

A CORRESPONDENCE COURSE ON
THE BASIC IDEAS OF MAN

By MANLY P. HALL & HENRY L. DRAKE

THE TITLES OF THE SECOND YEAR'S INSTRUCTIONS:

FIRST QUARTER—*THE UNKNOWN*

1. THE ESSENTIAL NATURE OF CONSCIOUSNESS
Eastern Doctrines of the Universal Psyche
2. THE ULTIMATE APPROACH TO GOD
Relativity of Man's Understanding
3. THE NATURE OF IDEAS AND OF BEING
Conscious Levels of Reality and Illusion

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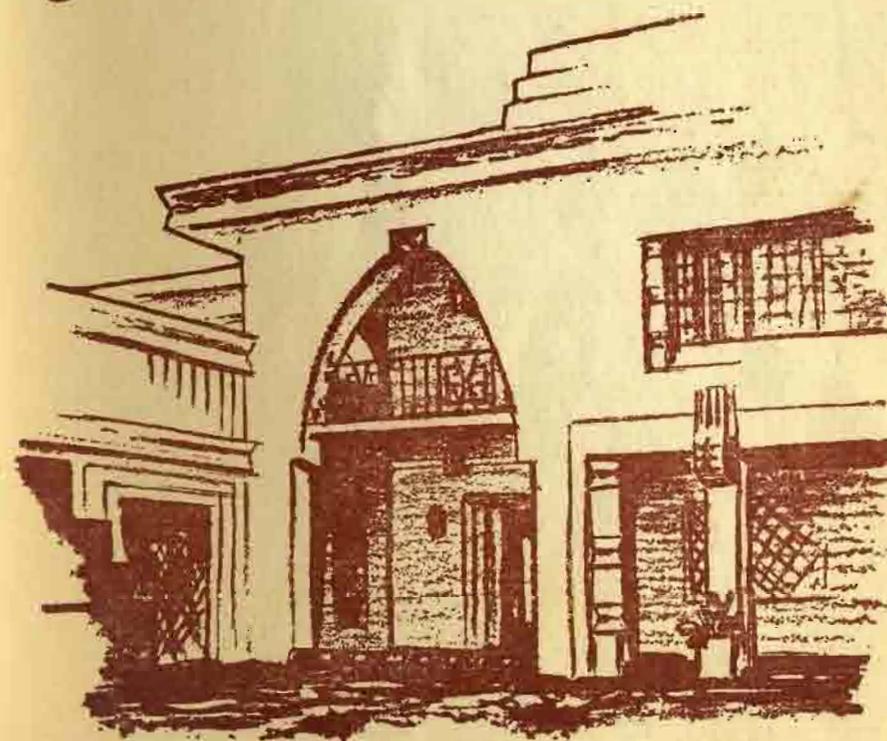
1. THE RATIONAL QUALITY OF SOUL
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Movement of Consciousness from Ignorance to Wisdom
3. THE ADJUSTMENT OF RELATIVE CONSCIOUSNESS TO REALITY
Man's Relation to the Ultimate Good

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HORIZON



JOURNAL OF THE
PHILOSOPHICAL RESEARCH SOCIETY

WINTER 1954

Published quarterly by HORIZON PUBLISHING Co., 3341 Griffith Park Blvd., Los Angeles 27, Calif.
 \$1. a Copy, \$3. a Year. Two Subscriptions, Your Own and a Gift Subscription, \$5.
 Foreign Subscription \$4. a year. Two Subscriptions \$7.
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WINTER
1954



ISSUED
QUARTERLY
VOLUME 14 No. 3

Journal of
The Philosophical Research Society, Inc.

