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STUDIES IN CONSCIOUSNESS

By
MANLY P. HALL & HENRY L. DRAKE

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ISSUED
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HORIZON
LINES



AN EDITORIAL

The Idea, the Thought, and the Mind

HAVE you ever tried to think a thought which is completely original? By that we mean a brand new thought that is not dependent upon other thoughts, but born full-grown, like Athena from the head of Zeus. Experimentation will prove such mentation to be difficult, if not impossible. If we place the thinker in an unintellectual background and deprive him of all communion with other minds, he must begin, as the race began, to build his mental life from the simple substances of his own experience and environment. We speak of creative thinking, but generally mean *attunement with a new level*, rather than the spontaneous production of something from nothing. Even if we assume that within and behind the human personality there is available a reservoir of universal thought, this is released into manifestation only when stimulated by external agencies.

Even the thought-processes are difficult to define. If a thought undefiled and unconditioned should lodge among our faculties, would we know that it existed, and could we experience it as useful or significant? What we call thinking is really the extension of the mind from the familiar toward the unknown. Standing squarely upon the foundation of attained knowledge, we are termed creative if we build certain overtones or enlargements. Available to each thinker is his own experience on a comparatively high level of social function. At hand

also is the educational background and a comparatively broad familiarity with the previous achievements of the race. From tradition, experimentation, and observation we feed the mental life, and if we are naturally progressive and ardent we bring the reflective faculties into play. By reflecting upon the unknown and by the employment of analogical powers, it is within our means to wonder, cogitate, estimate, compare, and hazard certain speculations. As skill enlarges, these intellectual pursuits result in new conclusions, wonderful or apparently wonderful. It seems for the moment that we have at last become creators in the mental sphere.

For centuries there was a heated argument as to whether the universe was the product of creation or of generation. Creation implies the production of something from nothing, and presents numerous logical difficulties. If, however, life unfolds through generation, we observe that all things are descended from parental causes. Such an orderly procedure seems to meet the challenge of the situation, and we begin to doubt whether our own thoughts are immaculately conceived. It is more likely that ideas are generated from an available body composed of the sum of previous ideas. We all participate in this collective knowledge, and our thinking is most orderly and direct when we build on that which is already known. A case in point is the confusion which always results from speculation upon pure abstraction. We can have solid agreement on the motion of planets, the action of tides, and the principles of architecture. This is because an adequate reference frame is at hand. But we do not have such uniformity of outlook on the nature of God, the motion of First Cause, or the constitution of the soul. To nourish convictions on these subjects, we must have recourse to authority as well as experience.

It is a natural instinct to draw thoughts down to our own level and to interpret them through familiar symbols. We find this less arduous than an attempt to elevate ourselves above the normal platform of our understanding. As thoughts pass downward through the numerous strata of human intelligence, they come, finally, to be drowned in an ocean of opinion. We can accept only that part of a thought for which we have a matured appreciation. By this natural selectiveness, we come, in the end, to an accumulation of partial thoughts—fragments of ideas. These fragments often appear inconsistent and conflicting but this is due to ourselves and not to the substance of the thought. The procedure is so natural that it cannot be condemned; it simply bears witness to inevitable human limitation.

If we assume, for example, that there is one universal source of ideas and that in their natural forms they are harmonious and utterly

consistent, then differences must arise from the machinery through which absolute Idea is brought into objective manifestation. Ideas are not separate or distinct from Idea as a principle; rather they are the divided expression of an indivisible wholeness which encloses them and from which they can never escape. As a mosaic picture is made up of many small parts ingeniously fitted together, so, for us, Idea is a completeness which we experience only when we are able to bring the fragments into their proper relationship with the complete picture. As one life is known to us through many lives and a diversity of creatures, so universal thought is manifested through all minds, and the realization of unity cannot always be experienced by individuals.

We may not remember that the mind operating through the brain clothes thought-impulses in the very process of projecting them to our objective awareness. Research indicates that the very chemistry of thinking includes the transforming of ideas from an abstract to a concrete state. We are most inclined to think on the level of forms, and can only grasp an idea through clothing it in a kind of mental symbolism. Thus, when we take hold of some abstraction or feel it moving from within ourselves, we first fit it into some familiar image. This image is within the mind itself, and is then communicated to the brain, where it is taken up and distributed through the faculties. A man born in France learns the English language, but for many years may continue to think in French. Ideas come through to him in French words and terms. When this man is by himself working on his income tax, he counts in French, but when he speaks he translates the numbers into English. The mastery of a new language is only complete when we begin to think in that language.

The important point is that we think in words, and create a verbal definition of an idea even before we attempt to express ourselves in physical language. We may also think in other symbolic forms, as colors, tones, and composite pictures, allegories, fables, and physical embodiments. It seems as though the mind itself wishes to make an initial definition before the thought comes to objective attention. The materials drawn upon to supply mental images are nearly always derived from objective experiences or conditioning. We are always groping for an understandable definition. When we argue with ourselves, we throw words back and forth in the mind. Usually, we cannot depend upon the abstract idea defining itself. The idea must come into incarnation; it must be born in a body in order for us to cope with it even on a mental level. Frequently, we draw upon our subconscious accumulation of attitudes and instincts for the substances with which to clothe abstract thoughts. When we do this, we are likely to lose sight of the contribution we have made out of our own attitudes and

convictions. We do not recognize the body which we have fashioned for a thought; rather we assume that the idea has created its own body. Here we come into the science of semantics. We recognize the danger of directional use of words, but overlook the fact that we have already bestowed the direction ourselves before we have uttered a single sound.

To realize that ideas must be clothed in the substance of ourselves is valuable to thoughtful persons. We are able to move the boundary of fallacy further into ourselves and thus protect our conduct against the subjective pressures of our own mental and emotional natures. The search for pure meaning is best advanced by the policy advocated by Confucius. As long as we must clothe ideas from available mental material, the garment is most appropriate when the nature itself is most honorable and enlightened. For this reason we respect and admire great ideas and associate them with persons of outstanding capacity. This capacity should not, however, be regarded as absolute, but depth of wisdom and beauty of understanding clothe formless ideas in more glorious vestments. There must still be these thought-bodies generated, but the heredity is better.

We may ask whether great philosophers and spiritual leaders, like Buddha, Plato or Pythagoras, were able to control pure Idea. It requires only a little reading of their works to recognize that they could not. What they achieved was a more subtle, sensitive, and adequate thought-form. They were able to universalize the idea-body to the degree that they had universalized their own understanding. They could not, for example, universalize future knowledge, and, therefore, were fallible in many regards. Building nobler mansions for the soul means building nobler instruments for the expression of pure consciousness. Absolute consciousness, however, cannot be held within any body, and therefore the formless can be experienced only by the formless. As long as we exist as persons, our universality is inhibited. The less the inhibition, the greater the clarity of the idea.

The individual must always remain an equation in his own thinking as long as he remains an individual. He must, therefore, be conscious of this equation, and must realize that tomorrow he should be wiser and better than he is today. This means that he should never assume for a moment that he has exhausted the content of an idea; he has only exhausted his own resources relating to the statement and interpretation of that idea. We are all limited by the familiar, and, to a degree, frustrated by the unfamiliar. There may be moments when we seem to transcend ourselves, but, in sober truth, those are the moments, perhaps rare, when we actually fulfill ourselves. The person only occasionally makes full use of his available resources. Such mo-

ments are usually those in which there is less interference from prejudice and opinion, which always interfere with the transmission of abstraction to the objective faculties.

Let us explore this subject in a field close to our interest. When a Buddhist mystic experiences a peculiar elevation of consciousness, he may have a vision of Buddha or one of his Arhats. The goddess Kuan Yin may appear to him and convey some instruction or consolation. If the same experience occurs to a Christian mystic, he will most certainly select his symbolism from the life of Jesus, the apostles, or the saints. Yet, shall we say that Buddhist illumination is substantially different from Christian illumination? Judging values from their consequences, we observe that a Moslem saint receives substantially the same instruction and consolation as the Brahman, the Taoist, or the Jew. What, then, is the reason why an internal experience should still follow certain traditional symbolism? Obviously, it is the imposition of a subjective form between the pure idea and its expression. Even a complete theist who has rejected all symbolical form is still caught and held by the subtle form of theism itself. He may experience words, colors, the abstract symbolism of light or the subtle emotion of presence, but this, in turn, is but his native symbolism clothing Idea. It is interesting to note that the Chinese hears Idea in Chinese. When God speaks to him, it is in the Mandarin dialect appropriate to the dignity of Deity.

Here we must clarify a vital point. We are not justified in assuming that the idea itself is merely conjured out of the human subconscious. There are many occasions in which this is undoubtedly true, but all religions and all idealistic philosophies lose their meaning if man only imagines that he can receive guidance from sources beyond himself. Illumination is not necessarily merely psychological, but, as the mystics themselves have so often said, it is difficult, if not beyond human power, to describe or to define the impact of superior consciousness upon objective awareness. The closer we come to universal Idea, the more inadequate words and even symbols become. This is why the mystical experience cannot be completely communicated to another person. We must draw a line, therefore, between the impact of a universal Idea and its interpretation through the structure of the personality.

Not only does the human being inwardly clothe his creative instincts, he also immediately begins the process of reinterpretation on the objective level. If an experience of humility comes through him, he is moved to practice it in his conduct. We observe, therefore, his increasing gentleness, his instinct to self-effacement, and his patience

under adversity. Thus, he is again giving a new form to an idea; and where does he secure the material for this pattern of action? Certainly by reference to tradition and authority. The word *humble* cannot be defined from the dictionary alone, although this may contribute something. Actually, the definition is derived from the conduct of persons who have been generally accepted as humble. The instinct toward humility would die unless it brought to mind ways to humility. So the mystic remembers the lives of those whom he admires. He thinks of the patience and gentleness of Christ or Buddha or whatever sanctified person he most admires. He then attempts to emulate such conduct, and to the degree that he succeeds in being like the humble, he is humble. Had he no recourse to example, contemporary or historical, he could have no appreciation or understanding for the concept of humility.

Actually, he does not think these things through, for he already possesses within himself this kind of native thoughtfulness accumulated in the course of the development of his spiritual convictions. All that he has come to appreciate as beautiful and good is available to him at any particular moment. By association of ideas, the humble are linked to humility, the kindly to kindness, and the friendly to friendship. In this way all particulars become symbols of principle, and through the symbol we attain a participation in the principle. This fact alone answers the religious skeptic, who may be inclined to feel that the idea, and not merely the symbol, must arise in the individual. This would be equal to saying that the person arises in the body and has no existence apart from the body. Rather we prefer to think of consciousness—the root of Idea—being itself eternal, attaining embodiment, but never identical with body. The human body is never quite sufficient for the person within it. He strains against its limitations, and may find himself a prisoner of flesh. The mental bodies created for ideas are never fully adequate, and, to a degree, become prisons for energies greater than themselves.

Two kinds of subjective pressure may be present in any person. One of these pressures is from consciousness seeking to move into fuller expression. The other pressure is psychological, and arises from the conditioning of the personality and the confusion due to lack of personality integration. To the untrained observer or participant, it is difficult to tell the differences between these motivations. Both seem to arise from within, and frequently the psychological situation exercises the greater intensity. In simple words, some kind of a pressure moves from the everywhere into the here, clothes itself symbolically, and enters our conscious minds. It is painfully evident that all these pressures are not essentially noble, nor do they lead to noble actions.

We develop an infallible conviction only to discover that in application it is entirely fallible. Yet it is not always possible to prove things in the theater of physical association. There must be a rational censorship, or else misconduct is inevitable.

Fanaticism is usually an outstanding example of psychological pressure in religion. The fanatic is nearly always sincere. The mistake lies in the symbolic pressure from within himself. Universal truth never requires fanaticism, but an idea, clothed in inadequate traditional, authoritarian, or experimental symbolism contributed by the personality, can cause a great deal of trouble. The only way we can protect ourselves from our own mental symbols is by moderating such intensities of the personality as are likely to create unfortunate embodiments for ideas. Thus, in the case of a fanatic, it is not the impulse of consciousness to perform the will of God that is at fault; it is the human interpretation of what constitutes the will of God after the primary motivation has stirred the internal life. In this way Deity is the victim of unenlightened enthusiasm; nor should we blame religion or some abstract principle abiding in space for the difficulty.

A good beginning is the realization of the danger of dogmatic attitudes. We are simply not in a position to dogmatize upon generalities beyond our experience. The very existence of a dogmatic impulse shows lack of maturity on the mental and emotional levels. We are so accustomed to analyze externals that we often overlook the need for examining the quality of internal symbolism. If we may assume that a person is growing in a normal and pleasant manner and has attained integration on the level of his own personal consciousness, there will be few psychological pressures. Many of these arise from misinterpretation of facts and principles. While the misinterpretation continues, correct interpretation is frustrated. We cannot grow if we impose arbitrary limitations upon the very instincts of growth.

Take the case of Jakob Boehme, one of the great Christian mystics. His religious background was completely orthodox, and yet, from his own nature, he was able to clothe religious Idea in a beautiful and constructive symbolism. His personal life was notable for basic temperament. He was a simple, kindly, humble man, who, even under persecution, exhibited no resentment. He was entirely dedicated to his own symbolic interpretation of religion unfolded through the Christian concept. He already had dressed that concept in the virtues and qualities native to his own heart and mind. Thus he had available a devout overconcept, and this, in turn, clothed that "lightning streak" of inspiration which radiated from within him and called him to his ministry. We respect his attainment because of the beauty of the sym-

bolism with which his inspiration was incarnated. There was no personality interference. He was not a doubter, a skeptic, or a critic of life. To him, the will of God was supreme; yet he was not moved to a militant embodiment of that idea. Patterning his way of life from the tradition and authority which he held most sacred, he was able to bestow a gracious body upon the consciousness expressing through him.

Man differs from other creatures in the fact that he has powers and faculties with which he can definitely shape the motion of life through himself. Natural forms, as flowers, plants, minerals, etc., are instinctive manifestations of universal law. They grow simply, and, to our minds, beautifully, because they fulfill without resistance. The cleavage in crystals is geometrical, and each part is as beautiful as the whole. There is no distortion, and for that reason natural, living things are among the most perfect of all the symbols. Boehme likened the soul to a seed. In man the processes are less obvious because the organism is more complex. This is why the higher systems of religion and philosophy recommend simplicity of conduct, relaxation of temperament, and the importance of faith. Under ideal conditions, consciousness, when embodied in the best parts of our mental and emotional symbolism, can become the source of self-instruction. This is because the incarnation always involves a plus factor. Man's presence in a body is for growth or the unfoldment of new potentials. Idea in an appropriate symbolic form in the mind releases a creative overtone, by which, in turn, its own embodiment is refined and matured. Where true internal guidance exists, there is always a solid and real improvement. If, however, the impulse to improve is frustrated by psychological pressure, the individual believes beautiful things, but does not live in harmony with his beliefs. A degree of inconsistency is not unnatural, but where it is too pronounced the purpose of the release of Idea through man is thwarted.

To summarize: Our inner life is more complicated than we know. Consciousness must inwardly incarnate through the structure of the soul. In the soul itself are all the facilities of the human accomplishment. Man builds the soul from experience and from various types of knowledge acquired formally through education and less formally by appreciation and understanding. This bridge, or link, between formless principles and formal expression is necessary for the internal and the eternal to reach the external. If the soul-nature cannot provide an adequate symbolic structure for the manifestation of consciousness, we have the physical experience of internal deformity. May we not, then, examine ourselves more closely to determine the availability of resources suitable for the release of creative Idea. It remains dormant until a body is provided. Through art, science, philosophy, and re-

ligion man enriches his internal life, either consciously or unconsciously, to the degree that he understands and makes right use of opportunity. His attainments supply symbolic incentives which then strengthen his character and give him a more personal experience of his participation in, and contact with, universal truth.

The Department of Idiom

Our English word *laconic* is derived from the name of the Lacones, or Spartans, who were famous for expressing their opinions with few words. Plutarch, in his *Life of Lycurgus*, uses the expression "he's a brick." The king of Sparta led an ambassador to the walls of his city and showed him the army drawn up in battle array. The king then said: "There thou beholdest the walls of Sparta, and every man a brick."

A Tragedy of Silence

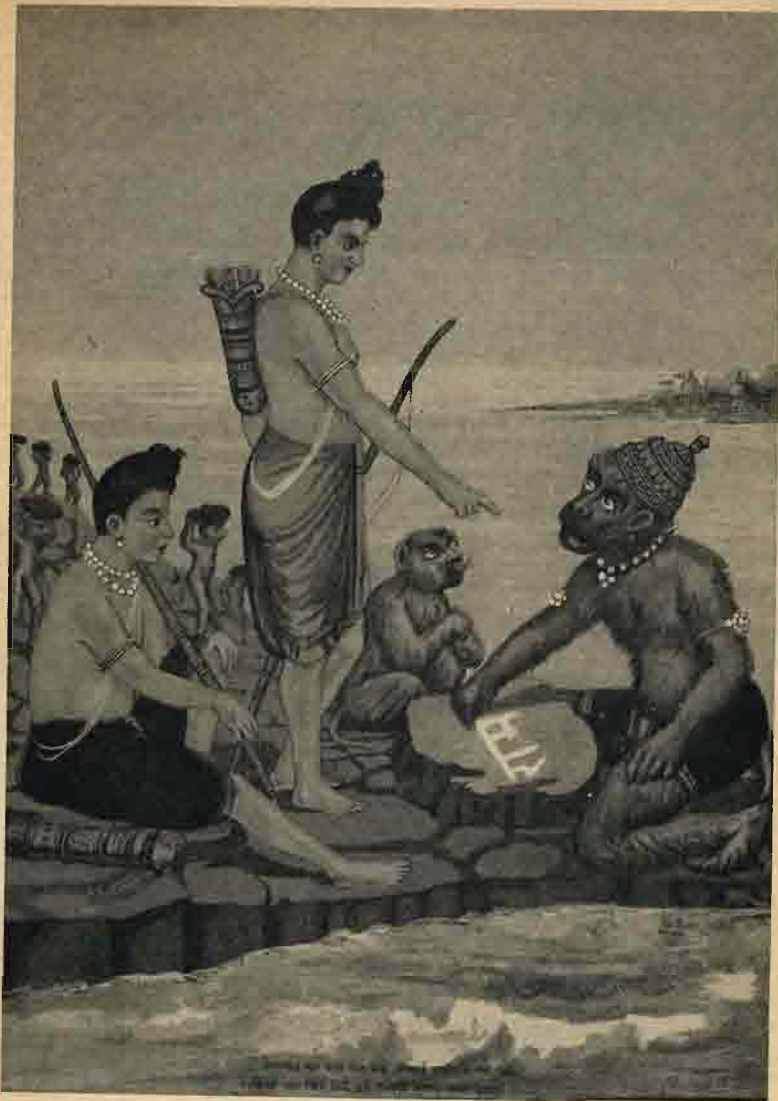
The citizens of the ancient city of Amyclae lived in constant dread of being attacked by the Spartans. Under such conditions it was inevitable that false rumors were spread, and many times the citizens rushed to the walls to find no enemy. The community then passed a law that no one should spread the report that the Spartans were coming. As a result, when the armies of Sparta did appear, no one dared to announce their coming, and the city fell without defense.

In Prison or in Exile

Several great literary works were produced while their authors were in captivity or under punishment of some kind. Daniel DeFoe wrote *The Review* while in prison for libel. John Bunyon wrote the first part of *Pilgrim's Progress* while in Bedford jail because he insisted on being a dissenting evangelist. Sir Walter Raleigh prepared his monumental *History of the World* during his long imprisonment in the Tower of London, where he was incarcerated from 1603 to 1615. Dante composed *The Divine Comedy* while in a political exile from his beloved city of Florence. St. John wrote *The Revelation* on the isle of Patmos, to which desolate place he had been banished by the Emperor Domitian.

