service of useful ideas, the whole cause of human history might have been changed.

Essential scholarship is a very rare thing to find, for it must have an honest detachment from all unreasonable prejudices, and at the same time must not be dominated by any personal preconceptions. Naturally it will be unpopular, for most of us are prejudiced in favor of something and are properly indignant when this prejudice is assailed. It has been my experience that when we run against prejudiced types, there is no real profit in argument or discussion. Prejudice is by its own nature unreasonable and seldom responds to any reasonable procedure.

We must realize that the average human being means well, but lacks the power to integrate his good intentions into any kind of a formulated program. He develops certain continuity in the practice of his business or trade, because his actual survival depends on organized proficiency. For the rest, however, he lives almost completely by a policy of trial and error. He follows his impulses and then waits, hoping for the best and fearing the worst. Only a few have recognized living itself to be the highest of the professions, requiring the full use and training of our faculties.

Most religious and philosophical organizations are heavily burdened with those maladjusted folk who have never been able to meet successfully the challenge of socialized living. Some are anti-social by conviction, and others are merely nonsocial. Being insufficient to the primary requisite of personality orientation, they will be insufficient in every other subject they approach. I have even known cases where they have glorified

their own insufficiency and set it up as a standard of spiritual integrity.

A certain metaphysical teacher, who was consistently subjected to dyspepsia, was asked by one of his naive students how it came about that one of his exalted faith could be subject to acidosis. He replied, "Oh, it's the vibrations. Nearly all the adepts have stomach trouble." In that particular group indigestion became the keynote of spiritual progress.

From the side line it is so easy to see and classify these fallacies, but the person who gets himself mixed up in one of them loses his sense of values, and worst of all, his sense of humor. Life not only becomes deadly but deadly serious, and there are few spectacles more pitiful than a human being all wrapped up in anxieties over his own soul growth. He is a low-pressure area in an otherwise industrious world. As we have said already, it is probably his own fault, but this he cannot see, does not see, and cannot be made to see. He is impervious to advice and suggestions, because he knows he is right and everyone else is wrong. In the end he goes down, faithful to the last to those fallacies which have impoverished his career.

What can we do about it? In sober truth, we can do very little. Fortunately, we live in a universe vast enough to include all these complexities within the immense substance of its own serenity. Time and the tides of life are the final teachers of humanity.

Ultimately, each of us grows weary of the sad consequences of our own conceits. We nurse our notions lovingly until we can no longer endure them. At last the laws of nature will prevail and the human being will be emancipated from those mental fixations which have tyrannized his mind and limited his every thought and action. The chemistry of human relationships, the great social changes taking place about us, the upheaval of empires: all these things present mortal man with challenges that cannot be ignored. Someday he must face them in self-defense.

Few of us realize the tyranny of our own minds. How day after day, year after year, we are victims of phantoms conjured up by negative processes of thinking. Only a few of us suffer as much outwardly as we do inwardly. We may have a good roof over our heads, sufficient food, devoted friends, and a good job, but we are unhappy. This misery can usually be traced to tempests in our cranial teapots.

We are afraid of one thing, angered over another, irritated by something else, and confused by everything. We have taken a comparatively simple way of life and twisted it into a complex of notions and opinions which finally gain dominion over all our reasonable motivations. We are afraid that we shall lose something we wish, get something we do not wish, be imposed upon by one or influenced by another until all peace of mind is gone. We argue world problems far into the night, get agitated over racial, national, creedal boundaries, and lose sleep about our politicians, who have never lost much sleep about us.

To tell a man that this is all in his own mind and has no importance outside of himself and really has no value for himself would usually bring on a fine example of righteous indignation.

In religion it is the same. Holy wars are nothing but notions, as are inquisitions, but these notions have developed many painful consequences. Divided utterly by our concepts and unable to realize that no mortal creature knows enough to be justified in a dogmatic attitude, we burden our lives with worthless arguments and gain only that kind of adeptship which results from a ruined digestive system. I have explained this to many folks, but most of them in the end look at me with a strange sort of pity.

They are convinced that I have never "seen the glory," for it is quite impossible to be spiritual without starting a crusade of some kind against some breed

of stray unbelievers. As one lady said to me, "After the light has come, you just can't be patient with all those other benighted beliefs." But after seeing a lot of folks who are convinced that the light had arrived, and after watching them devote their lives to feuding with other folks who were convinced that the light had also descended upon them, either they were wrong or else the light was deficient in illuminating power. I am inclined to defend the light, and assume that the deficiency existed in the natures of the battling believers.

So we sit aside and watch the world go by. It is probably as good a world as it can be with so many human beings convinced that it is their duty to institute processes of renovation. As too many doctors are likely to prove fatal to the patient, too many doctrines have brought about a number of relapses in the world's moral system. Instead of devoting years in trying to determine who is the bonafide representative of something, it might be better to co-ordinate some of this lost motion and try to make available to the average person concepts of life free from overdoses of doctrines.

No one is happy who does not have a constructive mental life, but this mental life must bear some ratio to aptitudes and abilities. We cannot afford to stray too far from reasonable footings unless we are highly skilled in abstract mental processes. We must grow gradually from that which is obvious to that which is at present obscure. This is the way of knowledge, but if we dive headlong into the utterly obscure without having adjusted with the obvious, we are in a fair way to be in an unhappy state.

Before we can be truly spiritual in the imponderables of that word, it will be well to remember that we must integrate the more obvious parts of our personalities into basically constructive patterns, free from unreasonable pressure and capable of normal adjustment with our fellow creatures.

Platonic Definitions of Speusippus



SPEUSIPPUS

Speusippus (407-339 B. C.) was the son of Plato's sister, Potone, and was raised in the environment of the Academy, with which he seems to have been closely connected from his twentieth year. He was much devoted to his illustrious uncle, and observed on one occasion, "Plato has reformed my life after the pattern of his own." Plato took such a lively interest in the career of Speusippus that he married him to the daughter of one of his nieces and settled a small dowry upon the couple.

On his third journey to Sicily, Plato took Speusippus with him, and they lived for a time at Syracuse. When Plato died in 347 B. C., he nominated his talented nephew to succeed him as scholar, and this was later ratified by the school. Speusippus was in no sense of the word as great a man as his uncle, but he was well-grounded in mathematics, and one of the surviving fragments attributed to him deals with the subject of Pythagorean numbers. He was master of the Academy for about eight years, and then, being infirm and palsied, he requested Xenocrates to take over the government of the school.

The circumstances of the death of Speusippus are not reported in detail. In his closing years, he was carried to the Academy in a kind of a sedan-chair. His poor health was cruelly ridiculed by Diogenes, who recommended that death would be the speediest means of recovery. Speusippus is said to have had a

choleric disposition and to have been overly fond of money; if so, he had many opportunities to practice moderation in both emotions. He seems to have been fairly well-liked in the Academy, though openly criticized by some of his contemporaries. He defended Plato against Aristotle, but was himself ill on the occasion when Aristotle heckled the aged Plato. In order to escape the persecution of Aristotle, the old master decided to teach in his own garden, and was away from the Academy for over three months. It was Speusippus and Xenocrates who finally persuaded him to return, and demanded of Aristotle that he treat Plato with the respect suitable to the conduct of a disciple for an elderly and failing, but venerable, master.

The Neoplatonist, Iamblichus, preserved the fragment of the writings of Speusippus under the title, *On Platonic Definitions*. We have had a special translation made from the early Aldine-Latin version of this work. From the definitions, we have selected a number which are, in one way or another, remarkable. From the tone, it is evident that all are indirectly derived from Plato himself, but are expressed in the words of his nephew. We have omitted some of the definitions which have no vitality in modern times. There is a dignity and power in these definitions, sometimes even a sly humor and an intentional departure from the commonly accepted meanings of words. These definitions

will reward those who give them some consideration.

God: A Being that lives immortally by means of himself alone; sufficing for his own Blessedness. The eternal essence, cause of his own goodness.

The Sun: Celestial fire, which can be seen only from its rising to its setting. An eternal being; a living star, daily appearing and the greatest of all the heavenly bodies.

The Meridian: The time at which the shadows of things are shortest.

Fortune: A hidden act of unknown origin, resulting casually in a felicitous outcome.

Old Age: A deterioration of energy caused by the passage of time.

Wind: Agitation of air around the earth.

Air: An element, whose shiftings of place are according to nature.

Sky: A body comprising all things; beyond the uppermost air.

Spirit: The self-actuating, vital motion; cause of animate beings.

Power: That which is in itself effective.

Sight: The function by which bodies are discerned.

Element: That out of which compounds are made, and into which they are dissolved.

Virtue: That best disposition or habit of mortals; praiseworthy for its own sake; the possessors of which are called good.

Community: A just institution of laws, to be provided with which is to be called properly conducted; enjoying harmony.

Prudence: The faculty which of itself leads to human blessedness; knowledge of good and evil; bestowing that fortunate gift of discrimination.

Justice: Agreement of the soul with itself in the distribution of condition, according to worthiness of conduct. Habit of mind of

one who elects that which appears to be just. Characteristic obedience to law and a constant inclination to conform to righteous laws.

Temperance: Moderate attitude toward natural desires. Mental composure in regard to natural pleasures and pain. Harmony of the soul as to governing and obeying. The state of mind of those who conform to nature. The action of a rational being in contact with others, whereby one selects from good and bad behavior that which is decent and holds to it.

Fortitude: Emotion governed by reason in the face of danger. Strength resisting peril. Vigor of character, enduring all things. Steadiness of spirit in view of what is to be feared or dared. Habit of remaining unperturbed.

Constancy: The power of carrying on in the midst of obstacles according to reason. Power to resist turning aside through an opposing influence.

Sufficiency: Perfect possession of good things; state of mastery of one's own things.

Equity: Submission to justice; moderation in dealing with others. Rational attitude toward the honest and the dishonest.

Tolerance: The modest endurance of the honorable. Endurance of labor by the noble.

Daring: Security of mind, by which one goes forth to meet evil without terror.

Beatitude: Goodness resulting from all kinds of goodness; innate power of right living; perfection in virtue; symmetry of life or living.

Frugality: Simplicity of a rational life; attention to good habits; carefulness.

Goodness: The faculty of choosing the best.

Piety: Righteous conduct toward the gods; worship of the gods; voluntary veneration of a god; correct understanding of the Divine.

Good: Something desirable for its own sake, or in itself desirable.

Sanity: State of mind resisting impairment.

Friendship: A fellow-feeling in honorable things; attraction toward the just. A consensus in deliberation and action. Concord in the common life; kindly feelings. Reciprocity in giving and receiving benefits.

Generosity: Innate excellence of behavior; a mental faculty equally adapted to saying or doing.

Benevolence: A pleasing mutual choice, or approval of man by man.

Propinquity: Participation in the same kind; relationship.

Consensus: A view held in common; agreement in ideas.

Charity: An uncorrupted wholesome aspect of the mind; civic honesty and usefulness. Knowledge conducive to justice in public affairs.

Society: Friendliness, resulting from long intercourse of equals.

Sagacity: Inborn power of reasoning.

Faith: A praiseworthy presumption that a thing is what it seems. Stability of habit.

Veracity: Uprightness in affirming and denying. Knowledge of the truth.

Will: Impulse grounded in a reasoned desire.

Opportunity: The nick of time for doing or permitting anything.

Caution: Wariness in respect to that which is bad; diligent care.

Order: Harmonious series of operations; harmony of proportion. A cause of reciprocal influence.

A balance or harmony that satisfies the senses.

Attention: A reaching of the mind toward verification, or alertness of scrutiny.

Judgment: A final decision after an argument.

Law: Rule for determining whether a damage has been or has not been done.

Good Citizenship: Obedience to just laws.

Joy: Delight in temperate or placid occupations.

Honor: Bestowal of reward for valuable service. Esteem and worth acquired virtuously; object of veneration; conservation of worth.

Concord: Harmony between the commander and the commanded concerning command and obedience thereto. Agreement of many men as to their several happinesses. The lawful concerted action of a multitude.

Providence: Preparation for the future.

Consultation: Consideration of future events by which an agreement is achieved.

Gift: A reciprocal return of favors.

Occasion: The very flower of the time (the propitious moment) that opens the way to action. The time for aiding some good cause.

Memory: The inherent mental faculty of preserving truth.

Intelligence: Effort or exercise of cogitation.

Moral Purity: Careful abstinence from sins against the gods. Diligent observance of divine worship according to nature.

Divination: Knowledge without demonstration; foreboding.

Wisdom: Knowledge which presupposes nothing further. Knowledge of those things that always

are. Knowledge that contemplates or observes the cause of all things.

Philosophy: Appetite for knowledge. The contemplation of or inquiry into the truth as truth. The conduct of the mind by reason.

Knowledge: Mental comprehension of immutable relationships. The power of comprehension by reason. A true account of phenomena resulting from cogitation.

Opinion: A belief or conclusion, whether true or false, arrived at through reasoning.

Sense: Movement of the soul; activity of the mind. The perception of exterior objects; power of knowing through physical sensation.

Character: Quality of mind, because of which we are said to be *thus* and *so* of *this* or *that* nature.

Voice: Oral utterance after thought.

Word: An oral utterance that can be written; anything pronounceable. A composition of words to be said but not to be sung.

Name: A simple mode of expression signifying that which is of the essence of anything, and everything which is in the least related to it.

Syllable: Articulation of the human voice that can be set down in writing.

Definition: A sentence stating the kind and the difference.

Conjecture: An indication of the hidden thing.

Demonstration: True ratiocination; a statement showing something by means of things previously known.

Useful: Causing benefit; containing good qualities. Beautiful because good, and good because in all respects wholesome.

Temperament: The equipment of the interior soul.

Free: Self-governed.

Moderate: The mean between excess and deficiency; sufficient for practical purposes.

Immortality: Eternal continuance; living essence.

Man: An animal without feathers. A biped with wide nails, which alone among animals acquires knowledge through reason.

Vow: A solemn promise made by men before the gods (or a god) upon requesting something desirable or seemingly so.

State: The habitation of many people having laws in common. A combination of men subject to a single body of law.

Tyrant: One governing a state on his own authority or by his own will.

Sophist: A young hunter employed by nobles and rich men. (NOTE: In this case, the term *hunter* seems to imply an amateur or immature seeker after knowledge.)

Purgation: A separation of the least desirable from the better.

Temperate: Having moderate desires.

Continent: One who controls his rebellious physical nature by force of reason.

Conscience: Melancholy meditation without reasoning.

Timidity: Prime cause for the impulse to run away.

Ostentation: Claiming the sort of wealth or good qualities least possessed. A deceitful show.

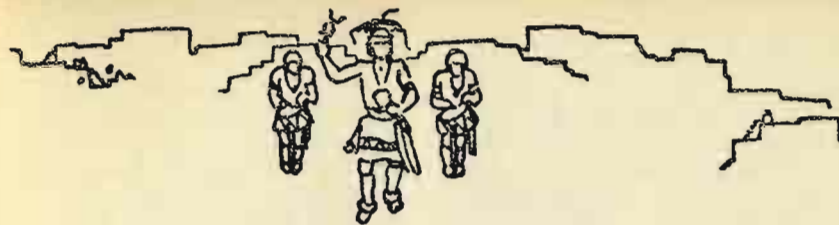
Transgression, Error, Sin: Action not within reasoning or out of proper order.

Envy: Dejection over the present or past good fortune of friends.

Discipline: Skill in governing the mind.

Erudition: Instruction through discipline.

Strength: Innate power of self-preservation against anything detrimental or damaging.



A Short Excursion into Amerindian Ethnology

IN spite of the prevailing atmosphere of satisfaction resulting from the researches of the Carnegie School, there are still reasonable doubts and uncertainties about the Amerinds among those ethnologically-minded. Even the deluge of recent publications bearing upon the subject has not completely inundated or overwhelmed those unorthodox thinkers not inclined to conform with what they regard as glaring inconsistencies. Perhaps these nonconformists have no license for their opinions, but they are entitled, at least so they feel, to a hearing.

As a natural champion of lost causes, I would like to present certain of their views in the sincere hope that the professional ethnologists may be inspired to plug (if they can) the leaks in their own concepts. As long as we have resolved upon an unpopular enterprise we may as well begin with the most controversial phase of the issue, namely, the sanctified Bering Strait hypothesis. Thus all our ignorance will be exposed at one time.

According to prevailing concepts, it is assumed that the aboriginal Americans reached this continent from Asia by way of the Bering Strait or the Eleuthian Islands. Early migrations by these routes are accepted as a complete and adequate explanation for the complex and highly diversified cultures of the Americas.

The exact dates of these migrations to the Western Hemisphere are unknown and subject to considerable speculation. But if this migration theory is essentially correct and an answer to the riddle of Amerindian origin, the migration must

have taken place considerably prior to the rise of Asiatic culture. Certainly the migrants brought with them little evidence of an advanced state of civilization.

Perhaps we are a little too much inclined to accept the obvious without sufficient examination. Even so orthodox and conservative an ethnologist as Dr. Ales Hrdlicka has hazarded the speculation that the American Indian was from white stock. Maybe yes, maybe no! It appears somewhat remarkable that so many gaps should exist in a pattern of migration which must have involved considerable time and comparatively large movements of peoples. It is also curious that so vast an area as the Western Hemisphere should be without inhabitants until comparatively recent times.

Even if the glacial periods pushed native populations far to the south and rendered the land unsuitable to sustain life for an extensive period, the same would be true in Europe where earlier vestiges of man abound. I seriously suspect that a number of pages of early American history and archaeology are missing from the files.

It is beyond my province to examine accurately the testimony of artifacts, the migration of architectural forms, and those beloved skull measurements upon which so many conclusions are based. My interest lies in the descent of certain religious, philosophical, moral, and ethical patterns. Such an interest appears to be legitimate, for it cannot be denied that the outward forms of human culture

are largely motivated by ideological factors. The beliefs and traditions of the early Amerinds are as valuable as bones and potsherds in tracing the descent of a species.

But we must start with an honest effort to evaluate prevailing concepts. The cultural attainments of the peoples of Eastern Asia are not so ancient or as diversified as the popular mind is inclined to assume. Prior to the year 5000 B. C.—to select a date at random—the tribes of trans-Asia, especially northeastern Asia, were almost certainly lacking in most of the social graces.

Even today a considerable part of the trans-Siberian area is in an extremely primitive state. When the Russian government attempted to take a census in some of its outlying zones of influence, the natives promptly murdered the census-takers. It may not be unreasonable to assume, therefore, that progress has been slowed in these areas.

The defenders of the Asiatic migration theory can derive considerable comfort from the obvious fact that the migrants had little of what we know as culture to bring with them, and were not set in any pattern that would dominate the future development of their culture. All things being equal, the wanderers would have arrived here with no program more definite than an instinct to better their simple way of life.

We have no way of estimating either the number of such migrants or the boundaries of time which enclosed their numerous journeys back and forth between Asia and America. We may assume that if they did follow this northern route they traveled slowly, lived by instinct rather than by design, and were delayed by innumerable natural and artificial hazards. It would have required considerable time for these migrants to extend themselves through the immense territory which opened before them, and their attainments in this direction were remarkable by any fair standard of estimation.

We like to think that these people modified their way of life and developed their loosely-organized institutions largely as a result of environment. But here we

run against difficulties. Plains Indians, often subjected to the rigors of long and severe winters, favored tents or crude structures covered with the skins of animals.

Farther to the south in gentle and hospitable climes, they erected magnificent buildings from stone and brick, suitable to protect them from the most adverse weather conditions. Those selecting good land made no permanent habitations, while those falling upon sterile ground built communities as though resolved to remain forever in difficult if not impossible localities.

We are assured that a people cannot dwell together in permanent groups until they solve such basic problems as sanitation and hygiene, and have developed agricultural instincts, by which they can feed themselves without following migratory herds of game. It is hard to appreciate the instincts, then, that caused the Southwestern Indians of the United States to take up permanent domicile in an arid zone, where it was necessary to carry water up the walls of steep cliffs in small pots balanced on the heads of the women.

That some tribes, pressed to extremity by their stronger neighbors, had to take refuge in troublesome terrain is quite possible, but this does not explain why the stronger neighbors in better land were deficient in the community-building instinct. Perhaps a better explanation would be that all peoples follow their instincts, and where these instincts differ so widely, these differences must originate in diverse experiences and conditions.

Consider the Chinese, for example. There is a huddling instinct among the peoples of this vast nation, which inclines them to cling together even in the face of severe penalties. They seem to require the association of their kind, and have no mind or imagination to pioneer far places. They will build houses practically leaning against each other, and dwell together in abject squalor rather than move a few miles away and have good and ample land and a healthful environment.

What caused our migrating Mongoloids to divide so sharply into two

groups? one to remain nomadic until forced into a community state by being placed on reservations by the American government, and the other to produce empires of great cities as represented in Central America and Peru. Patterns of consciousness do not form quickly, nor are they rapidly projected into practical social systems. We may have explanations for these things, but have we *the* explanation?

The age of man on the earth is unknown, but indications point to the probability that he has been wandering about as fate and fancy dictated for several millions of years. Early remains occur in distant and improbable parts, and we must conclude that in spite of his limitations, man managed to get about fairly well. Even though the Western Hemisphere was comparatively isolated by vast oceans, there is nothing to prevent the possibility of ancient land-bridges that have since disappeared.

It seems incredible that the human creature rummaging about on his planet should have missed half of it for most of his evolutionary career. Let us admit, before we are convicted of faulty reasoning, that Asiatic emigrants did reach our shores, but is there anything to prevent the possibility that other wanderers also made the journey safely, and arrived in other areas of our far-flung shoreline?

There is no subject more unpleasant to the archaeologist than even a passing mention of Atlantis. At the mere sound of the word most scientists become decidedly unscientific. Even in this we may sympathize with them, for some of the prevailing notions of the Atlantean hypothesis are amusing, to say the least. It may be, however, that the subject requires reformation rather than complete rejection.

If the old traditions have any foundation, the Atlantean epoch should be understood to be a distribution of culture and races over the entire surface of the earth rather than a particular nation submerged in the area of the Azores. The Atlanteans were Mongoloids, and their distribution was extensive, including most of the areas now above water.

It is quite possible that Atlantean (Mon-

goloid) migrations may have reached the Western Hemisphere from a number of directions. If so, several distinct and ancient cultural patterns may have converged upon the Americas, arriving here at different times over a period of a hundred thousand or even a million years. Certain enthusiasts may call these migrants Atlanteans, but this does not mean that the basic premise is ridiculous or fantastic. Here again, the word is more dangerous than the idea which it represents.

If the Atlantean world was submerged long ago, so that, like Atlas, it bears a new cultural diffusion upon its back, then Atlantis as an epic in the unfoldment of the human race would survive only as a traditional force. All basic or root races bestow their heritage of root forms in architecture, and language. There is much to recommend the thought that the higher civilizations of the Americas bear witness to a descent of basic concepts not derived from other known races or civilizations.

We find among the Mayas, for example, a root language both spoken and written which cannot be deciphered by recourse to any other language known in the world. We also have an indigenous art, although the art forms are not so clearly distinguishable as the language structure. The native architecture of these people was not only basic and original but was brought to a high degree of refinement approaching the perfection of its own concept. It is remarkable, to say the least, that such achievement could have originated with nomadic wanderers.

It might be more reasonable to suspect that in the Americas an older and now lost culture, such as that generally associated with the Atlanteans, took root, unfolded, and matured comparatively uninfluenced by foreign elements. Certainly had the Mayans arrived in Guatemala and Honduras a few centuries B. C. from some already advanced civilization, they should have brought with them some evidence by which they could be linked to their place of origin. This they did not do.

The earliest dated steles show no greater indebtedness to foreign culture than those set up in the closing years of the empire. It is very doubtful if the riddle can be solved without breaking through the limited concept which American archaeologists have imposed upon themselves without benefit of unprejudiced reflection.

Efforts made to decipher the Mayan glyphs by recourse to the early hieroglyphical writings of the Egyptians and Chinese have been generally unsuccessful. After all, certain basic designs recur throughout the world, and figures such as crosses, circles, squares, and various types of swastikas are so widely distributed that we cannot base particular conclusions upon such recurrences. The magnitude of the difficulty is best appreciated when we realize that the world's greatest experts on ancient languages are completely baffled by the Mayan glyphs.

It has occurred to me that a clue might be found by recourse to the less advanced method of picture writing developed by the Aztecs of Mexico. These people were in a transitional form of writing at the time the Spanish destroyed the empire. It is evident that the Aztecs borrowed generously from the Mayas, for the civilizations to the south of the plateau of Mexico were the only possible source of cultural inspiration and illumination available to the Nahua peoples.

The Aztecs were beginning to break down their picture glyphs, using part of the glyph to represent a syllable of the name of the complete symbol. Thus the upper or front half of a serpent represented the first syllable of the word for serpent, and when combined with a part of some other symbol formed a new compound word, not necessarily resembling or pertaining to the picture by which it was represented. Is it possible that this process of compounding was the attempt of a barbaric nation to copy a more refined formula in use among their southern neighbors?

Indications point to a deterioration rather than an evolution in the cultural form of the Mayas. The earlier remains are by far the more advanced. With the passing of time, there was a distinct drift

away from the quality of inspiration evident in the most ancient landmarks. It would seem that the Maya culture had reached its zenith prior to the historic period recorded on the American continent. If this is not true, then the retrogression set in soon after the founding of the great cities of the so-called Mayan area.

The popular theory that the Mayan culture moved northward into Yucatan gradually and that all of the northern buildings were of a later date appears to me unsound. I think we shall find vestiges of early habitation under or within the complexes of buildings now regarded as comparatively late. A process of overbuilding has created the illusion of long time intervals. It might be more correct to visualize a series of reconstructions rather than a sequence of new projects.

