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SUMMER
 1953



ISSUED
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HORIZON
 LINES

AN EDITORIAL

BY MANLY PALMER HALL



Who is to Blame?

WHEN particulars become too discomfoting, we all have a tendency to take refuge in generalities. As a result, we have created a series of large terms — words which imply general classification. From this point on, it is both convenient and natural to arrive at undeniable and, at the same time, utterly vague conclusions. To be more explicit, we have substituted words for ideals in many brackets of our thinking. In the end we either support or attack our concepts and definitions rather than the facts for which they are supposed to stand. What do we mean when we say that *science* is unenlightened, or *education* is inadequate, or that *religion* is creed-bound? For that matter, just what do we mean by *unenlightened*, *inadequate*, and *creed-bound*? Having delivered such solemn pronouncements, we may even regard ourselves as *emancipated*, to use another dim term.

Let us start with science. What are the proportions and dimensions of the idea for which the word stands? Actually, it implies *exactitude*, and is applicable to almost any project which unfolds facts in an orderly manner, supporting observation with research and experimentation. Is there any part of human life which is not influenced by science? It there any person who does not, at least occasionally, make use of scientific methods? Modern civilization has unfolded along scientific lines, been supported by scientific discoveries, and is dependent upon science for survival.

The disparaging use of the terms *science* and *scientist* implies that these words signify something apart and separate with a peculiar nature or structure of their own. Actually, the distinctions between the scientist and the nonscientist are largely in terms of degrees of specialized training. The scientist began life as a nonscientist, and remains to the end of his days, first a human being, and only secondly a technician. Scientists are subject to all the ills that affect the body of mankind. They marry, raise families, vote according to their prejudices, and in due time join their ancestors in the traditional manner. No scientist is an actual embodiment of science, but is merely a specialist using certain resources of his mental equipment. In the laboratory he works with the instruments of his field, but at home he is a husband or a father who enjoys golf or takes refuge in his hobby shop. To know him personally is to meet an affable, slightly abstract individual, closely resembling his nonscientific friends in appearance and temperament.

When we speak of scientific materialism, we are not thinking directly of the family physician, the local astronomer, or the college physicist who is a fellow member of our luncheon club. Our picture of the combined activity of thousands of reasonably normal, well-intentioned men and women is an incredible monster of Frankenstein—stubborn, arrogant, and so selfishly constituted that it threatens the survival of the human race. About the most we can say about the scientists we have met is that they are an opinionated lot, but this term is applicable to almost any assembly on any level of society. It may occur to us that we should enlighten some of these benighted characters. This also is easy until we meet them. We may then discover that as persons they are as conscientious and industrious as ourselves. The formula is that it is almost impossible to find a living example of our own negative mental concept of a scientist.

So we retire for a moment and then victoriously emerge with a new motive for existence. We must do something about education that is so inadequate. The horrible example which we seek is the smug and complaisant educator. We might pause to ask how many men and women can remain for twenty-five years the teachers of adolescents and remain smug? We meet a professor at dinner, and after a few meaningless remarks, he launches into his favorite theme. He states more clearly than we can what is wrong with education and what progressive educators are attempting to accomplish. If the conversation is long enough, we may gather the impression that nearly every important group in the world of education is struggling desperately to accomplish the very reforms and improvements which we have envisioned as necessary. We also learn that what we have long held to be a

fossilized group of reactionaries is really composed of hard-working educators, using every means available to them to raise the standard of knowledge. Again, a negative generality cannot be justified by a careful examination of the facts.

When it comes to creed-bound religions, we are certain that at last we have a justifiable notion. With certain exceptions, however, the religious world is also moving forward, especially on the ethical level. In some cases, credal limitations do slow down progress, but, for the most part, American religious groups are doing positive and constructive work, especially with young people. The several religions of the world have not failed, nor can they all be discarded because they have been unable to accomplish their great purposes.

Because it is apparent that the world is in a sad condition of confusion and always has been, it is convenient to assume that the trouble is due to the inadequacy of leadership in the various fields which seem to guide mortal conduct. On circumstantial evidence, therefore, science, education, and religion are held responsible for the disaster. It has not occurred to the average person to suspect that the real causes of our troubles are deeper and more personal than the institutions which we censure. To make this point clearer, let us examine the matter more scientifically.

Mr. Snodgrass has decided to bring legal action against the firm of Blodgett & Blodgett. He consults an attorney, who assures him that he has no case. Disgruntled, Mr. Snodgrass goes from one lawyer to another until he convinces one that there is at least a chance of success. His friends, his family, his business acquaintances, his bank, and the experience of fifty centuries unite in the common conclusion that the lawsuit should not be attempted. Mr. Snodgrass, however, has a personal grievance against Blodgett & Blodgett. He is determined to have his revenge. Science tells him he has no case, education tells him that his attitude is unreasonable, and his religion reminds him that his motives are un-Christianlike. So, untouched by these considerations, Mr. Snodgrass sues Blodgett & Blodgett. The suit fails, and according to the agrieved plaintiff, the bottom is out of the ethical universe.

Mrs. Gulch had been told by her physician that she was suffering from high blood-pressure due to her unstable emotions. The diagnosis was highly scientific and probably accurate. Science contributed a psychologist, who explained to Mrs. Gulch that her emotional instability was due to hypochondria and self-pity. When the neighborhood clergyman called and was told part of the story, he recommended that Mrs. Gulch seek the consolation of her faith and live a simple, constructive life. But the lady preferred to give way to her emotions at the slightest

provocation, and, if none arose, to create one out of her own neurotic tendencies. In due course she had a stroke and left this vale of uncertainty. Who was to blame? Did science fail? Did education provide no inducement for self-control? Did religion offer no simple and natural remedy?

Mr. Spitzer enjoyed mountain-climbing, itself a hazardous avocation. After several minor mishaps, he was told by a heart specialist that he was endangering his health and permanently damaging his constitution. Common sense should have told him that as a father and husband and the principal support of a family he had no right to hazard his career unnecessarily. But Mr. Spitzer liked to climb mountains, so against all evidence, admonition, and pleading he climbed mountains, and died of heart failure on one of his adventures. Was this because society had no institutions to protect him? Was it because education had failed to equip his mind to weigh and examine obvious facts? Was a major reform in religion needed to reveal to Mr. Spitzer his duty to his dependents?

So the story goes. We are always blaming some vast intangible for the failures of progress, and have overlooked those peculiarities of mortal nature which cause the human inhabitants of the planet to perpetuate the ills which most afflict them. What can institutions do to this rugged individualism which causes average folks to do as they please regardless of consequences? The 20th century has inherited from the past a wonderful legacy of learning. No normal person can reach maturity without being exposed to opportunities for self-improvement. Can words change those who are untouched even by pain and tragedy? Nature itself forever punishes and rewards, and her ways and decisions are recorded and are everywhere observable.

Progressive leaders in all departments of science, education, and religion can present irrefutable documentary evidence that the real cause of mundane confusion is the absolute egocentricity of private citizens. A wise legislator can formulate a magnificent pattern of laws, but he cannot force the citizen to obey those laws. As long as each human being is moved only by a pressure from within himself to do what he pleases, as he pleases, and when he pleases, indoctrination of all kinds must fail. Something must be done to bring home the realization that peace, security, and harmony cannot be imposed upon the race, but must be earned through the practice of constructive codes of personal conduct. Institutions are frustrated by the inability of the citizen to control his own instincts and ambitions.

If we assume that institutions survive because they are sanctioned by the individual citizen, and the citizen himself, in turn, depends

upon these institutions for his own security, a vicious circle can result from ignorance and indifference. The university cannot maintain a curriculum that offends its student body. If, therefore, there is a general lack of farsightedness, the results are detrimental to all concerned. For leadership to be successful, progressives must be supported by public approval. The lack of such approval or definite disapproval is fatal to the enterprise. In other words, if we want something better, we must make a clear statement of our requirements and indicate a resolution to support and preserve what we demand. It is wrong to wait optimistically for others to build us a better world.

There is no doubt that many of our cultural and social institutions stand in need of improvement, but there is very little to inspire educators to depart from traditional patterns. A progressive teacher may find himself out of employment and promptly forgotten by those he tried to serve. As long as there is no clear indication that the public will protect its champions, we cannot expect others to hazard their careers for us. For this reason, remarks about unenlightened science and inadequate education have slight meaning. It is easy to criticize, but an entirely different situation arises when we are required to champion our remarks with appropriate evidences of practical sincerity.

Even the psychologist finds it inconvenient to define the extraordinary inconsistency of human action. Increase of knowledge does not always result in strength of resolution. Most persons can intellectually examine their own conduct and realize that their words and deeds are not compatible. How does it happen that we cheerfully perform those actions which we know to be wrong and for which we can make no sensible defense? It has been my habit to inquire into this curious phenomenon. To date, no valid explanation has been offered. We get such answers as: "It seemed the thing to do at the moment," or "That was the way I felt," or again, "You can't expect anyone to be that unselfish." Seldom, if ever, is a wrong decision the result of honest thinking. Nine times out of ten the motive was immediate gain at the expense of conviction.

The educator is also at a disadvantage. He assumes the delinquency is due to ignorance, but to him ignorance is deficiency of learning on the scholastic level. He takes the perfectly reasonable attitude that if persons knew more they would live better. Unfortunately, this is only true of that kind of wisdom which comes from within the self. No amount of schooling can produce an immediate reform. There must be an honorable desire to be honorable. This can be strengthened if it is present, but it cannot be created if the essential materials are absent. Education can only fit us to express ourselves skillfully and

efficiently. It can teach us to use what we have and what we are to the best advantage. It does not, however, increase the actual substance of what we have and what we are.

A friend of mine spent a considerable sum on the musical education of one of his children. Finally the teacher, who was an honest human being, told him that he was wasting his money—the child had no aptitude. Neither time nor industry could compensate for the lack of that intangible element of basic ability. That which is particularly true in an art or science is generally true of humanity. In order to create the kind of a world we so ardently desire, we must reveal an aptitude. We must prove to ourselves and others that we can live in such a world and have the resolution to direct our lives in conformity with its principles.

The optimist will insist that our desire to grow is a proof of capacity. We do not long for things which are entirely beyond accomplishment. This is also probably true, but there is an important time-element to be considered. We may long for peace and security when we are twenty years old, but we may be of venerable age before we have so intensified and disciplined our desires that security is actually possible. The direction of motion is also vital. It is one thing to run away from trouble, and quite another to hasten toward contentment. It is only an instinct that impels us to avoid pain. Conversely, it is an enlightened intent which inspires us to cultivate peace. We cannot assume, therefore, that longings and yearnings are sufficient, nor can we take it for granted that all who ask are in a position to make practical use of the answer.

The optimist takes it for granted that a few well-directed reforms and a moderate quantity of teaching and preaching will bring miraculous results. It is doubtful if we are in a position to recommend codes of conduct wiser and nobler than those taught by Confucius, Socrates, or Jesus. Nor is it likely that we shall find better-equipped instructors than those who have already lived and suffered among us. Those enlightened leaders did not fail, for we are still striving to experience within ourselves the noble truths which they brought. Progress is an accumulative motion through time, which gradually moves collective mankind from one level of understanding to another. It is hazardous to assume that we can immediately attain that which others of equal or greater ability have been unable to attain. This is not a proper cause for discouragement, but does lead to a recognition that patience is a virtue of the wise.

Should we blame the world or the inhabitants, therefore, because growth, though continual, is slower than we like? Man is a creature

in a hurry. He is never satisfied, but rushes forward toward the unknown impelled by the power of imagination. It seems reasonable that what we want we should have, and that dreams come only to be fulfilled. The wonderful power of the mind to aspire causes us to forget the long and often weary process of building solid foundations under dreams. When we are impatient with ourselves, it may be a sign of maturity, but impatience with others is a certain indication of immaturity. The less we understand, the more we criticize, and for this reason critics, as a lot, have accomplished little of permanent good. The fact that a criticism cannot be denied does not make it valuable. It may only injure, discourage, and even destroy incentives. Many useful careers have been wrecked by heartless criticism. We will gain much more by a moderate use of encouragement.

There is an old saying that the best advice on the rearing of children comes from maiden aunts and old bachelors. This does not mean that such persons cannot make practical suggestions. Often a detached viewpoint is useful. Conversely, however, it is easy to solve problems, the exact proportions and dimensions of which we have never examined. Seated securely in some ivory tower, we imagine ourselves competent to advise both gods and men. If it should happen that we are lured from this remote retreat and become participants in the affairs of daily living, we lose much of our self-assurance. This is why most persons can help others, but not themselves. Confusion exists first in the mind, and then in the environment. For this reason, those most in need of advice are least able to accept and use it constructively.

There seems such a little interval between things as they are and things as we wish they were. If only a few could understand the facts as we see them. If even one or two would accept our recommendations, so much could be accomplished. Here that dismal word *if* stands as an impassable barrier to the immediate attainment of peace and security. But the *if* remains. Each mortal, convinced that his own way is right or with no convictions at all worth mentioning, continues to obey impulse rather than reason and must face the consequences. Who is to blame? Should we be censured because we do not see what our own personal equipment will not permit us to see? Are we actually delinquent because immaturity is our inevitable condition? Perhaps the reformer should be more grateful for the gradual progress everywhere present in human affairs. There is much to inspire faith and confidence if we do not ignore the good because of dissatisfaction about the inevitable limitations of the flesh.

We normally expect children to unfold gradually from infancy through childhood and adolescence to final maturity. We are prepared

for difficult times during those transition periods which are entirely normal, if rather frustrating. Racially we are not mature, and cannot be expected to behave on levels of wisdom and enlightenment associated with a few highly advanced leaders and teachers. There is less likelihood of tragic disappointment if we are more moderate in our estimations of abilities and aptitudes. At least it is safer to think along these lines when we desire to be of service to others. Practical experience has shown that we do not make others happy when we attempt to impose our personal standards of conviction upon them. There is a good political analogy here. It is a proved fact that most nations would rather be ruled badly by their own countrymen than governed well by foreigners. In a way, outside counsel, unless sincerely requested, comes from one foreign to our concepts and convictions. Even though we acknowledge the merit of suggestions so generously bestowed upon us, we are just stubborn enough to resent foreign domination. It is even possible that our own determination to do as we please will be strengthened when we feel that our right of individual decision is challenged.

The natural tendency to overestimate our individual and collective states of enlightenment is one of our larger faults. It is inevitable that with his present endowments man should dream of an exalted future. He is beginning to sense the creative strength within himself. He is impelled forward by the certainty that he can hew a noble destiny for himself. To ignore these inner promptings is to deny the very fact of his own spiritual potential. This we cannot expect him to do, nor can we hope that he will be entirely moderate, for moderation itself belongs to a degree of enlightenment to which he has not yet attained. Those dedicated to the service of their fellow men must accept the certainty that their good services will be met by organized resistance. Only those who from their own experience have come to realize their own peculiar needs will seek good advice or follow it when it is given. All religions and philosophies have come, in the end, to accept the human being as he is and to work with those who are willing to co-operate. Nor is there any reason to hope that the future will differ radically with the past in this problem. Certainly motions are more rapid because human beings are strengthening their faculties of perception and reflection. The time-element may be markedly reduced and the motions of growth exhilarated, but it will still take time to save man from himself.



The First Six Centuries of Christianity

The history of Christianity naturally divides into three major eras, usually referred to as the ancient, the medieval, and the modern. The present survey is devoted to the ancient era, which extended from the ministry of Jesus to the coronation of Charlemagne, King of the Franks. There are further divisions within the ancient era, which is traditionally examined under four periods determined by historical events and the internal development of the faith. Although there is a considerable literature relating to these periods, the more obscure, and in many ways the most important, factors are seldom to be found clearly presented in theological works.

The first period agrees closely with the boundaries of the 1st century A. D. It is defined as the Apostolic Age, and covers the evangelism of the original disciples and apostles and their immediate successors by direct personal contact. The outstanding circumstances of this period related to the gradual separation of the Christian and Jewish communities. The Diaspora, A. D. 70, resulted in the scattering of the Jewish people and the loss of their national identity. At this time the Jewish Christianity, represented principally by such groups as the Nazarenes and the Ebionites, began to lose religious prominence. With the gradual rise of Gentile Christianity, the Jewish Christian sects came to be regarded as heretical and reactionary, and under this adverse pressure ceased as organized groups. It does not follow that their influence entirely perished. Certain of their doc-

trines and beliefs remained, and exercised considerable pressure within, and upon, the rise of the Christian faith.

During the Apostolic Period there was also a great deal of conflict between non-Christian groups and the rapidly integrating orthodox communion. This pressure was formative and occurred before the doctrines of the Church were integrated. Perhaps the situation can be best explained by the fact that early Christian converts had to be drawn from non-Christian families and systems. Each new convert brought with him some of his older beliefs which he admired and declined to discard. At this period Christianity attracted many of philosophical mind, who had been initiates of the great pagan institutions of religious philosophy. These certainly cherished divided allegiances. The writings of the period even indicate the conviction that the new faith was essentially a reform or a restatement of earlier beliefs. The concept of heresy was still obscure and many of the outstanding exponents of the Christian dispensation acknowledged their memberships in, and fondness for, the still-dominant pagan cults. It is even noted that early Christian preachers and teachers held services in pagan sanctuaries without criticism or any note of inconsistency.

The most important phase of this contribution was the introduction of symbols, rituals, and systems of interpretation which were of non-Christian origin and have survived even to the present time. These innovations and accumulation undoubtedly contributed to the divisions within Christianity, which later resulted in sectarianism. This is especially true in the rise of Christian mysticism, which gained much inspiration from the Greek and Persian systems. Having been introduced at so early a date, these outside influences have survived as essential parts of the original revelation. Another factor which marked the Apostolic Age was the lack of systematic theology in the new faith. It remained largely a conviction and a moral code. A great part of formal theological structure had to be borrowed or adapted from outside sources. It was natural that successful institutions should be used as models. Also, it was necessary to compromise with the familiar in order to attract and hold worshipers who were accustomed to certain rites and observances.