Regal to the End

Carlyle preserved an interesting anecdote from the life of Maria Theresa, Empress of Austria. When she was dying in great pain, her physician recommended a dose of opium to relieve her suffering. The queen refused with the memorable words: "I want to meet my God awake."



—From a native Indian print

THE ARMY OF APES ASSIST RAMA IN BUILDING
THE BRIDGE TO RAVANA'S FORTRESS
ON THE ISLAND OF LANKA

The Ramayana

IN the course of its unfoldment, Hinduism passed through what may be called the Age of Ganesha. This comfortable and portly elephant-headed deity combined saintly attributes and profane activities. He was the patron of merchants and those who sought to use wisdom on the level of personal advancement. The rise of merchandising naturally resulted in the decline of essential culture. Near the end of this epoch there was a restatement of mystical idealism and a restoration of the intuitive pursuit of knowledge. About the beginning of the Christian Era, Valmiki composed his epic poem, the *Ramayana*. This was translated into the popular vernacular by Tulsi Das, and it is this version with which we are most familiar. The *Ramayana* itself teaches a gospel of renunciation, purity, and courage under sorrow and pain. Its moral effect has been deep and wide. Even the illiterate classes have heard the story, and the Hindu boy and girl have been inspired to emulate the virtues of Rama, the young prince, and Sita, his faithful wife. The story is placed in a setting of wonderful enchantment, and abounds in magic, mystery, and philosophical implications. The *Ramayana* has been described as a fairy tale, and it is much in the spirit of Andersen and the brothers Grimm. There is a complete escape from realities as they most oppress us. The world is filled with birds and animals that speak and rationalize and conspire, and, if need be, come heroically to the aid of afflicted mortals. There are forests where holy hermits live in an atmosphere of beauty and learning. Yet, like life itself, there are always menacing shadows, demons that take the forms of animals, evil spirits that haunt the living, and over all the wickedness in the epic presides Ravana, the ten-headed king of Lanka.

In this fairy world, more of believing than of make-believe, there are also the gods, and these, in the most approved fashion, conspire for the ultimate victory of good over evil. There are also angelic spirits, nymphs, and heavenly musicians. In this cast of characters must be included the monkeys endowed with a subtle kind of wisdom. This simian tribe includes Hanuman, whose character deserves analysis. Monkeys, like men, have their genealogies, their first families, and their

plebeians. They have a proper sovereign, make political alliances, share in the human tragedies, and for their faithfulness and devotion are properly rewarded. In the *Ramayana*, Hanuman and his followers acknowledge their allegiance to the princely Rama, who is advanced as a divine incarnation. The monkeys, most similar to man of all the animals, represent Nature, bowing humbly before the hero and pledging themselves to the divine plan. It is Hanuman who contributes decisively to the conquest of Lanka and the final destruction of its sorcerer-king.

As is usual with Eastern poems, the *Ramayana* appears interminable to the Western reader. It unfolds such a mass of details that the direction of the story is often obscured. Substantially, it delineates the characters of Rama and Sita, establishes them in the fairy world of romance, and follows their fortunes and misfortunes with tenderness and insight. The story begins at old King Dasaratha's court at the time when the aged ruler had resolved to announce his son Rama as heir apparent to the kingdom. Kaikeyi desired that her own son, Bharata, should come to the throne, so she reminded Dasaratha that he had once promised to grant her two wishes. She demanded that he keep his word. Her first wish was that Bharata should succeed him, and the second that Rama should be banished from the court for fourteen years. Bound by his word, the king explained the situation to Rama, who accepted his father's obligation without question. Shortly after this difficult decision, Dasaratha died of sorrow and a broken heart.

Bharata was a man of high principle, and was indignant at his mother's scheme. After the king's death, he journeyed into the forest to find Rama, who was living simply and happily with his beautiful wife Sita. In spite of Bharata's pleadings, Rama refused to break his vow of exile, and gave Bharata his gold-embroidered shoes as a symbol of transferring to him the royal succession. Bharata returned to the court, placed the shoes on the throne, and proclaimed himself regent until such time as Rama should return. While Rama was living peacefully in the forest, a number of hermits, monks, and forlorn persons came to him for protection against the demons that infested the region. The prince, thus entreated, engaged in a program of helping and protecting the holy men and their followers. So successful was his campaign that the demons, led by Surpanakha, appealed to Ravana for assistance. Surpanakha was the sister of Ravana, and she was especially angry because Rama had spurned her affections. In the plot and counterplot that followed, Ravana rode in a golden chariot from Lanka to the enchanted forest. By strategy he lured Rama to follow a golden deer, and, while the prince was away, Ravana took the form of an



—From a native Indian print

HANUMAN, THE HEROIC APE, SEATED ON HIS OWN
COILED TAIL HAS AUDIENCE WITH THE MANY-
HEADED RAVANA, KING OF LANKA

ascetic and abducted Sita, carrying her back with him to his demon kingdom. Sita rejected all his splendors and refused to become Ravana's wife, so finally she was placed in a cave guarded by female demons.

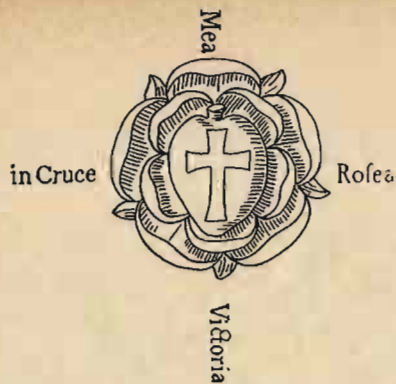
Rama returned from his pursuit of the phantom deer and discovered that his wife had been kidnapped. In his despair he wandered in a southern direction, and from a spirit whom he met received the advice that he should form an allegiance with Sugriva, the monkey king. Sugriva also had his troubles, for he had been robbed of his wife and his kingdom by a wicked brother. An agreement was reached by which Rama assisted Sugriva, and the monkey king promised to aid the campaign to rescue Sita. Hanuman, the strongest and most resourceful of the monkeys, managed to reach Lanka (probably the present island of Ceylon), and with the aid of magic explored the city and discovered Sita. He told her that her beloved Rama was preparing her rescue. With the aid of the god of the sea, the monkeys built a bridge of stone by which the expedition was able to reach the city of Lanka. Having established themselves outside the walls, they lay siege to Ravana's capital, and considerable space is devoted to the description of this military enterprise. After long combat, Ravana took the field personally and engaged in a duel with Rama which lasted a day and a night. In the end, Ravana was slain, and Rama prepared the traditional funeral and appointed an heir to the throne of Lanka. Sita was rescued, but, according to the Eastern way of life, had to prove that she had remained faithful to Rama through the long period of the siege. Her purity was attested to by the god Agni. She cast herself into the flames of the funeral pyre, but Agni lifted her uninjured from the flames and returned her to Rama. After this ceremony, Rama and Sita returned joyously to their kingdom where he was consecrated, and initiated a glorious reign and a golden age for his people. There are many variations upon this theme, especially the last section, but they add nothing to the substance of the account.

It will be noted that the plot is comparatively simple. It is the magnificent manner of its presentation and the wealth of lore which it contains that elevated it to a unique place in the world's literature. Courage and the full acceptance of obligation and responsibility are the attributes of Rama. Purity, gentleness, and faith are the qualities which predominate in Sita. As these are close to the basic structure of Hindu ideals, the *Ramayana* is a textbook of personal conduct. In the course of the story, innumerable situations arise and they must all be faced and solved on the level of ethical principle.

There are many parallels between this Eastern epic and the heroic poems of the West. Rama certainly personifies the human spirit, and

Sita the human soul. The monkey king and his able assistants are the body and the natural resources of the personality. These contribute valiantly to the overthrow of perversion and ignorance embodied in Ravana. In Eastern folklore, demons are interpreted psychologically. They represent the negative forces which tempt the human being and divert him from his proper conduct. Through their conspiracies, Sita, or the soul, is abducted and carried away to a distant place where she is imprisoned. The search for Sita is man's quest for his own inner life. He has been exiled from his kingdom, which is the superior world from whence he came. His beautiful hermitage is, therefore, the celestial paradise, or that mundane world where he keeps the oath which he has taken. In the enchanted forest of materiality all natural creatures have voices, for they tell man the story of themselves and of his relation to them. Here the demons, representing the corruptions of materialism, attack the saints in meditation and threaten the destruction of the holy men who represent the channels of the Veda, or the Law. Rama, in protecting the virtuous, gains the animosity of the vicious. They attack him through that which he holds most dear, his own soul. To rescue this, he must make the perilous journey through the adventure of living.

This is in substance the story of the Troubadours, with their love songs and of the old *Eddas* and sagas of the Nordic peoples. Man's quest is always the search for his own inner self, which the world would steal from him. In the course of material existence, consciousness is sent in vain pursuit of the golden deer. The hunter, heated by the chase, pursues the phantom animal, which, having no real substance, disappears and can never be captured. The human being, seeking success, wealth, power, or simply the adventure of gain and conquest, pursues the illusion, and, while he is bent upon this vain endeavor, Ravana takes away his soul. To do this, of course, the demon king takes upon himself a venerable and holy appearance, but his purpose is, nevertheless, treacherous and deceitful. Rama, testing the purity of Sita after he has rescued her, assumes what at first appears to be an indefensible attitude of reproach. He seems to doubt her, but, as the story tells, this is only that she may be the more quickly vindicated. Man doubts his own soul, especially after it has been long imprisoned in the animal nature. Agni, the god of fire, the symbol of the purifying element and of the flame of spirit which tests all things, brings Sita through the ordeal, and all the gods acknowledge her virtue. Scattered through the work are many indications of the Eastern esoteric system, and the mystic sects have interpreted the whole story in terms of Raja Yoga. It has many meanings, but most of all it is a beautiful story wonderfully told.



Zanoni, A Rosicrucian Romance

THE Victorian era was distinguished for its men of letters. Among the outstanding novelists of the period were Scott, Thackeray, Dickens, and Bulwer-Lytton. Scott is remembered for the historical background which often dominate plot and counter-plot; Thackeray, for his subtle understanding of human motivations; Dickens for his broad caricaturing of the contemporary scene; and Bulwer-Lytton for an eerie quality of mystical psychology which permeates his works. These men wrote in a time of literary leisure, and today we are inclined to consider their productions as unnecessarily voluminous. Actually, they were able to bestow a reality upon their romantic inventions, seldom equalled by recent novelists.

Edward Bulwer-Lytton, first Lord Lytton, was born on the 25th of May 1803, in a house on Baker Street in London. For those interested, he gave the time as about eight o'clock in the morning. He left an autobiography, which was later incorporated into *The Life of Edward Bulwer-Lytton, First Lord Lytton*, compiled by his grandson, the Earl of Lytton. As might be expected, the grandson was not too much concerned with the mystical interest of his distinguished grandfather. Thus, many questions which might be asked by a thoughtful person remain unanswered. A considerable legendry accumulated relating to Lord Lytton. Part was pure invention or exaggeration, but there was also some ground for the popular reports. It is known that Lord Lytton was a member of the *Societas Rosicruciana in Anglia*.

It is generally agreed that this Rosicrucian group was the same over which Dr. W. Wynn Westcott presided for many years. This Society was under the broad wing of the English Masonic Order, and the

membership was restricted to Masons. As far as I can learn, the Society made no claim to an original descent from the 17th-century foundations. It was a research group created for the purpose of exploring the historical and philosophical implications of Rosicrucianism. It is rumored that General Albert Pike, so many years Sovereign Grand Commander of the Scottish Rite of the Southern Jurisdiction of America, was invited to form a branch of the English Society in the United States, but declined to do so because of advanced years and weight of responsibility. The French Transcendentalist, Abbé Louis Constant, who wrote under the pseudonym Eliphas Levi, has also been connected with this English Rosicrucian Society. Lord Lytton has been listed as the patron of the Order. There is much to indicate that Lord Lytton contacted Eliphas Levi, and drew heavily upon the writings of this French magus in connection with such esoteric novels as *Zanoni* and *A Strange Story*. Something of Lord Lytton's thinking can be gathered from the following lines in a letter to Lord Walpole, dated June 13, 1853: "I have been pursuing science into strange mysteries since we parted, and gone far into a spiritual world which suffices to destroy all existing metaphysics and to startle the strongest reason. Of this when we meet, oh poor materialist!"

At one period of his interesting career, Lord Lytton became greatly intrigued with geomancy, which he combined with cabalistic speculations, much in the spirit of Eliphas Levi and his disciples. Evidence of these preoccupations includes a cabalistic horoscope curiously devised in connection with Benjamin Disraeli. Lord Lytton's predictions based upon this chart have been described as uncanny. A similar experiment in favor of Mr. Gladstone unfortunately has not survived. In spite of these researches, Lord Lytton did not seem inclined to examine astrology with any thoroughness.

In one of his later novels, *The Coming Race*, Lord Lytton introduces the myterious Vril, a universal vital force originating in the astral light of the world. This term is an abbreviation of the Latin *virilis*, from which comes the English *virile*. The second Lord Lytton, the Viceroy of India and the son of the novelist, believed that his father had met Eliphas Levi in Paris or in Nice. Mr. Waite says there is a letter from Levi at Knebworth, Lord Lytton's home, relating to the existing of a universal force or energy which can be used for the evocation of spiritual visions and appearances. In the writings of Eliphas Levi there is an account of a seance in which the French magician, with the assistance of a distinguished woman, evoked the ghost of Apollonius of Tyana. The unnamed lady was probably Lady Lytton.

The novel *Zanoni* was published in 1842 before the writings of Levi were available; therefore, we must seek elsewhere the basic ele-



EDWARD BULWER, LORD LYTTON

ments of the story. Lord Lytton himself stated that the plots of *Zanoni* and *A Strange Story* were revealed to him in dreams. Yet, dreaming of this kind usually follows some definite interest or research. There can be no doubt that Lord Lytton was aware of the fabulous accounts relating to the Comte de St.-Germain. In fact, the historical setting of *Zanoni* involves the period of the Comte's greatest political activity, which culminated with the French Revolution. There is a legend that Eugene Sue, Dumas *pere*, Balzac, and Lord Lytton actually met St.-Germain in a Paris sidewalk cafe, while the Comte was using the name Major Frazier. This might explain why all these novelists wrote at least one important book dealing with an inscrutable man who did not die. At the time also, the German historian, Dr. Oetting-

er, was at work on his novel *Graf St.-Germain*, although this work was not actually published until 1846. Herr Oettinger was the first to unfold the romance between St.-Germain and a young Italian girl of humble station, Angioletta Bartolomeo. The regions traveled by Signor Zanoni coincide exactly with the field of St.-Germain's wanderings. In *La Tres Saint Trinosophie* the Comte mentions an experience on Mt. Vesuvius, and this is also featured in *Zanoni*. Add to this, incidents derived from the activities of the Illuminati, and the background to Lord Lytton's novel is evident.

It is not possible to tell the story of *Zanoni* in the space available, but if the basic concepts are clarified it can be read with greater profit. According to Lord Lytton, two contrary forces are operating within the human being. One of these forces impels constantly to the mastery of the unknown and to the search for those great causes which are at the root of life. The other force draws the spirit relentlessly in the direction of involvement in the personal passions and emotions. The highest aspect of the first force is wisdom, and of the second force, the experience of love. Upon this slender design, the story is created and unfolded. The philosophy is much the same as that revealed by Goethe through his Faust-image.

Zanoni is introduced as a strange and wonderful being who has attained to so lofty a wisdom that he can die only if he wishes or permits himself to die. His body is preserved by his wisdom. He can read the minds of men and thus frustrate any conspiracy against himself. He can foretell the future, and at any moment can bring into operation forces which protect him completely. He has therefore lived for centuries, but has purchased this invulnerability by the complete sacrifice of his natural human instincts. He is not bad, for his every instinct is to serve and to save. Yet he is completely alone in time and place with the exception of one person.

Zanoni is the disciple of Mejnour, and these two are the sole survivors of the original Order of the Rose Cross. One by one the other Brothers had fallen away from those disciplines of severity by which the secret tradition was perpetuated. There is a difference between Mejnour and Zanoni. Mejnour is not only the hierophant, but he has come to the great secret late in life. He has, therefore, lived to those years when the wise seek quietude and detachment. He has passed through worldliness and has outgrown it by a simple decision of consciousness. Zanoni, the disciple, has come to wisdom in earlier years, and has therefore voluntarily renounced what the older man has experienced and known. Mejnour is triumphant in his complete dedication to wisdom, but to Zanoni the great learning has

not brought inner contentment. He has kept the vows and obeyed his instructor, but only as the result of a formal dedication.

At the time of the story, Zanoni has lived for centuries, always young, charming, brilliant, and wealthy. Yet, he has not found peace from long living. He moves in the world, but is not part of it. He seems to stand still in the midst of eternal motion. His friends grow old and die. Nations change their policies; styles and customs pass away. Zanoni is deprived of that natural human experience of sharing in the small and simple pattern of normal relationships. Faith, hope, fear, love, friendship: these graces of the spirit, these problems of the soul, these natural burdens that flesh is heir to never touched him, until finally he longs for them with all his heart and soul.

Through Mejnour, the glory of wisdom is unfolded. Man, through the development of secret resources within himself, can conquer Nature and come even to the very substance of the universal mind. The search is always for more knowledge, for the extension of the human domain, for the solving of all mysteries. This is, indeed, the magnificent project, the all-satisfying reason for mortal existence. Mejnour understands Zanoni because he understands everything, but only as one understands stars and tides. Mejnour is the absolute scientist, who has found the absolute way to defeat the encroachments and limitations of matter.

Another character is introduced: a young Englishman of fervent disposition, who comes under the spell of Zanoni's inscrutable superiority. This young man demands the right to accomplish what Zanoni has accomplished, and, in spite of warnings and admonitions, throws himself completely into the fantasy of absolute wisdom. As the story unfolds, the danger of such a fanatical attitude is revealed. Needless to say, the fanatic fails, and under the first temptation that presents itself reverts to the true level of his own consciousness. This preachment, to a measure, probably reflects Lord Lytton's own personal experience. The novelist developed a healthy fear of the unseen world beyond the threshold of mortal ken. Perhaps he had put his own foot upon that threshold and had seen there the menacing, veiled form of the Dweller on the Threshold.

The romantic action of the novel results from the by-play of emotions between Zanoni and the young Italian opera-singer, Viola. This nervous, sensitive, and high-strung girl makes her operatic debut on the stage of the old San Carlos. It is a difficult psychological situation, until she chances to notice the quiet, yet luminous, countenance of a stranger seated in one of the boxes. From this man comes a kind of strength which sustains her and contributes much to the ovation

she finally receives. As the action of the book unfolds, Zanoni realizes the danger to Viola, which her romantic attachment to him portends. He knows that no ordinary mortal can live in association with a mystery. All of those circumstances of life most necessary for her happiness and normalcy have no place in his scheme of things. They could not unfold their lives, passing into age together, surrounded by the simple pleasures and problems. She would fade with the years, and he would remain unchanging. The end would be a tragedy; therefore, it were wiser that there be no beginning.

But fates and fancies decree otherwise. The rebellion against wisdom in Zanoni is brought out from the dark unconscious. By degrees he finds himself drawn into the dangerous adventure of personal relationships. For these, he has no adequate solution. Mejnour has told him that he is immortal only as long as mortality slumbers within him. If mortality awakens, all the magic powers of wisdom lose their effectiveness. Captured in the net of human nature, he would no longer be all-knowing, nor could heaven perpetuate his own existence beyond the human expectancy. By degrees, therefore, Zanoni becomes mortal, and, while he can preserve the outer appearance of his estate, he is deprived of that omniscience which he has formerly known.

