

FREEMASONRY OF THE ANCIENT EGYPTIANS

To Which is Added an Interpretation of
the *Crata Repoa* Initiation Rite &
The Initiation of Plato

INTRODUCTION AND COMMENTARY

By

MANLY PALMER HALL

Out of print for nearly 15 years, continued interest in the subject justifies a new and revised edition. *The Initiation of Plato*, which belongs to the same cycle of Masonic speculation, is now added to the original work.

Very little information is available relating to the esoteric side of Egyptian mythology and symbolism, even though there are many students desirous of exploring this wonderful field of lore and wisdom.

The *Crata Repoa* gathered into one systematic structure many hints and intimations of secret rites and rituals found in the writings of old initiates of the Egyptian Mysteries.

The new edition of *FREEMASONRY OF THE ANCIENT EGYPTIANS* contains all the text as originally published, but is bound in heavy paper instead of boards in order to place it in the hands of the reader at a reasonable price. 160 pages — Illustrated.

\$2.

(Add 3% sales tax in California — 3½% in Los Angeles)

ORDER FROM:

THE PHILOSOPHICAL RESEARCH SOCIETY INC.
3341 GRIFFITH PARK BOULEVARD — LOS ANGELES 27, CALIFORNIA

HORIZON



JOURNAL OF THE
PHILOSOPHICAL RESEARCH SOCIETY
SUMMER 1952

Published quarterly by HORIZON PUBLISHING Co., 3341 Griffith Park Blvd., Los Angeles 27, Calif.
 \$1. a Copy, \$3. a Year. Two Subscriptions (your own and a gift subscription) \$5.
 (Canadian and Foreign Subscription \$4. a year. Two Subscriptions \$7.)
 Entire contents copyrighted June 1952 by Manly Palmer Hall.
 For permission to reprint or to translate address The Editor of HORIZON
 No consideration can be given to manuscripts submitted for publication.
 Subscribers ordering a change of address must observe the requirements of two week's notice.
 Please give both the new and old address.

TABLE OF CONTENTS

VOL. 12 No. 1 — SUMMER 1952

Unless otherwise identified, the reproduction of early books, manuscripts and objects of art which appear in this magazine are from the originals in the collection of the Philosophical Research Society. A list of the publications of the Society will be mailed upon request.

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

HORIZON LINES (<i>Editorial</i>)	PAGE
SUBMERGED PERSONALITIES.....	1
EX LIBRIS P. R. S.	
SOLOMON & SHEBA.....	16
SPECIAL ARTICLE	
The Mafia.....	34
IN REPLY	
RELIGIOUS CONTROVERSIES.....	39
FEATURE ARTICLE	
THE RELIGION OF THE JAINS.....	55
Curiouser & Curiouser	
Of Misinformation in General.....	72
LIBRARY NOTES - By A. J. Howie	
A BOOK REVIEW: <i>Researches Into the Superstitions of China</i>	75

THE AUTUMN ISSUE OF HORIZON WILL INCLUDE:

- THE GREAT PYRAMID
- THE FLYING DUTCHMAN
- POLITICAL PSYCHOLOGY

OTHER NEW AND INTERESTING ARTICLES

Many subscribers are requesting additional copies for their friends. As the supply of magazines is limited we suggest that you make reservations for extra copies in advance.

Journal of the
 Philosophical Research Society

SUMMER
 1952



ISSUED
 QUARTERLY
 VOLUME 12 No. 1

HORIZON
 LINES

AN EDITORIAL

BY MANLY PALMER HALL



Submerged Personalities

THE human constitution resembles in many ways a political commonwealth. When we attempt to found a State, create a nation, or change a form of government, important decisions must be made. Politically speaking, we must deal with minority groups. There are always some opposed to the will and purpose of the majority. More than likely, these lesser factions will remain unconverted to the end, and will constitute a substratum of indecision and dissatisfaction. If for any reason the governing body becomes infirm or the majority fails to exercise its prerogatives, the submerged factions will emerge and make their bids for recognition. In some cases, disgruntled minorities have legitimate grievances, but it frequently happens that they merely cultivate dissatisfaction and justify it with exaggerations and misrepresentations.

The human mind is not really one thinking organism dedicated to a sovereign rational conviction. It is composed of a group of semi-independent faculties, each of which is specialized to the recognition and interpretation of a single aspect of a complicated phenomenon. Let us assume, therefore, that man thinks with the aid of approximately forty distinct perceptive and reflective faculties. The full recognition of a subject under consideration and a complete estimation of its imponderables are possible only if all these faculties unite their testimonies with equal skill and penetration. Factually speaking, this is impossible, as there is probably no mind in which all the instruments of reason and judgment are equally unfolded. What we commonly

call prejudice is a simple example of faculty-failure. Some part of the mind is unable to estimate values correctly and there is a "blind spot" in the thinking.

In Nature, all organisms are concerned first with their own survival and the supremacy of the subject or point of view with which they are primarily concerned. Thus they are like small, independent persons to whom the activities of other persons are objectionable and unnecessary. The faculties which estimate color may be highly specialized in a painter, and those which perceive form and mass are highly developed in a sculptor. The imbalance is accepted under some such terms as "artists are notably improvident" or "sculptors are emotionally unstable." The modern tendency is to intensify those functions of the mind which are already dominant, thus achieving prominence in a specialized field.

Like the members of a Senate or some judicial body, the faculties contribute, according to their strength or debility, to a collective pattern which is called the personality. By one of several means, a dominant appears in this mental assembly. This leadership may be traditional (monarchical), constitutional (democratic), or notional (anarchistic). Thus the governing power may be duly appointed by reason or inherited or accumulated, or it may be elevated to high office by opportunism alone. In any event it is there, and is inclined to perpetuate its rule by any means available. It is not always a question of ability or merit; it may be only a blind intensity which protects the incumbent.

For practical purposes we can assume that each of the forty brain foci can be said to develop from a zero state, which is total absence of power, to a ten state, which is completeness or fullness of function. By such a scale, one faculty may rate five, and another, six, and still another, two. The mathematical problem of estimating a compound composed of forty units, each at a different stage of growth, is prodigious. Yet Nature accomplishes a true statement by revealing simply the compound resulting from the contribution of all the parts. Inevitably the compound will reveal conflict, contradiction, and inconsistency. The person expressing himself through his faculties is seldom aware of the deficiencies of his mental instrument. When he says: "I think" or "I believe," he is merely giving expression to a legislative body more or less equipped to have a belief or an opinion.

In terms of psychology, the dominant personality bears witness to the administration then in office. Normally, the dominant calls upon the circles of faculties to support its policy. In this way a one-pointedness is attained, not so much by the voluntary consent of the governed as by the energy of the governing. When persons come in and tell what they think and believe and how they meet the daily problems of living and why they are dissatisfied and who is to blame, they are un-

folding the policies, convictions, and attitudes of their mental assembly. Much like a legislative body, the representatives—that is, faculties—vote on a variety of subjects, pigeonhole disquieting bills and resolutions, and, if all other means fail, resort to the filibuster. No human being really governs himself until he has escaped the political intrigue flourishing within his own mentality.

Beneath the objective personality is another phase of the individuality which is collectively called the subjective personality. This is composed of the minority groups, and, of course, all forty faculties constitute separate minorities forced into line, often grudgingly, by the dominance of the collective pattern. Faculties, like politicians, have their allegiances and are willing, in fact eager, to assemble into blocs. Several related mental functions will cling together, and by this unity demand and receive large consideration. A materialist, for example, creates a united front among the objective faculties, and when the subjective functions ask for a hearing he pronounces them out of order and may adjourn the entire session to prevent them from being heard. The idealistic bloc then integrates its own resources quietly and waits for an opportunity to overthrow what it properly regards as a despotism. Wherever groups of useful and necessary vehicles of testimony cannot present their just claims, they submerge and pass through numerous phases of disgruntlement. They never give up; they just keep quiet and wait for an auspicious moment.

Always a successful revolution waits upon auspicious times. Under some emergency, the reigning despot is discredited. The prevailing policy evidently and obviously fails, and in that moment the insurrectionists move in. If they succeed, they will probably be just as difficult as the tyrant whom they unseat. The materialist, under the shock of living, suddenly discovers that his concepts are wrong. Like as not, he will then become a religious fanatic. The idealistic faculties, sensing an opportunity to have their day in the sun, take over the management of the compound with more enthusiasm than good sense. They have no more place in their pattern for the moderating influences of the faculties they are deposing than an incoming politician has for the members going out of office. Each group, of course, blames the other for all the troubles that have developed. Each promises a remedy, and experience tells us that they all fail together. The fragment can never succeed unless it accepts its place as a contributor to a completeness which it can never achieve alone.

Human society is forever producing opportunists. Each of the departments which go to make up a great nation is burdened with ambitious leaders. These are quite certain that they are qualified for high authority. They use their offices to advance their political ambitions rather than to improve those dependent upon them. In the

human mind there are always groups of small faculties seeking larger spheres of opportunity. Actually none of these lesser units can accomplish as much as the dominant personality which is using their combined resources. It alone has available the accumulated assets of all the brain centers which it is willing to invite into consultation. Like a Federal government, it can call upon the separate States and territories for such support and assistance as it may require. If it has prejudices against certain districts, so much the worse for all concerned.

It is noticeable that the submerged personality is not so well-organized or integrated as the dominant personality. Because it lacks central authority, it is composed of factions in conflict with each other. The only instinct which all share is the will to overthrow the sovereignty which guides the compound. To explore the submerged personality, we must descend the rungs of a mental ladder, the foot of which rests on the dark substance of the unknown. It is like exploring an old mine shaft. Each level reveals a diminution of basic intelligence. The parts must be less than the whole, and as we go deeper, even the parts become fewer. Also the parts become more elementary, less reflective, and lack judgment, discrimination, and clarity. The mind developed from a rudimentary structure devoted solely to physical orientation to its present highly involved and evolved condition. As we explore the depths we come closer and closer to the rudimentary faculties, until finally we reach the level of simple survival, nutrition, and reproduction. The ethical overtones also diminish correspondingly until they are completely absent.

All kinds of provocations or inclinations can cause the dominant personality to loosen its grip on the mental situation. Disease may destroy the intricate structure of nerves and blood vessels, bringing about mental collapse. Various tragedies may undermine self-confidence or so confuse leadership that it falls victim to an assassination plot. Some kinds of psychic exercises, by making the individual negative, will open him to the inroads of subjective pressures. Tragedy and disillusionment and the loss of the sense of personal security are the commonest causes of this trouble. Regardless of the circumstances, the unseating of the reason leads to anarchy and ethical chaos. Mental disease is almost always accompanied by a lowering of the ethical and moral standards. The sufferer becomes retrogressively identified with a sequence of deteriorating impulses and pressures. In advanced cases, the insane revert to an animal state and will even lose the power of speech, whining and barking like dogs or snarling like tigers.

At this point, certain metaphysical speculations should be introduced. To the esoteric-minded, personality changes of any kind are usually accepted as bona fide evidence of obsession or possession by an outside entity. This way of thinking accepts schizophrenia as proof

of the presence of an outside personality which has attached itself, like an orchidaceous growth, to the party of the first part. A large number of so-called mediumistic experiences, most automatic writing, and much attributed to clairaudience or clairsentience are in reality the contributions of minority groups in the subjective human personality. This is why such a large percentage of allegedly psychic phenomena ends in general demoralization. The entities usually prove to be malicious, and what promises to be beautiful ends in ugliness and misery. The psychic sprites frequently ridicule the very mediums who serve them. The dominant personality has been undermined perhaps by negative development exercises and can no longer cope with the situation. Any person who makes his mind a blank and waits for the universe to fill this vacuum abdicates in favor of one of his own lesser political factions. The new administration will almost certainly be worse than its predecessor because it must be lacking in something or it would have naturally been dominant.

This raises another issue. Why do certain levels of society remain in subdominant positions? The ready answer is lack of opportunity, but the real explanation is lack of ability. It is the same with the mind. Any assembly of mental factors which is below the level of the dominant is deficient. To turn the life over to one of these blocs is to function on a lower level and therefore to regress. It is hard to explain this, because as we descend we usually find a more congenial atmosphere. By becoming more self-centered we escape experiences which are necessary but inconvenient. Retrogression limits our ethical and moral horizon, permitting us to cheerfully perform actions for which we would be reprimanded by the dominant personality. By escaping into anarchy we attain passing satisfaction, but the consequences are disastrous. Like the man who has weakened his will power with alcohol and narcotics, we sacrifice the larger concerns of the self to the gratification of lower appetites and emotions.

Under certain conditions the submerged personality may split into several segments and these may take on the attributes of more or less complete personalities with temperaments, dispositions, mannerisms, and complexes. Not long ago, a case came to my attention of a man who no longer knew which of five persons he actually was. He had named all five, and they were completely distinct. As the focus shifted, even his voice changed, and he was able to live for several hours completely within the pattern of one of these personalities. There was only one clear fact. The four false personalities were all on a lower level of integrity than his true self. Each was inclined to engage in such enterprises as the rightful personality considered improper. Yet, when any one of the four took over, all conflict ceased for the duration of this possession. The patient's first thought was that he was

the victim of a group of decarnate entities, and because this solution was satisfactory to the submerged personalities, they supported and abetted it. The explanation made them appear important, and convinced the real personality that the obsessions were genuine phenomena.

This is an extreme example, but even more remarkable cases have been reported. It would be interesting to subject these submerged personalities to proper tests in order that the intelligence quotient of each could be determined. Even without such technical approach, however, it was evident that they were inferior to the normal person; in fact, his concern was that they were inclining him to compromise his standard of living. One of the submerged personalities was inclined to be alcoholic; the second had an unusual fondness for gambling; the third was immoral; the fourth, criminal. Imagine the pleasure of having such a conglomeration gathered under one cranial roof.

Polite inquiry revealed that the sufferer had never had a really dominant personality. He had drifted along, however, like millions of his kind, without unusual intensities which tested his mental orientation. He had come at last to be interested in psychic phenomena in the effort to communicate with a deceased wife. This in itself indicated his personality insecurity. He was not moved merely to prove her survival in a spirit world. He wanted to communicate with her in order that he could depend upon her advice in the management of his affairs. After attending a number of seances, he experienced a psychological disorientation. The unknown, the mysterious, the wonderful, and the incredible undermined the slender supports of his objective personality. It was lost because it had been deprived of simple, obvious security. Into the empty space left by departing rational focus flowed a group of minority personalities. These were comparatively independent because the dominant self had never been strong enough to discipline them. All this was interesting, but not solutional. The next question was how to get these unwanted personalities back into the Pandora's box from which they had come. Not one of the four was fitted to govern, but each was struggling desperately to gain control.

The basic formula for the treatment of multiple personalities is objective orientation. In order to meet the challenge of daily living, the individual must depend upon the most complete pattern of faculties which is at his disposal. Obviously, the alcoholic personality was inadequate, also the gambler, the libertine, and the criminal. If any one or more of these dictated conduct, the individual himself was in danger of punishment and humiliation. Perhaps fear became in this case a useful instrument of restraint. That which might be held in private could not be publicly exposed. The urge for respectability demanded

at least objective conformity to the rules of society. The first impulse was to escape from the challenge of reality and nurse the excesses. A counterurge, however, emphasized the paramount need for economic security. It is hard for the penniless to indulge any vice successfully.

Minority personalities will always supply activity of a kind for empty minds to do. Their fragmentary despotism, however, cannot survive in a mental structure that has well-established projects. Cooperation is only possible when there is a clear program with which all can co-operate. Like a business organization which lacks executive leadership, discontent is present to the degree that management is feeble. Objectivity centers or focuses attention and draws upon available faculty-resources to advance its program. The exact nature of the interest is not so important as long as it is practical and operates in obedience with natural laws. Sometimes it is necessary for the individual to place himself voluntarily in a situation which forces him to focus his faculties in order to survive. In the case under consideration, the patient was persuaded to sink all his available funds in a small business which required constant attention and considerable ingenuity. In a short time the minority personalities became minor partners in the enterprise. They gradually retired until each contributed only that which was good and useful to the maintenance of the business. They were no longer frustrated pressures, but useful servants. Through hard work, the man gained some immediate evidence of success. This strengthened his ego and convinced him that he was able to manage his own affairs. The moment he recognized himself as manager of his store, he also became manager of his own mind.

In many cases of submerged personalities, the degree of faculty possession is not so far advanced. In fact, this kind of tyranny always begins as a mild and apparently harmless urge. It strikes in moments of bewilderment, discouragement, self-pity, or similar negative moods. The urge is usually toward gratification or escape, but it may take the form of an exonerating attitude. This is especially insidious, for the reason that we all like to shift responsibility for failure or excuse in ourselves that which we find inexcusable in others. One of the submerged personalities becomes the sympathetic and consoling friend, and manifests as a quick and ready explanation which justifies and may even glorify some unhealthy instinct. The longer we live with this sweet spirit of consolation, the more we depend upon its availability. It becomes the obliging Mephisto which grants our every wish in exchange for ultimate possession of our lives and souls.

A series of unfortunate occurrences caused Mrs. G to decide that she was born to suffer. The first step was the weakening of her personality-resistance to adversity. Her favorite motto became: "I can't

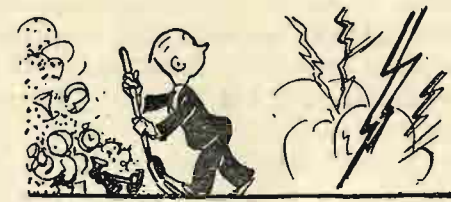
help it." There is a certain distinction in being a martyr, and your friends appear to consider you a fruitful source of conversation if you develop a complicated neurosis. As a compensation for continually weakening resolution, Mrs. G substituted an ever-strengthening admiration for her own unhappy condition. She pampered her whims, indulged her fancies, and coddled her troubles until the dominant personality abdicated in disgust. There is little value in governing a nation composed entirely of persons who glorify their own failings. The conscious mind cannot cope with a rapid succession of unreasonable and even irrational notions and opinions. A rapid increase in psychic toxin also contributes to the final disintegration of the personality.

By this time, Mrs. G's conscious personality had become the dismal abode of negative minor personalities which fluttered about the prevailing gloom like witches on broomsticks. The lady did not develop several pseudo-personalized banshees. She did, however, give over the management of her life to a hideous and crotchity old crone, who found peculiar satisfaction in destroying everything that was useful and worth while. Even the lady's appearance changed until the neighbors observed that she looked more like a witch every day. All kindly lines left her face; her body lost its grace and symmetry; and she was transformed gradually into the visible symbol of her own discontent. She was obsessed, not by some demon of the astral light, but by the worst part of her own composite constitution. We all have negative natures, which, if lovingly nursed, will reveal all their unsavory particulars. This lady was not in a position where she had to make a living, and therefore she lost the blessed privilege of being polished by her associates. The less companionable she became, the more she was avoided and left to her own thoughts. The longer she was permitted to stew in her own frustrations, the less companionable she became. The result was a vicious circle.

By the time this particular case had fully ripened, Mrs. G had lost all capacity to control her own negative instincts. No matter how much those around her attempted to contribute to her happiness, she remained miserable. The obsession had grown until she existed entirely enveloped in a disaster. She became utterly selfish and completely self-centered without realizing that she nourished a single fault. She believed only the worst of what she heard and saw, because she was internally convinced that only the worst could be true. All this, in spite of the fact that she was devoutly religious and was a perpetual fountain of pious platitudes that she never thought of applying to herself.

It is hard to realize that there is scarcely anyone, no matter how optimistic and well-oriented he may be, who cannot get himself into this situation if he permits the lowering of his platform of

consciousness. Just as surely as we carry locked within us the seeds of future perfection, we also carry the rubbish of our previous imperfections. If we insist upon living on the level of this rubbish, we can retrograde very rapidly. So often the final phases of this tragedy are revealed in the aged, but, needless to say, the causes were set in early life. If hypersensitivity is nursed with sufficient fondness, it will ultimately corrupt the whole compound. Parents should be watchful that their children do not escape into melancholy. Most of all, the parents should make sure that such an escape is not the natural result of unhealthy home conditions. It is always easier to prevent a neurotic from developing than it is to correct a lifetime of bad mental habits.



There was no use talking to Mrs. G about the facts of her problem. She was completely unwilling to listen to criticism of any kind, and took refuge in hysteria. No amount of factual demonstration of the many blessings which she had enjoyed and continued to enjoy could penetrate the mass of habit-forms which controlled her thinking. She had reached an age when no psychiatrist in his right mind would touch the case. She had always been difficult, and therefore to all the other troubles was added the fact that she was completely spoiled. She had found that the best way to be gratified was to be unpleasant. She perfected this science to the general dismay of her relatives. By degrees she completely reverted to a level of atavism which our remote ancestors outgrew in the Stone Age. There she resided, determined to perpetuate her own misery regardless of cost.

It is quite unlikely that Mrs. G can ever be reoriented by the facilities now at the disposal of religion, science, or philosophy. The mind is no longer able to accept the remedy or even contemplate such an acceptance. Nature, however, will never cease to exert remedial pressures. It has already brought numerous bodily infirmities, the significance of which, however, has been ignored. Mrs. G is heading into a major tragedy either in this life or in one to come. The awakening will be as difficult as the degree of obsession requires. A real and serious tragedy, coming directly home and demanding a clear statement of strength and conviction, might possibly jog this lady out of her psychic rut. She can only escape by forgetting herself, and

little less than a national calamity could supply the sufficient incentive. If she were suddenly confronted with a tremendous task which had to be done and which she was willing to accept as a duty or responsibility, she might be able to get her negative self off her own mind.

Again the remedy is objectification. She must think away from herself and toward something which she accepts as more important than herself. The members of her family have never been able to supply this sufficient incentive, although they have needed her help and co-operation on numerous occasions. They are too near, too familiar, and too closely interwoven in her negative mental pattern. It should be remembered that Mrs. G is still as fine a person potentially as she was during the best and most productive years of her life. She has simply lost control of her faculty-co-ordination and is victimized and terrorized by rudimentary impulses and appetites. Just as these emerged when conditions permitted, so her true self now submerged could come again to the surface, but the challenge would have to be strong, clear, and undeniable.

Under the same general heading of submerged personalities can be included a variety of cases in which the dominant faculty-complex fails to impose its pattern upon the character of the individual. By reference to the political analogy, the chief executive lacks the natural characteristics of management. Faced with emergency, he either turns to others for advice or procrastinates vital decisions. Under such conditions, even though the leader be well-intentioned, the disorganization reacts unfavorably upon all departments of the State or nation. Executive weakness encourages corruption by creating a series of opportunities which the selfish and the self-seeking can capitalize upon for the advancement of their own causes.

Personality-deficiency of this kind may not result in the emergence of secondary or submerged factors, but it gives unusual opportunities to those impulses and instincts which are not capable of intelligent self-direction. The immediate and obvious result is inconsistency of conduct. The person becomes the victim of whim, notion, and passing opinion. He is unable to resist even moderate pressures, and gains the reputation for indecision and lack of attention. If this condition is permitted to drift, the disorganization becomes chronic and it is virtually impossible to reintegrate the resources. The very scatteredness of such persons probably prevents the development of powerful psychoses. There has not been enough attention upon any sequence of events to cause a fixation. The submerged personalities are not strong enough to develop distinct characteristics. They simply become the source of divided attitudes and reduced intensities.

Such cases are a perpetual annoyance to their associates and a discouragement to themselves. Disinclination to continuity of effort

is nearly always symbolized by absent-mindedness and lack of attention. Persons so afflicted cannot be trusted to carry any project to a satisfactory conclusion. To compensate for lack of intensity, they scatter their interest over a large area and become obsessed by trivia. Wherever organization is lacking, there is apt to be meaningless motion, and those with the least to do often give appearance of the greater industry. It takes considerable skill to waste time in a dignified manner. The more common spectacle is a vast amount of agitation with negligible results. When we realize the number of impulse-centers within the human personality-complex, we can appreciate the magnitude of the effort necessary to cater to all of them simultaneously. It takes quite a diplomat to arbitrate the discordant naggings of forty unreasonable opinion-making organisms.

The appeasing consciousness, like the ever-conciliating politician, finally becomes hopelessly involved in its own compromises. By degrees the whole compound loses the name of action, and the life becomes comparatively valueless. This in itself is not a happy ending to a career, and the sufferer loses respect for himself and faith in his own basic abilities. This situation should also be corrected in childhood, and is most likely to develop where children are not given a reasonable opportunity to develop and strengthen their own personality-resources. The spoiled child or the overshadowed young person must pay a heavy penalty for the interference of others in the growth of his personality. Nature saves its fullest rewards for those who earn them by devotion and dedication to purpose and conviction. The weakling must either correct his deficiency or be deprived of the natural dignities which come to those of stronger resolution.