In most cases the overbuilding reveals a gradual loss of true aesthetic consciousness. Elaboration obscures deficiency and proves beyond reasonable doubt a lowering of cultural standards. Simplicity, itself the proof of internal security, gives place to that confusion which always bears witness to cultural insecurity. Degenerate practices are further indications of decadence, and the wars and internal strife which finally broke up the confederation of Mayapan contribute the closing chapter to the long record of the gradual fall of a vast and wonderful commonwealth of cities and states.



How different is the story of the North American Indian tribes. These remained comparatively isolated and unsocialized until European emigration threatened the survival of these scattered groups. Under the impact of this threat to common survival, these nomadic tribes began a program of unification and confederation which might have brought

with it a successful concept of empire had the European colonists been less energetic in their policies. It would seem, then, that lack of competition or any common danger retarded the advance of the northern tribes; and this same lack of external pressure probably was responsible for the disintegration of the Maya's socialized state.

In substance, the North American Indians who brought no high degree of culture with them had no incentive to develop such a culture, and the Central American Indians, already advanced when they arrived here, deteriorated because their security was not assailed by any foreign powers. All of which emphasizes a well-known philosophical principle. While this principle is theoretically unsound and violates the idealism and optimism of reformers, it remains true in practice throughout the history of mankind.

Growth is the result of pressure. The human being does not choose to improve and cannot be induced to become great from motives of character and conviction. The moment pressure is removed, man relapses into a state of indolence and indifference. Even a high religious conviction will not inspire him to mend his ways.

Unless man is motivated by concerns more vital than self-interest, he will dedicate his efforts to whatever moods or impulses he is impelled to gratify. Isolation and the security of an invincible position both lead to rapid decline. Thus great nations are forever falling, and enslaved and underprivileged peoples are forever revolting and ascending.

Even the extensive communal civilization of the Peruvians failed for lack of a constant testing of the validity of theories. The dynasty of the Incas was built up without consideration for the possibility of foreign entanglements. It was a theoretical state that survived until it received the impact of a practical problem.

The Incas realized too late that they had made no provision to meet the challenge of a highly organized competitive policy personified by the Spaniards under Pizarro. In a few short weeks a hand-

ful of unlettered, unlearned, unprincipled, and unscrupulous adventurers destroyed completely the magnificent accomplishments of a thousand years of careful planning. It is always a mistake to overestimate ourselves or underestimate our adversaries. The worst mistake of all is to believe that we can succeed without adversaries or that we can convert them by noble example.

While the Amerindian cultures were drifting along in the comparatively paradisiacal regions of the West, Europe and Asia were fighting the long, bitter battle of survival. If the fight did not make the European man good, it certainly bestowed upon him strength, and skill, and craft. He became wise in the ways of survival, and quick to take advantage of the weaknesses of his adversaries. He had no illusions about abstract principles of good and evil, and experience had taught him the first military precept of Napoleon; namely, that God was on the side with the heaviest artillery. He also learned that the victor was never required to explain or apologize, and that the vanquished found little comfort in either.

Ultimately the Amerindian peoples would have been faced with the same problem that plagued Europe, or would have vanished utterly back into the dim twilight of savagery. The Aztec Empire had managed to discover enemies worthy of consideration, and was rapidly integrating a powerful state. It would have extended southward, finally to challenge the Inca socialism, and as certainly it would have pressed northward to colonize or enslave the nomadic tribes of what is now the United States and Canada.

The Aztecs were the Romans of the Western Hemisphere; the Mayas might be likened to the Greeks, and the rest of the Amerinds would have played the parts of the barbarians, about which Caesar compiled his celebrated account of the Gallic wars.

Even without European interference, the ageless pattern of the human way of life would have asserted itself. This pattern is not imposed from outside, but emerges through the conflict of the hu-

man personality. When we realize the dimensions which man's mind imposes upon its theater of activity, it becomes increasingly obvious that we cannot estimate accurately Amerindian origin without considering the inevitable motions which take place in human society.

We know, therefore, that the Mayan Empire attained to power in some environment where intense competition was possible; whereas, with equal certainty, the Aztecs passed through a long period of primitive life on the American continent. Their ascendancy became possible through contact with a higher culture and the variety of challenges which this contact produced. North American tribes were remote from this theater of competitive instincts, and remained without an impulse toward co-operative endeavor.

Here again we recognize the need for an explanation of the Mayas as a group, separate from and superior to the so-called aboriginal inhabitants of the Western Hemisphere. These aborigines may have migrated across the Bering Strait or along the Aleutian Island chain at an earlier time; and, finding an immense area of land, settled down to the inevitable deterioration which we may call cultural dry rot.

After a considerable interval these "children of nature" were visited by travelers from some highly cultured race or perhaps by the survivors of the much-discussed Atlantis. These survivors arrived still fired by zeal for accomplishment and a definite determination to maintain the high order of living to which they had been long accustomed.

Much the same thing happens when some young British resident decides to maintain his home standards while posted in a small village in Central Africa. He arrives at his new home determined to civilize the Africans, and for the first several months dresses for dinner and insists upon the strict observance of all the proprieties.

After awhile, with nothing to do and all the time in the world to do it, surrounded by natives with nothing to do and with no intention to be civilized, the dry rot sets in. The natives are not im-

proved to any degree, but the foreigner literally and actually disintegrates. He becomes infinitely less sufficient than the savages about him, and finally he must go home or die.

The stranded Atlanteans could not go home. Gradually their incentives failed so that their history contains no indication of advancement of any kind. There was only dry rot closing in slowly, like the inevitable encroachments of the jungle, until nothing remains but the magnificent ruins that the Spaniards found when they arrived.

Had the Mayans been able to establish an early contact with Europe and had they grown up with the experiences of other nations, there might have been a magnificent and unconquerable civilization in the Western Hemisphere more powerful than the states of Europe; but the Mayas were out of the current. Alone they lived, and by the very tragedy of aloneness they perished. No part of the world can come to a condition of lasting security until all the world together shares the experiences which must bring about the maturity of mankind.

The earliest dated monuments in the Central America area must have been erected in the 3rd century B. C., according to the prevailing method for translating these dates from the glyphs. American archaeologists are inclined to discredit any great antiquity to Central American civilization. Some German scientists and those of the Mexican school presume that the cultural impulse which produced the great Mayan Empire was bestowed between the 5th and 10th centuries B. C.

It is little less than incredible that any social motion sufficient to account for such an important series of events could have occurred so recently and still pass unnoticed in European and Asiatic history. We have a fairly detailed account of the events transpiring in the first millennium B. C. Even an important military expedition would hardly have passed unnoticed.

The Chinese had a dramatic flare in matters of history, and on the slightest suspicion would have left us a fantastic

account of even the adventures of a few travelers. Factually there seems to be no place from which a civilization capable of building the Mayan Empire could have come at the time now allotted to the event. Nor could have a primitive people evolved so many evidences of native genius in so short a period.

Of course we are woefully ignorant on the subject of ancient navigation. One of the reasons for the general acceptance of the Bering Strait or Aleutian Island migration theory is our smug conviction that the peoples of antiquity had no means of traveling long distances by water. Let us remember, however, that recent travelers among the aborigines of the South Pacific have found war canoes large enough to accommodate two hundred oarsmen, and enough food and water for lengthy journeys. Some of these canoes have made trips of three thousand miles on the open sea.

The Chinese likewise possessed an adequate knowledge of navigation, probably invented the mariner's compass, and could build sailing vessels far superior to the ships with which Columbus made his epical voyage. Among the Egyptians there is the record of a ship nearly six hundred feet in length with several banks of oars and auxiliary sails, and so magnificently appointed that it had a complete orchard of fruit trees on its deck and gardens laid out with fountains and swimming pools.

It is interesting to note that Plato, writing about the Atlanteans, stated that due to great agitations under the sea and the sinking of large islands in the Atlantic ocean all navigation to the west ceased at a remote time. When he stated that navigation had ceased, Plato certainly implied that such travel had existed. As the Atlantic islands sank some ten thousand B. C., we can but wonder about the mercantile marine to which he referred. It is all extremely obscure, and it is unsafe to jump to conclusions.

Astrolatry, astrology, and astromancy are among the oldest of human cultural attainments. Nearly all ancient peoples believed that the planets, stars, and luminaries influenced the destinies of nations and individuals. It is impossible to in-

terpret correctly old religions, philosophies, and sciences without a fair understanding of these ancient astrophysical theories.

Astrology has been cultivated in India and China for thousands of years, and certain rudimentary horoscopic theories have long been practiced in the northern Himalayan areas, including those now within the autonomous Soviet State of Mongolia. It is remarkable that the much-discussed Bering Strait migration brought no vestige of astrological lore to North America. The Indian tribes of the United States and Canada seem to be completely isolated from all contact with astrology. The stars are regarded as superhuman beings, the abodes of spirits, or fires in the sky. No effort was made to study the heavenly bodies as the possible cause of the mutations occurring in the mundane sphere or the events in the lives of individuals.

How does it come about then that the Indians of Central America were devoted to planetary lore and developed a complicated system of prediction and forecasting? Like most classical civilizations, they developed astronomy principally for astrological purposes.

Lucien Biart, in *The Aztecs, Their History, Manners, and Customs*, advances the opinion that the Aztecs derived their calendar from the Mayas. He suggests that Quetzalcoatl contacted the astronomy of the Indians of Yucatan at the time of his celebrated journey to the south. While there is much to sustain the belief that the Aztecs were culturally dependent upon the civilization of Mayapan, I cannot agree with Monsieur Biart that the Mayan calendar was improved by the Toltecs and perfected by the Aztecs. I have already pointed out there is much to indicate that the Mayas or Itzas attained a higher degree of civilization than any other group dwelling in the Western Hemisphere.

The most complete account of the customs and accomplishments of the nations of the valley of Mexico was compiled by Fray Bernardino de Sahagun (1499-1590). This remarkable man devoted the greater part of his life to the compilation of his celebrated *Historia*. There is

a Spanish edition of this work edited by Bustamante, and another version appears in the *Antiquities* of Lord Kingsborough. A French translation was published by Jourdanet, and there is a recent imprint (1938) by Robredo. Mrs. Fanny Bandelier translated part of this work under the patronage of Fisk University. She did not live to complete the project, however, and only the first section of her translation was published.

All the versions here mentioned are faulty and incomplete, having been derived from inadequate sources. There is only one authentic manuscript of Sahagun's *Historia*. It is a magnificent work in parallel Spanish and Nahuatl. It is known as *The Great Florentine Codex*, and is in the Library Laurenziana in Florence, Italy. (We have one of twelve complete photostatic copies of this manuscript in the library of our society.) Sahagun's references to the Aztec calendar, their divinatory arts, their astrology and natural philosophy, are contained in the second, fourth, and seventh books of the *Historia*.

Sahagun describes a kind of judicial astrology by which the Aztecs calculated fortunate and unfortunate days. They assigned divinatory significance to the various divisions of their calendar and calculated nativities, not according to the actual positions of the planets but by the arbitrary divisions of their interlocking time cycles. The magical calendar used in such divinations was different from the civil calendar and was called the Tonalamatl. Several fine examples of this magical manuscript have survived.

In the first book of the *Historia*, Sahagun describes how a penitent, desiring to confess his sins, first approached a diviner or priest who selected the time for the ceremony of repentance by consulting the Tonalamatl. This calendar of two hundred sixty days was believed to have been bestowed upon the Aztecs by the hero Quetzalcoatl, and was used to foretell all manner of events. As Herbert J. Spinden notes: "These Indians believed that the future life of a child was locked in the horoscope of his birthday."

There are certain general similarities between the time cycle divination of the

Central American Indians and the kind of judicial astrology practiced in Asia. Even today, Chinese and Tibetan diviners use similar arbitrary means of determining planetary rulership over the life of the human being. The Tonalamatl consists of twenty months of thirteen days, each group under a ruling deity. It is a perpetual book of recurring cycles, and the entire concept has but sketchy reference to conventional astronomy. The whole system is dominated by magical factors.

Aztec astrologers warned Montezuma of the coming of the Spaniards and the impending destruction of the Indian Empire. Astrological predictions of the Spanish invasion of Mexico were in circulation among the Aztecs at least two hundred years before the arrival of Cortez, and the prophecies were so exact that the invaders were described as wearing metal pots (helmets) on their heads. A great comet hung over the City of Mexico at the time of the Spanish attack. The Aztec astronomers declared that this comet portended the fall of the city. A number of old Mexican manuscripts contain drawings of comets, eclipses, and other remarkable celestial phenomena.

To mention again the Bering Strait hypothesis, it appears remarkable that Asiatic tribes migrating south from Alaska should have left no trace of their astrological beliefs along the route and then established a highly refined astrology in Mexico, Yucatan, Guatemala, and Honduras. There must be a reason for everything that occurs in nature, and there can be no effect without an adequate cause.

The Pueblo Indians of New Mexico and Arizona have a close kinship with the tribes of the Mexican area. Many of the villages along the Rio Grande are centuries old, and at least one thousand years of civilization can be traced in the Pueblo area. In many ways these Indians are comparatively civilized and have refined a number of arts and sciences. Yet even among them, there is practically no indication of an astrological tradition. The Milky Way is regarded as a road leading to the spirit world, but the Indians gave little if any



thought to the nature of the stars, certainly did not recognize them as huge worlds in space, and felt no sense of dependence upon their positions or motions.

To approach the entire problem from a somewhat different angle may prove helpful. European civilization first became aware of the historical problem of the nations of Mexico and Central America when Christopher Columbus on his last voyage (1502) cruised along the shore of Costa Rica and Panama. After nearly four hundred fifty years of gradually intensifying research, certain conclusions have become well-established if not adequately demonstrated.

It is now usual to divide ancient American history into three somewhat indefinite time and culture levels. It should be realized, however, that these divisions are conceptual rather than factual. For purposes of convenience we refer to (1) the pre-Archaic Horizon, (2) the Archaic Horizon, and (3) the post-Archaic Horizon. It is usual to assume that during the pre-Archaic Horizon the Western Hemisphere was peopled by migrations of tribes from northern Asia, then functioning on "the nomadic plane of culture." These original Mongoloids are represented archaeologically by vestigial remains of uncertain date and an extensive body of conjecture.

The Archaic Horizon reveals the inevitable artifacts—broken pottery, chipped stone, crude carvings, humanly-treated wood and bone, evidences of weaving, and agricultural indices.

The post-Archaic Horizon carries us through the great civilizations of Central and South America and the more advanced national and tribal trends of North America. Arts and sciences were cultivated, religion emerged as an integrated body of concepts, and social institutions—political, economic, and educa-

tional—crystallized into formal structures.

All this is of considerable interest, but we still wonder about the actual circumstances which transformed what we assume to be an uninhabited continent into the motherland of a diversified zone of human activity. Even as we assume that at a remote time, probably in the tertiary era, the continent was populated from Asia, there is little indication of the transference of a cultural tradition.

For that matter, there is just as much possibility of contact with Europe as reported in the sagas of the Norsemen, the Irish *Book of Lismore*, the Welsh *Legend of Magoc*, and the like. Although generally rejected, the Atlantis hypothesis probably explains as much and solves as many questions as any other theory which attempts to account for the appearance of civilized man in North America.

It is about as unsatisfactory to attempt to prove that a few chips of broken pottery solve the mystery of Central American culture as, to borrow a simile from Mark Twain, it would be to prove from a few rat tracks in the road that a dinosaur had passed.

According to the traditions of the Mayas themselves, these Americans arrived in Yucatan at least eight hundred years before the birth of Christ, having traveled by water from a mysterious country called Tulapan. They must have come by sea, and there is a kinship between the language of the Mayas and the languages of ancient Cuba, Haiti, and Jamaica. If, however, these tribes moved in from the Caribbean, how does it happen that they left no monuments, as far as is known, in the West Indies? These wanderers were led by a mysterious priest-king-physician-prophet, by the name of Itzamna.

Among those who followed in the princely line of Itzamna was Votan, the civilizer of the province of Chiapas. Lucien Biart is of the opinion that Itzamna came from the Atlantic side, and Votan from the shores of the Pacific. There is probably much more to this mystery than has yet come to the surface. Present explanations lack maturity of concept.

The principal source of information relating to the rise of Indian cultures in Mexico is the pictorial record found in their manuscripts. While only three Mayan books are now known, about four hundred Aztec codices are recorded. These are scattered throughout the world, but the greater number of important manuscripts are now in the great libraries of Europe.

Naturally every effort must be made to interpret correctly the various accounts which the Indians themselves preserved. Most of these books are involved in elaborate religious ceremonies, and for this reason have not received the full measure of scientific attention which they probably deserve. We are inclined to reject myths and legends when searching for historical footings. It might be wise to remember that mythology is often the history of prehistoric times.

In his recent work on Aztec paper making, Dr. Von Hagen suggests that the gradual dying out of dated stele in the Mayan area coincides with the invention of paper as a means of preserving records. If he is correct, this would mean that books made of folded strips of *amatl* fiber paper began to assume importance as a medium for the perpetuation of records in the 9th century of the Christian era.

It is an interesting coincidence that the world's oldest printed book was found by Sir Auriel Stein in the cave-temples of Tun-huang on the western frontier of China. In his work, *On Ancient Central Asian Tracks*, Sir Auriel describes his discovery thus: "In the large block-printed roll dated A. D. 868 is found the oldest specimen of a printed book so far known. The perfect technique displayed by the text and the frontispiece indicates a long preceding development of the

printer's craft." (A reproduction of the frontispiece of the *Diamond Sutra* of 868 appears in the illustrated supplement of *Horizon* magazine in the issue, Fall 1945.)

Apparently the book concept arose at about the same time in the two hemispheres, but it is not possible to decide the exact date at which printing in Asia developed from the seal and signet forms. We know, however, that clay seals were in use in the Western Hemisphere and that the printing of designs on fabric and the impression of patterns in clay were also practiced in the Americas.

The Mayan book manufacturers were an able and industrious group. Their achievements bear witness to considerable cultural maturity, and probably would seem all the more remarkable had not the finest examples of their skill perished in the flames as the result of the fanaticism of Diego de Landa. The three Mayan codices which survived were written between the 14th and 16th centuries A. D., and we have no knowledge of the artistic merit of earlier productions. We might be inclined to assume that the later works were generally inferior.

The theory which inspired de Landa to dispatch soldiers to seek out and confiscate all the written records of the Mayas was a masterpiece of ecclesiastical thinking. If the Mayan books contained only that which agreed with European religious publications, then they were unnecessary. If they differed in any respect, then they were dangerous. In any event, it was wiser to consign them all to the flames.

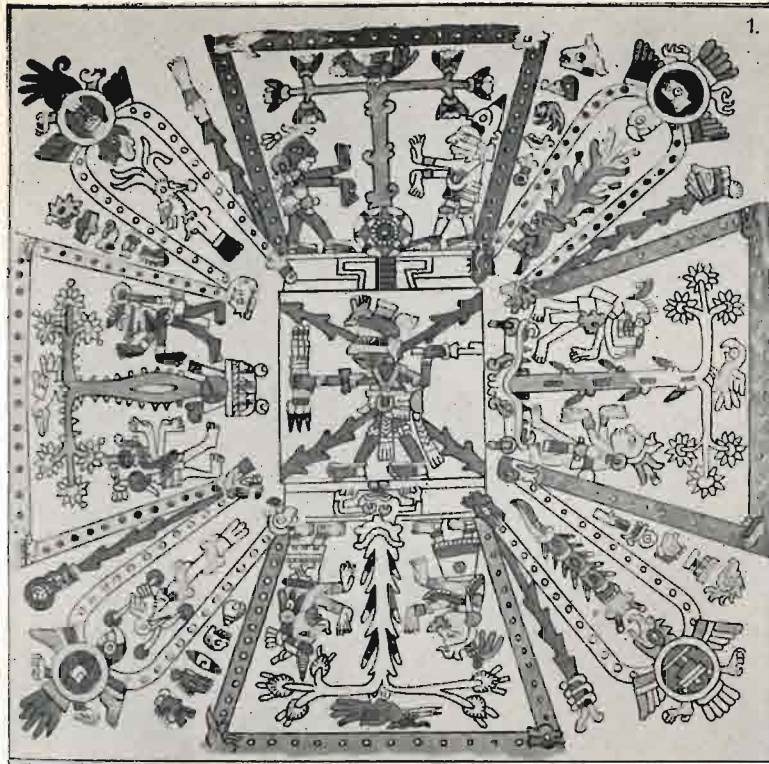
The Chinese, Egyptians, Greeks, and even the Romans were addicted to preparing their documents in the form of rolls. These were then packed singly or in bundles into appropriate cases. Von Hagen reports that it was Callimachus, a custodian of the Alexandrian Library, who first recommended the folding of manuscripts into the accordion form. Many of the Aztec codices seem to have been designed without allowance for folding, but the surviving Mayan books are so drawn as to be conveniently arranged as folded pages. This is a small point, but in the experience of evolving human-



THE GOD TLALAC

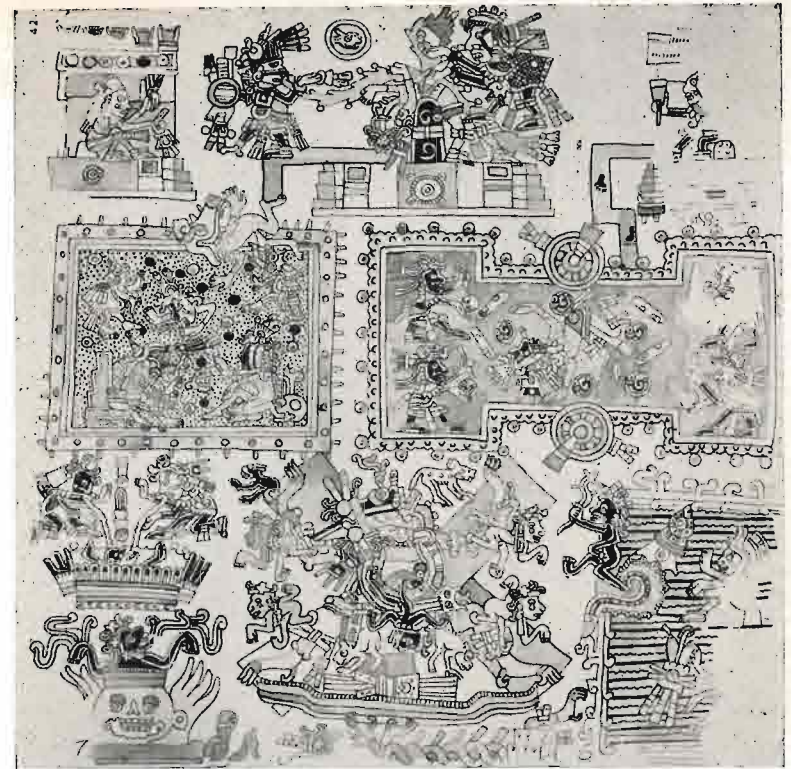
From *Codice Mariano Fernandez Echeverria y Veytia*.

The deity is here represented, probably in the form of a masked priest, carrying the emblems and symbols associated with the cult of this ancient divinity. The drawing is in the style of the early post-conquest period.



THE AZTEC CONCEPT OF THE FOUR REGIONS
OF THE WORLD

From *Codex Ferjervary-Mayer*, a Mexican Indian pictographic manuscript, probably executed in the years immediately following the Spanish conquest.



THE CRUCIFIXION OF QUETZALCOATL

From *Codice Borgia*, *manuscrito pictorico Mexicano que se conserva en la Biblioteca de la congregatio Propaganda Fide en Roma*.

Quetzalcoatl is represented, spread upon the arms of a St. Andrew's cross in the lower central section of the leaf. He is masked and is surrounded with numerous figures and hieroglyphs. Beneath the crucifixion is the form of a skeleton sustaining what may represent the surface of the world. Above and to the right is a ball court, with deities playing in teams against each other. This is frequently used to represent the game of life, or the struggle of good and evil. There are other symbols representing creative processes, and phases of Aztec mythology which have not yet been conclusively interpreted.



A CONVENTIONAL FORM OF THE GOD QUETZALCOATL

From *Libro de la Vida, pictorico Mexicano Post-Cortesiano, conservado en la Biblioteca Nacional de Florencia, Italia.*

The deity is easily recognized by his extraordinary mask, the tall pointed headdress and the wing-like projection from the back of his cap. He carries a feathered shield and a curious scepter. The curl rising from the scepter has not been identified, but may represent the motion of wind or the rising smoke of an incense burner. The bird and flower ornament is a favorite device in the Maya region to the south, and is probably associated with fertility or nutrition. This depiction belongs to the later period, and the god is shown as a priest of the state mysteries.

ity it represents a vital and significant step in the evolution of literature.

The arts of both the Mayas and the Aztecs do not resemble parallel productions from other parts of the world. Many of the designs, especially those of the Aztecs, are so complicated that it requires extensive familiarity with their school of art forms to recognize the subject matter easily.

The manuscripts can certainly be described as barbaric, but the technique in the finer examples is not essentially primitive. The draftsmanship is distinctive, approaching the modern impressionistic conviction, and the artist drew his figures with a sure hand. The symbols and designs are dramatic, dynamic, and carry strong impact. The colors, though often brilliant, are pleasantly combined, and the better artists perpetuated the traditional attributes of the deities and sequences of events carefully and thoughtfully.

Most of the manuscripts or codices now preserved are post-Cortesian. By the time Zumarraga, Bishop of Mexico, had completed his handiwork, not many of the older books survived. It was not until the missionary zeal began to wear off that the scholarly instincts of the friars were given much opportunity to express themselves.