Lord Lytton devotes much philosophy to this delineation of Zanoni's position. It is almost the contrast between Eastern and Western mysticism. The man who has gained eternal life by renouncing the world weighs the value of a terrible decision. Yet, within himself the decision is already made. He has known wisdom and has conquered it, but he has never known love. Here is another universe, another adventure, a world of mysteries beyond the understanding of wisdom. Yet, these mysteries also are as old as time and as challenging as space. It is never clearly indicated whether the decision of Zanoni should be interpreted as falling from grace or falling into grace. Right and wrong as mortals know them were not involved. Yet, it is inevitable that a ripe mind deeply versed and profoundly thoughtful should seek a solution along ways of the familiar. Zanoni resolves to confer upon Viola the same wisdom that he himself possesses. If he could raise her thus to himself so that she likewise could share in his wisdom and his immortality, a cause apparently lost might be saved. He would never then be alone, and the terrible difference between himself and the world about him would cease to plague his spirit.

In this, however, Zanoni is completely frustrated. Viola does not wish to know. She is entirely content to love and to be loved. She desires her completeness through those very channels of self-express-

sion most remote from formal wisdom. To her, companionship in life and final union beyond the grave are the proper end. She trusts Zanoni completely, assuming that with his greater insight he will protect the simple values which she cherishes. His is a world of deep shadows, and hers a garden of gay flowers. She is not frivolous, but devout, sensitive, and sincere. There is no place in her psychology of life for the whirling, seething vapors of a spiritland. Thus, Zanoni comes quickly to realize that her happiness must be protected on its own level. His wisdom can never make her happy; only his love can bind them together. If he fails, he destroys her; and this he cannot do.

But his fertile mind hits upon another possibility. Perhaps the interval can be bridged through a child; then there would exist one being in whom they both would live, and through whom another kind of immortality could be achieved. The child would go on, and that child's child would go on, and Zanoni would not be alone.

Mejnour has already warned Zanoni that he is moving inevitably toward his own destruction. Even this admonition, however, fails to change the course of events. Zanoni becomes fascinated by the realization that he can escape from those very sciences which have so long supported him. A new dimension of consciousness is bringing with it an internal security founded upon obedience to life rather than dominion over the network of universal laws. To live under law and to find beauty and contentment by simple adjustment is now the aim and purpose. Zanoni has conquered his own immortality, and by giving all of himself unselfishly and by the simple gesture of affection has found an everlasting life in his own soul. He is no longer the master, but the servant, and rejoices in his new position.

The events of the novel reach a climax in the bloody theater of the French Revolution. Robespierre has seized dictatorial power, and the search for liberty has become the opportunity for a greater tyranny. Robespierre, more brutal than the kings of France, more corrupt than the court of Versailles, and more powerful than Church or State, is tottering on his own throne. To protect himself, he has destroyed his friends, and the resentment and desperation of his enemies spurs him on to further atrocities. His one concern is to escape the guillotine, which he has used so frequently to silence opposing voices. Viola and her child are in a prison of the Revolution awaiting execution. It is not a problem of policy. She is simply one defenseless person necessary to round out a number. Eighty are to die. It matters not which ones. Zanoni has retained sufficient of his prophetic power to

know that the day after this execution Robespierre himself will end on the guillotine.

By a contrivance, he substitutes his own life for that of Viola. He takes her place on the list, which makes no difference so long as eighty die. Zanoni knows that this one day of grace almost certainly means that further executions will not occur. After a simple parting in the prison, for Viola does not know that Zanoni intends to sacrifice his life, he joins the other prisoners and is executed. The sacrifice is of no avail, for when Viola learns the facts, she dies of shock. Only the child remains, an orphan in the keeping of God.

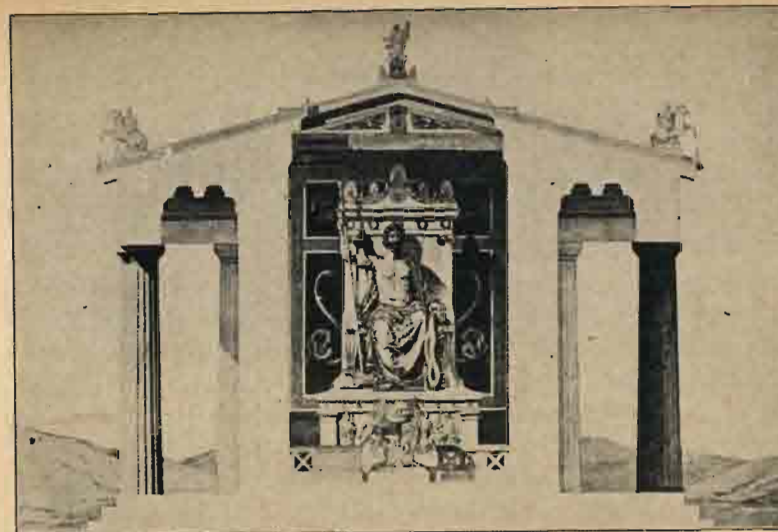
Lord Lytton developed these closing scenes to point his philosophy on a level of victory. The wandering mind of Zanoni had come to its own decision and terminated the terrible career of solitary wisdom. Zanoni did not regard his end as tragic, inasmuch as his entire inner life had been transformed. He had found not only completeness, but also a desired fulfillment. In the complete sacrifice of himself he experienced an exaltation of spirit above anything he had ever known. He had returned to mortal life and had found the goodness of it. The author evolved a powerful preachment on the theme that the perfection of the mind apart from the emotions can bring only isolation. By accepting life, by experiencing through life, and by unfolding self through living, a greater wisdom fashioned of the mingling of the heart and mind brings with it the ultimate victory over the unknown. Zanoni gained far more than he lost, for he rejoined the stream of souls moving toward the divine nature through obedience to the divine will. Thus we see a graphic unfoldment of the whole concept of materialism. The wisdom of Zanoni was the wisdom of science, ever conquering, never living. Through Viola he came into direct contact with the unfoldment of life through love. He realized that skill without love not only divides wisdom from life, but causes this division to increase. The all-knowing man, according to the popular concept of learning, comes to a distant summit, where he looks down upon everything and shares nothing. A civilization disposed in this way also moves into space and remains unchangeable until it perishes of its own weariness. Wisdom is of little value unless it finds love and serves love, for it is by its very nature a faithful servant but a heartless master.

The universe of beauty and of mutual regard is more real than the world of mind. Mind also can fashion phantoms and delusions and serve them, and lose its own perspective in the mere adventure of fulfilling its own expectancies. Lord Lytton conceived mankind to live within a shell surrounded by the unknown. Sometimes this unknown

moves in upon us, troubling us with mystery. Sometimes adventurous souls press outward toward the unknown, seeking to challenge a universe which they cannot understand. In these emergencies the human being is already vanquished. He has neither the skill nor the vision to dominate things greater than himself. He can bind the spirits for a day, but they will ultimately escape from his control and turn upon him. He can conquer energies and forces; then he fails because he does not know their proper use. This whole fantastic sphere in which we live is held and ordered by one force alone—the faith of man. If he is right, if he keeps the faith, if he lives, loves, and labors, he is protected by some Divinity that shapes his ends. If he is truly himself—his good self—with the faith of a child and hand in hand with those he loves and who love him, he can face the unknown without fear. He is normal, and neither God nor Nature asks for more.

It should not be understood that Lord Lytton was condemning wisdom per se. He was not saying that we should remain ignorant or depend upon our emotions without thought and learning. He was referring to that kind of wisdom which is most popular with men, the kind that transforms the proper use of our faculties into an obsession by which we sacrifice all of ourselves to discover things that are not ourselves and can never fulfill the yearnings and longings of our souls. By the union of love and wisdom in this story, both die. In this it is like a chemical experiment in which the original substances lose their own identity in something else. According to the story, that something else is an immortal love-wisdom which seeks to know only to *do* good, and not to *be* good. Through this, both Zanoni and Viola were liberated from hopeless situations. They found their common identity and their common sharing of experience in death itself. Lord Lytton gave no implication as to their future state, and left only the orphan child to witness all that had gone before. This child, in a measure, tells the story of life coming from death—a new existence for the ages left to the keeping of God. The more we study this story, the more clearly we sense its profound mystical and psychological overtones. It is the greatest of all esoteric novels, and it summarizes the whole problem of man's search for the substance of his heart's desire. The search is for peace, symbolized by death, but in this case the death of an old state which has locked mind and heart. Even death thus becomes the great befriender, for it destroys all power, but perfects faith.

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Philosophic Psychology as Therapy for the Well

BY HENRY L. DRAKE

OUR article presents certain concepts prerequisite to a new psychology, which is beginning to emerge. This psychology is not new in fact but in its approach, which stresses the inclusiveness and inter-relatedness of several disciplines. Such an outlook was prevalent when man's training was to the end of wise living rather than for a trade or a profession. As present psychology represents a gradual departure from classical thinking, so Philosophic Psychology considers a return to, and a development of, man's heritage of wisdom. For centuries psychology was a part of philosophy, and that the two disciplines are still closely related is evidenced by the fact that such problems as free-will *vs.* determinism, mechanism *vs.* vitalism, and the mind-body question continue to occupy the interest of both philosophers and psychologists.

Specialization which excludes a wholistic view of life came to philosophy with the advance of the sciences. Then it was that psychology broke from philosophy to become a separate science, with the general result that the concept of health as a psychic unity was lost. In this regard, however, the views of psychosomatic medicine and analytical psychology represent encouraging, wholistic trends. Nevertheless,

psychology in general tends to emphasize the physiological aspect of man's functioning, and clinical psychology at present places its emphasis on corrective rather than preventive therapy, which may well be its highest function. Therapy, as we know it, is not an adequate substitute for the concepts of Philosophic Psychology as they are represented in man's heritage of classical tradition.

Training in psychology or in medicine no longer includes the necessary background for an inclusive comprehension of the fuller meaning implicit in Philosophic Psychology. Emphasis is placed upon the external phase of psychological investigation. And yet, the real subject matter of psychology must always be that which lies behind and beyond, as the cause of all that is projected into physical expression. The internal world is the primal subject matter of psychology; notwithstanding, science today is essentially interested in its external manifestations. Many great men, including thinkers like Plotinus and Berkeley, recognized that outer experience is dependent upon the existence of an inner, psychic world, and that all things appear to follow laws which have their genesis in consciousness. How, then, can the current approach to psychology be adequate when an independent psychic region is hardly considered, although man's history is permeated with the potential of such a concept.

Philosophic Psychology offers no panacea for man's ills, but a more complete system of instruction leading to their mitigation. Man's psychological security demands a wholistic appreciation of life capable of satisfying both science and the demands of the integrating psyche. Present-day psychology does not fully accomplish this. It is neither old in years, nor matured in experience. By contrast, Philosophic Psychology and its basic approach to man's integration are thousands of years old—a fact forgotten in our quest for modernity.

This, however, is no plea for a return to Philosophic Psychology in its old formulation, or without medicine and science. In two thousand years man's psyche has changed, and, hence, the psychic principles applying to him must also be modified. This is especially true in the West where man's consciousness is not essentially polarized to the subjective levels of integration as known in depth psychology. It is, therefore, requisite for the new psychology to accept its philosophic aspect as a heritage to be used as reason and research may dictate. In this way alone can psychology become a complete discipline.

The philosophic approach to psychology is of especial importance for those who accept the discipline as students, wishing to make the study of human unfoldment their life's work; for there is more to man's consciousness than can be explained in terms of external stimuli.

There is even good reason, according to Leibnitz, for believing that there are no external stimuli at all. Philosophic Psychology offers the key to the advanced problems.

There was a time in man's history, as evidenced by his worthy traditions, when his meaning as an evolving divinity was better understood. Bergson remarks that humanity is groaning, half-crushed beneath the weight of the progress it has made. Men do not sufficiently realize that their future depends on themselves. They must decide first if they want to continue to live. They must then ask themselves if they want merely to live, or to make the extra effort necessary to fulfill, even on this refractory planet of ours, the essential function of the universe, which is a machine for making gods. Specialization has resulted in a knowledge of a multitude of potent scientific facts, but the understanding and moral integrity required for their proper utilization has not advanced at a corresponding pace.

Philosophic Psychology, however, does not mean fewer facts, but greater understanding. To assist in the development of individuals with such understanding is the function of the new psychology. These individuals must be at once philosophers, theologians, psychologists, and scientists, and, withal, they must apply their understanding in a pragmatic way. Such a species of manhood is comparable to the hero-type described by Plato. And Herbert Spencer was speaking of such men when he said: "I entirely concur in his [Comte's] opinion that there requires a new order of scientific men, whose function shall be that of co-ordinating the results arrived at by the rest." It will be difficult to find men with adequate potential, and more difficult to train them. No earlier culture could have produced any significant number of such individuals; the opportunity belongs to our time. Just this is the challenge of the new psychology.

Philosophic Psychology is especially designed for the well, since no integrational process can be fully understood by the sick, or in terms of illness. It maintains that growth of soul is an endless evolutionary process, and that man is a metaphysical creature whose unfoldment may be aided by philosophy. The physical approach to psychology can never reveal more than it contains, which is an outline of the fuller meaning of the psyche. Yet, the psychologist must not retrogress to the semivagueness of some philosophic systems. He must be so trained as to know the essence of several basic disciplines which converge to comprise the essential meaning of man's heritage of wisdom.

Academic procedure is not to be overstressed, for this makes for an overly-rational discipline lacking in vitality and that genuine intellectual comprehension which presents a unified science of man. Many

academic philosophers, for instance, are aware that their subject matter no longer contains that vital and necessary element. It does not provide sufficient contact with any moving essence or activating principle—a factor indispensable to the process of realization.

Theology also functions in a restricted realm. Too many of its representatives are not comprehensively trained in philosophy, science, and psychology. Yet, these subjects are essential for an understanding of man's function in the past, present, and the future. Theologians have separated the spiritual and the physical realms of life, whereas it is nearer to the truth to conceive of these levels of beings as two aspects of consciousness, both of which may be experienced. The possibility of a unified, wholistic psyche is a direct deduction from the predominant teaching of philosophy that the universe is a self-consistent whole, or One. Thus, such a dichotomy as the Church maintains between spirit and matter, or as Kant, in opposition to the Greeks, endeavored to establish between the noumenal and phenomenal worlds, is not acceptable.

The scientist, too, is not trained in the fundamentals of these other disciplines, although their subject matter, being physical and of substance, is the subject matter of science. The scientist does not realize that his findings point in this direction—to the fact that *physis*, or reality, does have substance, and therefore, scientific content. Science must always deal with actual existence, and the entire universe has this qualification. If the scientist cannot handle the subject matter of Philosophic Psychology, it is not because a content is not present, but because his instruments are just beginning to be improved to the required perfection.

The analyst, in his turn, devotes his time mainly to the sick, having only begun to seriously recognize that the well, too, are in need of integrational direction. Many individuals who go into analysis for various reasons—to regain health, to find religion or adequate principles by which to live—are finding, when this is accomplished, that they desire to pursue analysis to its logical conclusion. They see contained in the process a more important end than any of those relative purposes which may have been the initial cause of seeking psychological assistance. And they especially may profit by a more inclusive theory of psychology which directs to that internal security mankind is capable of achieving.

It is just to this end that philosophy, psychology, theology, and science must impinge upon one another to engender the new psychology. It is through the combining of the forces inherent in these disciplines that Nature may better accomplish its purpose insofar as man's

evolution is concerned. But no one of these fields, in the performance of its functions, is as pragmatic as individual and social growth demands. The representatives of these disciplines are trained in the academic atmosphere, the retired cloister, or the laboratory. Thus they often have too little contact with the experiential world of practical living, which, as Descartes was prone to observe, is as important as formal training.

Many aspects of various theories and methods in the specialized disciplines mentioned are assimilated in the unified picture presented by Philosophic Psychology. But this survey must be limited to only a few examples. Analytical Psychology is one contemporary theory which does not reject philosophy or a more wholistic view of theology and science in relation to psychology. The analytical psychologist's concept of archetypes, for instance, has much in common with the philosophic theory of basic Ideas which are thought to be patterns comprising the permanent psychic structure of the universe. One is reminded of Spinoza's observation in Proposition thirty-nine of his *Ethics*: "That, which is common to and a property of the human body and such other bodies as are wont to affect the human body, and which is present equally in each part of either, or in the whole, will be represented by an adequate idea in the mind." It is necessary, however, to comprehend, as did Plato, that Ideas existed before man experienced archetypal forms. The Ideal of Beauty, for example, is present in Nature as prior to any dreams of beautiful objects.

Combining the analytical concept of archetypes and the importance of archetypal dreams with Plato's theory of Ideas and their priority in Nature, it should be added that Ideas, or archetypes, can be comprehended by man through means other than his unconscious, which communicates with the conscious through dreams. Their power can be contacted by rational insight or intuition, and tapped at the conscious level. Hence, Ideas are not subject to the necessity of being known by means of dreams alone. But it is not to be inferred that the unconscious is unimportant. Rather, the more philosophic and conscious aspect of psychology should be stressed along with theories of the unconscious, for the unconscious is not as familiar with man's conscious life as is he himself.

Philosophic Psychology takes the positive approach, maintaining that it is not Being as such which possesses an unconscious, but man; and that man possesses an unconscious psyche only to the degree that he is unconscious. Were this not the case, it would not be true, as Aristotle insists, that actuality is prior to potentiality. There would then be no adequate cause of relative beings and their attending levels of con-

sciousness. But with consciousness being prior to unconsciousness, it is possible for man gradually to discover himself as an evolving being.

This is essentially the position taken by Parmenides, as expressed in his *Poem on Nature*. For him, in strict logic, the unconscious does not exist. There is only Being to be understood, and it is requisite for man to comprehend this truth. Here is the concept of a fully conscious presence in Nature which is the essence of all things. This doctrine has lived for over two thousand years without ever having been adequately refuted.

Philosophy teaches, too, that in order to approach such fundamental principles, at least four levels of consciousness are possible to the human intellect, and that these must be transcended. The accomplishment of this process is an important part of Philosophic Psychology. The process begins by realizing that it is possible for man to have ideas about Ideas. If this were not so, it would not be within his power to know even the dim reflection of the fundamental Ideas which are observed in the objects and situations of the world.

As comprehension expands, the mind learns to distinguish between the objects and institutions of the physical world and those of the intellectual world. This movement may be conceived of as a process from not-knowing, through opinion, to knowing. Each of the higher levels of knowing is an advanced stage of consciousness which includes the insights and capacities of the lower ones. These are but reflections of the powers entailed in the higher. The consciousness of the soul is indicated by the level of the objects upon which it is its habit to dwell.

Before the mind is strong enough to distinguish between the physical and the intellectual realms and their respective objects, it must first have comprehended the two divisions of the lower, or physical, world. These are, first, the level containing imitations of physical objects such as pictures or reflections; second, the level of the objects themselves, which are the source of the pictures or reflections. When the power of mind makes known the meaning of the objects contained within these levels, it may then begin to turn inward upon itself and to reason with its own ideas.

The human intellect is now capable of functioning in the higher of the two realms mentioned—the intellectual. At the first level of this realm, the soul approaches truth by establishing self-consistent, scientific hypotheses. At the last and highest level of thought, the soul, now developed by having overcome the limitations of the levels discussed, is capable of intuiting truth without the necessity of using hypotheses. Functioning at this level of Ideas and turning psychological energy up-

ward by means of the intuitive capacity, it comes to see basic realities as they are.