One gentleman came to me to complain about the ungrateful world in which he lived. It seemed that no one appreciated him or his tireless efforts in the behalf of others. A survey of his career showed that this man seldom remained in one place of employment for more than one year. He was forever changing, due to "circumstances." These circumstances were substantially that he became weary of routine, impatient with his associates, and lost interest in the job. As a result of this pattern, the sufferer was forever starting at the bottom and ending there. About the time he might have expected a promotion or an increase in salary, he departed in search of a more glamorous occupation. He admitted that basically he did not like to work, a disinclination which he had inherited honestly from his forebears. Throughout his early life he had been taught that only common people earned a living. Unfortunately, he inherited an attitude, but not sufficient means to indulge it.

Yes, indeed, he was interested in everything. He had more avocations than he could possibly indulge, but no vocation worth mention-

ing. He loved to do the thing which he enjoyed, but even his enjoyment was inconstant. With this unusual group of personality assets, he decided to go into business for himself where he would not be confined by the despotism of great enterprise. Naturally, he failed *dismally*. Those who cannot work for others are seldom fitted to work for themselves. Self-employment is the reward that comes naturally to those strong enough to discipline their own conduct; for the rest, such a course is an adventure in tragedy. The self-employed have graver responsibility because they are not subject to skillful management. They must choose to work long hours and become proficient in several essential branches of business procedure. Though they have become versatile, this does not mean that they are scattered or uncertain.

It is also possible for a series of circumstances continued through a number of years to gradually crystallize into a dominating opinion-forming instrument. This is actually an inanimate pattern which can, however, exert a strong directive force. Reaction to experience, especially where the mind has not been thoughtful, can transform the entire outlook on life and detract from the normal processes of growth and unfoldment. In the national pattern, the compound attitude of the country is highly colored by historical, religious, and environmental circumstances. Generations may grow up nursing hatreds or perpetuating antagonisms toward neighboring States, racial minorities, or sectarian groups. All together these prejudices form an integral part of the personality of a country or a district. If the State in question is nurturing a potential dictator, he will be quick to use the negative instincts of the citizenry to advance his own cause; in fact, the leader becomes a catalyst or a focal point for the prevailing dissatisfactions. He could never reach a position of tyranny without climbing upon the destructive tendencies of the so-called masses.

Realizing that beneath the surface of the objective consciousness there are many groups of submerged impulses, it is not remarkable that some of these can be strengthened and abetted by fixations which have been permitted to develop within the objective consciousness. For example, submerged fears can have an opportunity to dominate the mind if prejudices and animosities are permitted to flourish without restraint. Mr. B considered himself a constructive and even aggressive member of his community. He would be properly insulted if he were accused of being the victim of his own notions. At the same time, he was on a constant alert against what he considered to be secret attacks upon his life, liberty, and pursuit of happiness. He had long nursed the conviction that certain minority groups were plotting to overthrow human society. Every time he read a newspaper or listened to the radio, he heard alarming reports. He was quite certain that

every ill of the community and every evil in the nation and every disaster in the world were directly due to a perverse clique that labored unceasingly to accomplish the downfall of humanity.

The fears and anxieties, thus wonderfully and strangely supported and released through Mr. B, became channels of manifestation for one of the submerged levels of his own personality. Life was lowered to a level of survival in which the gentler and nobler characteristics had slight opportunity for expression. As circumstantial evidence piled up, Mr. B's hatred, suspicion, fear, and vindictiveness correspondingly intensified. He became obsessed by a rude atavism. The world in which he lived became a jungle filled with ferocious beasts, whose howling disturbed his sleep and forced him to survive from day to day in a state of constant peril. Such a level of personality focus led to innumerable misfortunes. Mr. B became unpleasant to know and impossible to live with. As he closed the doors of opportunity in his own face, he blamed all his troubles upon the machinations of the small group which had become his nemesis. He reasoned that because he was aware of their conspiracy they were dedicated to his discomfiture. He developed a fully matured persecution complex and was pushed further and further into the morass of his own thinking by the lower instincts of his mind and emotions.

Fear of the unknown, a most rudimentary instinct, triumphed over the evolutionary processes which had brought to Mr. B the promise of self-directed destiny. He had given away a birthright of character, and all he had received in exchange was an ever-increasing capacity for misery. It should always be remembered that we have locked within us a Pandora's box, which cannot be opened without dire consequences. Growth demands the constant restatement of positive resolution. We are secure to the degree that we have faith in ourselves and keep faith with our world. When the conscious mind is so weakened that it cannot control the perspective, the ancient urges take over, but they are births out of time. They belong to the past, and if we obey them we drift back into a primitive life-pattern.

If it is a mistake to live in the past, it is also a doubtful virtue to live in the future. While we all strive in some measure to build a better world and have a right to the inspiration of a good hope, we must be moderate or vision drifts toward hallucination. There are people who live miserably now because they are convinced of some happiness to come. The moment we cultivate vagary, we gaze into the depths of a magic mirror. One individual who had taken a quick course in crystal-gazing sat week after week in front of a glass ball waiting for some beautiful scene to unfold. Finally he was rewarded by the appearance of a horrible grimacing face that nearly frightened the crystal-gazer out of his wits. Fortunately, this ended the experiment,

but in the larger theater of daydreaming the warnings are not always so definite and obvious. We cannot build into the future that which is beyond our present understanding and appreciation. This explains why accounts of wonderful events to come and wonderful conditions to be expected are usually slightly ridiculous.

One Utopian predicted that in the ideal state to come we would all eat at common table with a self-perpetuating meal-ticket. Another visionary went to some detail in explaining the social proprieties of heaven. In his celestial paradise a gentleman did not speak to a lady unless formally introduced. The reforms and useful improvements with which we fill the empty space of the unknown have slight, if any, resemblance to a future which is unfolding under the wise guidance of universal law. We have, however, numerous submerged pressures which are ever ready to exchange the darkness of the internal unknown for the Stygian night of unmeasured futurity.

Submerged personalities can operate quite effectively through reflections of themselves cast back to us from the subtle substance of the astral light. There are many ways of losing control of the personality-focus, but only one sure way of keeping the compound of consciousness in order. The person must lead his own life, not aggressively or beligerently, but wisely and firmly. It is not necessary to be stubborn, arrogant, conceited, or obstinate, and it is even less essential that we attempt to dominate the lives of others. Before we can fulfill our proper places in this life we must have dedication and direction. A good executive holds both the respect and friendship of those who work about him. He is not an egotist or a tyrant, and if he perverts his influence and abuses his privileges he is no longer useful.

Eternal vigilance is the keynote of a healthy mental and emotional life. We can correct faults most easily while we still recognize them as detrimental tendencies. Once we have grown accustomed to our own failings and have accepted them as natural or inevitable, we weaken our ability to think straight. It is very easy to fall into negative habits. After a time we lose desire to correct our failings and even create mechanisms of justification. Ultimately, we can become actually proud of character weaknesses and defend them as peculiar evidences of commendable traits. To the degree that we compromise our higher ethical convictions, we fall under the influence of old submerged instincts. Catering to these impulses is much like associating with unsavory cronies. We are not only known by the company we keep, but also by the level of consciousness upon which we function. The faculties and sensory foci are the most intimate of our associates, and if we come under the influence of primitive pressure-groups within ourselves we will ultimately compromise our standard of living.

It is easier to keep weeds out of a garden by reasonable care than to uproot these unwanted growths after they have already disfigured the landscape. Nature will help us by offering us constant opportunity and challenge, but we must do the work ourselves. Many well-intentioned persons are suffering because they have permitted the lesser part of themselves to dominate the greater. The personality must be a servant to purpose; it can never wisely guide the destiny of the human compound. Be a wise ruler of your internal empire, for only then are you qualified to lead and advise others.



The Wonderful Chinese

A collector of odd facts has made the following notes on old Chinese customs. These original people reverse most Western customs:

The old men fly kites while the young boys watch them.

The needle of their compass points to the South.

They mount their horses on the right side.

Their visiting cards are about four feet long.

The children sit in school with their backs to their teachers, and study their lessons aloud.

In their opinion, the seat of understanding is the stomach.

The most handsome piece of furniture in the home may be the coffin, which is kept in the best room.

They are fond of fireworks, but do not display them at night.

In battle, the old Chinese soldier ran away to avoid danger, then killed himself to avoid punishment.

The Bread of Life

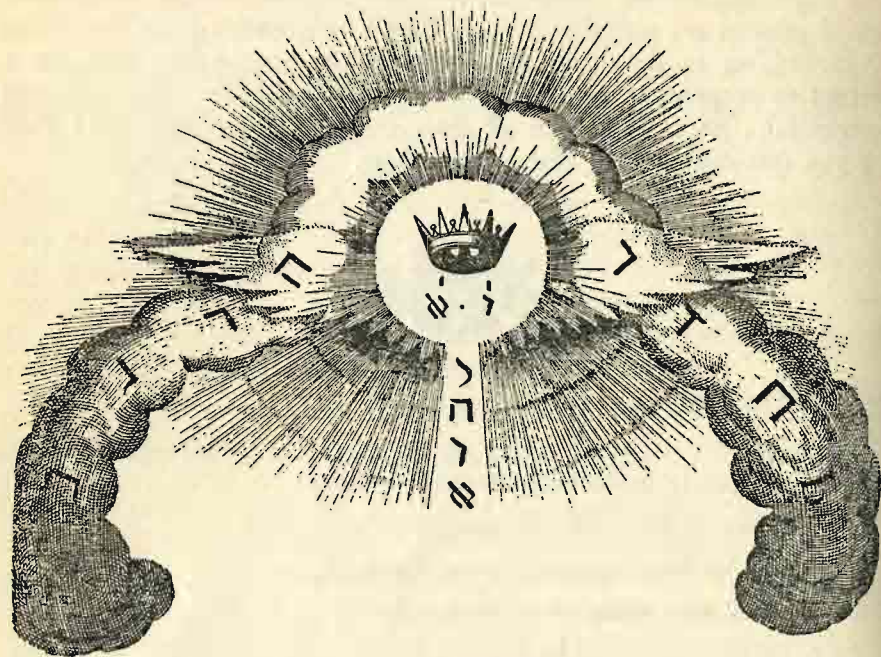
The Chinese are believed to have baked the first loaf of bread made with wheat. Some Belgian bakers make a special bread for their horses.

In years of famine, Russians ground flour from tree bark.

Inhabitants of cold countries prefer dark breads, and those living in tropical regions favor light-colored flour.

Pounded or ground dried fish makes a good bread base in Iceland.

The oldest forms of machinery known were used for grinding flour.



Solomon & Sheba

WHEN he was about twelve years old, Solomon became king over Israel. The given name of this prince was Jedidiah, "the friend of God," but this was superseded by the name Solomon, "the peaceful." Some said that the change was the result of the counseling of Nathan the prophet, and other writers were of the opinion that it referred to the tranquillity of the great king's reign. Solomon was the youngest of the sons of David, and it seemed that Absalom was the destined successor. Absalom died when Solomon was ten years old, and, inspired by Nathan, David passed over the claims of all his elder sons and selected Solomon as his heir. The feebleness of David's older years caused Adonijah, the next in order of birth to Absalom, to cast his eyes hopefully upon the throne. Adonijah openly assumed the prerogatives of his birthright and laid a strategy to have himself proclaimed as king. In this emergency, Nathan and Bathsheba reminded David that he was bound by an oath that Solomon should

succeed him. As a result, David, accompanied by Nathan, Zadok the priest, and the important officers of the court, went to Gihon, where David abdicated and Solomon was proclaimed and anointed king of Israel. This took place even while the conspirators were assembled at a banquet given by Adonijah to perfect his own plans. The assembly broke up and the guests departed quietly to their own houses. The attempted coup had failed miserably.

It is also said that Solomon bore three other names: Ben, because he was the builder of the temple, Jakeh, because he was the ruler of the whole world, and Iphiel, because God was with him. If Solomon was remembered for his wealth and for the splendor of his court, these were as nothing when compared to the wisdom with which his name has long been associated. God appeared to him in a dream and gave the king permission to ask for whatever he most desired. On this occasion Solomon chose wisdom, for he was already wise enough to know that if he possessed this, all else would come as a natural consequence.

The old lore contains many accounts of Solomon's wonderful judgment and skill. When the time came for Solomon to build the Temple in Jerusalem according to the will of his father, David, he sent messages to the various rulers of friendly provinces asking that they send artisans to his court. Among those to whom he wrote was the Pharaoh of Egypt. This cunning man evidently had no heart for such a project. He called his astrologers together and examined the nativities of many workmen. The Egyptian then selected those who were destined by the stars to die within twelve months and dispatched them to assist Solomon. But the king of Israel was not easily deceived. He gave each of the artisans a gravecloth and returned them to their own country with a letter to Pharaoh, which said: "I suppose thou hast no shrouds for these people. Herewith I send thee the men, and what they were in need of."

Hiram, King of Tyre, was a devoted friend of the house of David and assisted the king of Israel in the building of the Temple. There are many accounts of the intellectual fraternity which existed between these two kings. Hiram loved to send riddles and curious problems to Solomon. The wisest of kings answered them all and made an arrangement with Hiram to exchange conundrums and catch-questions. In each case, the one who failed to answer correctly was to pay a fine. This added many an honest penny to Solomon's treasury. The Tyrians, to defend the honor of their nation, sought one of themselves who had a great wit. They finally discovered Abdemom, who was able to fashion problems so remarkable that even Solomon was frequently baffled.

When the time came to build the Temple, the king was uncertain as to where he was to establish the Everlasting House. At last a heav-

only voice instructed him to go to Mt. Zion, in the middle of the night, and find a field which was owned jointly by two brothers. One of these brothers was unmarried and poor, and the other had large wealth and a considerable family. During the night the poorer brother added part of his own share of the harvest grain to the store of his richer brother because he had many mouths to feed. Under the cover of the same darkness, the rich brother also carried part of the grain and gave it to his poorer brother because he was destitute. Neither knew of the gift of the other, and the benevolent conspiracy went on for a long time. Solomon was so impressed by the brotherly love of these two that he considered the place to be sanctified, and bought it that he might build thereon the Temple.

The old accounts say that it required seven years to build the Everlasting House. During this time not one of the workmen either sickened or died. After the dedication, however, many did not live longer but departed to receive their wages in the other world. The Master of the workmen, Hiram, the artisan of Tyre, was especially favored by the Lord and it was given to him that he should reach Paradise without knowing death. It is also noted that during the period of the Temple-building the tools and instruments of the workmen never became dull or worn or impaired. There were many evidences and indications that the spirit of God was present and blessed the undertaking.

Second only in beauty and wonder to the Temple was the throne of Solomon. It was covered with fine gold from Ophir, inlaid with marble, and jeweled with the most precious gems of all the world. On each of the six steps that approached the throne were two golden lions and two golden eagles—a lion and an eagle on each side. There were many other wonderful decorations, including animals of gold, birds, pomegranates, chains, and lilies. There were likenesses of the seven patriarchs of the world and of great prophets and teachers. On the upper part of the throne were the seventy golden chairs for the members of the Sanhedrin. There was strange machinery within the throne which caused the various creatures that adorned it to be put into motion. But this throne did not remain long in Jerusalem, for during the life of Solomon's son it was taken away into Egypt. From there it passed from one kingdom to another, until at last it was carried to Rome.

Solomon, King of the World, was not only ruler over men, but also governed animals and plants and controlled demons and spirits. The archangel Michael gave to the king a small ring consisting of an engraved stone, so that with this seal he could force the invisible beings of heaven and hell to do his bidding. Solomon understood the language of beasts and birds, and they would gather and form a court



—From *Nuremberg Chronicle*

A QUIANT AND NAIVE REPRESENTATION OF SOLOMON'S TEMPLE
AS RESTORED BY A 15TH-CENTURY EUROPEAN ARTIST

to amuse and entertain the king. One day a bird, called the hoopoe, was absent from his usual place in the strange gathering. Solomon was offended and ordered the hoopoe to be punished for his tardiness. In due time the bird appeared with an extraordinary story. In substance, the hoopoe explained that it had decided to fly into all parts of the world to see if there were a domain anywhere that did not acknowledge Solomon to be the King of Kings. He had gone to the east to a place called Kitor, where he had found a fantastic city where the men wore flowers upon their heads and knew nothing of war. The ruler of this remote kingdom was a woman and she was called the Queen of Sheba. The hoopoe then recommended that it be permitted to lead an expedition to capture the ruler of Kitor and bring her in chains to do homage before the throne of Solomon.

The king was both pleased and amused. He summoned the clerks of the court, and they prepared a letter which they bound to the bird's wings and bade it serve as their messenger to the queen of the land of Sheba. When the queen received the letter she was greatly disturbed, for the message was most arrogant. It required that she come and pay homage to the king of all the world. She would be royally received and all honors would be bestowed upon her, but if she refused, an army of soldiers, accompanied by legions of birds and animals and a vast array of demons and ghosts, would march against her and destroy her and devastate her land.

Balkis, the queen, decided that the wiser course would be to make the journey and at least learn the strength of King Solomon and keep

his friendship. She loaded her ships with treasures, and, accompanied by six thousand of the youths and maidens of her court, traveled to Jerusalem. Solomon received her in a house composed of glass, so that the queen thought he was seated in the midst of water. After she had been presented, Balkis explained that she had heard that Solomon was the wisest of men, therefore she would ask him several questions to test his knowledge. Each of the twenty-two questions which she propounded he answered immediately, and the queen was convinced that he had received the blessing of God.

There are numerous legends associated with the visit of the Queen of Sheba to the court of Solomon. She is said to have brought the king the same gifts which the Magi afterwards placed before the manger of Christ. The queen appears under three different names: Nicaule, Balkis, and Makeda. In the Arabic tradition she is said to have come from Yemen, while the Ethiopians said she was of Meroe. In each account the Queen of Sheba bore a son from Solomon, and the Abyssinians claim that their royal house descended from this union. Twelve thousand Hebrews returned with her to her own country, and from the descendents of the Jews of Ethiopia came the mysterious Prester John, the Emperor of the East.

The *Book of the Glory of Kings*, translated from the Ethiopic by Sir E. A. Wallis Budge, contains the traditional history of the Queen of Sheba and her only son, Menelik I. In the Ethiopic version, it was a merchant by the name of Tamrin, returning to his own country, who conveyed to the Queen of Sheba an account of the wisdom of Solomon and the glory of his court. The queen, who respected wisdom and understanding above all other virtues, then resolved to visit the court of the distant ruler whose fame had reached to the most remote parts of the world. She arrived in Jerusalem while Solomon was supervising the building of the Temple, and she was deeply impressed by the perfection of his words and thoughts. He went each day and mingled with the workmen and instructed them and supervised all their constructions.

In the Ethiopic version, the queen is called Makeda, and the admiration she felt for the king of Israel may be gathered from her words to him: "I look upon thee and I see that thy wisdom is immeasurable and thine understanding inexhaustible and that it is like unto a lamp in the darkness, and like unto a pomegranate in the garden, and like unto a pearl in the sea, and like unto the Morning Star among the stars, and like unto the light of the moon in the mist, and like unto a glorious dawn and sunrise in the heaven. And I give thanks unto Him that brought me hither and showed thee to me, and made me tread upon the threshold of thy gate, and made me to hear thy voice."

According to the *Kebra Nagast*, the *Book of the Glory of Kings*, Makeda remained for several months as a guest in King Solomon's court, and after a splendid banquet he made her his wife. When the queen knew that she was to bear a child, she returned to her own country, carrying a signet ring from Solomon. She gave birth to a son, Menelik, who was called "the son of the wise man." When this lad grew up, he desired to visit his father in Jerusalem, and the queen gave him the ring and sent him to Solomon with the caravan of the merchant Tamrin. The boy so nearly resembled his father that there could be no question as to his paternity. Solomon embraced Menelik with great tenderness, proclaimed the young man's parentage, and recognized him as a royal prince. After a considerable visit, Menelik desired to go back to his mother, for it was his destiny that he should rule in his own land and not over the kingdom of Israel.

It was then that Menelik resolved to take back with him the Ark of the Covenant, which had been patterned according to the Spirit-Tabernacle in heaven. With the aid of the merchant Tamrin and the sons of prominent Jewish families who were dedicated to assisting in the founding of a Jewish Empire in Ethiopia, the Ark was removed from the most holy place of the Temple and carried away. Solomon made every effort to regain the sacred relic, but it was taken to the court of Queen Makeda. So great was her rejoicing at the arrival of this sacred treasure that she abdicated in favor of her son Menelik, and he established in Ethiopia a kingdom modeled on that of Israel.

In his introduction to his translation of the *Book of the Glory of Kings*, Budge writes: "The object of the author, or compiler and the later editors of the *KEBRA NAGAST* (no matter what its original form may have been), was to glorify ETHIOPIA by narrating the history of the coming of the 'spiritual and heavenly ZION', the Tabernacle of the Law of the God of ISRAEL, of her own free will from JERUSALEM TO ETHIOPIA, and to make it quite clear that the King of ETHIOPIA was descended from SOLOMON, the son of DAVID, King of ISRAEL, and through him from ABRAHAM and the early Patriarchs. But CHRIST also was descended from SOLOMON and the early Patriarchs, and he was the Son of God, so the King of ETHIOPIA being a kinsman of CHRIST was also a son of God, and he was therefore both God and king to his people. The *KEBRA NAGAST* was intended to make the people of ETHIOPIA believe that their country was specially chosen by God to be the new home of the spiritual and heavenly ZION, of which His chosen people the JEWS had become unworthy."

The legends which have sprung up around the meeting of Solomon and Sheba do not obscure the rational circumstances involved. The story is surprisingly simply in its substance; in fact, one hardly

expects to find so few embellishments to an Oriental account. The queen is made to come from a distant region where women enjoyed unusual temporal and spiritual privileges. She discoursed with Solomon, and having convinced herself of his wisdom, accepted his favors, received his talismanic ring, and departed to her own land. The Arabs like to believe that Sheba was the daughter of a Jinn, or supernatural spirit, and there are parallels between her career and that of the Persian queen, Hutaosa, who was converted by Zoroaster. That Sheba was a demon in disguise determined to interfere with the completion of the Temple of Solomon is another improvisation upon the basic theme. In this class of reports should also be included the description of her tragic romance with the Master Builder of Tyre, to whose death she unwittingly contributed. If we care to assume that the entire cycle of Solomonic literature should be examined for its symbolic and mystical contents, we will find a more fruitful field for research. In passing, it should be noted that Balkis is the Moslem name for the Queen of Sheba and suggests that she was from the great Zoroastrian city of Balkh, which stood near the confluence of the seven rivers where they mingled to form the Oxus.

The word *sheba* means *seven* in Hebrew. Balkis was therefore Queen of the Seven, a possible reference to the seven rivers which watered her kingdom. This, however, is the lesser of the possible meanings. The cosmos of the ancients consisted of seven spheres, and their entire universal scheme was made up of septenaries, of which the most important were the seven heavens which surrounded the earth and which were the abodes of planetary deities and their legions of invisible spirits. In the astral theology of that remote time, the term *Queen of Sheba* was almost equivalent to Queen of Heaven. The old symbolists frequently referred to the moon as the queen of the seven heavenly lights, and even in Christianity the Virgin Mary as Queen of Heaven is usually depicted with the lunar crescent beneath her feet. Dimly through the myths and legends, Balkis, Queen of Sheba, reveals the attributes of the lunar divinity. It is perfectly consistent with the religious symbolism of the Near East and Northern Africa to regard Balkis as a form of the great Mother of Mysteries, like Diana, the multimammia, or mother-goddess of the Ephesians.

Josephus, for reasons not entirely obvious to the average Bible student, referred to Sheba as a Queen of Egypt. The kingdom of Pharaoh was a land of dark people, and the mythologies used this to imply darkness in the sense of ignorance, magic, or sorcery. Khem was a land of mystery, and Balkis is believed by many to be the dark maiden of Solomon's Song. The Ephesian Diana was originally represented as black, for she was queen of the night, and it was a proverbial saying that there was no darkness as deep as Egypt's night.

Solomon in all his glory is obviously a solar emblem. In ancient astrology the sun was enthroned in the royal arch of heaven in the sign of Leo, the lion. The magnificent throne which the king is said to have fashioned was created as a microcosm of the universe and was adorned with lions. The Negus of Ethiopia is still referred to as the Conquering Lion of Judah. This title was carried by Haile Sellasse even through the tribulations of the disastrous Italian invasion. The royal insignia of Ethiopia is the crowned lion. The name *Solomon* consists of *sol*, *om*, and *on*, the names of the sun in three different ancient languages. Medieval Masonic speculations included the notion that Solomon's Temple, the Everlasting House, was the solar system over which ruled the invincible sun.

What light is to the physical world of men, wisdom is to the soul. The light of reason transforms all darkness, and the illumined, or internally enlightened, form the royal house from which descend all the initiate-kings of the world. How else shall we explain reasonably that Solomon was king not only over Israel, but also over all nations, and all creatures, and all living things? The whole world pays homage to the radiant orb of day. It is the sun that is rich beyond all calculation. Its rays are its golden treasure, and the planets and stars and all the mysterious lights of the firmament are its wives and concubines. Its court is so splendid that no other mortal kingdom shall ever arise that shall equal the glory thereof. By reducing the two characters, Solomon and Sheba, to the basic elements of astrolatry, we have the two great orbs—the sun and the moon—which were regarded as the male and female principles of life by the wise star-gazers of long ago.