HORIZON LINES
AN EDITORIAL

Hunger & Fatigue as Symptoms of
Psychic Pressure



MARKED increase of fatigue-symptoms in the pattern of human behavior deserves consideration. A school teacher, after complaining of general debility, faints at her desk. Diagnosis fails to reveal any reasonable cause. Children in classrooms complain of increasing weariness and inability to meet their scholastic assignments. A business man collapses in his office, and a physical checkup fails to reveal any ailment. Thousands of these reports have come in to the offices of doctors and psychologists. The complaint is extending to every level and class of society. It would seem that the world is suddenly becoming very tired and at the same time notably more inefficient in the management of personal and collective affairs. There may be a question as to whether discouragement and disillusionment are causing widespread fatigue or whether some insidious kind of exhaustion is undermining and depressing mental attitudes.

Sometimes it is wise to examine first the simplest and most likely explanation of a mysterious phenomenon. For a long time folks have found certain activities curiously depressing or depleting. The teenage girl, for example, is proverbially too tired to assist in the housework, but manages to promote sufficient vitality to dance all night, or to chat and giggle far into the dawn with some intimate companion. The

small boy reveals the same symptoms. The mowing of the front lawn or the reorganization of his personal possessions brings on immediate indications of extreme lassitude. Recovery is rapid, however, when a ball game is instituted in the neighborhood.

We all seem to have available enough energy for the things we want to do. When we are confronted with routine activities which do not interest us mentally or emotionally, we become conveniently tired. It would not be fair to say that we are consciously making use of a contrivance to escape unpleasant labor. Yet, examined impartially by a qualified observer, this seems to be the picture. We all work and dream and build from hidden springs of interior optimism. If for any reason our illusions are violated, we lose the drive of personal incentive. Man can never engage enthusiastically in a futile endeavor, or in one which brings no satisfaction or fulfillment to his own nature. If, then, we seek for the cause of world-wide fatigue, we must search for it in a world-wide frustration of some kind. Each person's reaction may be different, but all may be suspended from a collective causation. What has happened which, so to speak, is taking the joy out of life? Why has existence lost its zest for countless human beings who have come to regard their lives as burdens to be borne with dull patience?

Several explanations have been advanced, and a few of these may have some validity. Many complain that their depression seems to come to them from the very air they breathe. There is talk of atmospheric changes caused by experimentation with atomic bombs. Large communities are weighing the possibility of air pollution. Nutritionists are deploring the adulteration of foods. Vitamins have become a staple of diet, the common man's answer to his debility-symptoms. Overpopulation and the rapid use and waste of natural resources have been considered. In the end, the fact remains that we are becoming a sad, tired world, and are beginning to be worried over the condition of affairs. The more we worry, the more fatigued we become. There is no answer in this direction.

As a matter of fact, man's principal source of energy is his own psychic nature. He must be happy and well-adjusted internally if he expects to have a constructive career. The gradual decline of interest in creative self-expression is a direct symptom of a deep-seated difficulty. The pressure of survival on the economic level may be blamed for the frustration of the personality. Even the humblest and most prosaic of mortals have instincts above the level of earning a livelihood. Between the high cost of living and the cost of high living, the individual has little, if any, opportunity to be himself. Even though we live upon an alarmingly high platform of income, we are not finding

comfort or security. The effort to maintain oneself and to provide for one's family has always been a vital part of man's social program, but in recent years it has assumed the proportions of an obsessing duty.

At hand is the menu of a Los Angeles restaurant. This bill of fare is dated 1926, and is enough to stimulate an excessive nostalgia. We will mention a few selected items:

Bowl of fresh strawberries and cream.....	5c
Roast beef.....	15c
Same with potatoes and vegetables.....	20c
Ham sandwich with trimmings.....	5c
Tea, coffee, or milk.....	3c
Apple pie a la mode.....	5c

While it is doubtful if this restaurant, which naturally no longer exists, catered to a socially-prominent clientele, it stood for a way of life under which a person of moderate means could dine his family without creating a crisis in his budget. To evade this issue, by insisting that in 1954 wages and salaries are much larger, solves nothing. Actually, the drains upon income are so heavy and so numerous that they more than offset the increases. Most of all, the standard of living has risen with the cost of living. We regard as necessary innumerable luxuries which never plagued the libido of the individual who quietly enjoyed his five-cent bowl of strawberries and cream.