Realizing rather late that the entire record of an old and important civilization was in imminent danger of being totally lost, the ecclesiastics persuaded Aztec converts to Christianity, who possessed outstanding mental or artistic accomplishments, to attempt a pictographic restoration of the history of their nation and its customs. For this reason several of the world's most beautiful Aztec manuscripts were drawn upon European paper in the century following the conquest. These manuscripts were sometimes embellished with keywords and descriptions in Nahua or Spanish, or both.

As it is doubtful if these converted Indians belonged to the guild or class that originally prepared books, their artistry, though remarkable, does not necessarily reflect the quality of those precious documents destroyed by the missionary friars.

Nor does it follow that these later scribes were in full possession of whatever secret knowledge or lore was contained in the old and lost writings of their ancestors.

The researches of the learned abbe Brasseur de Bourbourg, in the archives of the Royal Academy of Madrid, brought to light the Spanish manuscript of Diego de Landa, Bishop of Yucatan. In this manuscript de Landa advanced the idea that the Mayan Indians used an alphabet of symbolic figures which had phonetic equivalents in the alphabets of the Latin languages. Many early scholars hoped that de Landa's alphabet would prove to be a Rosetta Stone for the Amerindian written languages of Yucatan and Central America. In recent years de Landa's alphabet has been rejected as useless, but an occasional scientist still hopes to make something important of this feeble guide to a lost writing.

Professor Philipp J. J. Valentini points out that nearly all of the Spanish writers, whose diaries and essays make up the history of the conquest, devoted at least a few lines to the method of writing practiced by the Indians. The substance of all these Spanish accounts is to the effect that the Mayas did not practice an alphabetic form of writing. They made use of "characters and images, symbols and figures," and the patterns of things.

That de Landa was a man of considerable erudition, conversant with at least the spoken languages of the natives, cannot be denied. He was the author of the first revised Mayan grammar, and compiled an extensive history of this Indian Empire. He records that the Indians used "certain characters of letters with which they wrote in their ancient histories and sciences, and by means of such letters and figures and certain signs in the figures, they could understand and teach from the manuscripts. We found very many of these books, written with these letters, and as they contained nothing but superstition and lies of the devil, we burned them all—which pained the Indians in the most marvelous manner."

The arrangements of texts and figures in the Mayan codices is so involved that little can be known of the contents until the glyphs themselves are decoded. It

is assumed from the general arrangement and the frequent numerical symbols that these codices are sacred almanacs, or astronomical-astrological records. Perhaps the few we have are works of divination, for we possess no knowledge of the general scope of Mayan literature. It is impossible, therefore, to unfold the religions and philosophies of these Indians from their written records. Much more can be accomplished, however, with the Aztec codices which are easier to decipher and offer a broad survey of religious customs and ceremonies.

It is difficult to present any brief outline of the Aztec theology and cosmogony. The complicated and unfamiliar names by which the deities are distinguished are enough in themselves to discourage all but the most resolute scholars. It is known that the Aztecs believed in the existence of a Supreme Being, absolute in power, independent of all created things, formless and invisible. They never attempted to represent this deity in painting or sculpturing, and referred to him by the generic name of Teotl (God).

In referring to the potencies of Teotl, they used such descriptive epithets as "He who gives us light," or "He who contains everything." Teotl was opposed through the process of creation by a demon or evil spirit named "the Reasoning Owl." This Aztec Satan was forever attempting to destroy humanity and to frustrate the noble plans and purposes of Teotl.

As the Supreme Deity was too remote to be directly concerned with the administration of human affairs, the management of mundane matters was entrusted to a circle of secondary deities, over which presided Tezcatlipoca, or "Shining Mirror." He was the demiurgus corresponding with the Greek Zeus, or the Latin Jupiter. He was the Soul of the World, the direct and immediate Creator of heaven and earth, the Lord of Providence, and the Master of all material things. At the corners of streets and in public places, altars in the form of stone seats were erected so that the god could rest at his pleasure. It was a capital offense for any mortal to sit on

one of these seats. Tezcatlipoca descended from heaven by means of a spider's thread, and at one period in the tradition he fought against Quetzalcoatl, the High Priest of the kingdom of Tollan, and drove him from the lands of Anahuac.

Both Sahagun and Torquemada preserved a prayer addressed to Tezcatlipoca, which seems almost a paraphrase of the Lord's Prayer: "Mighty God, thou who givest me life, and whose slave I am, grant me the supreme grace of giving me meat and drink; grant me the enjoyment of thy clemency, that it may support me in my labors and wants. Have pity on me who lives sad, poor and abandoned, and since I serve thy temple, open to me the hands of thy mercy."



The concept of an abstract, universal divine principle indicates that the Aztec and Mayan Empires had reached an advanced degree of religious and philosophical discernment. Even the Greeks did not attain this maturity of spiritual conviction until after the period of Homer.

We are indebted to Lucien Biart for many important observations on the subject of Aztec religion. From his book, *The Aztec*, we have gathered considerable material, a digest of which is included in our present observations. The Aztecs believed in the existence of the human soul and regarded it as immortal. They also assumed that all living creatures were animated by a universal spiritual power.

After the soul was separated from the body at death, it departed to one of three incorporeal states or places. The first and highest of these was reserved for soldiers who died in battle, prisoners sacrificed by their enemies, and women who died in childbirth. These were transported to the place where the sun dwelt, where they enjoyed a delightful, beautiful, and joyous existence. Each morn-

ing these souls honored the rising of the sun with sacred dances, the singing of hymns, and concerts of instruments.

After about four years in this blessed state, the souls returned to the physical world where they animated the forms of various flying creatures. Exalted souls were associated with rare and brilliantly plumaged birds, while the souls of lower estate found refuge in less exalted creatures. The Aztecs had reached that degree of the doctrine of transmigration sometimes incorrectly attributed to the Pythagoreans. We are not sure whether they had a distinct concept of metempsychosis.

The second heavenly state was a cool and agreeable place which they named Tlalcoacan, reminiscent of the Valhalla of the Nordics. Here the emphasis was upon sensory pleasures, and much was made of the delicious food and the endless cycle of feasts and banquets. Tlalcoacan was the abode of the souls of those killed by lightning, drowning, or who had died from tumors, dropsy, or wounds. Here also dwelt the souls of children, sacrificed to Tlaloc, the Aztec Neptune. In the temple at Mexico City, a place was reserved where it was believed that on a certain day of each year all of the souls of the children met.

Finally, there was a third abode of the dead corresponding in part to our concept of hell and called Mictlan. As usual this sphere was below the earth, and was represented as a cavernous sphere, like the Grecian Tartarus. We have no record that the souls in Mictlan were subjected to any kind of pain or torture. Their punishment consisted of being deprived of light, and they continued for at least a period of years in a gloomy or dark crypt-like place.

The Aztecs preserved traditions regarding the creation of the world, a universal flood, a confusion of tongues, and a dispersion of men over the surface of the globe. The first inhabitants of the earth were drowned by incessant rains. One man named Coxcox and his wife were able, like Noah, to save themselves in a boat. They landed near or upon a mountain, and had many children, all of whom were born without the power of

speech. They remained thus dumb until a bird, probably a dove, taught each of them a different language.

The gods created seven heavens in addition to their own abode, making in all eight worlds. The first heaven was inhabited by a male and female star; the second, with women skeletons, who were to devour human beings when the world came to an end; the third, by men, yellow, white, red, and black; the fourth, by birds of all colors; the fifth, by fiery serpents, comets, and falling stars; the sixth, by the winds, and the seventh, by clouds of dust. There were five still superior divisions, but these were beyond description or definition, and in the highest of these dwelt the Absolute Power itself.

The universe unfolded in four great cycles or ages, reminiscent of the four ages of the Greeks and the four great yugas of the Hindus. In the first age, two divine beings bore four sons, and these were established as regents over the ages. The creating gods established orders of life in each of the ages and the worlds associated with them. Lastly, these deities made the rulers of the infernal region, and divided time into days, months, years, and cycles.

The Tlachtl, or Ball Court, where the national game of the Aztecs was played, was sometimes used to represent the universe. This Ball Court occurs so frequently in the Aztec codices and with so many variations that it was an appropriate symbol of the "game of life." Such a usage occurs in the *Codex Borgia*, where the red and black forms of the god, Tezcatlipoca, face each other across the game court.

According to Selar, the opening leaf of the *Codex Ferjervary-Mayer* represents the Aztec concept of the four regions of the world surrounding a fifth or central region, together with their deities, the good and bad days of the Tonalamatl, the Lords of the Night, and the four trees which rise into the quarters of the heaven. In the middle place, the *pou sto* contained the red image of the fire deity, the mother and the father of the gods armed with spears and a spear thrower,

and dwelling in the navel of the earth. (See *Mythology of all Races*, Vol. 9)

The Mixtec cosmogony, according to the narrative of Fray Gregorio Garcia begins thus: "In the year and in the day of obscurity and darkness, when there were as yet no days nor years, the world was a chaos sunk in darkness, while the earth was covered with water, on which scum and slime floated."

The creation then proceeded in four steps. First, the deer god and goddess raised by magic a cliff in the midst of the abyss of waters (compare with the *Japanese Creation Myths* in the 1948 Spring Horizon). Here these divinities placed an ax, edge upward, on which the heavens rested. These divinities lived for many centuries and raised two boys named Wind-of-the-Nine-Serpents and Wind-of-the-Nine-Caves. These brothers signified the higher and lower hemispheres of creation, like the golden and silver halves of the Orphic egg of the Grecians. Later, these brothers instituted sacrifice and penance, and in the course of time the human world came into being and obeyed the laws established by the spiritual progenitors.

We have already mentioned Tlaloc, the Aztec Neptune. He was the Lord over the state of Paradise, the fecundator of the earth, and the protector of temporal goods. He lived on the summits of high mountains in the region where clouds were formed, and is usually referred to as a rain or water deity. According to the records of the Aztec historians, when the Alcolhuas arrived on the plateau of Anahuac, during the reign of Xolotl, the first king of the Chichimecs, they found on the summit of Mount Tlaloc an image of this god cut in white stone. This statue was considered as the most ancient in the country and was believed to have been set up by the semimythical Toltecs.

In this figure of Tlaloc the god was represented as a man, seated on a square pedestal looking toward the east, having at his feet a vase filled with India rubber and all varieties of seeds. The distinguishing signs of the deity are round eyes, surrounded by circles like spectacles, a heavy mustache, which is pro-

longed into an appendage on each side resembling a snake. There are usually four long, sharp frontal teeth. In manuscripts the image of the god is usually painted green and azure. In my opinion, this deity should be given great consideration, for it may be a link between the Aztecs and the most ancient people inhabiting the region.

No consideration of the civilization of Mexico could be complete without mention of the High Priest Quetzalcoatl. He bestowed many benefits and instructed the Indians in numerous useful arts and sciences. He gave them the cultivation of Indian corn, and the knowledge of the use of cotton, allspice, and sage. In the days of Quetzalcoatl, maize grew to such size that a man could lift only one ear. It was not necessary to dye cotton, for it grew in all colors. Gourds were four feet in diameter. There was no poverty, and this was truly the golden age.

Quetzalcoatl invented the arts of smelting metals and working stone. He possessed palaces of silver and precious gems. The laws which he gave resulted in universal security, and he lived the austere life of a priest. He was always gentle and rejected every kind of cruelty. He demanded no sacrifices, and was opposed to war and strife.

Quetzalcoatl was described as a man with a white skin, with a tall, handsome body, broad forehead, large eyes, long black and gray hair, and a full beard. According to Sahagun, this high priest wore ample garments, a miter spotted like the skin of a tiger, a short embroidered tunic, turquoise earrings, and a golden collar ornamented with sea shells. He wore gaiters of tiger skin, and black sandals. A shield hung from his left arm, and in his right hand was a scepter ornamented with precious stones, and terminating at the top in a crook, like a bishop's crosier.

The religion founded by Quetzalcoatl included religious orders for both men and women. Those sanctified to this deity practiced austerities and renounced worldliness. Children could be consecrated to Quetzalcoatl at birth and they were given a special collar as evidence

of their dedication. They entered a religious school at the age of seven, and took vows of morality and ethics. Among their duties were rituals of public prayers for private citizens and the security of the nation. The sacred brotherhoods were devoted to learning and the initiates practiced charity, gentleness, and peace, living so admirably that even the Spanish missionaries acknowledged the excellence of these priests.

The laws instituted by Quetzalcoatl were just, benign, and highly successful in practice. The basic concept was socialistic, and the private citizen was encouraged to conduct himself in a manner likely to advance the common good. There was a restricted policy of private ownership, but the emphasis was upon use rather than upon accumulation. It was the privilege of the fortunate to assist the unfortunate, and a sin against both God and the state to advance one's personal ambition at the expense of the happiness and security of others.

The Aztecs had an interesting group of laws relating to indulgence in alcoholic stimulants. To drink was permitted, but to be intoxicated was frowned upon. For the young to drink excessively was a capital offense, because it was injurious to the perpetuation of a healthy nation. A young man could be executed for intoxication, but for those of advanced years there was no penalty except disgrace. The old could drown their sorrows at their pleasure, for they had already made their contributions to the national welfare.

There was very little crime as we know it, for the inducements were lacking. As in most nations ruled by religious convictions, integrity was not only a civic responsibility but a spiritual law. The people were by nature industrious, and the several classes were respected for their accomplishments. It was unnecessary to depart from one's class or caste in order to gain distinction. Competition as a policy was practically unknown.

The Aztecs have been described as deficient in music, but this point appears uncertain. They did have orchestras

combining numerous instruments, and were much given to theatrical performances. They had numerous festivals, some of which have survived in the smaller towns and villages, and are now usually celebrated in connection with Catholic feast days.

Much has been made of the rites of human sacrifices which outraged the sensibilities of the early missionaries. There is no doubt that such practices were common, but it is doubtful if the mortality resulting from these religious sacrifices was equal to the present death rate from reckless driving. There is nothing to indicate that the Aztec was by nature a cruel man, but he was part of a barbaric system of life from which he had not been rescued by the maturing of his own civilization. Prior to the coming of the Spaniard, he was already rapidly approaching a higher code of conduct, but his culture was exterminated before he had the opportunity of revealing his own growth.

This is not a formal attempt to organize a concept of Amerindian ethnological problems. It is merely a series of random observations, intended to stimulate interest in a large and important field. Up to now, this field has been almost completely in the keeping of specialists, but it is time for the average layman to become conscious of the world patterns which have contributed to his present cultural condition. In order to understand the world in which we live, the circumstance by which we have reached our present state should be given broad and thoughtful investigation.

A highly diversified culture existed in the Western Hemisphere for thousands of years before the advent of white colonization. Perhaps adventuring in research along these lines would be a healthy and constructive outlet for the human mind. We might find a deep and satisfying field of endeavor, far from the neurotic and self-centered activities which are undermining our mental, moral, and physical lives. Learning can be fun, and it can bring with it individual and collective satisfaction without endangering ourselves or afflicting our fellow men.



In Reply

A Department of Questions and Answers

HYPNOSIS VERSUS KARMA

A NUMBER of religious groups are strenuously opposed to the use of hypnotic therapy in any form and under any conditions. Naturally, the opinions and beliefs of these groups are entitled to every respect and consideration. There is no intention on our part to interfere with the teachings of any religious or philosophical denomination. All we can do is to express our own convictions in the light of our research and experience.

If we may judge from present trends, hypnotic therapy is gaining distinct favor among medical practitioners throughout the world. It appears certain that in the years ahead this type of treatment will constitute a standard therapy in the treatment of certain disorders and as a practical and useful means of producing local and general anesthesia. It has already proved valuable in the correction of character defects, detrimental habits and practices, and is indicated in the types of nervous and emotional ailments that are increasing so rapidly at the present time.

Hypnosis is not a cure-all, but it is an effective means of accomplishing several distinct and useful ends. In the hands of the reputable physician, psychologist, and psychiatrist, it has already alleviated suffering and rehabilitated persons who had not responded successfully to other types of therapy.

Personally, I do not feel that the objections to the use of hypnosis overbalance the advantages to be gained from a moderate and intelligent use of the technique. Naturally, any new or unusual form of treatment can become a fad, and applied promiscuously and without adequate skill can and does lead to unfortunate results. This is not the fault of the subject or the method, but is a defect in the judgment of the practitioner.

We know that many useful medications if improperly administered can have unfortunate, even tragic, consequences. The thoughtless overuse of sulphur drugs, penicillin, and even vitamins does not, however, justify discarding these remedies, but demands a higher standard of integrity and intelligence in their administration. Many crimes have been committed in the name of surgery, but this does not warrant a categorical denial of its utility when other methods of therapy prove insufficient and the survival of the human being is at stake. We should not take extreme attitudes against the use of remedial means, but against the abuse of the remedies which human ingenuity has devised for the alleviation of suffering.

In view of these facts, we cannot personally advise an unqualified condemnation of any recognized means of therapy, rather we recommend a thoughtful and

moderate consideration free from prejudice or an unreasonable addiction toward any school of thought. Some religious groups reject all thoughts of medicinal therapy and go so far as to advise against the setting of broken bones or any consideration for matters of diet or hygiene. To my mind, this is an unreasonable excess and likely to result in unnecessary pain and misery.

As long as the human being functions in a material world, and it is proved that he cannot so function without sustaining himself with proper food, clothing, housing, and the utilities and facilities devised to meet these requirements, it seems unwise to assume that we can survive independent of a reasonable use of the commonly-approved and universally-practiced means of such survival.

If we wish to prove our independence of matter and our ability to function free from all material limitation, it is only necessary to demonstrate that we can live successfully and indefinitely without food, water, or sleep. Until such a time, we may find moderation in all things more successful than militant forms of total abstinence and platitudinous observations relative to the unreality of matter.

All ancient civilizations held as a spiritual truth that the arts of healing were bestowed by the gods for the preservation and benefit of mankind. The first physicians were initiated priests of the mystery schools, and the cults of medicine were among the earliest to be cultivated by men. Ancient medicine was a curious and intricate compound of magic, sorcery, spells and enchantments, herbs and simples, fumigations and poultices, and devices likely to offend the delicate sensibilities of modern patients.

The medicine men and witch doctors of ancient times opposed disease with rattles, songs, dances, talismans, and amulets. A great part of aboriginal therapy was psychological, depending upon the creation of moods and the intensification of faith for the accomplishment of its cures. The methods must have been reasonably effective for the race survived thousands of years of magic, and from the past has descended to us a rich

legacy of remedies and aphorisms appropriate to the diagnosis and treatment of disease.

The history of medicine is an amazing record of progress and antipathy of heroism and stupidity, of pride and prejudice, and numerous other antitheses. Superstitions of one generation have become the sober scientific facts of the next, and remedies heralded for centuries are discarded sometimes without rhyme or reason. Certain trends, however, show amazing and even appalling consistencies.

In the healing arts there has always been a dynamic opposition to innovation. Progress has always been obtained over the dead bodies of adamant intellectuals, who rejected without examination anything which differed from the prevailing prejudice. The simplest and most highly prized remedies of today were unconditionally condemned by the predecessors of the very men who are now heartily condemning the mental therapy. It is only necessary to realize the desperate struggle to secure recognition for simple antiseptics, normal hygiene, anesthesia, vaccination, inoculation, and the X-ray, to appreciate the difficulties that beset the progressive physician, who is attempting to meet a new crisis in human health problems with new and appropriate remedies.

It does not follow that any thoughtful person will completely endorse all the practices recommended by the various modern medical groups nor advise the promiscuous use of the fantastic concoctions dreamed into existence by the pharmaceutical houses. Here again we must weigh all things and cling unto that which is good. Only discrimination can protect humanity from its own conceits.

The objections to the use of hypnotism nearly all originate in the conception or misconception that some kind of spiritual malpractice is involved. Because the facts about hypnosis are not generally known, and to most uninformed persons the entire subject is clothed in an atmosphere of mystery, it is regarded with aversion and apprehension. We must learn to appreciate the simple and ob-

vious fact that hypnotism is neither magic nor sorcery, but is a phenomenon, resulting from perfectly natural and normal processes and functions of the mind. Unfortunately, we know little more about the mind than we do about magic, and this compounding of obscure factors has led to many miscomprehensions.

From all that we can learn by experience, research, and experimentation, hypnosis is a self-induced state of somnambulism. There is nothing whatever to indicate that the hypnotist contributes anything except an intense belief in the possibility of hypnosis. There is no evidence of any kind that any subtle force, spiritual, mental, magnetic, or physical, passes from the practitioner to the subject at any stage of the induction.

The hypnotist acts as a catalyzing agent. He concentrates and intensifies the patient's belief in his own susceptibility. The operator is necessary only because without him the subject is unable to focus his own conviction that he can create autosomambulism by an intense acceptance of such a possibility.

As evidence to support this conviction, we may point out that hypnotism can be successfully accomplished by the patient himself by the repetition of a formula which he sincerely believes will produce the desired effect. In this case, the formula is a catalyst. If he believes firmly that by reciting a verse of Scripture he can stroke away the pain of a burn, he can usually accomplish a state of immunity to the normal pain reflex. This was a practice quite common a hundred years ago. The catalyst in this case was not only the words but also the conviction that Scriptural words possessed peculiar efficacy.

Hypnosis is induced by mechanical means by the repetition of phonograph recordings and has been successfully induced from a distance over the telephone. Charms and fetishes are frequently catalysts, inspiring the courage and immunity from the symptoms of disease. As the phenomenon can be caused without the presence or assistance of any outside person, there is no reason to assume that it is dependent upon any energy or force emanating from an exterior source. It

is completely and entirely self-induced with the aid of a confidence-focusing agent of some kind.

This does not mean that hypnotic tension once induced cannot be misused or abused either by the operator or by the patient himself. Any sedational agent can become habit forming, and can be substituted for the rational consideration of some urgent problem. Just as we use aspirin as a pain killer, so we can use hypnosis to escape the pressure of some difficult situation; but we cannot afford to reject an important system of therapy merely because it can be abused.

We may as well reject the whole theory of religion or philosophy because a certain number of neurotic persons use systems of idealism as means of escape from the normal responsibilities of living. We do not discard medicine because some doctors are unethical, nor do we reject the profession of law because a percentage of lawyers are corrupt. It is far wiser to clean house than it is to burn down a building to get rid of a rat in the basement.

The parlor hypnotist of the gay '90s has disappeared, but the memory of him lingers on to embarrass a useful scientific instrument. There is nothing in common between modern hypnotic therapy and the entranced damsel peacefully sleeping in the front window of the corner drugstore. Nor is it a present practice to put sufferers into a comma, stretch them across two chair-backs, and stand on their chests. After all, some of our most venerated systems of therapy had no more dignified origins, but they have outgrown some of their earlier flamboyancy.

Most objections to hypnotic therapy originated in systems of teaching which had crystallized into an unalterable tradition prior to modern scientific interest in the subject. It seldom occurs to us that the heroic thinkers of the past might change their own minds if they lived today and were faced with the challenge of modern psychic stress and tension. Having departed from this world before mental phenomena had been subjected to scientific examination, they lacked the data necessary to an ex-

pert evaluation. In fact, fifty or a hundred years ago or even twenty-five years ago the world was living on an entirely different plane of nerve function.

As the result of two world wars, a vast depression, a complete collapse of our sense of security, and the ever-present nuclear physics, we are rapidly developing extravagant neurotic symptoms. Remedies once employed for ailments of an entirely different kind are no longer efficient. It is useless to attempt to solve insecurity with a pill or to restore man's faith in man with sulphur and molasses.

The whole theory of therapy is moving inevitably onto a psychosomatic foundation. More and more physical ailments are being regarded as symptoms of mental and emotional pressure. We used to say that a man felt badly because he was sick, but now we are inclined to say that he is sick because he feels badly. We accept the dominion of the mind over the bodily functions and recognize the importance of *mens sana in corpore sano*.

If the Asiatic mystic is correct in his teaching that the mind is the slayer of the real and that the average mortal is a victim of his own negative mental processes, the importance of mental therapy, or psychotherapy, is established beyond reasonable question.

The appalling increase in mental disease indicates that the average person is no longer able to accommodate his life to the pressures of his environment. In one way or another he is overwhelmed, worried, frightened, disillusioned, discouraged, or reduced to a state of apathy. As long as these pressures continue uncorrected in our political, industrial, and economical worlds, it will be necessary to devise heroic remedies for the damage caused to the person in the body.

No one is claiming that psychology or psychiatry are perfected arts or sciences. They are merely the beginnings of a timeless quest after solutions to human problems. As years go by, data will accumulate, experience will point the way, and research will render available much more information than we have today.

We cannot afford to block the development of a science because that science is not already mature, anymore than we would have a right to pronounce children failures because they have not grown-up and developed rich and adequate perspectives. Humanity has always grown by trial and error, and there seems no prospect of changing the system.

The Eastern doctrine of karma involves the operation of the law of cause and effect in the moral sphere of retribution. According to this doctrine, which is one of the wisest and noblest ever revealed to mankind, the human being must always be the victim of the consequences of his own actions. As he sows, so must he reap, and there is no way of preventing the compensatory principle, operating everywhere in nature, from exerting its force on the plane of human thought and emotion.

There is a school of thought sincerely convinced that the use of hypnotic therapy is contrary to the teachings of the law of karma. It is wrong, they hold, for the individual to use psychotherapy to escape the inevitable consequences of his mistakes. They may even go further and assume that the public teaching of hypnotic therapy may cause a disregard for the principle of compensation, enabling the person to attain an unearned immunity to certain merited distresses.

This involves a delicate problem in ethics which we must face continually in any effort to improve the human lot. If the law of cause and effect presents an adamant surface against which we have no right to strive, then any action of any kind calculated to modify, improve or assist any other person must be regarded as some kind of interference with the inevitable destiny of that other individual.

If destiny is to be so respected and revered that we make no effort of any kind to modify its operation, then technically we have no right to help anyone in any way. If a man is thirsty, it is his destiny, and we should not offer him a cup of water. If he is sick, it is because he has merited sickness, and we interfere by summoning the physician.