At this point, the intellect uses no physical aids, such as physical objects or scientific laboratory, in order to acquire truth. Man's intellect is now in closer association with intelligence as it resides in Nature itself. This doctrine concerning the attainment of knowledge is one of two well-known fundamental theories dealing with the expansion of consciousness. And this power of intelligence in Nature may be said to be to the consciousness of man what the sun is to all physical objects, the giver of being and of life.

Leibnitz's *Monadology* affords another example of Philosophic Psychology. He conceives that the essence of every individual consists of a spiritual monad or psychological force which comprises a closed system of psychic energy. Hence, all change must, of necessity, come from within. All things happen to each monad by means of an internal relation of psychic forces. Each individual monad receives its force from the ultimate monad, which, for Leibnitz, is God. Also, each monad is ever evolving toward a greater expression of its own present state of consciousness.

Thus, for Leibnitz, whatever happens in the objective world, happens because of an invisible psychological force—the soul monad—which receives its energy from an ultimate principle. And what is experienced at every instant is the direct result of that which was built into the monadic structure from the beginning by a divine pre-established harmony. Thus Leibnitz uses philosophy to understand certain intricate aspects of the psychological physics of unfoldment.

In the problem of method, specifically the construction of hypotheses for investigation, Philosophic Psychology maintains that some revision in approach is needed. Psychology has postulated many hypotheses on the dynamics of human growth which were at one time considered "unscientific" subject matter. Analytical psychology now justifies its premises by pointing to the results actually observed to take place in clients and students. Science generally, however, does not yet realize its powers for demonstrating advanced psychological hypotheses. More extended and important investigations in the field of psychology should be pursued, since, at this time, they may be supported by additional techniques and more sensitive instruments.

Science must reconsider the nature of adequate hypotheses. If hypotheses are too extended, then the possibility of proof is improbable. If, on the contrary, hypotheses are not sufficiently advanced beyond what is already known, then the maturing of understanding through scientific knowledge is drastically limited. Hence, the hypotheses

concerning experiments in the field of Philosophic Psychology must be extended beyond those currently considered in psychology, but not to the point where sufficient and necessary proof is improbable.

It may be recalled, as Aristotle pointed out, that the rational consistency to be found within philosophy at its higher levels affords as definite proof as does science. The scientist may well remember the forty-third Proposition of Spinoza's *Ethics* in which he says: "He, who has a true idea, simultaneously knows that he has a true idea, and cannot doubt of the truth of the thing perceived." Proof of all hypotheses actually exists first at the rational level, and if a hypothesis is not rationally self-consistent at this level, it could never be proved true at the experimental level. This allows further reason for extending scientific hypotheses to include speculative problems, provided that the theories supporting them have been proved to have rational consistency.

There is, however, a danger in Philosophic Psychology which must be noted. Where there is philosophy, there may be a tendency to live life at the level of the intellect only. When energy is expended at the level of thought alone, it becomes, to a certain extent, unreal at the pragmatic level. One may, for instance, image vast concepts without being any the better for the experience so far as practical application is concerned. This is not enough. The new psychology requires that ideas not only be thought, but felt and lived so as to be useful in the world of affairs. Philosophic Psychology must result in constructive change in the experience of individuals and their society. Then, and then only, will it render sound service to man's progress.

The examples of Philosophic Psychology here presented are fragmentary and indeed few in comparison with the inclusiveness and intensity which might be applied to the subject. In the long cultural history of man there have been numerous brilliant contributions to the subject. Some of the more illustrious contributors have been Pythagoras, Heraclitus, members of the school of Elea, of the Stoics, Aristotle, the atomists, Plotinus, the Gnostics, Avicenna, Thomas Aquinas, Boehme, Francis Bacon, Descartes, Spinoza, Berkeley, Fichte, Hegel, Fechner, William James, Bradley, and Bergson.

These names and schools present an unbroken tradition of Philosophic Psychology covering a period of twenty-five hundred years. We believe that their thoughts and researches indicate that *realization*, resulting from a broader comprehension of the wholistic concept here discussed, is an agent for integration as powerful as any force known today. It is hoped that such thoughts as these may, in some part, evidence the benefit to be derived from the new psychology and indicate the need for a more concentrated consideration of the subject by layman and technician alike.

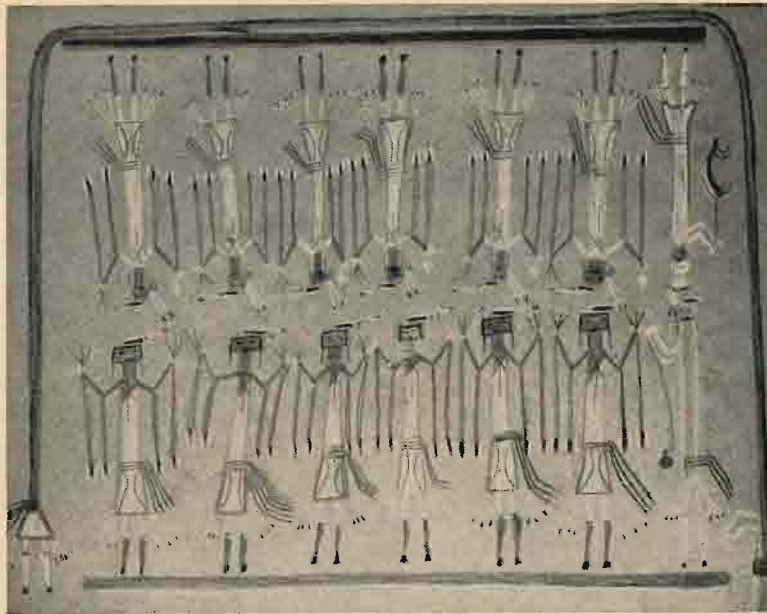


Navajo Sand Paintings

A remarkable type of primitive art developed among the Indian tribes of the American Southwest. The Navajo people in particular became skillful in making symbolical pictures and designs with sand and powdered minerals. This type of artistry is now referred to as sand painting. The designs are traditional, and originated at a remote time for which the Indian has no adequate chronology. To him, things happened recently or long ago, and the records are preserved by the wise who, in turn, transmit them to selected members of the present generation. Much of the old wisdom is dying out, as the medicine priests find no young students to carry on the ancient arts. Sometime ago I brought a venerated member of the Navajo nation to my home in California, and he remained with me for several weeks. His name was Hasteen Klah, and he was a noble Indian in every sense of the word. Although already advanced in years, he was a powerful man, with a kind, strong face furrowed with years. He had never slept in a bed, and could not accustom himself to the idea. We finally compromised, and he rolled up comfortably under the bed.

Hasteen Klah spoke no English, but I was fortunate enough to find a young Navajo who was proud to act as interpreter. Procedure was naturally slow, but a considerable body of material was accumulated relating to the life and customs on the Navajo reservation. So highly venerated was Hasteen Klah that the Indian agent came with him and remained for the entire visit. He stated frankly that if anything happened to the celebrated medicine priest a serious incident would certainly follow. Hasteen Klah enjoyed himself immensely, learned to eat with a knife and fork, and was especially pleased by a view of the Pacific Ocean, which was known to him only by legend and report. He admired abalone shells, from which, he said, strong medicine could be made. He returned home with a large quantity of these shells.

It might not seem that a man like Hasteen Klah could have much to contribute to our complex society. He was completely unlettered,



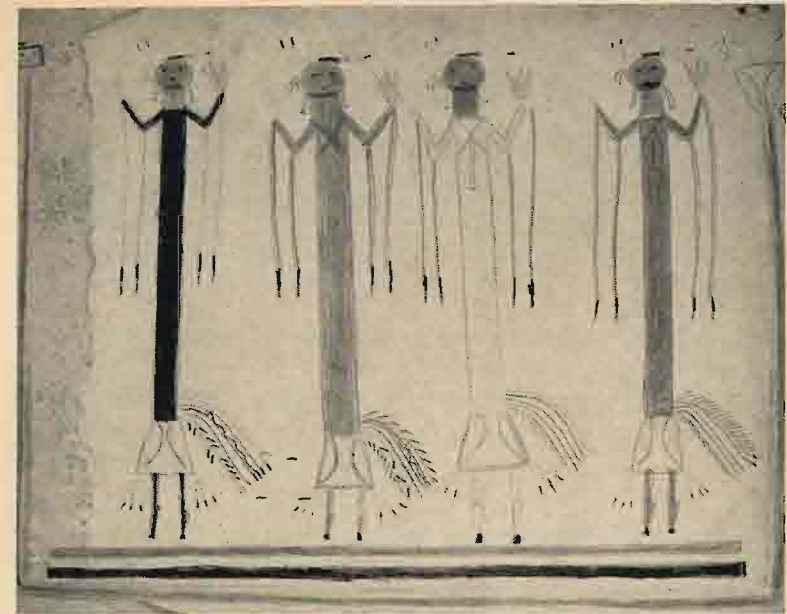
—From original drawings by Hasteen Klah

DANCERS PERFORMING ANCIENT CEREMONY
WITHIN THE ARCH OF THE RAINBOW GOD

Male dancers with round heads, female dancers with square heads.
Water god carries jug. God of speech carries tobacco in
the skin of a weasel-like animal.

but at the same time profoundly learned. He had the manner of a deep scholar, and met each new experience with the delight of a child. To him the world was very wonderful, but he was not anxious to leave his reservation, because he was the spiritual leader and guide of his people, and they needed him constantly. He showed some signs of homesickness, but was most willing, in fact anxious, that the lore of his people be preserved. He knew that this could only happen when non-Indians became interested and concerned. Hasteen Klah was one of the last of the great sand painters, and with his death perished much of the history and philosophy of his nation. The young men did not have the quiet reverence and the simple faith which were the foundations of his character. He did not trust them, and therefore would not tell them his secrets.

From Hasteen Klah it was possible to gather something of the psychology of sand painting, as this related to the Indian life-way. The pictures were mnemonic, a kind of writing in symbols and pictures which revived thoughts and memories. When the same sand painting



—From original drawing by Hasteen Klah

A DANCE OF THE ANCIENT GODS

Part of the sand-painting ceremony for overcoming pain and
especially ailments of the eye

is made by different artists, remote from each other, the results are always identical. There is no master picture from which the others are taken. Each priest creates from memory, and to him the sand is like clouds. When the work of the painting is finished, it is scattered by a few strokes of the hand. In the old days it was against the tribal law to preserve these pictures or to make them in any permanent form. In recent years this rule has been relaxed for two reasons: first, the younger Indians consider the old symbols only as interesting and beautiful designs and are not restrained by the ancient religious rules; second, the priests themselves, fearing that their records will be hopelessly lost, have been induced to make some provision for posterity. By the same incentive, they have also allowed their medicine chants and their historical and religious songs to be recorded. Elaborate collections of such recordings are now available to the public.

The sand painting itself tells a story, and the designs are usually in a sequence or series. There are several important series and also separate paintings for particular purposes. Although pictorial, they are also magical. Any representations of the gods or their activities capture and hold energy or power, and thus become, in a sense, alive or ensouled.

The same is true of masks and the objects used in the ceremonial rituals of the people. The medicine priests use sand paintings as an essential part of their rites of healing. The sick person is placed on a sand painting as part of the treatment of his ailment. Very little is known about American Indian magic, as the missionaries have done everything possible to prevent the continuation of the Indian ceremonies. As a result, these are now held in remote parts of the reservation, and only trusted non-Indians are encouraged to attend. As these ceremonies also take place in the most inclement season of the year, visitors are uncommon.

Supplied with large sheets of gray or sand-colored cardboard and a splendid assortment of colored crayons, Hasteen Klah drew for me an elaborate series of sand pictures. He claimed no skill with the media at his disposal, but his eye was keen, and he drew straight lines and broad curves with astonishing accuracy. With each picture came the explanation, and my young Navajo acquaintance wrote some notes on the backs of the pictures, and we made arrangements to have the longer explanation taken in shorthand. Hasteen Klah shook my hand several times and seemed to feel that I would not abuse his confidences. Occasionally he would say: "This I tell you, but it shall not be written." Under such instruction we did as he requested.

Among these Indians, history is itself sacred. Always the long story begins with the gods and proceeds gradually toward the creation of human beings. It was inevitable that the only human beings covered by the narrative should be the Zunis, the Hopis, and the Navajos. Hasteen Klah insisted that these three tribes had the same origin, and came out of the earth at a point which is now called the La Platte Mountain in Colorado. This is, therefore, one of the four sacred mountains which play a part in their mythology. The others are Mt. Taylor in New Mexico, Navajo Mountain in northeast Arizona, and the San Francisco Mountain near Flagstaff. There is a further legend which connects the Hopis and Zunis with the Navajo Mountain. Long ago, these four mountains were under the earth. The eastern mountain was white, the southern blue, the western yellow, and the northern black. The three nations of Indians came out of the earth about 3,000 years ago, but it was not clear that Hasteen Klah appreciated the numerical term. Under the questioning of the interpreter, they came to this conclusion, but it seems probable that the interpreter influenced the decision. The substance was "a very great length of time," and 3,000 years seemed long enough.

The Navajos recognized seven great gods, but it was not possible to relate this septenary with other religious systems. Hasteen Klah was not accomplished in comparative religion, but during one of our

meetings, a point of interest arose. While looking over a large illustrated book in our Library—the old Navajo loved pictures—we came across a page of Chaldean inscriptions. Instantly Hasteen Klah placed his brown flat hand on the page, exclaiming: "This I remember; once long ago our people could read this, but it was forgotten before I was born." This substantiates a hypothesis long-favored, that the theologies of the more-advanced Amerindian groups parallel closely the old Chaldean doctrine concerning the construction and generation of the universe.

The first of the great gods of the Navajos was Hashjeshjin. Klah was emphatic that this is the greatest of all the gods. He lives under the earth in burning pitch, and it is because of him that Navajos have fire. He controls all the lights in the heavens, and with him under the earth are countless little suns and moons and stars. He is represented as being very dark and with white rings around his eyes and mouth. The second and third divinities are simply called the First Man and the First Woman. Although they are male and female, they possess no physical generative powers. The fourth deity is the Salt Woman. She lives under the earth, and all the salt, the water, and the lava rocks belong to her. She is invisible, but in response to prayer and ceremony she makes salt soft and abundant. Her mother was the ocean, and her father the mountains. The fifth god is Tsay-hashkeh, who is associated with the coyote. According to Hasteen Klah, this god has control of the rains. His mother was the white light that comes before the dawn when the coyote starts to howl. The sixth god is Begochiddy. Much research could be spent on Begochiddy. He is represented with reddish-blond hair, light eyes, and fair skin. In him were vested the creating powers of the old gods, and he fashioned everything; and every time he brought a new work he "kind of smiled." Hasteen Klah went so far as to say that this god would make something, look at it, laugh a little, and say: "It is good." Begochiddy did not die. He went up to heaven and still looks down upon his creatures and protects them. The daylight was his mother, and the rays of the sun were his male parent. When Begochiddy fashioned the first human man and woman, he made them out of crystal-like stones. Then he took his own hair to make their hair, and from all parts of his body he derived the materials for their bodies. He made six pairs of men and women—they were all Navajos.

When Hasteen Klah was asked if there were secret meanings to these stories, he nodded approval, but when further questioned, would answer: "That will come by and by." Although the medicine priest was not entirely clear as to the seventh god, he mentioned one more

deity in considerable detail. This being was the god-that-had-something-wrapped-around-him. He lives with the rainbow, and because he is represented as surrounding the sand painting in the form of an arch, he is probably the hunchback god who brings seeds to mankind. In the beginning, both the gods and their creation dwelt under the earth, and came to the surface to escape a deluge which flooded the underworld. They used a magic stalk of maize as a ladder, and when they reached the surface of the earth, the mountains and the heavenly lights came up with them. The details of these events and the various gods involved in them form the themes of the sand paintings. To know the gods is to be near them, and to remember the gods is to enjoy the favors which they bestow.

The State of Denmark

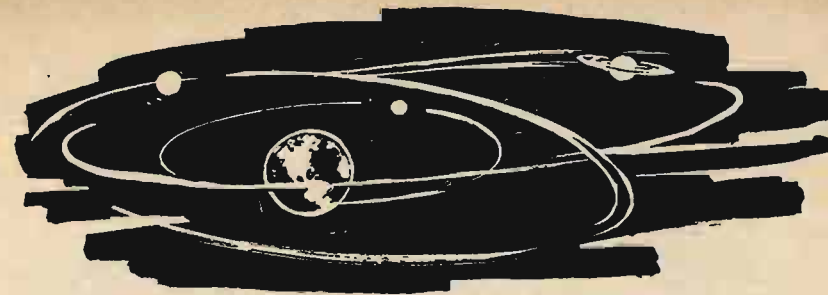
The historical Hamlet, Prince of Denmark, has been the subject of considerable controversy. The critical-minded have doubted that such a person ever lived, but those less reactionary have assumed that he flourished sometime between 500 B. C. and A. D. 700. The Shakespearean play was based on the Danish story of Amleth, as recorded in *Saxo-Grammaticus* (12th century). In the old account there was no Laertes or Ophelia, and it is definitely believed that the story was altered to meet the political preoccupations of the 16th century. Goethe described Hamlet as "a mind oppressed with the weight of a deed which he failed to carry out."

History Note

On the 16th of May 1797, Napoleon rode his favorite horse to the top of the Campanile, or bell tower of St. Mark in Venice, so that he might personally signal to his fleet the surrender of the city. The Campanile is 332 feet in height, and the ascent, by a winding, inclined plane, made this equestrian achievement possible.

Sunny California

California was the name given by Cortez to Lower California in 1535. It seems likely that he derived the name from a Spanish romance, *Esplanadian*. In the story the name *California* was given to an imaginary island on the right hand of the Indies, adjacent to the terrestrial paradise. This island was said to abound in treasures and to be under the protection of a favorable destiny.



The Story of Astronomy

AN ancient astronomer said that the science of the heavens began with admiration, and from this foundation moved toward observation. Early man, gazing upon the night sky spangled with stars, came finally to notice the orderly motions of these sidereal bodies. Once this motion was observed, curiosity was stimulated, and generation after generation of scientists, philosophers, and even poets contributed their findings and opinions to the body of astronomical lore. But the observationalist is subject to certain limitations, and it is not possible to solve all mysteries by elementary principles of analogy. As man's knowledge of Nature increased, he refined and improved the astronomical science together with other branches of learning. Ancient astronomy divided naturally into three principal sects: the first was the Assyrian, which included the Babylonian and the Chaldean; the second was the Egyptian; and the third was called the Atlantic, meaning specifically *the expansion of Grecian speculation*.

The observations of ancient thinkers preserved in mythology, fable, and legend passed through a period of formal organization and revision in the six centuries preceding the Christian Era. Western astronomy, therefore, may be said to descend from the Pythagorean sect, which influenced both Greece and Italy. Pythagoras had traveled extensively in those regions where astronomy had long been cultivated. He even contacted the Brahman scientists of India, and it is believed that he was indebted to them for some of his choicest reflections. The gradual separation of astronomy from the sacred sciences of the old religious systems followed much the same pattern as that observable in medicine. The civil importance of astronomical research was emphasized in the perfecting of a chronological system and the establishment of a working calendar.

Many of the choicest works on early astronomy were composed in heroic verse. Among these should be mentioned the *Phainonena* of

Aratus of Soli and *The Astronomica* of Marcus Manilius. Aratus flourished in the 3rd century B. C., and Manilius, about whom no historical information is available, lived during the reigns of Augustus and Tiberius. His poem passed through many editions, and while incomplete and probably not intended for publication, revealed profound scholarship in astronomy. An English edition under the title *The Sphere of Marcus Manilius*, translated by Edward Sherburne, was printed in London in 1675. There is an elaborate introduction, including a series of diagrams, showing the progress of astronomical theory from the time of Pythagoras to the late speculations of Tycho Brahe. These figures are sufficiently important to justify their inclusion in the present article. It will be noted that it was customary to represent the solar system as enclosed within a band of fixed stars and constellations. As these systems, especially their reorganization by Ptolemy of Alexandria, dominated man's concept of cosmic structure, they came to be included in the dogma of theology. For this reason they are a valuable key to the interpretation of the astronomical allegories found in the Scriptures.