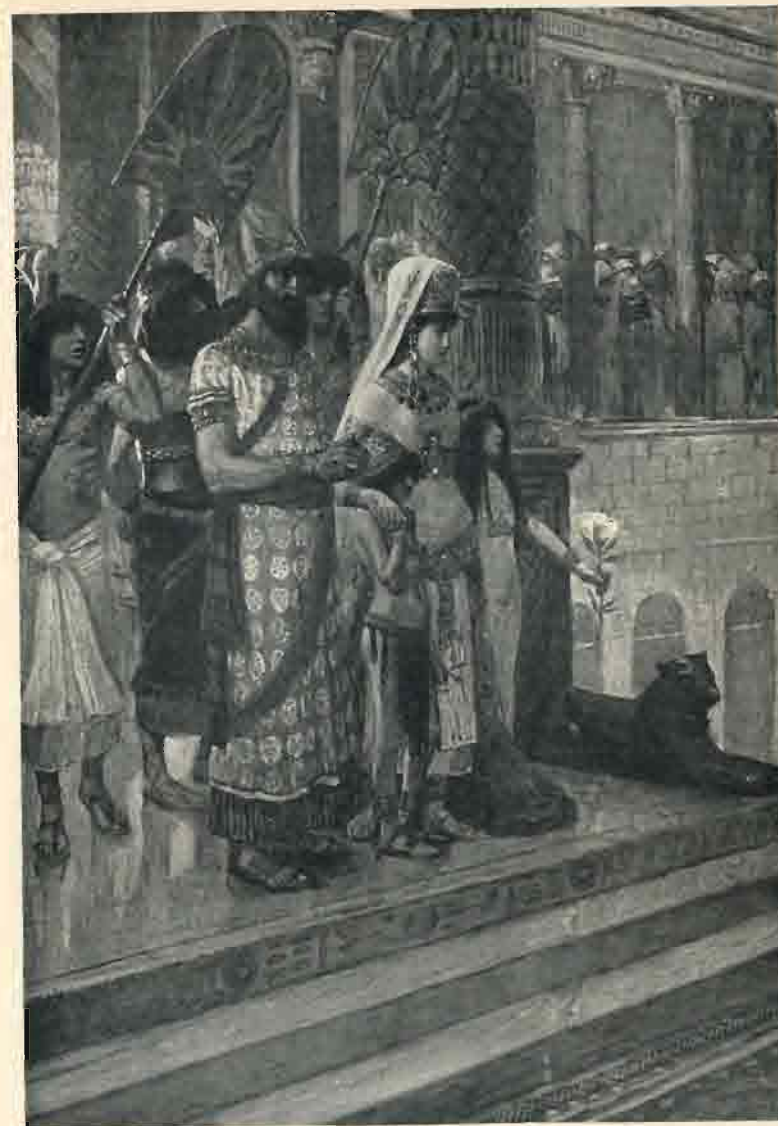
The old symbolists frequently employed the sun as an appropriate emblem through which to unfold the concept of wisdom. What light is to the body, knowledge and understanding are to the soul. They not only bestow a luminous internal life, but also radiate as a garment of glory. Paracelsus said that there was a sun in the intellectual world that warmed and lighted human thoughts and emotions. We refer to benighted individuals as those abiding in a state of mental darkness. The term *enlightened* we reserve for those who have attained a rational state of consciousness. The crowns and coronets of princes are themselves solar emblems, indicating that the ruler of the nation or state is a political luminary bestowing the light of his skill and erudition upon his people. The vestments of clergy, often decorated with sunburst designs, have a similar meaning. In Christian mysticism, Christ was early referred to as the "invincible sun," and there are numerous references to sun worship subtly included in the story unfolded by the Four Gospels.

Early peoples recognized several aspects of the solar mystery. In their religious rituals they celebrated the mystery of the three suns—

the celestial sun, the terrestrial sun, and the subterranean sun. The Egyptians believed that when the orb of day descended over the Western horizon, leaving the surface of the earth in darkness, it descended into the underworld where it brought warmth and hope to the souls of the dead and shed a soft radiance upon the Elysian fields. Osiris enthroned in the subterranean temple of Amenti was the personification of the nocturnal sun in the world of the dead. The Emperor Julian, in his hymn *To the Sovereign Sun*, paid tribute to the orb of light as revealing from its own power the mystery of universal good. At the vernal equinox, the sun was acclaimed as the universal savior. It raised from the dead the seeds hidden in the dark earth. It impregnated all forms and made them fruitful, and it clothed the whole earth with a rich verdure which reflected the solar strength. Most early peoples revered the sun. This does not mean that they actually practiced heliolatry, or sun worship; rather they venerated the solar majesty as the most perfect and most fitting symbol of the omnipresence and omnipotence of the invisible God.

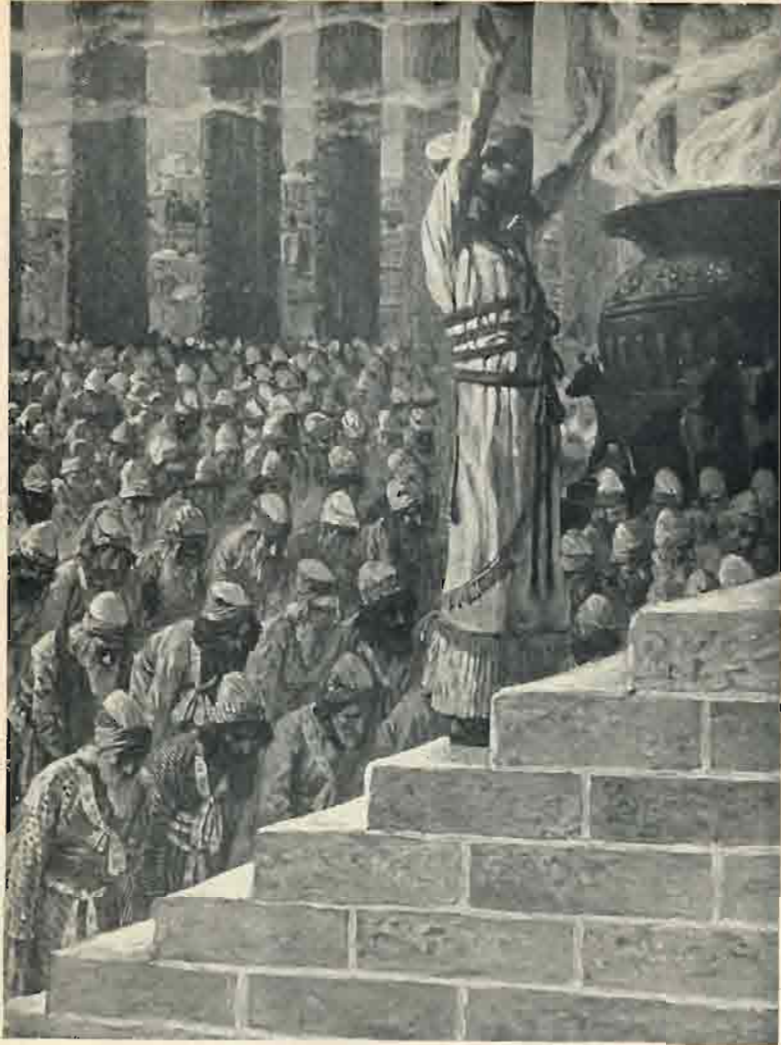
Solomon must certainly be included among the solar heroes, and while it is quite possible that such a king once ruled in Israel, the historical facts have been obscured by myths and confused by legends until the mortal man was transformed into the great Light of the World. It is, indeed, the sun that solves all riddles and finds answers for the most perplexing doubts and questions. When the time came for Solomon to build his Temple to the ever-living God, the kingdom of the earth, represented by Hiram, King of Tyre, contributed the materials and also sent to Jerusalem a skillful worker of metals who was called Hiram Abiff, or Father Hiram. This Dionysiac initiate claimed descent from Tubalcain, the master of all metals, who first pounded swords into ploughshares. This Tubalcain appeared to his descendants out of the seething vapors and fiery metal of the molten sea, the great vessel which Hiram was casting to adorn the Temple of Solomon the King.

Hiram was the personification of the solar fire, and, according to the old tradition, the patron of those alchemists who, with the aid of fire, sought to perfect Nature through art. Heat is one of the attributes of the solar energy, and it is through this agent that light becomes generative. By warmth, all generations are made possible, and the light of truth kindles in the human soul the fire of aspiration. It is this fire, in turn, which, as Tubalcain, tempers the spirit and establishes resolution in the human heart. The corona of the sun reveals the flame pouring out into space from the great luminary. The fires of Nature are reflections of celestial combustions. Over these lower and lesser fires, the Master Artisan asserts his authority in order that the Temple



—From J. James Tissot

SOLOMON SHOWS THE QUEEN OF SHEBA THE
GLORY OF HIS COURT



—From J. James Tissot

SOLOMON THE KING DEDICATES THE EVER-LASTING
HOUSE AT JERUSALEM



HIRAM ABIFF, THE WIDOW'S SON, WHO WORKED
ALL WORKS IN BRASS FOR THE ADORNMENT
OF SOLOMON'S TEMPLE

Quarta etas mundi incipit a principio dauid: et durat vsq; ad transfuga-
tionem babilonis. Et habet scdm hebreos annos. 484. Sed scdm sep-
tuaginta interpretes habet. 485. annos. Qui dauid primus regnauit de
tribu iuda apud hebreos annis. xlvij. in Ebron super tribum iuda: et xxxij. su-
per totum israel. Inchoatur autem quarta Etas in dauid. non q; primus regum:
sed q; primus regum de tribu iuda. qm et fuit facta expressa. pmissio de xpo nasci
nuro de tribu iuda. Et facta aut eius patet per totum scdm libru regum 2c. In d; d;
uid audita morte saulis luxit ca suis et ianauit. instauratq; carne iugubre. q; rex
israel primus ante eum et dominus eius.

Quid prophetarum omnium princeps Ihu de tribu iuda filius. primus
hebreorum rex anno a natiuitate abrahæ nonagesimo quadagesimo
mo hebreis regnare cepit. Et regnauit (omnibus copuratis in hierusale 2
in Ebron) annis. 40. Qr quides ab infancia pulcherrimus ruffusq; ac decora fa-
cie. ingenti fortitudine sed animo maiori. Qui pter philisteu gigantem viru for-
tissimum quem ante regni susceptione funda interemerat: etiam in certaminibus
(suscepto imperio) que p subiectis regni suscipiebat. primus ad pericula semper
properebat. Ipse regno adepro primu hierosolima obfidens tandem cepit: expul-
sis inde chanaanis et ichuleis Inde omnes palestinos et hostes omni ex parte co-
muit. Tandem cum predictum tempus regnasset plenus dicrum bonorumq; ope-
rum obdormiuit in domino cum vixisset. 70. annis. Sepelinitq; cum Salomon
filius eius in hierusalem deceter.

filiu dauid in Ebron quatuor

Shiua 5 Sapharias 4 Amas 3 Solou 2 d; d; d; Prim' annu



Solomō (anno mōi. 4165) Dauid regi. ex Bersabea fili. scdm hebreorum
reg. adhuc viuere patre hebreis regnare cepit. et regnauit annis. 40. hic
namq; pater consiliu Nathan. pphete viro doctissimo atq; sanctissimo
educandū nutriendūq; dedit. factus adolescens suas ob virtutes domino iu-
bente reliquis suis fratrib; abiecit dauid in regnu pscit. Is hostes debellans
pacem vndiq; obtinuit. deinde templum illud toto orbe celeberrimū extruxit. Tā-
dem cum quatuor et nonaginta annis vixisset valde longæuis mortuus est. Lun-
tus eius regibus felicitate excedens. Et sepultus est in hierusalem.

Regina Saba audita fama salomonis: venit a finibus terre audire sapien-
tiam eius. et de omnibus que interrogauit ei satisfecit: Quidens ordinem
domus et familie: et audiens sa-
pientias eius multu laudauit eum. De-
deruntq; alter alteri magna munera. fe-
citq; Salomon thronum eburneum ad
quem sex gradibus ascendebarur qua-
re et omnes vndiq; terrarum desidera-
bant videre eius facies. Et quia prophete
nisi fuit Sibylla dicebantur. quia pphete
rauit de ligno sancte crucis. et de creatio
mccozum. fuit eni cultus vni? veni cet.



Linea Ibristi
Dauid secundus rex Ibristi
Anno mōi. 4085.



Salomon Rex



—From Nuremberg Chronicle

FRAGMENT FROM THE GENEALOGY OF SOLOMON

The *Nuremberg Chronicle*, a compendium of world history and one of the first great illustrated books, attempted to trace the descent of ancient royal houses. At lower left, King Solomon is shown connected by the branches of a heraldic tree with his father, David. Above. At left of Solomon is the Queen of Sheba presenting offerings.

be adorned with splendid vessels and instruments fashioned from gold, the metal of the sun.

It must be remembered that early symbolism implies certain analogies, but the devices used are not perfect and should not be subjected to critical analysis. It is the large idea which is important, and not the fragile form of picture or device which contains it, but not completely. The moon was the Lady of the Night, and there are many wonderful doctrines concerning the place of the lunar orb in the story of cosmic unfoldment. The old religious teachers seemed to have realized that the moon shone with the reflected light of the sun. It was therefore a magic mirror, a silvery disk of enchantment which captured the sun's power and held it by strange and occult means. Nearly always where the moon is used it represents first and foremost those religious institutions called the Mysteries, which were the earthly custodians of the solar wisdom. When the sun departed into the mystery of night, the moon lightened the earth, and this explains a fragment of humor attributed to Pythagoras. It is believed that on the occasion the great Samian sage was merely rebuking the ignorance of his disciple. A student came to him one day and asked naively: "Master, which is the more valuable to man, the sun or the moon?" Pythagoras, with a quiet smile, replied: "Obviously, my son, the moon is the more important. After all, the sun shines in the daytime, but the moon shines at night when otherwise all would be dark."

The sacred religious institutions were mirrors of wisdom established in the dark world of human struggle. They rose, like the Pyramid, from the earth and stood as altars to the Light of the World. Over them ruled the hierophants and initiate-princes who served as focal points for the reception and transmission of the invisible light of truth. As the Temple of the hidden God was suspended midway between God and Nature, it became, in turn, the peculiar symbol of humanity. Man himself was suspended twixt heaven and earth, participating in the mysteries of both by the powers of his own soul. In him all Nature epitomized its works, and he was, and is, the living temple of the living God. In the composition of man are mingled the powers of the sun and moon, which by their union generate the heroic creature of the future.

In his book *Solomon and Solomonic Literature*, Moncure Conway devotes considerable space to the Persian origin of certain references which occur in the books of the Old Testament. He writes: "That the sanctity of 'seven' was impressed on all usages of life in Persia is shown in the story of Esther. King Ahasuerus feasts on the seventh day, has seven chamberlains, and consults the seven princes of Media and Persia ('wise men which knew the times'). When Esther finds favor of the King above all other maidens, as successor to the deposed Vashti,

she is at once given 'the seven maidens, which were meet to be given her, out of the King's house; and he removed her and her maidens to the best place of the house of the women.' Esther was thus a Queen of the Seven,—of Sheba, in Hebrew,—and although this was some centuries after Solomon's time, there is every reason to suppose that the Zoroastrian social usages in Persia prevailed in Solomon's time. At any rate we find in the ancient Psalm lxxii., labeled 'Of Solomon,' Kings of Sheba (the Seven) mentioned along with the Euphrates, chief of the Seven Rivers (Zend Haptaheando); and remembering also the 'sevens' of Esther, we may safely infer that a 'Queen of Sheba' connoted a Persian Median Queen.

"We may also fairly infer, from the emphasis laid on 'sevens' in Esther, in connection with her wit and wisdom, that a Queen of Seven had come to mean a wise woman, whether of Jewish or Persian origin, a woman instructed among the Magi, and enjoying the freedom allowed by them to women. There is no geographical difficulty in supposing that a Persian queen like Hutaosa, a devotee of Armaiti (Queen of the Seven, genius of Peace and Agriculture), might not have heard of Salem, the City of Peace, of its king whose title was the Peaceful (Solomon), and visited that city—though of course the location of the meeting may have been only a later tradition."



THE JUDGMENT OF SOLOMON AS DESCRIBED IN 1. KINGS, 3

The same writer points out that in the *Wisdom of Solomon* the Queen of Sheba is transfigured as personified wisdom, and the gifts which she brings take on mystical significance. "All good things together came to me with her," writes the king, and he also acknowledges that wisdom goes before them, and he did not know that she

was the mother of understanding. Thus our position in assuming that the Queen of Sheba represents the great structure of the Esoteric Schools is not an unreasonable interpretation of the available records. Later, St. John, in *The Revelation*, i:19,20, caused the great spirit which appeared among the candlesticks to say: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

The seven churches, like the seven branches of the great candlesticks, refer not to the scattered Christian communities of that time, but to the seven great schools of the Mysteries and the seven star angels that guard and govern them. The symbol is derived directly from the secret rituals of the Phrygian Mysteries. These institutions were together personified by the woman clothed with the sun. She is always Sophia, the soul-wisdom, who gives birth to the Savior-god by an immaculate conception and is not defiled. She is the Egyptian Isis, crowned with the lunar crescent and bearing the heroic man-child, Horus, who is to become the generalissimo of the army of the enlightened. The creating power of the universe was represented by the sun, and the redeeming power by the moon. Thus Solomon stands for the principle of creation, and Sheba the principle of redemption. The whole concept of redemption is associated with the esoteric doctrine concerning the world soul and its embodiment as the human soul. In alchemical mysticism the sun is spirit, the moon is soul, and Mercury is the catalyst or agent—the first-born of the Mystery. The formula is expressed in the production of the Philosophers' Stone through the union of sulphur (sun), salt (moon), and mercury (Hermes, or Horus). The balance of these forces in the consummation of the Magnum Opus is revealed through the forty-seventh proposition of Pythagoras, falsely attributed to Euclid.

Religion, as it was understood in ancient times, was a microcosm of the world soul manifesting through a body of shrines and sanctuaries. That which the soul sought to accomplish was brought to immediate manifestation, if not ultimate fruition, through the institutions of the sacred sciences. The secret wisdom, preserved for the initiates, sought to accomplish liberation or redemption by strengthening the ethical and moral fabric of society in order that the natural good in man might be given fuller opportunity to manifest its perfect and redeeming works. The veil which divided the outer world from the sanctuary was referred to in the Egyptian writings as the veil of the Saitic Isis. In Jewish transcendentalism, wisdom is frequently represented as a female figure seated upon a throne and holding the

Torah on her lap. Part of her veil falls over one half of the open book to indicate that the knowledge of causes and of the mysteries of the spirit are not available to the profane.

The same symbolism continued down through the early centuries of Christianity. The New Jerusalem, the heavenly city, which Christians regard as typifying the Church, stands adorned as a bride. The Church, of course, is not to be understood in the popular meaning of the term, but as the Mystery system. This beautiful and wonderful maiden is destined to be the Bride of the Lamb. The lamb, or ram, was always a solar symbol, because in ancient mystical astrology the sun was exalted in the sign of Aries at the wonderful moment of the vernal equinox. The Bride of the Lamb is therefore the bride of the sun. Human aspiration, which built the ladder of wisdom, will ultimately ascend that ladder and be united in a mystical sacrament with the universal light. It has already been noted that Sheba brought with her to King Solomon the gifts of gold, frankincense, and myrrh. This foreshadowed the advent of the Messiah, who was similarly honored by the wise men from the land of the seven rivers. There is an old Jewish cabalistic account which states that the soul of Solomon was reborn as Jesus, thus uniting two parallel stories.

In the Gnostic *Book of the Savior*, Mary of Magdala plays a most important part. It is interesting that she should have the same name as the Virgin Mother. It is from the Magdalene that Jesus caused seven devils to depart. If we assume, for a moment, that the Magdalene extends the symbolism from the Old Testament, she is intimately related with the concept of the Queen of Sheba. This analogy is intensified by the description given in the *Pistis Sophia*. Herein this Mary appears as one greatly learned, asking wise and important questions and revealing more understanding than the twelve disciples, so that they became jealous or indignant at the consideration which the Master bestowed upon her.

We know that at the beginning of the Christian Era the great Mystery systems of antiquity had fallen upon evil times. Most of the initiated priests had retired from the temples, and these were no longer devoted to the true doctrine. False teachings had resulted in the loss of the Golden Key of life. The purifying of the sevenfold esoteric tradition by the embodiment of truth and light could well be described as the casting of seven devils out of the sanctuaries, which had ceased to be houses of God, but had become places of merchandise. The cleansing of Mary and her rededication to the service of the Saviour was the redeeming of the esoteric doctrine. The woman (sevenfold world religion) was then once more clothed with the sun, and the moon was placed under her feet, and the mystery was completed by the symbolism of the assumption of the Virgin. As the

personification of the human soul cleansed of the seven deadly sins, it was the Magdalene who first saw the ascended Master in the garden near the holy sepulcher. It must be remembered that in the religious symbolism one concept is frequently clothed in several different personifications, and that more than one real or imaginary person is used to unfold a basic idea.

Solomon was the Prince of Peace, and it is interesting that this title should also have been bestowed upon Jesus, although it is nowhere justified by the Gospels. Peace in this case contains the implication of *rest* or *repose*, and the peace of God is peace *in* God, the wonderful Sabbath which follows the days of labor. According to the Old Testament, Solomon ceased from the works usual to the kings of his time in order that he might build the Eternal Temple. In this way his reign came to be associated with quiet and industrious activities dedicated to the service of the Most High. It was during this period of repose from the aggressive professions of kingship that the Queen of Sheba was inspired to visit the King of Glory.

In the esoteric writings, a pilgrimage or journey always has the same meaning. Those who travel toward the east seeking the eternal light are experiencing the adventure of becoming. Growth is an ascent into the secret place of the Most High. The pilgrimage is a qualitative departure from worldliness and toward the source of life itself. The devout Moslem making his pilgrimage to Mecca, the Hindu mendicant journeying toward the remote shrines of his faith, and the pious Shintoist climbing Fujiyama are all performing a ritualistic journey in search of spiritual consolation. The endless journey in Nature is called evolution. It is the inevitable unfoldment of living creatures through the eternal mystery of growth. Man, having become at least partly conscious of his appointed destiny, is permitted to dedicate himself to a purposeful journey toward truth. Initiates of the ancient Mysteries were led about the temples and through the crypts and arcades of the sanctuaries as a symbol of the quest for enlightenment. At the end of their circumambulations, they approached the throne of the Master of the Secret House. Here they received the insignias of their ranks and offices, which were, in substance, the wages of the faithful servant.

If we accept Solomon in this beautiful legend as symbolizing human consciousness, then Sheba becomes the psyche; that is, the complex of faculties, instincts, impulses, and functions which constitute the personality. The chemistry of life results in enlightenment through experience. The individual becomes aware of certain aspects of universal laws because these operate upon him and indicate their proper purposes and intentions. Gradually, a psychic organism is built which contains within it the essence of growth and the elixir extracted from experience by reason and intuition. In time to come, this vehicle of

proved knowing will be as serviceable to the inner purposes of the person as is his physical body on the plane of objective activity. This soul-body, the wedding garment of St. Paul and the splendid robes of the high priest of ancient religion, is the essence of form transmuted from a mortal to an immortal state through the intercession of consciousness. It is the growth of the soul which intensifies the demands for wisdom and understanding.

The sciences, philosophies, and religions of the world are dedicated to the enrichment of man's internal resources. They supply him with the material from which to build the living temple of his soul. This house, made without the sound of hammers or the voice of workmen, is made strong and suitable by science, sufficient to its various purposes by philosophy, beautiful by art, and purposeful by religion. When it has been completed insofar as man is capable of fulfilling his own destiny, it is consecrated to the service of the God for whom it was built. If the work is well-done, the sanctuary becomes the abode of that God, according to the promise which was given in the beginning of time. The soul, or psyche, however, is not an inanimate thing but is the source of living processes which must be subdued, transmuted, regenerated, enlarged, and perfected. Furthermore, the soul has rights and prerogatives of its own, so that it is actually the immortal-mortal. It is a being which has a beginning but no end. It began as an essence distilled, and in the course of time becomes an overself, a knowing essence with all the complex and involved processes occurring within it which are familiar to the psychologists. In fact, for those without sufficient discernment, the soul appears to be the self, but actually it is the handmaiden of the self, which is made immortal when it is united in the Hermetic marriage with consciousness itself.

The Ethiopian account includes the founding of their royal house by Menelik, the son of Solomon and Sheba, who thus establishes a theocratic dynasty. Although the incident is made to refer only to the descent of the Ethiopian kings, the symbolism has much larger implications. Menelik personifies the union of spiritual and temporal authority by divine right. He is the Hermetic child of the sun and moon, whose union represents the principle of equilibrium in Nature. Like the Egyptian Horus, Menelik becomes the embodiment of his own father in the dark land. Esoterically, Menelik introduces a new world-order justified and sustained by the fulfillment of alchemical processes on the psychopolitical level. It is intimated that he carried the esoteric tradition to his own country and established there the true worship. From the Ethiopian point of view, Menelik was the Messiah, one of the house of David upon whom the Lord looked with favor.