With bills never paid; with a single illness or death in the family a calamity, financially as well as emotionally; there is little, if any, peace of mind for the average householder. He never sees himself solving anything or building for a comfortable future. It costs from ten to fifteen thousand dollars to educate a modern child through college, with the attendant hazards associated with contemporary youth. Even various insurance plans and employment benefits are woefully insufficient to comfort the doubting soul. Constantly harassed, the individual becomes strongly defensive. He doubts everyone. He questions the motives of his friends and associates, and, in the end, he questions his own sufficiency to meet the challenge of existence.

Groups are only collections of individuals, and, as the members become personally disoriented, their confusion is communicated to others. By degrees, the demoralization spreads until only a few of the most impervious can withstand the negative pressures. The fatigue resulting from this vicious circle of neurotic tendencies affects the nervous system and impairs the disposition. There is increasing irritability. People become touchy, easily excited, quickly depressed, and lose both foresight and insight. As the judgment is undermined, problems re-

sulting from unreasonable decisions also multiply. These mistakes require additional expenditure of energy; as the situation spreads, we must all experience the attendant consequences.

The economic situation reacts into the personal life. Families have lost the spirit of comradeship. There is little cooperation among those most intimately associated. Thus, the home as a possible source of peace, strength, and security, fails to perform its natural function. The concept of home as a citadel against the encroachments of objective problems is disappearing. Hypertension results in a morbid hyper-individualism. The individual, in his effort to survive, becomes increasingly selfish. The privilege of sharing loses its attractiveness, and we begin to grudge the time and effort expended in the service of the thoughtless and the ungrateful. Deprived of the noblest inducements to a high standard of conduct, we find it easy to compromise, neglect, and ignore. To a marked degree, we experience the psychology of the hunter who is being hunted. It is only one further step to a complete indifference. We no longer care, and by that fact alone we can no longer live well.

Certain dispositional traits have always resulted in a percentage of persons being unhappy and dissatisfied. Under normal conditions, however, the majority of mortals has been able to retain certain ideals and convictions. These folks preserve and protect the larger body of society. A broad, solid level of integrity is available in emergency. This level is becoming very thin. Those who rise from it, to attain what they like to call success, are immediately exposed to the danger of pressures. Those who fall below the norm are likely to associate themselves with groups identified with dissatisfaction and violence. They also come under intensities which often lead to fanaticism and futility.

The common reaction to these and many other similar situations is usually fatigue. It becomes both a defense and an escape. Few persons wish to admit that they are defeated. It sounds more commendable to declare that they are worn out or exhausted. The average man or woman has a level of ability, and can function on that level over an extensive period of time without notable ill effects. If, however, the person is forced to strain himself beyond his natural means and ability, he must function on nervous energy. He must try too hard; he must fight too vigorously. He must attempt to convince others that he has abilities which are not natural or normal to his nature. In other words, he must bluff. While he is bluffing, he is insecure, and in time this insecurity will defeat him.

Fatigue is likely to become acute with those who are vocationally unadjusted. Much emphasis has been laid upon analytical study of vocational aptitude. A man works better in a job which is suited to his own temperament. This is obvious and such tests are definitely beneficial. On the other hand, no one seems to be trying to determine whether man, as a living creature, can ever be satisfactorily adjusted to the prevailing concept of world management. Among thoughtful persons, there may be some doubt as to whether the human being fulfills his larger spiritual destiny through the performance of his daily chores and occupations. He may be a successful plumber, radio entertainer, corporation lawyer, or even be dean of the medical faculty. It is right and proper that we have useful trades and professions; there is nothing wrong with honorable work of any kind. But we should not assume that such activities are sufficient to be regarded as the principal objectives for existence. There are other and deeper parts of our lives and natures which invite, and even require, cultivation if we are to be truly happy, secure, and well-integrated.