The Pythagorean scheme arose from a combination of observations and mathematical calculations. He regarded the solar system as a monochord, with the planets serving as frets on a single string. The intervals between planets were calculated in tones and half tones. It is possible that Pythagoras learned of this concept from the Hindus or the Chinese. Both of these Eastern peoples based their musical theories upon the structure of the universe. There has been considerable doubt as to the actual findings of Pythagoras, as these have descended only from later writers. It is believed that the great Samian was aware of the heliocentric system. In a fragment attributed to him, he described the planets as moving about a central, flaming altar. If Pythagoras were of this mind, the facts have not descended to the present age. Ptolemy, who had access to material now lost, concluded that Pythagoras placed the earth in the center of his system and surrounded it with bands of water, air, and fire. Thales had concluded that the earth was sustained in a humid field, by which its fertility was preserved and in which it floated, like a ship on the ocean. The earth and its atmosphere were enclosed by the concentric circles of the planetary orbits ascending in the following order: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. Beyond these orbits was the circle of fixed stars enclosed within the zodiac, which was called *the first motion*.

It would seem that the dominating consideration was to represent the solar system in terms of the philosophic concept of the human soul and the world soul. The Chaldeans accepted the Pythagorean system

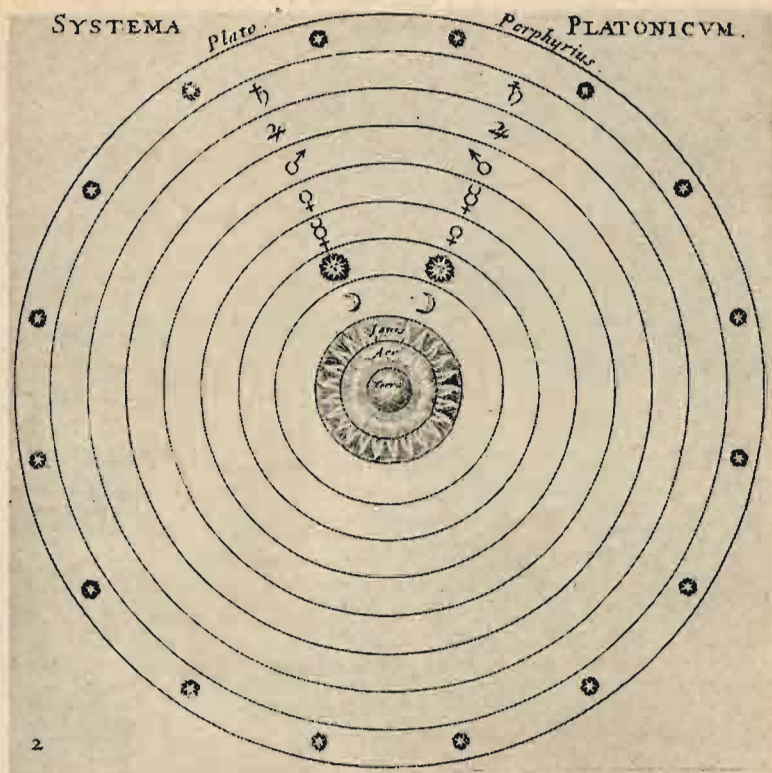


—From *The Sphere of Manilius*

THE ASTRONOMICAL SYSTEM ACCORDING TO PYTHAGORAS AND PTOLEMY

as the basis for their astrological researches, and it is only fair to note that in these early times there was no line of demarcation between astronomy and astrology. The universe was studied principally to determine its relation to man and the place of the human being in the larger scheme. The assignment of certain divinities as rulers over the planets may have been Orphic or symbolical in the beginning, inasmuch as the deities presided over the musical tones and intervals. In time, however, the attributes of the gods were bestowed upon the planets, and the results demonstrated by observation and calculation.

Man, standing upon the earth's surface, examined the universe from his own place and naturally concluded that the heavens were moving about him. Even had he speculated otherwise, he would have held that, for the practical purposes of astrology, he was the center upon



—From *The Sphere of Manilius*

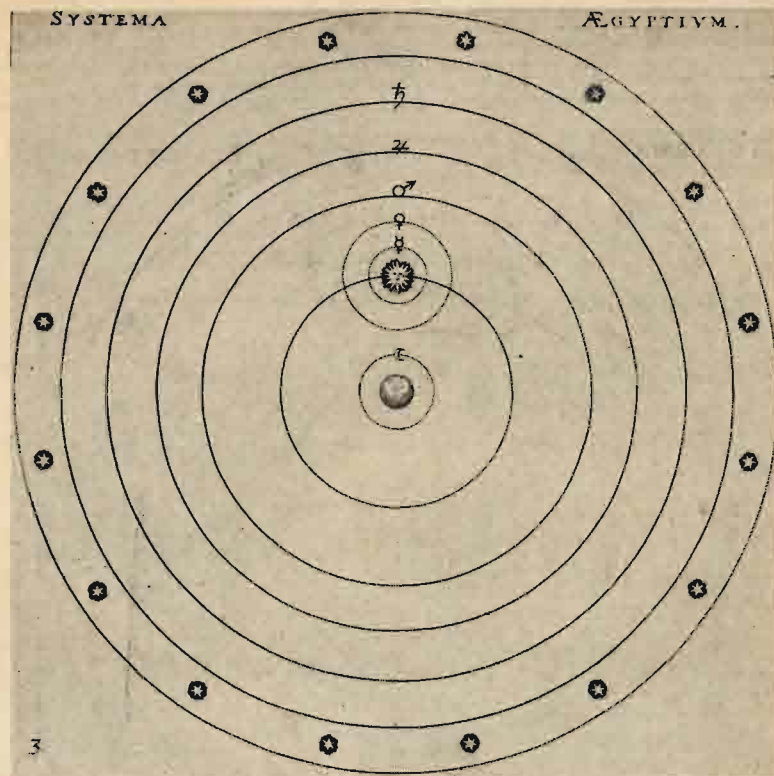
THE SOLAR SYSTEM AS CONCEIVED BY PLATO
AND PORPHYRY

which the sidereal energies converged. Pythagoras had already conceived it to be possible that other fixed stars were also the centers of solar systems or had a retinue of such systems. The practical Greeks saw no particular utility in extending their researches beyond the boundaries of their own solar system. The enclosing wall of the zodiac formed a sort of shell for the solar egg. This shell held within it, as within a sphere of glass, a unit of creation. Beyond this shell was space, too rarified to sustain mortal life, and therefore the appropriate abode of divine beings. It was already assumed even in those early days that the body of the solar system was the visible form of a blessed God, within whom we live and move. Thus the research assumed the proportions of sidereal anatomy and physiology. Astronomy was the science dedicated to the study of the corporeal appearances of divine beings substantially invisible.

Plato followed very closely the findings of Pythagoras. He recommended, however, a certain change in the order of the planets. His reform arose from certain refinements in musical theory. Thus music continues to be the basis of astronomical concepts. Plato retained the central position of the earth and its zones of water, air, and fire, but he brought the sun to the orbit directly above the moon. The Neoplatonist Porphyry attempted a further refinement by reversing the orbits of Mercury and Venus. The rest of the system he left unchanged. It is obvious that these alterations were due to a further effort to fit astronomy into a broad philosophic pattern.

In the course of their speculations the Egyptians made the first important modifications of the older systems. Whereas previously the solar system was represented through a series of concentric orbits, the stargazers of the Nile introduced an eccentric factor. They still placed the earth in the center of their scheme, but discontinued the symbolism of its elemental sheaths. The zones of water, air, and fire disappeared, and the moon occupied the first orbit outside the earth. The sun was again represented as moving about the earth, but the planets Mercury and Venus revolved around the sun. Terms were devised to describe this phenomenon. When in their motions Mercury or Venus were in the superior parts of their orbits, they were said to be above the sun; when in the inferior parts of their orbits—that is, between the sun and the earth—they were said to be in the inferior parts of their orbits. This concept was followed by Vitruvius when he involved astronomical symbolism in his architectural designs.

The next and most vital change was effected by the Polish astronomer, Copernicus. A preliminary account of the Copernican theory was printed in 1540. The master's complete exposition *De revolutionibus orbium coelestium* was issued in 1543. The first copy reached Copernicus on his deathbed. Substantially, the Copernican system corresponded with that in vogue today. The sun was placed in the center of the solar system, and the earth in the third orbit with the moon revolving around it. For some time this arrangement was held to be highly speculative, but gradually gained favor. It is believed that Copernicus was stimulated in his thinking by a question advanced by Seneca in the 1st century A. D. In his *Natural Questions*, Seneca proposed the following as "necessary to be discussed." In his quaint wording he inquired "to know whether the earth standing still, the heavens be moved about it; or the heavens standing still, the earth be carried around." Later he philosophized as to "whether God turns all things about us, or we ourselves are turned about." It is probable that Seneca was referring to a tradition already held by at least a few ad-



—From *The Sphere of Manilius*

THE UNIVERSAL SYSTEM ACCORDING TO THE EGYPTIANS

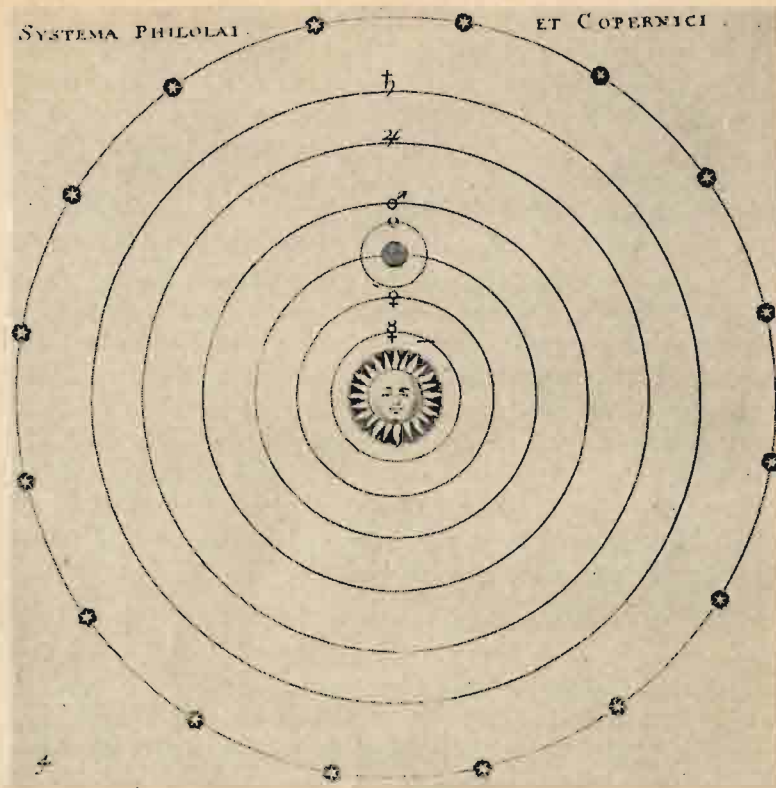
vanced thinkers. The uncertain reference by Pythagoras might have started a long controversy.

The celebrated Danish astronomer, Tycho Brahe (1546-1601), was among the later astronomers to be deeply involved in astrology. Although he was aware of the findings of Copernicus, he was also deeply immersed in the older systems. Brahe, therefore, attempted to accomplish a compromise. In his system the earth remained immovable, and the moon circled about it. The sun and all the other planets revolved about the earth. Thus, with the exception of the earth and moon, the system was heliocentric. It is interesting to note that several philosophical writers held to the geocentric theory in one form or another until the middle of the 17th century, when the advances made by Galileo settled the main issue.

The gradual separation of astronomy from religion and philosophy resulted in both gains and losses. The gains were in the direction of scientific accuracy, and the losses were in terms of ideas, or overtones. As the machinery of the solar system became more intriguing, there was a tendency to overlook what may be termed *moral astronomy*. The ancients regarded astronomy proper as the physiology of the universe, and astrology as the psychology of the celestial structure. To them the solar system revealed the will of the gods and the method by which the divine administration of Nature was accomplished. If, therefore, they placed the earth in the center, they considered it primarily as an element rather than as a planet. They believed that the human body, which is the earthy part of man, was immovable in the midst of zones or bands of psychic and magnetic power. By this interpretation they preserved an analogy between the individual and the universal. They explained man in terms of the universe, and the universe in terms of man. Some of the choicest fragments of ancient thinking were sustained by this concept and have remained unchanged even though astronomy has been revised.

Assuming that astronomical research was inspired by admiration, we should also recognize that man drew upon his own inner resources in his effort to explain natural phenomena. Seeking within for the explanation of his environment, he conceived himself to be immovable. His own life circled in orbits around his concept of selfhood. As a person, his immediate environment was the earth on which he lived. Things had no meaning except what they meant to him. He drew all knowledge to the central core of his own life. It was therefore essential to him that he explain the world as it affected him and as it appeared from his point of observation.

In a strange way the Copernican system actually returned the solar system to its sovereign power, the sun. All ancient peoples venerated the sun as a visible symbol of the invisible power of God. Thus Seneca's question was both scientific and moral. The universe was no longer believed to have been created for man. The earth and its creatures retired to a subservient position. The philosophy was inescapable: man was part of Nature, and moved with other living things around the blazing source of power. It was natural that this change should coincide closely with the Renaissance and the Reformation. It attacked the supremacy of man as a peculiar creation, but gave him new dignity as a member of a universal family. Everything depended upon the interpretation of the earth in this concept. Classical thinkers would have used both the planet and the element earth to signify mortality. To them the earth was the sphere of forms and of bodies,



—From *The Sphere of Manilius*

PHILOLAUS OF CROTONA INSPIRED THE UNIVERSAL
CONCEPT DEVELOPED BY COPERNICUS

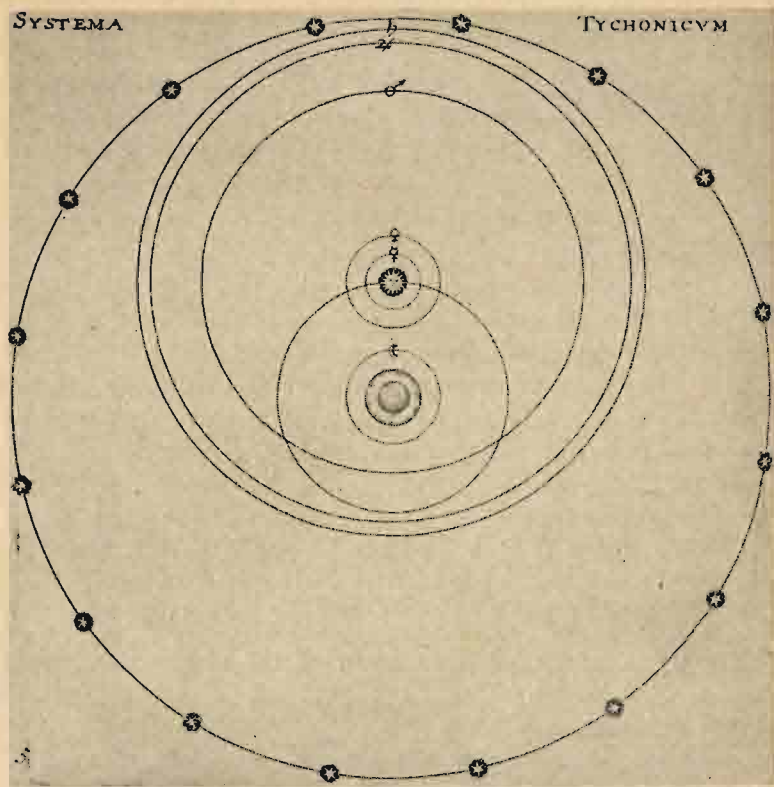
whereas the sun was considered an appropriate figure to represent soul and spirit. If the sun moved about the earth, then spiritual life was merely a servant of material activity. But if man and the earth moved about the sun, then the axis of the solar system was its spiritual focus, and all planetary bodies were dependencies of this superior life-principle. This general thinking was certainly inspired by Pythagorean contemplations.

From researches in Eastern astronomy we come upon a number of elements which undoubtedly drifted westward and mingled with the classical traditions of the Near East and southern Europe. In the Hindu system, astronomy is frankly metaphysical. It is neither required nor expected that the analogies to natural phenomena be exact. The universe as energy moves from a circumference which is pure life, and therefore the Supreme Deity, toward a center which is matter and

of which the earth is an appropriate symbol. For convenience, the planet itself is used to represent the element, but the concept is much larger. All matter is implied, including the material structure of every sidereal body moving in the infinite vistas of space. Matter is therefore a condition, a universal state placed like an island in the midst of the sea of spirit. In this sense, and not in the astronomical sense, earth, or matter, is in the center of the creation.

If matter is the focal point of objective manifestation and is the invisible reduced to the ultimate state of visibility, it is also the center from which radiate all those manifestations of life which can be revealed only through their material constitutions. From the union of spirit and matter, form comes into existence as a primary compound, and from form as a principle come all forms as particulars or manifestations of that principle. Matter is, therefore, the imperishable foundation of an eternally growing structure which is expanding by degrees toward universalization in space. From forms, as from seeds, grow the infinite differentiations of embodied life. Body is, therefore, the visible center of a radiant sphere of influences and overtones which surround it like the concentric orbits of planets.

Perhaps, then, the Pythagorean figure of the universe should be interpreted psychologically as man's experience of living. Thus considered, the old pattern has many valuable interpretations. Religions have sensed these deeper meanings and held to them in spite of the progress in the exact sciences. Let us think for a moment of the Pythagorean system as applicable to the study of man himself and of his psychic nature. The central earth is his body, from which emanates a humid or generative principle, an airy or intellectual principle, and a fiery or spiritual principle. These enclose the body and sustain and support it in the midst of a qualitative space. Cicero described the human being as surrounded by a luminous globe, likened to a magnetic field in which there were bands or zones. The body does not support these zones, but is supported by their energies. Because they are invisible, these zones cause the body to appear suspended from nothing, when in reality it is the lesser part of a great and complex compound. The energies which support man manifest through him as his faculties, powers, and activities. The whole personality with its energies is then suspended in a larger sphere represented by the zodiac. This is the sacred dodecahedron, or twelve-faced symmetrical solid described by the Pythagoreans as the most perfect of all forms. Pythagoras reported that while in the Egyptian temples he had seen the Supreme Deity so represented. The complete solar system is therefore suspended within the field of spirit itself, which is the ultimate source of all life and activity. In the old arrangement, the sun was placed in

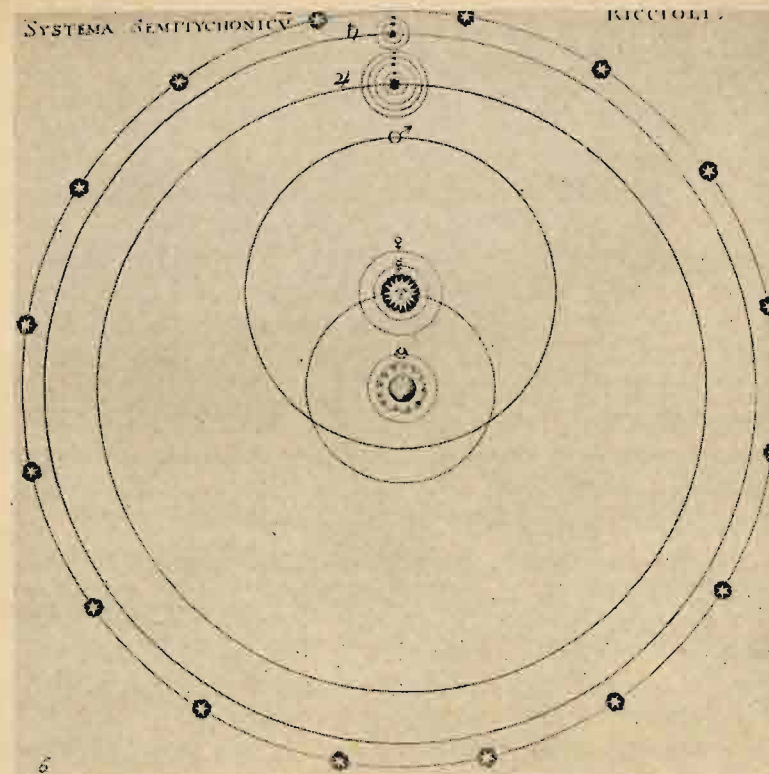


—From *The Sphere of Manilius*

TYCHO BRAHE ATTEMPTED TO RESTORE THE OLDER
CONCEPTS OF THE UNIVERSAL STRUCTURE

the fourth orbit from above or below, and was properly the figure of the soul which occupied the middle distance between spirit and body. It is the soul which was recognized as the source of form, for it united opposites and held contraries in compatible relationships.