If he is dying, it is his destiny to pass on in whatever state of consciousness he has earned, and we should not confer upon him the last consolations of his faith. Carried to its extreme, we should correct no one, advise no one, and educate no one, but leave all these things to destiny.

While we may arrive at such logical conclusions and may even defend them as reasonable, there is within us a humanitarian instinct and a natural desire to help others that simply refuses to accept such a rigid and frigid concept of the divine plan. We are irresistibly impelled to help others and to seek help when our own tragedies become unbearable. Nor do we have much respect or regard for a person who is indifferent, even from philosophical principles, to the sorrow of his world or the needs of his fellow men.

If we are convinced that in one way or another we have the skill to alleviate suffering or to increase the security of someone's personality, where shall we draw the line? At what intangible point does help become meddling, and assistance interference? Perhaps we feel that each person must solve his own problems, but if so, he can only hope to attain the means of such solution through study, research, and association with those better-informed than himself. The books he reads certainly influence his mind, as do his religious organizations, his schools, colleges, and the innumerable social institutions which contribute to public opinion. These influences exist; they cannot be denied; but perhaps they could be more wisely and constructively used to advance the human cause.

When our friends, neighbors, and relatives settle down to a long-range program of converting us to their favorite notions, are they not interfering with our freedom of thought and action? If we are coaxed against our will or are unduly influenced in our selection of employment, the church we attend, the friends we select, and the political affiliations which we may decide upon, this is just as surely an unethical pressure as that of which the hypnotist is accused.

When a salesman "turns on personality" and sells us something for which we

have no real use and which we could not afford to buy, there is no note of fear that our immortal souls are in danger of corruption. Yet, we have been unduly influenced by forces, the pressure of which we have been unable to withstand.

A political candidate, when indulging in the time-honored practice of spell-binding, is not particularly interested in educating his constituents. He is attempting by any means in his power, fair or foul, to influence his audience to use the power of the ballot to advance his own career. Yet, we do not become unduly excited over this unethical misuse of psychological principles.

From the day we are born to the day we die our inalienable right to think our own thoughts is assailed by those about us. We are subject to every conceivable type of conditioning, from subtle flattery to obvious browbeating. If we resist any of these influences, we are branded as stubborn and unreasonable; and if we accept the innumerable suggestions to which we are subjected, our pattern of living dissolves in a chaos of conflicting prejudices and practices.

So-called life conditioning is dedicated to making us accept things we cannot prove, reject things for which we have a natural inclination, and acknowledge, regardless of an internal instinct for rebellion, the divine right of tradition to overshadow the conceits of the dead.

We are hypnotized into believing that one religion is peculiarly inspired and the rest are false, that one political party is virtuous and the other vice-ridden, and that all men of distinction and discrimination go to certain colleges, assume a materialistic veneer, wear certain neckties, eat certain breakfast foods, and join certain clubs. Naturally, those attempting to convince us of these particular conceits would be the last to acknowledge that they are exerting any undue influence. They press these decisions because to them it is obvious that such decisions are natural, normal, reasonable, and intelligent.

Our influence is never undue or excessive. It is only the influence of those who disagree with us that lacks integrity.

To convince a child that it should accept the religion of its parents is not an unfair use of the power of mind. All we wish to do is to make sure that the child has the best, with ourselves determining that which is the best.

By the time the average person reaches maturity, he has as many subconscious convictions and prejudices as it has been possible for society to implant. Each one is just as certainly an interference with normal thinking as any hypnotic technique could possible cause.

All arts and sciences which have been devised for the improvement of the human state are subject to abuse and misuse by unscrupulous persons. Even the most conservative forms of medical practice can lead to disastrous results, if the physician himself is lacking in ethical convictions. It appears to me, therefore, that it is unreasonable and unfair to condemn an art or science because at certain times and by certain persons its principles have been perverted, or have been made to appear ridiculous. Rather let us correct the defect in the practitioners, and not reject that which may be useful in the principles involved.

The operation of the law of karma is certainly beyond the full comprehension of the average mortal. We are not in a position to determine the ramifications of the laws and forces in the moral sphere of human life. We believe that there is an ethical relationship between cause and effect, and that in order to remedy an effect, it is necessary to correct the cause which has brought the effect into manifestation.

Yet, with all our beliefs in the inevitable workings of universal law, we must take into consideration the natural human instincts to improve and enrich one's life by any reasonable means. We do not have available a sufficient skill in determining the merits and demerits of our fellow men, and as a consequence we are not in a position to judge to what degree we should withhold relief or help in time of trouble. Lacking this skill and this wisdom, it appears wiser to help whenever and wherever possible with the solid conviction that universal justice will

fulfill itself regardless of any intervention on the part of imperfect mortals.

I cannot work up much enthusiasm about the so-called esoteric or magical aspects of the hypnotic art. In the first place, the natural tendency of unenlightened mortals is to exaggerate and to transform normal situations into abnormal ones at the slightest provocation. As long as we can demonstrate that hypnosis is a purely mechanical procedure and the processes of inducing it can be explained satisfactorily without recourse to any occult speculation, it appears unprofitable to assume the reality of a magical machinery which has so little bearing upon the technical problems involved. Why should we assume some undimensional, undefinable, and nondemonstrable complications, and, upon assumption only, reject theoretically that which proves its usefulness in the sphere of practical, evident, everyday living?

Of course, several distinguished writers on esoteric subjects have written against hypnotism. We are well aware of this, and have examined their arguments carefully and thoughtfully. We have also taken into consideration that these writers had certain reference frames, and most of them passed judgment before the intensive research of the last twenty years. It is quite understandable that they would reject the type of hypnotic demonstration that attracted attention in the period between 1850 and 1925. During these seventy-five years, hypnotism was largely in the hands of metaphysical dilettantes and professional entertainers.

There is no question but that in both Europe and Asia hypnotism had been part of the bag and baggage of the juggler, the mountebank, the charlatan, the impostor, and the knave. There was every reason why the practice as then cultivated should have been regarded as reprehensible.

It may also be pointed out that the ancient religious-medical institutions of healing and the schools of the mysteries generally made use of hypnotic arts without apparently any prejudices or misgivings. If the adepts of antiquity, whose lives, writings, and secret societies are now so generally admired, made use of

spells and enchantments, is it entirely consistent that their modern devotees and followers should reject the theory in toto? Would it not be wiser to follow the lead of these ancient masters and realize that it is not use but abuse that requires correction?

There can be no doubt that hypnotism involves certain principles and methods essentially sound and in harmony with the rules governing mental-psychic phenomena. It is no more possible for man to be aware of the technique and then disregard its practical significance than it would be for him to gain an adequate comprehension of nuclear physics without attempting to release atomic energy.

We cannot take from the mind that which it has learned nor deny it the right to enlarge its own knowledge and skill, according to the natural inclinations of the personality. We gain nothing by blocking or attempting to block human ingenuity. Our problem is to enrich the consciousness ethically and morally, so that it will naturally make proper use of the power which it discovers in the process of exploring the mysteries of nature.

We hear occasionally of persons who insist that their mental or emotional fabric has been damaged by black magic, sorcery, hypnotism or some imagined phase of the infernal arts. Experience tells us that we have no real justification for assuming such reports to be true merely because they are circulated. I have examined hundreds of such stories, and I have yet to find one in which the principal factor was not self-delusion.

The real danger of hypnotism lies in the aura of mystery with which it is invested by those ignorant of its principles. The uninformed person frightens himself out of his own wits, imagines a variety of strange and morbid sensations, and, having distorted everything and arrived at conclusions entirely contrary to obvious facts, blames that which he does not understand for a condition entirely of his own making. Here, the solution lies in clarifying the facts and not in rejecting the entire subject.

There are many interesting stories which get into circulation and are per-

petuated from one generation to another without having any actual foundation in truth. Lost mines and buried treasures have had considerable vogue, and the Spanish prisoner fraud returns periodically. Rumors about secret political or racial associations which have never had any existence have perturbed many who should know better, even in the last few years. Once a delusion affects a mass of people, they come under a form of autohypnosis, in which all actual values cease to exercise any moderating or rationalizing influence. The delusions of crowds, mass hysteria, collective prejudices, and such complete disintegration of the intellect as may be observed during race riots and lynchings reveal the natural instability of the so-called mass mind. An unstable mind, contemplating anything not entirely obvious and evident, is apt to become a victim of its own delusions.

Assuming that black magic may exist and that it is possible for a sorcerer to influence the destiny of an innocent person by some mesmeric bedevilment, how does this fit into the concept of karma? If some innocent Marguerite can be driven to madness and death by a heartless and soulless Mephisto, wherein are we to observe the workings of those propitities which bestow upon each man only that which is his natural due? If an evil power can destroy a virtuous life, then our concept of universal integrity is a snare and a delusion. In other words, the very concept of black magic is as unreasonable as the concept that hypnotism is inconsistent with the spiritual-moral code of our race. Why accept a magical evil and then reject a magical cure for it?

Those who have imagined themselves bewitched have always belonged to a certain level in human thinking. Like the victims of the medieval witch-mania, they have been neurotic and fearful folk. Their own lives have been unsatisfactory, and they have developed a variety of defense mechanisms and escape mechanisms. Incidentally, the devil is the greatest excuse mechanism for personal failure that man has ever been able to imagine into existence. The hu-

man being invented the phantom, and then permitted his own invention to frighten him into a state of complete internal chaos.

Nature demands a certain standard of integrity and a certain earnestness of effort from all its creatures. When a human being fails to become adequate and fails to make something useful, significant, or important out of his own life, he is breaking one of the most important laws of the universe in which he lives. If he breaks this law by permitting himself to fall into negative self-pitying, self-evading, self-justifying escape mechanisms, he is setting up a negative karma within himself, which will bring with it inevitable misfortune. If we fear life, life becomes fearful. If we reject life, life seems to reject us. If we try to satisfy ourselves by negative mental and emotional inventions, these very inventions begin to dominate their own creators.

From what I have observed, and I advance it as no more than one person's opinion, those who claim to have been damaged by psychotherapy were in reality the victims of long-established, long-cultivated inadequacies. If they had possessed normal mental and emotional attitudes and had practiced a certain amount of practical thoughtfulness in daily living, they would have observed nothing terrifying or morbid in a simple and practical therapy which has assisted tens of thousands of human beings to greater personal happiness and efficiency.

In other words, I have not known of anyone reporting difficulties resulting from hypnosis who did not already fear black magic or something of the kind. The difficulties were always expected *beforehand*, and the individual simply thought himself into the fulfillment of his own fears.

On a number of occasions hypnosis has been used successfully in childbirth. It is exceedingly useful in such cases, and meets all the requirements with none of the morbid after-effects observed with other sedations, hypnotic drugs, and anesthesia.

In cases of childbirth, the prospective mother is seeking an easier and safer delivery. Usually she is young, and be-

cause of the nature of the inducements may have no actual interest in any metaphysical subject. She accepts hypnosis as a useful and helpful aid in a difficult situation.

It is even well within the range of probability that the prospective mother is not aware of the existence of sorcery or black arts, or has no belief in them. With these cases, we never hear of any later psychic disturbances. They were not expected; there was no place for them in the patient's philosophy of life. She had no belief in things occult, and everything turned out well. She reports to her physician afterwards that she is no longer afraid to contemplate other children.

As the use of hypnosis spreads in a world of materialistic unbelievers, no ill effects are observed. From this we may gather that a hypersensitivity to the morbid plays an important part in the belief that hypnosis is an evil art.

We have an interesting time trying to explain to some fluttery and twittery character why it is unlikely that a reputable psychiatrist has ulterior motives against her mortal personality or immortal soul. Dominated by a psychic overtone of the melodrama of the gay '90s, the would-be patient is convinced that something delightfully horrible is going to take place.

With this keen expectation of the worst, it is difficult to convince these frightened folk that a busy professional man, who must sort out, carry, and struggle with the problems, difficulties, and involvements of the numerous lives and families with whom he is working, has neither time nor interest in an elaborate, time-consuming program of psychic persecution—for no good reason comprehensible to God or man.

If he were able to bind some frightened wite, body and soul, what would the psychiatrist gain one half as precious as the time and energy he would waste? The average family counselor has nothing further from his mind than wandering about the astral plane at night haunting his clients. If he is wandering at all, he is almost certainly headed in the opposite direction.

I firmly believe that it is very essential to rescue the concept of hypnotic therapy from its popular association with witchcraft and demonology. It is this misconception that is responsible for the damage. As long as a majority of persons have a theological dread of the unknown, they will continue to distort negatively and destructively that which they do not understand. Nor does it seem to me that hypnosis has any greater tendency to interfere with the workings of the law of karma than most of the common everyday means which we use to protect ourselves, preserve each other, and maintain an orderly society.

We do not feel that we are frustrating our criminal element by interfering with its natural derelections. We do not feel that we are interfering unduly with the natural tendency to ignorance present in our children when we send them to school and demand that they go there. We inoculate ourselves against epidemical diseases and use every conceivable means to preserve health, even though we may feel or even know that we deserve to be sick. Why then should we assume that it is any worse to correct acute alcoholism with psychotherapy than it is to fill the cavity of a tooth or secure some extra dentures when our own prove unsubstantial?

Self-preservation is an instinct in all of us. Of course, it may not succeed and when our time comes, we must obey the laws by which we have been created. I think it is a mistake to assume that hypnotic therapy can interfere in any universal pattern, but like most other remedial agencies it may help to give many people another chance to find themselves and make for themselves better and more useful lives.

When we survey the pageantry of the human plight, it becomes evident that the ailments from which we suffer change with the times. In the last fifty years, health problems have shifted considerably from their old footings. Epidemical diseases, once due to faulty sanitation and hygiene, are on the decrease, but psychoneurotic difficulties of all kinds are rapidly increasing. Consider the rapid intensification of moral sickness,

as this is revealed in crimes of violence and depredation.

Juvenile delinquency in general has increased more than fifty percent in the last ten years. The Federal Bureau of Investigation is reported to be creating a new department to be devoted exclusively to the handling of juvenile crimes. Juvenile delinquency among young girls has increased over three hundred percent in the last ten years, and the nature of all delinquencies has increased in violence, destructiveness, and degeneracy.

Among adults, self-control is greater because the realization of consequences inhibits extreme actions. Even so, we must not assume that the fear of punishment is a panacea for the prevailing tendencies toward lawlessness and cruelty. Juvenile delinquency used to be associated with the age range between fourteen and twenty-one years. Now there is a considerable group between the ages of seven and fourteen years already well on the way toward the estate of the habitual criminal.

With so many disorders of both the young and the old traceable directly to psychoneurotic tension, it becomes evident that the conservative schools of allopathic medicine are insufficient to solve the health problems of our generation. Nature is always developing new methods for coping with new situations. The whole concept of therapy is shifting from physical medicine to psychical medicine. The increasing security of our physical lives is not reflected in the ever more-complicated pattern of our mental and emotional living. More, and more the body is being punished by the demands of temperaments and dispositions. To meet this definite health crisis, psychotherapy is rapidly developing specialized techniques.

It seems to me that hypnotic therapy belongs to this new dimension of the healing arts. It would be a mistake to imply that it is a substitute for normal living, anymore than the older schools of medicine were a substitute for the prevailing ignorance of natural law. We must have preventive and solutional medicine as well as corrective forms of

therapy. Hypnotism, for example, is not a cure for an exaggerated tendency to worry, but psychotherapy reveals a new dimension of the mental processes which can inspire an intelligent person to correct the extremes of his own conduct.

Hypnotic therapy is distinctly part of the modern attitude toward health. As a science, it depends upon a larger concept of cause and effect than was possible in the past. It is just as reasonable that we should attempt to correct deformities of the mind and emotions as deformities of the body. The same basic principle is involved in both cases. The application of principles to their legitimate ends is a natural procedure, and should not be limited or prevented by abnormal attitudes grounded in superstition, ignorance, or misunderstanding.

The doctrine of karma, as taught in Eastern schools, always includes some concept of solution. The wheel of cause and effect does not turn endlessly and hopelessly, but the very processes of karma advance all life toward liberation and security. Problems exist to be solved; situations arise to be met, and weaknesses eternally invite us to become strong. We have the right in nature to outgrow the limitations of our own insufficiency. Usually, our growth is slow, and often it is painful; but by trial and error we gradually advance the several causes for which we are born into this world.

We should regard psychotherapy not as the ultimate form of the healing arts but as the natural outgrowth of previous methods and the reasonable basis for further progress. In the end, each man must become his own physician. The life of wisdom is the sufficient cause for health, but until each individual is sufficient for his own requirements, he must depend to some degree upon the experience and assistance of others. It is generally unwise to reject prematurely the benefits conferred by the arts and sciences.

The small child does not suddenly attain maturity. It must grow gradually, unfolding its internal consciousness as its bodily functions develop and strengthen. It is unreasonable to assume that

mankind as a collective can make a sudden and sufficient adjustment by which it attains spiritual, mental, and emotional maturity without the gradual enrichment of its inner faculties and powers. We know of cases where aspiring truth seekers have rejected the benefits of society, and attempted to live on a level of spirituality beyond their natural aptitudes. The results have been uniformly disastrous.

In the treatment of a wide range of ailments, psychotherapy offers distinct advantages over previously accepted systems of treatments. There is no doubt that it has assumed the proportions of a fad, but this does not disprove the essential usefulness of the technique when properly applied. Just as surgery has been abused and the human guinea pig has been dosed with a deluge of remedies, many of them more ingenious than useful and some actually dangerous, psychotherapy has been exploited by enthusiasts and profiteers.

It is also quite likely that we shall discover that hypnotic therapy can be abused with definitely injurious results. This does not mean, however, that such abuses constitute sorcery, anymore than over indulgence in bromides should be defined as black magic. If we rejected all forms of knowledge that have been perverted at one time or another, we would be left in a state of complete and abysmal ignorance.

Misuse of hypnotic therapy will lead to mechanical and not spiritual difficulties. As these abuses are revealed, proper steps will be taken to correct them, and the problem calls for not more than a normal degree of anxiety.

Hypnotic therapy is not nearly so dangerous to our immortal souls as the destructive dispositional tendencies which we all nurse with such loving care. To maintain a destructive group of attitudes throughout what Van Passen calls "the days of our years" will result in the accumulation of a monumental assortment of karmic debts. These we must pay for through lives of uncertainty and suffering, yet folks, who have made no successful attempt to improve their dispositions, are anxious not to endanger

their spiritual dignity (if any) by a moderate use of psychotherapy.

In most cases, it is the ailment and not the treatment that gives cause for disquietude. Psychological disorders frequently arise from perverse codes of conduct and negative mental and emotional patterns, catered to over a period of years. These intemperances are much more potent as sources of spiritual confusion than are the therapies devised to correct them.

It is our conclusion, therefore, that in this case the disease is more dangerous

than the remedy. Any constructive means by which we can secure a temporary respite from the excesses of our dispositions may give us an opportunity to reorganize our personality patterns. If hypnotic therapy provides this release from pressure and inspires the release of constructive impulses from within ourselves, it serves a useful purpose. It cannot cure us of our faults, but it can and on many occasions has broken vicious circles, and has provided a brief period of comparative personality security sufficient to enable us to discover a better and more constructive way of life.

QUESTION:—*Will you please summarize for us a philosophical attitude and policy toward the proper handling and treatment of the bodies of the dead?*

ANSWER: This is a most interesting and practical question, and invites a consideration of several phases of the subject. It seems advisable, therefore, to examine the matter under a number of separate headings.

Reasonable Preparations For Death

Several lawyers of my acquaintance have died intestate. Having helped thousands of clients in the framing of their wills, they have left their own estates in utter confusion, with the result that their monies and properties have not been distributed as they desired, or have been largely wasted in litigation.

Every thoughtful person should have his estate in order at all times, not because of any morbid fears but because it is only in this way that the things which he has accumulated can fulfill the purposes for which he intended them. In families of moderate means, insurance is now available, by which the burden of a sudden funeral does not descend upon a family already burdened with grief and uncertainty. Procrastination in this matter may work a serious hardship upon surviving members of the family. Philosophy implies thoughtfulness. We

should live without injury to others, and when our time comes, die in the same way.

The Selection of a Funeral

It came to my attention recently that a young man, earning fifty dollars a week and supporting a family, burdened himself—under the stress of grief—with a five-thousand-dollar funeral, which he must pay for in monthly installments over a period of five years. While his sentiments were natural and understandable, his action was inconsistent with commonsense.

Too many morticians take advantage of the emotional crisis caused by the death of a loved one, and 'sell' the bereaved funeral arrangements entirely out of proportion with the means of the family. Usually, the deceased would have resented, could his voice be heard, the wasting of money on the disposition of his remains. If such a contingency is likely to arise, this can often be covered by a frank discussion of the entire subject prior to death.

Personally, I favor the practices of some Oriental peoples who, determining the amount to be spent on a funeral,

bury the body as economically as possible and devote the surplus to some memorial project that will advance the cause of the living.

One wealthy New York man requested that at the time of his death the wide circle of acquaintances, which might be expected to deluge his casket with flowers, take the money and bestow it in his name upon an orthopedic hospital which urgently required funds to enlarge its facilities. The letters of acknowledgment for the various gifts were placed on his casket.

Except in the case of public officials whose passing is an important civic event, philosophy dictates modesty in death as in living. Plato requested that his funeral be without ostentation or grief, and that after his body had been placed in its grave, that his friends retire to an appropriate place and have a discourse on philosophy in his memory. This was carried out and the discourse was kept on a serene and pleasant level, the prevailing attitude being that he was still with them.

The Proper Attitude Toward Death

When it is known that the end has come for some loved member of the family, this circumstance requires a wise and gentle behavior of those present at the occasion. The transition should be as peaceful as the nature of the ailment will permit. We should depart from this world as one traveling to a distant land, with the memory of those about us wishing us well and encouraging us on this life's supreme adventure. Though perhaps we have lived in confusion, it is good to die in peace.

Already we are moving on the surface of a strange and secret tide. The physical world is growing dim and distant, and the light of another land is shining upon us through an open door. Our last memories may be the faces of those whom we have known and cherished, or perhaps there are only strangers, or the doctor, or a nurse. In these most holy moments, tears and lamentations, and supplications to remain a little

longer only confuse and sadden the departing guest.

There is a dignity to dying, and many who have not lived well die well. Those surviving should accept this sacrament of transition with silent and holy understanding, knowing full well that each in his turn must face the end with a good hope.

The Immediate Treatment of the Remains

Usually, as soon as the physician announces that death has occurred, the family communicates with a mortician. If death is inevitable, some arrangements should be made in advance so that it is only necessary to use the telephone. A mortician should be selected who is willing to co-operate with the requirements of the family. It is the prevailing custom to remove the body to the undertaking establishment almost immediately. If this is done reverently and quietly, it is quite proper.

If conditions permit, most students of the esoteric doctrines prefer that a body should not be embalmed until three days after death. In most larger communities some funeral parlors are equipped with refrigeration facilities. It is advisable to check such facilities well in advance of any probable need. In tropical countries or in small towns, refrigeration may be impossible or much too costly. If such be the case, we should adjust to the existing facilities as we adjust to any other emergency which presents itself in life.

It is wrong to assume that the disposition of the body has any permanent or serious effect on the entity after its departure therefrom. There is no reason to regret that we were unable to fulfill such requirements in the past, or to feel that ignorance, neglect, or existing circumstances resulted in any damage to the departed.

The circumstances of death also have an influence in the treatment of the body. Those aged, long-ailing, and generally infirm accomplish a complete separation from the body more rapidly than the young, suddenly stricken or killed by accident. Also, the ties of responsibility

and "unfinished business" have a tendency to hold the entity longer than in cases where the life pattern has been completed.

The final proof of death is the setting in of the processes of decomposition. The moment these appear, it is no longer necessary to preserve the body. It may then be immediately embalmed, and this is required in many places. Embalming is not detrimental nor does it cause any inconvenience to the entity after death is complete. Even if the embalming is done before the completion of the three-day period, no damage beyond inconvenience occurs. The three-day period is ideal, but often the ideal must be approximated.

Religious Services

It frequently occurs that religious services in connection with the deceased cause conflict and confusion. Where members of a family are of different faiths it may be difficult to reconcile them, even in the presence of the dead. It has always been my conviction that the primary benefit of a funeral service is the comfort and courage which it bestows upon the living.

Those who have departed have passed into a spiritual estate beyond the control of man-made sects and creeds. Funeral services, therefore, are an opportunity to express esteem and respect, and should have the simplicity and dignity appropriate to the occasion.

If the deceased did not wish a religious funeral, it seems proper that his desires should be respected, unless these obviously are too great a cause of unhappiness for the survivors. There can be no objections to members of fraternities and societies being buried with the rituals of their order. Details of the funeral should be determined by good taste and the means available, but should always be modest and moderate.

Ultimate Disposition of the Remains

Many persons designate the disposition which they wish made of their remains. Where feasible, these should be carried

out; where unfeasible, a reasonable compromise may be necessary. A poor family, that came under my observation, mortgaged its future and hazarded the security of its children in order to ship the body of a parent half-way around the world to be buried in a family plot. Under such a condition a family council, thoughtful of its responsibilities to the living, should have arbitrated this sentimental but unreasonable request.

Some indication is usually given during life as to whether the deceased wishes his remains buried or cremated. If there are no strenuous objections, cremation is the most satisfactory means of final disposition. If, however, this is distasteful, burial in the ground or in a mausoleum in no way interferes with the plan of nature. It is unnecessary and unreasonable to pay an exorbitant sum for an elaborate, hermetically sealed casket to preserve the remains for an exaggerated period of time. About the only possible results would be that archaeologists, several thousand years from now, might treat the body as scientists of our day have treated the bodies of the Egyptian dead.