There is a noticeable increase of internal rebellion against a way of life essentially meaningless and purposeless. The paths of human effort lead only to the grave, and for the materialist especially there are few incentives for personal improvement. Fatigue may be only lack of incentive or the recognition that the human being is constantly defeated in his effort to attain self-orientation. This leads to disillusionment, which nearly always expresses itself through a lassitude of some kind. If we cannot win, the effort is not worthwhile. A doctrine of defeatism is spreading rapidly through the higher intellectual groups. The thinker is always at a disadvantage, unless he thinks deeply and the mind sustains the resolutions of the heart and spirit. To the degree that we intellectualize the circumstances of daily existence, we destroy overtones. In the effort to be practical, we may become cynical on the ground that all dreams are superstitions in disguise. The universe of science may be factual, but, in emergency, facts are seldom inspiring or comforting. If it is true that man cannot live by bread alone, it is also even more true that he cannot live well on facts alone. Facts are like the bones of the human body. They are necessary, but for the body itself to be useful for its purposes, the bones must be clothed with muscles, nerves, and flesh, and the whole structure must be ensouled by a living creature capable of using and directing the body which it inhabits.

Fatigue is definitely associated with lack of internal resources. Unless the average man is able to face the experiences of each day with courage born of inner certitude, he is too easily defeated. The

present tendency is to disregard the inner nature, unless it becomes so evidently ill that the assistance of a psychologist is imperative. Many ailments of the psyche pass undiagnosed and untreated because they appear to be within the normalcy-range. For example, we are irritable, but so are most other folks, so there is little cause for concern. We are sleeping poorly, but insomnia is a widespread ailment, and, likely enough, diet is at fault. We excuse many symptoms of internal decline because they are prevalent. It would be wiser to remember that cholera is prevalent in many parts of Asia, but this does not mean that epidemics should be ignored.

Obviously, energy wasted through internal conflict is not available for other purposes. If we wear ourselves out through the emotional excesses of our psychic natures, we cannot expect to function efficiently on an economic-social level. This points out the need for self-control and self-discipline, and these, in turn, reveal the desirability of a better personal philosophy. It all comes back to man regulating his conduct if he expects to be well and happy. It is observable that when causes we have set in motion result in effects which are unpleasant we are far more anxious to evade the effects than to correct the causes. Evasion is not a positive action; it is a negative habit, which, if cultivated, destroys incentives, especially the instinct toward self-control. If you find it increasingly difficult to crawl out of bed in the morning, and equally difficult to crawl back at night, you are almost certainly discontented, dissatisfied, or frustrated. Of course, we are assuming that you are not suffering from some physical deficiency, as this should be immediately checked by a reputable physician. Likely as not, the doctor will tell you that there does not seem to be anything wrong, but that you show signs of depressed body function. He may recommend a good tonic or a vacation, or try to probe into your personal life in search of psychosomatic causation.

This brings us to the second consideration: the relation between psychic fatigue and hunger. For many thousands of years, a large part of the human family has lived to eat, and only a small and wiser group has learned to eat to live. Food is very important, and a sufficient amount of well-balanced nutrition is essential to the normal function of the body. We sometimes feel very unhappy about those poor underprivileged races and classes that must subsist upon a handful of rice or a few ounces of noodles. Yet, the larger danger lies in the direction of overeating. Certainly, malnutrition is dangerous, but overindulgence is deadly. The American people as a group overeats. One half of what we take in sustains us; the other half demolishes us. With the present high price of food, why do we fail collectively to eat wisely and guard our health from the penalties attending upon

gourmandizing? We are forever nibbling. One man of my acquaintance keeps a coffee percolator on his desk, and averages a cup every thirty or forty minutes. Even the prevailing price of the precious coffee bean has not discouraged him. Adolescent children are inveterate snackers. Some feel that this practice contributes to the difficulties of adolescent years. It would be more correct to say that the internal disturbances at this critical period are directly responsible for bad eating-habits. Thus, the perpetual adolescent, who has never solved the crisis of maturity, continues to nibble his way through the years by a curious, but definite practice of psychic symbolism.