Probably, the last phase of this period resulted from the Diaspora. Christianity, together with the Jewish faith, lost its geographical center. It was no longer identified with Judea and the city of Jerusalem. It became a religion without a country, which, in turn, made it necessary for the Church to integrate its own structure without consideration for national boundaries. This, in turn, resulted in a religious entity with its own laws and dogma and the gradual rise of a hierarchy, composed of the principal leaders in the various localities. A further



—From *Series of Plates*, by Ottley

ST. PAUL VISITING ST. PETER IN PRISON
 Painting in fresco by Masaccio, in the church of the
 Carmine at Florence

by-product was the strengthening of a defense mechanism. Having no security from the State and being surrounded by a non-Christian majority, the faith began to manifest a militant quality which distinguished it even as late as the Medieval Era. Before the end of the Apostolic Era, Christianity came into direct conflict with the Roman Empire, and this conflict continued until the so-called conversion of Constantine.

In A. D. 64 the Emperor Nero officially banned Christianity and accused the members of the faith of responsibility for the burning of Rome. This act of Nero is described in some detail by Tacitus, who was in substantial agreement with the emperor's policy, but who regarded the victims of the imperial rage with considerable pity. Suetonius also mentioned the persecution of the Christians, including his reference in an account of important reforms instituted by Nero. Other documents are of a similar nature, although the cause for the persecution is not usually unfolded. The most common objection was that the Christians refused to acknowledge the sacredness of any religion other than their own. The Roman position was clear in principle. "Rome was ready to receive into equal favor all religions that would be so received." This was almost necessary to a nation with a large territory and an elaborate program of conquest and colonization. No doubt, the prevailing religious groups objected strenuously to the Christian attitude and took recourse to law to prevent their own doctrines from being defamed.

All these elements contributed to the second period of Christianity, which extended from the end of the 1st century to the conversion of Constantine. A more formal boundary might be the Council of Nicea, A. D. 325. This period included the elaborate defense and unfolding of Christian doctrine by that group of theologians known as the ante-Nicene Fathers. The growing Church armed itself against both persecution from the outside and heretical and schismatic tendencies from within its own structure. The ante-Nicene Fathers were the great apologists of the faith. Their position was not strong enough to sustain an aggressive attitude, but was highly suitable for a defensive policy. The Roman persecution continued more or less systematically, with some exceptions. The attitude of the Emperor Trajan was typical. Pliny addressed a letter to Trajan, about A. D. 112, to secure the Imperial decision on the treatment of those accused of Christianity. Pliny was moved to this request by the number of persons of every rank and station who were involved in the spread of the Christian faith. The emperor, obviously a cautious man, also hesitated to outline a general course of procedure. He recommended the enforcement of the existing laws, but instructed that Christians should not be sought



—From *Series of Plates*, by Ottley

COLOSSAL FIGURES OF ANGELS

Frescoes, by Giovanni Cimabue, in the upper church of St. Francis at Assisi

out and punished. They were only to be sentenced if they were brought before the court on some charge. With Trajan, it would seem that he was not inclined to unnecessary interference with religious beliefs unless these resulted in complaint by aggrieved persons.

Several important names are associated with this period. These include Clement of Alexandria, Irenaeus, Origen, Tertullian, and Cyprian. These writers were all more or less concerned with the orientation of Christian doctrine. Clement wrote extensively on non-Christian religious and philosophical systems, using the pagan Mysteries and teachings to justify Christian concepts. Origen is especially important because of his addiction to Greek philosophy and mysticism. Although he later fell under the heavy displeasure of the Church, he contributed immensely to the prestige of Church philosophy. Tertullian strengthened the theological foundations, and Cyprian is remembered for his contributions to the sacerdotal forms of the new faith.

The second period of Christianity included those years which are identified with the rise of Gnosticism and Neoplatonism in North Africa. Both of these groups were notable adversaries, and, as St. Augustine pointed out, might have succeeded in dominating the religio-philosophical world had their teachings not been too scholarly and profound to hold the interest of the masses. Gnosticism sought to create a doctrinal bridge between the mysticism of Egypt and the Far East and Christian theology. Neoplatonism and Neopythagoro-

reanism attempted a revival of the Greek mystical theology as a suitable instrument for the interpretation of the Christian revelation. Although the Neoplatonists and Gnostics were short-lived, they inspired further heretical motions and directly or indirectly were a thorn in the flesh of the Church for centuries.

A survey of the ante-Nicene writings shows beyond doubt that many of these prominent converts were men of solid literary ability. They anticipated the possibility of being Christian in spirit and at the same time preserving the important contributions of pagan philosophy, jurisprudence, ethics, and medicine. The end product of their contributions was a tolerance for classical learning where this did not directly relate to religious matters. Such pre-Christian authors and scholars as Plato, Aristotle, and Hermes Trismegistus were accepted as valid contributions to the advancement of knowledge. In the sifting process the theological concepts of these illustrious pagans were weeded out and allowed to perish by indifference. The philosophical rules and regulations were then revised and used to integrate the structure of Christianity. These complicated proceedings caused Voltaire to remark that Plato should have been the first canonized saint of the Christian Church.

Later, the Church itself became sharply divided over the philosophical instruments of Plato and Aristotle. Gradually, the Platonists were submerged, and Aristotelianism furnished the basic ingredients of Church scholasticism. For centuries Aristotle ruled the intellectual world, and only lost this pre-eminent position with the rise of modernism in the early 17th century. Today we are inclined to disregard the contributions of non-Christian groups to the advancement of Christian theology. By so doing, however, we ignore many useful landmarks and impoverish our own minds. A great part of formal Christianity was due to borrowings from the classical pre-Christian systems.

Historically, the Church, if we may so term this early integration, survived both Gnosticism and Neoplatonism and reached a position of such prominence that it could no longer be persecuted with impunity by the Roman State. By the year A. D. 300 it became apparent to even the most prejudiced that the new faith must be accepted. The edict of Milan, A. D. 313, contained the following: "When we, Constantine and Licinius, emperors, had an interview at Milan, and conferred together with respect to the good and security of the commonwealth, it seemed to us that, amongst those things that are profitable to mankind in general, the reverence paid to the Divinity merited our first and chief attention, and that it was proper that Christians and all others should have liberty to follow that mode of religion which to each of them appeared best; so that that God, who is seated in

heaven might be benign and propitious to us, and to every one under our government."

The conversion of Constantine has been subject to a variety of accounts and interpretations. According to Eusebius, the emperor was converted by the vision of a flaming cross which appeared in the sky, accompanied by the legend, "By this sign conquer." Other authors say that this symbol appeared in a dream. In any event, the emperor presided over the great Council of Nicaea, which was the beginning of the temporal power of the Church. As a political move, Constantine decided to make Christianity the official religion of the empire. It is interesting that the emperor himself did not actually receive Christian baptism until a few days before his death. There is also a legend that Constantine was smitten with leprosy and received absolution and baptism from Silvester I. The creation of the Holy Roman Empire made it no longer necessary for Christian writers and theologians to remain apologists of their faith. The post-Nicene Fathers, therefore, took a stronger and more dramatic position, and energetically pursued their task of repressing, and wherever possible exterminating, the pagan religious institutions.

The third period of Church history extends from the edict of Milan to the papacy of Gregory I (313-590). With the exception of a brief restoration of paganism under Julian, the advancement of Christianity was consistent and eventful. The Roman emperors were placed in a new and disadvantageous position. The separation of the Church and State became more apparent. The State was expected to arbitrate the differences of the Church, and the secular arm was required to champion the several factions which sought theological dominance. Historical changes created new problems. The Eastern Empire was seated in Constantinople, and the Eastern Church gained great prestige and encouragement. This advantage was vigorously apposed by the Western Church, and gradually resulted in the complete severance of the two groups. Obviously, this wound that never healed involved important doctrinal issues. The State was unable to mediate these differences successfully, with the result that the Church maintained its position of universality and orthodoxy with the simple procedure of casting out of itself all dissenters.

The post-Nicene Fathers were distinguished by their vigorous opposition to many of their own prominent leaders. There is much to indicate that the intellectual level of the Church declined at this time. Scholarship was limited to a comparatively small group. This may have been due in part to the disintegration of the Roman Empire and to the increasing intolerance of the theologians. Pressure was brought to bear upon Justinian to close all the Greek schools in Roman territory.



—From *Constantinople*, by Grosvenor

CONSTANTINE THE GREAT

A. D. 272-337

These Grecian Masters had long sustained the educational standards of the Roman Empire. The Christian community was unable to adequately maintain the Greek program. Most of the Greeks declined to be converted, and therefore departed to regions beyond the control of Rome.

During these same years the Church itself was heavily burdened with its own definitions of orthodoxy. Several councils were called to determine proper procedures and to define Christian dogma. In most of these councils there were dissenting voices, and these were promptly excluded. The dissenters promptly departed with their following, were duly anathematized, and advanced their own programs in limbo. Looking back, there may be many reasons to justify those extreme measures which undoubtedly contributed to the absolute supremacy of the Church during the Medieval Period. The question as to whether the end justified the means must be answered according to personal convictions. Actually, it seems today that in terms of common benefit to all mankind the post-Nicene program was excessive. Much was destroyed that should have been preserved, and much survived that could as well have perished.

By gradually eliminating all criticism and refusing to recognize the reasonable claims of dissenting factions, the Church lost much of its own perspective. A certain amount of division of opinion seems to be necessary to progress. That which is not opposed cannot be questioned and protects itself with an attitude of absolute infallibility, and is likely to deteriorate from within itself. It might not be fair to say that the Dark Ages were a direct consequence of that introversion which dominated the Church, but certainly the theologians did little, if anything, to prevent the eclipse of cultural institutions and the general confusion which followed. Of course, it is easy to see this with the perspective of centuries, but at the time of the occurrences they probably appeared to be necessary and expedient.

Heresy was the heaviest burden that the faith was required to bear, but, after all, the Church itself created its own definition of heresy. It forced all other groups into such disadvantageous positions that they had to fight or perish. Non-Christian religions would not accept Christian domination of the entire religious world, and the Church would accept nothing less. Experience proves that such an attitude is impractical, and the end cannot be accomplished while the human being remains an intellectual unit. There is no question that this attitude of complete noncompromise resulted in the rise of Islam, which challenged the supremacy of the Church for several hundred years. Under the Islamic banner numerous aggrieved groups sought protection and entered into a grand conspiracy against Rome. How near



—From *Series of Plates*, by Ottley

THE EMPEROR HERACLIUS BEARING IN PROCESSION
THE TRUE CROSS

Part of a painting in fresco, by Angiolo Gaddi, in the church of
St. Croce at Florence

this conspiracy came to success is a matter of history. Islam served a useful purpose, however, inasmuch as it became a censoring force and offered an asylum for the persecuted.

Out of the third period came also Augustinianism, and the Church produced its first systematic philosopher. Some may object to *systematic* as a term to describe Augustine's contribution. Directly or indirectly, however, the reaction to Augustine was powerful and immediate, and a pattern of Platonic method became noticeable. From the time of this bishop of Hippo, the Church was able to define its own position and clarify its dogma. Christianity was strengthened by a creed, the boundaries of which could be known and examined. This creed, in turn, unified many uncertain factions and further alienated nonconformists. The sharp line was drawn between orthodoxy and heterodoxy. The next problem was to clarify the orthodoxy, and to this task several generations of theologians dedicated their lives and endeavors.

This period was also marked by the expansion of the Christian doctrine, both eastward and westward. Through the Nestorians, who were branded heretical, largely because the Church was of no mind to brook competition, Christianity was carried into Central Asia and as far as China, where Nestorian monuments are still to be seen. Arian-

ism, which also received heavy condemnation from the orthodox Fathers, sent missionaries westward and began the long and tedious task of converting the Goths and other Teutonic groups who had emerged as powerful tribes after they had overrun the Roman Empire. All of these procedures were accomplished in spite of an almost complete lack of support from the see of Rome.

Contemporary with these activities should be noted the rise of Monasticism. Although the Church had always sanctioned, if not encouraged, ascetic practices, the creation of a formal monastic system had to wait upon opportunity. In this phase of Church growth, Christianity followed an approved position of the pre-Christian and non-Christian worlds. Most religions included groups set aside and apart by vows of piety, humility, and the renunciation of worldly goods. This motion carried inevitably within itself a tendency for the clergy to separate itself from the laity and to assume distinctive dress, insignia, and practices. The Church became more strict in the enforcing of celibacy upon the priesthood. It is noted that there was considerable resistance to this policy which, by many, was held to be unnatural and unreasonable. The Church, however, was in a position to enforce its requirements, and those who refused to conform were appropriately penalized.

Through these long years, a marked inconsistency began to appear. The Church, ever more severe as regards its formal dogma, relaxed its vigilance on the philosophical level and began to incorporate more and more pagan scholarship. The principal motivation seems to have been the strengthening of the rational appeal of the religion. The Church was emerging as a powerful leader in European life, and it could not hold this position unless it became skilled in statesmanship and related subjects. It was no longer sufficient to be pious and to practice the simple teachings of the original disciples. The only solution lay in broadening the educational foundations of the clergy and the training and equipping of strong leaders. Once the value of education was accepted, it was adapted to the emergency of the times, but circumscribed by the grand policy of the Church. Naturally, learning could not be universalized, and the important consideration was the informing of the clergy itself. As a result of the natural unfolding of this project, the clergy became the dominant literate group, and the Church expanded its prerogatives and proclaimed itself the custodian of all knowledge, both divine and human.

This resulted in further division within the Church. Many of the Monastic groups were not anxious to share in the long, arduous course of scholarship. The indolence and indifference of the Monastics resulted in a considerable controversy, and it required not only patience

but in many instances force to jog the Fathers out of their meditations. The easy course was to expand the sacramentarianism and sacerdotalism. It was not nearly so arduous to perform rituals, penances, and the like, as it was to master the three "R's" or to develop rhetoric and logic. This was the more complicated because, for some time, the Church had been clamoring against intellectualism in general and the sciences in particular. For practical purposes, higher learning may be said to have remained in the doldrums until the end of the Ancient Era of the Church.

Nor should the rising pressure of the Near East be ignored. The exiled pagan scholars were gradually building a strong ethical structure beyond the walls of Gog and Magog. Daily their ranks were swelled, not only by the followers of the older religions, but also by the heretics cast out of the Church itself. Many of these heretics were brilliant thinkers; indeed, this was one of the principal ingredients of heresy. As yet the Near East was without a strong guiding spirit, but it was fallow and waiting for such integration. Through its own policy, the Church was making many unnecessary enemies and alienating the very types of intellectuals which it most needed for its own security. Thus the future of the Church came to be ever closer associated with the future of Europe. The rise of Europe meant the rise of the faith. The fall of Europe would have resulted in the virtual collapse of the Church.

Such was the approximate state of things when Gregory I assumed the pontificate. His elevation marked the beginning of the fourth period of early Church history. While this extended beyond the boundaries of the 6th century, suggested by the title of this article, it must be summarized in order to complete the earlier picture. The Ancient Era of Christian organization extended from the pontificate of Gregory to the coronation of Charlemagne by Pope Leo III, in A. D. 800. This period was marked by two important events. The first was the expansion of the broad missionary program for converting all of the Teutonic tribes. As a result, the work of previous independent, semi-independent, or heretical groups was absorbed, and all Europe was Romanized. Earlier foundations were swept away by the grand motion, and the supremacy of the Church in Europe was assured.

This strategy was well planned and expertly timed. The consolidation of Europe was obviously necessary. There was no possibility of a union being attained on a political level. Even the conversion of numerous culture groups did not result in a spirit of Christian amity, for Europe was settled so strongly upon a foundation of animosity that no permanent peace was attained or obtainable. The Church had only slight success in arbitrating the violent disputes of barbarians,



—From *Series of Plates*, by Ottley

ST. STEPHEN PREACHING

Painting in fresco, by Fra Giovanni Angelico da Fiesole, in the private chapel of the Vatican

but it did make useful curbs upon excesses, and counseled usually along constructive lines. That which was begun in the 6th and 7th centuries had to be continued with unrelenting vigor for more than five hundred years, but considerable progress was immediately noticeable.

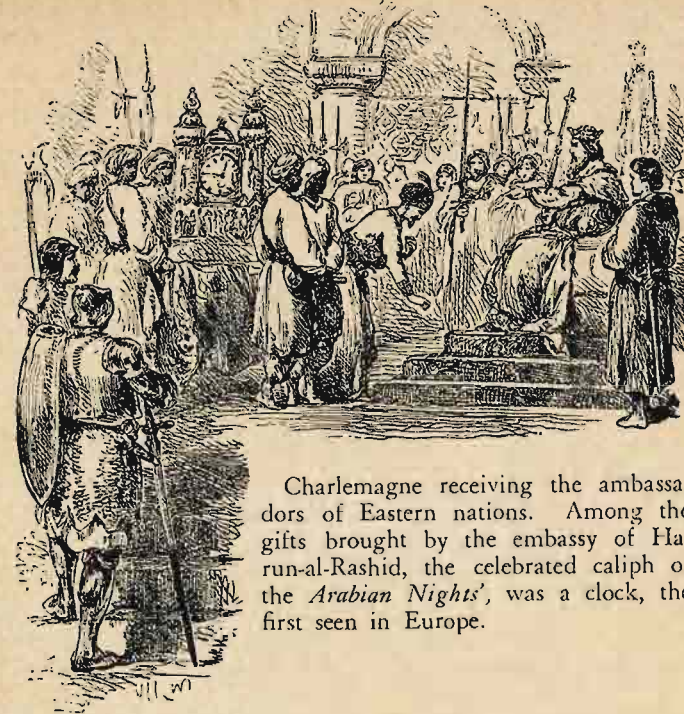
The second and most critical occurrence at this time was the rise of Islam. The Near East had finally produced an able leader. Regardless of sympathies and antipathies, Mohammed was not only a religious prophet, but also an astute statesman, and the Caliphs who

followed him were in no way deficient in ambition or ability. Education had advanced rapidly in Arabia, and, all things considered, knowledge is power. The Moslems extended their sphere of influence rapidly and came into violent conflict with the boundaries of Christendom. The Church was unprepared for such organized resistance. Perhaps it depended too much upon its own sense of infallibility or upon the immediate victory of the one and only true religion. Certainly, it was handicapped by its own internal dissention and the disordered state of its converted nations.