Monuments and Memorials

Imposing structures marking the graves of private citizens are of little interest to strangers or to distant times. Even though the cemetery may promise perpetual care, there seems no good reason why professional caretakers should be entrusted with the maintenance of old memorials.

Families convinced that they will make regular pilgrimages to the family shrine seldom return after the first year. Later, the interests of the living take precedence over journeys to the dead. This is quite right, for the world belongs to the living, and they must bear its burden. The simpler way is to sever all outward ties, and depend upon the instincts of the heart for the preservation of precious remembrances.

It is a serious mistake to preserve in one's personal keeping the ashes of the dead. I know people who have carried these about with them for half a century.

It is difficult for such a situation not to end in a generally morbid state of affairs. Some like to scatter the ashes of their loved ones in some garden, from the slopes of a mountain, or upon the surface of the sea. This is acceptable, but more and more difficult to accomplish, because of the rules and regulations which have been enacted by groups of morticians.

The Living Must Carry On

The greater tragedy of death is the parting. Those who have gone leave empty places that only the years can fill. We must not prevent or try to prevent the healing action of time. Devotion does not mean the perpetuation of sorrow or the impoverishment of our own lives. Although it may sound disloyal, it seems to me that the highest tribute we can pay to those who have gone is to live well without them.

If perchance we live better because we have known them, we honor them well. When they go they seem to take life with them; but after a little time, if we are deeply thoughtful and of constructive mind, we build life again. Little by little their once familiar forms retire into the deeper places of our consciousness. New forms take their places. The busy work of the world must be done. We must be faithful to the living and also faithful to our own dreams, which survive all changes of fortune.

We must treat those who precede us through the veil as we in turn wish to be treated. We do not want those whom we love to pine away in grief or cloud their years with tears and vain regrets. We like to think that others will carry on our work and fulfill our dreams. We want our sacrifices to bring strength and resolution to those we serve. We want our loved ones to be happy because we have lived rather than miserable because we have died. Let us then conduct ourselves according to our own convictions of right conduct.

We believe in the immortality of the spirit. We believe in a universe extending through infinite time and infinite space, forever abiding in the wisdom and love of our Eternal Father. We believe that life and death are his laws, and because in his supreme understanding he has fashioned them, we dwell in the faith that they are right.

Against the workings of the infinite plan, we raise no voice of objection, no thought of difference. If we know in our hearts the truth of the magnificent plan of which we are a part, we will live in the peace of our understanding, accepting all things with gentleness and patience. We truly worship the Creator when we know with such certainty that all difficulties are dissolved, that his ways are good, even though with our minds we do not fully understand.



It has been said that the tree of scholasticism bore a magnificent foliage but no fruit. Among the three hundred fifty-eight articles on angels, written by St. Thomas Aquinas, may be mentioned the following: "The Continuous Motion of an Angel is Necessary Through Every Medium, but may be Discontinuous without a Medium," or, "The Velocity of the Motion of an Angel is not according to the Quantity of his Strength, but According to his Will," or again, "The Motion of the Illumination of an Angel is Three-fold, or Circular, Straight, and Oblique."

Among the problems which concerned the scholastics was: Can an angel pass from one extreme to another without going through the middle? Then there is the heavy problem: Do angels know things more clearly in the morning?

It got more complicated when it was questioned whether the intestinal tract would rise up with the resurrection of the flesh. Was the angel, Gabriel, wearing clean garments when he appeared before the Virgin Mary?



Persecution Complexes

DURING the last three months, a number of letters have come into my office involving cases of psychic persecution. These letters, though relating to widely separated incidents and circumstances, reveal a general pattern which deserves more than passing consideration. It is traditional with problems of this kind that the sufferers are so completely dominated by a fixed idea that they do not respond well to help or advice. They demand that the practitioner accept the delusion as a sober fact. If the practitioner refuses to do this, the patient is mortally offended and departs convinced that the degree of his difficulty has been underestimated.

Nearly all the cases of psychic persecution involving persons who are students of some unorthodox religious belief are the same in essential elements. Most of the sufferers are women in middle life or over, who have become deeply involved in the spiritual doctrines and practices of some glamorous and eccentric individual making elaborate pretensions to the possession of strange esoteric powers. Perhaps the first step in our analysis of the compound situation is to draw a sketch of the religious teacher usually regarded as being responsible for the difficulties.

We do not wish to imply that cases of psychic persecution are always due to the derelections of some religious leader. Frequently they develop in spite of most sincere and reasonable systems of instruction. In some cases, however, teachings,

in themselves fantastic, destroy the natural censorship which the mind should impose upon its own thoughts. To teach gullible people that the universe is full of malignant forces is almost certain to result in an epidemic of unhealthy delusions.

If the teacher conveys to his student, either directly or by intimation, that said teacher has the power to dominate the life and mind of said student, it is not long before the disciple begins to imagine this domination to be actually taking place. If the religious leader cultivates the mysterious, and if he functions in an atmosphere of robes, turbans, incense burners, and adoring houris, or drops an occasional reference to his soul flights in the direction of the high Himalayas, the novice can be forgiven for the disintegration of his common sense.

We are not here to question the right of any person to his or her belief, but it seems practical to point out that the ordinary run of humankind does not function well in the atmosphere of an Arabian Nights' entertainment. It is hard for all of us to cling to realities, for we all dote on escape mechanisms. If our vagaries are encouraged, we rapidly degenerate into a state of complete confusion.

A number of religious cults have been built up around strange characters, some with deep soulful expressions, others with "piercing glance" which sees all, and still others whose eyes are fixed steadfastly upon the region of the navel. A

keen competition is noticeable between these "illuminated" merchants of cosmic consciousness. Each sees a little further into the stone wall than the others, and each alone possesses the key to all knowledge, human and divine. Needless to say, those who follow unquestioningly in the footsteps of such teachers are likely to wander far afield.

There can be no doubt that some of the most absurd and extravagant of metaphysical inventions are the products of complete sincerity. The leaders are quite convinced that they have been selected by eternal Providence to accomplish the salvation of the "Elected." They are as deluded as their followers, but this is one of many instances in which sincerity is not a substitute for intelligence. I do not know of any normally endowed individual, who has selected a reasonable and usefully system of philosophy, who has complained of psychic persecution. It is the emotionally unstable man or woman coming under the influence of an extravagant doctrine who gets into trouble.

In perfectly plain and simple language, psychic persecution originates in a distorted imagination. It is a daydream in the form of a nightmare. It only occurs to those who for one reason or another have lost the power to think clearly or examine themselves with a fair degree of honesty. Probably the simplest way of revealing the true pattern is to examine case histories, first as a group, and later individually. In the first place, what leads the victims to take up the kind of religious thinking which made their difficulty possible?

Of ten cases, nine were women. The ages ranged from thirty-five to over seventy years. Not one of the women was happily married. Two were spinsters, three divorcees, the remaining four widows. The man was a widower. Not one of the ten had been able to adjust himself to life in a manner that had brought him personal security or peace of mind. They were a lonely, discouraged, disillusioned, frustrated, and embittered lot, with a marked deficiency in the region where the sense of humor should abide. All took themselves seriously, even desperately, and felt that their

own misfortunes were entirely out of proportion with the common lot of mortals.

They were not all poor in terms of money. Some had been left comfortably fixed; others were being provided for by more successful and unenlightened members of their family, and still others were grudgingly making a living for themselves. None of them complained of any serious health problem, but could manufacture ailments on request.

All modestly admitted that they were naturally the spiritual type. They had renounced sin, the flesh, and the devil, but, we might add, their renunciation had been reluctant. Each one made a point of being exceedingly normal, practical, and above any suspicion of gullibility. Several of them had definite conceptions as to how the world should be run, and what was wrong with each of the several brackets of society. Most of them were well-read, but had shown little selectivity in choosing their books. All had received a normal degree of education, and four were college graduates.

They were unanimous in agreeing that they had turned to the things of the spirit for consolation, peace of mind, and to make use of leisure time. They were looking for a reason to be alive. Psychologically speaking, they were nursing the bumps and bruises which they had received from the hard knocks of living.

When we are searching for something that will improve our lives and at the same time we lack any clear concept of what we are seeking, it is almost inevitable that we shall go astray. The claims and pretensions of religious teachers must be weighed and evaluated with consummate skill. We naturally give considerable thought to the selection of a doctor, because we realize that we are placing our life in his hands. We are also cautious about lawyers, bankers, and investment counselors. Should we be less cautious when deciding the character and ability of the spiritual instructor to whom we instruct our peace of mind?

In choosing a religion, we must also consider our own aptitudes and requirements. If we are not inclined to be studious, it is a mistake to associate ourselves with a philosophical system which

can bring disastrous consequences to those incapable of understanding abstract and profound doctrines.

The confirmed "joiner" should also bear in mind that there is no censorship in a field of religious pretension. If a man wishes to claim that he is God incarnate or on peculiarly intimate terms with the Infinite, there is no way of forcing him to prove his claims. He can fabricate a faith of his own, dignify it with any terms he may choose, write books about it, and advance himself as the "one and only prophet of Absolute Wisdom," and remain entirely immune from any rebuke more violent than raised eyebrows.

Outside the circle of the gullible, the "parlor mahatma" may be regarded as a fugitive from the psychopathic ward, but to those who have "the inner sight," he is wonderful beyond words. Some years ago, we had an adept wandering about who sold chips off the philosophers' stone for a reasonable consideration. He had quite a reputation, but we cannot learn that the chips were much of a bargain. There were always buyers, however, and the pseudo alchemist did quite a flourishing business, especially during his January clearance sale.

It was hard for me to believe that these itinerant illuminists could be sincere in their extravagant beliefs. Long observation, however, has brought the conviction that many of them have deluded themselves as completely as they have deluded their followers. There was a genial old doctor quite convinced that he had the secret of eternal youth. He was teaching his unique formula to a small circle of devoted neophytes. Observing that the doctor himself was rapidly passing into a state of senility, I asked him one day why he did not apply the priceless secret of rejuvenation to himself. With perfect sincerity, the little man replied: "It won't work unless you begin the technique before you are fifty years old, and I did not discover it until I was nearly sixty."

There is an old Oriental proverb that no man can be so great a fool that he cannot have two disciples. If some of these strange cult leaders become difficult,

most of them have one or two devoted and dedicated graduates who become disastrous. There comes to mind a case in point. One ardent disciple of a master, who alone possessed "the isness of the am," spent thousands of dollars for private instructions. Thoroughly equipped by this investment, the disciple set out to preach the doctrine to the gentiles, and succeeded in confounding not only the elders but the young and the middle aged. There was no insincerity, but an incredible amount of stupidity involved in the general state of confusion that followed.

Once upon a time, it was my privilege to meet a man who admitted that he was predestined and foreordained to save the world and change the course of history. He was living in a state of "retirement" in the attic bedroom of a house belonging to a gentleman who should have known better. The "desired of all nations" up in the attic proved to be a fiery-tempered Irishman with bristling whiskers and a general appearance reminiscent of caricatures of George Bernard Shaw.

It only required a few moments of conversation to reveal that this ingenious Celt had kissed the Blarney Stone, and had hit upon a happy formula for obtaining free room and board. Unable to express his own ideas logically, evidently without background or foreground, it is incredible that he could have deceived a ten-year-old child—he probably couldn't. But as we grow older we lose the discrimination of childhood, and folks far better informed than the seven-day-wonder here described were certain that a five mile aura extended in every direction from the adept's nest under the eaves. When this not-too-smart Irishman was later exposed for the fraud that he was, a number of respectable and well-meaning people lost faith in God and man.

By that "luck which is linked to merit," our ten victims of psychic persecution had each been able to discover one of these worthless teachers. Perhaps the machinery by which they attained their ends included or was motivated by the natural, human disinclination for arduous

endeavor. It is easy for a fraudulent teacher to promise the impossible, for he has no intention of even attempting to fulfill his pretensions.

Sincere groups demand intelligent living and long periods of preparation, and cannot compete with those that promise everything by a special dispensation. Pretension is a kind of sieve, and those who expect to grow without effort reveal their lack of personal integrity. It is both natural and proper that these should be rewarded according to their demerits.

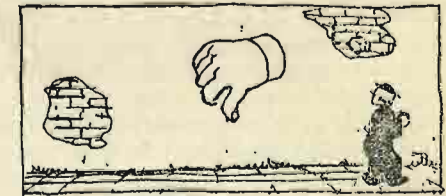
Most human beings find it quite easy to convince themselves of the truth of some doctrine that they desperately wish to believe. Having attached themselves to the entourage of some glamorous character, they disregard completely the numerous indications of fallibility present in every mortal compound. If reasonable doubts begin to arise, these are regarded as indications of "little faith," and we do penance for these doubts rather than recognizing them as proof that our mental processes are still capable of some vestiges of independent function.

In a world filled with great ideas and high purposes, our ten deluded victims elected to devote themselves to small ideas and mediocre purposes. They donated heavily to a dubious cause, dedicating their lives and their resources to the perpetuation of teachings of little value to any normal person. As a natural consequence, they developed intensities that can only be defined as fanatical. In the end it seemed to them that all of Cosmos was being sustained by one small structure of dogma, and only the disciples of the "one great man" stood between the world and perdition. I remember one of these luminous beings standing before a considerable audience and announcing with absolute finality that he and his "consecrated band" were the first line of defense against the legion of evils that threatened to engulf the entire human family. The members of the "consecrated band" applauded vigorously. It must feel wonderful to belong to such a Panzer division!

No one can play games of this kind without ultimately getting hurt. There

is no royal road to illumination, and even to nurse the notion is dangerous to our normalcy and well-being. If only folks would stop playing "follow the leader" and learn to do a little substantial thinking for themselves, many unnecessary tragedies could be avoided. But once we get a bad attack of "falling sickness," only a devastating disillusionment can shake our faith in the reality of the impossible.

In order to explain the incredible circumstance that his belief does not shake the world to its foundation, it is quite likely that the pseudo adept will drop vague but disturbing hints about "dark forces" opposing the spreading of the "light." The universe is swarming with malignant agencies, and only unquestioning obedience to the will of the "master" can protect the followers from being dragged into limbo by hierarchies of infernal spirits. Of course, any one who differs from the "master" is under the influence of these minions of Beelzebub, and all true believers should shun such backsliders lest the faithful also be contaminated. By this good old orthodox formula, any stray thoughts that may come into the disciple's mind are given such a cold reception that they depart in haste.



The old familiar form of the devil returns to plague us in the guise of the black magician. This highly venerated hole-in-the-dark demands that the true believers organize themselves into a united front, not only for their own sakes but for the salvation of an unbelieving world. In this way the spiritual project takes on larger and more impressive proportions. The disciples are now soldiers ready to die for a noble cause. The picture is reminiscent of the well-known litograph in full colors of "Custer's Last Stand" that used to adorn the walls of

bars and barber shops. Needless to say, the leader's stature is appropriately enlarged, and the entire group floats about in an extremely attenuated atmosphere.

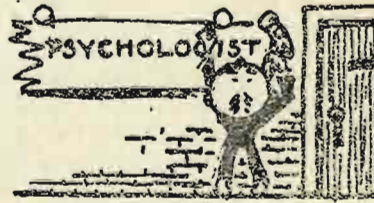
No one can sleep twenty-four hours a day, and ultimately some of the followers awaken. Man is by nature a thoughtful creature, and the pressures of life cannot be indefinitely denied. The process of escaping from a false doctrine is more difficult in many cases than the process of getting into one. We are assured that to change our minds in such matters is both heresy and treason. We are pariahs, outcasts, victims of the machinations of the devil, black magic, negative thinking, or what-have-you. Like as not, the "master" has warned us that if we ever leave him, it will be his painful duty to administer a punishment to fit the crime. Incidentally, the "master" is also concerned over the departure of our financial support and will do everything possible to make that departure unprofitable, unpleasant, and expensive.

Convinced from long indoctrination that the "great man" holds the power of life and death in the hollow of his hand, it seems entirely possible that he will revenge himself upon us for our unfaithfulness. It is hard to understand how anyone could regard as spiritual a man or woman who for any reason would descend to the perversion of occult forces for such motives. We must conclude that something is seriously wrong with the disciple's sense of values.

Be that as it may, countless fears feed the departing guest, and he feels much like some medieval heretic who had been excommunicated from his mother church. By his own estimation, he is in a horrible predicament and suffers acutely from a variety of ills that exists only in his own imagination. But they are real with him, and the shadow is as painful as the substance.

Before we proceed to follow the future adventures of the heretic, we must pause to examine another phase of the subject. Those still in the fold and wrapt in the protective aura of the "great man" also have their troubles. Being the first line of defense against the legions of evil, it is always possible that a stray bolt from

the infernal artillery may strike them. Martyrdom is a pleasant thought, but an unpleasant experience. If some of the devil's underlings decide that we are in the way, circumstances complicate themselves very rapidly. We have strange feelings here and there where we have been taught strange feelings should be; voices whisper nasty thoughts in our ears; we develop palpitations; our dispositions disintegrate, and curious flutterings agitate us in the region of the solar plexus. Worse than that, our stocks and bonds cease paying dividends; uninitiated members of our families lose sympathy for our aspirations, and our children develop



willful tendencies. Five hundred years ago a common proof that the devil was bent on our undoing was the unseasonal drying up of the family cow. When the hens stopped laying, it was also a bad sign.

Three of the ten cases we are considering seem to have exposed themselves too heroically in the front line of defense. They had been singled out for extermination by the "dark forces." Realizing their inability to cope singlehanded with the entire infernal hierarchy, they had rushed to the "master" for help. In all three cases, the teachers involved had patted the miserable disciples on the head, admitting that there was not a thing he could do about it. This was quite a shock and, for some reason, undermined the confidence of the faithful. Apparently in the Armageddon, it is every man for himself and the devil take the hindermost.

Developing those beautiful lotus blossoms along the spinal cord also proves to be a hazardous form of horticulture. Quite a number of neo-swamis and pseudo yogis give courses illustrated with colored charts, setting forth in great de-

tail how to awaken the chakras. Up to date, however, information on what to do with or about these posies after they are opened—or we think they are opened—is decidedly vague. The distracted student, who feels as though he had pin wheels and Roman candles along his spine, rushes to the instructor for help in his hour of dire need. The soft-voiced Oriental bestows a glance of most tender understanding and murmurs: "So sorry, but I don't know either." Perhaps it would be well to have fire extinguishers handy before fooling with cosmic fire.

Careful thought shows that the chakra victims are also suffering mostly from morbid imagination. The assorted flutterings are seldom more serious than indications and symptoms of some deep-seated neurosis expressing itself symbolically through the religious aspirations. Here again, however, we are seldom able to convince the sufferer that his *kundalini* is snugly coiled up where it belongs, and will remain there until the disciple is a far wiser and older soul.

Our ten victims come under these classifications with slight original variations on the standard thematic line. By various routes, they have come to the same place and are now sincerely convinced that for one reason or another they are in serious trouble. They have not only endangered their mental and emotional security, but when they finally wake up they will have the further unpleasant realization that they have wasted years following worthless beliefs.

As several were convinced that the leader of some cult was personally attempting to destroy them, we should examine this peculiar phase of the persecution complex attentively. Reports are nearly always identical. The saintly man, to whom they had entrusted their spiritual destinies, hounds them day and night, whispering into their minds that he is destroying them body and soul. He will not let them sleep, eat, nor think. He flows through the walls in the form of a dark cloud. He moves about inside their bodies as one said "burning out" the nerves and arteries. Nothing will satisfy him but their eternal misery. In

other words, he is a most unpleasant character.

Incidentally, he is also a very busy man. It would require his entire time, to say nothing of a vast amount of energy, to accomplish such a program. Even assuming that he was peeved or snubbed or righteously indignant, it is hard to imagine anyone possessing the necessary power, or having nothing more to do with it but pester some old lady with assorted nightmares. It is nice to think that we are so important as to justify an elaborate campaign, but it might be more comfortable to realize that it would be a waste of everybody's time. The cult leader could make ten new converts with the energy he is wasting haunting a delinquent disciple. In addition, he probably already has all the disciple's worldly goods, and if he has overlooked anything, it would be easy enough to get it with a little flattery. If the victim could get a little perspective on himself, he would see clearly that he has drifted into a state of delusion as the result of losing all his rational footings.

Some years ago a case of psychic persecution came to my attention, and it chanced that I was acquainted with the alleged sorcerer. I knew him to be a well-meaning but rather stupid character, the victim of a previous teacher. Most important of all, I was absolutely certain that he possessed no extrasensory powers of any kind, and even had he been inclined to be wicked, he lacked the necessary endowments. He was a vacant, dim-witted creature, wandering about in a haze, well-meaning, and completely non-eventuating.

In the course of conversation, I touched the delicate subject—discreetly. "I understand that old Mrs. Newcomb is no longer a member of your group. Anything wrong?" He thought for a moment. "Now you speak of it, I haven't seen her for several weeks. Perhaps she has joined some other movement. They come and go. I don't even try to keep track of them." In the meantime, the lady I have called Mrs. Newcomb was on the verge of nervous collapse, convinced that this lamebrained cult leader

was slowly and remorselessly dragging her soul out of her body through the crown of her head.

Not one of our ten victims had belonged to an organization led by persons or groups capable of practicing black magic successfully. In a few instances the inclination may have been present, but the knowledge and skill were entirely lacking. It is so easy to suspect the worst, and to endow the unknown with an array of imaginary potencies. Even groups known to have dabbled in black magic and malicious mental practices have not been able to generate sufficient negative force to endanger the individual destiny of an amoeba. It is just an example of one person saying how bad he is and another person believing him.

It should be pointed out that the persecution complex is not limited to the field of religion. People develop all kinds of unreasonable fears of other people, who are actually quite harmless. There are racial persecution complexes, and nearly every family has at least one dominant member who has tyrannized over less aggressive relatives. Some people feel that they have been selected by fate to be miserable, and in business nearly every employer is suspected of unfairness by his employees. In school, we hear of the teacher's pet and other children who are slighted for vague but sufficient reasons. We all feel that we are unjustly disliked by someone, and humanity as a collective group is convinced that it is the victim of some kind of a cosmic conspiracy.

The basic belief that life is unfair is the convenient explanation for the failure of the individual to live well. It flatters the ego to feel that we have been singled out of the crowd, if only to be afflicted. If we are sorry for ourselves long enough and devoutly enough, we can accumulate considerable evidence to justify our self-sympathy. It is very dangerous to nurse the feeling that we are unjustly treated by our world. We build defenses against the free circulation of our thoughts and emotions, and centering all our kindly sentiments upon ourselves, dissolve in an ocean of self-pity.

Contact with a metaphysical doctrine, whether it is sound or unsound as a belief, is not the real cause for the persecution complex. It is merely a suitable medium for the culturing and developing of this complex. All of our ten sufferers were pushed into religion by the pressure of their own neuroses. They sought to be spiritual, not for what they could give but for what they could get. They wanted peace of mind, but they lacked the capacity to dominate the negative intensities already controlling their thoughts and emotions. They changed the appearance of their dilemma but not the substance. They were still sorry for themselves, and subconsciously they were searching for justification of their worst fears. They found it, and were no better off than before.

The crime of the cult leader was not black magic but bad judgment. He permitted obviously unstable persons to devote themselves to subjects likely to increase their instability. Instead of giving them an objective, constructive program, he fed their morbid imagination with doctrines likely to increase the already exaggerated tendency to fantasy. The neurotic should be assigned a program of extraversional activity. He should be taught to objectify his impulses and subject them to the natural rules governing the game of life.

It is difficult to convince a person who has read books about magic and sorcery and psychic phenomena that he is imagining his own misfortunes. To him these esoteric agencies are more real than the patterns of his external life. He may be willing to agree that others could be deluded, but no one can convince him that his own symptoms are superficial. He is experiencing the very things he has read about and the belief in which he has conditioned his mind. To him everything is possible, is certain.

It is quite a problem to handle these cases, for their first resolution is to convince you of the absolute reality of their psychoneurotic symptoms. They refuse to believe that you know more about their condition than they can tell you. It is like a patient going to a doctor, diagnosing his own case, and insisting

that the physician agree with the diagnosis. The doctor should be forgiven if he passes the case along to a professional rival. To most of us, symptoms are still more important than their causes, and we like to think that the difficulty is located directly beneath the pain.

When someone comes in with a ream of automatic writing, which says nothing in particular and requires an interminable number of words in the process, we get no thanks for pointing out that the cause is frustration and not illumination. Even though the counselor may be known to have devoted a lifetime to research on the subject, their findings are valueless if they disagree with the automatic scribbling. No one likes to be told that his troubles are due to a bad conduct pattern. Life seems much more worthwhile if we are unique examples of the workings of malignant astral entities.

The only real cure for psychic obsessions and persecutions is for the victim to open his eyes and face the light of fact. Cuddling and nursing may help to win confidence, but in the end the truth must come out. To refuse to see the facts is merely to compound the disaster. The majority of human beings are not yet strong enough to administer their own spiritual lives without the protection of some liberal religious system. It is better to have a simple belief which inspires to a constructive code of action than a complicated belief which leads only to doubt and fear. Profound systems of thinking are for those possessing the equipment for advanced learning. The dabbler invariably gets into trouble.

Surprisingly enough, most of those suffering from religious persecution complexes claim to believe in a world ruled over by wisdom, love, and a benevolent universal law. They hold, in many cases, reincarnation and karma as essential principles of their spiritual convictions. They preach cause and effect, and that we are rewarded according to our works. Yet at the same time, they regard themselves as the helpless, unoffending victims of injustice. For them, the universal integrity has failed. This inconsistency itself should indicate lack of discrimina-

tion. It should remind us that no one is actually the victim of the evil deeds of another. If someone tries to hurt us, the injury will turn back upon himself. If we are injured, it is because in some way we have brought that injury upon ourselves. Evil destroys the evil doer, not the victim. If something seems to be destroying us, we must be the cause of the phenomenon.