The superior planets, those whose orbits were outside the sun, were the superior powers of the soul represented by Saturn, Jupiter, and Mars. Here we have the divine triad of will, wisdom, and action. The inferior orbits, within the orbit of the sun, were associated with Venus, Mercury, and the moon. These corresponded with the lower attributes of the soul: emotion, intellect, and imagination; intellect in this case meaning the material activities of the mind. To the seven parts of the soul which have survived in the seven sacraments, the seven cardinal virtues, and the seven deadly sins, the Pythagoreans added an eighth attribute. This was the generative or seminal part which made possible



—From *The Sphere of Manilius*

A DIAGRAM OF THE SOLAR SYSTEM ATTRIBUTED
TO RICCIOLI

the production of the physical body. In old times the body was not regarded as a principle or as a part of the creative process. It was a vessel or container of principles, in which the superior powers mingled to produce the mystery of human existence.

Perhaps the ancient concept had an accuracy beyond what we know today. We cannot dispute the findings of astronomy on a physical level, but the ancients would move this entire level with all that it contains into the position of the earth and surround it with an invisible universe of causes, for which the diagram of concentric circles seemed to them to be entirely appropriate. This may also bring a more mature understanding of the places of the gods in the lives of our classical ancestors. The seven popular deities of the Greeks and the Romans originally associated with the planets would then be qualities of soul power. They would represent zones or planes of soul energy, and by their mutations exercise a profound influence upon human life and,

in a larger sense, upon the life of Nature. This was the position held by Paracelsus, who insisted that the celestial bodies affected the soul chemistry of man's invisible nature, and in this way brought about those consequences which finally became visible or apparent. The human 'soular' system is identical in structure with that of the larger world; thus sympathies exist between superiors and inferiors. It is amazing that students of Pythagorean philosophy have not more generally recognized the implications. When the old philosopher built his scheme upon harmonic intervals and tonal qualities, he set the universe in a pattern of vibration. He also assumed that man himself was a sensitive musical instrument which responded to the music of the spheres. What better symbolism could have been devised to imply the psychic structure of the world soul and the human soul and their interrelationships. All intervals in the invisible world must be considered as qualitative, but they can be diagrammatically depicted. If at an early time man was not aware that the physical structure of the solar system was not in obvious conformity with his philosophical findings, it was simply a case of an inadequate symbol. When we choose any figure or emblem to represent qualities themselves formless, our representation can never be complete or perfect. The Pythagorean concept was not dependent upon solar structure; it merely used this structure as a concrete example of an abstract concept. The concept stands until it is disproved on its own level, and does not fall because of changes in astronomical theory.

Figures reminiscent of old solar diagrams occur in modern textbooks on psychology. The tendency to revert to basic ideas is noticeable and helps to explain and even to justify the earlier findings. We can go a little further and consider the meaning of that first motion, which was believed to have contributed itself to all parts of its creation. This first motion was, of course, the fiat, or spoken word, which set into vibration all of the particles within the great circle reserved as a field for creation. This motion originated in the absolute sciences of the Infinite. It was the first impregnation by which the sleeping seed of the solar system was impregnated. Here were the bands of the universal unconscious, which the Chaldeans called the thrice-deep darkness and the unknowable. Of this threefold cause, man himself has no definite awareness. It is the sleep which bounds all life. To a degree, ancient man feared this great sleep, but gradually he filled this darkness with an overconcept of good. That which is the source of all must be the Good, and its works must be forever benevolent.

The solar system rests, therefore, in a silent benevolence, and, exploring within himself, man seems to approach this silence, which has gradually come to be identified with God. As the old Rosicrucian

wrote: "The clamorings come forth from the silence and finally return to it." In The Revelation of St. John is described a door in the heavens, through which the mystic ascends in his meditation. Above the firmament of the fixed stars was the abode of the hidden causes of all things. The mystic in his reverie becomes dimly aware of the inner psychic door within himself which leads from the labyrinth of soul complexity into the infinite substance of eternal peace. As we look at the old diagrams, they draw something out of us. We remember the ancient traditions, and consider the many useful implications suggested by the symbolism. Most of all, however, we wonder if these figures were not inspired by a kind of inward reflection upon outward things. If this be true, it may lead us to a better understanding of the threefold universe of spirit, soul, and body.

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In Reply

A Department of Questions and Answers

QUESTION: *Please discuss the cause and treatment of malignant diseases.*

ANSWER: From the time of Hippocrates of Cos to the present day we have gradually enlarged our knowledge of the structure and functions of the human body. We have come to realize that man is indeed fearfully and wonderfully made. Even now there are many parts of the intricate structure of the human body about which we know comparatively little. With increase of insight, respect and even reverence for the body has proportionately enlarged. We perceive or apperceive a mystery which must be approached with both wisdom and understanding. As Lord Bacon once observed, there is no pressing need for miracles, as the ordinary works of Nature are sufficient to reveal the glory of the universal plan. It is no longer possible to speak of the human body as a simple fabric, nor can one science guard and maintain it adequately. Centuries have been devoted to the study of the blood or the structure of the bones or the delicate network of nerves. Primitive man saw only outward shapes and appearances, but we congratulate ourselves that we have become more observant.

Within the last fifty years attention has been directed toward the effect of the personality upon the function of the body. Progress in this field has been notable, but findings more or less conflicting. We are still burdened with the materialistic concept that the person is the product of bodily chemistry and other processes. By this opinion the body becomes the dominating factor, and there is no provision for a spiritual principle in man or continuity of consciousness after death. Natural objections to this concept have gathered force and authority, and the trend is now toward the recognition that man is a person dwelling in a body.

Our position is essentially idealistic, though with due consideration for practical factors. In the classical world it was broadly believed that at birth a spiritual principle was united with body in an impermanent relationship. At death this compound was dissolved, the superior part returning to its own state, and the body likewise disintegrating into its original substances. Even though this doctrine was broadly disseminated, it had a tendency to remain on the level of abstraction. For example, the term *God and Nature*, like *spirit and body*, suggested to the mind Deity as a simple spiritual energy, and Nature as an intricate compound involving countless phenomena. Even today we do not fully recognize the need for a systematic investigation of the nature of causes. In man there is abundant ground for the assumption that the person inhabiting the body is not a simple being, but must possess all qualities and attributes necessary to the maintenance of its compound economy. Even if we assume the person to exist in a managerial capacity, the administrator must be superior in both wisdom and power in order to preserve the structures and functions upon which it depends for objective existence.

In ancient philosophy it was assumed that the sovereign power of the universe governed through hierarchies or orders of divine beings, inferior to First Cause but superior to manifested Nature. Thus the government of the universe rested in an elaborate pantheon, even more diversified than the visible panorama of organic and inorganic creatures. The attitude was so reasonable that it survived until the rise of materialism attempted to shift all thinking and research to a physical level. By analogy, are we justified in assuming that the person controls body without recourse to a broad plan of administration? Is not man himself, as the body-dweller, even a larger subject than the house which he occupies? Can we even say that the person can be discovered and understood even on a mental level? Must we not go further and perfect sciences for the study of biology on the plane of the person? As we proceed, we shall almost certainly come in the end to the realization that every art and science which has improved the outer state of man must be properly applied also to the state of the person. Thus the larger mystery of man continues to challenge us, and will so continue until we have perfected the proper instruments for the examination of this all-important subject.

The relation of the person to the body is obviously twofold. The body depends upon the person for its very survival and for the fullness and richness of an inner existence. If the person uses the body and is actually the master of its instrument, then the primary duty of body is to serve person. On the other hand, through the body various influences and experiences are carried inward to the person and may

variously condition the internal life. It is inevitable that both motions of the person from within and of the body from without should operate simultaneously. For the moment, however, we are most concerned with the effect of the person upon its vehicle of manifestation. We are beginning to realize the tremendous influence which man exercises upon himself, especially that part of himself which is oriented in the material world.

The body is maintained by energy, and even this is twofold: the energy from the person and the energy of the body. These two fields of energy operate without conflict in such creatures as do not possess the individualized power of thought. It is man, the thinker, with his gamut of mental and emotional intensities, in which conflict is evident. This conflict is the great challenge, and until it is solved integration or unification of the individual is impossible. Without integration, man cannot organize his resources and apply them to the solution of existence as problem.

The normal function of the human body is impaired by two conditions that may arise: one is obstruction of energy, and the other depletion of energy. Paracelsus, the great Swiss physician, wrote voluminously on this theme, and it has been revived in several schools of modern medicine. As long as the energy-circuits of the body are kept open, the life and nutrition necessary to bodily health are available wherever needed. If, however, the motion of energy is blocked, there is an immediate debility in the area involved. Man as physician does not cure disease; he attempts to restore normalcy of function, thus assisting Nature when emergency arises. The restoration of distribution is followed by recuperative processes.

Depletion implies one of two circumstances: either sufficient energy is not available or its circulation is impaired. In either case, the tendency toward disintegration follows failure of energy. Paracelsus suggested that what we term *toxins* could be largely responsible for bodily obstruction to energy. Such toxins may come either from physical causes or from the mind. Physical toxins result, broadly speaking, from improper nutrition, excessive indulgence, unhealthful environment or failure of hygiene and sanitation. The body placed in an unhealthful situation becomes poisoned or drugged and all of its functions are depressed or become sluggish. Such sluggishness makes it impossible for structure to distribute energy normally. Other obstructions may arise in the body, usually from some obvious and adequate cause. Thus an accident causing damage to structure makes a heavy drain upon the body's remedial agencies. Overfatigue and industrial

ailments, bad bodily habits, incorrect posture, ill-fitting clothes or shoes may in one way or another contribute to obstructive difficulty.

Debility or exhaustion may be due to overtaxing resources, failure of proper rest and relaxation or unhealthful employment. On rare occasions we have normal physical exhaustion, but in our way of life this is becoming the less probable cause of debility. Thoughtlessness or failure of basic respect for the body causes some to overtax their normal supply of energy without making any intelligent effort to increase that supply. More often, however, debility today arises from psychic pressure within the personality. Man is not by nature a moderate creature, and his plans and ambitions are not subjected to the simple criticism of common sense. Nature, unfortunately, has little interest in our schemes and counterplots. If we abuse our privileges, we must be prepared for trouble.

Returning to the theme of obstruction, we must deal with its larger aspect. Wherever there is tension, regardless of the cause, there is impairment of function. A general tension may result in a general impairment, but more often the tension produces symbolic patterns and appears in some particular part of the bodily structure. Tension becomes psychic toxin, and causes a twofold damage: first, it locks the centers of energy-distribution, which are located in the abdominal area, and second, it causes structure itself to "freeze"; that is, to become tight or set. Both of these unfortunate conditions reflect immediately in their appropriate parts of the bodily system. Nature prepares for shock or for those periodic tempests that may arise in man's disposition. There can be, however, no adequate provision for habitual tensions or shocks so often repeated that there is no time for rehabilitation. Thus mental habits, if they are negative, expose functions to continual stress. This, in turn, must ultimately produce consequences consistent with itself.

Let us assume for a moment that the person also has an involved, if invisible, structure. On its own level it has organs, functions, perceptions, and a kind of body in which there are processes of circulation, digestion, assimilation, and most vital of all, excretion. The ancients held that the incorporeal body of the person was sympathetically associated with corresponding parts of the physical form. Thus the digestive structure of the self or the person was manifested through the digestive processes of the body. By degrees, therefore, the person transforms bodily structure and function into the similitude of itself. Thus the old adage: *Mens sana in corpore sano*.

If, then, the body can be the victim of chronic disease, let us consider the possibility of the person being susceptible to chronic ailments. The term *chronic* implies such forms of sickness as endure over a long

period and usually pass through an orderly sequence of progressive stages. What, then, would be the analogy between diabetes, tuberculosis, arthritis, tumors, and malignant growths, and such infirmities as may originate in, and develop through, the person in the body. Can the person develop a chronic disease, which, in turn, obstructs or corrupts the energies necessary to the maintenance of body function? We already realize that the mind can be sick, but we have more or less isolated mental disease. Where the mental life of the person is seriously disturbed, there can be little doubt of the fact. If, however, the mind is sick in a way that directly affects the body and at the same time does not indicate the classic symptoms of insanity, we are not so certain in our diagnosis. Back in the 17th century one writer discussed infectious and contagious mental diseases. He felt that the chronic critic or pessimist was as sick as the chronic dyspeptic, and far more dangerous to society because his attitudes could corrupt others.

Debilities of the person include the gradual development of fixations and complexes. Destructive attitudes of the person, like unwise habits of the body, are accumulative. Paracelsus again referred to mental parasites which attached themselves to the reason as parasitic plants live from the life substances of other plants or trees. A fixation, or a neurosis, can become a malignant disease of the mind. If allowed to grow beyond a certain point, treatment is difficult. It is a good rule in materia medica that early diagnosis and treatment will save lives. The same is true on the plane of the mind. The thoughtful person controls his thinking before habits are established, and if they are established he corrects them as soon as they come to his attention. It is easier, however, to recognize disease in the body than in the mind. On the levels of thought and emotion we are sometimes very proud of our bad habits and defend them with every resource at our command. This is because we do not have an adequate reference-frame. An ulcerated tooth leaves no doubt, and pains of obscure origin press us to solve the discomfort. The mind, however, does not ache and fester so obviously. Our only guide is our personal standard of integrity. The moment we find ourselves impelled relentlessly to an action which is contrary to our principles, it is time to pause and consider.

Back in the medieval period there were old drawings showing evil forces represented as grotesque insects and monsters gathering about and tormenting well-intentioned individuals. While these engravings appear fantastic, it is quite possible that they are not much more exaggerated than pictures of our own mental and emotional lives, could such be taken. We must pass that point where things out of sight are discarded or disregarded. The normal person has a fair balance of optimism and pessimism. Some things please him and other things dis-

please him, but over all he has a natural tendency to search for the good. He would rather be pleased than displeased, and will make a moderate effort in the direction of happiness. When these natural optimisms disappear or become subjected to overpressures, it would seem that some part of the mental fabric is suffering from obstruction or depletion. Certainly the good circulation of ideas, thoughts, feelings, and hopes is impaired. This is just as much a danger signal as a symptom of gangrene or duodenal ulcers.

As the longest journey begins with a single step, so all habits begin with a passing mood or a single incident. They grow and develop under the pressures of living, and lead finally to a closed mind, and nothing can be a greater obstruction. In time a fixation takes the symbolic form of a growth. Like a tumor, it vampirizes energies that should be used for other purposes; thus, enlarging itself and impairing functions. The term *obsession* has been applied in psychology to define extreme mental attitudes which survive at the expense of normal mental functions. The fixation spreads and extends through many parts of the mental viewpoint, until finally it takes control of the entire personality. The individual then exists only to sustain and intensify his fixation. He is no longer able to experience corrective attitudes. He disregards all evidence contrary to his own preconceptions. He ends by being a slave to an attitude.

As time passes, we gain a strange fondness for our own infirmities. The toxin from them numbs our reason, much as in the case of narcotic addiction. There are persons who would find life utterly unendurable if they could not live it badly. We grow accustomed to hopelessness or excessive fear or continual worry or constant criticism. It requires the shock of a sad experience to break up these patterns, and sometimes the shock only precipitates the tragedy. Our natural defenses have been destroyed. Let us assume for a moment that we have two or three areas in our mental lives through which the proper circulation of ideas cannot flow. If the same thing happened in the body, the symptoms would be extremely painful. The mental equivalent of this pain is unhappiness. If we are unhappy, we are sick. By this, I mean, of course, chronic unhappiness, for we all have moments when it is scarcely possible to be exactly exuberant. Most persons know what is intended by these remarks. We are striking at these long, chronic mental habits that never really leave us, but close in gradually and have unusual authority in later years.

If the reservoir from which we get our water is polluted, the citizens of the community will be sick, even though they may not know the cause. If the reservoirs of energy, which we associate with the person,

are burdened with unhealthfulness, there is reason to suspect that the very energy which is distributed throughout the body carries psychic toxin. We may not be able to measure this factor, but certainly a sickness of the person casts a deep shadow over the body directly and indirectly. The unhappy person subjects his body to many unreasonable demands, and generally develops an apathy in which the will to live and the vitality of living are depressed. Just as it is possible for a gloomy member of the family to spread his negative atmosphere, so, if the ruler of man's corporeal state is sick, the affairs of the commonwealth will suffer. As the mind gradually possesses the body and molds it, so a serious conflict may arise. If the person becomes despotic, tyrannical, or dictatorial, if it punishes the body for the sins of the mind, it forces physical function away from normalcy. It actually compels the body to become sick. Obviously, the delicate mechanism of the human body resents unreasonable government. It gathers all its resources to combat abnormalcy whatever be the source. To a degree, however, the natural economy is already frustrated, because psychic pressure of a negative kind creates immediate tension in function. The body is disarmed by a problem beyond its capacity. It may struggle for a time, but it is no match for the continual pressure from the psychic self.

Advance in psychosomatic diagnosis sustains the basic conviction that the psychic personality reacts symbolically on the physical body. Hysteria, for example, is a term which is without any formal boundaries. Like the nervous breakdown, it is a general condition which usually reveals itself through some specific symbolism. Hysteria may affect the heart, the digestion, the sense perceptions, the circulation, or it may cause pseudo forms of chronic diseases. The symptoms may be so pronounced as to result in the wrong diagnosis. The point is that under hysteria the patient may become paralyzed, blind, deaf, or apparently anemic. The symptoms disappear when the hysteria itself is cleared. Thus it seems that psychic pressures are revealed through an appropriate structure or system of the body. There must be a valid symbolism behind these effects. The mental- and emotional-stress patterns have a certain definition and they are analogous to processes in the physical body. These processes become deranged if their psychic overtones are under stress.

In the malignant disease, we have a destructive organism attacking normal tissue and gradually destroying the corporeal fabric. May we suggest, therefore, the importance of mental and emotional attitudes in the prevention of such ailments or in the retarding of them if they are already present. The type of psychic symbolism involved would be such as most likely to destroy gradually otherwise healthy structure.

On the mental-emotional level, criticism, jealousy, self-censure, hatred, and chronic attitudes similar to these would be suitable to encourage malignancy. After all, they are malignant attitudes. We are not saying that other factors are nonexistent. Hereditary tendency, physical accident, and the corruption of nutrition would certainly be factors. Yet many persons exposed to a suitable physical cause do not develop the disease. The tendency should be corrected if possible, but there is much to suggest that without psychic stress the tendency may remain dormant throughout life.