The Moslems advanced steadily from their own center, overran Egypt and North Africa, conquered Spain and Sicily, and threatened the whole Eastern Church. They also moved eastward through Syria and Persia and along the roads earlier traveled by the pious Nestorians. In the fullness of time they dominated most of Asia, and formed so vast an adversary that the Popes prayed for deliverance from comets, Turks, and the pestilence. It was only on the borders of Hungary that the Moslem hordes were finally stopped on the west. Had they passed this point, Christian Europe would certainly have fallen before the crescent.

Not only was the hazard of immense military proportions, but the prestige of the Church itself was endangered. It never quite recovered, and centuries later the Crusaders did not improve the situation. It became evident that Christian conquest of the world was not immediate. The only practical answer was to strengthen its power in Europe. The rising tide of Islam carried on its surface a variety of important cultural institutions. It was evident that the entire pattern of European life had to be changed. The European could no longer regard himself as the heir to the grandeur of the Roman Empire. His supremacy was challenged in every field of endeavor, and great comfort and consolation was bestowed upon heretics who now realized that no man-made institution, even though claiming divine approval, was without human weaknesses.

The full weight of Eastern learning was not yet appreciated, nor had the Church reached that degree of compromise in which it accepted with tolerance, if not approval, the impact of a progressive scientific attitude. Within its own body were many honorable, inquiring men, and these had a sincere desire to improve their knowledge. The Near East beckoned, and along the caravan routes came the tidings of a world of free thought. This invitation was not ignored, and a new kind of heretic arose, too numerous and too powerful to be eliminated. By degrees these devout, but ardent, minds influenced the reformation of the Church program of education. It does not follow that the populace was crying for enlightenment, but



Charlemagne receiving the ambassadors of Eastern nations. Among the gifts brought by the embassy of Harun-al-Rashid, the celebrated caliph of the *Arabian Nights*, was a clock, the first seen in Europe.

there were other factors. The tribal chieftains of the Teutonic States were advancing toward feudalism. Dukes and barons held court with as much grandeur as their means afforded and were gradually developing regal consciousness. This nobility was no longer willing to remain completely illiterate and untutored. For several centuries to come it would remain fashionable for a king to be without the skill to sign his own name on a royal document, but such cultivated ignorance could not remain fashionable forever.

The wars in the East also resulted in a certain amount of travel and migration. In those days, armies did not march off leaving their families and earthly possessions to the mercy of marauding neighbors. The tribe going to battle moved to the complete social unit. The soldier was accompanied by his family, his livestock, and anything portable. The war might last for years, and there was an opportunity for allies to become better acquainted with each other and make important exchanges on a cultural level. Dimly the proportions of nations were revealed, and larger integrations of groups were inevitable. No king with any royal pride in his soul wished to rule over a mob. His own survival and certainly his prosperity depended upon more than a rude administrative policy. He sought advice from the Church and

leaned heavily upon the prominent ecclesiastics in his vicinity, but this dependence was not entirely regal and the nobles resented over-interference in the management of their affairs.

Charles the Great, king-emperor, was crowned on Christmas day in the year 800. Among his numerous accomplishments was the revival of arts and letters and the establishment of a distinct precedent in the sphere of education. Charles, or Charlemagne as he is better known, divided his military activities with a serious program of self-improvement. He not only studied Latin, but also rhetoric, dialectic, and astronomy. Having thus attained dignity in letters, he pressed this improvement upon the clergy in his dominion. It is noted that his reforms were not entirely popular. In his *Admonito Generalis*, issued in 789, Charles strenuously recommended that religious leaders should test the education of their priests and require a reasonable proficiency in basic learning. This caused quite a stir, but was nothing in comparison to the repercussions of his program for creating reading schools for his people. It seemed appropriate to the king that Monastic houses, supported by the public purse and largely without profit to the community, should become useful. Where better could be found teachers for the young and willing than these goodly friars who were supposed to live only to serve the glory of God?

As a result of the king's insistence, many of the monasteries built schools adjacent to their religious houses, and from these humble beginnings descended the great cathedral-colleges of Europe. The wisdom of Charles also considered more advanced institutions of learning for those of larger endowments. In this way higher education as we know it today was separated from the grade schools, and the modern college and university came into being, at least as a concept. Nor did the king neglect those closest to himself. The palace school took shape, and there the children of the king-emperor and the sons of prominent nobles received the blessings of education. Together with this radical change in prevailing policies came the founding of libraries and the collection of rare books and manuscripts otherwise neglected or improperly housed. A new edition of the Latin *Vulgate* was undertaken. These were not merely kingly gestures. Charles was personally of scholarly inclination. He not only prided himself upon his library, his museum, and his galleries, but actively participated in the accumulation and arrangement of the material. The overall consequence as recorded by historians was that Charles was remarkable for the legibility and grammatical excellence of his legislations, State documents, decrees, etc. In spite of all his efforts he did find reading arduous and kept a number of professional readers for his comfort and enlightenment.

From the time of Charlemagne the course of Church history is neither mysterious nor remarkable. During the Medieval Era it expanded in grandeur and became closely identified with the social progress of Europe. Still, however, the scars of old feuds disfigured the beauty of its works. As early as the years of Augustine the forces were in motion which led finally to the Protestant Reformation. The struggle of the Church for temporal dominion led always to the organization of resistance. Man in his worship gives only by voluntary allegiance. He serves truth, not through hope of heaven or by fear of hell, but because of a magnificent nobility from within himself. The human being is ever seeking freedom, not freedom from the will of God, but liberty to seek God and to serve him according to the dictates of conscience. There is much yet to be done in the restoration and clarification of early Church history. We have attempted only the briefest outline, but perhaps it will assist the thoughtful student in the orientation of his own concept. Like all institutions, the Church expanded through a series of emergencies. These were met according to the light and spirit of the times. Nothing could occur which was apart from human experience, nor could men be better or wiser than the world of which they were a part. We have inherited the past and our privilege is to bestow upon the future our own contributions of growth, wisdom, and love.



The Dream of Alexander the Great

When soldiers in the army of Alexander were wounded by poison arrows, he dreamed that a dragon appeared to him carrying the root of a small plant in its mouth. When the king awoke, he sent soldiers in quest of the plant. It was found, and many were healed by the use of it.

Well-meant, But Not Well-said

The following epitaph was found on a Scottish tombstone: "Erected to the memory of John MacFarlane, drowned in the Water of Lethe by a few affectionate friends."



Flower Symbolism

It is not known with certainty where the use of flowers as symbols originated, but there is some indication that the practice originated in Asia. There is a charming story to the effect that Buddhist hermits living in remote places took a compassionate interest in plant life. It was part of the philosophy of Buddha that all creatures shared in one spiritual essence and were therefore intimately related to each other. Animals and plants were the younger brothers of mankind, and should be loved and served with the same regard bestowed upon human beings. When great storms swept through the forests and along the deep ravines, flowers, scattered by the wind, fell upon the ground or into the rushing streams and quiet pools. After the inclemency of the weather had passed, the old Buddhist hermits gathered these blossoms tenderly and placed them in bowls of water to preserve their life and beauty as long as possible. Gradually, these floral decorations accumulated around shrines and temples where the blossoms were brought in order that they might finally expire in the presence of the image of the great teacher, and thus gain eternal virtue.

Influenced by the practice of venerated saints and sages, those who came to worship at the altars of Buddhism brought flowers from their own gardens, especially the most beautiful. This was regarded as an act of merit because it represented right-thoughtfulness, one of the eight commandments of Buddhism. It was not intended that the flowers should be considered as an offering or as an adornment for the shrine. It was an expression of the simple faith that those who

died in the sanctuaries were peculiarly blessed and achieved to a higher state in the afterlife or in the next incarnation. For this reason also, there was at that time no formal flower arrangement, no bouquets or clusters—merely bowls, each with one or two blossoms.

The lotus flower was so closely associated with the life and teachings of Buddha and was so frequently used as a symbol of the unfoldment of the Doctrine that it became an essential part of altar ornamentation. Usually, however, the lotus was artificial, carved from gilded wood or composed of thin metal. These artificial blossoms were highly stylized, and are still to be seen arranged in vases before images of the Buddha. The practice was particularly pleasing to the Chinese, and it was through them that it came to the attention of Japanese Buddhists. Prince Shotoku Taishi is said to have introduced flower arrangements to Japan as the result of his expeditions on the mainland of Eastern Asia. More correctly, he brought only an idea which, being peculiarly adapted to the natural inclinations of the Japanese people, resulted in the high development of a floral art in Japan.

With the passing of centuries, the schools of flower arrangements became highly technical and divided into several branches or sects. These developed traditional patterns, most of them influenced by Buddhist religion and philosophy. The flower arrangement became a definite system of symbolism, extremely subtle and peculiarly attractive to the Japanese Buddhists. Today the art of flower arrangement has been elevated to a science, and mastery requires many years of patient training. Those who reach the highest degrees of adeptship in the flower cult are given diplomas and are respected and acclaimed for their achievement. Competitive exhibitions are held annually, and participation therein is an evidence of culture.

The early records of India indicate that gardens, lily pools, groves, and other places adjacent to important shrines and temples were set aside to flower culture. In most cases, however, the emphasis was upon the living plants rather than upon cut blossoms. Even the Chinese liked to enjoy flowers without depriving them of life. There is an old legend that an emperor of China bestowed two wives upon a favorite plant. Their sole responsibility was to give daily loving care thereto. In early times both Hindu and Buddhist teachings were opposed to destroying life of any kind, and only blossoms which fell of themselves were removed from the parent shrub. Containers for plants were extravagantly designed and were often inlaid with gold, silver, and precious stones. Artificial plants of jade, crystal, amethyst, and lapis were so cunningly contrived as to appear alive.

The Egyptians offered flowers and plants on the altars of their deities, as can be noted from a study of their manuscripts and tomb paintings. They also employed a conventionalized form of the lily and the papyrus plume in architecture, especially as capitals for columns. The Greeks and Latins favored garlands of flowers as decorative motifs, and these appear as diapers on pediments and cornices, and also appear upon implements and artifacts generally. Wreaths and crowns were bestowed as rewards for valor and as prizes for public competitions. Important myths were associated with flowers, plants, and trees.

Among primitive peoples, flowers appeared as fertility symbols, and their use for personal adornment was regulated by tradition. Perennials conveyed the symbolism of longevity and even immortality. Seasonal plants suggested resurrection, and have become a familiar part of mortuary rites. Suitable floral arrangements are associated with the principal events of life: birth, marriage, and death. Although now used mostly as tokens of respect and remembrance, the giving of flowers anciently conveyed a particular message of significance to the bestower and the recipient.

The use of plants in the practice of medicine contributed to the veneration of flowers and shrubs. The physician-priest of old times usually had his own private garden in which he cultivated medicinal herbs. Frequently the form, color, and fragrance of the plant and its flowers were regarded as indicating the parts of the body or the functions for which they were a specific remedy. The cult of the mandrake developed from the similarity between the roots of this plant and the lower half of the human body. During the medieval period it was believed that the mandrake emitted a human cry when wrenched from the earth. Anyone who heard this cry died or became mad. To meet this emergency, a cord was tied to the plant, and the other end fashioned to an animal, a horse or a large dog. The physician or magician then retired to a safe distance, stopped his ears, and called the animal to him, thus drawing the mandrake from the earth. China joined Europe in its admiration for the mandragora, and examples of the mandrake are still frequently seen in the window displays of Chinese physicians. Exceptionally perfect examples bring a very high price.

It was believed that flowers, plants, and especially such parasites as the mistletoe captured the virtues of planets and the magnetic currents that moved in the atmosphere. Even Paracelsus, the great Swiss physician, advised that herbs be gathered at certain phases of the moon and under major configurations of planetary bodies. He also taught that diseases of human beings could be transplanted or grafted

upon trees and large shrubs, thus relieving the man of his symptoms. The plant was not injured, but actually improved as the result of such transplanting.

Flowers and aromatic plants were the basis of the old art of the perfumer. Originally, perfume and incense were used principally in religious ceremonials, and the compounds were blended from materials sacred to the deity or involved in particular myths or legends. Aca-cia had particular meaning to the people of the Near East and North Africa. Door lintels are frequently made of this wood, and it was noted that after it had been cut and put in place it produced sprouts and branches, even after many years. It thus signified the extraordinary tenacity of life, and depicted branching over an Egyptian mummy it promised resurrection.

In Christian mystic symbolism "the rose of Sharon" and "the lily of the field" are especially prominent. The white rose signifies purity and dedication to the service of God, and the red rose, courage, righteousness, and martyrdom. The lily, the Western form of the lotus, represents the triumph of spirit over matter, the unfoldment of human consciousness, redemption, and the grace of God. Earlier, the red rose also stood for initiation into the Mysteries, specifically the Rite of Attys and Adonis. In *The Metamorphosis of Apuleius*, the hero, transformed into an ass by sorcery, was restored to human shape by eating a rose offered by a priest. The roses of the Rosicrucians, the rosiform crest of Luther, and the roses of the Order of the Garter originated in the mystical symbolism of the Greek theology. The word *rose* supplies the letters which, rearranged, give the name Eros, one of the names of the god of love.

Culture groups, developing in various localities, derived their floral symbolism from the plants of the region. The Druids of Britain held the oak tree as a universal symbol, and in their more important festivals garlanded the principal tree of their sacred grove with festoons of flowers. The intent, apparently, was to suggest that the tree itself had bloomed. It is likely that the Druids received their *cultus aborum* from Asia. The tree represented cosmic life, which bore mankind as evidence of its flowering. The transformation of flower to fruit, therefore, implied the perfection of humanity.

The use of floral devices in heraldry is according to an exact formula required by the College of Heraldry, or some similar group. In every case, when a flower is bestowed as part of armorial bearings the symbolism conforms with the classical concepts. The flowering of the pilgrim's staff in Wagner's music drama *Tannhauser* is an adaptation of the blossoming of Joseph's rod as described in the New

Testament. The flower is often included in miraculous occurrences as a testimony of divine intercession. The angel of the annunciation is most frequently depicted bearing a lily. The palm frond, originally used in pageantry to signify triumph, occurs in Christian symbolism as the attribute of the martyr.

The simple message of growing things is that they bear witness to the natural and beautiful unfolding of life. They teach men to bear witness graciously and gently to the divine power within themselves. The flower reveals the geometry and order which proceed from the soul of the world. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and I say unto you that even Solomon in all his glory was not arrayed like one of these." The life of the earth reaching upward to receive the light of the sun reveals its fertility and is not ashamed. It bears life gloriously, and its fruitfulness has become a symbol of all that is noble and wonderful.



Philosophy for the Sick

BY MANLY PALMER HALL

Originally published as an Editorial in HORIZON magazine, PHILOSOPHY FOR THE SICK is now available in an attractive 40-page booklet. Here is a direct and vital message to those who want to keep and improve the health they have, and to regain, if possible, the health they have lost. To stay in the modern world, it is important to understand the effects of our own thoughts and emotions upon the mind and body. This is an appropriate gift for all who need kindly counsel on health problems.

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In Reply

A Department of Questions and Answers

QUESTION: *Should one consult a psychologist?*

ANSWER: This is a very general question, and can only be answered in generalities. There are certain occasions in which psychological or psychiatric help is indicated. The record of accomplishment in these fields is too impressive to be denied, but experience also shows that the average psychologist is not an unqualified blessing. The field is comparatively new, and the practitioners often lack maturity of attitude and judgment. The psychologists themselves are divided into several schools, and, like the run of physicians, lack agreement as to what constitutes effective therapy.

If a person is minded to seek guidance from a psychologist, every effort should be made to select a competent consultant. The primary requisite is the basic character and temperament of the doctor. In no field of human help is the personality equation so vital to success. It has been my observation that many psychologists, including several that are prominent, are themselves in need of psychological conditioning. Too often they reveal very little personality integration and have more troubles than their clients. There are several classic instances in which the doctor, finding his patient to have a sympathetic ear, has unburdened his own libido and then charged a handsome fee for the privilege.

Psychology is a specialization within the field of philosophy, and philosophy, in turn, is the application of reason to the management of human affairs. The aptitude for constructive counseling is not conferred by a diploma. Skill is insufficient unless it is motivated by proper incentive. Needless to say, a flourishing practice, while grati-

fyng, is not the primary objective of the intelligent human being. It has taken materia medica twenty-five hundred years to lose sight of its religious and philosophical background. Psychology, less than a century old, has succeeded in making the same mistake quickly and efficiently.

It is not, however, all the fault of the practitioner. The economic factor has corrupted many fields of human enterprise. Present psychological technique is slow and expensive. The practitioner could do far better financially in other branches of the healing arts. He cannot devote sufficient time to his patients at a fee they can afford to pay. The patient, conversely, is usually not in a position to compensate for mental therapy on an hourly basis at a price scale equal to that with which he remunerates plumbers, bricklayers, and carpenters. In this day of keen competition, the average man of ability will not select a career which will not pay him a reasonable living. By *reasonable*, he understands a financial bracket equal to that of practitioners in related fields.

My main objection to psychologists as a group is their lack of religious conviction. Exceptions to this statement naturally are not included in my criticism. Too many mentalists are the products of a materialistic education which has systematically destroyed their sensitivity to the spiritual needs of those mentally and emotionally sick. Persons in trouble require more than a clinical analysis of their misfortunes. They need a practical restatement of the essential values of human living. Unless the patient can be induced to exert his inner resources to improve his own condition, little of permanent good can be accomplished. In fact, much harm can result from the popular concept about psychology now broadly circulated.