The fulfillment of the marriage of spirit and soul is made possible by the birth of the heroic son. This is always the veiled account of the

advent of the Adept-King. We have so long considered these adepts as persons that we overlook the deeper meaning as it is applied to the individual. Adeptship stands for a condition of human consciousness, and when conferred upon a person it implies that the initiate has accomplished the Hermetic marriage within himself. The great restorations, reformations, and reorganizations of society originate within man himself. The spiritual purpose is released or brought into incarnation when the soul, impregnated by the spirit, gives birth to the heroic enlightenment. This, in turn, establishes world policy which unfolds as rapidly as the internal resources will permit. From Menelik, therefore, descends an order of rulers, by which is to be understood convictions and concepts which come to dominate and direct the progress of the race.

The soul, which is the living sanctuary, receives to itself the objective faculties which are candidates seeking initiation. It elevates these until they are able to experience the divine power which is already held within the soul, which is, therefore, also the chalice or grail—the cup of sacrament. In the Egyptian rites, Isis (the moon) works an enchantment upon Ra (the sun) and forces him to reveal his secret name (the Word which is later to become flesh). The magical Isis is the mystic power of the soul, which requires the hidden truth to make itself known through the triple wand of science, philosophy, and religion. When these branches of learning have become ensouled and the human being approaches the riddle of his own origin, proficient in the divine magic, he compels the sun god to communicate his secret name, which is truth.

Sheba cast a spell over Solomon, and by her ingenious devices penetrated his wisdom and received into herself his son. She immediately took the boy to her own country, like the woman clothed with the sun who gave birth to her child in the wilderness. When spiritual power is captured within the structure of the soul-body, it is present as a ray or extension of the divine glory. Sheba could not hold Solomon (truth) but she caused truth to become fruitful and she captured the fruit. In old mythology the moon was the mistress of enchantment and mysterious works, so the symbolism is consistent. In the Egyptian story, Horus, the hero child, becomes the avenger of his own father, who had been killed through the conspiracy of evil men. This conspiracy was worldliness, which as a principle or force had gained control of the universal kingdom by violence and was perverting or frustrating the laws of Nature. Materialism, whether used to indicate the physical body of man or the physical economic civilization which he has fashioned, has worked a strategy against the light of truth and sought to take the empire by violence. It is the wonderful child

secretly born and hidden from its enemies that must restore the genuine descent of the royal house of heaven.

Art perfects Nature, because the very term *art* means *soul*. Even as worldliness perfects its house, unconquerable ideals come to birth within man himself. These are not immediately strong enough to restore the golden age. They must first work in darkness and in silence, but in time all that has been concealed will be revealed, and all that is hidden will be made known. Herod, although he slaughtered the innocents, could not capture or destroy the Word that had been made flesh. The infant Jesus was taken into Egypt, and this journey has the same meaning as Sheba's return to Ethiopia. The soul builds a wonderful protection around the internal apperception of truth, which has been made possible through the secret art. This truth, in turn, comes in the end to its maturity and is proclaimed the King of Kings, the ultimate ruler of all things that live and before whom every knee must bend. Only when we keep this symbolism on its large foundation can we understand the meaning of the legend.

Wherever there are dim and uncertain reports, there will be conflicting interpretations. It seems unlikely to many that a simple and apparently historical narration should have a profound meaning. It also appears incredible that persons at a remote time should so perfectly enact a symbolical drama by accident or even by intent. The answer is that the actual occurrences were not as reported. History is often made a subtle carrier of overtones that transcend what appears to be a literal account.

Moncure Conway describes an experience that was meaningful to him simply because he had devoted much time and thought to the story of King Solomon. He says: "I attended a matinee of 'Aladdin' in Drury Lane Theater, which was crowded, mainly with children, who were filled with delight by the fairy play. The leading figures were elaborated from Solomonic lore. A beautiful being in dazzling white raiment and crown appears to Aladdin; she is a combination of the Queen of Sheba and Wisdom; she presents the youth with a ring (symbol of Solomon's espousal with Wisdom, or as the Abyssinians say, with the Queen of Sheba); by means of this ring he obtains the Wonderful Lamp (the reflected or terrestrial wisdom). And Asmodeus, well versed in modern jugglery, charms the audience with his tricks and antics, before proceeding to get hold of the magic ring of Aladdin, and commanding the lamp, which he succeeds in doing, as he succeeded with Solomon. This is what legendary Solomon has become in Europe. In European Folklore, Solomon and his old adversary, Asmodeus, now better-known as Mephistopheles, have long been blended. Solomon's seal was the medieval talisman to which the demon eagerly responds. The Wisdom involved is all a matter of

magic. It is wonderful that so little recognition has been given in literature to the epical dignity and beauty of the Biblical legends of Solomon."

Here is another example of the extensions of a basic legend. In *The Arabian Nights*, Solomon plays an important role, and always the meaning is the same. It is almost certain that the entire Solomonic cycle was originally derived from one of the old Mystery rituals, and cannot be clearly interpreted except with the aid of the keys of the ancient wisdom. The student of comparative religion and the esoteric doctrines is in a fortunate position because he already knows the metaphysical structure of ancient learning. Symbolism then simply extends a general knowledge along new lines of application and reveals particulars previously obscured. As light spreads, it contributes to the ultimate enlightenment of all that lives. We are a little better because we know a little more. Thus, gradually, we enlarge ourselves and are inspired to perfect the institutions which depend upon us for guidance and their ultimate usefulness.



The Reign of Terror

This terrible period in French history terminated with the execution of Robespierre, July 29, 1794. Several historians collected data concerning those who perished during the years of the Revolution. The number publicly executed exceeded one million men, women, and children. Of this enormous sum, less than ten thousand were aristocrats. It was a time when those of humble station revenged themselves upon others of their own social level.

The Merry Monarch

King Charles II of England, though a man of considerable character and ability, preferred pleasure to business. One of the members of his court wrote a witty epigram as follows:

Here lies our sovereign lord, the king,
Whose word no man relies on;
Who never said a foolish thing,
And never did a wise one.

When shown this verse, the king was greatly amused. "That is very true," he said, "for my words are my own: my actions are my ministry's."

The Maffia

The recent publicity which has been given to the findings of the Kefauver Committee has brought the strange workings of the Maffia to the attention of the American people. It may, therefore, serve a useful purpose to consider briefly the history and objective of this curious secret society. In Nature, cause and effect work together unceasingly, and a phenomenon such as the Maffia must be a consistent consequence of preceding occurrences. Let us begin by introducing a most unusual man.

Giuseppe Mazzini, Italian patriot, revolutionist, and social reformer, was born in Genoa, June 22, 1805. He seems to have been a sickly child, and the very limitations imposed by delicate health inclined him to an intellectual career. He chose the profession of law, but was inclined toward literature and produced many essays and miscellaneous writings. Mazzini regarded himself as a patriot striving to achieve the liberty and unity of his country, and these interests inevitably led him into politics. He joined the Carbonari, and when this society was banned he found it necessary to leave Italy as a political exile. As a result of his affiliation with the Carbonari he was imprisoned for several months at the fortress of Savona, and it was during this incarceration that he formulated his "mission."

From the security of France, Mazzini carried on an elaborate program of organizing young Italians behind his republican schemes. He felt it his destiny to liberate Italy not only from foreign intrigues, but also from the internal divisions and discords which afflicted the country. The king of Sardinia communicated with the French government, informing France that Mazzini was using the protection of the country to foment an Italian revolution. As a result, he was ordered to leave that country, and retired to Switzerland. Here he continued to plan abortive revolutions and finally turned his attention to the internal politics of Switzerland. He was rewarded by being requested to leave the country in 1836.

Mazzini's next place of domicile was London, and by 1839 he was hard at work "organizing" co-operative associations. Thomas Carlyle expressed himself as convinced that Mazzini was a man of genius and virtue, one of a small group worthy to be called martyr-souls. Representing the Liberals as their most articulate spokesman, Mazzini published a letter to the Pope, in 1847, outlining a program which the pontiff was expected to follow. Further complications included Mazzini's association with Garibaldi, in whose army he is said to have

served for a time. Mazzini was able to return to Italy and was temporarily a member of the provisional government of Tuscany. Later, counter revolutions made it necessary for him to flee the country and return to London. His eccentric career continued and included temporary association with Karl Marx and other internationalists. He found them uncongenial and also refused to co-operate with the Socialists. In all he was a valiant idealist, undoubtedly sincere but impractical in his resolution to organize the world on a foundation of mystical democracy. Mazzini departed this life on March 10, 1872, and was posthumously honored by the Italian Parliament.

There are differences of opinion as to the methods advocated by Mazzini in the advancement of his major objective. His enemies regarded him as a fanatic determined to accomplish his purposes at whatever cost. He was accused of favoring the dregs of society and organizing the thieves and vagabonds into a secret society for the overthrow of legally constituted government. Friends of Mazzini, on the other hand, point out that those called outlaws and brigands were merely persecuted and underprivileged classes struggling for survival against the tyranny and corruption of the State and the aristocracy. We will leave this debate to history, which has had a tendency to regard Garibaldi as a more practical and constructive instrument of social progress.

On such subjects as secret organizations, it is not possible to dogmatize. Many facts may never be known with certainty. Heckethorn, in his work *The Secret Societies of All Ages and Countries*, says that the word *maffia* is an invention attributed to Mazzini and that the term was not known until 1859 or '60 when this agitator appeared in Sicily. Accusers of the society say that *maffia* is composed of the initials of five words: *Mazzini, authorizza, furti, incendi, and avvelenamenti*, translated to mean Mazzini authorizes thefts, arson, poisoning. It is difficult to imagine that such could be the true meaning of the name. The Dictionary says that the word *maffia* is of uncertain origin and attempts no analysis, and the *Encyclopedia Britannica* takes the same attitude.

Everything points to Sicily as the origin of the Maffia. From the middle of the 19th century, when Sicily was united with Naples to form the kingdom of the Two Sicilys, the island was administered by viceroys, who were distinguished for their degrees of misgovernment. When the court of Naples was expelled by Napoleon, it took refuge in Sicily, where it was protected by England, which sent an army under Lord Bentick and a fleet under Lord Nelson to prevent the French from taking the island. At that time Sicily was in a feudal condition. The nobility, the clergy, and the landowners maintained armed vassals, with the result that many of the inhabitants chose or were forced to

become the retainers and defenders of these wealthy and powerful gentry.

England required the king of Naples to grant the Sicilians a constitution which abolished all feudal rights. It was a noble gesture, regardless of the political motivations, but the results were disastrous. Deprived of their livings by the new constitution, the professional militarists and their numerous dependents turned to brigandage for maintenance. They were not inclined to return to the soil, and renounced the glamorous swashbuckling to which they had become accustomed. The king was powerless to control these brigands; therefore, to restore at least a semblance of law and order on the Island, he took the principal chiefs of these robber-bands into his own service and organized them into a rural police force. The temptation of new powers and privileges and enlarged authority was too great for these uneducated and uncultured rascals, and while pretending to uphold the legal code they themselves committed most of the crimes which burdened the community.

They completely terrified honest citizens, who submitted to tyranny and exaction rather than risk the vendetta. Superstitious peasants greatly exaggerated the temporal powers of these dishonest gendarmes and finally considered it an honor and certainly a physical advantage to be enrolled in the group. Obviously, the cause of the general dissatisfaction was the low standard of living which afflicted the Sicilian people. Most of them labored in a state of virtual slavery in the unhealthy sulphur mines and were constantly victimized by the middlemen and landowners. Even the agriculturists were unable to make an honest living. The only way to survive seemed to be through crime and pillage. Under adroit leadership the Sicilian peasants formed a small but power organization, which intimidated overlords and thus permitted a control of rents, wages, and the profits from crops and labor. The terrorism which followed is the inevitable result of the beggar on horseback. The Mafia extended its activities to the avenging of numerous real and imaginary wrongs, and once it realized that it had the upper hand, it played the game which it had learned from its masters. First, the rich afflicted the poor, and then the poor afflicted the rich.

The code of the Mafia was originally designed to protect the members at all cost. This code was called the *Omerta*, and it emphasized complete independence from the laws of the land. The society could expect no consideration from the existing courts; therefore it renounced them completely. Each member must avenge himself for any wrong done to him or his. This was the substance of the vendetta. Naturally, the private settlement of serious grievances led to violence and major crimes. No member of the Mafia was permitted

to give evidence against another member, but must conceal and protect him regardless of his offenses. Traitors to this code were destroyed by the society.

If a *maffioso* was arrested and brought to trial, he was usually treated with consideration by all concerned. The judge, attorneys, and jurors received letters and warnings, and, as a rule, the prisoner was discharged on a technicality. No one wished to face the sure and secret vengeance of this society. It was inevitable that so powerful a group should be used by ambitious politicians to advance their causes, and these, in exchange, became secret champions of the Mafia on an influential level. Gradually, the grievances which, to a degree at least, justified the original organization, were corrected or outgrown in the processes of social change. But so powerful a political force could not easily be dissipated. It became more and more a syndicate of criminals so well-organized that few dared to attack it openly. From the Sicilians it expanded its sphere of influence until it included many levels of the Italian people, and it reached the United States through the Italian communities which were established in various parts of the country. *Maffiosos* were included among the immigrant workmen and agriculturists. These attempted to create new empires in the Western world.

There was a severe outbreak of Mafia activity in New Orleans in 1890. At that time a Mr. Hennessy, chief of police of New Orleans, was assassinated by members of the society. He had made a considerable study of the problem, and his life had been threatened on several occasions. Mr. Hennessy was cut down by a volley of shots from sawed-off muskets while walking at night from the police headquarters to his home. Eleven Sicilians were arrested; one confessed that the assassination had been planned at a meeting held the previous Saturday. Ten members had been chosen by lots to remove Mr. Hennessy. As the result of intimidation, the jury failed to convict these men, but they were charged and lodged in the county jail. Realizing that it would be almost impossible to convict the members of the Mafia, a mob of two thousand persons stormed the county jail and executed the prisoners. Since that time the society has acted with greater prudence.

In Italy, Mussolini had his troubles with the Mafia. Sicily opposed the Fascist power because this regime used its rapidly increasing resources to capture and convict the leaders of the Mafia. This also had its unpleasant aspects. Working behind its laudable resolution to free Italy from Mafia terrorism, the Fascists used this contrivance to dispose of any person of anti-Fascist inclination. It was a convenient way of eliminating the opposition, but so well-organized was Mussolini's Secret Police that the Mafia was unable to retaliate. All such

activities serve more than one end, and, to a degree at least, the abuses of Fascist powers secretly sustained the Maffia tradition.

The housecleaning in Italy may have influenced the rise of the Maffia in the United States. There was little opportunity for the ambitious *maffioso* to advance himself under Mussolini's watchful eye. At the same time there was a considerable group of Sicilians and Italians in the United States, and from among these a number of political criminals and gangsters had emerged. The building of a secret empire in a country which permitted unusual freedom of speech and action seemed like a golden opportunity. It fitted well into the pattern which developed after World War I and the unhappy Prohibition experiment. The justification which inspired the original society in Italy was no longer valid, but there could be great profits from terrorizing Italian-American citizens who had received the legend of the Maffia as a birthright.

Once the organization had reached sufficient numerical, financial, and political strength, it could easily extend itself outside the Italian communities. It followed along the channels of organized crime and formed a powerful criminal guild. By intimidation it corrupted otherwise honest persons and blocked systematic investigation of its activities. The Kefauver reports indicate clearly the rapid expansion of the Maffia in the American underworld. It is difficult for the average citizen to believe in the existence and power of secret societies of this kind. There is slight precedent for such procedure in the American way of life. In one way or another, by the procedure which is called opportunism, criminal syndicates have established themselves and gained a considerable amount of popular tolerance. We are inclined to think of the gangster as a glamorous Robin Hood, endowed with attributes derived from motion-picture portrayals of underworld personalities.

The source of the strength of groups like the Maffia must always be the public purse. Wherever the citizen supports law-infraction or condones illegal activities, he is pouring his pennies into criminal syndicates. Nearly every vice is highly organized, but the raiding of illegal establishments seldom touches anyone above an underling. The network of organization is like an arterial system, the heart of which is well-concealed and protected. Criminal empires are always built by the negative co-operation of their own victims. Ignorance and indifference always end in disaster. Unless the public defends its constructive rights and privileges and vigorously resists temptation to compromise a proper code of principles, organized crime will continue to burden the State. Liberty is not license, and freedom does not bestow the right to corrupt institutions for personal gain.



In Reply

A Department of Questions and Answers

RELIGIOUS CONTROVERSIES

QUESTION: *With so many basic convictions held in common, why is it so difficult for various religious sects and denominations to overcome their prejudices and unite their efforts in the service of essential spiritual doctrines?*

ANSWER: While it is certainly worth striving after, religious unity is one of those Utopian dreams, the fulfillment of which must be in the keeping of future and more enlightened ages. The principal obstacle is human nature itself, which must unfold and mature before there can be common agreement on the level of religious conviction. Experience with many groups of devout and dedicated human beings reveals the true proportions of the difficulty. The more we understand, the less remarkable the condition appears. Enthusiasm, unfortunately, is seldom concerned with facts, so we wish and wonder and waste valuable time in lament over the obvious.

It is a natural function of man's mortal mind to accept without controversy that which is evident, obvious, and demonstrable. We seldom argue any subject, the facts of which are available. No one will deny that water runs down hill or that the human body requires rest and nutrition. The school child learns the course of rivers, the products of various regions, the boundaries of States, and the approximate distance between the earth and the sun. These accumulations of knowledge do not inspire the founding of creeds or speculations over the validity of revelations and interpretations. Perhaps the facts involved are comparatively mediocre, but they are facts, and as such are accepted with confidence. It is also unlikely that statistics will stimulate emotions, intensify prejudices, or excite a tendency to alle-

giances. While there are still groups that insist that the earth is flat, they languish on the border of oblivion. In substance, there is common agreement wherever disagreement would be obviously and evidently ridiculous.

Religions occupy a unique position in the social life of the race. Many of the doctrines devoutly held are not factually demonstrable. We may go further and say that a considerable part of theological dogma actually conflicts with the evident operations of Nature. Members in good standing must believe and accept articles of faith for which there is no visible substantiation, and against which there may be a considerable mass of physical evidence. At best, some articles of faith survive in spite of positive pressures which result from observation and experience. The point is that religions are founded upon authority rather than research. What is commonly called theological research is merely an examination of authority.

While we all have deep and abiding convictions about the Divinity that shapes our ends, these convictions are intensely and intimately personal. We believe because we choose to believe, and, by extension, we can therefore accept or reject according to the decisions of our own minds and hearts. Once we have defined our allegiances, we belong with those who have voluntarily made a similar choice. Actually, private faith is beyond public legislation. Other persons may be convinced that our creed is unsound, but this will have little or no effect upon our own devotion, for we secretly feel that those who differ from us are the ones afflicted by empty notions. Argument will do little good, because the facts which are necessary to end dissention are not available.

Without any intention of discrediting any religious system, let us for a moment consider the basic concepts which dominate this believing world. Nearly all sectaries affirm the existence of God as a benevolent creative agency, the immortality of the human soul, and the ultimate victory of good over evil. If you ask the religious person why he holds these convictions, he will exclaim in amazement: "It is evident that they are true!" Actually, these basic concepts are evident only because we personally accept them as evident. If such were not the case, we could not have among us conscientious agnostics and honest atheists. Yet today a considerable part of the human race enthusiastically denies the existence of God, rejects totally the immortality of the human soul, and is exceedingly dubious over the issue of the final triumph of righteousness. The orthodox-minded shake their heads sadly and wonder how it is possible for human beings to be faithless. Not far away, emancipated intellectuals are equally amazed at what they conceive to be the survival of superstition. For these two extremes no common ground commonly acceptable has been discovered.

Admitting that a scientific kind of proof is lacking to sustain spiritual concepts, the religious insist that circumstantial evidence overwhelmingly supports the structure of faith. The fact of God is justified by the phenomena of existence. God is necessary, therefore God is. The materialist insists that God is not necessary, and that available facts sustained by scientific research do not conclusively prove that Deity is the indispensable ingredient in the natural compound. Furthermore, there is no certain and undeniable evidence of human immortality, which should be defined as a human hope rather than as a heavenly certainty. As for the triumph of virtue, there is a considerable school addicted to the Napoleonic conclusion that heaven is on the side with the heaviest artillery.

It is obvious that a controversy which has flourished from the beginning of human experience could continue only because the evidence necessary to end the controversy is not yet available. The effort of either side to press its concepts without adequate evidence is generally called intolerance. We are asked to change our minds and shift our allegiances from one uncertainty to another. In most cases this means to shift from an acceptable attitude to one for which we have no basic sympathy. When we decline to do so, we are labeled narrow-minded, bigoted, and pig-headed by our opponents. We accept this criticism or condemnation in a spirit of martyrdom and remember that such has always been the affliction of the devout. We are strengthened in our resolution by what we justly consider persecution, and the meeting of minds is further delayed.

Within religious groups which may be united in the acceptance of the fact of God, the nature, attributes, and disposition of the Deity are subject to a multitude of definitions. Because these unfoldments of concepts are also without factual support or evidence, they become endless causes of bickerings. Each religion is suspended from a group of basic convictions which are accepted without question even though they cannot be proved. The only sufficient justification is internal personal experience, which to the members of a sect is the all-important factor. That which is internally apperceived by consciousness is spiritually and morally true and is more important than physical facts. Though undeniable, this method of approach causes more problems than it solves.

The inner light which must illumine the darkness of unbelief does not invariably sustain a common conviction. The revelations of saints and the musings of mystics have divided the substance of religion, and, to a large measure, are responsible for sectarianism. The honesty and integrity of the religious leaders are beyond question, but each has, to a degree, been a reformer, which means that he has differed from the majority of his own time. When infallibility assails

infallibility, the average believer is hopelessly confused. He can only select according to some internal instinct or requirement. Once his decision is made, he becomes part of a group-pattern which he is less and less inclined to examine critically. His beliefs are strengthened by the weight of numbers, and he rests in the confidence that millions with similar convictions cannot be wrong.



It is also noticeable that the faiths of men are divisible according to levels of social consciousness. Personal experience in daily living becomes the final criterion of an acceptable belief. We all seek such faith and hope as will enable us to face the world in which we live. That which is necessary to one type of mind is of no great interest to those functioning in a different environment. Simple problems suggest simple answers, but more complicated situations demand an enlargement of inner conviction. Missionaries have found that it is not always wise to bestow the spiritual code of one race upon another. That which is not experienced and not known in familiar surroundings is very likely to be misunderstood and misinterpreted. Thus the capacities and activities of peoples widely scattered and separated by geographical, linguistic, and occupational barriers cannot be equally benefited by any one of the interpretations which we call religions.

Assuming, therefore, that those internally different cannot be culturally identical, it is evident that the religious idea must have many interpretations if it is to be useful in different times and places. It may be demonstrable philosophically that we all share one life in common and are the unfoldments of one divine plan, but the obvious and undeniable fact of diversity cannot be overthrown by the best offices of reason and logic. *This* we should be, but *that* we are. No system which overlooks what we are is going to advance without constant opposition. The remedy lies, to a degree at least, in an ultimate reconciliation of religion and science. If science is irreligious, religion is equally unscientific. It does not follow that we must become materialistic, but we can never found a sufficient faith universally acceptable which is in conflict with Nature and natural law. After all, the visible universe is the manifestation of causal agencies, and while man is

without the power of the absolute knowing of cause, he must depend upon the evidence of Nature for his understanding of the divine will.

Some early religions took the attitude that man could approach God by departing from Nature. In the service of heaven he must sacrifice his earthly benefits. He enjoyed good food, therefore he must serve God on bread and water. He liked fine raiment and adornment, therefore he should renounce both. His biological instincts inclined him to father a considerable progeny, therefore it was evident that God preferred him to live a celibate existence. He desired to accumulate as much of this world's goods as possible; he should therefore give all his properties to the church, which was strangely exempt from its own advice. He was naturally friendly, willing to help those in trouble regardless of their religious persuasions; he should therefore restrict his generosity to those of his own belief and plague the rest in the service of Universal Brotherhood. He was endowed with an inquiring mind which heaven decreed that he should not use, and with an assortment of emotions which God wished him to repress to the degree of a grand frustration. By the time he had distorted his character to fit his creed, he was too uncomfortable to be a constructive member of society. Instead of being good until it hurts, we should experience our religious conviction as the source of happiness and fulfillment.

While nominal believers drift along comparatively immune to the excesses of their creeds, the devout, striving after the full Gospel, rapidly reveal numerous psychotic symptoms. Those with Divinity complexes, martyrdom fixations, and persecution neuroses are not equipped for constructive endeavor in the religious field, yet it is noticeable that the fanatical pressures of these religiously-sick persons have much to do with the policies of religious groups. They are responsible, to a large degree, for the failure of practical religion and the perpetuation of theoretical absurdities. They are the ones who argue over the jots and tittles and are ever ready to die for their notions. Sad to say, they are not satisfied unless they can interfere with the activities of those with more normal attitudes.