A study of overweight children reveals a distinct pattern of family disorder. The child seeking security gains a certain sense of well-being through a full stomach. If the stress continues, it also reacts unfavorably upon the endocrine system, which further contributes in some instances to overweight. There may be a congenital tendency, but when this is the case, the problem is only pushed back a generation or two. Insecurity lies at the source of most overindulgence. Quick-energy foods seem to combat lassitude, and this is true of all stimulants, even those depending upon sugar for quick reaction. A vicious circle of fatigue and hunger is a common occurrence in Western civilization. Europe and Asia have never been able to understand the American consumption of soda pop and candy bars. In Europe, our soft drinks are referred to as "colored water," and it is even reported that they are taken by persons suffering from stomachic ulcers as a substitute for a pilgrimage to Baden-Baden.

A small boy, whose parents had separated after a most unpleasant domestic squabble in which he was involved, developed somnambulism. He walked in his sleep, and his nocturnal prowling always led to the family icebox. Here he would remain eating amazing quantities of food while sound asleep. In his childish way, he was attempting to compensate for the acute distress of an emotional situation which he was too young to rationalize, and experienced only as an acute psychic pain. A great many persons dominated by neuroses are actually walking in their sleep, even though they appear to be awake. They are not functioning completely, and their journey is interrupted by numerous excursions to the pantry, the restaurant, and the corner Club. Most of these unhappy ones have a distinct craving in themselves. They want something, and they need a sense of fullness with which to combat psychic emptiness. This craving is interpreted as hunger and is often sustained by developing symptoms that seem to require more food. They sleep better if the stomach is full. The energy required to digest food reduces signs of psychic stress.

It is notable that in the aged, where ambitions have been moderated and life is drifting in the long, quiet twilight of years, there is less need for food and sleep. The elders are notorious early risers, and they seem to function well on a light and sparing diet. There is an old saying that there is no longer a need to build body structure; it need only be maintained. The internal functions are less active and cannot handle large quantities of food. Here, again, the psychic factor is important. The individual is instinctively retiring from external attachments and associations. His contemplative processes are directing his conduct. The ambitious are often hungry, and frequently suffer from acute stomach trouble. Napoleon is said to have conquered the world, but to have been defeated by a gastric ulcer. Many rich and powerful men have lived the closing years of their mortal existences on warm milk and graham crackers. The intensities of their temperaments ruined their digestion.

In a strange way, fatigue is associated with despair, and hunger with a more militant determination to survive. There is a little rebellion left in the hungry, and as a result, they become ever more dependent upon food-intake. In ancient times, seers and prophets who wished to commune with their inner natures departed to quiet places for prayer and fasting. They realized that periodic abstinence from food resulted in greater clarity of psychic function. If the principle which they used is sound, and there are many testimonies in its favor, it would follow that overeating diminishes the intensity of internal experience. Obviously, this is satisfactory to those who fear their own inner lives. If we assume that there is a core of nobility in man and that his natural instincts are toward a constructive and harmonious life, then the question remains as to why he should want to block these impulses from within himself. We then return to the factor of disillusionment. Through some powerful experience or a sequence of negative happenings, the person has come to dread his own ideals. He is afraid of the inner voice which would impel him to live better than his contemporaries. It seems easier to silence the voice than to accept its challenge and face the responsibilities which would follow.