Take, for example, this process of probing after complexes and fixations due to parental influence during childhood. The patient learns that his life is a present burden because he was misunderstood by his father, neglected by his mother, or bullied by his brothers or sisters. Even assuming that there is a moderate amount of truth in such a diagnosis, other equally relevant factors have probably been ignored. No point was made in the diagnosis that the sufferer was one of three children, all raised in the same environment with entirely different consequences. The other two grew up uninhibited and without frustrations. How does it happen that two can make the best of a bad bargain, whereas the third was never to make the best of anything? It is a mistake to teach people that they are the victims of others. It enables them to evade personal responsibility for conduct and to blame their miseries entirely upon environmental sources.

Research indicates that persons are *born with temperaments*. From the day they arrive they give promise of the future direction of their characters. The three-month-old child has tantrums, and at six months reveals the potentials of a prima donna. Other children do not give similar testimony. If parents were equipped to handle early symptoms thoughtfully and lovingly, the twig could be bent before patterns become too strongly established. How many parents, however, are qualified to do this, and is the patient, if himself a parent, more expert, unselfish, and dedicated than his own ancestors? It is hardly profitable to blame others for actions identical with those which disfigure our own conduct. It seems to me that the psychologist should emphasize the fact that each human being can control himself if he honestly desires to do so.

Those under psychic stress are naturally inclined to brood upon, imagine, and magnify negative thoughts. If they become convinced that their suffering is due to the thoughtlessness or perversity of others, what happens to the inner idealism? How can the patient believe in a just universe at the same time he envisions himself to be the victim of injustice? If we can suffer without just cause and have our lives ruined by ignorant forebears, the entire ethical scheme of living becomes meaningless. Can we afford to encourage this reaction in those mentally or emotionally sick? They do not need self-justification, but self-enlightenment. How many psychologists are able to give their patients a solid conviction about those universal principles which we must obey if we wish to enjoy personal security? Like as not, the practitioner himself does not even believe in such principles, and even if he holds them to be abstractly true, has not been able to apply such enlightenment to his own career.

The really useful psychologist should combine the constructive qualities of a priest, a physician, and a scientist. He should not be so bound to a school of analysis and therapy that he cannot personally philosophize about the larger aspects of life and living.

Eternal hammering on the mysteries of sex is actually revolting to many sensitive persons. There is obvious need for education in this department, but the psychologist should not take it for granted that this is the only explanation for the human dilemma. It is, at best, only an intermediate and contributing cause. The individual who is reasonably adjusted expresses himself adequately on several planes of function. Man is far more than a problem in biology. The person in the body must be given some attention, and this person has many impulses and instincts other than those involved in the perpetuation of the species. If the case in particular requires education on sex

behavior, that is well and good, but it is a serious error to assume that no other guidance is necessary.

Psychology as a word means the *language of the soul*, but the products of modern training completely ignore the original definition. They assume that by soul is meant merely that conglomeration of conflicting intensities within man which impels to unreasonable conduct. If more psychologists were students of Platonism and Buddhism, their cases would fare better. Materialistic education is especially pernicious in those fields which deal with the overtones of human character. A formula is much like a pill, and very few of either actually cure anything. The conscientious psychologist, after taking on the troubles of his clientele, frequently suffers a nervous breakdown from the weight of the woes poured into his ears. This is further proof that he has no philosophy within himself with which to cope with the negative patterns which deluge him. The psychologist must be an educator in the highest and most enlightened meaning of that word. He must help others, and sustain himself under the strain of his profession.

What we have said applies principally to psychologists. The field of psychiatry presents a somewhat different aspect. The psychiatrist practices in a field of mental disease or such abnormalities as have basically impaired the reason of the patient. Here the critical findings are more substantial, and the integration of medicine and mental therapy better standardized. The psychiatrist is coping with a problem which has recognized boundaries, and his skill and technical knowledge, like those of the surgeon, are of the utmost utility. Those suffering from mental disease or having reason to suspect that they may do so should certainly receive all possible help from a highly trained mental physician. In this branch of specialized technique the results are overwhelmingly positive. Cases which would have been hopeless twenty or thirty years ago are now being rehabilitated and restored to society. Success is largely due, of course, to the possibility of correcting the disturbance on the level of the brain itself.

The motives which cause persons to consult psychologists are often ulterior. Some patients are willing to pay for a sympathetic ear, and others are eager to transfer their emotional frustrations to the practitioner. Actually, the average person knows what is wrong with him and has a reasonable conviction of how he got that way and what he should do about it. He, therefore, wastes money seeking professional assistance in a project which requires his own personal self-direction and self-control. The moment we realize deeply and firmly that we can change ourselves into the persons we know we should be, there is

much we can do without calling upon outside help. Unless we are willing to correct our mistakes, refocus our faculties, and improve our standard of living, we cannot accomplish the reformation of ourselves. A good heart-to-heart talk with the person inside of our complex organic structure will accomplish as much as several seances with the mentalist.

To the general question, then, this answer: If you consult a psychologist, decide as quickly as possible whether the consciousness and understanding of the practitioner merits your confidence. If he lives better than you live, he can help you; if he does not, maybe you should help him.

QUESTION: *Should the state provide religious training for children?*

ANSWER: According to the Constitution of our government, the state cannot provide sectarian or religious training for the young without infringing upon the rights of the private citizen. In other words, the state cannot advance the cause of any religious group, directly or indirectly, to the prejudice of any other religious group. As this country is composed of persons following more than a hundred sectarian convictions, it should be unfair, if not impossible, to satisfy all of these sects by any public system of religious instruction. In countries which have state religions, such as England or some of the Latin American republics, the delicate problem of religious emphasis cannot arise. Nearly all civilized nations today, however, do practice a degree of religious tolerance, even though the government proclaims its preference.

This does not mean that religious essentials cannot be taught in a democracy, but they cannot be advanced as articles of faith or as the basis for creedal allegiance. Religious principles include belief in the existence of a Supreme Power, personal or impersonal. This Power is good, and obedience to its laws is virtue. The human soul is immortal, surviving the dissolution of its body; its future state determined by present conduct. In the course of mundane affairs, there is an ultimate victory of good over evil, which is, in substance, the victory of the Supreme Power over its own negation. These basic concepts are shared by all persons of enlightened character suitable to be instructors of the young and molders of public opinion.

Some will object, as always, and insist that many of our most brilliant intellectuals are proclaimed agnostics, if not actually atheists. It is safe to say, however, that the factual atheist is a comparatively

rare phenomenon. At best, he is one of a very small minority, and according to my understanding the policies of a democracy should not be controlled by a minority even though it be both aggressive and belligerent. The fact that a handful of advanced educators have certain reasonable or unreasonable doubts about God, immortality, and such matters does not warrant or justify that their attitudes should be forced upon the millions of young people who have been raised in nominally religious homes. Parents are forever lamenting their inability to influence their children in religious matters after higher education has made pompous little agnostics out of what might otherwise might have been orderly and well-mannered children.

The United States makes no pretext at being a citadel of atheism. It was founded by devout men and women, and it has been maintained by distinguished citizens who were not afraid to acknowledge that they believed in God. Why, then, should the problem of nominal religious training be so difficult and controversial? Obviously, sectarian differences have contributed to the spread of agnostic thinking. Because the various religious groups cannot agree as to what should be taught, nothing is taught. Under existing conditions the only answer lies in the simple expediency of shifting moral instruction from a theological to an ethical level. The golden rule is not a sectarian revelation; it is a statement of human experience over thousands of years of recorded history. The agnostic would find it most unpleasant to live in a world that was not directed by moral codes and morally inspired institutions.

The present rate of juvenile delinquency is due to something more than the pressure of the times. With the exceptions of parochial schools or private institutions with strong religious policies, the educational systems avoids moral issues methodically and consistently. This does not seem to be exactly right in a nation of which more than ninety per cent of the population does not approve of atheism as a proper concept. In all probabilities, if a Gallup poll were made and the problem fairly stated, the will of the people would be revealed. It would also be shown that the public-school system, which is theoretically a servant of the public mind, is not fulfilling the decision of the people.

We must sometime realize that the spiritual birthright of the human being is factual and should not be considered as merely an article of belief. There is little conflict in the public mind as to the desirability of teaching children reading, writing, and arithmetic. Such instruction is regarded as natural and essential to our way of life. Why should we consider the place of the human being in the larger

universe of internal and eternal verities to be merely a sectarian problem? The purpose of all education is to help the person to live and make a living. Up to now most of the emphasis has been upon making a living. We like to think that the young man or woman is prepared for life when he has become formally equipped for a trade or profession. When he finds employment with reasonable expectation of steady work until he is old enough to receive a pension, we affirm that education has accomplished its basic purpose. How the person lives and how he faces the intimate experiences of life are up to him. Not long ago, a prominent educator concluded his remarks to the graduating class of a large university thus: "Now go forth, and may God have mercy upon your souls."

The clergyman, the psychologist, and the physician know that material success is often accompanied by spiritual bankruptcy. The average person who has established himself economically is without those internal values which bestow personal security. Truly he has "the stalled ox and contention therewith." How can we take for granted a standard of success which provides neither inducements nor methods for the attainment of character integration? Should we pass over all this and continue to acclaim the virtue of existing fallacies, or should we recognize a need and meet it as quickly and efficiently as possible?

The normal human being has an inner life as well as an outer existence. It is no more than common sense that both of these clearly marked departments of living should be developed with equal care. The only time to begin is during childhood, when the mind is open to instruction and the value-sense especially acute. Is there any real difference between the importance of reading, writing, and arithmetic and the importance of religion, ethics, and morality? Is the future of our race more secure in the keeping of a mathematician than it is the keeping of an ethicist? Which is the better, if we must take a choice, the smart man or the good man? Naturally, we would like to find both qualities in one person, but what are we doing to encourage, inspire, and sustain good men?

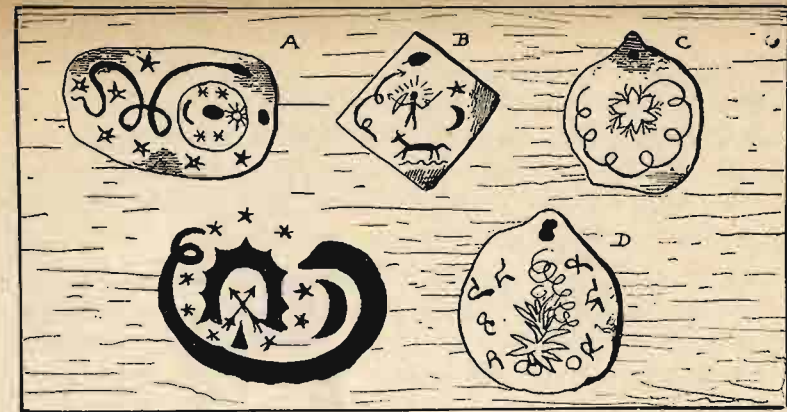
As a beginning, we could encourage basic courses in ethics, simplified for the very young, and expanded and intensified for those of more advanced years. There need be no direct reference to theology or, for that matter, to religion per se. The world honors great human beings, who through their words and careers have contributed to the everlasting glory of the human race. Why should we be more afraid to mention Confucius than Daniel Boone? Is it a more ulterior procedure to quote Buddha than it is Daniel Webster? Are we endan-

gering the young because we make available to them knowledge and inspiration which has helped uncounted millions and injured few, if any? Perhaps we could even afford to reduce some of the time devoted to the strategies of Napoleon and Sherman's march to the sea in favor of the more noble accomplishments of Plato or even Mohammed.

Nor do we mean that the inclusion of more exalted sources of enlightenment should result in the text being written down to critical biography. Our human heritage includes a wealth of great and inspiring convictions. These belong to our children as part of their rightful inheritance. Should we permit personal selfishness or prejudice to interfere with the transmission of essential knowledge? Some may think so, but we may suspect that they are in the minority. Why should parents, wishing their children to have moral or ethical instruction, be the ones who have to select expensive and perhaps unsatisfactory private schools? Would it not be fairer for those of atheistic convictions to maintain special establishments for such a purpose?

The usual evasion is that children can receive religious and moral training in their homes, according to the pleasure and dictates of their parents. Is this really fair? Should the child mind depend entirely upon parental influence for the forming of its ethical pattern? Not long ago, one parent complained to the Board of Education of an American city that he did not wish his child to have any moral education of any kind because it would interfere with the money-making instinct. Can we say that such a parent is qualified to inspire his children in a way which will make them the good citizen of tomorrow? More serious, however, is the ever-present conflict between the home and the school. Children are not inclined to accept from their parents ideas which are not encouraged by educational institutions. They simply consider their elders superstitious and opinion-ridden.

Many of the most dramatic episodes in world history involved courageous decisions, self-sacrifice, and the display of high ethical convictions under stress and extraordinary pressure. Children could understand and be taught to appreciate nobility of character. They could be inspired to emulate a standard of character which has brought lasting honor to those who kept faith with themselves. If such a program be termed religious, then religion is a synonym for honesty and honor. It will be a long time before we outgrow the need for honesty, and unless we teach it and practice it we will not have it.



—From *Gypsy Sorcery*, etc, by Leland

GYPSEY AMULETS

These amulets are from the Ural and Bessarabian areas. *A* shows the sun, moon, stars, the earth and a serpent, and probably represents the universe. *B* is a conflict between the principles of good and evil. *C*, combining a star and a serpent, stands for one of the gypsy deities. *D*, a fire and mystic character, is a prayer to the spirits controlling fire. The unnumbered figure is the earth and other planets within the coils of a serpent.

The Origin of the Gypsies

In this case, the title of our article is especially optimistic. Much has been written in an attempt to trace the descent of the Gypsies, but as yet the findings are indicative rather than conclusive. The word *gypsy* originated from the popular belief that these people were originally Egyptians or came from a somewhat ungeographical location referred to as "Little Egypt." It should immediately be noted, however, that the name *Gypsy* is restricted entirely to English-speaking groups, and the name given to these nomads differs in the various countries where they abide. There are several hypotheses as to the homeland of the Romany folk. Some authorities believe that they originated in the Near East; others suggest a North African birthplace; still others consider it likely that they spread from the eastern Balkan region; and a small but enthusiastic convention of experts suggests that they came from India.

The people we know as the Gypsies are now distributed throughout Europe, the Near East, North Africa, and the Americas. Contrary to general belief, they are not all wanderers, and a large percentage has settled places of abode. Some are engaged in agricultural pursuits and

in tinkering, a term closely associated with them. In Hungary and the Transylvanian region of Romania, statistics indicate that the Gypsies have become better integrated into the social structure than in most other countries. Their children attend school, they participate in the religious life of the community, they have permanent domicile, and are engaged in useful pursuits.

In appearance the average Gypsy is of Balkan or Near Eastern coloring. Most are dark or swarthy, but blond Gypsies are known. They are fond of adornments, and the women especially dress in bright colors, favoring red and green. They wear considerable jewelry and voluminous skirts and petticoats. If they have a language of their own, it is dominantly Romanian, though containing elements of several dialects. To date it has not been proved that they use words derived from Far Eastern tongues. They are extremely clannish, but have accepted outcasts from so many nations that the bloodstream is heterogeneous. They have their own laws and officers of their communities, and settle disputes without recourse to civil authorities.

Though often referred to as heathens and unbelievers, most Gypsies show at least a moderate addiction to the Christian religion. Their native beliefs are rich with folklore, and they have many interesting and remarkable legends. They are not inclined to confide in strangers, and it is quite possible that they hold beliefs and doctrines in secrecy which differ from their public statements. The number of Gypsies is gradually increasing, which would indicate that they are not being absorbed. In the United States they now travel, during the clement seasons, in automobiles of various vintages, and during the winter live in stores, where they combine shelter with profession.

In countries where they remain socially apart, the modern Gypsy depends largely upon his women for support. The master of the family probably finds it more difficult to ply whatever trade he may practice because of his roaming characteristics. The proverbial Gypsy woman is a fortuneteller. She is supposed to be gifted with second sight, reads the lines on the palms of her customers, or predicts future events by the use of Tarot cards. This is so lucrative an enterprise that wherever it is permitted by local authorities, it is hardly necessary for the family to seek other employment. It is only fair to say, however, that the non-Gypsy encourages fortunetelling and practically demands the perpetuation of this curious art.

It is a moot question whether the Romany people, especially the women, actually possess some form of second sight. It has been suggested that inbreeding and isolation have perpetuated primitive extra-sensory faculties that have been lost to civilized man. As few Gypsies

today, however, have a pure descent from the ancient stock of their group, this explanation is not entirely satisfactory. It is certain, however, that Gypsy women have plied their curious occupation for hundreds of years and have gained a large reputation for mysticism and clairvoyance.

The Gypsies as a whole have a further reputation which is not quite so savory. In olden times it was part of their concept of life to live off the countryside through which they passed. They became expert thieves, pickpockets, and pilferers. Many countries refused to permit them entrance, and required those already in the area to depart or suffer heavy penalties. Many were executed, imprisoned, and mutilated, and at one time it was common to brand them in order that they might immediately be recognized. In some instances they probably deserved the hardships which they were forced to endure, but many crimes were falsely attributed to them. If petty crimes were committed anywhere near a Gypsy camp, public opinion convicted these itinerants without a hearing.

Nothing is known with certainty about the Gypsies prior to the 14th century. They seem to have moved into western Europe from Byzantium along the streams of the Renaissance. At that time Europe was plagued with numerous religious groups that wandered about collecting alms and impoverishing the neighborhoods through which they passed. These mendicants begged and borrowed and appropriated when need arose, all for the glory of God. For a time at least, the bands of friars and Gypsies were confused in the public mind. Perhaps the Romany felt perfectly justified in following a sanctioned, if not approved, means of accumulating a livelihood. In any event, the policy was expanded by both the clergy and the Gypsy until it was necessary to legislate severely against such practices.