The Declaration of Independence, framed by the original thirteen Colonies of the United States, makes special reference to Nature and Nature's God. There is need for a broader internal contemplation of these implications. If religions accepted the censorship of the universal pattern and taught nothing that was obviously irreconcilable with that pattern, a common denominator would be available. Interpretation would then ascend from the known toward the unknown, which is the human way of growth. It is not necessary that we be satisfied with the obvious, but it is not wise to ignore vast motions in space which are in no way influenced or modified by human opinions. We have inherited a dilemma from the scholastics. These "informed

sources," whose source of information is obscure, first solved the mystery of existence in classrooms and cloisters and then set to work to make the universe conform with their opinions. Anything contrary to their findings was either ignored or explained away in ecclesiastical Latin.

The autocracy of scholasticism rapidly developed into a complete intellectual despotism. The school men promptly forgot that they had fashioned an explanation without benefit of fact, and came finally to become perfect worshipers of their own notions. There was no place in their plan for a democracy of knowledge, nor did they spend much time observing the disastrous consequences of their own system. The scholastic attitude has become part of the racial heritage, for that anciently held by respected authority becomes in time to be regarded as venerable. Traces of scholasticism still afflict both the theological and educational spheres of endeavor. Until this condition is remedied, mental honesty will continue to be unpopular and the inquiring mind a menace to slightly "infallible" institutions.

If we assume that there is a God whose wisdom, love, and strength sustain creation and unfold the universal plan, we already stand in the presence of a vast and magnificent concept. Actually, the idea itself is too big for the average individual. In the first place, most mortals are not concerned with a cosmic program. First and foremost is the self with its objectives, then the family with its confused personality-equations, and lastly the environment, consisting of the village, the town, or the countryside. We pray most sincerely for those things which are immediately desirable, and we demand of our religion that it advance our personal plans and projects. We may occasionally unite in supplication for rain or the conversion of the Gentiles, but this is an emergency measure. On occasion, I have asked many members of various sects why they had joined this or that group. It is rare to find anyone whose direct incentive was the glory of God or the security of his own immortal soul. Some were members because their ancestors had belonged to the group. Others decided that it would improve community standing. A few wanted the social activity, and the more honest decided that it was because the group in question came the nearest to their own thinking on religious subjects. These answers did not indicate lack of sincerity or good-heartedness, but did not testify to any profound religious understanding.

Yet how shall we say to these members that they should have selected more wisely? In the first place, the Constitution of the United States protects the right of the individual to affiliate with any religious group that is not subversive. If the selection was inspired by a natural desire to belong to a congenial sect, how shall this desire be legitimately changed or modified? Such efforts would not be made

in other departments of human affairs. We would never think of demanding that a man wear a blue suit if he preferred a brown one, nor would we insist that he paint his house green when he definitely desired to inhabit a terra-cotta colored domicile. We must outwardly respect his taste, even if privately we think it is abominable. Some folks like to attend picnics; others think that this pastime is less pleasant than canasta. Merchants prepare their goods in numerous styles, colors, etc., in order to please the individual taste of prospective customers. We may not like bright yellow automobiles, but others do, as we learn when something resembling a gigantic bumblebee flashes by on the open road. Personally, our taste is for the turquoise hue, and for this there will be some who can never forgive or forget.

In all these passing decisions there is no authority beyond the statement of the customer as he makes his selection: "This pleases me." The manufacturer or distributor who ignores this right of individual selectivity simply penalizes himself. In religion when a man says: "This pleases me," we are inclined to forget that he has the irresistible and inevitable determination to be pleased. If we refuse him that which he wants, we cannot force him to accept that which he needs. He will simply go down the street and buy from our competitor. Nor can we get far by cross-questioning a customer. If you say to him: "Why do you insist on having this?" or "Why do you insist on joining that?" he will quietly answer: "I will have what I want." If you go further, he will probably tell you that it is none of your business and he will thank you to change the subject. Every great project, the course of which has gone awry, has failed because it was not acceptable to the ultimate consumer. Any effort to legislate conformity becomes tyranny and is the first element of future revolutions, because taste, good or bad—this itself a highly relative problem—is factual. We are not inclined to argue with those who prefer the flavor of Swiss chard to spinach; in fact, we smile and say: "This helps to diversify the crops." We know as a fact in ourselves that what others like may be distasteful to us. We also know that taste cannot be explained, excused, defended, or assailed successfully. It is the same with convictions. We have them or we do not have them, and if we have them we will instinctively gratify them.

Physical tastes are influenced by a number of considerations. It is quite possible that preferences reveal bodily requirements and psychological needs. Nature is forever struggling for survival, and, where artificial factors are not too powerful, natural insistencies reveal a distinct pattern. The same is true of allergies. Certain persons are afflicted to the degree that their bodies cannot tolerate items of food, fabrics, dyes, or the proximity of animals. All this can mean that what pleases us may not be merely a whim, but bears witness to auto-

corrective mechanisms of the human personality. It is perfectly reasonable to extend this concept to include ideas, religious, philosophical, or social. Convictions and doctrines which we internally resent may not be good for us and may further unbalance the personality if we are forced to cultivate them. The popular belief that a notion should be universally accepted because it does not appear to be harmful cannot always be sustained. There is truth in the words: "One man's meat is his brother's poison."

To return to our first premise, interpretation can only exist where factual evidence is inconclusive. Religion is largely interpretation of basic concepts which, through extension, are made to sustain precepts. A precept is a directive on the plane of conduct. The concepts which we hold impel the practice of the precepts which they justify. If, therefore, a religious interpretation is faulty, the element of error will be manifested through the actions of the believer. When we practice what we preach, we may prove the preachment to be wrong. In religion, the preachment is usually untouchable; even when it leads to tragic results, it cannot be revised or amended. The human experience that a preachment has brought tragedy is responsible for many persons departing from their theological institutions. When the cause of suffering is traced to a religious code, the result is disillusionment. In these extremes, the average member of a sect cannot differentiate between basic doctrine and the interpretations which have caused the trouble. All are rejected together.

Theological thinking is subject to certain logical procedures which are not necessarily reasonable. We accept a belief because we are convinced that it is true. It must necessarily follow that contrary beliefs are untrue. This way of thinking is generally described as Aristotelian, but actually it is a perfectly natural attitude. When we associate ourselves with a doctrine, we have, therefore, made a personal statement of acceptance. We are satisfied and contented because we have found what, at the moment at least, seems to be an essential reality. By the action of allegiance we automatically separate ourselves from those of contrary beliefs. We may not persecute or ridicule them and we may hold only the most tolerant attitudes toward them, but we inevitably regard them as deficient in discrimination. If we are right and they differ from us, they must be wrong. Instead of attempting to understand them, therefore, our best reaction is one of pity or sympathy. We wish they could see the light also, and could get the comfort and inspiration which we are receiving. Intellectually, we may know that they feel the same way about us, but this must be because they do not understand. We already understand, therefore we will not voluntarily shift our foundation.

If it happens that a person of some other conviction comes to us and asks our co-operation in the advancement of a religious program, we are placed on the horns of a dilemma. To the degree that we share their cause or advance it or co-operate with it or sponsor it, we are guilty of advancing what, in our hearts, we believe sincerely to be a false cause. To be liberal on such an occasion is to compromise truth, as we sincerely hold that truth. They have asked us to join with them in betraying the convictions of our own conscience. Perhaps we should not have that kind of a conscience, but because we are sincere and honorable we are so burdened. Shall we overlook all other considerations and for the sake of fraternity assist them, or shall we remain true to our own spiritual convictions? If we temporize, we will be regarded as a traitor by those of our own belief and will set a personal example of an action which we cannot actually condone in ourselves. If we fail to co-operate, then we are pointed out as a living barrier against the unity of religion. Many honest persons have found this a most difficult decision. They are asked to make sacrifices of their own faith, which the very persons who request the favor would not themselves make.

It is a mistake to assume that non-co-operation is always inspired by some ulterior motive. Usually, it originates in some essential doctrine of our own belief which warns against following after false gods. We have no way of judging the divine nature except by comparison. If the God of our brother is not reconcilable with the God in our own minds and hearts, we instinctively assume that our brother's faith is unsound. It is impossible for us to go about doubting our own convictions, and at the same time gain any strength, inspiration, or comfort from our beliefs. There are occasions where we are sincerely miserable over what appears to be the only honorable decision. We would rather be asked for half of our estate than to compromise our convictions. Among sects in which doctrinal differences are slight, a considerable measure of genuine co-operation is already practiced. Ministers exchange pulpits and open their facilities to neighboring churches. Federations are formed to protect the essential values of religious life and freedom, and many obviously unreasonable barriers are being removed.

It is noteworthy that the greater difficulties occur on those points of doctrine which are least certain and where Nature gives the slightest testimony. This is because on these abstract points there is practically no experience-evidence to contribute a moderating influence. It is difficult to decide from a survey of the universe whether baptism by immersion is more beneficial than baptism by sprinkling. Neither God nor Nature has indicated any direct preference. Such reconciliation as may be needed on this delicate issue must come from the human

being himself. Until he decides, the uncertainty will linger. The stigma against illegitimacy is another case at point. Theology has much to say on this, and the universe maintains a dignified silence. There is no evidence that God or Nature penalizes the child born out of wedlock. It is frequently handsome, witty, and successful. Human beings must outgrow prejudices of this kind, but such liberality offends those not able to reconcile faith with fact.

Purgatory and perdition are taught in many religious systems. There is nothing in the natural experience of the human being to justify or sanction doctrines of damnation. They have contributed to the misery of countless millions who have died in a state of abject terror. How shall concepts of this kind be arbitrated? The natural testimony of the human heart is against a concept of a revengeful and unrelenting Deity. At the same time vast groups hold and preach beliefs which are beyond understanding and acceptance of the individual members. Yet, because they are traditional parts of the theological system, they must be accepted without doubt or question. We cannot reason through a problem that is unreasonable in all its parts. We strike only acceptance or rejection as an empiric gesture of consciousness. To take belief in damnation from the orthodox or to bestow it upon those who instinctively reject it are equally difficult undertakings.

The liberal thinker will say that this may be true of older and narrower faiths, but should not be applicable to more advanced and enlightened groups. These, at least, should have a common understanding. Sad to say, the motion toward individual religious thinking gives larger freedom of choice, but does not necessarily solve the basic conflict. Each advanced group is convinced that it has discovered a more valid interpretation of the divine purpose. This does not mean, however, that these groups have found a *common* interpretation. They also exist by a quality of uniqueness, which is the very essence and substance of religious organizations. A sect cannot exist except it be unique. The liberals have their own discoveries and revelations which they feel constitute the truth of spiritual experience. Very few of these newer sects are in every way practical and moderate. Each has its own private excess, and in the course of development has brought into existence a little pattern of premises and promises which is all-important. The more this pattern integrates or, perhaps you could say, crystallizes, the more acceptable it becomes to some and the less acceptable it becomes to others. The inevitable result is schisms, and the bloodiest of all feuds is the one between blood brothers. To keep itself alive, the sect becomes more and more insistent that its followers obey its rules and obligations. In the end, these groups strangle themselves in the very effort to preserve existence.

It also sometimes happens that groups become so fanatical or unbalanced in their practices that it is no longer safe to co-operate with their principles. The basic ideals may be constructive, but if they have been so badly interpreted that they no longer contribute to the sanity and integrity of their members, co-operation with the sect simply means an endorsement of its eccentricities. Instead of advancing basic ideas, we only spread the misuse of these ideals and betray those who turn to us for guidance and instruction. It may well be that folks should not ask what faith they should join, but they do, and they expect an answer from a person whose knowledge they respect. What is that person to do? Shall he take the blind attitude that everything is good even while it is bad, or should he tell the truth and be confronted with a slander suit? Theoretically, he has no right to criticize anyone's beliefs, even if these addictions are destructive of life and character. Such criticism is always regarded as bigotry and lack of the sweet spirit of religious charity. There is no one more naturally anxious to co-operate with genuine and honest religious movements than myself, but in the course of years I have been called a number of hard names because I could not endorse, accept, and propagate teachings that were worse than ridiculous. Also, there is the element of religious exploitation which must be taken under consideration. Man's desire for spiritual comfort has always been imposed upon by the unscrupulous. If, however, with the documentary evidence before you, you point out this to a would-be joiner, you are a heartless wretch in league with the powers of darkness. This situation has confronted most religious leaders and accounts for what appear to be unfriendly attitudes which the public will never understand.

At this time, the wiser course is not to attempt to bring this world into one happy religious family. No important faith will tolerate this thought unless it is appointed father of the brood. It can take no other attitude without being false to its creed. Many religions, however, are beginning to realize that there is a non-Aristotelian approach to the subject. It is not just *what* we believe, but *that* we believe that can enrich the human destiny. Sincerity is more and more honored and respected. The quality of simple integrity will help to build a better world. You can name this integrity or leave it unnamed; it is equally useful in either case. By respecting our brother's faith and serving our own, we can accomplish something. We may also stretch to the degree that we may give a helping hand to another man whose spiritual convictions are making him a better person. When we get over feeling responsible for his salvation, we can content ourselves with the belief that ultimately he will see the light if he loves his God and serves his fellow men.

It is noticeable that world emergencies have a tendency to overcome creedal prejudices. In times of great stress, the natural humanity in man dominates every other consideration. The sincere religious person serves others whenever and wherever he can, regardless of race or creed. This instinct explains the increasing demand for interreligious understanding. Confronted as we are with the challenge of world insecurity, we are impelled to unite for the survival of ourselves, our way of life, and our cherished institutions. This is a splendid opportunity to emphasize values and to minimize prejudices of all kinds. Stress reveals both strength and weakness and indicates natural ways of solution. That which is not essential is exposed, and the futility of continuing useless practices becomes evident to even the less thoughtful.

The history of religions is a record of both success and failure. All honorable faiths have contributed to the improvement of human kind. Without spiritual incentive, the race could not have emerged to its present degree of social consciousness. Faiths that sustained our ancestors may not satisfy our present requirements, but this does not mean that we should disparage them or attempt to discredit their contributions. Religious institutions can never escape entirely from the abuses perpetuated by their followers. The clash of creeds is the inevitable result of the mental and emotional instability of followers and members. These, attempting to demonstrate their piety and devotion, have afflicted one another with fanaticism and intolerance. Insufficient interpretations of ethical convictions always reveal themselves through their effects when concepts are transformed into precepts and direct action.

In the descent of faiths, the tendency is always to drift away from principles and toward theological organization. Theology is a vast instrument of justification. It strives to support and sustain moral codes by fashioning a universal hypothesis which requires or sanctions a particular course of human conduct. By degree, the theology becomes a ponderous structure of interdependent theories. Each new conclusion must be sustained by elaborate logical devices. By the time the theologian has permitted himself to become caught in the web of doctrine, the simple and direct instincts of his own character are circumscribed and frustrated by the requirements of dogma. Sincerity is no longer measured in terms of personal conscience, but in terms of allegiance to the statutes of the canon. Ultimately, the personal code and the creed will conflict and the end is bewilderment.

Scientific thinking is motivated by natural curiosity, but religious thinking requires unquestioning acceptance of the articles of creed. The more completely the intellect is theologized, the less capable it becomes in terms of mental resourcefulness. After many years of

theological conditioning, the instinct toward inquiry is weakened. It becomes ever more difficult to use those resources of consciousness with which man is naturally endowed. A healthy doubt is viewed with alarm, and rejected as an inclination toward heresy. It follows that those most desperately in need of broader vision are least able to help themselves. New ideas create fearful emergencies instead of magnificent opportunities. An advanced and comparatively enlightened theologian once told me his reaction to a book on reincarnation and karma. He said: "My heart, my mind, and my natural inclinations impel me to accept the doctrine of rebirth, but my religious allegiances compel me to reject the idea." He, therefore, regretfully declined to examine the subject further.

To ask such a person to follow his natural inclinations involves much more than an act of conscious decision. Fifty years of habits, attachments, and associations, in fact, the whole inner life of a devout person are involved in the decision. The psychic stress, the moral doubt, the spiritual uncertainty, these may be more than the personality can sustain without serious damage. It is therefore not always wise to attempt to force individuals to enlarge their religious concepts. Life itself is forever demanding of us a little more than we are. By this subtle and gentle technique, Nature encourages growth and reveals defects in our beliefs as rapidly as we have the strength to adjust without unreasonable stress. In the modern world we are constantly surrounded by ideas, and will become interested when we are ready to unfold some phase of our inner potential.

It is observable that persons dominated by theological systems are seldom able to live on as high a plane of conduct as their present religious allegiances require. It is a mistake to assume that the person would inevitably live better if he were exposed to a nobler doctrine. Most of the religions of the world today preach peace, yet they cannot prevent war. They recommend high standards of human relationships, but crime, dishonesty, and infidelity still flourish among the nominal memberships. If hope of heaven and fear of hell have slight persuasive power even among those who devoutly believe in these posthumous states, argument, explanation, and exposition are not the answers to the human conflict. Actually, the individual practices only according to his immediate convenience much of the time. The only sure teacher is experience itself, by which errors are revealed and corrections ultimately recognized.

Although millions of human beings unite in public worship, the members of a sect are joined only in their outward parts. Each has a private faith which is his own peculiar interpretation of the dominant belief. He may be convinced that he is completely orthodox, but after a doctrine has been absorbed into and distributed through his

own psychochemistry, it is inevitably colored. Some parts of the teaching may be wholly accepted; other parts can only be acknowledged after they have been interpreted and restated in terms of personal experience. Still other parts are nominally admitted, but never receive vitality or support. The faith does not possess the person; rather the person possesses the faith and adapts it to his needs or prejudices. It is doubtful if any normal man or woman is without the degree of spiritual guidance which he is willing or able to use. If his doctrines are crude or rude, it is because they satisfy him, at least for the moment. The very second he requires further enlightenment, the very need bears witness to spiritual enlargement within himself. Such a need automatically fulfills itself. That which is necessary cannot be unavailable, for actually nothing is unavailable. It is the lack of the desire to seek and not the lack of the thing sought that retards growth.

The level of religious controversy is therefore a statement of man's existing interest or indifference to the challenge of destiny. World peace is no further from the human being than his own recognition of its desirability. Neither false teachings nor false doctrines can prevent consciousness from controlling action. Those who have pressed on to enlightenment were not specially favored by the times in which they lived or the systems of government by which they were burdened. The victory over error was internal, sustained by a resolution above fear and regret. Mediocrity of living and mediocrity of believing continue in spite of noble example and high incentive. Like bad dispositions, they resist all preachments until finally they plague their smug possessors with such a variety of ills that flesh can no longer bear the strain. Either the mind changes or the body disintegrates.

If all this sounds fatalistic, such is far from the fact. The evolution of religion is as constant and orderly as growth in any other department of the natural universe. We must come to understand that we change by growing rather than grow by changing. Regardless of the color of our garments, we are the same. The honorable person lives well as a member of almost any religion, and the dishonorable person will discredit the noblest of doctrines. Faith is a growth from within consciousness. It may take the appearance and terminology of whatever formal religious institutions are dominant or available, yet in no sense of the word is faith itself denominational. Even the faithful may not realize this, but it is nevertheless true. Good is nameless, but cannot remain so in manifestation. The moment we put it into words, it takes on the appearance of a creed, but the moment we put it into action, it transcends code and dogma.

In the building of civilization, man has made use of available faculties and propensities. He has learned to grow by uniting his efforts with those of similar inclinations. He has experienced the fact

of the strength of unity. He seeks to draw into his enterprises kindred spirits, and in this way insure the perpetuation of that which appears useful and desirable. He has created religious unions called denominations, much as he has fashioned guilds, trade co-operatives, and labor unions to protect his physical activities. He has learned that minority religious groups are subject to the same insecurity as minority political or economic organizations. He therefore desires to hold the strength of his particular sect by maintaining its membership and increasing its numerical power. Organizations are always vehicles of ideas or ideals. When the physical groups perish, the purposes for which they were formed is without representation.

Religiously speaking, the average member of a faith feels himself a soldier in the army of a conviction. His principal duty is to stand firm in an emergency and bring others into his fold. Failure in either of these details is reprehensible and the proper cause for a bad conscience. Like a soldier, he depends upon his officers for leadership, and disobedience brings with it the displeasure of Deity. Under such conditions, a reactionary attitude is not only approved but also required. To be excommunicated is a social disgrace and a divine tragedy. One so afflicted loses, most of all, internal security. He no longer has the strength of allegiance. Even his conduct is likely to deteriorate. Experience shows that the disillusioned religionist swings to a negative extreme and passes through at least an interlude of atheism. If his own faith is without merit, are the others any better? It often requires a lifetime of reorganization to shift the religious foundation from a dramatic unbelief to a new level of satisfactory acceptances. Even then the truth seeker frequently passes only from one group to another. His nature requires that he belong to something.

The religious controversialist is not always as constructive as he believes or would have other people think. The chronic dissenter moves from one sect to another and afflicts them all. He is a spirit of negation, and all too frequently has an ax of his own to grind. His objections may be only thinly veiled ambition to dominate or dictate. He breeds dissention in the hope that he can undermine the administration and either take over the group or secure for himself an influential position. Such ulterior motives have been responsible for a great deal of unnecessary scandal and friction. While it is not wise to develop a suspicious attitude, controversialists should always be examined carefully and thoughtfully. They are unhealthy and are nearly always either neurotic or self-seeking, frequently both.

To summarize the problem, interreligious co-operation depends upon a genuine kindness of attitude, free from all pressures and ulterior considerations. Before we can share our brother's faith, we must understand and appreciate him as a person. We must listen to

him as thoughtfully as we require that he should listen to us. We must be as quick to recognize the merits of his doctrine as we are to emphasize the peculiar virtues of our own. Communion is accomplished by sharing. If we ask others to share our ideals, we must be willing to share theirs. The attitude that we are right and others are wrong can never be the basis of a constructive co-operation.

Not long ago, a member of an important group complained that his wife objected to his attending the weekly meeting. An officer, hearing the lament, remarked: "That is strange. My family is very happy that I come here." After a moment's pause, the officer continued: "My participation in these activities has strengthened my home, deepened my sense of responsibility, and has made me a better and easier person to live with. Are you so conducting yourself that your family knows from your daily action that your work with this group is making you a finer person? Perhaps this is your trouble." Incidentally, it was the trouble. The member spent much of his time talking about the wonderful understanding of life he was gaining, but he neglected to show that his affiliation was correcting the simple and obvious faults of his disposition.

Religion can only accomplish unity when it makes better people. Beautiful doctrines, even though much discussed and fondly clung to, will not accomplish their practical ends until they are practiced every day. Religious theories may separate the members of various denominations, but religious practice can hasten the day of spiritual fellowship.

The last words of Johann Wolfgang von Goethe were: "Open the shutters, and let in more light."

The Pillar Saints

The most famous of the Christian ascetics to take up abode on the top of a pillar was Simeon, the Stylite, who lived at the beginning of the 5th century A. D. Deciding to live in extreme seclusion, he withdrew into the wilderness to a place about forty miles from Antioch, where he built a tall column and sat on the top of it with his neck loaded with chains. Not satisfied with this altitude, he built a succession of pillars, each higher than the previous. In the end, he died at the age of seventy-two years on the top of a column sixty feet in height.

The phrase "robbing Peter to pay Paul" originated in the rivalry between St. Peter's Cathedral (now Westminster Abbey) and St. Paul's Cathedral in London. The funds belonging to one were often expended on the maintenance of the other, causing considerable popular resentment.

The Religion of the Jains

ALTHOUGH it has never had a large membership in terms of religious following, the Jain sect has exercised considerable influence on Indian thinking and living. According to figures available in 1931, there were approximately 1,250,000 Jains in India. Although long established, Jainism is limited by the intellectual level which it originally sought to maintain. It lacks the elements of a popular faith and appeals primarily to the more thoughtful and enlightened. The code of the Jains requires a great deal of its followers. The member in good standing must first of all practice what he preaches. This in itself eliminates the confirmed joiner or nominal worshiper. The Jains are considerably given to scholarship, and their doctrine and philosophy must be attentively studied if its subtle principles are to be understood. In these respects the Jains resemble the Neoplatonists of Alexandria, whose lofty mystical speculations were beyond the comprehension of the populace. As a result, the sect languished, while cults with less intrinsic merit flourished like green bay trees.

It is usual to consider the Jains as dissenters from both Hinduism and Buddhism. Actually there are many doctrines in common between these groups and a marked similarity between Jainism and Buddhism. We can go further and say that the Jains also reveal remarkable parallels with, if not actual borrowings from, the teachings of the Sankhya and Yoga schools. Factually, the differences between several of these groups are matters of emphasis. One article of a code can be specialized and intensified until it takes on the appearance of a separate revelation. This is only one of the instances in which specialization has destroyed the concept of unity. If the Jains earned the title of dissenters from other faiths, they have also justified the name within their own group. Few other sects in Eastern history have been plagued with so many internal divisions.