A young man, recently out of college, formed a number of undesirable associations. In order to maintain the respect of his friends, he attempted to adjust to the inferior level of their conduct. In his heart, he knew that they were wrong, but he disliked to be considered puritanical. After a few months, he developed an acute condition of overweight, although, as he said, it was not due to a marked increase of food intake. Actually, his code of morals refused to accept his new pattern of conduct. A change of environment and a new group of associates corrected the situation. It is also noted that in certain types

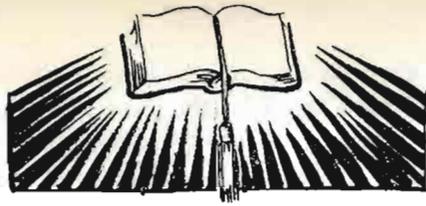
of mental disease there is a marked increase of weight accompanied by an equally evident lowering of the moral threshold.

We should remember that most human beings have a weight archetype. Some are by nature inclined to be heavier than others, and it is usually dangerous and discouraging to standardize human beings. We are not referring to weight differences which lie within a general range of normalcy. There is an old saying that stout persons have good dispositions. Such adages nearly always have a basis in fact, as they represent long observation. We likewise associate extremely thin persons with melancholy humor. Such generalities can only be regarded as indicating tendencies, and in special instances do not hold true. There is a pattern, however, in which weight plays a part in temperament. Persons who are acutely weight conscious often exaggerate the importance of poundage in our streamlined civilization. This can also lead to serious trouble. We are concerned, however, only with the psychic economy.

If we are becoming more and more tired each day, we are also becoming increasingly hungry. These symptoms tell us the large story about our way of life, and remind us that we are evading the challenge of general reform. As individuals, we should ponder the facts carefully. We will probably find that we are depending too heavily upon society for peace, happiness, and security. We observe many danger signals threatening the survival of our traditional patterns of living. Change frightens us. We should like to hope that we may continue in our old ways, and that the great crises will not come in our time. As we watch, we begin to doubt the years lying immediately ahead. The more we think and wonder and speculate, the more frustrated we become. Nature is trying to tell us that the solution lies in ourselves. We cannot be injured if we have sufficient internal resources with which to face change, even though the prospects appear dismal. If you are too tired or too hungry, you need a stronger faith and a deeper understanding. When you are able to accept the lessons of each day with a high spirit and a good hope, you will bounce out of bed with vim and vigor, and you will also enjoy simple food, well prepared, in reasonable amounts.

Royal Criticism

When King George II of England was informed that a printer was to be punished for having published a spurious speech attributed to his majesty, George observed that he hoped that the punishment would be extremely mild. The king had read the spurious speech and said he liked it better than the one he had actually given.



The Origin and History of the Christian Bible

THE Christian Bible, consisting of two distinct works, the Old Testament and the New Testament, has often been called the most wonderful book in the world. It is not generally known, however, that the Bible has a long, strange history, many parts of which are obscure and confused. Even though the Bible, as we know it, is less than two thousand years old, the circumstances leading to its compilation have never been clarified. Even the history of the Old Testament has been compiled from legend and lore rather than adequate records. If we choose to reflect upon some of the more abstract aspects of this religious-literary mystery, we shall not depart from an approved procedure. First, it will be proper to summarize available information.

The Old Testament was written originally in Hebrew, except for fragments which are known in Chaldean or Aramaic. There are sufficient historical and theological references to indicate that rolls or scrolls of the Old Testament, especially the Pentateuch, were in existence several centuries before the beginning of the Christian era. Yet, none of these original rolls seem to have survived. We have tablets of clay from the Valley of the Euphrates and manuscripts on papyrus from ancient Egypt, which have withstood the vandalisms of both men and time. It is strange, therefore, that we should be without such source material in the case of the Old Testament. Recent excavations in the Near East seem to promise that early Hebrew books may have been hidden in boxes or jars and will come to life in the course of time. Broadly speaking, however, scholars have concluded that the earliest comprehensive manuscripts of the Old Testament in Hebrew date from the 9th or 10th century A. D., and are therefore only about a thousand years old. Even assuming that war, pillage, and the Diaspora resulted in the destruction of many ancient works, it would seem that some should have escaped. It is scarcely less strange that Jewish communities between the 1st and 9th centuries A. D. should not have produced manuscripts for the use of their congregations.