The lack of civic spirit and national autonomy caused the Gypsy to feel slight responsibility in civic matters. He lived by his wits because by temperament and training he was without other practical aptitudes. Highly emotional, he made one important contribution to the life of his time through his music. He has enriched the folk music of all countries in which he has lived, and is responsible for national music in many regions. There is some question as to whether he derived his musical inspiration from the traditional forms found in Hungary, Romania, Turkey, and Greece. It has even been suggested that he is largely responsible for the popular folk melodies of these countries. Needless to say, such claims have been energetically disputed by non-Gypsies.

There is certainly an Oriental and Near Eastern quality in the pathos of Gypsy music. It resembles the familiar themes of Magyar

and Slavic compositions. It combines joy and primitive abandon with pathos verging toward tragedy. It is said of the Balkan that he is never so happy as when he is dying of a broken heart. It seems that the Gypsies are born with music in their souls. Most of them, whether trained or untrained, perform to some degree. Many great modern composers have borrowed from their music and have gone so far as to glorify this trait of Romany character.

This wandering group has been exposed to numerous cultural advantages, yet has remained, for the most part, comparatively primitive. The Gypsy way of life is extremely simple and naturalistic. Their morality is totally unsophisticated, and they live dominated by their ancient customs. They take little interest in a formal clergy. Marriage is without religious implications, and at times polygamy was practiced. Many Gypsies have become comparatively rich. Some have been ennobled by grateful princes, but there is slight indication that wealth or security has changed their ways. With a few noteworthy exceptions, they have made slight contribution to the Hall of Fame.

In tracing Gypsy migrations, religious factors can play an important part. As already pointed out, they have accepted, at least nominally, the creeds of the communities through which they wandered. In addition to the Western Church they have accepted the creeds of the Greek Orthodox Church, the National Church of Rumania, and also the tenets of the Mohammedans. It follows that the religious viewpoint of the Gypsies as a group include a variety of diverse notions and opinions. This does not result in theological conflict, however, as these people are not sufficiently burdened with religious pressures. Little is known which would indicate that their folklore was derived from any one region or period of time. Their religious interest is on the level of charms, spells, talismans, amulets, and natural magic. They are highly superstitious, and in this particular are on the same platform with other survivals of primitive minority cultures.

As long as speculation is seemingly sanctioned by most authorities, it may be useful to consider one partly developed hypothesis. It is traditionally upheld that after the collapse of the pagan priesthoods of Egypt and the decline of the pagan Roman Empire the custodians of the old sanctuaries were forced to depart from the temples and to find refuge in remote places. It should also be noted that even before Christianity and Islam accomplished the final destruction of pre-Christian religious institutions these had long been decadent, and had been reduced by the vicissitudes of time and war to an advanced state of desuetude. The Roman historians wrote of the disintegration of Egyptian culture and marveled that the priests of Osiris and Isis could



—From *Gypsy Life*, by George Smith

A BACHELOR GYPSY'S BEDROOM

no longer read their ancient manuscripts or even the inscriptions on their altars.

If the remnants of the sacerdotal caste were thus scattered and deprived of their last formal honors, they may have clung desperately to the vestiges of their doctrines and, by refusing to be converted to the new faiths, have become outcasts and vagabonds. It is obvious that certain magical practices of the Egyptians did survive and were revived in Europe in the Dark Ages. So heartily did the medieval European fear magic and sorcery that he was probably restrained thereby from a direct attempt to exterminate a group which professed exceptional and mysterious means of retaliation. A reputation for necromancy and infernal arts was bestowed upon all pagan priesthoods by the Christian Fathers, and this may have lingered in legendry and lore and contributed to popular concepts about the Gypsies.

The followers of the old pagan philosophies mostly took refuge in countries outside the dominion of the rising Church of Rome or in regions so remote as to be comparatively independent of theological pressure. The Balkan countries, Turkey, and Arabia, are known to have been asylums for persecuted intellectuals and nonconformists. The Gypsies were strongly entrenched in these areas at the time that they were first noted by historians. The fact that they gained prominence in Europe after the Reformation supports the theory that they

revived with other culture-groups with the return of intellectual liberalism. Long before this happy event, however, they had lost most of their own history and the older doctrines which, never really understood, quickly faded from the memory. In the meantime, the Gypsies had accumulated a new tradition, but by instinct remained unassimilable.

Playing cards appeared in Europe also under extremely obscure circumstances. As they have been long involved in Gypsy cartomancy, perhaps the unexplained factors are interrelated. The juggler, mountebank, and conjurer were usually members of some vagabond troupe. Most countries had laws against vagabondage, and as late as the 18th and early 19th centuries stageplayers and the like were regarded with general disfavor. Even during the reign of Queen Elizabeth of England, actors were regarded as vagabonds, and were subject to penalties unless they were attached to the suites of prominent noblemen. It is known that the Gypsies were entertainers and were included among mountebanks and jesters. They amused the rich for a consideration, and sometimes robbed their patrons. As social outcasts, they felt in no way obligated to conduct themselves honorably.

The court magicians referred to in the Bible and known to have flourished in Egypt were probably jugglers and conjurers. Similar entertainers flourished among the Persians and Chinese and appeared at the glamorous courts of Bagdad and Delhi. Such entertainers belonged to some kind of a guild or brotherhood, and were pledged to preserve the secrets of their profession. All of these separate phenomena could well have been related, and represent the wide distribution of a semisecret society or fraternity. The Moslem faquir and the Hindu wonder-worker were distantly related to such modern stage conjurers as Alexander Herrmann and Robert Houdin.

The witchcraft mania which afflicted New England was at least the indirect result of the introduction of voodoo practices from the West Indies. Is it not possible that the wave of black magic which paralyzed European thinking for nearly three centuries may have also been imported by roving bands from the Balkans and the Near East? What we now know as the Gypsies are the remnants of a more powerful and integrated clan which lived by its wits and enlarged its sphere of influence by its occult practices. The great French antiquarian, Court de Gebelin, in his analysis of the Tarot cards, attempted to prove that these were based upon religious symbols that ornamented Egyptian sanctuaries. It may be that he was supplied with this information or rumor by the celebrated Count di Cagliostro, who claimed to have the knowledge necessary for the restoration of the Egyptian Mysteries in 18th-century France. Certainly the count was

as bizarre and flamboyant as any Romany, and originated in a region where the Gypsies were strongly entrenched. Recent writers on Tarot symbolism have prepared Egyptianized versions of the cards, and Grand Etille, also a most elusive person, published a series of Tarot designs, which he claimed once formed the leaves of a sacred Egyptian work called *The Book of Thoth*. It would not be wise to accept unsupported accounts without some reservation, but where circumstantial evidence accumulates over a long period of time it should be examined.

Palmistry, physiognomy, and the use of crystal balls and magic mirrors also have a respectable antiquity. Even Aristotle was not above a consideration of physiognomy, and divinatory apparatus has been found in the ruins of most ancient cities. The illiterate European of the Dark Ages was scarcely in a position to restore a learning with which he had no direct contact. It is almost certain, therefore, that the ancient arts of fortunetelling were imported along caravan routes and as the result of the migrations from Eastern countries. It followed that black magic burst upon Europe with a tremendous and demoralizing force. Neurosis explains part of the mystery, but not the completeness and accuracy of the presentation. The Romany bands were often accused of diabolism, and were also spoken of as Orientals, Easterners, strangers, and seducers of the public mind.

It is remarkable that a group of comparatively recent origin should be difficult to trace. This very obscurity may offer a valuable clue to the historian. Apparently, the Gypsy emerged from a state of society in which his peculiarities were not immediately noted. If he originated in the Near East or North Africa, he was similar in many respects with the racial groups of those areas. The possibility of a more remote origin in India, although without support from Gypsy lore itself, could be reconciled with known facts. A migration from the Far East could have occurred at a much earlier date. The Gypsies may have remained in the Mediterranean area for some time, and gradually absorbed the customs and traditions of their new homeland. The peculiarity of constant migration, which distinguishes these people, could have been forced upon them by circumstances. As long as they retained their own way of life and were not assimilated, they would, indeed, be strangers in regions hostile to outsiders. If for centuries they were unwelcome and forced to change abode at frequent intervals, wandering could well have become traditional with them.

A study of European law between the 14th and 17th centuries supports the conclusion that the Gypsy lived a perilous and unhappy existence. At one period the Romany bands carried diplomas, certificates, and what passed for permits and passports from the Emperor Sigis-



—From *Gypsy Life*, by George Smith

A TYPICAL GYPSY VAN

Drawn from a camp of gypsies near Notting hill, Latimer Road, England, about the year 1880.

mund in his capacity as king of Hungary. These papers gained the Gypsies a measure of protection and respect, but such security was short-lived in those troublous times. One delegation of these strange people visited Rome, where penance was imposed upon them by the Pope. The verdict of His Holiness was most amusing. The penance

consisted of wandering for seven years without a permanent home. In view of the fact that they had wandered for centuries, the penance contained no unusual provision.

Some Gypsies explained their origin by saying that in Little Egypt they had come under Christian influence and had nominally accepted the faith. Later, when the Saracens invested the country, they had been forced to proclaim themselves as Mohammedans. It was this circumstance which caused the Pope to impose penance.

John Hoyland, in his work *A Historical Survey . . . of the Gypsies*, published a series of linguistic studies calculated to show a parallel between the language of the Romany and the Hindustani. Unfortunately, most of the words which he listed were already diversified in usage. For example, the Gypsy word for father is *dad*, and the Hindustani equivalent is *dada*. The accumulation of the English language, with its dialectical and colloquial extensions, is so involved in earlier idiom that it would be perfectly possible that the direct descent of the Gypsy vocabulary could be traced to Turkish and Persian terms which, in turn, often have Far Eastern roots. Here, again, nothing is entirely certain.

The rise of Aryan culture in India resulted in a caste system, which brought about a large group of uncastes or outcasts, called *pariahs*. These had no social standing, and in many respects resembled the Gypsies. The social problem of the pariahs has survived, and became one of the principal concerns of Mahatma Gandhi in his program of the integration of India. It is possible that some of the pariahs might have migrated in search of more hospitable domicile. The problem of assimilating Asiatic stock has always been difficult, and in Europe was intensified by religious intolerance.

Nineteenth-century England gave considerable thought to the improvement of its Gypsy population. This was a complete reversal of an earlier attitude which sought to eliminate these wanderers by any means available. The results of a more enlightened attitude were immediately noticeable, and encouraged writers to expand the program. Trial cases showed that the Gypsy could be educated and incorporated into the social structure with a marked degree of success. With proper encouragement these strangers became useful citizens, and revealed aptitudes not previously suspected. Such constructive assimilation required a long-range program of reorientation and the gradual overcoming of traditional fears, antipathies, and habits.

Returning, for a moment, to the Egyptian hypothesis, there is a historical account of Egyptian priests attached to the services of the temples of Isis who were permitted to serve their followings in Rome

under the Caesars. With the decline of Egyptian religion, there was a marked deterioration of the temple personnel scattered throughout the Roman Empire. The temples of Isis became centers of fortunetelling, magic, and sorcery, and grew progressively less meritorious until the final closing of these institutions under the edicts of Justinian. The Gypsies may have stemmed from refugees escaping from religious persecution when the Egyptian faith finally perished in the Near East.

In modern America the Gypsy population numbers approximately one hundred thousand. Many arrived in Colonial times, and a considerable number have been absorbed. Most migrated from Great Britain, Germany, France, or Holland, but were of Balkan extraction. For a time they gained prominence as horse-traders, and some still follow the trade of peddling. It is noted that they are increasing slowly, but cannot be regarded as presenting a large or widespread problem. In the prosperous atmosphere of the United States their standard of living has improved, and they are showing a distinct tendency to become Americanized.

If the Gypsy has been a problem, he has also contributed something to the society which has not entirely accepted him. He has been responsible for the transmission of foreign customs and has helped to advance the cause of a one-world philosophy. In the sphere of folk music he has received the flattery of being extensively copied. Many so-called Gypsy musicians, dancers, and entertainers are not actually of Romany extraction. The term now usually signifies only a style of artistry founded in Gypsy traditional form.

Mysteries are discomfoting to a philosophy of life which assumes an infinite capacity to solve the unknown. Actually, the Gypsy remains an enigma. This may be due to the fact that only a few specialists have considered the subject worthy of time and effort. Until a more thorough program is undertaken, the riddle must remain unanswered, but it would be worth solution, and there is much to be gained by examining the medical and pseudoscientific lore of the Gypsies.

In a recent book catalogue that came to our office, there is mentioned a letter in the autograph of Marshall Ney, addressed to Napoleon I, dated March 1804. In this letter is an early reference to popular hysteria caused by the report that the English had been casting bales of cotton infected with pest-bacilli on the French coast. This report was without any foundation in fact, but is an early example of rumors of bacteriological warfare.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The First Man to Fly

The air-minded age in which we now live is gradually developing considerable interest in the history of aviation. Research is indicating that it is possible that the subject of aeronautics was known earlier than we generally imagine. Even old legends gain new fascination, and the question is more frequently asked: "Did ancient nations actually accomplish any practical form of aerial flight?" We may pass over the account of Kaikaus, the flying king of Persia, who flourished about 1500 B. C., and the report that he flew from the top of the Tower of Babel on a throne supported by eagles. In the same classification should be included the not-entirely-incredible description of the escape of Daedalus and his son Icarus (1100 B. C.) from a tower by means of artificial wings. This exploit resulted in numerous experiments of a similar nature, most of which were disastrous. In sequence was the wooden pigeon of Archytas, of Tartenum. This philosopher, scientist, mathematician, and military genius was among the disciples of Plato. He fashioned an artificial bird, which contained within itself some method of propulsion. Although all

details are lost, it is possible that Archytas anticipated some form of motive-power that later was incorporated into the practical science of aeronautics.

The philosopher and friar, Roger Bacon, writing in the 13th century, says: "And it is certain that there is an instrument to fly with, which I never saw, nor know any man that hath seen it, but I full well know by name the learned man that invented the same." It is a pity that the friar did not give further details. Marco Polo (1254-1323) was greatly fascinated by kites and flying machines which he saw in the court of Kublai Khan, who was ruler of the great region which then included China. The drawings of Leonardo da Vinci, as preserved in his *Codex Atlanticus*, indicate a profound study of the flight of birds and the possibility of creating a machine by which man could navigate in the air. He wrote: "There shall be wings! If the accomplishment be not for me, 'tis for some other. The spirit cannot lie; and man, who shall know all and shall have wings, shall indeed be as a god." Old Mother Shipton predicted flying with her celebrated

lines: "In the air men shall be seen, in white, in black, and in green."

The 15th and 16th centuries were notable for speculations on air conquest. John Wilkins, bishop of Chester, in his *Mathematical Magic* (1648), noted the rumor that the natives of South America had trained huge birds, called condors, so that they would carry men through the air. Learning at that time was devout, and men, like Jerome Cardan (1501-1576), speculated as to the possible means of accomplishing levitation. Four feasible methods were examined. Men might fly, first, by the aid of spirits, angels, or demons; second, by training birds to support them; third, by artificial wings attached to their own body; and fourth, by the invention of a kind of flying chariot with a suitable motive-power.

Speculations about flight were involved in a number of fictional works and were used as means of transporting the hero to strange and wonderful places. Such an example is to be found in *Gulliver's Travels*. Lord Bacon made passing note of mechanical marvels to come in his *New Atlantis*. At a time when the condition of distant nations was unknown to the Europeans, there was some report that aviation was highly advanced in remote regions. One thing is certain: Man was not the first creature to fly by artificial means. This dignity was reserved for a victorious triumvirate composed of a sheep, a duck, and a rooster. While the duck and the rooster possess natural equipment in this direction, it was certainly a novel experience for the sheep. On the 18th of September 1783, this animal and two birds went aloft in the first completely authenticated air voyage in history. In the presence of Louis XVI and Marie Antoinette, the hot-air balloon, the *Montgolfier*, ascended fifteen hundred feet into the air with its strange cargo. The "passengers" landed unhurt two miles away in the forest.

The first human to be involved in an actual flight were Pliatre de Rozier and

the Marquis d'Arlands. In a magnificently decorated *Montgolfier* hot-air balloon, these two illustrious gentlemen ascended three hundred feet, and, amidst the hysterical applause of the multitude, sailed over Paris and were deposited without injury five miles away. It was accepted immediately that man had conquered the air. It is of interest that Dr. Benjamin Franklin was a guest of the royal family of France and was present at both the first animal flight and the first ascent of a human being. The doctor was indisposed, and remained in his carriage due to the dampness of the weather, but saw everything that occurred.

From the time of the Montgolfier brothers to the present day, the history of aviation is well-chronicled. It is the early period that still remains a more or less fascinating mystery. Who was the first man to fly, and how shall we define the term *flight*? It seems that for general purposes the research must be confined to a successful demonstration of ability to be supported or sustained in the air for at least a brief time sufficient to demonstrate the success of the device or method employed. Obviously, the earliest experiments were made with artificial wings and copied from the flights of birds. Experiments almost certainly were attempted more than a thousand years ago and have given rise to legends that were afterwards exaggerated. A number of heroic pioneers in this phase of the subject paid with their lives for their attempts to defy the law of gravity. A number of these early attempts seem to have originated in Asia or the Near East, where accurate records are especially difficult to discover.

In 1950 the Republic of Turkey issued a series of three commemorative postage stamps to publicize the Regional Session of the International Organization for Civil Aviation. One of these stamps, reproduced herewith, depicts the first flight made in Turkey at the beginning of the 16th century by Hezarfen Ahmet Celebi. Equipped with huge



TURKISH POSTAGE STAMP HONORING
THE FLIGHT OF CELEBI

artificial batlike wings, it is reported that Celebi made a successful descent from a tall tower in the background of the picture. Possibly, he should be regarded as the modern Daedalus, and the Turks like to feel that this flight was the first, or at least one of the earliest, authentic cases reported. Perhaps we should know more about the life and exploits of Celebi.