The person who believes in psychic persecution is so confused by symptoms which he has wrongly interpreted that he has jumped to conclusions and frightened himself out of his wits. If he thought it through, the facts would be sufficient to his requirements, but he is so muddled that he cannot rescue a straight line of reasoning. He has thought on a bias probably since childhood, until finally the whole world appears out of line. He cannot believe that all the evidence that he has accumulated is merely circumstantial or the result of distorted interpretation. Add to all other factors the demoralizing panic caused by fear, and the burden is more than he can bear.

Experience tells us that most of these deluded folks who have reached advanced years will not be able to straighten out their thinking in this life. The patterns are too well-set and the rut too deep. Normal living for them would be as difficult as their present state. They might like to see more clearly and mend their ways, but the effort is beyond their strength. If they can make the necessary correction, they merit genuine admiration. For those of younger years whose experiences have not made such serious inroads into their personality patterns, there is good hope if they will attempt a reformation. Sometimes with the younger cases, life patterns themselves change and new interests free the mind by enlarging the sphere of personal activity. Psychotherapy helps in some cases, but only where there is a sincere will to recover. Nothing much can be done as long as the victim is convinced that a power for evil can for any reason destroy him.

Many so-called esoteric exercises are injurious to the nervous system if improperly practiced. The probability that any esoteric discipline will be mispracticed is

large, due to the lack of competent instructors. The difficulty caused by interfering with the natural rhythms and habits of the body may be attended by various nervous symptoms. It is easy to imagine that these symptoms represent spiritual growth, but almost invariably they end in a nervous breakdown. This breakdown is not an indication that the individual is being persecuted by black magicians, any more than a case of ptomain is evidence that the devil is loose in the digestive system.

Indiscretions of all kinds bring unpleasant consequences, and metaphysical indiscretions are no exception to the general rule. Any attitude unwisely held and unreasonably extended will end in discomfort. Just as psychosomatics prove that our emotional lives affect our bodily

chemistry, our spiritual convictions, if they are inconsistent with health and normalcy, also react disastrously upon our corporeal constitutions.

In substance, then, we will be subject to the consequences of frustrations, inhibitions, self-pity, and other negative states of the psyche until we put our personal lives on a healthy foundation. If we are busy, useful, and active, forgetting ourselves in the accomplishments we have set for our lives or in the constructive service of others, we are seldom subject to psychic aberrations. But if we do not meet the challenge of ourselves and gain at least partial mastery over our attitudes and instincts, we will persecute ourselves out of existence and blame it on some other person, real or imaginary.



MUSIC

"Music is moral law. It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything. It is the essence of order, and leads to all that is good, just, and beautiful, of which it is the invisible, but nevertheless dazzling, passionate, and eternal form."—Plato.

Dr. Johnson, who acknowledged that his capacity to appreciate music was limited to the ability which distinguished a drum from a trumpet, defined music as "a method of employing the mind, without the labor of thinking at all, and with some applause for a man's self."

"There is no doubt that the seed of many virtues is in such hearts as are devoted to music; those who are not touched by music, I hold to be sticks and stones."

—Martin Luther

Referring to the fact that music is the latest product of the artistic cosmos, genial old Bishop Berkeley of tar-water fame says: "Time's noblest offspring is the last."

Henry Bergson likens the soul of existence to the "uninterrupted melody of an inner life."

"Music gives us ontological messages which non-musical criticism is unable to contradict, though it may laugh at our foolishness in minding them."

—Prof. Wm. James.

Beethoven is said to have written his *Ninth Symphony* in an effort to prove the existence of God.

Nietzsche turned upon his friend Wagner with the condemnation that music was a nerve poison, and Wagner's in particular was the means of deranging the minds of those who heard it.



Divination With Special Reference to Geomancy

DIVINATION in all its forms has exercised a wide influence over the life and affairs of mankind from remote time. The word *divination* implies some means of determining the will of God or the gods and, by extension, the operations of fate or fortune in a particular event or circumstance. The possibility of foreknowledge and the obvious utility of such an extended horizon intrigue both the savage and the sage. Outstanding examples of prophetic powers are reported in history and tradition, and these instances only intensify and sharpen the natural instincts to probe into the operations of the goddess, Fortuna.

Most of the religions of antiquity were served by priests whose duties included periodic rites of augury. The gods communicated their will and pleasure to the servants of their temples by oracles, dreams, visions, omens, and the casting of lots. Accident became the instrument of divine intent, and in most cases divination was the only link between

the will of heaven and the mutations of mundane affairs.

Even the most illustrious and enlightened philosophers were addicted to the divinatory arts. Pythagoras devised a mathematical wheel by which the fates of men could be calculated. He predicted events from the flights of birds, the cries of animals, and the formations of clouds. Socrates accepted Plato into his school as the result of a vision. Hippocrates, the father of medicine, made some astute observations relative to the diagnosis of disease from the dreams of the patient. As for example, to dream of a storm at sea indicated intestinal disorders.

Aristotle, Pliny, and Cicero believed that visions seen in sleep portended future events. Alexander the Great demanded that his fortune be revealed by the Oracle of Delphi. Galen, the most celebrated of the Roman physicians, became a doctor as the result of an omen, which appeared to his father shortly be-

fore the older man's death. There are numerous references to omens and oracular practices in the Bible; one of the best known being the visit of King Saul to the witch of Endor.

The augurs were a priestly order, established by Romulus at the time of the founding of Rome. The number of the augurs was increased several times until they numbered fifteen. We have an interesting description of this important group and their practices. They had a college, and were presided over by a Magister. They were the only sacerdotal body in Rome, the members of which could not be deprived of privileges if convicted of a crime.

In the practice of his art, the augur usually seated himself on a high tower with his face to the east. With a crooked staff, he went through the motion of dividing the heavens into four parts, the gesture being reminiscent of a priest making the sign of the cross. He then sacrificed certain prescribed offerings to the gods, at the same time covering his head with his robe.

The augurs usually drew their omens from five sources. First, from the observation of such celestial phenomena as thunder, lightning, comets, and falling stars. Second, from the chirping or flights of birds. Third, from sacred chickens, according to the eagerness or indifference they displayed in selecting or eating food thrown to them. Fourth, from the wanderings of quadrupeds and their appearance at unusual times or in unusual places; and fifth, from accidents and incidents, such as the spilling of salt upon a table or of wine upon one's clothing, strange noises, and stumbling, or sneezing. It was most important whether events occurred at the right or left side of the augur.

If all the truth were known, we would be amazed at the number and variety of important events which were influenced by divination. Such outstanding military figures as Alexander the Great, Julius Caesar, Genghis Khan, Napoleon I, and more recently, Adolph Hitler were dominated by a strong faith in soothsaying. The night before his death, the wife of Julius Caesar had a strange vision in

which she beheld the falling of the roof of their house and the stabbing of her husband. The haughty Julius himself, shortly before his assassination, dreamed that he flew above the clouds in an incorporeal state. On another occasion, he saw himself cast headlong from the sky.

The mother of Nero, shortly before the emperor's birth, had a strange experience in which she saw herself delivered of a dragon, which turned upon her tearing her to pieces. When she described this vision to the priests of divination, they said that she would "bring forth a wicked man, one who would be the cause of her own death." This is exactly what occurred. It is inevitable that such accounts carefully recorded should enlarge the prestige of the oracles and auguries.

Scarcely any prominent person faced with a decision would carry out his project without first consulting the Sabians, Chaldeans, or other colleges of soothsayers. As the decisions of great men change the destinies of states, setting in motion forces which continue throughout history, the place of divination in the affairs of men can scarcely be overestimated.

Although sophisticated moderns solemnly pronounce divination to be impossible, they find it rather easier to scoff than to disprove the existence of a prophetic faculty in man. The parapsychology researches of Duke University have brought comfort to many addicted to the belief that the human being has faculties and powers beyond the normal ken. Perhaps certain latent faculties of the mind explain the persistence of the reports about prophetic and clairvoyant experiences.

Man, inhabiting the mundane sphere and aware that he is surrounded by invisible energies, has always desired to bridge the interval between himself and the sphere of universal causes. To him this is the natural escape from the limitations imposed by the unknown. The various priesthoods which have acted as intermediaries between heaven and earth have been unable to establish any direct means of discovering the true constitution and disposition of the Sovereign

Power. Through the magical arts, through spells and enchantments, through rites and rituals, and through formulas and practices sanctified by antiquity, these mortal servants of the immortal gods have attempted to bind and command, to summon and to discharge, and variously influence the spirits in space.

The African witch doctor, the Haitian Vodun priest, the American Indian medicine man the Siberian shaman and the Islamic dervish all engage in magical practices, attempting to foretell events by omens and auguries. The more advanced races have refined their means and methods, but whether they seek the future in enchanted bowls of water, obsidian mirrors, with dice, tarots or playing cards, dominoes or straws, crystal balls or handwriting, phrenology or palmistry, numerology or astrology, the primary concept remains unchanged.

One of the oldest and most universally practiced forms of divination is now commonly called geomancy, from a word meaning the earth. Although the details of this method differ, it would appear that the art reached its highest degree of refinement in ancient China. Several nations, however, compete for the distinction of having originated this curious and intricate system of linking luck and merit.

Geomancy has frequently been associated with the development of dice, the numerical arrangement of these small cubes being identical with the Chinese concept of trigrams. It is quite possible that dice, like playing cards, originated with divinatory practices, and were only adapted to gambling after the collapse of primitive religious and philosophical institutions. Any group of articles susceptible of fortuitous arrangement can be adapted to the concept of oracles.

The Chinese used oracle bones at an early date—at least 1,000 B. C. Characters were written upon the broad shin bones of heavy quadrupeds. After the bones were so inscribed, heat was applied to the reverse surfaces. This resulted in the bone developing intricate crackles. The relation of these tiny cracks to the inscribed characters and the patterns of the crackles themselves were interpreted by soothsayers specially equipped with

ancient rules and formulas. Some of the earliest known examples of Chinese writing have survived on the oracle bones.

Geomancy is believed to have begun with the casting of small stones onto a design traced on the earth or on a smooth surface. In the beginning the stones themselves were selected because of some curious shape or supposed magical virtue. Such stones were in themselves fetishes and had occult virtues not present in ordinary fragments of rock. The first stones were important for their natural peculiarities, properties, and colors, but later they were crudely carved, incised, or colored. Even pellets of molded clay with magical devices stamped upon their surfaces were in use.

Some countries developed long rods, round or square, which were cast like dice falling in various patterns. The square rods complicated the reading by offering four surfaces, each of which had a peculiar meaning. Naturally, there was additional merit if these devices were used by a sanctified person, or if the private citizen previously performed certain rites of purification. From the records it seems reasonable that lots of prophecy were first cast in the temple or in some sacred place set aside for the gods to be interrogated.

On old Roman streets, devices have been found cut into the paving stones. It is generally believed that these were used by the soldiers in games of chance, but it is not at all unlikely that in many cases they were employed in divination. Oracles ordinarily were addressed to special divinities or tutelaries associated with the nature of the advice sought.

Gradually the divinations developed peculiarities so that different gods were interrogated by different means. In those days few travelers were foolhardy enough to start without consulting the gods of travel. Navigators questioned the deities ruling the sea, and soldiers queried the spirits of wars and battles.

In the administration of government, political deadlocks were resolved by recourse to divination. The Athenian senate was convinced that when it settled the affairs of state with the aid of a bag of beans something higher than an ac-

cident determined the outcome. Men might err in judgment, but the gods and the beans could not be wrong. This is supposed to have been the origin of the Pythagorean proverb that philosophers should abstain from beans. Those not understanding the double meaning were foolish enough to exclude these nutritious legumes from their diets.

The sorcery of divine intervention even played a part in the medieval code of honor. The duel was fought with the solemn conviction that the man with the righteous cause would be victorious. Even when it was realized that the most notorious rascals in Europe were the most proficient swordsmen, it was still the popular belief that Providence would protect the righteous man. In witch trials the ordeal of water was regarded as an infallible test. The accused were thrown into a river or lake, and if they floated were guilty as charged.

Books and manuscripts dealing with geomancy were in circulation throughout the medieval period, but it is doubtful if the modern forms of the art are of great antiquity. There is a sober history rather too prosaic to satisfy the imaginations of those magical-minded, and a fabulous tradition which defies substantiation. We all have the natural tendency to glamourize and exaggerate, especially subjects themselves fantastic.

As an example of the prevailing conditions we might mention *The Book of Fate Formerly in the Possession of Napoleon, Late Emperor of France, and Now First Rendered into English, from a German Translation, of an Ancient Egyptian Manuscript, Found in the year 1801, by M. Sonnini, in one of the Royal Tombs, Near Mount Libycus, in Upper Egypt.*

This high-sounding production was translated into English by H. Kirchenhoffer, Fellow of the University Pavia, etc., etc., etc., and dedicated to Her Imperial Highness, Marie Louise, ex-Empress of France, Archduchess of Parma, etc., etc. The translator states in his dedication that the work is translated and embellished according to Her Imperial Highness's gracious commands. The book was printed in London in 1822, and

passed through more than twenty-five editions within a few years.

The Book of Fate is devoted entirely to a comparatively late form of geomancy. The German manuscript was said to have been found among the camp equipage left behind by Napoleon I when he retreated from Leipzig, after his disastrous campaign of 1813. After some manipulation, the manuscript was given to Marie Louise, who desired to send the work to St. Helena where the Emperor was in exile. This she was unable to accomplish, and when Napoleon died, the empress gave it into the keeping of Herr Kirchenhoffer with imperial permission for publication.

All this sounds wonderful unless one cares to remember that Napoleon himself was fascinated by anything mysterious, and preserved to the last a variety of Corsican superstitions. Thus his ownership might bestow sentimental significance that could not be interpreted as a scholarly or critical endorsement.

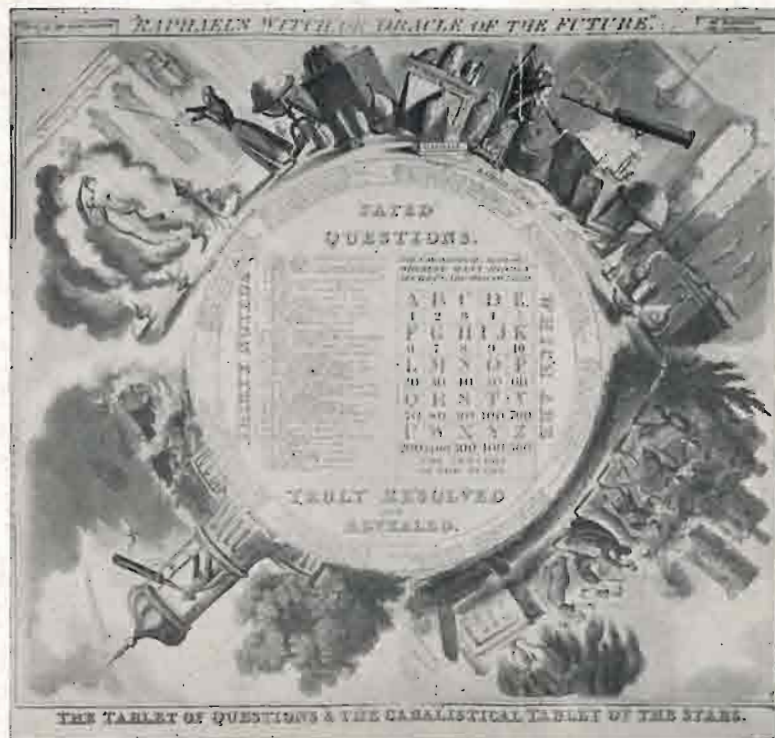
But there are greater thrills in store for those who read Herman Kirchenhoffer's remarkable preface. In 1801 French artists and literati accompanied Napoleon on his famous expedition to Egypt for the purpose of exploring the antiquities of that celebrated region. At the head of the "Commission of Arts" was M. Sonnini. This gentleman succeeded in penetrating into the interior chamber of one of the royal tombs at Mount Libycus near Thebes. Here he found a sarcophagus containing a mummy in an extraordinarily fine state of preservation. Within the mummy wrappings was a long roll of papyrus with hieroglyphics painted upon its crumbling surface.

M. Sonnini showed the manuscript to Napoleon and sent for a learned Copt. This venerable character, after much pondering and perusal and meditation, discovered a key by which he was able to decipher the characters. He dictated the readings to Napoleon's secretary. This faithful and discreet man, in order to preserve the matter with greater secrecy, wrote down the translation in German rather than in French. Napoleon, fascinated by the oracle, made frequent use of it and is said to have consulted



AN EMBLEMATIC FIGURE OF THE TWELVE HOUSES,
INCLUDING THE SPIRITS OF THE EARTH, AIR,
FIRE AND WATER

In this remarkable representation of the houses of the world as used in astrology and geomancy, the departments of human life are represented by appropriate scenes. In the center kneeling is Raphael, the astrologer of the 19th century, inscribing the signs of geomancy upon a stone tablet, while life and death stand by. In the background are symbols of the Egyptian religion.



THE ORACLE OF THE FUTURE

From *Raphael's Witch*, (London, 1831)

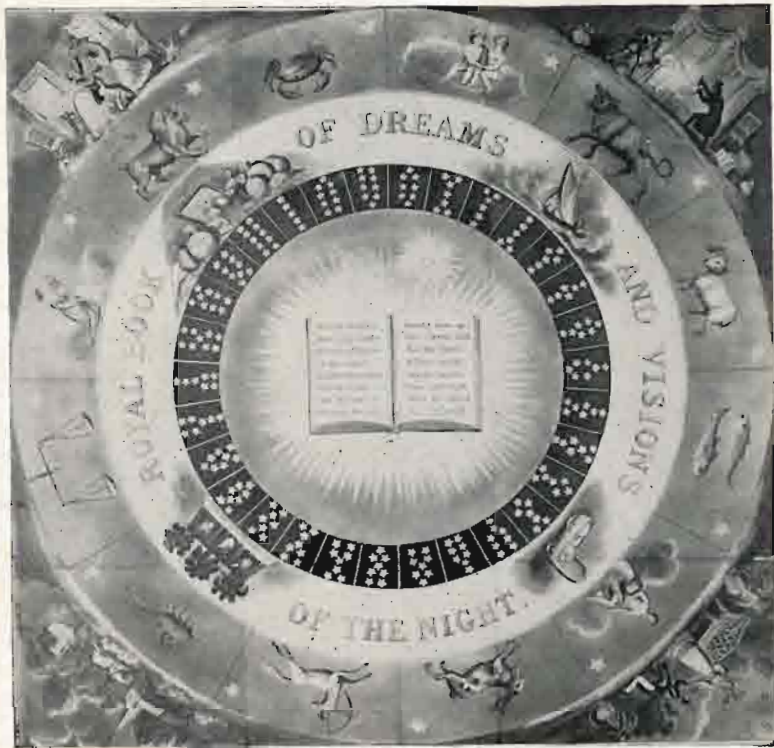
Robert Cruikshank, the famous English artist and caricaturist, designed many of the beautiful symbolical plates which illustrate the writings of the first and second Raphaels. The four scenes around the cabalistic table represent Raphael as magician, astronomer, and astrologer, and elves dancing in the garden of a ruined castle. The chart is used as a key to a system of geomantic fortunetelling.



THE NUMERICAL WHEEL OF PYTHAGORAS

From *Raphael's Witch*

Designed on copper by Robert Cruikshank, according to the instructions of Raphael, the astrologer of the 19th century. This is a reconstruction of the Pythagorean globe, by which the powers of the letters of the alphabet are assigned to certain numbers. This Pythagorean concept is the foundation of modern numerology.



ZODIACAL SYMBOLS COMBINED WITH THE FIGURES
OF GEOMANCY

From *Raphael's Royal Book of Dreams*

A beautiful symbolic engraving on copper, designed by Robert Cruikshank as a key to Raphael's system of geomancy. All the engravings represented in this section of the supplement are much larger and are delicately and artistically colored. They are among the most interesting and significant examples of works dealing with divination.

its omens on the eve of every battle or treaty. Kirchenhoffer tells us that the German manuscript was generously annotated in Napoleon's handwriting.

This remarkable and stimulating narration falls to pieces when subjected to critical examination. While there are many folk who will resent the examination and would prefer to remain in blissful ignorance of the facts, this does not advance any cause of consequence.

The Rosetta Stone, which was the key to the deciphering of the Egyptian hieroglyphical writing, was not discovered until August 1799. The Stone was brought to Napoleon's attention, and through his industry copies of the inscriptions were distributed among the learned of Europe in the years that followed. It is almost impossible that any inkling of the true method of reading Egyptian characters was in the possession of any learned Copt in 1801.

Assuming that there may have been a learned Copt, he seems to have followed a well-established rule, and to prove his erudition he merely dictated a work with which he was familiar and assured the equally ignorant French that he was deciphering an ancient papyrus. In the first place, we have no record of Egyptian papyri dealing with geomancy, and it would be unlikely that anything except a version of the *Book of the Dead* would be enclosed in the mummy wrappings of some deceased notable. The mortuary papyri are usually illustrated with numerous small figures and devices, which may have suggested a divinatory content. The whole story must be taken with much more than a grain of salt.

Some of the most delightful examples of geomantic books were edited and published by the celebrated London astrologer, "Raphael." There have been several Raphaels in a line of descent from the original astrologer of this name, who was born in 1795 and died comparatively young in 1832. The first Raphael, Mr. R. C. Smith, even engaged the services of the famous illustrator, Robert Cruikshank.

It may be interesting to summarize the grandiloquent productions of this industrious compiler of esoteric lore.

They are in every way delightful. To Raphael and his immediate successor of the same name we are indebted for the following:

The Royal Book of Fate; Queen Elizabeth's Oracle of Future Events, From an Illuminated Manuscript. Found in the Library of the Unfortunate Earl of Essex, Who was Beheaded in the Reign of Queen Elizabeth: A Work of the Greatest Interest, Curious, Marvellous, and Wonderful, Relating to Love, Marriage, Riches, Dreams Foretold, and all Subjects of Fate, Chance, and Mortal Destiny.

This modest book was dedicated by Raphael to his Grace, the Duke of St. Albans, in 1829. It was announced that the original manuscript, written in a beautiful hand and illuminated in blue and gold, was in the possession of Mr. J. Denley, the bookseller, on Catherine Street on the Strand. Mr. Denley would part with same for the ridiculously low price of twenty guineas. The manuscript had belonged to the famous Earl of Northumberland, and had later passed through the hands of an unnamed astrologer residing in Little Britain, who had enjoyed the patronage of the mysterious Junius. With such a history, *The Royal Book of Fate* could not fail to arouse appropriate interest.

A somewhat less pretentious but equally charming work appeared in 1834, presumably compiled by the second Raphael. This is entitled *Raphael's Sanctuary of the Astral Art; or, Elysium of Astrology: Being a Book for the Boudoir, Drawing-room Table, and Evening Parties, Containing a Complete Geomantic Cabinet, Illustrated with Emblematical Pictures of the Twelve Celestial Houses; Also, Spirits of Earth, Air, Fire, and Water, etc., etc.* Although this boudoir treasure is presented with considerable astrological fanfare, the text deals entirely with geomancy, the origin of which "is lost in the darkness of the primeval and antediluvian ages."

In 1830 the first Raphael published *The Royal Book of Dreams, From an Ancient and Curious Manuscript which was Buried in the Earth for Several Centuries.* This one has a nice story. A laborer, digging in the ruins of an old



RAPHAEL IN HIS STUDY

chapel near "the manor of Abbot's Leigh, "found an ancient coffer containing magical paraphernalia. Included was a manuscript, crudely bound and ornamented with emblems of mortality. The writing appeared to belong to the 15th century, and a section of the vellum was entitled *The Regal Book of Dreams*. Raphael offers this quaint oracle with confidence that "nothing of the kind has ever yet appeared." It is nothing but a simple text of geomancy in which the readings are pointed toward the interpretation of the fantasies of sleep.

Next we introduce *Raphael's Witch!!! or the Oracle of the Future*, by the Author of the *Prophetic Messenger*, With Ten Coloured Designs on Copper, By R. Cruikshank & the Author, and a Piece of Music by Blewitt. This appeared in 1831, and covers a variety of subjects, including the wheel of Pythagoras. The book is tastefully dedicated to Her Most Gracious Majesty, Queen Adelaide, illustrious and admired consort of William IV, King of England.

Raphael tells us that this book was based on an ancient manuscript discovered during excavation at Herculaneum, in the shadow of Mt. Vesuvius. The fragile manuscript was saved for the world by the scientific skill of Sir Humphrey Davy, and was for some time in the possession of the celebrated traveler and antiquarian, Belzoni. After Bel-

zoni's death, the book fell into the hands of a "rapacious publisher," from whom Raphael purchased it at an exorbitant price. Then follows an entirely conventional example of geomantic divination.

This list could be extended indefinitely or at least for a number of pages, but I think that the samples given indicate the general trend. Strangely enough, the original manuscripts described have not come to light, although it is possible that some early examples of such texts do exist. Books on geomancy were in circulation within fifty years of the invention of printing, and there is nothing especially secret or mysterious about the subject. There is no doubt about the antiquity of the practice, but it is certainly burdened with heresy and old wives' tales.

By this time, those unfamiliar with the practice of geomancy are probably wondering how the oracle is consulted and in what way it differs from the other divinatory arts.