Improved mental attitude is valuable to the sick even if it cannot completely correct the situation. It brings with it an acceptance and understanding which may greatly enrich the experience of living. There is always the possibility also that the cause can be sufficiently altered by constructive effort that Nature will be able to bring its own remedial agencies into full operation. There are known cases of both sarcoma and carcinoma in which the disease, after developing for a time, became dormant and remained so indefinitely. While it would not be fair to hold out such a general hope, there is always the possibility of an individual being the exception to the rule. Certainly, there is every inducement to self-improvement in a situation of this kind.

The popular tendency to ulcers has revealed how nervous and emotional tensions adversely affect digestion. With such an example commonly available to our attention, we must accept the effect of the mind upon the functions of the body. On the ideal level, man's inner life responds strongly to his religious instincts, which can bring with them release from tension on moral and ethical issues, and also a positive statement of faith. On the philosophical level, the training of the mind with emphasis upon constructive attitudes and pursuits will bring orientation, an inner defense against the misunderstanding of events. On the psychological level there are specific therapies suitable to advance the integration of the personality. Through these several disciplines we become aware of the therapeutic value of faith and knowledge. We realize that we are equipped to meet emergencies if we make constructive use of our powers and faculties. Self-unfoldment is no longer an abstract ideal; it is a necessary and immediately-practical means of preserving the individual for the work of his life. Failure to emphasize the practical benefits of learning must be held responsible for the contradiction in our way of life. Through experience, each normal person discovers the need for normalcy. Man cannot be normal unless he lives according to his endowments. If he lives less than himself or misuses his talents, his health as well as his character will be undermined.



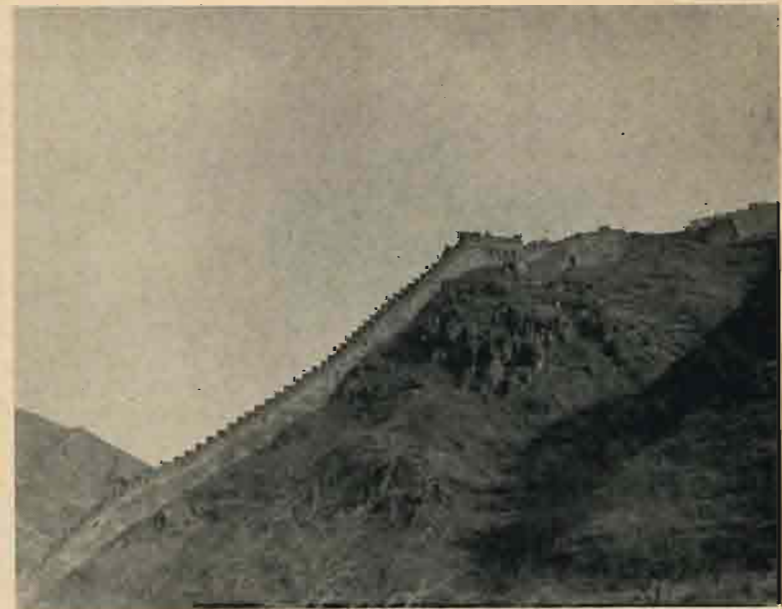
Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Great Wall of China

A number of modern writers have referred to the Great Wall of China as the eighth Wonder of the World. To me, however, its importance is philosophical rather than architectural. Obviously, it is one of the greater works of man, but it implies much more than a mass of masonry. Even today, if you ask a Chinese coolie who built the Great Wall, he will reply that the work was done by supernatural power. His reasoning is simple and direct. So huge an undertaking was beyond the ability of man. There are other walls which men have built on other levels, which have become so monumental that we attribute them to the gods.

The Wall of China was built to protect the Celestial Empire from invasion, but became a symbol of the ideological isolation of the Middle Kingdom. Yet, when the time came, it was the enemy and not the Chinese who made the greater use of the Wall. Notoriously inefficient in military tactics, the Chinese were unable to defend what they had so laboriously constructed. In the end, the barrier only kept China within a prison of stone and masonry. China wanted to be alone, to live, think, labor, and die according to her own standards. This was simple enough. According to the Chinese mind, there were only China and the barbarians. There was no consideration for nations beyond the Wall, and it was assumed that China excelled in everything that was desirable. She never welcomed foreigners to her land with anything resembling approval. For centuries she had no name for foreigners except barbarians. Her astrologers had prophe-



—PHOTOGRAPH BY MANLY P. HALL

AMONG THE HILLS NEAR NANKOW, THE GREAT WALL OF CHINA TAKES THE APPEARANCE OF A GIGANTIC FLIGHT OF STEPS

sied that if the outside world were allowed to pass through the Wall, the result would be the ruin of China. The Celestial Empire ceased to be part of the earth. It was a world apart, suspicious and aloof.

The gradual evolution of civilization brought many nations to prominence and decline. But through all these ages, China remained unmoved, self-satisfied and self-centered. Her scientists were greater than those of other lands, her philosophers were wiser than all the rest, and with the exception of Buddhism, which she gradually admitted, she remained satisfied with her own pomp and glory. Here, again, we find the danger of walls. Any individual or nation which seeks to remain unchanging in a moving universe pays a terrible price for its mistake. The walls we build to keep others out become the walls that keep us in.

Imagine twenty-five hundred miles of walls and towers winding over hills and into the depths of valleys. A thousand miles of the wall have rotted away, but fifteen hundred miles remain as a monument to the emperor who said he would build a wall around his Empire one tenth the circumference of the earth at the equator. The work was



—PHOTOGRAPH BY MANLY P. HALL

THROUGH THE GATE OF BANISHMENT IN THE GREAT
WALL PASS THOSE SENTENCED TO WANDER IN
THE DARK DESERT OF GOBI

started about 200 B. C., and the last bricks were laid in place about A. D. 680. Thus the project required nearly nine centuries of human toil. It is interesting that the Chinese should have known the true circumference of the earth at so early a date. Most nations believed that it was flat, and the few philosophers who guessed the truth were subjected to ridicule and persecution.

The modern Chinese who is informed on the history of his country does not admire the Great Wall. He knows that it was the project of a madman with a stupendous inferiority complex. The emperor had a mind unfit for learning, and, to revenge himself upon his own superiors in wisdom, he took the scholars, the sages, and the scientists and bound them to slave labor. When they died in the lonely regions, their bodies were tossed into the wall, which, therefore, became a vast grave. The damage done to China by such madness imparted itself to the spirit of the wall. It is true that a nation could march on the top of the wall, which is more than twenty-five feet in width. The height of the wall is about thirty feet, and it consists of long spans united by thousands of towers. Here and there the wall has been

pierced for roads and railways, but most of its length still drapes the uneven surface of the ground, clinging to it and following its countless contours.

At one place in the Wall is the Gate of Banishment. Through this passed the criminal, the political prisoner, and the nonconforming intellectual. He went out to die, perhaps more frightened at the thought of leaving China than by the prospect of facing alone the black sand of the Gobi. When he went through that gate, he left all hope behind. It was as though he stepped off the planet into space, for to him there was on earth but the good earth of China. Needless to say, he perished in the desert, for one cannot live long in that bleak wilderness. Statistics will not help much, for the picture is greater than words. It is a mournful wall, like a vast stone serpent coiled around an empire. Far out in its distant reaches are the sites of great battles fought long ago—arrowheads, broken spear points, fragments of ancient armor, and bones of the forgotten dead. To a degree, these battle fields have been examined, mapped, and explored, and they also tell an awful story. There were days of wars that must have rivaled the bitter struggles of the 20th century. From evidence, it seems that in one place an army of not less than four million men locked in conflict over a battle front nearly four hundred miles long. It is hard to imagine such conflicts in an area so slightly known to Western historians.

Memories arise of the fabulous conquest of Genghis Khan, whose life was lived in the great circle of the Gobi. His proud successors won and lost in the great sand. Splendid caravans came in from the remote districts of the country, but trade was slight and distances formidable. China could have been the most prosperous and best-educated country in the world had its enormous resources been wisely administered. The Great Wall was the largest military expenditure of the ancient world, and it was as useless as most such expenditures. Had China known that her real strength lay in her people with their wondrous ingenuity and industry, she would not have put her faith into an indefensible girdle of masonry. As one Chinese philosopher wisely said: "No nation can survive unless its people grow in wisdom and live in contentment. These are the great defenses." Today the armies of Communist China plan their strategies, but not in terms of the Wall. It is merely another hindrance, to be breached whenever necessary and to be flown over when nothing else is practical. The Wall is another symbol of the past, and as such it crumbles gradually back to the very earth from which its bricks were fashioned. The Wall is interesting, but its symbolism is an ever-present warning to the unborn future.

—
Among
the
Penitentes
—



A MONG the minority religious groups in the United States is Los HERMANOS PENITENTES that flourishes principally among the Spanish-American communities of New Mexico. The Brotherhood also extends into south Colorado and the northern parts of Old Mexico. Some years ago it was incorporated as a benevolent organization under the laws of New Mexico. The Penitentes practice flagellation, and have several important ceremonies throughout the year, climaxing on Good Friday... The members of this confraternity of penance are mostly the simple villagers of the region, and their psychological approach to religion is much the same as it was in Spain and Italy four or five hundred years ago. Mr. Hall visited the Penitente villages, and was present during several of their rites and ceremonies. The following incident is based upon these experiences. The character of Don Pedro is introduced as a link between the Penitentes and the prevailing public mind.

Although the rites of the Penitentes originated in the flagellant Orders of medieval Europe, there has been considerable modification of the earlier practices. When the Spanish conquerors moved northward from Sonora and established themselves in Santa Fe, they brought with them many Aztec servants and retainers. These created their own community, and introduced elements of the old Aztec religion, which also emphasized austerity and penance. Penitente art, therefore, frequently includes elements of design and symbolism derived from the Nahuatlan culture. Later, when the Church opposed the Penitente sect and sought to abolish their public ceremonies, there seems to have been a further drift toward primitive observances.

* * * * *

Modern civilization is slowly but surely extending into the mountain villages of New Mexico. Each year there are further indications that the old way of life is changing. It will take a long time, but in the end the little villages will be absorbed into the Anglo way. Whenever Don Pedro thought about these changes, he would shake his head and look pained: "I know it is progress and I know it must come, but, praise God, I shall not live until that fatal day."

Santa Fe is still the most foreign city within the boundaries of the United States. The quaint charm of the Old World lingers on, nourished by the artists and writers who have made their homes there. But always there is the talk of the coming modern and efficient, and with each generation some of the local color fades away. It is only in the villages that the old spirit is strong.

As Don Pedro would say: "When the Anglos try to pretend that they are Spanish grandes, it is not so good. They are much too busy to be Spanish, my friend."

One afternoon the Don was having a particularly difficult time. At the wheel of his ancient but reliable automobile, he made a left turn in traffic where it was not permitted and entered a one-way street from the wrong end. Cars honked at him, and it required the combined efforts of several shopkeepers and the local constabulary to extricate him from the snarled traffic. At last, tired and bewildered, he reached the outskirts of the town. "*Gracias a Dios, señor*, at last I am free of progress. It seems only yesterday that we rode our horses on the cobblestones. There was plenty of room on the streets, and it was a pleasure to gather at the old Fonda. That was before the *Señor* Harvey built the new hotel. The chairs were not so comfortable then, *señor*, but the wines were very good, and the gay company brought comfort to our hearts."

Don Pedro was so depressed by his adventure in the one-way street that he decided to ride out to one of the villages to refresh his soul. Soon we were on the dirt road passing fences made of tree branches stuck in the ground. Every little way the fences would end in clumps of cactus. "Why build fences where God has given cactus?" the Don would exclaim. "After all, the fences are not to keep out people, but to keep the chickens from wandering away."

We came to a typical village—a dozen mud houses, a little church, and the corner store. Don Pedro pointed to the edge of the village: "There, *señor*, is the Penitente *Morada*, with the little cross over the door. If I am not mistaken, there also is my old friend Bartolomé Zaragoza. He is the *Hermano Mayor*. I think if we approach him correctly, he will show us the inside of the chapel."

We walked over to the *Morada* and met *Señor* Zaragoza, who was standing in the open doorway with a broom in his hand. Don Pedro removed his hat in a fine gesture. "*Buenos dias, Señor Bartolomé.* I hope that you are well, praise God, and your wife and the little one."

Then followed complete and elaborate introductions, and Don Pedro explained my interest in the Penitentes. "Perhaps, *Señor* Zaragoza, you will permit my Anglo friend to see the *Morada* and the very fine *bultos* you have here."

Señor Zaragoza was all courtesy. "You and your friend are most welcome, Don Pedro. You honor us with your visit. Very soon we have the ceremonies, and it is my turn to do the cleaning. You will forgive if everything is not in order."

We entered a small rectangular room. There were no windows, and the only light came through the open door. At the far end was an altar. All of the fixtures were evidently homemade. The altar was shaped like an arbor, and the framework was composed of thin, nar-



row wooden slats painted white. In the center stood a figure of the *Cristo* with a robe of crimson velvet. The image was old, and the face had a most peculiar expression. The eyes were made of isinglass, and the figure was held erect by a framework that extended to the shoulders. There were other *bultos* and several candlesticks. The arborlike shrine was decorated with paper flowers.

"This *bulto* is very old, *señor*," exclaimed the *Hermano Mayor*, "It is beautiful when the candles are lighted, but alas, we have not enough candles. They burn down so quickly. *Qué lástima!*"

On the wall beside the altar was a large Penitente crucifix. Around the waist of the *Cristo* was a skirt of blue-and-white-checked calico.

Our guide explained: "This crucifix, *señor*, is also very old and very fine. It looks almost alive when the candles are lighted. Is it not sad that we do not have enough candles?"

In front of the altar stood the great white candlestick of triangular shape that is used in the *Timieblas*. While we were examining this, *Señor* Zaragoza hovered near. "Is it not a fine candlestick, *señor*? I made it myself in my shop. It is very beautiful when all the candles are lighted. Is it not a pity that we do not have the candles?"

Above the altar were three crosses, the one in the center taller than the others. This is the peculiar symbol of the Penitentes. The arch of the altar was made to represent the three steps of the Calvary, and on the summit of this stood the crosses. There were many strange designs and symbols drawn on the wood that formed the Calvary. It was hard to see them in the dim light, so we stepped closer.

"A thousand pardons, *señor*, that there is not more light. I would light some candles, but we must save them for the rituals. Is it not a misfortune that we do not have enough candles?"

There was a heavy oaken door on the right side of the room near the altar. After some hesitation and a reassuring nod from Don Pedro, the *Hermano Mayor* unlocked the door and allowed us to look into the small apartment that lay beyond. There was one little window, and on the walls were rows of wooden pegs, and from each peg hung one of the Penitente whips. The *Hermano Mayor* did not speak, but stood quietly by while we looked at the scant furnishings of the smaller room. There was a heavy table and some chairs, and on the wall near the window a lithograph representing the flagellation of Christ. After a few moments, *Señor* Zaragoza stepped forward and closed the door. We lingered for a short time in the larger room, and then with profuse thanks prepared to depart. The *Hermano Mayor* ushered us to the door, murmuring regretfully: "I am so sorry, *señor*, that the *Morada* does not look better today. It is so much more beautiful when we have tall red and white candles, like the ones in the store down the street."

Don Pedro beamed. "Ah *Señor* Bartolomé. If you are not too busy, perhaps you will walk down with us to the store, so that the *Señor* Anglo can see the candles that you have told us about."

A gleam of hope shone in the eyes of the *Hermano Mayor*. "Gladly, *señores*, would I show you the candles. They are new ones, and only arrived last week. Everyone in town knows of them. They are so-o-o long," and he extended his hands.

We went to the store, and in a short time *Señor* Zaragoza was in a state of complete rapture. We purchased twelve of the largest of the candles, and they had rosebuds of wax on them. As the transaction



was approaching its conclusion, the *Hermano Mayor* put back on the counter three of the red candles, and took instead three blue ones. "Now, *señor*, we have red, white, and blue. These are the colors of our country, and it is good that we should be patriotic. Is it not so?"

As the shopkeepers wife was wrapping up the candles, the owner of the business excused himself for a moment on an urgent matter. A little later, when the *Hermano Mayor* left the store with us, carrying his bundle of candles, the entire village had been informed of the circumstance. A rich Anglo had given twelve beautiful candles for the *Morada*, and men, women, and children, together with the local dogs and cats, were assembled in their doorways to watch the splendid sight.

As we rode home, Don Pedro was in an unusually happy mood. "The red, white, and blue candles, *señor*—that is the modern touch. It is thus that civilization comes to the mountains. You may smile, perhaps, but I know one town where now they have two *Moradas* for the Brotherhood. They are across the street from each other, and over the door of one is said, '*Morada Republicana*,' and over the door of the other it says, '*Morada Democrática*.' Many years ago, someone from the government visited a little village and gave a lecture in the *Morada*. We have much consumption here, and he represented the Antituberculosis League. He told us how to reduce the dangers of contagion, and after he had gone the *Hermano Mayor* punished one of the members with a hundred lashes because he spat on the floor. It is thus that we become modern, little by little.

"I read not long ago that in the ritual of the crucifixion in one small village the man who took the part of the Centurion—you know, the Roman soldier—wore an American army coat, so that he would look more military, and Pontius Pilate, the Roman Judge, had a little American flag stuck in his cap. People who do these things, *señor*, they are good people and they want to be good citizens, and they are proud of their country. Do I not speak truly?"

"It is like *Señor Zaragoza*. All the time he said to himself, 'These visitors shall buy candles for me.' So he hints that we buy candles, and we buy them—red, white, and blue, because the Penitentes are what you call one-hundred-percent American. Yes?"

A Program for Local Study-Groups

The need for an integrated program of group study devoted to the application of philosophical principles to the practical problems of daily living is real and urgent. A major weakness in the field of learning has been noted by most thoughtful educators. There is little profit from the increase of knowledge unless it contributes to personal efficiency and security. We like to think of an efficient person as one whose inner resources are sufficient to his requirements. It is a mistake to assume that a philosopher is merely a researcher in a field of abstract speculation. He is a truth seeker questing essential ideas, by which to direct his conduct in a manner most beneficial to himself and others.

Experience tells us that, under proper stimulation and guidance, knowledge accumulated from various sources and stored within the archives of memory can be vitalized. We have much useful information locked within ourselves, but it remains theoretical and largely non-serviceable unless it is clarified, organized, and applied on the level of action. It has been my observation that there is a definite tendency in the nature of the studious to separate their inner resources from their outer concerns. They think on one level and act on another, and these parallels never meet.

A real school of philosophy must not only instruct by making available to the student the great ideals which have directed human progress, but must also assist the truth seeker to release through his own mind and emotions the riches of his internal life. Many are without realization of the use-value of the knowledge which they have so sincerely and industriously assimilated. Through self-expression, we learn to clarify our own thinking. We hear our own thoughts for the first time under the censorship of language and grammatical construction. This in itself helps us to avoid vagaries and misstatements of our concepts. Most of all, however, learning is transformed from a static receptivity to a dynamic self-expression. It is an old but wise saying that the best way to learn is to teach.

In group activity on a philosophical level, there is a sharing of ideas and, to a degree, a mutual censorship. We improve through participation. We experience teamwork, and learn to appreciate the contributions of other sincere persons. It is valuable to know that other persons also are thoughtful, even though they may arrive at conclusions which differ from our own. It is even more valuable to share without attempting to dominate. A good listener enriches himself and comes

to recognize both the strength and the weakness of his own beliefs. We feel, therefore, that a study group with a practical outline of activities, but not dominated by the thinking of any member, is a laboratory where the laws of the philosophic life can be applied intimately and immediately. The plan which we propose is essentially Socratic, but one should realize that it is based upon a recognition of basic methods for human growth which are substantially timeless.