The New Testament, as a collected work, is known only through early Greek manuscripts. Some have assumed that it was recorded in Greek, but this seems rather strange when we realize that, during the first three centuries of Christianity, the descent of the faith was largely in the keeping of Jewish Christians. Greek was the language of scholars, and these were not abundant in the early historical descent of Christianity. Little is known about the New Testament until the end of the 3rd or beginning of the 4th century A. D. Three important manuscripts were prepared at this time. They are the *Codex Vaticanus* (*Codex B*), *Codex Alexandrinus* (*Codex A*), and the *Codex Sinaiticus* (*Codex Aleph*). The first of these is in the Vatican library, and the other two are in the British Museum. These manuscripts are called *uncils*, because they are written entirely in capital letters. Incidentally, there was no punctuation or spacing between words. It was also customary to put as many words on a line as could be read conveniently without pausing for breath.

There was a second type of manuscript of Grecian origin, known as the *cursive*, in which the writing combined capitals and small letters, and a running hand was employed. These are later than the uncils, and are regarded as less important. Comparative value for scholars is based upon the important consideration that the uncils are the sources from which the cursive texts were taken. Less than one hundred uncil manuscripts of the Bible, or parts thereof, are known to exist, and only two, the *Vaticanus* and the *Sinaiticus*, are sufficiently complete to indicate the original scope of the writing. There are about three thousand cursive manuscripts in Greek, dating from the 10th to the 16th centuries. These are sometimes useful to scholars but do not solve the principal problem—that is, the determination of the original text of the two testaments.

About the year B. C. 280, the most famous version of the Old Testament was prepared in Alexandria for the use of the Jewish colony in Egypt. According to legend, this was undertaken by seventy-two Jewish scholars who came from Palestine, and they completed their labors in seventy-two days. According to one account, these translators, editors, and scribes, worked separately and then compared their translations, which, by the grace of God, were absolutely identical. The edition produced by these learned men is known as the Septuagint, or the Version of the Seventy. Two points in connection with this work are of special significance. The Septuagint was originally prepared in Greek, which had become the common language of the Eastern Mediterranean area. Even more interesting is the fact that the Septuagint was the version of the Old Testament in general use at the time of



—From the Vatican Library

A LEAF OF THE *CODEx VATICANUS*

Jesus and his apostles, and references to the Old Testament in the Gospels and Epistles are from this version.

Those parts of the Old Testament which occur in the Sinaitic, Vatican, and Alexandrian manuscripts are according to the Septuagint Version. It is assumed, on reasonable grounds, that the translators and editors of the Septuagint made use of earlier Hebrew manuscripts which are not known to have survived. Unless further research in the field of biblical archeology brings new material to light, it must be assumed that the Septuagint is the source work for existing versions and interpretations of the Old Testament. The *Codex Vaticanus* and the *Codex Sinaiticus* are about the same date, and there has been speculation upon the possibility that the same scribes worked on both manuscripts. The *Vaticanus* lacks the first forty-six chapters of Genesis, thirty-two of the Psalms, all of Hebrews after the ninth chapter, the first and second Timothy, Titus, Philemon, and the Book of Revelations. This manuscript, dating from the 4th century A. D., has been in the Vatican library since the 15th century, except for a brief period when it was brought to Paris by Napoleon I.

The *Codex Sinaiticus* was discovered about the middle of the 19th century in the convent of St. Catherine on Mt. Sinai. It was found by Dr. Tischendorf, who unfortunately did not make his discovery until two bundles of the ancient leaves had been burned as waste paper. With considerable difficulty, Dr. Tischendorf was finally able to bring the balance of the manuscript to Russia, where it was officially presented to the Emperor Alexander II, in a ceremony at the Winter Palace. Through the financial assistance of the Czar, Dr. Tischendorf produced a facsimile of the codex for the use of scholars throughout the world. It originally contained both Testaments complete, but a considerable part of the Old Testament was lost. About twenty years ago, the *Codex Sinaiticus* was acquired by the British Museum from the Russian government, as a national treasure. The *Codex Alexandrinus* is also defective. Its origin is unknown, but it is believed to date from the 5th or 6th century A. D.