The Turkish stamp issued to celebrate Celebi's flight was issued Oct. 18, 1950. The notice appearing in *Scott's Monthly Journal* quotes a recent Canadian press dispatch from Montreal relating to Celebi: "It is on record that this gentleman did succeed in lifting him-

self off the ground with wings. Interest in the ancient flying-case came about at the Montreal headquarters at the International Civil Aviation Organization, where Celebi got belated recognition." The stamp picturing the episode is slightly confusing because of the tower in the background. If he launched himself from this tower, he may only have recognition for an early experiment in gliding. If, however, the tower is only scenery or intended to identify location, he may have sustained his flight by flapping his artificial wings. At least, the experiment took place 400 years before the Wright brothers made aviation history at Kitty Hawk.

Divine Grace

When the Black Plague broke out in an Arabian community, the citizens fled into the desert to escape infection. Native reasoning on the subject was as follows: Obviously the Plague was sent from heaven to call human beings into a better world. This was wonderful and beautiful, but the inhabitants of the town did not feel that they merited this special mark of grace, and thought it advisable to decline the honor for the present, and therefore departed.

Correction Please!

According to the Roman historian Livy, the famous brothers, Romulus and Remus, were not suckled by a wolf. Actually, they were rescued and cared for by a good woman named Lupa. From her name the story of the wolf originated.



—From the portrait-bust in the British Museum

MARCUS AURELIUS ANTONINUS

A. D. 121-180

Marcus Aurelius

Marcus Aurelius Antoninus, Stoic philosopher and Roman emperor, must be included in that small group of Imperial persons entitled to universal respect and regard. He was the adopted son of Antoninus Pius, and succeeded him as ruler of the Romans. He became Augustus in A. D. 161, and died after a brief illness on March 17, 180. Most of his public career was concerned with the defense of the empire, and it may be said that he lived in constant need of a courageous philosophy. As an administrator of internal affairs, Marcus Aurelius was an untiring servant of his nation. He encouraged legal reforms, and, with one exception, has been remembered as a progressive and conscientious ruler.

The exception was his attitude toward the Christians, and this must be accepted with caution, as much of the available data is derived from Eusebius, a man of doubtful integrity. In all probability, the so-called intolerance of the emperor was nothing more than his natural inclination to uphold the laws which had been enacted by the Roman Senate. He became emperor at the beginning of an epoch of disintegration. It was his duty to preserve Rome from enemies both within and outside the boundaries of the State. Political intrigue was frequently clothed with pious and devout appearance. There is much to indicate that the Christians in Rome were responsible for disunity and a degree of treason. They opposed the State religion and assailed vigorously the foundations of Roman government. It was for such reasons and not for personal prejudice that Marcus Aurelius threw the weight of his authority against them. We should all remember that it is possible to disagree with sincerity and integrity.

The philosophy of Marcus Aurelius is contained in a little book called *Reflectons*, or *Meditations*. The work has appeared in English also under the title *Thoughts*. There can be no doubt as to the authenticity of the work, and it supplies the thoughtful student with a clear picture of the emperor's mind and heart. Annus Verus, the father of the emperor, died when Antoninus was only three months old, and in his *Reflectons* the emperor gives thanks to the gods that it had been his good fortune to have wise grandparents, devout parents, a loving sister, learned teachers, admirable associates, honorable kinsmen and friends, and nearly everything that could contribute to well-being. When only eleven years old, the youth renounced his social position and took upon himself the dress and life of a philosopher. He became an earnest student, lived abstemiously, and labored

so diligently in the advancement of his character that he injured his health and caused grave anxiety to his family. At first he favored poetry and rhetoric, but later abandoned these and associated himself with the sect of the Stoics. He combined Stoical discipline with the study of Roman law. Realizing the career for which he was destined, he prepared himself for leadership in statesmanship and military strategy.

The *Reflections* includes a gracious testimony of his regard for the teachers and masters who had contributed to his education. He lists each of them and acknowledges that without their wisdom and affection he could not have carried the heavy burdens of his later life. Throughout the *Reflections* the emperor reveals his humility, modesty, and sincerity. He claimed little for himself and gave all credit to those who assisted and served him. Marcus Aurelius must be included among the initiates of the old Mysteries. Having journeyed to Syria and Egypt, he returned to Italy by way of Athens, and was there initiated into the Eleusinian Mysteries. His biographers have pointed out that Marcus Aurelius always conformed to the established rites of his age and performed the required religious ceremonies with due solemnity. The historians make a point that one should not conclude from the emperor's policy that he was a superstitious man, but only that he held it to be a sacred duty to support those institutions which were approved by his people.

The abstract phases of classical philosophy are not always clearly stated in the *Reflections*. It appears, however, that Marcus Aurelius believed the substance of the Orphic mysticism. He emphasized that a man should not fear death, but rather be apprehensive that through ignorance he be dead while yet he lives. Each should so conduct himself that he should be ready at any moment to depart from this world with a good hope. He spoke of the child which leaves the womb at birth, and compared this mystery with the departure of the soul from the body when its earthly journey is finished. As a child is born or comes into life by leaving the womb, in like manner the soul may, on leaving the body, pass into another existence which is better.

In the Stoic philosophy, happiness is not the chief object of living. The true end to which man should be dedicated is a life conformable with Nature. It is by obeying the laws of the universe that the human being attains tranquillity of mind, contentment of spirit, and finally enduring happiness. To obey the divine plan for man, each person must study and cultivate four virtues: wisdom, justice, fortitude, and temperance. Wisdom is the knowledge of good and evil; justice, the skill to reward each according to his merits; fortitude, the courage to

endure labor and pain in the cause of principle; and temperance, moderation in all things.

Of all the virtues, the emperor chose justice as that most necessary to leaders. In one place he says: "He who acts unjustly acts impiously." He also emphasized the importance of action in conformity with conviction. It is of no value to have a large understanding or great skill of knowledge unless these convictions are exhibited by conduct and applied in moments of emergency. Our knowledge is never greater than our integrity. That which we fail to use in daily living is not possessed by character and should be no grounds for self-satisfaction.

Every good man should have an object or purpose in life to which he directs the greater part of his energy. Of course, this object should be good. It is possible that Lord Bacon was inspired by the *Reflections* of Marcus Aurelius when he wrote: "...reducing of the mind unto virtue and good estate; which is, the electing and propounding unto a man's self good and virtuous ends of his life, such as may be in a reasonable sort within his compass to attain." A few selected passages from the *Reflections* will indicate the general trend of the emperor's mind.

"He who does wrong does wrong against himself."

"Both man and God and the universe produce fruit; at the proper seasons each produces it... Reason produces fruit both for all and for itself, and there are produced from it other things of the same kind as reason itself."

"In a word, if there is a God, all is well; and if chance rules, do not thou also be governed by it."

"Is it not better to use what is in thy power like a free man than to desire in a slavish and abject way what is not in thy power?"

"He who flies from his master is a runaway; but the law is master, and he who breaks the law is a runaway."

"Let it not be in any man's power to say truly of thee that thou are not simple or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee; and this is altogether in thy power."

"There is no man so fortunate that there shall not be by him when he is dying some who are pleased with what is going to happen."

"That which is really beautiful has no need of anything; not more than law, not more than truth, not more than benevolence or modesty.

Which of these things is beautiful because it is praised, or spoiled by being blamed?"

"Consider that everything which happens, happens justly, and if thou observest carefully, thou will find it to be so."

"How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he himself says or does or thinks."

"Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains."

It is believed that Marcus Aurelius compiled an autobiographical work, but apparently this has not survived. The *Reflections* was not a studied literary production, but a series of fragments compiled as occasion permitted. The emperor always reserved a certain amount of time for communion with his own soul. It seems likely that the choicest of his thoughts, usually bearing upon the matter of the hour, were noted down for future reference. Some of these reflections were on the eve of battle when his own fate and the future of his country were uncertain; others were in those brief interludes when he was concerned with civil affairs. He once said, quoting an older philosopher. "It is the privilege of emperors to be abused."

Marcus Aurelius died in Lower Pannonia, or at Vienna in the fifty-ninth year of his age. His son Commodus was with him at the end. The remains of the emperor, probably his ashes, were carried to Rome, and his memory received the honor of deification. Commodus erected a column to the memory of his father, and this still stands in the Piazza Colonna at Rome. Originally, there was a statue of the emperor on the capital of the column, but this was removed by Pope Sixtus V, and a bronze statue of St. Paul put in its place.

Records of that period in Roman history which includes the reign of Marcus Aurelius are defective, and some of the breaks have been filled with legend and fable. As a result, only the meager outline of the emperor's career can be accepted as completely authentic. For the rest, we must depend upon the philosophy of Marcus Aurelius for a proper estimate of his place in the grand motion of civilization.



Curious Epitaph in England

Here lies the remains of Thomas Nicols who died in Philadelphia, March 1753. Had he *lived* he would have been buried here.



Happenings at Headquarters



With this issue of HORIZON, we are introducing a new department devoted to the general activities of the Society and fragments of information which we believe will be of interest to our friends and readers.

By the way, HOW DO YOU LIKE THE NEW FORMAT OF HORIZON?

ADDITIONS TO THE LIBRARY: Among recent acquisitions to our collection of rare books, manuscripts, and related material, several items deserve special mention. There is a large and colorful Korean painting, probably 18th century, which sets forth in a highly complicated diagram a synthesis of the teachings of Buddhism and Taoism. Although the design is traditionally Chinese, Buddhist symbols have been substituted for the conventional Taoist emblems and figures. We feel that this is an important key to the parallels between the doctrines of these two great systems of spiritual culture. Another nice item is a long, Chinese scroll of unusual size depicting the traditional portraits of all the five hundred Lohans, or early disciples of Buddha. From our knowledge of this subject, we would say that this scroll is not only remarkable but extremely rare. A fine Tibetan block-print book, with numerous and fantastic representations of deities, magical formulas, and mystical diagrams, will challenge the serious Orientalist, who seldom has an opportunity to examine originals of this quality. Also should be mentioned a long, horizontal Japanese scroll combining writing and painting, which is both beautiful and significant. The illuminations are in the classical style of the Tosa school, and the work gives every indication of being done by an anonymous master of this technique. These fine pieces will be further discussed in later issues of the magazine in the section devoted to Library Notes.

THE NEW CORRESPONDENCE COURSE: We are pleased and encouraged by the initial response to this new and, we feel, vital activity. Those receiving the first lesson have been enthusiastic in their praise of the material and the manner of its presentation. We believe that we are building something that will have permanent value to our troubled world. Examining early papers that have come in has been a happy experience. A well-qualified analyst, who made a survey of a

number of papers, said that they revealed unusual thoughtfulness, ability, and integrity. In other words, he was surprised to find so many good students. Incidentally, the Course can be subscribed to at any time, and the lessons will then be sent approximately every thirty days. It is part of the policy not to encourage anyone to complete the lessons as quickly as possible, but as well as possible. This is a valuable lesson in philosophy. Please send for our illustrated brochure on this Course. attendance at our lectures.

P. R. S. on KFAC: The Society is now on the air with a radio program of its own. Unfortunately, it can be heard only in the Los Angeles area, but if it succeeds, perhaps the coverage can be expanded. Radio Station KFAC supplies the people of this community with fine programs of classical music twenty-four hours a day. We have combined music and Great Ideas, and on each program there is a short talk by Manly P. Hall and announcements of the activities of the Society. We hope by this means to interest new people and to increase attendance at our lectures.

Mr. Hall's radio talks are available in booklet form. See ad on *TEN RULES FOR BETTER LIVING*. p. 74.

Hans Nordewin von Koerber, Ph. D., Professor Emeritus of Asiatic studies and Oriental art at the University of Southern California and past curator of Oriental art at the Los Angeles County Museum, lectured on Asian philosophies and religions at our Headquarters on the evening of April 15. Dr. von Koerber was introduced by our vice-president, Mr. Henry L. Drake, and his discussion was devoted largely to the analysis of the God-concept among Eastern peoples. The doctor was obviously inclined toward mysticism and spoke with deep sincerity.



Egyptian Navigation

According to Juvenal, the Egyptians made boats of earthen ware. Having molded them into the proper shapes, they were baked and then ornamented with various colors. These boats were used on the Nile River, and apparently proved successful.

The mathematician Gallen acknowledged that the solutions to difficult problems in algebra were revealed to him by dreams.



The Great Buddhas of Pegu

The town of Pegu is forty-seven miles northeast of Rangoon by rail, and was the old capital of lower Burma. Pegu was founded in the 6th century A. D., and has had a long and confused history. There are several important Buddhist monuments in the vicinity and these, for some reason, have received little attention from travelers and scholars. Very little is known about these old religious remains, and they were not rediscovered until about sixty years ago, when British engineers found them accidentally while constructing a railroad through the region.

Rounding a sharp bend in a road little better than a path, the visitor comes into the presence of a great stature called locally "the colossus of Pegu." At first appearance, the image seems to be a seated figure of the great Buddha surrounded by jungle and underbrush. Closer inspection proves that the huge monument is really four statues facing the cardinal angles of the compass. Each of the figures is approximately sixty feet in height, and they are placed on the faces of a great cube of brick. The gigantic statues themselves are made of brick, plastered, and then washed over with native paint. A bolt of lightning destroyed one of them in recent time, and it now lies a crumbled and broken mass at the foot of its pedestal.

By conservative estimate, the Buddhas have been sitting quietly in meditation surrounded by Burmese jungle for over six hundred years. Unfortunately, there are no inscriptions or other historical indices. The statues gaze with unmoved expression upon a world which has been subject to many vicissitudes since the monument was built by the hands of the faithful.

The Burmese Buddhists believe that there is no reward in heaven for the rebuilding of old shrines, but that there is great and lasting virtue in constructing new ones. With the exception of a few places of national interest, therefore, the ancient temples are allowed to decay while new dagobas, or towers, are built nearby. One surface of the colossus, however, has been repainted in brown and white, and gives a fair impression of its original appearance. Many parts of the



—PHOTOGRAPHED BY MANLY P. HALL

THE COLOSSI OF PEGU

The front figure has been somewhat restored, and the faces of two other statues are seen in profile, overgrown with plants and small trees.

image are now overgrown with grasses, and tufts of weeds have gathered on the broad, square shoulders. Little bushes poke out from between the massive fingers, and the statues are streaked by the rains of ages, and cracked by the pitiless rays of the tropic sun. But with all their mutilation, the figures are unique and dramatic, and are well worth the trouble necessary to visit them.

After taking a number of pictures, some of which are included in the present article, we passed on along the dusty road lined with villages, from which mongrel curs came out to bark at our heels. The road led to another shrine less than three miles away, which was built, according to local calculations of probabilities, at about the same time as the colossus. This is known as the reclining Buddha of Pegu. This image is one hundred eighty-six feet in length, and reclines upon a jeweled couch of enormous proportions. The practical British government enshrined the sacred figure in a hideous galvanized iron shed.



—PHOTOGRAPHED BY MANLY P. HALL

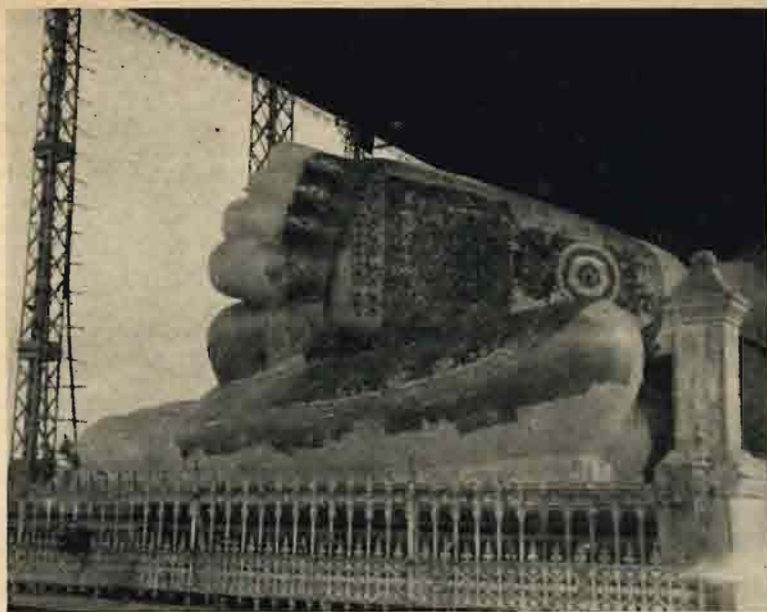
THE RECLINING BUDDHA OF PEGU

The great image rests quietly in the sleep of Nirvana under a grotesque shed of galvanized iron and rough girders.

While we should be very grateful for the wise protection, the architecture is painful to the eye of the artist and an affliction to the soul of the dreamer.

The reclining Buddha represents the great teacher passing into his last meditation before departing from this life into the Nirvana. This image is also made of brick overlaid with plaster. The face and exposed parts of the body have received a thick coat of whitewash. The robe, the surface of which is hundreds of square feet in extent, is overlaid with gold leaf. The soles of the feet, the headdress, and the couch upon which the Buddha lies are all set with colored glass and semi-precious stones in a profusion of colors. On the sole of each foot is a marvelous jeweled sun. On the back of each toe is a conch shell, and there are the familiar emblems associated with the foot prints of the Buddha.

After removing our shoes as a symbol of our respect for the sacredness of the place, we were allowed to climb up a stepladder and stand on the little toe of the figure. Thus elevated, we were thirty-five feet above the ground. It is impossible to climb from one toe to an-



—PHOTOGRAPHED BY MANLY P. HALL

THE JEWEL-INCROUTE FEET OF THE GREAT RECLINING BUDDHA OF PEGU

The symbols are the traditional markings which distinguish the footprints of Buddha, as this device is used in Buddhist countries.

other without the aid of a ladder. One can stand comfortably in the ear. The eyes and eyebrows have been painted black against the dead-white complexion, and the lips have been rouged to a delightful shade of carmine. Incidentally, the reclining Buddha has a very happy and winning smile, and in spite of the crude materials used in its construction has real grace and charm.