The process depends upon a means for securing a series of odd and even numbers, without the inquirer being able to consciously direct the selection. One of the earliest forms was to take handfuls of small pebbles from a sack. The pebbles in each handful were then counted for the sole purpose of determining whether the number was even or odd. Thus sixteen pebbles would be even; thirty-one pebbles would be odd, but the actual number of pebbles was of no consequence. A complete geomantic symbol consisted of four, five, or six odd or even factors arranged in a vertical column in the order selected, beginning at the top.

Obviously, any accidental method of arriving at an odd or even number served the purpose. In China, bundles of slender sticks were used, and also three coins were shaken in a small turtle shell and then thrown on a table. The obverse of each coin was odd, and the reverse was even. Buttons, beans, dice, counters, cards, dominoes, or even the petals of a flower served equally well. We all remember the oracle of the daisy petals, "He loves me, he loves me not, etc."

The modern trend toward simplicity and efficiency outlawed the bag of pebbles and the bundle of sticks. It was only necessary to make rows of short lines, dots, crosses, or other simple figures with a pen or pencil on a sheet of paper. The marks should be put down rapidly and with no effort to keep track of the number. The book of instructions always insists that the inquirer should be serious, devout, and prayerful during this process and should keep strongly in his mind the question for which he desires an answer. The oracle should never be used frivolously if the querent wishes a truthful solution to his inquiry.

Suppose, for example, the questioner makes five rows of dots with a pencil point thus:

.....

The first row when counted has thirteen dots. This equals an odd. The second row, eleven dots, is also odd. The third row, sixteen dots: even. The fourth, six: even. The fifth, nine: odd. To simplify the count, two dots are used to represent *even* and one to represent *odd*. If these are then arranged in a vertical column, a geomantic symbol is produced, thus:

The single and double dot for *even* and *odd* correspond to the whole and broken lines of the Chinese *Yang* and *Yin*. In the Chinese system, sixty-four combinations are possible, and these are the basis for the type of divination set forth in the *Classic of Change*. Confucius is reported to have devoted considerable time to this old Chinese oracle. He came to the conclusion that within its principles were concealed all the mys-

teries of the universe and man.

From the basic geomantic calculation, the system can be complicated by a variety of extensions and refinements. A kind of horoscope can be erected based upon geomancy and the chart then read according to astrological rules. Of course such a nativity bears no relation to the actual position of the signs and planets. Variations on this theme explain horoscopy as it was practiced in ancient China, Tibet, and Japan.

The reader who is interested in experimenting with this oracle should secure one of the many books available on the subject. It is not possible in the space of a magazine article to give the readings for all the geomantic designs and their combinations, for even a brief statement relating to all of them would fill more than a hundred pages. It might be wiser, therefore, to limit our consideration to the principles underlying the operations of Providence in such an arbitrary and apparently accidental procedure.

Dr. Franz Hartman, in his work, *The Principles of Astrological Geomancy*, attempts to find some basis for the geomantic operation by recourse to a mystical theology. He writes: "In the art of Geomancy it is not the mind, but the soul which answers the question and the answer is received by means of the power of the living divine Spirit of God, whose temple is man. It is, therefore, clear that this magical art ought not to be practiced in any other frame of mind than that of worship, adoration, and faith in the eternal Law of order and harmony. If undertaken merely for the purposes of gratifying idle curiosity, or for selfish purposes, or from motives of greed or revenge, its results will be unreliable; because in such cases the intuitional ray becomes distorted by the perverted images existing within the mind."

The works of the celebrated magician, Henry Cornelius Agrippa, were the basis of Dr. Hartman's interpretation, and the quotation just given summarizes the convictions of numerous transcendentalists who have practiced and taught geomancy during the last five hundred years. It is the substance of their opin-

ions that the art serves as a means of concentration. The results obtained are justified by the belief that all so-called accidental operations or events are actually determined and directed by immutable laws operating invisibly in the world, regardless of the human effort to fracture or break up the expectancy pattern.

Professional gamblers who have devoted their lives to the analysis of the recurrency cycles associated with cards, dice, and the roulette wheel, are convinced that all games of chance are subject to the dominion of large patterns, which inevitably reassert themselves in spite of the apparent absence of any controlling factors.

The operations of destiny in a sphere apparently dedicated to the accidents of free will have intrigued the philosophical-minded since the beginning of organized thinking. If the universe is ruled by law, can there be an accident? Conversely, if there is an accident, can the universe be ruled by law? We know there are laws, and we seem to know that there are accidents, and in this obvious contradiction it seems necessary to limit and modify the concept of law in the direction of the possibility of accidents, and to limit and modify the concept of accidents in the direction of acknowledging the sovereignty of destiny.

The scholastics, always ready to embrace a happy medium, decided that man possessed certain potentials by which he could act contrary to immutable law, but that such action inevitably led to disaster. Thus, for fate they substituted a moderate determinism, circumscribed by an infinite capacity for sin.

Obviously we could not obey the law and sin, because the law is the will of God. Therefore, to break law is to go contrary to the divine edict, and by any name, this is a sinful course of conduct. It is embarrassing to recognize, however, that a creature created by God in his own likeness possesses the capacity to go contrary to the dictates of his own maker. For this audacity, fell the angels; but they did possess the inalienable right to fall in a universe opposed in principles to every form of delinquency.

If divine will expresses itself inevitably by predestining and foreordaining the number of beans a man will pour out of a sack, there seems little probability of free will existing in any sphere of activity. Yet, if these beans are not numbered, then at least some part of the universal activity is subject to no law but accident. The example is trivial but the principle is of transcendent importance.

Modern thinkers favor a universe of infinite opportunity in which human beings operate according to their own inclinations, and only get into trouble when their activities conflict with the equally free operations of other forms of life. There is a large machinery of laws, but details remain in the keeping of imperfect creatures. This is the substance of moderate determinism, but there is some doubt as to the actual coverage and reasonable boundaries of the term moderate.

The soothsayer hedges somewhat by insisting that the operations of the divine will are only certain and inevitable when the questioner, by a devout attitude, becomes receptive to the subtle powers of the spirit. Thus, if he remains posited on the objective plane of life, he abides in a sphere of accidents; but if he lifts his consciousness to a condition of sympathetic attunement with the universal plan, he is then an instrument of the divine intent, and destiny flows through him to the manifestation of its own perfect works.

Here mysticism becomes the bridge by which man passes from bondage to blind fortune toward a voluntary subjugation to the will of heaven. The human soul in its godly state bears witness to an absolute design, even as by rebellion it is cast out of the garden of the Lord to wander in darkness.

The oracular practices are based upon the use of the spiritual part of man as a link between heaven and earth. Through the refinement and perfection of his internal parts, the dedicated priest or the devout worshiper may receive divine aid and instruction. Like Adam before the fall, he can study in the school of the angels and become aware through internal experience of mysteries which



SYMBOLS OF DIVINATION

From the rare and curious work of Sigismundus Fantus, licensed for publication by Pope Clement VII and the Senate of Venice, November 19, 1526. In this design many symbols appear which are also found later in geomancy and cartomancy.

can never be comprehended or conquered by the objective faculties of the mind.

I have seen an old engraving which shows the human heart as an oracle (auricle). The internal structure of ancient temples was based upon the cavities of the human body, and the sanctuary always corresponded to the heart. Hermes in his celebrated discourse to his son, Titan, referred to the heart as the pyramid in the human body. It was through the heart that the gods revealed their will and pleasure.

Nearly all forms of divination are merely disciplines or focusing formulas by which the extrasensory perceptions of man are stimulated or released. The French seeress, Mlle. Le Normand stated that her cards were not themselves the bases of her readings. The card patterns merely called out of her certain reflections and moods, and the same cards had different meanings under different circumstances and at different times.

Most oracles and auguries are purposefully vague, uncertain, confused, or abstractly symbolical. These curious utterances challenge the mind of the consultant, and he immediately begins interpreting the mysterious words in the terms of his own problems and experiences. Sometimes this procedure evokes a degree of thoughtfulness not previously focused upon the matter. This very attention may reveal important details and elements hitherto unnoticed or unconsidered. The very effort to examine the possible meanings of the oracular figures and devices often strengthens a plan or contributes to the sequential organization of a program of conduct.

This uncertainty about exact meanings draws out of the inquirer many unused resources. It shifts the focus of attention and frequently liberates the mind from an intensity of function which has damaged perspective. If the omens are favorable, they may also bestow the necessary inducements for immediate action or decision. The questioner, laboring under and weakened by personal indecision, may drift past the time most opportune for his enterprise. In fact, the tendency to drift may end in complete inaction.

Inspired by a fortuitous omen, the man or woman may vanquish indecision and proceed immediately to the accomplishment of the premeditated design. Satisfied that the fates are propitious, the querent advances his plan with resolution and decision, and these very attitudes overcome numerous hazards and obstructions. The very atmosphere surrounding those who act with confidence contributes immeasurably to their success and advancement.

Before his expedition into Asia, Alexander the Great visited Delphi in order to consult the oracle. The sanctuary was open only on certain days, and the king arrived when it was closed. He visited the priestess in her cell, entreating her to ascend the tripod on his behalf. She steadfastly refused because it was against the law.

Alexander impetuously drew the priestess out of her cell and impatiently ordered her to fulfill his command. She turned to him as they were proceeding along one of the corridors of the temple, exclaiming, probably with a mixture of admiration and resentment: "My son, thou art invincible." Alexander immediately accepted her words as oracular or a portent of fate, and conducting her back to her room refused to consider any further questioning of the god.

Here is a series of accidents probably of no actual import, but the words of the priestess gave the necessary support to Alexander's own determination and conviction. He immediately interpreted the petulant remark of the angry woman in a manner most satisfactory to his own ambitions, and drew appropriate comfort and satisfaction from the incident. It may well be that this incident resulted in Alexander's vast military operations in the East.

It is surprising how few of us examine critically the means by which we hope to attain our various ends. Nearly always, once having envisioned a desirable state of affairs, we plunge recklessly after our ambitions with great enthusiasm and slight organization. Oblivious to the natural hazards, we suddenly find ourselves in predicaments for which we have no appropriate remedy. We overestimate

our own resources, and underestimate the natural obstacles, and are amazed and confused when our projects go awry. If the oracle tells us to be cautious or warns of adversity, it may cause us to review our situation, strengthen our defenses, and examine the motives of our associates. These are useful and practical exercises, and may reveal dangers otherwise unnoticed until it is too late.

Oracles based upon visions and dreams or induced by vapors, narcotic drugs, somnambulism, trances or ecstasy are closely associated with the human subconscious. Deep-hidden impulses, doubts, fears, self-censures, and even honest self-estimation can be floated to the surface, where either literally or symbolically they project themselves upon the sensitive surface of the conscious intellect. In this way the human being meets certain submerged parts of himself for the first time. He may believe that gods or spirits are responsible for these impressions, but frequently he is being influenced by the more profound and enduring qualities and habits of his own consciousness.

All popular opinion to the contrary notwithstanding, most of us know far better than we do. We have somewhere locked within us a fair picture of our own inadequacies. If our private convictions are restated by circumstances involving some sacred or mystical intercession, we are more inclined to heed their warnings and admonitions.

There is another interesting phase of the subject of omens. When the Romans resolved to build a city, they sacrificed cattle on the proposed site and delivered oracles by consulting the entrails of the slain animals. Although the ceremony sounds entirely superstitious, it has been overlooked generally that the cattle had previously been allowed to graze for several months on the land under consideration. The examination of their entrails, therefore, gave considerable information about the healthfulness or unhealthfulness of the soil and water.

Many important occurrences in nature are seemingly related by obscure factors. This was pointed out by Charles Fort, and Carl Jung makes a parallel observa-

tion in some of his psychological texts. Before a serious earthquake on the coast of Peru in which a considerable strip of land slid into the sea, animals usually inhabiting the region all departed for safe ground. In another region, fish vanished from streams and pools the day before a volcanic eruption. The ancients believed that important events cast certain anticipatory shadows. Thus, storms were heralded by the cries and agitations of birds, and these storms themselves announced civil strife between cities and nations. In this way, small occurrences became symptoms of larger events as though they were bound together by an invisible sympathy.

Just as a rising wind first moves small twigs and leaves, and as its velocity increases bends or even uproots great trees, so the motions of the universe first agitate those creatures most sensitive to sidereal impact. Later, either the intensity or the continuance of these motions produces appropriate mutations in larger and denser masses. As far as I am able to discover, this is the philosophy underlying the doctrine of omens.

The Japanese learned that magnets lost their power immediately prior to seismic disturbances. If such magnetic changes actually take place, and this is proved beyond reasonable doubt, then there is no reason why a variety of indications may not herald the operations of natural law.

The word *soothsaying* probably originated in *soth* or *sooth*, meaning truth, true, or real. Thus, *soothsayer* means one who speaks the truth, although now it is interpreted through usage to mean one who foretells events. In ancient times the soothsayer was usually one born with a kind of second sight, or one to whom the power of truth-knowing had been given by some strange or miraculous circumstance. This sensitivity was seldom cultivated, and frequently appeared among those not highly learned or privileged.

A good example of the untutored seer was Mother Shipton, nee Ursula Southhill (1486-1561). Although born of peasant stock and of exceedingly unprepossessing appearance, she gained wide

recognition as a prophetess as the result of her predictions about prominent persons at the court of Henry VIII. Her mother was a reputed witch, and it was reported by the neighbors that Mother Shipton had the devil for a father. In a time of prevailing ignorance, she was an outstanding illiterate, and her doggerel verses are without any structural merit.

In spite of her limitations, and they were many, Mother Shipton possessed the power to perceive the shape of things to come more clearly than the best informed historians and diplomats of the day. She predicted the invention of the airplane and the submarine, and left a reasonably accurate description of a diving bell. As such devices were entirely beyond her experience and actually beyond even the imagination of the century in which she lived, it must be acknowledged that she possessed some kind of extrasensory perception. Although most available editions of her prophecies have been badly garbled, she remains the legitimate heiress of the traditions associated with the witch of Endor.

One of the most controversial of Mother Shipton's prophecies was that in which she foretold the end of the world in the year A. D. 1881. Nineteenth-century England was in quite a panic as the fatal date approached. When nothing obvious occurred, there was a deep sigh of relief, and Mother Shipton's memory received a serious blot. From the perspective of 1948, it seems possible that Mother Shipton's prediction was in part fulfilled, although not in the literal way that folks had come to expect.

Economists and sociologists realize that about 1880 a long-established way of life which had dominated human activities since the beginning of recorded history quietly terminated. We may say that the agricultural era came to an end. The consequences of the relentless shift from an agrarian to an industrial way of life are now becoming tragically apparent. The motion has been from security toward insecurity, with the resulting demoralization of human society. We entered an era of frantic expansion, promotion, and exploitation, and lost those natural and simple footings upon which

peace and security might have been built.

This points out an important factor in all types of prognostication. The prophet may experience certain revelations, but be unable to interpret correctly the very foreknowledge that flows into his mind. We cannot project ourselves into a future way of life, and therefore are confused as to how familiar patterns will operate in a completely unfamiliar environment. Only after the events themselves take place can we appreciate the attempt of the seer to define or describe them. This is especially true in the case of Nostradamus.

The Chinese believed that the practice of divination gradually stimulated latent faculties and powers, and intensified the contacts between the human being and the subtle sphere of causes in which he is immersed. Thus, certain types of divinations were taught in the religious and philosophical schools, not as infallible sciences but as exercises for the extrasensory faculties. Needless to say, the enlargement of consciousness through study, meditation, and worship has a tendency to increase a certain type of prophetic power.

This philosophical intuition must not be confused with the psychic sensitivity of the primitive soothsayer and witch doctor. We may describe the seership of the learned as an extension of horizons, and as a clearer apperception of the relationship between causes and their effects. If the philosopher can estimate correctly the conditions of his time, he can predict, at least in generalities, the consequences of these conditions as they will manifest in future generations. The astute statesman, for example, can estimate the results of corrupt government even as the skillful physician can predict with reasonable certainty the inevitable progress of a disease.

Another interesting side light can be derived from the experiences of conscientious doctors. Many a prominent physician has told me that he has had the curious experience of intuitively knowing the ailment of the patient at the instant he entered the office. Later, careful diagnosis proved this first reaction to be correct. Here we have a kind of mental

phenomenon associated with the operation of faculties of the mind outside of the sphere of conscious estimation.

There are faculties operating below or behind the threshold of consciousness. These accumulate evidence and transmit them to the thought processes without the individual being aware of the operation. The physician, long-accustomed to certain symptoms, observes them instinctively and automatically, and comes to conclusions without realizing how the process occurs or that it has occurred. Specialists in all fields are subject to such instantaneous reactions.

There is no doubt that this highly specialized apperception functions in many who practice the divinatory arts. As a result they instinctively interpret their omens and auguries in the direction most vital to the consultant. When such happens, the diviner gains immediate distinction as one possessing supernatural powers.

All these disconnected and apparently diverse elements have a bearing on particular types of fortunetelling such as geomancy. All particulars are suspended from generals, and the divinatory arts depend upon a universal principle of prophecy. The capacity of man to project his mind, his instincts, and his intuitions toward his own future state must be part of his natural structure. In some ways, it may be an enlargement of the natural tendency toward practical forethought, prudence, and providence.

We plan for the future, and by this very process, we direct the future by preparing for it an appropriate channel. Of course, we are not concerned with fraudulent fortunetellers, whose predictions are influenced by ulterior motives. The presence of fraud does not deny that which has been proved by the experience of the ages.

After setting up the geomantic figure, the design must be interpreted according to an arbitrary text. The text is exceedingly general, but so arranged that it has some bearing upon the department of life under consideration. If the questioner desires to know if he should make a certain journey, the answer may be, "Beware of enemies in distant places."

Having faith in the power of the omen, the believer begins to ponder and weigh the significant words. As the oracle did not promise certain success, the inquirer may ask himself, "Is this trip necessary?"

It is unlikely that the man ever thought in this manner before, therefore, many new elements and factors, previously disregarded, emerge. If he finally decides that he must travel, he will proceed with a better plan and greater caution. It is also doubtful if he ever contemplated the possibility that he might be the victim of some conspiracy or unexpected event at his place of destination. He may check more closely upon the men with whom he expects to do business, and in these complicated times it is more than likely that he will find evidences of duplicity.

Most projects are less satisfactory in fact than they are in fancy. Even if the trip is successful, it is likely to fall short of hoped-for gain or pleasure. This slightly negative probability would justify the veiled wording of the oracle, and cause the believer to cast the stones again when engaging on some other enterprise.

If the trip proved successful as the result of better planning, then all is well, because the devotee of the pebbles is convinced that strengthened by foreknowledge and sustained by an outstanding example of his own brilliance, he has risen above his natural destiny and is decidedly a superior man. However we look at it, everyone is happy. The human equation, however, does not deny the practical value of the omens. Perhaps a decision based upon a row of dots is as likely to be just as that attained after a week of wrangling by a jury of our peers—twelve honest citizens, tried and true, and entirely unfit to decide the question at hand.

Purposely we have refrained from discussing the great predictions resulting from highly trained clairvoyant power. These no longer are a part of conventional fortunetelling, and depend upon training not available to the average person in his normal way of life. Our concern is with the element of chance or fortune, and an effort to demonstrate to

our own satisfaction that there is no accident under the sun. Thus, accidents are really incidents detached from their sequences, separated from their patterns, or removed from their reference frames. Tie a series of accidents together and the operations of universal law are obvious. Scatter incidents to the four winds and they become comparatively meaningless trivia.

There is no place for a doctrine of accidents in the life of a wise man. He depends upon fortune for nothing that he has not earned by merit. He does, however, learn about those tides in the affairs of men by which his projects may be advanced or hindered. In the end, he realizes that among the uses for which his mind was intended is that of deciding by reason and experience the appropriate times to press his suits and advance his causes. Thus, good luck is

in a strange coincidental relationship with common sense. One departs with the other, and they leave not a rack behind.

If we should meet auspicious destiny with confidence, we must attain also a victory over those occurrences which seem to originate in the adversity of providence. Our difficulties are our best friends, for they demand strength. It is much more difficult to bear good fortune with modesty than it is to bear ill fortune with patience. The ups and downs of life are the symbols of our own internal inconstancies and inconsistencies. Only the individual whose conduct is grounded in self-discipline and adequate experience can live without those alternations of exaltation and despair which trouble this valley of shadows. Only the skilled navigator can steer his course successfully through the mortal storm.



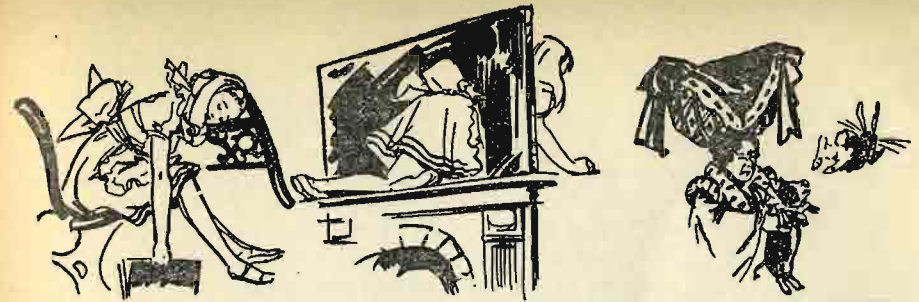
It is recorded of Socrates that he was most unhandsome, of melancholy complexion, bald, with a flat nose, protruding eyes, a severe downcast look, difficult in speech, impatient of language, rough and careless of words, fervent in dispute; often so transported that he beat his chest and tore his beard, and given to covering his face while discoursing, so as not to be disturbed by irrelevant happenings about him. He had a strong and hardy constitution, and guarded his health carefully. He bore cold and hunger and even excess of wine without disturbance. He dressed the same in winter as in summer, limiting his wardrobe to one garment a year. He wore no shoes or sandals.

At that time Zopyrus was a famous physiognomist, who claimed to be able to read men's dispositions by their looks. After one glance at Socrates, Zopyrus pronounced the old skeptic stupid, depraved, of criminal tendencies, addicted to innumerable vices, impossible disposition, and lacking in every symptom of intelligence.

As the disciples of Socrates listened to this description of their master, they were convulsed with laughter and were about to defend his reputation when Socrates stopped them, saying quietly, "I was by nature inclined to these deficiencies, but by discipline I have improved myself to some degree."

ETIQUETTE NOTE

Always cover the mouth when yawning—the hand held in a jaunty and gracious posture is recommended. This gesture originated in the belief that the human spirit could escape from the body during a yawn, or wandering ghosts might slip in while the mouth is open. The hand can be used to catch the departing or push away the approaching guests.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Great Mermaid Mystery

Almost any old "salt" who sailed before the mast in those good days when ships were made of wood and men were made of iron was a gifted storyteller. Under the inspiration of a mug of grog, an old bo'sun might recall all the vivid details of his adventures with sea serpents, dragons, flying whales, and other mythological monsters that haunt the briny deep. Like as not, it was off the land of Timbuktu that this nautical Ananias had his first personal contact with a school of mermaids sunning themselves on a coral reef. If his listeners appear incredulous, the ancient mariner will become properly indignant and insist that "mermaids is a fact, as any good man knows who goes down to the sea in ships."

An inconvenient number of years ago, a "real mermaid" was on exhibition along the boardwalk in Coney Island. It was a huge success! I was among those contributing ten cents for the privilege of broadening my mental horizons.

Inside the small concession, beautifully mounted in a plate-glass case, was the mermaid. Accompanying this priceless specimen was an elaborate description, explaining that this rare form of marine life had washed ashore on the coast of China and had been brought to America with numerous difficulties and vast ex-

pense. Naturally, the mermaid was dead—live ones are almost impossible to catch—but the remains were in a fine state of preservation.

At first glance the mermaid was a trifle disappointing. It resembled some mummy from an Egyptian tomb. There could be no question, however, that the upper half was startlingly reminiscent of a human being, and the lower half was with equal certainty a fish. The mermaid was about three feet in length. The head was the size of a large orange, and was adorned with a crop of short black hair.

The arms were long and slender and ended in correctly formed, if somewhat shriveled, hands, each with four well-shaped fingers and a thumb. The human form ended slightly below the waist, where scattered scales appeared. These increased into solid scaly masses, and the lower half of the dried and shrunken body tapered into fishy fins and tail. There were no indications of legs, and the mermaid was accompanied by an X-ray, which showed beyond reasonable doubt the gradual transformation of the spinal column into the vertebrae of a fish.

The first almost inevitable conclusion was that the ancient mariner, who declared he had seen these creatures sport-

ing in the waves, was more truthful than at first seemed reasonable.

Since that time, other similar mermaids have put in an appearance at County Fairs, summer resorts, and side shows, but are still missing from the shelves of Museums of Natural History. Perhaps the more sober scientists lacked appreciation for these wonders of marine life. On the other hands, it is possible that these savants have hit upon a few additional fragments of information not generally included in the side-show publicity.

The mermaids originated in a Chinese Mermaid Factory. This factory employs, or did employ, a number of skilled artisans, whose specialty consisted of fitting together with consummate ingenuity the bodies of monkeys and fishes. There was nothing superficial about the quality of their workmanship, and the result could be X-rayed without revealing the

deception except to an expert. The product was then carefully dried and often given the appearance of considerable age.

When the mermaid was finished and mounted in an appropriate case it was turned over to an excellent Oriental merchant, who peddled it for whatever the traffic would bear to some "one-time pigeon," an affectionate term for an Occidental buyer who was not likely to return to the area.

In passing, we might note that the same Chinese "clinic" could supply at fair prices ossified giants, Egyptian mummies, and reasonable facsimiles of a wide assortment of prehistoric monsters, real and imaginary. In spite of all precautions, most of the museums of the world include examples of these almost-genuine antiquities. Some cost much more than the mermaids, but few have contributed as much to the general astonishment of mankind.