Because they believe the world to be eternal, the Jains do not have any formal cosmogony. Unlike the Brahmans whose cosmological speculations are both remarkable and extensive, the Jains are satisfied to found their system on a concept of cosmography. This is a charting or mapping of the pattern or arrangement of the world structure as it has always been and always will be. That part of space which is occupied by the universal structure they call *lokaḥasa*. Outside of this there is *alokaḥasa*, which in practical terms is an unknowable and impenetrable void. The world is shaped like a spindle, resting

upon a base resembling a half-spindle. They also describe the arrangement as three cups, the upper two joined at their rims. In the middle part of the earth stands Mt. Meru, around which the heavenly bodies revolve. Above Meru rise the heavenly regions, and at the very summit is the abode of the liberated or perfected souls. Just as Western mythology depends largely upon what later came to be called the Ptolemaic astronomical theory, so Jain metaphysics is intimately associated with their world concepts.

Within the grand scheme, the mystery of time, which includes duration as both motion and place, unfolds through two eternally recurring cycles of such immense extension that they defy all human calculations. The first of these time cycles is called the Utsarpini, or ascending cycle, and the second they call the Avasarpini, or descending cycle. Each of these cycles is divided into six levels or stages distinguished by qualities. The divisions of the Utsarpini cycle ascend from bad to good through a series of degrees of the minglings of the abstract positive and negative factors. In the Avasarpini cycle the qualitative levels diminish or descend in reverse order from good to bad. Present-day humanity is functioning in the fifth division of the Avasarpini cycle, which is called a bad time because in it negative qualities dominate. When the two great cycles of ascent and descent have been completed, a Yuga or age is consummated. The process then repeats itself to infinity.

Twenty-four Jinas, called conquerors or perfect saints, who have raised themselves to a condition of perfect enlightenment, have appeared in the present Avasarpini cycle. Twenty-four accomplished the nirvana in the past Utsarpini cycle, and twenty-four more will attain the perfect illumination in the next cycle to come. The images which represent these Jinas, like those commonly used in Buddhist temples, usually present the perfect saints in postures of contemplation. It is believed that the first Jina of the present cycle lived to the age of 8,400,000 years and attained the stature equal in height to the length of 500 bows. The life span and stature of the second Jina was somewhat less, and each subsequent saint was of shorter life and smaller size until the last, who had the proportions and life-expectancy of the average mortal. In all probabilities, the last two Jinas, Parsvanatha and Mahavira, were historical persons and are those principally revered by the Jains of the present day. Conservative scholars consider it likely that the first founder of the sect was Parsvanatha, and the first active promulgator of the doctrine was Mahavira.

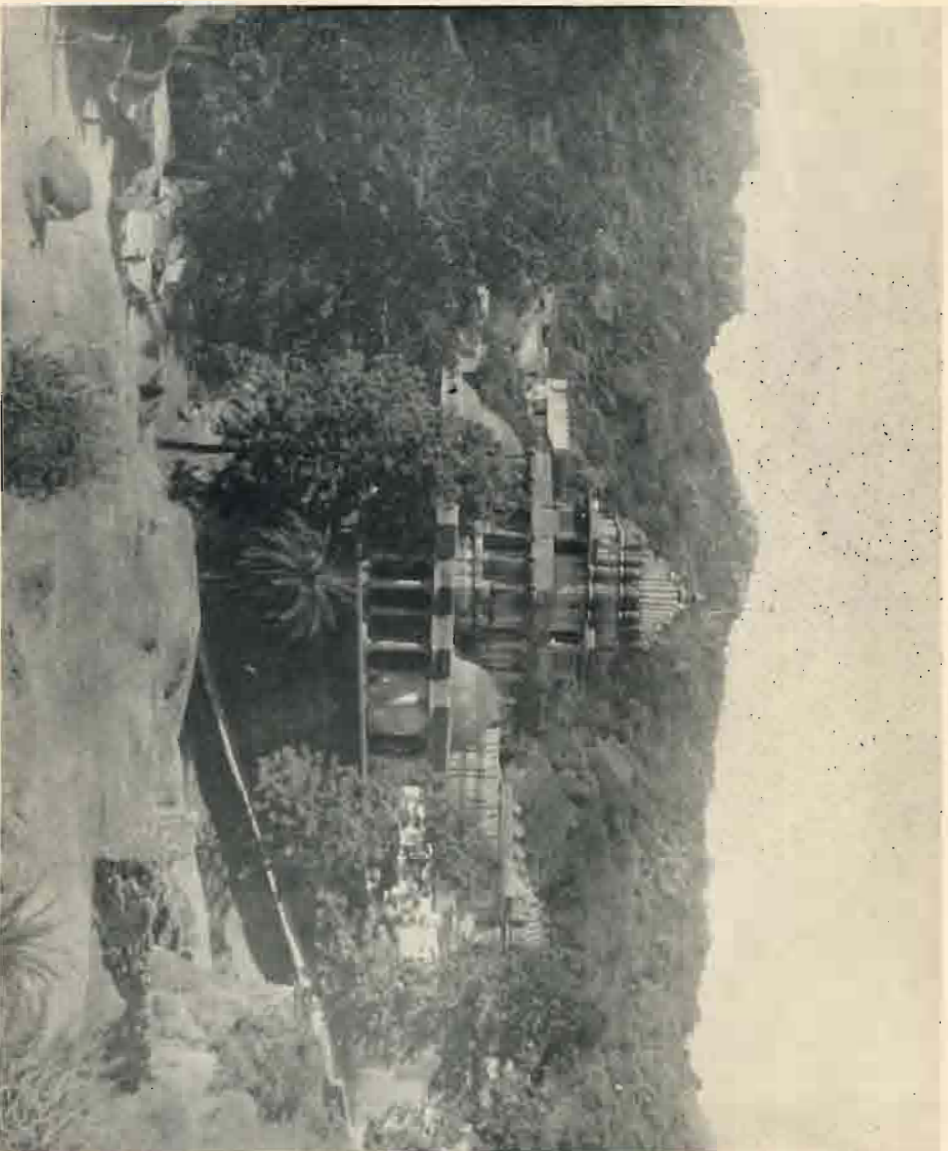
Vardhamana Mahavira, "the great spiritual healer," was born about 540 B. C. near Vaisali, the capital of Videha. His father was the chief of the Kshatriya (caste of the warriors) and his mother was the sister of the king of Videha. Like Buddha, therefore, he was born



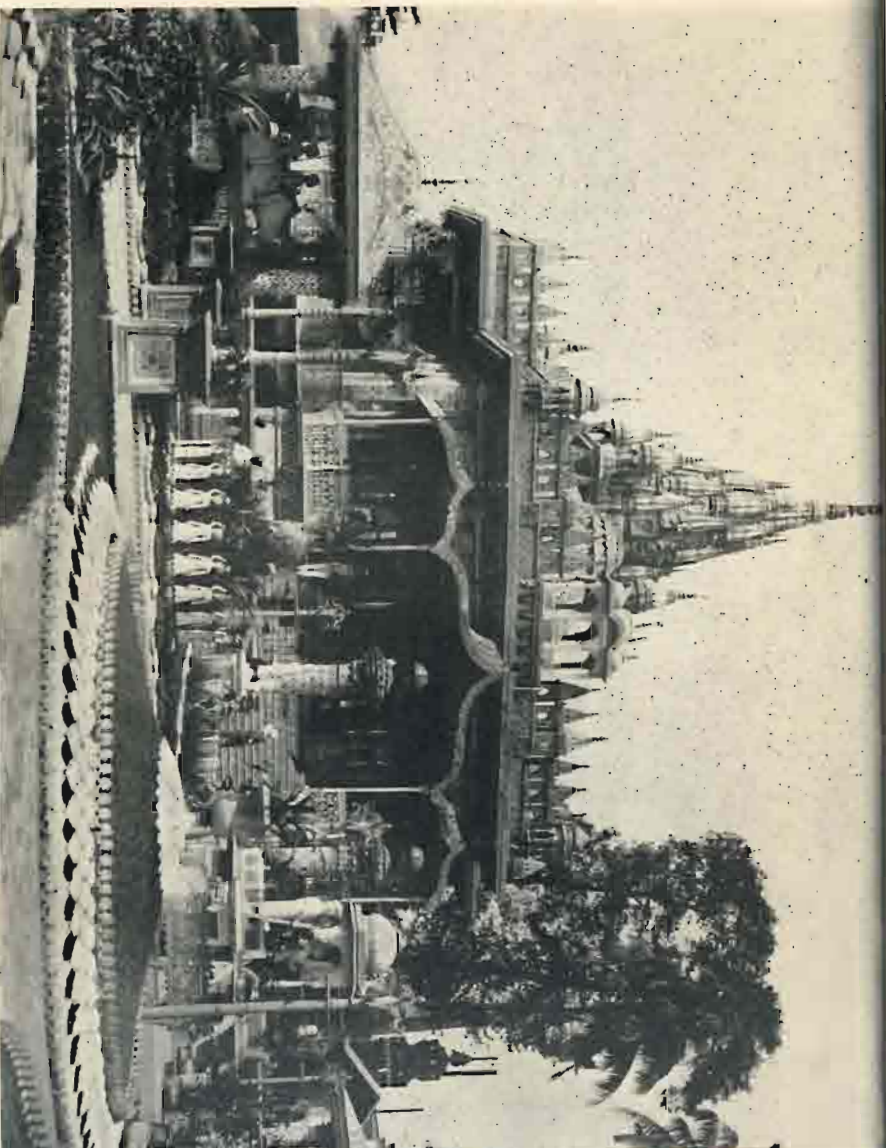
PHOTOGRAPH BY MANLY P. HALL

MAGNIFICENT, CARVED PORTICO AND SHRINE OF THE
VIMALA TEMPLE ON MT. ABU

The workmanship found in the Dilvara Temples is among the wonders of the religious world.



—Photograph by Manly P. Hall
EXTERIOR VIEW OF THE DILVARA TEMPLES OF THE JAIN SECT AT
MT. ABU IN THE STATE OF RAJPUTANA, INDIA



JAIN TEMPLE, CALCUTTA
Built of white marble, inlaid with semiprecious stones, this elaborate sanctuary stands
in the midst of a formal garden filled with statuary and ornate decorations.

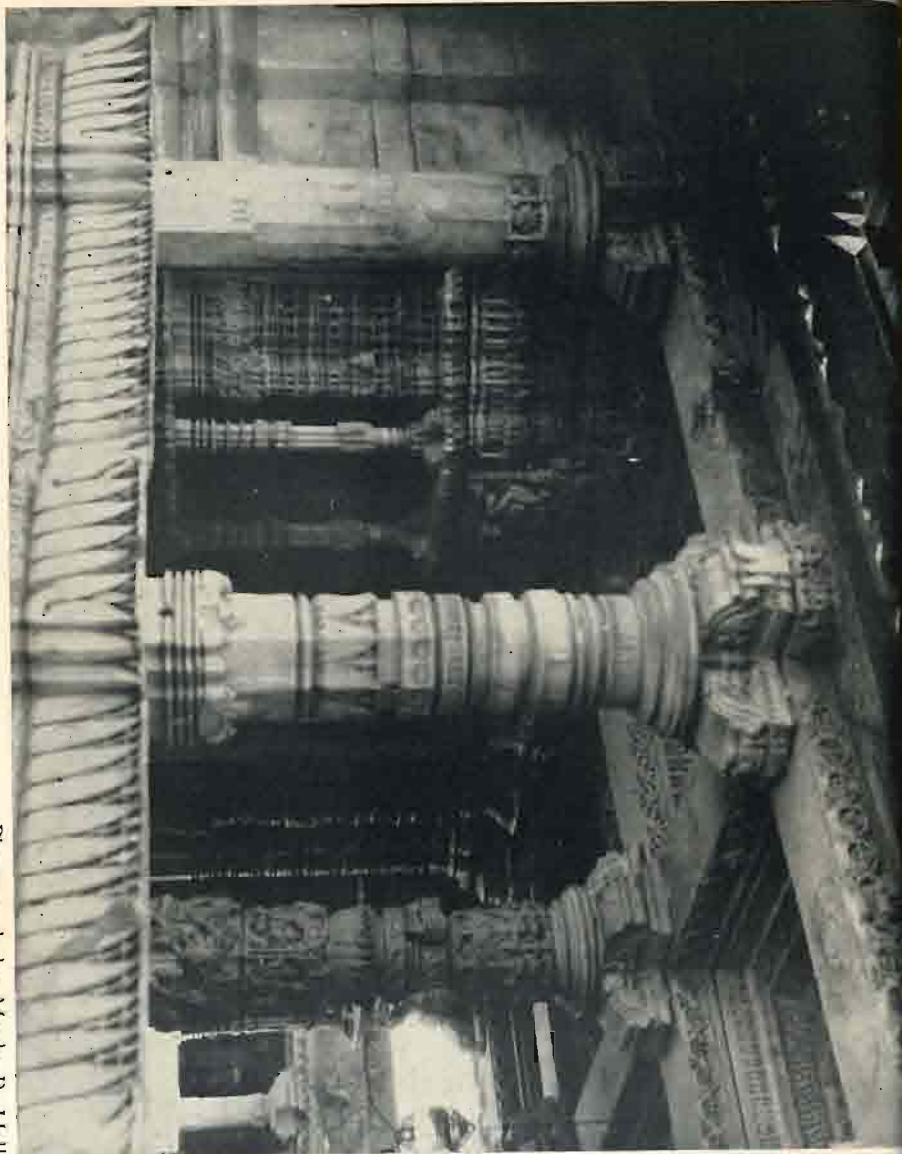
—Photograph by Manly P. Hall

a Brahman of the military class. Mahavira married Ysoda, but remained in the house of his parents until their death. He was about twenty-eight or thirty years of age when he began his ministry. Mahavira was the second son of the family, and therefore his older brother, Mandivardhana, succeeded to his father's temporal obligations. It is stated that the parents of the great saint were pious Jains, worshipers of Parsvanatha, the preceding saint in the divine line. Mahavira had one daughter named Anojja. With the permission of his elder brother, Mahavira became a monk and was consecrated with the usual rites of the Jains. He then practiced self-mortification for twelve years, wandering about as a mendicant friar bearing all kinds of physical hardships. After the first thirteen months, he discarded even his clothing. This symbolically implied that he renounced all external knowledge, learning, and dependence upon authority.

At the end of the twelve years dedicated to contemplation of the great mystery of existence, Mahavira reached the state of omniscience (*kavala*) which corresponds to the bodhi of the Buddhists. By this achievement he became the twenty-fourth of the perfect saints of the present cycle. In the seventy-second year of his life Mahavira died at Pava, and achieved the nirvana. The date is not certain and is variously calculated between 527 B. C. and 427 B. C. Some groups give even a slightly later date to the event. It is the belief of the Jains that all the twenty-four saints of this cycle reached nirvana at death.

Although the biographical details of Mahavira's life are few and uncertain, one or two points of importance are reasonably evident. There is no intimation or indication that this sanctified man founded the Jain sect. There is no hint of a revelation or a wonderful enlightenment leading to the founding of a doctrine such as that which came to Gautama Buddha. Mahavira entered upon a way of life already well-established, and accepted as suitable to his spiritual inclination the faith which had sustained his parents. His peculiar contribution was that he attained the fulfillment of the promise of his religion within the dimensions of historic time. He achieved sainthood by the very path of austerity and mendicancy which Buddha rejected.

It will accomplish no useful purpose to list the names and attributes of all the Tirthakaras or saints of this Avasarpini cycle. It is quite possible that Mahavira, having received the mass traditional lore, became its organizer, reformer, and interpreter. He is believed to have first joined the sect of Parsvanatha, in honor of whom the saint's parents maintained a religious establishment in the neighborhood of Kollaga. Although the literature of the Jains is extensive, much of the material is unavailable to the general public and very little has been translated into English.



CARVED PORTICO, SHOWING ARCHITECTURAL AND ORNAMENTAL DIFFERENCES IN THE SUPPORTING COLUMNS OF THE JAIN TEMPLES AT MT. ABU

—Photograph by Manly P. Hall

The philosophy of Jainism naturally begins with the study of the nature of Eternal Being. Orthodox Hinduism, especially in its earlier forms, assumed a universal principle or Being whose primary attributes were unity and eternity. This Being was without beginning, change, or end, and all mutations existed within it, but did not assail the overwholeness or oneness of the divine principle. The Jains approached the subject quite differently. Their philosophy is referred to as practical because it depends largely on evidence and testimony which can be estimated by human understanding. In substance, there can be no Being completely separate from being or from the consequence of the processes of becoming. According to them, Being is inextricably joined to the processes of creation, perpetuation, and disintegration.

There is a basic substance from which all things come and of which all things are composed. At various times and under various conditions, this substance takes on innumerable appearances. The clay from the earth is fashioned into a bowl; the bowl is ornamented and shaped according to the fashion and passion of the potter. It is then broken and becomes a mass of fragments. These, in turn, finally disintegrate and return to their original material state. What, then, is the shape of matter? Are we to say that it is clay, bowl, fragment, or dust? Also, can we say that it is not any of these shapes or conditions? We think of matter as a vast abstraction only because the greater part of it has not been subjected to specialization. Actually, the bowl is matter, although it has ceased to resemble the clay, and the dust is matter, even though it has ceased to resemble the bowl. Resemblances are forever changing through the process of continuance, and appearances are forever vanishing or ceasing by the process of disintegration. It is the same with Being.

This leads to the Jain statement of the indefiniteness of Being. All things are eternal or permanent only in their substances, which are indestructible after the accidents of production, continuance, and destruction have fulfilled their several works. It is evident, therefore, that in the Jain system existence is regarded objectively. Change is accepted as a natural attribute of Being, and therefore, by philosophical extension, eternity can be experienced in any of its forms or manifestations without conflict. Thus we can say nothing is changeless but change, and things actually are what they appear to be at any given time. There is not, therefore, a hidden unity and a revealed diversity, and in the psychology of the Jains this becomes an important element in the development of their spiritual and ethical convictions.

Things, as the modes and appearances of Being, are divided into two groups: those essentially lifeless, and those essentially alive. Even in this classification, however, we are referring to the clay and the bowl

and the common denominator of substance. Under the heading of the *lifeless*, again used relatively, are space, motion, repose, and place. Space (*akasa*) is considered as of two kinds: that which is occupied by something, and that which is empty or void. Occupied space contains all the universes, creations, and creatures which are known, knowable, or unknown, but still existent. Within this also exist the qualities of motion (*dharma*) and rest (*adharmā*). These are coeternal and coextensive with creation, and no existing thing need escape the world in order to achieve the fullness of either.

Matter itself, which conveys the implication of place, is likewise eternal and is composed of an infinite number of atoms or units of mass. It can exist in two states: gross and subtle. The former manifests through things which may be seen or contacted through the sensory perceptions, and the latter is too fine or refined to be perceptible. Structure is a compound of atoms of various degrees of moisture or dryness. They are inconstant, both separately and in compounds, and through development they assume qualities which are called *gunas*. Whenever matter is qualified, it becomes a vehicle or body for some kind of *jivas*—literally meaning *lives*, but more commonly interpreted as *souls*. By this line of thinking, all structures are ensouled in some way and to some degree. *Jivas* require vehicles suitable to their degrees of unfoldment, and those which inhabit elements and lower creatures are less evolved than those which manifest through more highly individualized organisms.

The creative world is filled with an incalculable number of souls. To the degree that they exist, they are substantial; that is, they are composed of substances which are in themselves eternal. In this attribute of existence, they participate in the indefiniteness of Being. Souls are without fixed dimensions or proportions and, like water, they assume the shapes and sizes of the bodies into which they incarnate. The basic attribute of the soul is intelligence, which, in turn, is essentially the power or capacity of self-knowing. The innate power to know, which is natural to souls, may be obscured by the circumstances of body and environment, but this intelligence per se is indestructible.

As souls fill or occupy bodies, so, in turn, they may become vessels containing a subtle material substance which can be defined as worldliness. Substance in this case is any quality by which the soul is burdened and prevented from the full manifestation of pure intelligence. It is obvious from this line of reasoning that souls are of two kinds. The first order is composed of embodied souls, which also embody worldly substance. These are subject to all the laws which bind incarnated creatures, especially the law of rebirth. The second order consists of liberated souls which will no longer be imprisoned in cor-

poreal constitutions. They are released from karma and rebirth because inwardly they are no longer filled with the material essence or subtle matter, and externally they are no longer dominated by instincts of worldliness. These liberated souls, having attained purity of life and purity of soul, ascend through the levels of the qualitative world and abide in the state of perfection at the apex of the universe. They have no longer any concern with mundane conditions and are said to have attained the nirvana.

All religious philosophy must explain the causes which lead to the symbolic fall or the descent of a pure and perfect consciousness into an impure and imperfect state. Religion solved this problem empirically by describing an event for which no logical explanation is considered necessary. Human uncertainties are frustrated by some such general statement as: "It is the will of God." The subtle materialism of the Jain doctrine, which it shares with Buddhism, explains the lapse of souls into an inferior condition by recourse to psychochemical processes everywhere operating as an eternal fact which must be included in the grand concept of existence. In this way, that which is evident is also inevitable. It is unreasonable to deny the obvious, and it is equally unreasonable to assume that which exists exhibits any deficiency in universal procedure.

The soul, having a natural capacity, includes within itself a kind of vacuum or emptiness which is filled by that form of subtle matter which is the cause of qualities. Just as the lungs breathe in air, the soul inhales qualities from space. It unites these with its own nature by a mysterious chemistry, and the result is a compound character or personality composed of intelligence and the essences of these qualities. The Jains explain that the qualitative matter infused with soul and mutually infusing soul manifests as a new kind of substance called *karma*. Thus, to them, karma is more than a law; it is a principle invested with a subtle, substantial vehicle which, in turn, becomes the primary vesture of the jiva.

The *karmanasarira*, as the name implies, is the karma body, and this remains with the soul through its cycles of rebirth and is responsible for the individuality which manifests during each incarnation. There are eight kinds of karma, inasmuch as the compound of soul and matter produces this number of basic qualities which, in turn, have their inevitable consequences. Although all karma is generally regarded as retributive, such is not always apparently true. Consequences may be pleasant, unpleasant, or indefinite, and negligible. Regardless, however, of the appearance of karma, whether it brings fortune or misfortune, it prevents the soul from achieving liberation until the karmic pressures are exhausted. Once any particular karmic pressure has fulfilled itself on the plane or level of effect, it is dis-

charged and can no longer inhibit destiny. Whenever this occurs, a certain amount of qualitative matter is purged from the soul compound.

In the daily experiences of living, what the Jains call *binding* and *purging* are occurring simultaneously. As we discharge some exhausted pressure, we become involved in other freshly acquired compounds. Under normal conditions, therefore, it requires special disciplines, practices, austerities, convictions, and devotions to accomplish the twofold formula of liberation. The soul must exhaust the contents of the *karmanasarira*, and furthermore must acquire the degree of intelligence necessary to prevent further binding. In this part of its teaching the Jain sect justifies its detachment from all worldly associations and the purification of mental and emotional instincts and appetites. The practice of protecting the soul from contamination becomes the distinguishing feature of their popular worship. They refrain from all destructive action and will not, under any condition, destroy life or injure animate creatures. The strictness of the doctrine amazes non-Jains. Tourists visiting sanctuaries of the sect are required to remove any parts of their clothing which are made from slaughtered animals. Shoes, belts, and even leather wallets must be left outside the temples. In some places, walks, steps, etc., are swept frequently and carefully by the pious so that not even an insect will be stepped upon accidentally.

The laity is given certain privileges which are denied to monks and ascetics. A good Jain not a member of some holy order is only required not to kill intentionally or knowingly. He is permitted a moderate enjoyment of his physical blessings, but warned against all excess and intemperance. He is required to be truthful, honest, and modest. He is not permitted the use of spices or alcoholic beverages, and is supposed to share his goods generously with the needy. Originally, it was assumed that the devout layman would advance gradually along a path of austerity; therefore, his conduct should always be consistent with his future aspirations. One of the keynotes of the Jain's life-way is caution, which may also be interpreted as continual thoughtfulness.

The karma body is strengthened and supported by excess and neglect. Against these all-too-natural instincts must be built a defense of constant watchfulness. The term *caution* implies much more to the Jains than the English Dictionary would suggest—it is vigilance against destructive thoughts, emotions, and actions. Realizing the karmic pressures within himself, the Jain must be constantly on the alert if he is to attain the nirvana. The moral code of the sect is consequently very high, but burdened with many restrictions which would be objectionable to the average Occidental. Wherever the doc-

trine of rebirth is taught, it carries the inevitable implication that freedom from suffering is only possible to those who have ceased to cause suffering. Almost without realizing the consequences of our own words and works, we seek to attain the fulfillment of our desires, regarding the end as more than justifying the means. If at some future time and in some future embodiment we must struggle against and ultimately overcome the accumulations of previous conduct, there is a dynamic incentive to the immediate correction of faults. More than this, there is a strong impelling urge to extricate the soul from such karma as already burdens the inner life. By returning good for evil, by bearing patiently and without complaint the adversities of the day, and by accepting as a part of spiritual growth all pressing responsibilities and obligations, the individual pays old debts without causing further indebtedness.