The shrine is in the keeping of a devout old Buddhist, who collects coins from tourists for the upkeep of the monument. We learned from the custodian that few visited the place because it was so far from the bazaars of the city. Most travelers follow in the footsteps of each other, and Pegu offers little for the souvenir hunter, although we did discover in one store a can of Swedish sardines. This can had gathered prestige as a memento and as visible and tangible evidence that the town shared in the circulation of modern merchandise. The storekeeper did not wish to sell it, as he did not know when and how he could replace so unique an item.

Guarding the shrine of the reclining Buddha are two huge plaster leogryphs. These handsome lions had eyes that sparkled ferocious-



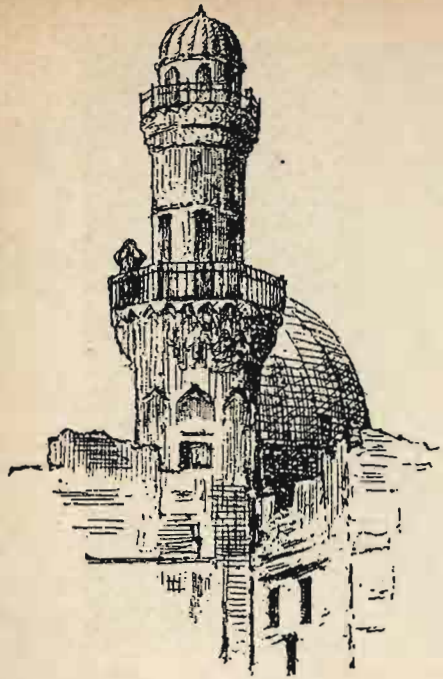
—PHOTOGRAPHED BY MANLY P. HALL

THE FACE OF THE RECLINING BUDDHA

The supporting couch is elaborately incrustated with semiprecious stones and giltwork, and the size can be appreciated from the fact that a man can stand comfortably within the opening of the ear.

ly. In the course of examination, we learned the secret of the formidable glitter. Having finished a role of film, I tossed aside the tin-foil paper. The caretaker hastened to pick it up and smooth it carefully between his fingers. He always saved tin foil because it looked so well in the lions' eyes.

Buddhism in Burma has inspired a splendid revival of religious art. Many of the greatest monuments of the faith are scattered along the Irrawaddy, between Rangoon and Mandalay. Experts have said that the Shwe Dagon in Rangoon is the world's greatest shrine, and the reclining Buddha of Pegu is one of the largest representations of a religious leader in the sculpturing of mankind. The love and respect which the simple Burmese people feel for the great Indian teacher is a lasting testimony to the effect of Buddhist philosophy upon the inner hopes and aspirations of Easterners from Afghanistan to Japan.



New
Lamps
for Old

A mysterious lamp, served by a wonderful genie, plays an important part in the adventures of Aladdin, as these are reported in *The Arabian Nights' Entertainment*. The circle of tales attributed to Scheherazade are rich with Eastern symbolism, and each story unfolds some obscure teaching bearing upon Islamic metaphysics. If the reader seeks beneath the surface of the fiction, it is likely that he will discover the fact, and in so doing enrich his own understanding of the eternal truths of philosophy.

Take, for example, *Aladdin's Lamp*. It is common knowledge that for thousands of years the curiously shaped oil lamp has been a symbol of wisdom. This lamp of learning adorns the seals of famous universities and occurs frequently as a printer's device or an ornamentation in books on scholarly subjects. To possess the lamp is to possess power, for all Nature must obey the one whose wisdom is sufficient. The genie of the lamp, like the Titans of the Greeks, was power, a term implying all the potential resources of Nature and the energies which can be controlled and directed by the enlightened human mind. The hero of this tale is, therefore, man himself in his most heroic aspect. By seeking and exploring in the subterranean parts of the earth,—that is, into the hidden sources of things—the human being

discovers the lamp, and usually through accident, becomes aware of its magical properties.

Having, by skill and resourcefulness, attained a sufficient knowledge of the hidden workings of universal law, it is only natural that the hero should begin to invoke the genie in order to fulfill those ambitions and desires which dominate human conduct. Aladdin becomes rich, powerful, and envied, and the villain enters into the picture in the form of an evil magician, who is resolved to steal the lamp. Having failed to accomplish his nefarious end by the normal means of sorcery, this magician then fashions a number of worthless lamps and peddles his wares, crying out: "New lamps for old." His stratagem succeeds and the wicked magician gains temporary control of the lamp and its genie.

In this way false wisdom, made attractive and with the captivating concept of newness, is substituted for genuine learning, and no one is the wiser until he rubs the lamp. He then learns that the substitute lacks the power of the original and cannot perform the miraculous works. In the story, all comes out well. Aladdin (humanity) outwits the evil magician, marries the princess, becomes a powerful ruler, and lives happily ever after. There are many important elements introduced as the plot unfolds, but the principal one in this story concerns the power of the lamp itself.

In the ancient systems of philosophy, the lamp of wisdom was the symbol of the imperishable esoteric tradition. It was passed on, like a lighted lamp across the grave, from one generation of initiate-teachers to another. The priests of the ancient temples were the guardians of the ever-burning flame of life in its aspect of eternal light. They kept their mystical formulas in the strictest secrecy, permitting only those most worthy to share in the arcana. Those who received the lamp legitimately were the true magicians, for they understood the secrets of Nature and were able to command the powers of the elements. It was their sworn duty to guard the esoteric tradition with their lives and their sacred honor. For thousands of years the Mystery Schools kept faith with wisdom, and so wonderfully and skillfully did the initiates protect the inner body of learning that its very existence was virtually unknown by the profane.

Gradually, however, a kind of pseudo knowledge developed within human society. Slowly this increased until the materialistic instincts of men threatened the survival of spiritual wisdom. The wicked magician in the story of Aladdin is a personification of evil. He is the prince of darkness, who would set up his kingdom in the abyss and bind humanity to slavery by corrupting the fountains of learning. To



attain his purpose, the sorcerer fashioned many lamps, each most attractively designed and splendid in appearance but without essential virtue. In place of the one divine science were substituted countless arts and sciences, philosophies and religions, more fair to look upon than the simple lamp of antiquity, but lacking the power to invoke the mystical energies of space. Again, the fable is obvious. The power of the genuine lamp was threatened by a multiplication of facsimiles. Learning, separated, divided, and falsified, confused all except the small group of enlightened ones who appreciated the true doctrine. As though by an irresistible pressure, false teachings have increased and have taken on so venerable and so wonderful an appearance that they have deceived the multitude that regards the new as more valuable than the old.

The evil magician, his peddler's pack full of lamps, then proceeds through the streets of the city hawking his wares. He is a philanthropist of the highest order, for he offers to exchange new and beautiful lamps for old and battered ones, and rapidly he gains a reputation for his charitable inclinations. Actually, he is seeking for only one lamp, and having accomplished his purpose, immediately vanishes with his prize. The old adversary is referred to in the New Testament as the prince of this world. He is the betrayer and seducer of men's minds, coaxing all who will lend an ear to depart from the ways of truth, and substitute therefor the passing glory of the world. However, before materialism can accomplish its perfect work, it must destroy or steal away the true doctrine, which it continues to hold and use for its own nefarious ends.

Perhaps it sounds as though we were advocating reactionism in learning. This is not the intention, however. We merely wish to point out that the handsome new lamp is without a genie. To all appearances we have bettered ourselves when we become the proud possessors of new lamps. They are suitable to light our shops and our counting houses, but they are without the secret power by which the wonderful works of wisdom can be perfected. In this regard we should also give more thought to the genie. In most of the *Arabian Nights'* stories, this invisible giant is the unwilling slave of the lamp. He must obey, but he also is forever seeking to escape from bondage

to silly human whims. He resents being employed by weaklings and does not hesitate to express his dissatisfaction.

We are surrounded by an immense sphere of energies that are reluctant to accept human authority. Even after we have imposed enlightened will upon these forces and energies, they remain elusive, ever seeking to escape the maudlin projects to which we bind them. Even Aladdin asks the genie only for material benefits. He does not even suspect the true proportions of what he could request or should require. Such heroes are not honored by their servants, but Nature conjured by skill must obey the conjurer. The power resources of space, the immense vitality which flows through all structures, is, indeed, a giant, but even when we command him we have not the wit to ask his larger services.

It has been suggested that the Arabs were aware of the secret of electricity, some knowledge of which they had inherited from the Egyptians. They knew from their experiments with amber that the electrical agent could be invoked by friction. This may have suggested the *rubbing* of the lamp. Even today we have no adequate definition for electricity, and we can define it only in terms of the phenomena with which it is associated. Steinmetz defined electricity simply as power. This power is suggested by the giant servant who appears when called, and then vanishes until his presence is once more required. Early research in the theory of electricity was inclined to the conclusion that this definitionless force was an intelligent agent and a manifestation of the omnipresence of God. It was inevitable, therefore, that the symbolism should extend until power itself became a synonym of Supreme Wisdom.

The name Aladdin means in Arabic *the glory of God*. The hero of the story, however, was little better than a ne'er-do-well. He had no interest in honest toil, and was a cause of grave concern to his widowed mother. Like the heroes of many folk tales, Aladdin was distinguished by the fact that he was a "widow's son." He declined to accept mature responsibility, and chose to associate only with children. The wicked African magician selected Aladdin for the fulfillment of a wicked scheme. The thoughtless and ignorant youth was chosen only as a victim, but by a strange turn of fortune became the victor. Even after he had discovered the secret of the lamp and had thus gained the power to fulfill all earthly desires, the young man continued in his stupid way.

The African magician wanted the power of the lamp only in order to become a tyrannical master of the world. Perhaps this again restates the primary question of the use of knowledge. The magical



—From *Antiquity Explained*, by Montfaucon

A GROUP OF GREEK AND ROMAN LAMPS
ORNAMENTED WITH SYMBOLICAL AND
MAGICAL DESIGNS

arts, which merely symbolize the development of technological skill, escape from the keeping of the unscrupulous few and pass to the custody of the unenlightened many. As a result, the essential progress of mankind is threatened by misuse and abuse. The magician attempts to regain his lost powers, but secrets once revealed cannot again be

concealed. There can be only one solution: Aladdin must become a responsible custodian of the lamp. On the level of policy, the great democratic experiment is a good example. Government has gradually passed into the keeping of the people, and now the public must accept the responsibility for the proper use of authority. Progress cannot be maintained unless those possessing power are instructed in the virtuous use of the opportunities which power bestows. Like Aladdin, the first instinct is merely to satisfy personal ambition. It is only when the consequences of abuse become generally evident that the proper reforms can be enforced.

Always in the legends the hero is seeking to acquire for himself the beautiful heroine. The formula appears in the story of Aladdin in its most approved form. The heroine is rich and beautiful and the daughter of a great prince. To win her, the hero uses his magical power to appear affluent and important. As in the legends of the Troubadours, the fair damoselle, who can only be adored from afar, is the soul in its personal and collective manifestations. Humanity, seeking security, must win on the level of soul-power. Within the soul structure are the noblest instincts of mankind. Therein reside integrity, honor, beauty, love, and self-sacrifice. If the hero can win the heroine, in spite of the conspiracy of the evil magician and the selfish court, presided over by the Grand Vizier, the fortunate couple can live happily forever after.

At the end of her story, the Sultanness, Scheherazade, thus summarizes the narrative for the Caliph: "Sir, your majesty no doubt has observed in the person of the African magician a man abandoned to the unbounded passion for possessing immense treasures by the most unworthy means. On the contrary, your majesty sees in Aladdin a person of mean birth raised to the regal dignity by making use of the same treasures, which came to him without his seeking, but just as he had an occasion for them to compass the end proposed; and in the Sultan you have learnt what dangers a just and equitable monarch runs, even to the risk of being dethroned, when, by crying injustice, and against all the rules of equity, he dares by an unreasonable precipitation, condemn an innocent person to death, without giving him leave to justify himself. In short, you must abhor those two wicked magicians, one of whom sacrificed his life to obtain great riches, the other his life and religion to revenge him, and both received the chastisements they deserved."

Although this summarization was probably introduced by a translator, it serves a useful purpose according to the Occidental manner. To the Eastern mind, the subtleness of the story is its great charm,

but in the West it is customary to end all moral fables with a general explanation, lest the reader, who runs while he reads, miss the essential lesson. The curious shape of Aladdin's lamp has already been the subject of considerable speculation. The ancients seem to have had some peculiar reason for the design of their oil lamps. Aladdin, entering the cave in which he first found the lamp, passed through a series of rooms, each variously adorned. Throughout *The Arabian Nights' Entertainment*, these mysterious chambers reoccur.

It does not require much imagination to recognize in the arrangement of the chambers of the vault the Eastern formula of initiation into the Mysteries. As in India, the three rooms represent the three divisions of man's internal constitution. The ever-burning lamp was in a niche in the wall of the innermost apartment. Aladdin had been given the deepest instruction as to how to proceed, and was warned that if he failed in any particular, disaster would befall him. This is a subtle reference to Yoga and the disciplines of internal realization, by which the truth seeker passes from one state of consciousness to another. In this case the lamp is the mysterious pineal gland within the magic garden of the brain. The power of this lamp is the secret of man's ability to free himself from the limitation of the material sphere. Parsifal, in the Grail legend, while still a guileless fool, was permitted to be present at the ceremony of the Sacred Cup. The Grail of the Troubadours and the Arthurian Cycle is identical in meaning with Aladdin's lamp. This lamp, which first lights the inner life, is stolen by ignorance and used as a means of illuminating the exterior or objective world.

In the old Bible story, the blinded Samson, symbolizing the self in bondage to its own animal nature and thus deprived of true vision, was bound to the millstone of the Phillistines and forced to do the work of a slave. Man, unaware of the true purpose of his own consciousness, perverts its function, transforming divine will into mortal will. He then uses powers and faculties which were intended for his liberation to further enslave his consciousness and debase his character. Thus wonderful works of wisdom can be perfected. In this regard the perversion of the divine energy is, in a way, humanity's original sin. From this perversion, the evils that we know were released upon an ignorant but delinquent humankind. As the result of the conspiracy in which Aladdin was unwittingly involved, the hero himself had certain experiences forced upon him. Gradually, his own wisdom and discrimination increased until he was able to recognize evil even though it was cleverly disguised.

The last attempt of the forces of evil to destroy Aladdin introduced the religious equation. The would-be assassin disguised himself as a

member of holy orders, and in this way succeeded in gaining access to the palace. The Moslem world was keenly aware that under certain conditions man's faith was exploited to hold him in bondage to the tyranny of ignorance. But in the story, Aladdin had grown too wise, and recognized the evil man in spite of the cloak of religion which he wore. False doctrines were no longer effective, and the hero had learned discrimination in the sad school of experience. The African magician had a brother, and these two are used in the fable to represent the corruptions of the State and the Church. Both seek to control the lamp of reason and to prevent its light from leading mankind to permanent security. The romantic tales of Scheherazade were derived from earlier folklore, where the theme of the world hero and the trials through which he had to pass to merit his heritage probably descended to Arabia from Persian and Chaldean sources.

The cry, "New lamps for old," is forever tempting man to trade his natural heritage for the artificial and temporary grandeurs of the generation in which he lives. Interpretations, explanations, and variations upon the principal theme of human life are forever changing. One by one these innovations are cast aside as the essential need for enlightenment becomes more completely understood. The ageless wisdom enshrined within the human consciousness is like a lamp fed by a marvelous fuel. By the light within himself, man learns to read the illumined pages of Nature's great book. There are many paintings of St. Jerome in his study reading the Bible with the aid of one small candle. Paracelsus mentioned the universal light by which all mysteries are revealed.

We have many times attempted to depart from Nature's ways and to substitute the cold light of reason for the wonderful radiance of the spirit. This cold light of the mind is the "new lamp" upon which we have learned to depend and which to our untutored minds appears to cast a splendid radiance. As we grow older and wiser and appreciate more fully the hidden causes of life, we reject the light of this world and return to the service of the lamp of immortality. Thus the foolish child becomes the wise man, and all the powers of Nature become the voluntary servants of the one who has dedicated himself to the service of the luminous mystery of God.

A Timely Suggestion

Another epitaph which is worth remembering, if you like to remember epitaphs, runs as follows: "In memory of....., who died of cholera morbus, caused by eating green fruit in the certain hope of a blessed immortality. Reader, go thou and do likewise."

Of Disbelief in General

It has been said that error is the most ancient of the children of time. Certain it is that the mind, measuring all things in the terms of the familiar, rejects that which is out of time. This explains why Solomon De Cans, who flourished in the 17th century, was imprisoned in the Bastille as a madman because he believed that it would be possible to invent a steam engine. Dr. Harvey was the object of abuse and persecution when he announced that he had discovered the circulation of the blood. More recently, Dr. Jenner was condemned for his research in vaccination in smallpox. Experience proves that it is dangerous to have new ideas, and even more dangerous to prove that they are true.

In his *Novum Organum*, Lord Bacon pointed out that all men pay an involuntary homage to antiquity, which, as he said, tends greatly to the obstruction of truth. To expand this thinking further, we also observe that there is always a ready willingness to accept without question that which is untrue, provided it is the prevailing opinion. Because we are all, to a degree, limited by the experiences of the time in which we live, it is almost impossible to escape entirely from the pressures of public opinion. Even those sincerely desirous of being open-minded experience inevitable restraints upon the free circulation of thought. It is difficult, if not impossible, to estimate correctly that which is beyond personal experience. This is one reason why prejudices remain and militate against progress in nearly every field of endeavor.

All conclusions which can be reached by the person of today are based upon tradition and observation. We cannot imagine a world which accepts what we reject, or which rejects what we accept. As we think of the future, it is merely the extension of the attitudes and beliefs now held as valid. Yet each of us lives to see incredible changes in the patterns of our probabilities.