The Holy Man of Mount Abu

About 425 miles north of Bombay, in the province of Rajputana, rises Mount Abu, a sacred place of pilgrimage for pious Hindus, who believe that one of the local hills was created by the god, Shiva, who stuck his foot through the earth in this district.

At Mount Abu are the famous Dilwara Temples, four magnificent shrines, that should properly be included among the wonders of the world. The first temple was constructed in the 11th century, and, even in that day when money was worth much more than it is now, the elaborate carvings and priceless marble dome cost more than sixty million dollars and required fourteen years to carve.

Not far from the temples is Lake Abu, a beautiful little body of water high in the mountains. On the shore of this lake is a rest house for holy men who are making pilgrimages to one of the neighboring shrines.

One sunny afternoon an old holy man was sitting quietly on a low wall outside the rest house. The appearance of this old mystic was not especially reassuring. His body was thin and gaunt from fasting, his long gray hair and beard were snarled and tangled, and he was covered with streaks of gray clay. All his earthly possessions were in a little brass bowl by his side, and he was unclothed except for a meager loin cloth.

About this time, one of those inevitable groups of tourists came into view, taking their afternoon walk around the lake as advised by the local guide book. In some respects the tourists were scarcely less spectacular than the old holy man. They were dusty and tired and variously garbed in practical but unattractive costumes, and were chattering like a bunch of magpies.

The tourists came to an abrupt halt in front of the holy man, whom they regarded with unanimous disfavor. There

were such remarks as, "Look at that funny old man," or, "Amiable-looking cut-throat isn't he?" One lady with a shrill voice piped up, "My, but he looks dirty!" After the conversation had continued for several moments, the old man on the wall turned to the group with a gentle smile, murmuring in perfect English, "I wonder if you would mind not talking about me. It is rather embarrassing you know." The result of his remarks was a dead silence, and the tourists hastened away with the full realization that their various comments had been distinctly out of order.

Later, I was able to get the complete story of this strange old man with his long, unkempt beard and his Oxford accent. The holy man of Mount Abu had been educated in England in the profession of medicine, and I was told that among his belongings in the little brass bowl was his Oxford ring. Having completed his education, he returned to Bombay where he became a fashionable and successful physician, amassing a considerable fortune.

One day, while busy with his rich patients, a knock came at the office door. It was an old holy man who held out his bowl and asked for a handful of rice in the name of God. The busy doctor dismissed the old man abruptly, saying that he had no time to waste on foolish mystics.

A few nights later the doctor had a dream in which the holy man appeared, still asking for rice. The dream was repeated over a period of months, and at last the doctor realized that he had committed a great sin in refusing alms to the needy. Then it came to his realization that sometimes the great god, Shiva, took on the appearance of a wandering



beggar to test the spiritual integrity of his people. Perhaps this beggar was indeed the great god in disguise, and he, a rich and successful man, had turned the god from his door empty-handed and with an unkind word.

Then it was that this rich physician felt the impulse to atone for his sin; so he closed his office, put on the simple garment of a holy man, and dedicated himself to a fifty-year penance. During this time he would knock at other men's doors, often to be refused as he had refused an unknown beggar. When he sat on the wall of the little rest house at Mount Abu, this well-educated man had served nearly thirty years of his penance. It is an episode of this kind that gives us a real insight into the convictions of the East Indian people.

Atilla, the king of the Huns, died in A. D. 453, and was buried in a coffin enclosed in a box of gold, a second of silver, and a third of iron. With the body were interred the spoils of the enemy, harnesses embroidered with gold and studded with jewels, rich silk, and precious things taken from the palaces of the kings they had conquered. That the place of Atilla's burial might forever remain concealed, the Huns slew all who assisted at the funeral.



Library Notes

By A. J. HOWIE

Tibet - Travel Books

Tibet—the name captivates the imagination!

A country cradled in the heart of the highest mountain range in the world, the history, geography, and lore of Tibet are still little known. In spite of the overtures and efforts of China, England, and Russia during the past several hundred years, she has held aloof from international politics and trade. A race of uncertain origin, the Tibetans have maintained their full national identity although strongly influenced by China.

The earliest European travelers were Christian missionaries, spies, and agents for international trading interests. The East India Company brought pressure to bear on English statesmen who argued in Parliament for many decades about the political importance of Tibet and the trading possibilities, trying to devise some politic method of circumventing the Chinese monopolies without resorting to military force.

English traders were excluded from China as well as Tibet, and the opening wedges for British interests were "incidents" in which minor military skirmishes paved the way for forcing negotiations and concessions. The Young-husband expedition in 1904 altered the

relations of England with Tibet, but in no way opened the country to curious world-travelers. The czars of Russia also had their spies and emissaries making little excursions to Lhasa, the knowledge of which troubled England more than a little.

In contrast to these material considerations, Western metaphysical students think of Tibet as an ethereal region in the clouds peopled with gods, adepts, and "teachers." The evidence is slight if not absolutely intangible, but the legends live on and grow. Before we start discussing the fine section of books on Tibet that Mr. Hall has collected, we want to free our thoughts from prejudice as well as gullibility. An aid to this end is a letter written by the Master K. H. to A. O. Hume on the subject of "adept" guidance for Western students which was published in *The Occult World* in 1883 and later republished as one of the Blavatsky Pamphlets.

One of Mme. Blavatsky's controversial embroilments with her critics was over whether or not she had ever been to Tibet, and some loud doubters questioned whether she had any contact at all with Tibetan teachers. Her answers on the subject are stimulating but not pertinent

here. However, *The Voice of the Silence*, reprinted by the Chinese Buddhist Research Society at Peking in 1927, contains a section written especially for this reprint by the Tashi Lama himself.

Despite the many doubts, early members of the Theosophical Society were always pestering H. P. B. to put them in direct contact with the "masters." Denied, they argued that by right of membership in the society and their declarations of devotion to universal principles they were entitled to direct contact. The few introductions that were made resulted unhappily for everybody concerned.

The following digest has been made sincerely, but the original letter should be read in its entirety:

It is impossible for any of us to be specially assigned as a guiding spirit for your group. We know it would be good to have you and your colleagues regularly instructed and shown the phenomena and their rationale. Though none but you would be convinced, it would be a decided gain to have even a few Englishmen of first-class ability studying Asiatic psychology. Hence we do not refuse to correspond with you and help in various ways with advice, and such tangible proofs as occasion favors to satisfy you of our presence and interest, although we refuse to take any other responsibility upon ourselves. To "guide" you we will not consent. However much we may be able to do, yet we can promise only to give you the full measure of your deserts. This is the law of our order, and we cannot transcend it.

Utterly unacquainted with Western, especially English, modes of thought and action, were we to meddle in your organization, you would find all your fixed habits and traditions incessantly clashing with the methods of realization as suggested by us. You could not get unanimous consent to go even the length you might yourself. Under our "guidance" your branch could not live, you not being men to be guided at all in that sense.

You ask us to teach you true science—the occult aspect of the known side of

Nature; and this you think can be as easily done as asked. You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of our science to those who have been trained in the methods familiar to you.

We distinguish between brute energy that is uselessly dissipated and energy that is transmuted into a higher potential form of spiritual dynamics. The result of intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy which, in the cosmic action, is productive of illimitable results; whereas the automatically acting brain holds or stores up in itself only a certain quantum of brute force that is unfruitful.

For us no fact of science is interesting except in the degree of its potentiality of moral results and in the ratio of its usefulness to mankind. What concern does Western science show for man as an isolated atom of this great harmonious whole? Cosmic energy is something eternal and incessant; matter is indestructible; and there stand the scientific facts. And yet these scientific facts have never suggested to Western experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

We see a vast difference between the qualities of equal amounts of energy ex-



pended by two men. Why? Because every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental or semi-intelligent force of the kingdoms of nature. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Good is perpetuated as a beneficent power; evil as a maleficent demon.

Thus man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses, and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The adept evolves these shapes consciously; other men throw them off unconsciously.

We have never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary personal god, and the universe and immutable laws were but toys to play with, then indeed might we have created conditions that would have turned this earth into an arcadia for lofty souls. But having to deal with an immutable law, being ourselves its creatures, we have to do what we could.

Earth is the battle-ground of moral no less than of physical forces, and the boisterousness of animal passion, under the stimulus of the rude energies of the lower group of etheric agents, always tends to quench spirituality. Education enthrones skepticism, but imprisons spirituality. Wisdom releases it.

You can do immense good by helping to give the Western nations a secure

basis upon which to reconstruct their crumbling faith. What they need is the evidence that Asiatic psychology alone supplies. The era of blind faith is gone; that of inquiry is here. But inquiry that only unmasks error without discovering anything upon which the soul can build will only make iconoclasts. Man cannot rest satisfied with bare negation. The primitive philosophy of the Aryans is soul-satisfying. You and your colleagues may help to furnish the materials for a needed universal religious philosophy—one impregnable from scientific thought because it is worthy of the name.

The dignified simplicity and humility of the foregoing is quite in contrast to the observations of the writers of travel books on Tibet. However, had it not been for the various travelers who have penetrated into Tibet, most of us should still be ignorant of this stronghold of an ancient tradition.

The more scholarly explorers have brought back into the ken of the Western world old manuscripts with such intriguing titles as *Stairway to Clearness of Mind*, *Sutra of "The Good Times,"* *Questions of the Old Lady*, *Dispelling the Darkness of the Ten Directions of the World*, and so many others. Again the manuscripts are gathering dust, but this time in libraries accessible to Western students instead of in monasteries and temples of Tibet. Some day translations will be made and we shall learn more than the mere titles.

Few travelers to Tibet were welcomed. Most approached the country with deception, disguise, and/or ulterior motives. Nature opposed their progress with storms, barren mountains, uncultivated expanses of prairies, raging rivers. Wild horsemen killed and robbed without mercy or respect of person. The Tibetan government took every possible precaution to turn foreigners back, and even imposed drastic punishments on natives who unknowingly aided them.

Hence our knowledge of Tibet from adventurers who defied nature, man, and authority bears from the outset a stigma of falsity and misrepresentation. Add to this the fact that few of those who have

1948



BHAIRAVA-VAJRA — TANTRIK TIBETAN FORM

published books about Tibet can boast of their fluency with conversational Tibetan—or any of the numerous neighboring dialects; and only a few writers had the benefits of extensive grammatical and rhetorical training in Tibetan sufficient for them to study the scriptures and lore in their originals. Yet it is on the authority of the opinions of these authors that the popular conceptions (or misconceptions) have been formed concerning the philosophy, beliefs, and wonders of the Tibetan lamas.

Time also has been brief. A few months anywhere is too short a time to learn much more than the obvious. Confidences and friendships that mushroom between alien races where one is traditionally hated by the other makes any deep understanding seem doubtful.

It is for this reason that we read books on Tibet with an extra grain of salt. But we are anxious to encourage research that will aid in retrieving the ancient religious and philosophic teachings that have been preserved in Tibetan manuscripts. The travel books will introduce us; in the next paper we shall discuss

the philosophy, religion, traditions, and literature of Tibet.

An Account of an Embassy to the Court of the Teshoo Lama in Tibet: containing a narrative of a journey through Bootan, and part of Tibet. By Captain Samuel Turner. To which are added views taken on the spot by Lieutenant Samuel Davis; and observations botanical, mineralogical, and medical by Robert Saunders. London, 1800.

This is the earliest book of travels in Tibet that we have. Turner got only as far as Shigatse where he was received by the regent and other dignitaries as a representative of the East India Company. The book is devoted to information pertinent to trading in spite of its imposing folio proportions. The dedication is to the Chairman, Deputy Chairman, and Directors of the Honourable East India Company.

Travels in Tartary, Thibet, and China during the years 1844-5-6. By M. Huc. Translated from the French W. Hazlitt. 2 vols. illustrated with fifty engravings on wood. 2nd edition. London, n. d.

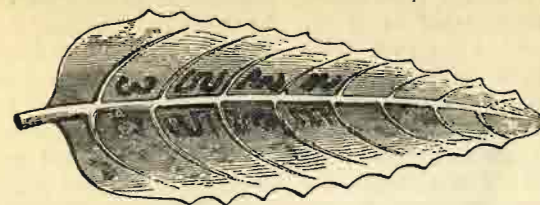
About 1842 the Pope at Rome established an Apostolic Vicariat of Mongolia. Two Lazarist priests, Gabet and Huc, were deputed in 1844 to undertake an extended trip into Tartary, Mongolia, and Tibet to ascertain the nature and extent of the diocese thus created.

Disguised as Tibetan lamas the two priests set out into a wild and unknown country. M. Gabet mounted on a camel, Huc on a horse, and a Mongolian servant, one of their converts to Christianity, together with two camels loaded with camping equipment and baggage formed the little caravan. Their only guides on this adventure were a compass, Andrievau-Goujon's map of the Chinese empire—and their faith. Lhasa was their goal.

The fathers were intrepid explorers determined to carry the salvation of the Church to the millions of nomad heathens. They quickly learned to camp in the unfriendly wildernesses, they became adept at bargaining with the natives for

food and other necessities, and they played their roles as priests of Jehovah of the Western Heavens to great advantage. They refused to compromise their beliefs by any word of agreement with Tibetan theologians, nor did they ever prostrate themselves in accordance with the religious customs of the countries through which they passed. The account of their trip was written by the Abbe Huc with what seems to us an earnest devotion to his mission, but a naive frankness and honesty concerning what they observed eventually caused the book to be placed on the Index of the Roman Church.

En route they conversed with many lamas concerning Buddhist beliefs. The fathers were continually referred to those more learned in the doctrines. "However, all of them, disciples and masters, great Lamas and small, agreed in this, that their doctrine came from the West: 'The nearer you approach the West,' said they unanimously, 'the purer and more



KOUNBOUM LEAF
According to Abbe Huc

luminous will the doctrine manifest itself.' When we expounded to them the truths of Christianity, they never discussed the matter; they contented themselves with calmly saying, 'Well, we don't suppose that our prayers are the only prayers in the world. The Lamas of the West will explain everything to you. We believe in the traditions that have come from the West.'

Gabet and Huc found racial hatreds wherever they went. The Chinese were especially hated and feared because during the previous century they had overrun their neighboring countries, seized the best lands, monopolized all trade to their own advantage. (In time, this paralleled westward expansion in our own country.)

Huc comments on slavery in Tartary: "Slavery, however mitigated and softened, can never be in harmony with the dignity of man. It has been abolished in Europe, and we hope will be abolished one day among the Mongol people. [He makes no mention of slavery in Christian America where anti-slavery issues were yet to be decided; nor does he remember serfdom in Russia.] But this great revolution will, as everywhere else, be operated by the influence of Christianity. It will not be theory-mongers who will liberate these nomad people. The work will be the work of the priests of Jesus Christ, of the preachers of the Holy Gospel, that Divine Charter, wherein are set forth the true rights of man. So soon as the missionaries shall have taught the Mongol to say, 'Our Father who art in Heaven,' slavery will fall in Tartary, and the

tree of liberty will grow beside the cross."

The fathers saw and examined the famous tree of the Kounboum Lamasery. The tree is believed to have sprung from a hair of Tsong Ka-pa who was born in the vicinity.

"Yes, this tree does exist, and we had heard of it too often during our journey not to feel somewhat eager to visit it. At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple, is a great square enclosure, formed by brick walls. Upon entering this we were able to examine at leisure the marvelous tree, some of the branches of which had already manifested themselves above the wall. . . . There were upon each of the leaves well-formed Thibetian characters, all of a green colour, some darker, some lighter, than the leaf itself.

"Our first impression was a suspicion of fraud on the part of the Lamas; but after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf; in another, in the middle; in a third at the base, or at the side; the younger leaves represented the characters only in a partial state of formation.

"The bark of the tree and its branches, which resembles that of the plane tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state, and, what is very singular,

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these new characters are not unfrequently different from those which they replace. We examined everything with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree; but as to us, we altogether give it up."

After 18 months of travel, the Lazarists arrived at Lhasa. They were permitted to stay after much questioning and to erect a small chapel in their quarters. However, they were soon requested to leave the country through the plotting of the Chinese ambassador.

Journey to Lhasa and Central Tibet by Sarat Chandra Das. John Murray, London, 1902.

Das, a Hindu, made two trips into Tibet with a passport from the Prime Minister of the Panchen rinpoche of Tashilhunpo. The fact that a lama who was teaching Tibetan at the same school to which Das had been appointed by the Lieutenant Governor of Bengal, while on a mission to Lhasa, had been able to secure for Das an invitation to visit Tibet makes him a unique writer on the subject.

On his first visit in 1879 "he remained for nearly six months, the guest of the Prime Minister, with whose assistance he was able to make a careful examination of the rich collections of books in the great libraries of the convent, bringing back with him to India a large and valuable collection of works in Sanskrit and Tibetan. . . . Not the least valuable result of this journey was, however, the friendly relations which the traveller was able to establish with the liberal and powerful Prime Minister, who deeply interested in western civilization and its wonderful discoveries. . . . requested him to come back again to Tashilhunpo, to instruct him further in the wonders of the west."

We regret that we do not have the first book concerning this journey be-

cause it is devoted nearly exclusively to historical and religious subjects. The second trip is the subject of the volume that we have; the editors of this book deemed it advisable to omit the religious and philosophical material, but embodied in footnotes all such details as bore on the geography and ethnology of Tibet. The illustrations include many maps.

The report of this journey was printed in two separate publications by order of the Government of Bengal. They are entitled "Narrative of a Journey to Lhasa" and "Narrative of a Journey Round Lake Palti, etc." For various reasons these reports were kept as strictly confidential documents by the Indian Government until about 1890, when selections from them, bearing exclusively upon the ethnology of Tibet appeared in the *Contemporary Review*, and five years later further extracts in the *Nineteenth Century*. The material of these two books are embodied in the volume that we have.

Three years in Tibet with the original Japanese illustrations by Ekai Kawaguchi. Published by The Theosophist Office, Adyar, Madras, Theosophical Publishing Society, Benares and London, 1909.

This is probably the most important narrative of travel in Tibet that we have. Kawaguchi seems to have been motivated solely by his desire to contact the early Buddhist teachings as preserved in the ancient Tibetan books. The style is simple and honest, but the modern reading world has no time to suffer mile by mile and day by day with the writer in a detailed recital of dangers, descriptions of countless people, and the frequent imminent discovery of his nationality under the disguise as a Chinese priest. The table of contents will help the reader to select material pertinent to his interests or research.

Kawaguchi contacted Sarat Chandra Das immediately upon his arrival in India. Rai Sarat entertained him as a guest for nearly a year and procured teachers of Tibetan for him. It was while staying here that he first learned of the fate of those Tibetans who had aided and encouraged Sarat Chandra

Das while in Tibet—the high lama who taught him was punished with death; others were pilloried, beaten, and/or exiled. Kawaguchi verified these facts while at Lhasa.

However, this foreknowledge did not prevent him from hazarding the safety of those who might help him—and their fate paralleled that of the friends of Das. The last chapters of the book are concerned with his efforts to engage the help of the King of Nepal to intercede with the Dalai Lama for the release and safety of Kawaguchi's Tibetan hosts, teachers, and friends.

The following chapters are interesting from the standpoint of the political problems of Tibet:

Foreign Explorers and the Policy of Seclusion

Russia's Tibetan Policy

Tibet and British India

China, Nepal and Tibet

The Future of Tibetan Diplomacy

On pages 497-8, Kawaguchi analyzes the Shambhala tradition and how the Russians utilized it for promoting their own ambitious schemes. Tsan-ni Kenbo wrote a pamphlet with the object of demonstrating that "Chang Shambhala" means Russia, and that the Tsar is the incarnation of Tsong Ka-pa. Kawaguchi was not able openly to inquire regard-

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ing these things for fear of betraying his Japanese nationality or of being suspected of being a spy.

The scheme was apparently crowned with success, for it was Kawaguchi's belief that Tibetans generally believed in the ingenious story concocted that the Tsar will sooner or later subdue the whole world and found a gigantic Buddhist empire. This was the way in which the Tibetans were won to favor Russia.

Adventures in Tibet including the diary of Miss Annie R. Taylor's remarkable journey from Tau-Chau to Ta-Chien-Lu through the heart of the "Forbidden Land." By William Carey. United Society of Christian Endeavor, Boston and Chicago, 1901. Illustrations.

Tibetan Trek by Ronald Kaulback. Hodder and Stoughton Limited, London, 1936. (First printed 1934)

Durch Asiens Wusten. Drei Jahre auf neuen Wegen in Pamir, Lop-nor, Tibet und China. Sven Hedin. 256 illustrations, 4 color plates, and 7 maps. Leipzig, 1899. 2 vols.

An Unfrequented Highway through Sikkim and Tibet to Chumolaori. By John Easton. Alfred A. Knopf, New York, 1929. Illustrations.

Tibet the Mysterious. By Thomas H. Holdich. Frederick A. Stokes Company, New York. 1906.

The Unveiling of Lhasa by Edmund Candler. With illustrations and map.

Longmans, Green & Co., New York, 1905. This is a newspaper reporter's account of the Younghusband expedition into Tibet and the conquest of Lhasa 1903-1904.

Buddhists and Glaciers of Western Tibet by Giotto Dainelli. With 32 plates and map. E. P. Dutton & Company, New York, 1934.

In the Forbidden Land. An account of a journey into Tibet, capture by the Tibetan lamas and soldiers, imprisonment, torture, and ultimate release brought about by Dr. Wilson and the political Peshkar Karak Sing-Pal, by A. Henry Savage Landor, with the government inquiry and report and other official documents by J. Larkin. 1 photogravure, 8 colored plates, 50 full-page and about 150 text illustrations, and a map from surveys by the author. 2 vols. Harper & Brothers, New York and London, 1899.

To Lhasa in Disguise, a secret expedition through mysterious Tibet by William Montgomery McGovern. Illustrations. Grosset & Dunlap by arrangement with The Century Company, copyright 1924.

In Himalayan Tibet, a record of 12 years spent in the topsy-turvy land of Lesser Tibet with a description of its cheery folk, their ways & religion, of the rigours of the climate & beauties of the country, its fauna and flora, by A. Reeve Heber and Kathleen M. Heber. With illustrations & Map. J. B. Lippincott Company, Philadelphia, 1926.

The Opening of Tibet, an account of Lhasa and the country and people of Central Tibet and of the progress of the mission sent there by the English government in the year 1903-4, written, with the help of all the principal persons of the mission, by Perceval Landon, special correspondent of the "Times." Introduction by Colonel Younghusband. Colored frontispiece, illustrations. Doubleday, Page & Co., New York, 1905.

Peaks and Lamas by Marco Pallis. With one plate in color, 95 photogravure illustrations, and 3 maps. Alfred A. Knopf, New York, 1940.

The Fire Ox and Other Years by Suydam Cutting. Charles Scribner's Sons, New York, 1940.

Shelton of Tibet by Flora Beal Shelton. With an introduction by J. C. Ogden. Illustrated. George H. Doran Company, New York, 1923.

Across Thibet, being a translation of "De Paris Au Tonking a travers Le Tibet Inconnu" by Gabriel Bonvalot. Translated by C. B. Pitman. Cassell Publishing Company, New York, 1892.

Trails to Inmost Asia: Five years of exploration with the Roerich Central Asian Expedition by George N. Roerich. Illustrated. Yale University Press, New Haven, 1931.

Lhasa and Its Mysteries with a record of the expedition of 1903-1904. By L. Austine Waddell. Colored frontispiece, illustrations. John Murray, London, 1905.

Men and Gods in Mongolia. Henning Haslund. Translated from the Swedish by Elizabeth Sprigge and Claude Napier. 57 illustrations and map. Special travel edition printed and distributed by National Travel Club, New York, Copyright E. P. Dutton & Co., Inc., 1935.

Shrines of a Thousand Buddhas, exploring for Tibet's hidden art. By Dr. Giuseppe Tucci in collaboration with Capt. E. Ghersi. Illustrated. Robert M. McBride & Company, New York, 1936.

Magic and Mystery in Tibet by Alexandra David-Neel. With an introduction by Dr. A. D'Arsonval. Crown Publishers, New York (1937).

The Land of the Lamas. Notes of a journey through China, Mongolia, and Tibet, with maps and illustrations. By William Woodville Rockhill. The Century Co., New York, 1891.

IT IS NEVER TOO LATE TO LEARN

Socrates learned to play musical instruments in his old age. Cato learned Greek at eighty, and Plutarch, Latin, in his declining years. Shortly before his death Dr. Samuel Johnson applied himself to the Dutch language. Chaucer was sixty-one when he finished his *Canterbury Tales*. Dryden began the translation of the *Iliad* at sixty-eight, and Theophrastus began his admirable work on the *Characters of Men* at the age of ninety.

ANESTHESIA

When Dr. Horace Wells of Hartford announced the discovery of anesthesia, in 1844, it was pronounced the greatest discovery ever made.

Dioscorides, the great Greek physician, describes the stone of Memphis. It was a small pebble, round, polished, and very sparkling. When ground into a powder and applied as an ointment to that part of the body on which the surgeon was to operate, either with his scalpel or with fire, it preserved that part, and only that part, from all pain during the operation.

The ointment was perfectly harmless to the constitution of the patient, who retained his consciousness throughout the operation. It was in no way dangerous in its effects, and continued to act as an anesthetic as long as it was kept on the affected part. When taken internally in a mixture of wine or water the patient remained entirely conscious, but all feeling of physical pain or suffering was completely deadened. Pliny gives a full description of this stone in his *Natural History*, Book 38, Chapter 7.



BUILDING NOTE

We hope that our new unit will be ready for occupancy within sixty days. Due to the difficulty in securing interior fittings, we have drifted along for the past month, hanging a door of-a-Monday and installing a light bulb of-a-Friday. The construction is so thorough and permanent that the City Planning Commission is sending out its young inspectors so that they can see how a reinforced concrete building *should be built*.

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