Virtuous conduct is not performed because it is pleasing to Deity, but because it is necessary to personal security. This brings another phase of the problem to the attention of the mind. Is this complete dedication to personal regeneration a selfish attitude? Does the believer fail on the level of collective society when he declines to become involved in its complexities? Should he sacrifice his own well-being in order to play the game of life according to the rules of his less devout associates? The Jain has a simple and direct answer to such accusations. If the universe has ordained a road that men should follow in order that the eternal self be satisfied, is not dedication to this required pattern more important than the fulfillment of personal desires or the maintenance of a worldly reputation? Can a person practicing only good and living a life of harmlessness and dedication actually injure anything or anyone? Only those can be hurt who are themselves benighted and unable to recognize the importance of right conduct. Is not the example of a devoted and sincere search for truth in itself a beautiful ministry and a powerful contribution to the improvement of mankind?

Most Eastern religions are strongly addicted to ascetic practices and cultivate the contemplative life as the solution to the pressure of external existence. It is probable that this approach, which appears so negative to Western minds, was developed and sustained by factors both of temperament and environment. Most Asiatic peoples are intensely emotional. This is reflected in their art, literature, architecture, philosophy, and religion. Temperament is dominated by the instinct to know through the personal experience of a fact rather than the intellectual consideration of the elements of a circumstance. To receive the direct impact of a conviction, it seems necessary to lower mental resistance to ideas. To a degree, at least, this is an essential

ingredient of mysticism. The mystic responds to internal stimuli in the same way that the intellectualist reacts to environmental pressures.

Considered simply in terms of religious intensity, introversion is essential to the intensification of the psychic nature. Under similar conditioning, the Westerner would almost certainly become psychotic. He would achieve only conflict because his natural focus is objective. He would subjectify at the expense of his personality pattern. Where attachments to externals are strong, and both heredity and environment justify and support a way of life, deviation is dangerous. Such conflict, however, does not trouble the Eastern mystic because he is fulfilling and not frustrating his concept of desirable conduct. Also it is probable that his psychic structure is less complicated than that of his Western brothers. Under unusual religious austerities the Occidental achieves a state of frustration. He becomes good by doing the things he does not want to do. His philosophy is not strong enough to shift the foundations of his basic desire. The Eastern holy man in his dedications and devotions is doing that which to him is the greater good. He is true to himself and is therefore less likely to develop conflict patterns.

Karma and rebirth are as natural and factual to the devout religionist of Asia as double-entry bookkeeping and trial balances are to the Western economist. There is no dispute or debate, doubt or uncertainty. Life must be lived within the framework of these laws, and even on the level of social relationships their acceptance is regarded as indispensable. Each human being has the right to liberate his own soul, and the means by which he resolves to achieve this end are his private business. He is honored and respected for his resolution, and it would be inconceivable that those who love or respect him should desire to interfere with his preoccupation. The composite result is not reflected in what is commonly called *progress*. There is slight inclination to accumulate great wealth, power or honor. There can be little competitive instinct when the heart and mind are dedicated to the personal service of God. There is no need to impose upon our neighbors when we must grow by our own efforts. Each man walks his own path, and his friends wish him well.

There are several millions of religious ascetics in India. There is no way of grouping them into one social or cultural class. They have come from every walk of life and from every degree of intellectual attainment. Some are highly educated, and others are almost completely ignorant. The common bond is the practice of faith. Each is doing that which he believes devoutly to be necessary. He is keeping faith with his God and obeying the rules of his sect. All are well-intentioned and as individuals are practicing such virtues as they understand. There are groups who interpret austerity as requiring an

isolated existence in some remote hermitage, and there are equally pious sects convinced that they must perform menial acts of helpfulness and become voluntary servants of the sick, the poor, and the afflicted. Some holy men are austere, distant, and noncommittal, and others are benign, friendly, gentle, and compassionate. It is not proper to question the conduct of any of these men. They demand little from society, and such generosity as they inspire enriches the giver even more than the receiver.

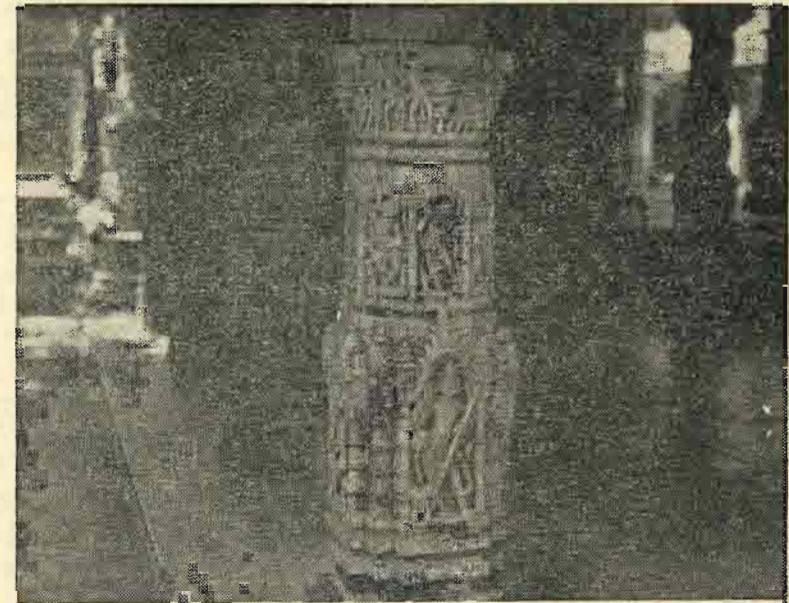
It is a common belief that among the religious mendicants are a few great and saintly souls who have chosen to conceal their powers behind a life of indigence. These superior ones are known only to their disciples and students, but their leadership is felt in the world of the faithful. In view of this condition, it is unwise to be critical or impatient with any mendicant, for he may be a great one coming to test the sincerity of a householder. Even the gods may occasionally walk among men as beggars, and the entire class is under a kind of divine protection. This attitude might lead to difficulties if the mendicants themselves are selfish or ambitious. For centuries, however, they have never abused their simple rights. They ask for no more than they need, and their needs are few. Rest houses and ashramas are available for their use, and they seldom live among community dwellers. Their conduct is open to constant inspection, and they never require funds for the advancement of their sects.

The moral force exercised by the holy man contributes to the stability of the Indian social system. He keeps religion alive in the hearts and minds of the people. His very existence induces others to dedicate themselves to the disciplines of their religion. He contributes to religious events and ceremonials and helps to maintain the stability of old ways in a changing and uncertain generation. Perhaps some of these ascetics are reactionaries, but their peculiar detachment requires no allegiance. They force no situation, but are present as a reminder of the ageless doctrines of Mother India. If the holy men are living testimonies of the power of the contemplative life, so the countless shrines and monuments scattered about the country are silent but enduring evidence of the religion of old times. Each ruin and crumbling tower has its legends and other sacred associations. All these tell the same story—a way back to God through the keeping of the divine law.

The Jains have long been distinguished for their contributions to Indian architecture and especially their ornamental stone-carving. One of their most beautiful complex of temples is located on Mount Abu, in the Rajputana district. This mountain is an isolated peak of the Aravalli range, rising to a height of about 5650 feet. Its various elevations are adorned with beautiful shrines, temples, and tombs. At Dilvara, in about the middle of the mountains and near Lake Abu,

are two remarkable Jain temples considered among the finest examples of the architecture of this sect. From the exterior the buildings are not impressive, but the interior carvings defy adequate description. The oldest of these structures was erected in the 11th century A. D. by the local governor, and is an outstanding example of Jain edifice. The most recent was built by two rich merchant brothers in the 12th and 13th centuries A. D. and exceeds the earlier one in beauty.

It is almost impossible to describe the splendor of these temples. To quote F. Deaville Walker: "Both are entirely of white marble, which is supposed to have been brought from quarries many miles



PHOTOGRAPH BY MANLY P. HALL

CARVED PILLAR FROM THE DILVARA JAIN TEMPLES

away. The task of transporting the large blocks up such a mountain must have been tremendous. These temples are famous for their splendid colonnades and porticoes, their carved pillars and their magnificent domes. 'For minute delicacy of carving and beauty of detail, they stand almost unrivalled even in the land of patient and lavish labour.' Their courts are surrounded with fifty-two marble cells, each occupied by an image of one of the Jains. Perhaps the wonderful domes are the most remarkable feature of both temples. They rest upon octagons formed by massive architraves across the heads of carved pillars, and are formed by contrasting circles of marble finished with a delicacy of detail and beauty of ornament probably unsurpassed. In

the center of each is 'a pendant of such exquisite beauty that those in Henry VII's Chapel at Westminster and in Oxford Cathedral are coarse and clumsy in comparison' (Ferguson)."

Some estimate of the workmanship can be gained when we learn that one of these temples cost approximately 18,000,000 pounds sterling at the time it was built, and could not be reproduced today for several times that amount. The Dilvara domes are ornamented with friezes of dancing figures, racing horses, and other intricate designs, and the chandelierlike pendants of massive size and most intricate design are carved from the same marble as the ceiling and are still attached to it. Most of the Jain temples were built by wealthy men belonging to the middle class of Hindu society. More recently, the work has been carried on by merchant princes belonging to the sect. These devotees took great pride and satisfaction in adorning the shrines of their faith. The decorations are nearly always ornate and sometimes even bizarre. The modern Jain temple in Calcutta is a most extravagant edifice combining numerous and conflicting schools of art and artistry.

In the State of Mysore, near the village of Sravana Belgola, is a domelike hill of smooth granite. This is called Vindhyagiri and it rises nearly 500 feet from the surrounding plains. On the summit of Vindhyagiri, which is a mass of boulders and broken rocks, is a temple reached by 700 steps hewn in the granite slope. Tourists who would visit this sacred place of the Jains must remove their shoes and make the tedious ascent bare-footed. In the midst of an open court stands the colossus of Mysore. This is a nude figure over sixty feet in height and with a shoulder breadth of 26 feet. The toes are 2 feet nine inches long, and the fingers about 5 feet in length. This enormous figure stands upon a low pedestal shaped to represent a lotus flower. The lower part of the body and the arms are entwined with the tendrils of a climbing plant, and the base is supported by buttress-like carvings in the shape of ant hills. This strange figure was dedicated in the closing years of the 10th century A. D., and one author notes that the date corresponded with the reign of the Saxon king, Ethelred the Unready.

The colossus was cut from a single monolithic block, and it is quite impossible that so huge a mass of granite could have been brought to the spot or even raised. It seems certain that the great stone crowned the hill and offered the necessary inducement to the Indian artist. The statue represents the Jain saint, Gomatesvara. The Egyptian Sphinx was inspired by a similar outcropping of native rock. The Jains of south India belong to that division of the sect which is called the Digambaras, which means "sky-clothed." Images inspired by this group are nearly always represented as nude. The sage Gomatesvara is supposed to have stood in meditation until ants built their nests

about him and creepers entwined his legs and arms. The legend is preserved in the workmanship.

As we have already noted, the Jains believe that the early sages were of larger size than mortal men of this period of evolution. They may have attempted to indicate the proper proportions of one of their ancient teachers. On State occasions, there is an important Jain ceremony of washing the image. A scaffolding is built around it, and a mixture of clarified butter, milk, curds, sugar, and other materials are poured over the head and allowed to flow down the sides of the huge body. Nearby is another rocky craig where Jain ascetics performed extreme austerities which frequently proved fatal. The records of these occurrences are carved on monuments and into the face of the living rock.

Those of other faiths have not always been kind to the Jain religious monuments. Because of the holiness associated with nudity, they offended the Mohammedan conquerors and received slight consideration from British engineers. There has been a marked tendency to deface Hindu temples of nearly all sects because the religions emphasized the sacredness of generative symbols. Representations of the Jain saints are similar in many ways with figures of the Buddha, especially seated depictions. Buddhistic images, however, are always clothed or draped, whereas this was not consistently true with the likenesses of the Jain Illuminates. On the other hand, no sect made a greater virtue of physical and spiritual purity.

It is a common feature of Jain religious buildings that comparatively small temples were grouped together on the crest of hills. In Palitana, in Gujarat, an ancient center of Jain culture, more than 500 shrines are in close proximity and these contain nearly 7,000 statues or images of the Jain saints. In areas where the faith is still strong, new shrines and images are constantly being added to the ancient array. Religious nudism is now prohibited, and this has some effect upon the style of carving and helps to date the images. Considerable merit comes to the faithful who restore the ancient monuments of the sect. This forms a project which occupies the attention of the devout and helps to bridge the cultural interval between the remote past and the present day.

In old times the Jain monks spent most of their lives wandering through the countryside visiting the sanctuaries of their religion. It is said that Mahavira remained for one day only in a village and five days only in a town. If these regulations have been considerably modified and monasteries are now available, it should not be inferred that the life of the Jain ascetic is one of leisure or evasion of worldly responsibilities. To be true to their faith, the members of the religious fraternity live an austere and disciplined way of life. It is assumed that

the Jain monk should sleep only three hours in any night. His principal duty is the restoration of his spiritual estate by the expiation of sin through repentance, meditation, and study. His privileges are limited by his piety, and the more devoted he becomes, the more completely he renounces comfort and luxury. Novices advance according to the degrees of ability and dedication. As with other religious sects, honor is principally bestowed by approbation. Those of larger endowments gain a reputation for knowledge or piety. In no sense of the word are worldly inducements offered. Among their numerous institutions, the Jains maintain refuges for old and infirm animals. These are protected and fed until they die of natural causes.

In *India and Its Faiths*, James Bisset Pratt describes the Jain consideration for the creatures of lesser kingdoms. "Sickly and crippled cows, dogs, horses, etc., are gathered and cared for by these oddly tender-hearted people. The animal asylum at Ahmedabad—a kind of Old Animals' Home—contains about eight hundred four-footed lodgers, besides many winged guests; and no one knows how many hungry insects, to whom, in fact, one entire room is devoted. One also occasionally sees a Jaina (or a Hindu) going along the roadside and sprinkling food near ant-hills for the nourishment of the little inhabitants. Doubtless in their solicitude for animal life the Jainas are often absurd. Yet the accusation of being kind to animals is not altogether dishonorable. And in India, as well as in many Christian countries, there is crying need of more sympathy with our four-footed brothers. To the honor of the Jainas be it said one cannot read far in modern Jaina publications without coming upon appeal after appeal for greater kindness to the dumb and suffering brutes."

The Jain concept of nirvana has already been outlined. It differs in many ways from the Buddhist teachings. To achieve moksha, the Jain must practice what are called the *three excellences*, and extend them to their possible ultimates. These excellences are right faith, right knowledge, and right conduct. The concept is reminiscent of the teachings of the Persian Zoroasters. An interesting aspect of the subject is the theory underlying self-improvement. For example; right faith is not attained or achieved in the ordinary sense of accomplishment. That which is right is natural, ever-present, and inevitable. Faith is not cultivated or imposed through the dissemination of a doctrine; it is simply freed from false beliefs. As the mind liberates itself from that which is untrue, truth itself becomes dynamically evident. This probably is the reason why there is emphasis upon being clothed by the sky. Escape from the artificial is always toward the real, unless one false value is substituted for another. Right knowledge, likewise, is to be known by the elimination of false knowledge. The Jain does not believe that he can add to the sum of anything. The fullness of

available good is possible by a revelation from within the self.

By this teaching, it is not required that the Jain shall put the universe in order. He does not need to correct the mistakes of God or improve or fulfill a divine plan. The one and only responsibility of the human being is the complete acceptance of reality by making himself capable of such an unconditioned and unlimited experience of acknowledgement.

Disciplines are therefore all, to a measure, cathartic. Virtues are defined as codes or actions or policies or convictions which are in harmony with the universal purpose. To fulfill the plan is the one and only good. All other motivations are, to a degree at least, compromises with ignorance or illusion. The Jain believes that when he has reached a certain degree of illumination he is able, by a tremendous effort of consciousness, to consume or disintegrate the dregs of karma. This is the last act of the human will and leads to liberation from all material involvements. Traditionally, the attainment of nirvana must be preceded by twelve years of extreme austerity. It is believed that during the present Avasarpini cycle it is not possible to pass from a state of worldliness to the nirvana in one incarnation. Thus rebirth awaits even the most pious Jain, due to the degree of matter-obscurity in which the human family is now placed.

Those who attain or will attain final emancipation are not reborn, but pass to the superior part of the universe where they abide forever in peace. The Jain concept of the ultimate afterlife is quite different from the inducements held out by other faiths. Nirvana is not simply an extinction, but a transference to a sphere of liberated souls. The condition in which these abide who have found the eternal freedom cannot be estimated by the uninitiated layman. In his meditation and contemplation the Jain ascetic becomes aware of a state of consciousness which is meaningless to the profane. While this inward awareness does not reveal the fullness of the peace to come, it is indicative of qualities yet to be strengthened and perfected.

The Tirthakaras are the ones who have discovered the way across the river. These twenty-four teachers, of whom Mahavira was the last, supplied the inspiration for the rows of marble images in their cells and niches. It is a little difficult to explain in a simple way the place of the Tirthakaras in modern Jainism. Substantially, they are the twenty-four sages who have attained nirvana or moksha in one incarnation. Decidedly, they are not gods or idols; they are heroes, and are entitled to the honor of being called conquerors. They have achieved, and have come to a state of consciousness in which there is no deficiency, worry, fear, desire, or ambition. It is believed that they possess infinite power, but never make use of it, for they are without any sense of want. The Tirthakaras are completely emancipated from

all contact with the material world and cannot be influenced in any way by anything that mortals can say or do. It has been suggested that with this concept as a part of his faith it is unreasonable that the Jain should pay homage or make offerings to the images of these liberated teachers. The answer probably lies in the natural instinct to venerate. The idols are really ideals in marble. They inspire the devout to emulate the qualities which lead to emancipation.

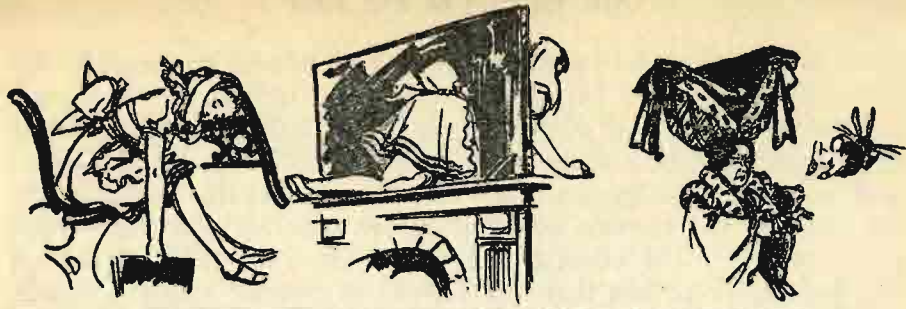
Mahavira is described as establishing his doctrine upon the eternal question: "What must I do to be saved?" The next step in the reasoning process is to define the concept of the state of salvation. Apparently it is difficult, if not impossible, to make a positive definition of perfection. What truth is, we know not, but what truth is not, we know. Perfection, therefore, is the *absence* of that which is imperfect. Life is the absence of death. Wisdom is the absence of ignorance. Peace is the absence of pain. As the mind grasps a great thought by an instinctive process of eliminating that which is not great, so the Jain seeks to achieve nirvana by freeing his consciousness of everything that is not nirvanic. The Tirthakara is the one who has demonstrated the experience of freeing the self from every limitation which can be included in a definition of negatives. He is not this, he is not that; therefore, he is one with a condition beyond this and that.

The Jain concept of the afterlife of those who have not yet attained moksha is highly colored by the traditional doctrines of the Hindu people. In all probability, this part of the religious belief is subject to various degrees of interpretation according to the enlightenment of the devotee. Rebirth with the Jains involves the teaching of transmigration, although the grand plan of salvation is evolutionary. A Jain who lives unworthily or is guilty of wicked acts may be punished by an incarnation as an animal or even a plant. This is, however, a particular punishment for a particular demerit and does not affect the eternal state of the soul. There are also seven hells or invisible spheres of punishment. These are actually purgatorial, however, for punishment is not forever and ever. It merely continues until an exceptionally bad karma is expiated. As a compensation for seven hells, there are twenty-six heavens, so that even in this concept there is a large consideration on the side of optimism. The heaven-states ascend according to levels or planes of qualities. In each superior zone there is less of pain and imperfection and more joy and perfection. Those who are firmly dedicated to the Jain doctrine and practice it with great sincerity pass after each incarnation into one of these heaven-states according to the growth and progress which has been achieved. From the higher heavens, rebirths occur only as ascetics, teachers, and sages. From the final and highest perfection, which is moksha, there is no return to incarnation.

It is also important for the optimistic Jain to practice patience. Because of circumstances beyond his control, no member of the devout can attain nirvana until after the year A. D. 20,000. Until then, the pious man must be content to be reborn with better karma and to enrich the soul with good works. It is possible that this provision was the result of the extreme austerities which became increasingly common practices. The effort to achieve the state of moksha by what was little more or less than the instinct to commit religious suicide could not be regarded as a proper approach to the mystery of salvation. Obviously, many accepted the outer form and afflicted their bodies without actually meriting an illumined state of consciousness. To prevent the sect from exterminating itself by its enthusiasm, the rule of patience was introduced and emphasized. Moksha was not something to be desperately sought; it was the natural and normal consummation of a pure and enlightened life. Practical service and consecration to good works were recognized as preparing the devout for the fulfillment of his religious destiny.

A Jain scholar defined universal consciousness as freedom from particular consciousness. We can never achieve identity with the whole while we remain fascinated and addicted to the fragment. We live with our attention focused upon something which we regard to be particularly important. To the degree that we continue in this addiction to the parts, we remain ignorant of the magnificent unity which contains them. Moksha is the perpetual experience of unity in which there is no conflict because no part is greater than another, and no comparison because no circumstance is less than another.

The modern student of comparative religion may not be inclined to accept the rather complicated structure of Jain metaphysics. Most, however, will be impressed by the practical implications of certain phases of the teachings. It is useful to all of us to learn to think in terms of unity and wholeness and to escape from the discord and conflict which must result from critical attitudes. The experience of a universal pattern and the emphasis upon the importance of growth are valuable contributions on the level of ethics. The human being is here not only to improve his physical state, but also to unfold the potential sainthood locked within him. The Jain saint is one who achieves spiritual serenity without the burden of formal theological indoctrination. He desires to grow, not because it is the will of God, but because it is the only solution to his own need. Growth alone satisfies the hunger in the human heart. Nothing in life can be escaped or evaded. It must be outgrown by the resolution of consciousness. The burden of worldliness challenges the internal resources of the individual, and those who accept this challenge with resolution of spirit will come in the end to the experience of truth.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

Of Misinformation in General

There is a popular belief that when thoughts, opinions, or notions have been reduced to print they gain larger and more honorable estate. Actually, many books have been written for no good reason, and the number increases daily. Some of these volumes become a weariness unto the spirit, and others are a perpetual source of amusement. In that strange and intricate procedure by which the author's manuscript is transformed into a finished book, there may also occur certain accidents. These may not contribute to the clarity of the text, but they do provide a note of diversion from what might otherwise be a tedious endeavor. For example, in the second issue of the first "Authorized" edition of the King James Bible, the editors of this infallible work overlooked a curious error made by the type-setters. Of all incredible mistakes in Holy Writ, Matthew, 26:36 is the outstanding. Judas is substituted for Jesus in the following: "Then coming Judas with them into a place called Gethsemane, and saith unto the Disciples, Sit ye here, while I goe and pray yonder."

A version of the Bible published in 1549 has a helpful note appended to

1. Peter, 3. This is devoted to a husband's responsibilities for the spiritual development of his wife. The delightful improvement on the original reads: "And yf she be not obedient and healfull unto him endevoureth to BEATE the feare of God into her heade, thereby she maye be compelled to learn her diutie and do it." Perhaps the editors were having domestic troubles. As the result of this admonition, this Bible is usually called the Wife-Beating Bible.

In 1688, O. P. Zaunschliffer involved himself seriously in a deep and most perplexing problem. Incidentally, the matter under discussion is one of the few subjects which have not been exhausted by modern jurisprudence. This little book, published in quarto, is devoted to the legal rights of fleas. The subjects considered include: Are fleas subject to civil law? Can a flea enjoy the legal privileges of a pauper? Is a flea attached to the person of a noble rank higher than a flea belonging to a commoner? When goods belonging to a married couple are enjoyed in common, does this include the flea? And, may fleas be included in bequests and legacies?

M. Rochelle chose for himself a labor of love. He versified the 2,281 articles of the Code Napoleon. He was of the opinion that the ladies of France would be more inclined to a study of the laws of their country if they could read them in charming poetry. His book, which was published in 1810, dedicated to the Empress Marie Louise, contains more than 16,000 lines of verse. The real charm lies in the effect of trying to rhyme legal statutes. Unfortunately, there is nothing duller than the statutes of the law, and when these take on spritely rhythms and poetic synonyms, they transcend imagination.