You will remember that the favorite method of instruction as practiced by Socrates took the form of adroit questioning. When one of his disciples asked the Master to explain some difficult point, Socrates immediately replied in the form of a question calculated to inspire the student to draw upon his own knowledge. This is in the true spirit of education, from the Latin *educo*, meaning *to draw forth*. We strengthen faculties by exercise, and we do not become wise simply by memorizing the ideas of others. Through the proper exercise of personal resources, we release the power of the faculties, which can only serve us when we require their assistance. Bearing this demonstrable fact in mind, we invite those interested in the activities of The Philosophical Research Society to consider the formation of local study-groups in their districts or communities for the exchange of Basic Ideas. The direct purpose of such groups is the study and discussion of the publications of the Society under a broad program, for which outlines and other directives are available and will be provided. In substance, the program is as follows.

The first requirement is a simple and earnest desire to share knowledge, not only to share what we know with others, but to be receptive to what they know. It is not necessary for the members of such a group to be advanced or experienced in matters philosophical. In fact, it is good if several levels of ability unite for mutual improvement. The content of a fundamental instruction is always better understood and appreciated as the result of group discussions. If there is a question in the mind of one member about some aspect of the subject, another may more thoroughly understand the point involved. Sharing in a well-regulated discussion group is a constructive and fascinating avocation for thoughtful adults. Specialists in various fields will have a larger opportunity to experience both the needs and the ability of their associates.

A local study-group should have a definite time and place for its meetings. It would seem that two meetings maintain continuity without burdening the members. They should select that day when interruptions are least likely. It is important that two members of the group take responsibility for directing the discussion in each meeting. The reason for two leaders is that while one is busy asking questions, the

other can be observing the reactions of the group and considering what question should next be discussed. Leaders may be chosen on a more-or-less permanent basis or different leaders may be selected for each meeting. They should always prepare for a meeting by reading all the material that has been selected. Every effort should be made to understand the instruction as a whole, especially the practical meaning for society today. In handling subject material, the ideas presented should not be considered dogmatically. The end is that each member should arrive at a better understanding of his own philosophy, and be inspired to enlarge and perfect his natural thoughtfulness.

Life and the universe about us, as seen through the disciplines of philosophy, comparative religion, and psychology, reveal a large pattern of meaning. Leaders, without being dogmatic, can direct the group so that this over-all meaning may be appreciated. It is important, also, that a study group should be serious without being heavy. The larger good cannot be accomplished unless constructive humor occasionally finds its way into the pattern. Discussion should be so directed that it applies to the nature of man, his process of growth, and his better adaptation to life.

The leaders should, under no condition, lecture on the material to be discussed. If they do so, the entire purpose of the program is frustrated. The intent is not to produce lecturers and listeners, and the group is not an audience. The special function of the leader is to ask pertinent and stimulating questions, especially those about which there may be definite differences of opinion. When a member has expressed his convictions on a controversial point, the leader should require that the member justify his position and explain the reasons for the attitudes which he holds. Other members should be invited to enter the discussions and express their views. In questioning, the leaders should be careful not to tell the answers or to break the pattern of good semantics. The purpose is not to agree with the leader, but to seek for and find, if possible, the facts involved.

There is also a basic code of ethics for the members of a group. Each person should speak his mind freely, but should never monopolize or attempt to take over a discussion. Nor should an opportunity for self-expression invite a lengthy detour into irrelevant matters. The members should learn to listen attentively and thoughtfully to others. This is sometimes a little difficult, especially when one feels that he is better-informed than the speaker. Here is a real opportunity for patience and brotherly love. These, incidentally, are important philosophical disciplines. In attempting to press a point, never give misinformation. Also avoid vague generalities that do not lend them-

selves to clarification. We can always differ, on general principle, but unless we listen and weigh the words of another we cannot ask vital or useful questions. Personal references are usually out of order.

It is not the best parliamentary procedure for everyone to talk at once. This may happen, however, and create a spirited situation, which is far better than an impressive silence or undue hesitancy. It is a real sign of progress to be able to express oneself concisely and directly to the point. If you do not understand the discussion, say so, and ask for a restatement of the material. It is proper to engage in a friendly disagreement. It is a great misfortune in life to be so hypersensitive that constructive criticism cannot be tolerated. One suggestion is—always strike while the idea is hot. Do not wait to be called upon to speak. If a pertinent thought comes to mind, express it immediately or it may be forgotten. Members also should never indulge in personal criticism, attack the basic convictions of sincere persons, or speak disparagingly of any religious group, sect, or creed. Never try to build a conviction by tearing down the beliefs of others. State your own position, prove your point if you can, and permit others to do the same.

A good discussion-group is not one involved too deeply in so-called historical facts. Names, dates, and general statistics are not likely to contribute to group activity. Nothing is proved by the number of persons who agree or disagree thereon, and great names stand for authority rather than for personal understanding. In approaching a great school or system of thought, bring the material down to date. Apply ideas to current problems, but always on the level of principles. Avoid all political involvements as these relate to specific groups or parties. Current problems should be approached on the cultural and ethical levels, especially in terms of personal adjustment and the promotion of a basic security.

Group activities always suggest new grounds for personal friendship and a real opportunity for social activity. While the study group should never be transformed into a "lonesome club," philosophy itself is concerned with problems of social adjustment. It does not seem advisable that all meeting should adjourn for refreshments, but an occasional friendly intercourse is a pleasant complement to more serious efforts.

A local study-group can be formed by three or more persons, but it is advisable that the number be sufficient to sustain an active program. The group should not be too large, and thirty members may be considered a maximum. When such a group has decided to form, it should elect officers, and the secretary is invited to communicate with The Philosophical Research Society, % Local Study-Group Depart-

ment. A more complete outline will then be supplied by the Society, and also Questionnaires on several of our books suitable for the use of leaders. The foundation of the group-program will be the basic books by Manly P. Hall. Study outlines of *First Principles of Philosophy*, *Self-Unfoldment*, and *Twelve World Teachers* have already been prepared. It should not be interpreted that the program is restrictive, but it is designed primarily for those friends of the Society who have been familiar with these books for a number of years. They have frequently asked for directives, and this program is designed to enlarge the constructive work of the Society.

In working with the above-mentioned books, specialists in various fields will call upon what they have learned and experienced, but it is desired that the discussions proceed within the general framework of idealistic philosophy as disseminated by the Society. In large communities there can be several study groups, and this is a better procedure than to permit one group becoming too large to retain its intimacy.

This is a new project, but three groups have already been formed, and several others are in the process of formation. They offer a new and vital way of sharing knowledge without any limitations of a sectarian nature. We would be grateful, indeed, if your own program of self-improvement inspired you to participate in this project of learning through sharing.



The Modest Man

Benjamin Disraeli described a certain English gentleman of letters, who devoted his life to study and wrote several large folio volumes. This man was so modest that he would never permit any of his manuscripts to be read even by his most personal friends. On his deathbed, this modest man burned everything he had written, lest others find some fault with his work after he was gone.

Ex Junta Nacional de Turismo

An interesting slogan-cancellation on mail from Costa Rica reads as follows: "Costa Rica, the heart of the Americas. A small country, but a great Democracy. The cultured country, which has five times more school teachers than soldiers. The home of eternal spring."



Happenings at Headquarters



The new plan for digesting the notes of Mr. Hall's lectures in HORIZON magazine begins with this issue. The articles *Zanoni* and *Cause and Treatment of Malignant Diseases* are from the fall 1953 program. Two other lectures will appear in the summer magazine, and we hope that the readers will be pleased.

* * *

Mr. Hall was interviewed on an unusual radio program called "The Other Side of the Day." The program, which appears nightly on KFI, Los Angeles, is presented by Mr. Hunter, for whose interest we wish to express our appreciation. As the title might indicate, "The Other Side of the Day" is on the air each morning from 1:00 to 5:00 A. M., and has a listening audience of approximately 2,000,000. The program is heard as far as New Zealand, Hawaii, and Alaska. The presentation was in the form of an interview and lasted for a half hour. We wonder if any of you heard it. Unfortunately, there is no time or opportunity to notify our friends of many such activities.

* * *

Plans have now been completed for a Spring Lecture Series in San Francisco at the Scottish Rite Temple, beginning March 22. The opening talk will be "World Trends for 1954." There will be eight lectures, and we will be glad to mail programs on request, if you are not already on our mailing list. Regular mailing, March 10.

* * *

Space is devoted in this issue to an outline of our plan for Local Study-Groups. We include here, therefore, the names and addresses of groups which have already been formed and which may be contacted by interested persons who live in the vicinity of these leaders:

RALPH F. CUSHMAN, 5622 Laurel Canyon Blvd., North Hollywood.

JOHN R. DEJOURNETTE, 1622 N. Benton Way, Los Angeles 26, Calif.

L. EDWIN CASE, 8241 Woodman Ave., Van Nuys, Calif.

Leaders in other localities will be listed as groups are formed.

Plans are now in progress for the further integration of our School program. This will include regular activities at Headquarters, in a field of specialized instruction in Comparative Religion, Philosophy, Psychology, and Aesthetics. The work will be divided into quarters of ten weeks each, and it is hoped that it will be possible to have a Summer Seminar of five weeks of special work. Further details will be announced to friends and students on our list as soon as possible. If you are planning a vacation in California, you might like to include part or all of the Summer Seminar.

* * *

Mr. Orlando A. Beltran, who has been a member of our staff for many years, has recently completed a book on ORIENTAL RELIGIOUS SYMBOLISM. It is profusely illustrated and bound in Oriental fabrics. He is binding all the copies himself following Oriental styles.

Mr. Beltran received a warm note of appreciation from the distinguished Oriental scholar, Dr. W. Y. Evans-Wentz. The opening paragraph of the letter says:

"Congratulations upon the publication of *Symbolism of Oriental Religious Art*. It is, indeed, a genuine contribution to the advancement of right knowledge, and one more bond of right understanding between the Orient and the Occident. May it enjoy to the full the success it merits."

* * *

We take this opportunity of thanking those contributors to the Friends' Fund of the P. R. S., whose assistance through the years has made possible the continuance of our work. Several of them have started the new year by sending in their donations early. This we deeply appreciate.

* * *

The final grading of the students enrolled in our first-year Correspondence Course is a pleasant task. Most of those enrolled have turned in excellent answers, and a number are really outstanding. One of the faculty remarked that papers he was grading were as good as those submitted on the academic level. There have been many statements of appreciation and approval, and the students feel that they have gained a great deal from an orderly program of study. We believe that the second-year Course will offer a still larger opportunity for personal growth. We plan to have the second-year program, devoted to STUDIES IN CONSCIOUSNESS, ready by April 1st.



Library Notes

Semantics

BY A. J. HOWIE

A number of requests have been made for a discussion of the General Semantics formulated by Alfred Korzybski. His reasoning is very congenial to anyone interested in self-improvement. Possibly the methods he suggests are the very disciplines that will revitalize the study of philosophy and religion, bring about the reforms that will lead to more positive and demonstrable constructive results.

A brief article does not provide scope for adequate development of a subject that is introduced by a scholarly tome of almost 800 pages, *Science and Sanity*, an introduction to non-Aristotelian systems and general semantics, 2nd edition, 1941. While our remarks will be based primarily upon subjects very carefully developed by Mr. Korzybski, they will necessarily be out of context—*our personal viewpoint* which is stated as an interpretation at the *present date*. The subject is dynamic, hence with continued study *the viewpoint will change progressively* (never retrogressively, we hope) as days, weeks, and months succeed each other.

As supplementary reading we have used the following texts:

Language in Thought and Action, S. I. Hayakawa, Harcourt, Brace and Company, New York, 1949.

People in Quandaries, the semantics of personal adjustment, Wendell Johnson, Harper & Brothers, New York, 1946.

The Language of Wisdom and Folly, background readings in Semantics, Irving J. Lee, Harper & Brothers, New York, 1949.

In a materialistic civilization where the authority of religious organizations has been considerably undermined and science is reluc-

tant to consider philosophical and religious overtones, the sincere person, seeking a more satisfying internal orientation, finds himself on the outer fringes of acceptance in all groups and allegiances. His sincerity may be recognized, but his judgment is questioned by those with opposing convictions. Such a person may be moral, honorable, and in every way an upright citizen, but he is suspected because his beliefs are strange or "pagan." He may also be apparently intelligent, but those who differ from him insist that he is misdirecting his own resources.

The subject emphasis in HORIZON is, to a measure, an example of the prevailing difficulty. The Journal does not hesitate to present material which is at times unorthodox and controversial. It declines to reject ideas simply because they differ from the contemporary opinions of the prevailing mind. Reincarnation is a good example of an old and respectable doctrine broadly held, deeply considered, and widely disseminated. Yet, to the average Western man, it is strange and, to a degree, mysterious. Because it is unfamiliar, it may lead to interpretations and speculations which have no part or place in the original teaching. The circulation of these misconceptions by the well-intentioned but uninformed detracts from public approval and leads to unnecessary controversy. In general, there is too much emphasis upon intangibles, and a marked tendency to drift toward fantasy.

Faith and conviction come easy to most people, as indicated by the wide acceptance of reports of religious phenomena, even when it is not personally experienced. Words catch and hold the imagination. At the same time there are often individual instances of affirmative testimony relating to the mystical and the metaphysical that encourage and substantiate the possibility of accumulating convincing information or of personally experiencing on an extrasensory level.

The student of comparative religion is not alone in his tendency to put too much faith in the importance of words. The convictions of a Plato regarding the One, the Beautiful, and the Good have rooted the philosophies of a line of students from the 4th century B. C. The teachings of Buddha, Zoroaster, Jesus, and Mohammed, the visions of saints, the writings of poets, and the solemn pronouncements of pioneer scientists have survived and become part of man's intellectual heritage. The *words* of these distinguished persons have a living vitality only as they contribute to an awakening of convictions within individual believers.

Theologians and philosophers have been striving to formulate absolute definitions. But the Omniscient and Omnipresent defy the limitations of any attempted definition; abstract qualities are elusive

and indefinable. The problems of faith, "spiritual" awakening, "mystical" illumination, "superphysical" powers, are intangible, the qualities not transmissible from individual to individual, nor are they consistently present in the same individual.

Realizing the inadequacy of beliefs built on words, we think we see how a study of General Semantics may help to formulate a *modus operandi* of the various changes that tend to be associated with philosophical and mystical pursuits. We may be able even to justify our beliefs in scientific terms. At any rate, the tools of General Semantics can help us analyze the things we are trying to do and to develop more constructively the driving forces of our inner convictions.

There may have to be an adjustment that will shock those who have accepted Aristotle as one of the most revered names in religion and philosophy. The basis of Korzybski's thinking is *non-Aristotelian*. He has compiled a list of 52 "orientations" in which he compares the Aristotelian with the New General Semantic Non-Aristotelian orientations. The student will just have to digest these comparisons, and I assure you that some of them will necessitate revision of many carefully nurtured formulas for thinking.

One orientation that Korzybski emphasizes is that of *extension*. The Aristotelian method defines in terms of properties. The extensional method of defining is by exhibiting a class made up of examples 1, 2, 3, all dated as subject to change at any other date, and indicating by an *etc.* that *all* cases have not been enumerated. His extensional safety devices in using words with a special connotation are quotes and hyphens. These devices will help the student to get away from the idea that words have "meanings" once and for all delivered.

Multiordinality of terms: Words may have different meanings on different levels of abstraction and hence are devoid of meaning outside of context.

"Meanings" of words depend upon the "meanings" of other words used in defining the first terms—and ultimately depend on the multi-ordinal meanings of the undefined terms which we "know" but can not tell. Korzybski indicates that the "knowledge" is associated with other affective states such as "wishes," "intentions," "intuition," "evaluation," and others.

An example of how Korzybski applies this principle to his own work is a term *psycho-logical* to indicate that any intellectual manifestation has emotional factors, and emotional manifestations have intellectual factors—as distinguished from the popular connotations of the word "psychological." He develops this idea by showing that any

psycho-logical occurrence has an "affective" intellectual, physiological, and colloidal aspect.

We have always emphasized the need for definitions. Korzybski has changed my thinking. The literal, unthinking acceptance of impressively worded definitions has resulted in confusion, conflict, and contradiction that have been unfortunately evident among various groups of idealists. Group activities have failed because they could not grow beyond the definitions of the founder. A group leader answers a question from one viewpoint; the answer, out of context, is applied contrarily, though with the most honest intent. Individuals have argued bitterly over differences of interpretations of "definitions," of "meanings." We could cite instances of organizations, personalities, books, magazines, but that is the work of the individual student to do for himself. It is not our purpose to step on the metaphysical toes of anyone, but there is a very real problem that must be faced. I think the books listed above can help in their solution with a beautiful impersonality. I am sure that none of the authors belong to our "fringe."

One very frequently asked question concerns whether an Oriental philosophy should be adhered to instead of an Occidental discipline.

On the basis of Oriental or Occidental origin, there is no reason to decide one way or another. But it is important that the student of ancient faiths does not try to apply the various disciplines to a 1953 psychology. A devout Buddhist mendicant with a begging bowl in 500 B. C. would not achieve the same purpose wandering about a modern metropolis. Possibly there was "merit" to be gained by permitting others to grow "spiritually" by feeding a naked monk devoid of worldly possessions. Such a character today would defeat his purpose by arousing ridicule for the very ideal for which he made his sacrifices.

The various Eastern doctrines have had a romantic appeal for the mystically-inclined. We have heard the subject of "non-attachment" discussed, but we have never met an occidental who applied his theories. Before anyone is swept away with the picturesque Oriental disciplines, he may find immeasurable help in a serious study of General Semantics whereby he may more effectively evaluate words, names, ideas, ideals, disciplines.

The texts on semantics elaborate on the idea of *identification*. Words are not the things named. You will find in these books a new way to think of the word *is*.

I mention this because of the widespread use of a practice of "affirmation." I can not deny that there may be a science of wilfully directing our bodily functions, of influencing people at a distance, of

other forms of learning than generally recognized now. But I am firmly convinced that such a science certainly could not be practiced by uninformed and undisciplined laymen following the printed instructions of a random pamphlet.

I am incapable of arguing the "identification" of the individual with God, Nature, universal principles, the concept of "at-one-ness" with all spiritual powers, the extensions of the application of the words "I am." But our observation has been that when an individual declares himself "to be" the thing or state desired, usually some abstract good he desires, the results are confused, unprovable, and often contrary. By immediate extension of such a power on the part of comparatively untrained persons, how much more destruction and conflict would prevent any sense of law and order in the universe.

Admittedly, every thought we think arouses a chain of reactions within our bodies. This is involved in Korzybski's discussion of colloid behavior. The important thing is to learn how to use this realization.

This article is only the suggestion of the librarian that there are a few books that should be "musts" on your list of reading, study. The extensions of the reading should lead to application, to evaluating the small portion of research to which we may devote our time, to the actual practice of what we know at any given moment.

Difficulties of Speech

An illiterate old lady took a letter to the post office to be read. It was so badly written that the postmaster was forced to stop after almost every word and then frequently correct his own estimation of the words. After three or four lines, the old lady brightened. "Oh," she exclaimed, "this letter is from my son Jerry. You know he always stuttered."

The Secret of Management

A certain Dr. Busby, who was able to remain headmaster of Westminster School through the troublous reigns of Charles I, Oliver Cromwell, Charles II, and James II, was asked how he had managed his delicate position. He replied: "The fathers govern the nation, the mothers govern the fathers, the boys govern the mothers, and I govern the boys."

The Meritorious Recommendation

"Having read the inscriptions upon the tombstones of the Great and the Little Cemeteries, Wang Peng advised the Emperor to kill all the living and resurrect the dead."
—Paul Eldridge

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