The invention of the automobile changed the American way of life. The Motion Picture, radio, and television have opened new worlds and have required major changes in our social and cultural patterns. Even the most brilliant thinkers of the past could not foresee these innovations and therefore could have no correct prevision of man's future. The point we want to make is the fallacy of the attitude of finality. Too often we speak now as though we spoke for the ages. We make solemn pronouncements and ultimate discoveries utterly ignoring the motions which forbid finality. In religion, philosophy, and science

we like to think that we are arriving at imperishable conclusions. Actually we are only laying foundations upon which others will build or setting up obstructions to essential progress which others must demolish. This should help the liberal mind to appreciate the importance of tolerance. It may well happen that we shall not live to see the future of our own policies and convictions. Almost certainly, things will change for the better. We will be remembered, if at all, for an honest contribution and not for a quality of infallibility.

Although we live in a very large universe, we naturally transform it into a very small world by the limitations upon our own intelligence. We honor a few great minds because they have given us great thoughts. For the most part, however, we are more comfortable in the association of simple and familiar things. While we may be more comfortable, we must pay for this immediate consolation by sacrificing large ideas. It is remarkable that creatures with minds and hearts, perceptions and instincts, impulses and intuitions can be satisfied with the careers which they have envisioned for themselves. In a universe full of marvels, these folk see nothing marvelous. They are concerned only with those small and intimate responsibilities of business and personal ambitions. Many are bored with life; yet even in their boredom they have never even lived.

Ideas to be useful to the average person must be within not only his understanding but his experience. He has a fondness for the known and a fear for the unknown. Even an unknown good may appear more terrifying than a familiar evil. Growth implies change, and to most of us change implies difficulty of some kind. Like Hamlet, we rather choose to cling to the evils that we know than to fly to others which we know not of. In the same spirit, old shoes are the most comfortable, and familiar ways are the most inviting. This instinctive policy penalizes all who seek the progress of men and nations. But as long as we remain bound by our habits, the situation will continue.

It will help a great deal if we can relax a degree of that finality with which we lock our minds. Even the past tells the story of eternal change and infinite progress. We escape from the bondage of time and move freely upon its current if we are willing to assume that the future can be wiser and better than the past. Time passes, and in its passing alters the shapes and appearances of the known and the unknown. By degrees the unknown is being conquered; but as its mysteries are revealed, they are not always according to our expectations. We have reluctantly released our minds from many gentle but outgrown conceits. This release has been accompanied by much pain

and a nostalgic sorrow. Many happy dreams have been dispelled, and when we outgrew the mistakes of our forebears, we also were required to discard many kindly errors and good-hearted notions. We can only assume that the search for truth must go on. The pressure to know is strong within us, and to fulfill that pressure and to meet its challenge we must press on, adventuring in unexplored lands.

It is wise and good to accept progress gently. It is useless to stand firm against changes which must come. The reactionary finds a world slipping away from him until he is in the small, empty space of his own unchangeable opinions. Failure to move with progress is in the end as painful as to be a pioneer. Both extremes are penalized because they are inconsistent with the demonstrable fact of progress. Let us, then, not be sad because the past is gone, nor fearful because the future appears ominous. From the vantage point of today we can build eternal footings in tomorrow. The one truth that we seem to possess is that all things grow and move and change and are in perpetual transformation. We are happier, then, if we keep our faculties flexible and our natures open. Growth is not painful when we love to grow. The future is not terrible when we know that it contains the answers to all the questions of the ages.

Ten Rules for Better Living

BY MANLY PALMER HALL

During the last several weeks, Mr. Hall has been giving short talks over Radio Station KFAC, Los Angeles. The notes of these talks are now available in printed form. The series consists of a statement of ten basic *Rules for Better Living* and commentaries upon them. The purpose has been to present in simple form those principles which will help serious persons to build a practical code of enlightened conduct.

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Library Notes

By A. J. HOWIE

THE PRINCIPLES OF LIGHT AND COLOR: including among other things the harmonic laws of the universe, the etherio-atomic philosophy of force, chromo chemistry, chromo therapeutics, and the general philosophy of the fine forces, together with numerous discoveries and practical applications. Edwin D. Babbitt, M. D., LL. D. Second edition, 1896.

Dramatize Dr. Babbitt's book with an omniscient traveler arriving on a space ship from Arcturus to perform miracles of healing, throw in a little love interest, and the book would become acceptable to the vast reading public of the science-fiction field. However, Dr. Babbitt wrote with intense seriousness to convince his fellow-doctors in the medical profession that he had demonstrated a valuable therapeutic system with considerable philosophical as well as scientific logic. Despite an apparent sincerity, interest and recognition were slight in comparison to the efforts to discredit him.

Babbitt's supplement to the second edition of *The Principles of Light and Color*, which he heads "The So Called Roentgen or X Ray," gives a contemporary picture of the early scientific ex-

periments which are forgotten with the wide acceptance of the perfected results. "In the first edition of this work, written in 1876 and published in 1878, a full description of these higher-grade lights and colors was given, and many of the revelations of mind and matter thus made known were presented. It was shown that clairvoyance becomes possible by getting into rapport with a grade of light so fine as to penetrate opaque bodies and thus reveal the interior soul of things. To the old style of scientists who can understand only the coarser phases of matter, this seemed visionary and absurd. *Lippincott's Magazine*, for instance, commended the work excepting the fact of this inner vision, which it called 'the eccentricities of an enthusiastic savant.' And now the slow plodding

scientific world is finding out that these eccentricities are founded on eternal truth, for the whole world, through the splendid demonstrations of Crookes, and Roentgen, and Edison and others, is learning that there is a grade of light so refined and searching as to penetrate all kinds of solid bodies. The ordinary light of the cathode ray thus brought to notice is no doubt what Baron Reichenbach called *odilic light* and may very properly be called *fluorescent light* instead of the meaningless term X rays."

Babbitt then goes on to quote the *New York Journal* reporting Edison's first successful penetration of the human body with the naked eye by the use of a fluorescent screen. X-ray photographs, so common today, were just coming into use, but Babbitt is not content with mere pictures. He is striving toward direct observation of the living workings of the human bodies which he conceived of as channels for many fluidic currents. He believed that he could focus these fluids through filters to affect the functions of the body, the emotional state, the mental attitudes of men and women.

The subject of X-ray vision is intriguing and has long had a popular appeal to the mystically inclined. Various writers have treated the subject with such absolute conviction that it is difficult to jump to the conclusion that they were entirely wrong. However, so many of them have tried to couch their arguments in a pseudo-scientific terminology that they are inclined to antagonize the informed researcher. Had they accurately reported their observations, perhaps with some conclusion suggested by the trend of their experiments, without deprecating the blindness of all who had not made the same observations, the subject might not have come into such disrepute.

Further, there has been a tendency for members of sects teaching the possibility of clairvoyance to assume an unsubstantiated air of mystery regarding the powers of their own particular hierarchy. And we might also mention that many

frauds have been perpetrated by claims of unproved clairvoyant powers.

Babbitt is dead. He has nothing further to gain by anyone becoming enthusiastic about his book. We can treat it coldly, factually, experimentally. We can take his scattered speculations seriously without fear of inflating an ego, of encouraging a pioneer who may have been more right than even he could express in simple language.

Likewise passed to other fields are the various experimenters who were working along similar lines—Reichenbach, Du Potet, Pancoast, Buchanan, Gen. Pleasanton and Mesmer.

But what about their ideas? Hypnotism and its various phenomena are recognized. Telepathy, precognition, and various forms of psychism are no longer deniable. However, the applications of these various phenomena have been limited to date, and interest outside of mystical and occult groups has been almost nil. Hypnotism has had the strongest interest, but the demonstrations have been rather childish.

There has been a continuous tradition cropping up of miraculous healing powers manifested usually to the accompaniment of religious fervor. The ancient healing temples, Indian medicine men, witch doctors, the King's touch, religious relics, sacred shrines, the panacea of the alchemists—are these related phenomena? Does some unrecognized natural law operate? Is there a *modus operandi* which we may learn so that once more the healing art may be enriched and modern knowledge be reinforced by the arcane research of all time?

Babbitt thought he had the answer. He was not omniscient, and there is no doubt that his enthusiasm dulled some of his critical faculties. Yet he had an international following that testified to the efficacy of his theories. We do not suggest that a mere reprint of the verbiage of the more than 550 pages of his "*The Principles of Light and Color*" would make available secrets that are lost or unknown. Some of the natural

health measures that he urged are widely practiced now—sun bathing, the use of sun-lamps of which he never heard, ultra-violet treatments, the psychological use of color in hospitals, insane asylums, industrial plants, treatment for nervous disorders.

Babbitt indicates that he was not just theorizing. He believed in finer or higher octaves of vibrations or forces that were just as much subject to analysis, study, and control as sound and light. He claims to have been able to see what he describes as etherio-atomic forces in terms of colors. And this was more than a half-century before the present common use of the word *atomic*. We shall make scattered quotations from the latter portion of his book, starting with a chapter entitled "Chromo-Dynamics, or the higher grade lights and forces."

"At last we come to a triumphant series of facts in proof of the fine fluidic forces which constitute the inner *soul of things*, and also in corroboration of the etherio-atomic law. By their aid we may ascend toward the key-stone of the great archway of power, and deal with those more subtle laws and potencies of vegetable, animal, human, and even world-life which are revealed by the higher grades of light and color"

"Baron Reichenbach, one of the most eminent scientists of Austria, made the discovery that a fine force issues from all known elements and substances, and appears in beautiful lights and colors which can be both seen and felt by persons whom he called *sensitives*. Having a spacious castle near Vienna, admirably adapted to his investigations, with an abundance of philosophical and chemical apparatus, and a private cabinet containing minerals and substances of every kind, he instituted thousands of experiments which extended over years of time and were conducted with a skill, a patience, and a severe love of truth... This subtle power he named *Od*, or *Odic Force*, or *Odylic Force*. As these fine invisible emanations constitute the basic principles of all other forces, and are forever working through all things,

it is of vast moment to understand them, and it would seem almost criminal for our medical and other scientists to be so indifferent with the reference to them, so long as human happiness and upbuilding are so greatly prompted by a knowledge of their laws."

"Aided by the knowledge of atoms [Babbitt had his own theory which is not substantiated by modern thinking] chromo-chemistry and chromo-therapeutics, I think we may easily see the inner meaning and potencies of the odic colors, and ascertain their scientific bearing in a way which Reichenbach himself was unable to do without these aids... Every color must ever work after the same law, the only difference being that a color of a finer grade has a softer and more penetrating power than the same color of a coarser grade, and has also a greater influence on the physical system."

"*Odic Light exhibits exactly the same laws and phenomena as the ordinary visible light.* The odic light appears in five forms, producing different sensuous impressions, namely, in the condition of 1) incandescence; 2) flame; 3) threads, streaks, and nebulae; 4) smoke; 5) sparks.... Od shares with heat the peculiarity of two different conditions, one inert, slowly making its way through matter, a radiation. The od from magnets, crystals, human bodies, is felt instantaneously through a long suite of rooms. Odic light follows the same laws of refraction as common light, as it may be condensed and brought to a focus by a lens, and also the same laws of reflection, although the same substances that reflect ordinary light, are not always of the right grade to reflect odic light, as the latter is often able to pass through opaque bodies and make them transparent."

"An odic atmosphere or static ether must exist and bear the same relation to odic light as the ordinary atmosphere does to the ordinary light."

"The odic light may appear in connection with all known objects, but more

especially when these objects are under the action of the fine forces, such as electricity, magnetism, heat, light, etc."

"In considering the laws of visible light and color, we have been dwelling in nature's outer temple; in unfolding the mysterious workings of the odic light and color, we have entered the vestibule of the inner, and have taken the first step into the citadel of life itself. Shall we dare to open still another door farther within than the mere realms of physical life? Nay, shall we approach the holy of holies and stand in the very presence chamber of MIND? We gaze in awe upon a great temple, a mountain, an ocean, a world. But INTELLECT is greater than these, for it can measure and weigh the worlds themselves, and sweep a thousand times beyond their orbits. Intellect, or Mind, is the soul manifesting through the body, and the soul being a spark of the Infinite is itself infinite."

"I have been doubly impressed with the wonders of the Mind from the resplendent character of the forces which it uses, as manifested by a grade of light and color still finer than the odic, which may be termed the *psychic* or *third grade colors*. This, of course, is constituted of vibrations which are twice as fine as the odic or four times as fine as those of ordinary light. In the year 1870 I commenced cultivating, in a dark room and with closed eyes, my interior vision, and in a few weeks or months was able to see those glories of light and color which no tongue can describe or intellect conceive of, unless they have been seen. Do you say it was imagination? But no mere imagination can come half way to the reality of these things. Imagination itself must construct the warp and woof of its fabrics out of realities. The finest mosaic work and the most exquisite works of art are but trash by the side of these interior splendors. I have witnessed what has been called marvelous decorations in the museums and palaces of Europe, but none of them are fit to be spoken of in comparison with these peerless colors and exquisite forms. Im-

agination is generally more dim and shadowy than realities, but these colors were so much more brilliant and intense and yet soft than any colors of the outer world, that when I opened my eyes upon the sky and earth around me after seeing these, they seemed almost colorless and dim and feeble. The sky no longer seemed blue, but blue-gray, and a poor blue-gray at that. I saw so many grades of violet, and thermal, and indigo of wonderful depth, and blue, and red, and yellow, and orange, more brilliant than the sun, seemingly hundreds of different tints, hues, and shades which could be easily distinguished apart, that at first I thought there must be different colors from any that are usually visible, but finally concluded that we have the basic principles of all colors in external nature, though so feeble comparatively, that we scarcely know what color is. Sometimes fountains of light would pour toward me from luminous centers merging into all the iridescent splendors on their way. Sometimes radiations would flow out from me and become lost to view in the distance. More generally flashing streams of light would move to and fro in straight lines, though sometimes fluidic emanations would sweep around in the curves of a parabola as in a fountain. What was more marvelous than almost anything else was the infinite millions of radiations, emanations and luminous currents which at times I could see streaming *from* and *into* and *through* all things, and filling all the surrounding space with coruscations and lightning activities. I believe that if the amazing streams of forces which sweep in all directions could be suddenly revealed to all people, many would go wild with fright for fear they should be dashed to pieces. Several times I have seen untold millions of polarized particles of vari-colored luminous matter, changing their lines of polarity scores of times a second, like an infinite kaleidoscope, and yet never falling into disorder, for when a particle left one line it would immediately form in exact or-

der in the next line. For some time I was much puzzled to know what these could be, but it seems quite probable that they were the luminelles which fill the whole atmosphere and constitute under the solar power the basis of light."

"These finer interior views of nature and her forces show us that there are *universes within universes*, and that the condition of things which we inhabit is not the real universe, but the mere shadowy outer shell of being, while the real cosmos is so much more intense and swift and powerful than the grosser grade of materiality around us that the latter compares with the former somewhat as a mist compares with a solid substance. And yet there are those who think that this lower universe is all that there is for man, while the sublimer realms of existence are to go to waste as a worthless thing. Even so low a grade of being as a chrysalis can awaken from its coffin and move off into the sunlight, but man standing upon the very pinnacle of nature, and the natural master of its domains, must vanish in eternal oblivion, according to these theorists, before he has fairly entered upon the possibilities of things around him."

"Thousands of persons are able to see these finer grades of colors, and some much more easily and clearly than myself. Some can see them with the eyes wide open in broad daylight, and that while in the midst of company or surrounded by the turmoil of daily cares. A Mrs. Minnie Merton, of New York, informs me that she has always seen them from her childhood, emanating from all human beings, and is in the habit of reading the character of people especially from the emanations of the head. For some time in her childhood she supposed that everybody could see them. An eminent legal friend informed me some time since that he had seen these colors in all their splendor for many years, but at first he found it necessary not only to close his eyes, but to put a bandage over them before he could witness them... A well-known

judge informed me that he could often tell the general character of a speaker's thoughts before they were uttered, from the colors of the emanations. An eminent physician stated to me that he could see countless flashes, radiations and explosive forces all around the head, and that the ganglionic centers often emitted an explosive light, especially under excitement. I have seen a large number of persons who could see beautiful colors around persons or other objects, but could not tell what it meant. In giving an account of these, I do not include all persons who can see colors on merely shutting up the eyes, for in some cases this comes from a somewhat deranged nervous or bilious action, and in some cases, as in shutting up the eyes and turning them towards the light, the red blood of the eyelids gives a crimson hue as in ordinary light. Sometimes, when the intensity of this red is greater than that which is ordinarily visible, it doubtless partakes more or less of the nature of the odic light also."

"It is by no means necessary to get into this magnetic sleep in order to have this finer vision. Many can so cause the finer ethers of their brain to gain the ascendancy over the coarser as to be able to see almost immediately, and that without even closing the eyes. Some learn to throw the animal forces away from the front brain by their will power, meantime assisting the action by throwing their eye-balls upward and back as in a sleeping condition. Those less developed in the matter will frequently have to look at some object in front or above them, or thinking of some place intensely in order to draw the psychic force sufficiently outward, and this in many cases a half-hour, an hour, or more at a time."

"These finer ethers are so swift, penetrating, and powerful that it is a very great achievement to be able to wield them for the sake of the wonderful powers of vision which they give, as well as for the great control of both bodily and mental forces which can be gained thereby."

"The psychic force is a great power to bless mankind, because it brings into action this sublimer vision which reveals the wonders of both the interior and exterior universe in a way that entirely transcends the power of the telescope... the microscope; because through the mental forces it is able to build up and heal the physical system; because it has a remarkable and unequalled power in improving imperfect mental and moral conditions."

We must stop far short of much that could be added lest we seem enthusiastic about something of which we know nothing. We offer these quotations merely as a reminder to those interested that this comparatively rare book has much to offer on a subject in which there is perennial interest, which is of possible practical value, and probably is another link in the chain of data regarding a mystical tradition.



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