Christophe Leutebreuver selected an unusual subject for his little book which was published in 1721. This author developed a methodical system for remembering one's sins. Lest any delinquencies should escape the mind and thus be unavailable in moments of repentance, this text should be given careful consideration. By the time, however, that the technique is faithfully followed, it is quite possible that the sin itself will be lost in the formula. Like memory courses, the most difficult part is to remember the method for remembering.

The case of Moses Pitt was more real and urgent. Mr. Pitt was arrested and confined in debtor's prison after the failure of his business. In his book he gives the tragic story of the terrible conditions of the jails in his time. Reading will convince the open-minded that there has been great improvement in penal institutions in the last three hundred years. The book is illustrated with curious designs, one of which shows a debtor who has fashioned a mousetrap and has been reduced to the emergency of eating mice to keep himself alive.

One George Psalmanagar has gained a considerable reputation as a literary impostor. He was born in the south of France and seems to have received an excellent education. For reasons of poverty, he took to the open road as a beggar, and in order to attain some prominence among this class he posed as a citizen of Japan and later established

himself as having originated in Formosa. Undoubtedly, many inquired about these distant regions, so Psalmanagar wrote a book with the ambitious title, *An Historical and Geographical Description of Formosa*, etc., which was published in London in 1704. It is a document distinguished for misinformation. He invented the entire fiction and even created an elaborate alphabet and grammar for the Formosans. Few were in a position to contradict him, and his book became a basic text on this distant region. He deceived nearly everyone, and in the closing years of his life became a friend of the scholarly Dr. Johnson.

In the good old days, writers frequently came upon evil times. William Prynne felt himself impelled to write a book against the theater. Even though the stage was not in good favor back in 1633, Prynne went a little too far and made some most unpleasant remarks about the royal family and the gentry. Prynne was brought before the Star Chamber and received a sentence which should be a proper warning to all malicious scribblers. His books were to be confiscated and burned by the public hangman. His profession was taken from him and he was deprived of his membership in learned societies and degraded publicly at Oxford, which was his college. He was ordered to stand in the pillory in two places, Westminster and Cheapside, and to have one of his ears cut off in each place. Lastly, he was condemned to a fine of 5,000 pounds and perpetual imprisonment.

The *Legenda Aurea* (*Golden Legend*) is the principal source of religious fables about the lives of saints. The author, whose name was Voragine, must have had a most inventive mind. In spite of the incredible stories which it contains, it was held in high esteem about the year 1500, and those who slighted its dignity were forced to make public recantations of their offenses. This book is responsible for the acceptance of many mistaken notions about the lives of saints and martyrs. Today the subject has lost

vitality, but no doubt complicated life for many of our ancestors. It is written in the spirit of *The Arabian Nights' Entertainment* and is about as believable.

A doctor in the faculty of the University of Paris decided about 1623 that there was a serious ailment which had not heretofore been approached clinically. With true scholarly mind, Dr. Jacques Ferrand made a serious attempt to teach medical students how to diagnose and prescribe for the "fantastic disease entitled love." There are several chapters devoted to the unfoldment of the theme. One section contains appropriate warnings as to how the doctor should protect himself against infection. There is a chapter entitled "Surgical, Pharmaceutical and Dietetical Remedies Against Love." The doctor even goes so far as to analyze whether the heart or the brain is the chief organ attacked by the malady, and if love should be regarded as a hereditary disease. It is all most scientific.

Robert Greene, in his lively work, *A Quip for An Upstart Courtier*, attempted in a subtle manner to rebuke the customs and habits of his time. He attacked, among others, a stage player, probably intended to be Shakespeare. Evidently he had an aversion to the Bard of Avon, for in another writing Greene referred to the playwright as an "upstart crow beautified with our feathers . . . the only shake scene in a country." The subtlety of Greene is best appreciated when the reader of *A Quip*, etc., discovers that the dispute which is the subject of the work is carried between the personification of a pair of velvet breeches and a pair of cloth breeches.

At the time of the first presentation of his *Choral Symphony*, Beethoven was completely deaf. He was unaware of the tremendous applause of the audience and remained facing the stage until one of the artists gently turned him around, so that he could see the demonstration in his honor.

Solon visited the treasure house of Croesus, King of Lydia, the richest man of the ancient world. After looking over the display, Solon murmured: "If another king comes who has better iron than you, he will soon be master of all this gold."

How wonderful are the workings of the human mind.

Edward Topsell, in his authoritative folio *The History of Four-Footed Beasts and Serpents*, made a vital contribution to the preservation of ignorance. In his profusely illustrated tome, the learned Topsell presented true and faithful reproductions of griffons, satyrs, mermaids, unicorns, and a variety of composite human and animal forms which are simply out of this world. He then appended a theater of insects as a further stimulus to his own imagination. It is said that the Shakespearean plays are indebted to Topsell for a not-too-concise statement of popular opinions on natural history. He wrote largely, but not too well.

If other subjects fail, there is always recourse to the learned Burggrave. In his *Lampas Vitae et Mortis* (Leyden, 1678), Burggrave described a strange and extraordinary lamp which was fed with a liquid made from human blood. This lamp would burn as long as the person lived from whom the blood was taken, and immediately would go out when the person died, but this is not all. The way the lamp burned and flickered indicated all the important events in the life of the man who supplied the blood. There were illustrations showing the preparation of the liquid and other relevant details. This form of illumination, however, does not seem to have become popular.

And so it goes. One never knows what will be found hidden in old books, and it is even more obscure as to what was occurring in the minds of their authors.

Library Notes

By A. J. HOWIE

A Book Review: *Researches Into the Superstitions of China*

By Father Henry Dore, S. J. Shanghai, 1911. Profusely illustrated, many in full color, from authentic Chinese sources. Bibliography of source material. Transcription of the Chinese characters given in the romanization of P. Zottoli.

From Chapter I: Birth and Infancy.

To have numerous descendants is one of the greatest, if not the greatest, preoccupation of a Chinese; and also of the divinities he invokes to obtain children.

Koan Yng Pou-sah is one of the most famous divinities to whom they pray for children. Her cult grows more and more. Her image is found in every pagoda. Almost everywhere one can see one or more small shoes placed at the foot of her statue as tokens of prayers for her favor in granting a child. The customs vary, but ordinarily upon the birth of the child, the single shoe is picked up and replaced with a new pair. Often a sacred repast is offered in recognition of the benefit received. In that case, the bonze recites prayers for acts of grace.

Tchou cheng niang niang, the matron of fecundity, includes in her service a cohort of feminine genies, tutelaries of children. Her images represent her mounted on the *licorne* or the phoenix, or carried on the clouds of heaven; she holds a child in her arms, and her ladies

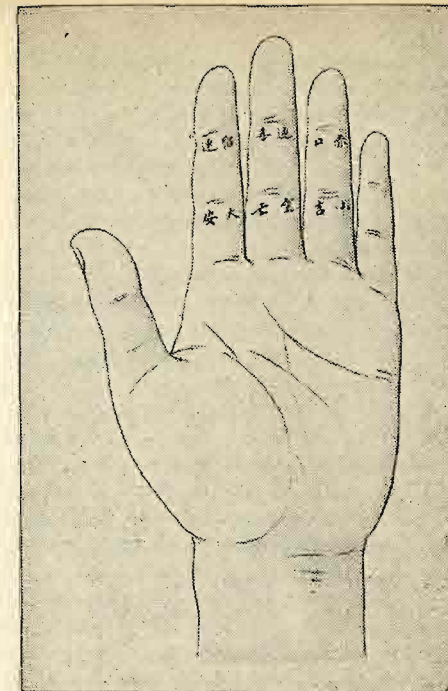


Fig. 163—opposite page 262—

of honor range themselves at the sides to offer their services.

According to popular belief, she receives from *Yen wang*, the god of hell, the souls purified by expiations in the Buddhist hell; after a series of transmigrations merited by their sins during preceding existences, she decides into which body these souls ought to be reincarnated on earth.

There are gods to whom prayers are made for male children. The god of literature is petitioned by the mandarin families and the learned for intelligent children who may succeed at the examinations of the academy. For this reason, an image of *Koan-Kong* is hung in the chamber of young married couples that he may present them with a young infant hatted with the bonnet of the academicians.

The horoscope: The hour and day of birth play a great role in the destiny of the newborn, hence they are noted minutely. The fortune-teller makes use

of his gifts to draw the horoscope of the infant. There are images that simplify the calculation. On each member of the image is written one of the twelve Chinese hours of the calendar—one on the head, another on the right arm, another on the right arm, another on the stomach, etc.

As soon as the infant is born, it is quickly noted on what part of the body is found the letter indicating the hour of its birth, and from that is drawn the predictions.

T'eu-cheng-koei is the name given to the evil spirits that try during the hundred days following the birth of an infant to steal its soul. The spirits are none other than the souls of young girls who died before their marriage. They are not considered as true members of humanity, and they are not able to reincarnate as men in the life this side of the tomb. It is for this reason that they wander about the world in quest of a boy's soul which they try to steal in order to be reincarnated as men in the womb of a mother.

After the lapse of the hundred days, these female soul-thieves have no power over the life of an infant. When it happens that a child dies before the hundred days expire, one goes up on the roof of the house to curse the stealers of the life and call on them to return the soul they have ravished.

From Chapter III: Death and Funerals.

The funeral robes of a deceased person must be new and light. They must not be decorated with furs nor made from the hairs of animals—hence woolen clothes are strictly prohibited. This is for fear the dead one might be reincarnated in the body of an animal.

The defunct must be placed in his coffin on a ceremonial day even at the risk of infecting the entire community by waiting; after that, some families wait one day, others two, for burying.

In the latter case, a large butcher knife is placed on the cadaver lying in its funeral bed. That steel blade is heavy and serves as a protection against the flight of the dead person; nor is his

soul able to return to annoy the survivors.

From Chapter IV: Talismans Supplicating Favor for the Dead.

The bonzes, and above all the *Tao-che* whose imagination is fecund in lucrative inventions, have given free rein to their investigations into varying the formulas useful to the dead and rescuing their souls in the other life. The masses need ceremonies that speak to the eyes, that strike the imagination, and which might be appropriate to the Chinese spirit and thus to the rank of each defunct. In satisfying all these popular exigencies, they imagine they are addressing their petitions to the gods, imploring their compassion on the passage of the dead. They have associated talismans with these petitions which, according to them, have the virtue of drawing the soul away from hell, and of assuring it a happy reincarnation. The variety breaks the monotony—their supplications and their talismans vary according to the god to whom they are addressed, and according to the rank of the individual for whom one prays.

These supplicant-talismans are printed in shops called *Tche-ma tien* where are sold all the superstitious papers used by the people. When someone is about to die, a friend or member of the family runs to buy supplications to inform the king of hell that a mortal is going to present himself before his tribunal. After he dies, the petitions vary according to the cause of his death.

When the bonze or the *Tao-che* perform their ceremonies for the dead, they burn these supplicant-talismans which they consign to the fire, saying that they transmit them rapidly to the destined god. Fire is the great messenger for communication with the other world.

From Chapter V: Article VIII: The Metempsychosis.

Metempsychosis is a Buddhist doctrine which teaches that man, after his death, is reborn in the person of another man, or passes into the body of an animal of

At the death of a man, say the Buddhists, *Tchoan-luen wang*, the king of the tenth district of hell, examines and weighs the good and evil of all men during their mortal life, and according to their degree of justice or blame, sends them into the four continents until they may be reborn as men or women, with a life long or short, rich or poor.

The soul of the very wicked is delivered to the devil of justice, *Ye-tcha*, who kills it with strokes of peachwood; after its death it is changed into *Tsi*. According to the pagan saying: Man after his death becomes *Koei*, and the *Koei* after its death is changed into *Tsi*. That *Tsi* changes head and face, and retakes an existence in the womb of a mother or in an egg; it is born in the morning and dies at night; it crawls or is provided with paws. Its expiation terminated, it is reborn a man in a savage country. There it lives in caverns and holes, and covers itself with the skins of beasts. If it makes an effort to conduct itself well, then it receives the favor of reincarnating as a subject of the Chinese empire.

Whereas those who during their life have practiced the four social virtues of equity, right, gentleness, and justice are sent into the kingdom of *Ki-lo* (joy extreme), the Western Paradise, where there is nothing but rejoicing, fetes, and dances.

At 10 milliards of *lis* to the west of China is found a kingdom named *Ki-lo* (that is to say "Perfect Joy") There, no more of sadness, no more of evil, nothing harmful or disagreeable. According to the Buddhists, the perfect men go to this kingdom situated 10 milliards of *lis* west of China, although the total circumference of the earth is no more than 70,000 *lis*. Is this not a mockery of these people and does it not merit the scorn of every intelligent man? [This latter sentence indicates that the author holds an opinion or western prejudice. He follows this up with a resume of alleged arguments against the theory of metempsychosis purportedly by Chinese authors. We omit the bulk of

this section. Anyone interested can refer to the original text.]

The soul that reincarnates is the superior soul, called as the case may be *Hoen*, *Chin*, *Koei*. That soul reincarnates in several ways.

(1). By possession, introducing itself into the body of a living man where it dwells. It makes use of the eyes for seeing, the mouth for speaking, etc. The man in question thus has two distinct souls, his own proper soul and that which has come to live temporarily in him in the manner of diabolical possessions.

According to the theory of the partisans of *Tchou Hi*, these two souls are able to interpenetrate, making only one like two glasses of water poured together into a bottle constituting only one bottle of water.

(2). According to the method of returning, the soul is able sometimes to return to the body from which it was separated, providing decomposition has not set in. From that belief comes the custom of recalling the soul which was described in an earlier chapter.

(3). By substitution. If the soul deprived of its first body for some reason or other, finds the cadaver of an animal in a good state of preservation, it can enter it and substitute it for its older body. The decomposition of one of its members does not always constitute an insurmountable obstacle.

(4). By rebirth. This is the ordinary means. The soul which is going to reincarnate enters the womb of a pregnant woman and assumes control (*informe*) of the foetus which is yet animated only by an inferior soul. Often it takes possession at the time of delivery. Legends go on to speak of sons who reincarnate thus in the wombs of their own mothers and who die at the same instant that she sends into the world the new body which they have invested in her womb. The theory is the same for reincarnation in the stomach of an animal.

It is to be noted that the souls of suicides and those who die violently

constitute a particular category of *Kou-hoen* or wandering souls—a kind of starved *pretas* (among the Hindus evil demons, the souls of deformed people and children that died at an early age).

Not being able to reincarnate, ordinarily at least, before the death of their enemies, they seek to kill a living person, or persuade him to commit suicide, in order that this other soul will replace their own. When that soul has thus found a replacement, it is able to take up a new existence. It happens, however, that some who consent to forgive are reincarnated sooner.

The souls of those hung, of victims of assassination, accuse their enemies with insistence before the infernal judge until they obtain justice. When they are reincarnated before the punishment of their murderers, they seek the means of securing justice themselves in their new existence.

From Chapter VI. Healing Talismans, Good Luck Charms, Amulets for Special Favors.

We assemble in this chapter talismans, *Hoa-fou* (good luck), amulets-suppliant, the formulas imagined by the bonzes, and particularly the *tao-che*, to heal the sick, prevent epidemic or suspend its action, drive out demons, counteract evil influences, and to obtain protection from on high against all of the human miseries. Since unfortunate men are without number here below, one can judge the advantageous speculations that are open to these great charlatans—always with the support of money. The making of talismans is one of the principal occupations of the *tao-che*; they have one for every case, for all illnesses, for all the conditions to which the most unfortunate mortals can find themselves reduced.

Tchang Tao-ling, the first official chief of Taoism, compiled a book of talismans to heal the sick and deceive the simple in the time of the Emperor *Choen-ti* of the eastern Han (126-145 B. C.). Those who summoned him gave him five measures of rice from whence comes the nickname "stealer of rice." His de-

scendants continued the same trade, calling themselves *T'ien-che*, Masters of Heaven.

In our time, the people procure for themselves the talismans emanating from the Masters of Heaven in the pagodas of the *tao-che*. These magical formulas are hung in the principal room of the house to ward off evil. Members of the household prostrate themselves before them with respect and offer incense to them.

There are also talismans distributed by the bonzes who use white, yellow, and red paper, on which is traced in red ink the image of *Wei-t'ouo pou-sah*.

They pretend this has the virtue of dispersing all danger. The seal they use is of peachwood, with the diverse colors; they imprint on their formulas the images of *Kian T'ai-kong*, or those of the god of riches. Whoever receives the talismans gives them silver or rice which is called the "gold of talismans".

The fortune-teller refers a great deal to a work entitled *Siu-en-t'che pei-yao*. In those volumes one can find the greater part of the formulas employed by these charlatans in the region of *Ngan-hoei*. There are given several modes of divination using simply the five fingers of the hand. The various positions of the spirits of joy and of the influences terrestrial or astral, good or evil, are carefully mentioned with the rules following in order to recognize them.

One of the early fortune-tellers mentioned in history was *Se-ma ki-tchou*. During the reign of the western Han in the time of the emperor *Wen-ti* he practiced his art at the capital of the empire.

During the T'ang dynasty an imperial magistrate conceived the idea of relating the celestial trunks and the terrestrial branches with the five elements, and from the affinity or opposition, he deduced the length or brevity of life, the honors and the infamy.

From Chapter VII: Article II, 2; Modern Physiognomy.

According to the modern physiognomists, the ears, the eyes, the mouth, the nose, the eyelids, the forehead, the

cheeks, the chin, are the five sacred mountains, the four streams of water, the five planets, and the six stars.

The left cheek bone is the sacred mountain of the east.

The right cheekbone is the sacred mountain of the west.

The forehead is the sacred mountain of the south.

The nose is the sacred mountain of the center.

The chin is the sacred mountain of the north.

The ears, eyes, nostrils, and the mouth are streams of water.

The left ear represents Venus; the right ear, Jupiter; the nose, Saturn; the forehead, Mars; the mouth, Mercury. The left eye is the figure of the sun, and the right eye, the moon. The eyelids, and the right and left hands represent stars.

They find also on the face the twelve signs of the zodiac; the five senses (ears, eyes, mouth, nose, hands and feet) are represented by three powers (heaven, earth, man), by the ten trunks and the twelve roots.

The five fingers of the hand represent the five elements (gold, wood, water, fire, earth), or the eight symbols of the *Book of Change* (heaven, water, thunder, wind, water, mountains, earth), and also the four seasons, spring, summer, autumn, winter.

A great many other inventions come yet to complicate to infinity that pretended science of physiognomy in China. It is combining these gifts, in opposing the ones with the others, in examining the shapes and length of the bones, that the physiognomists predict a happy or miserable lot, a long or short life; that the year will be happy or fatal; if the married couple will live long or not, to have children or to die without descendants.

From Article XI: Drawing a Horoscope.

This kind of divination is widely used by the common run of people because of its simplicity. Everybody, even the women of the farms easily can make

use of it without recourse to a third person. It consists of calculating the success or failure of a thing in question according to the month, the day, and the hour when it will take place. There is no need for an instrument, for a book, for complicated calculations. The operator stretches out his left hand, and without concerning himself with the thumb or the small finger, he makes his calculation on the upper joints of the fingers and from the middle of the hand.

On each one of these joints, or of the number 1 to 6, is applied one of the six commonplaces, some of which are favorable and others less favorable.

1. *Ta-ngan* Perfect peace.
2. *Lieou-lien* A little patience
3. *Sou-hi* Immediate Joy
4. *T'che-k'cou* Red Mouth (mistakes and disputes).
5. *Siao-ki* Little happiness
6. *K'ong-wang* Emptiness and death

Each of these six cliches are explained and commented on in the books which treat of this vulgar mode of divination. We will give the sense and application to the diverse demands which can be made, but first it will be well to give the method of proceeding.

Suppose that an object has been lost; one asks if it will be found.

In order to know, one determines what month, what day, and at what hour it was lost, and averaging the three given, one arrives at one of the six cliches. It does not stop until one looks up the good or evil significance. Example: I have lost my knife, the third month of the year, the fourth day of the month, and the fifth hour (Chinese—at the fifth *Che-tchen*, each of which is equal to two European hours).

Here is how I proceed. It is the third month, so I count on my joints 1, 2, 3. It is the fourth day of the month, and so I advance 4 other joints, that is to say, 4, 5, 6, 1. It is the fifth *che-tchen* (Chinese hour 7 to 9 hours before noon), so I add 5 other joints, that is 2, 3, 4, 5, 6, and thus I fall on

the cliché of misfortune concerning which it is said: The lost object has fallen in the water.

Second example: Someone has fallen ill at the first moon, the second day at the second Chinese hour. Will he get well? I count one month, 1; the second day, 2, 3: at the second hour, 4, 5. I fall on the cliché entitled *Siao-ki*. The commentary says: The sick one will not die; he will live to a very advanced old age.

Explanation of the six clichés.

1. *Ta-ngan*. Good luck. If I wish to be rich, I have only to turn my sights to the south and the west. If I have lost an object, I will recover it in a circle of thirty feet from me, and in the direction of the south.

2. *Lieou-lien*. Patience above all. The thing will be accomplished with difficulty. If it is in progress, it is necessary to go slowly, to arrange an agreement, and little by little it will happen. The traveler will be a little late in arriving; he will have had slight difficulties en route. A woman who is pregnant from three to five months will give to the world a male child. A sick person should pray to the *pou-sah* to obtain healing.

3. *Sou-hi*. Soon there will be joy. Seek toward the south, you will have good luck. Seek your lost object; you will find it in the central region. As soon as you learn of the loss of an object, seek it without delay. A traveler arrives quickly at the end of his trip. A mother should not be chagrined to be told that she will give birth to a girl. The sickness will pass easily during the three Chinese hours: that is from 3 to 5 in the morning, from 11 o'clock to 1 at noon, and from 7 to 9 in the evening. If it is a child that is ill, it will get well at the end of three days.

4. *T'che-k'cou*. It will not be necessary to appear before the mandarin for fear of losing your lawsuit. Avoid carefully every lawsuit, every dispute. The lost object will not be found. The traveler will grow very weary on the way. All the domestic animals will be upset.

The frenzied sick person should choose a capable doctor and follow his instructions. If a boy is born, it will be necessary for him to be adopted by another. It will be necessary many times to quarrel in order to benefit yourself, and yet without great results.

5. *Siao-ki*. Not a good opportunity. Come what will, the accord will be easy. It is useless to look for a lost object. It is a happy day for marriage. The sick one will not die; he will live to a very old age. Business will be very prosperous. The woman will give birth to a boy.

6. *K'ong-wang*. Nothing will last. The sick woman will get well with difficulty. The object has fallen in the water. The traveler will return in the autumn. Every woman in labor this day will give birth to a girl that will die within eight days. All lawsuits will have an adverse issue. An evil spirit will molest the sick. It will be necessary to pray to the *pou-sah* to ward off misfortune.

It is sufficient to glance over this commentary to know immediately the result and the demand.

The above are only fragments from a monumental work; the last sentence quoted is typical of the many unfortunate jibes and thrusts of disbelief or discredit that mars a really fine piece of research. Father Pare had an extended opportunity for intimate observations of modern survivals of ancient beliefs. The student of comparative religion is interested only in the basic facts of the beliefs of the people under consideration. He is hindered rather than helped by such expressions of personal conviction and prejudice as: "Who would not see at first sight the falsity of a similar belief?" Aside from this viewpoint of the churchman and missionary, the work makes available in a modern language the details of how the Chinese apply in daily life the mixture of Buddhist, Taoist, and Confucian beliefs. The illustrations are unusually good because the colors have been reproduced.

THE MYSTICAL CHRIST

Religion as a Personal Spiritual Experience

A New and Inspiring Devotional Book

By MANLY P. HALL

The Mystical Christ is an unfoldment of the devotional side of the Christian faith. It has been written to meet the demand for a basic statement of a strong and idealistic faith. The author is convinced that only by religious insight can this generation find the internal peace and security which it must have to preserve an enlightened way of life.

TABLE OF CONTENTS

CHAPTER I	THE PATH OF FAITH
CHAPTER II	THE SOCIAL MYSTICISM OF THE ESSENES
CHAPTER III	JESUS, THE SON OF MAN
CHAPTER IV	THE MINISTRY OF JESUS
CHAPTER V	THE MIRACLES OF JESUS
CHAPTER VI	THE LORD'S PRAYER
CHAPTER VII	THE BEATITUDES
CHAPTER VIII	THE DIVINE TRAGEDY
CHAPTER IX	CHRIST, THE SON OF GOD
CHAPTER X	CHRIST IN YOU, THE HOPE OF GLORY

The Mystical Christ will make a beautiful and inspiring Christmas gift. It is suitable for many who desire a better understanding of the life and ministry of Jesus. It is entirely a nonsectarian presentation and cannot offend anyone who sincerely desires the benefits of a living and vital faith.

The Mystical Christ is published in our standard format. Illustrated. Bound in full cloth - Stamped in red - 256 pp. - Price \$3. (plus tax)

ORDER FROM:

THE PHILOSOPHICAL RESEARCH SOCIETY, INC.
3341 Griffith Park Boulevard — Los Angeles 27, California