The most famous Latin version is known as the Vulgate, which intimates from its name that it was translated into the vulgar tongue as distinguished from the Greek. The enormous task was undertaken by St. Jerome at the request of Pope Damasus. Jerome was a scholar of outstanding ability, and had studied at Constantinople under Gregory Nazianzen. He began his work as translator about 384 A. D. and completed the project about 404 A. D. Apparently, the original intention was to revise old Latin versions, but it gradually became apparent that a complete revision was necessary. St. Jerome was severely criticized for the changes which he made, but with the passing of time the Vulgate increased in popularity. It underwent several further revisions, and is now the standard text of the Roman Catholic Church.

By the 6th century, manuscripts in several languages, including Coptic and Syrian were in circulation. Broadly speaking, however, these add very little on the level of source material. After the destruction of the temple at Jerusalem in 70 A. D., the Septuagint Version lost favor among the Jewish scholars and rabbis, and an effort was made to prepare a new version with special consideration for the doctrines of the Pharisees. The result was the Old Testament revised by Aquila, which was used for a long time in the synagogues. During this significant period, reverence for the letter of the Scriptures increased rapidly and affected all subsequent editions. It became increasingly difficult to correct errors and inconsistencies, and tradition seriously crippled scholarship. This attitude has remained, and is strongly noticeable in connection with revisions attempted during the last fifty years. A total attitude of veneration is now attached even to English translations of the Bible, and there are many devout believers who do

not seem to realize that the Scriptures were not originally revealed in the English language.

A comparison of modern translations in various languages shows remarkable, if unimportant variations. In the French Bible the reference to "the meek" in the Beatitudes is improved by rendering the word "meek" as "debonair". In Chinese translations, the word "Tao" is used for "God", but this would in no way reveal to a Chinese convert the Christian concept of Deity. Barriers of language are difficult to overcome because of the inevitable semantic overtones.

From the 10th century to the invention of printing, about 1450 A. D., the number of Bible manuscripts increased rapidly, but they were principally copies for the use of monasteries, churches, and noble families. Although intended to be faithful reproductions of earlier works, minor changes were made, partly due to the limited capacities of the scribes, and partly the result of earlier inconsistencies, faithfully preserved or interpreted. For example, a scribe checking his work would find he had left out a word, so he would place it in the margin. A later copyist would carefully repeat the procedure, or attempt to discover the secret motive behind the previous error. Many old manuscripts developed marginalia, and it became impossible to determine the sources of these annotations. Sometimes they were omitted as irrelevant, but not infrequently efforts were made to insert them as parts of the original texts. This is one reason why the great codices of the 4th and 5th centuries are so valuable to editors of the Bible.

We now know that in early days biblical manuscripts were cherished as relics. They were rare, difficult to secure, and beyond the comprehension of the illiterate. It was therefore customary to keep them in some safe place, where they could be consulted on rare occasions by a privileged few. Later, when monastic libraries and royal or ecclesiastical collections of books came into existence, Bibles were frequently chained to racks or lecturns, and many were equipped with ponderous locks. The laity was discouraged from making use of them; short texts and prayers were considered sufficient for the common need. The Bible, as a book, therefore, was comparatively unknown, and the problems which plagued scholars never reached the devout to perturb their peace of mind. After Charles the Great (Charlemagne) became the patron of European learning, and the monasteries expanded, under his edict, to become cloister schools, the foundations of education broadened. The laity and the sons of noble families especially, were encouraged to improve their minds in letters and the humanities. The demand for books increased, and this undoubtedly hastened the era of the printed book. Illiteracy was no



A LEAF FROM AN ARMENIAN MANUSCRIPT
BIBLE OF 1121 A. D.

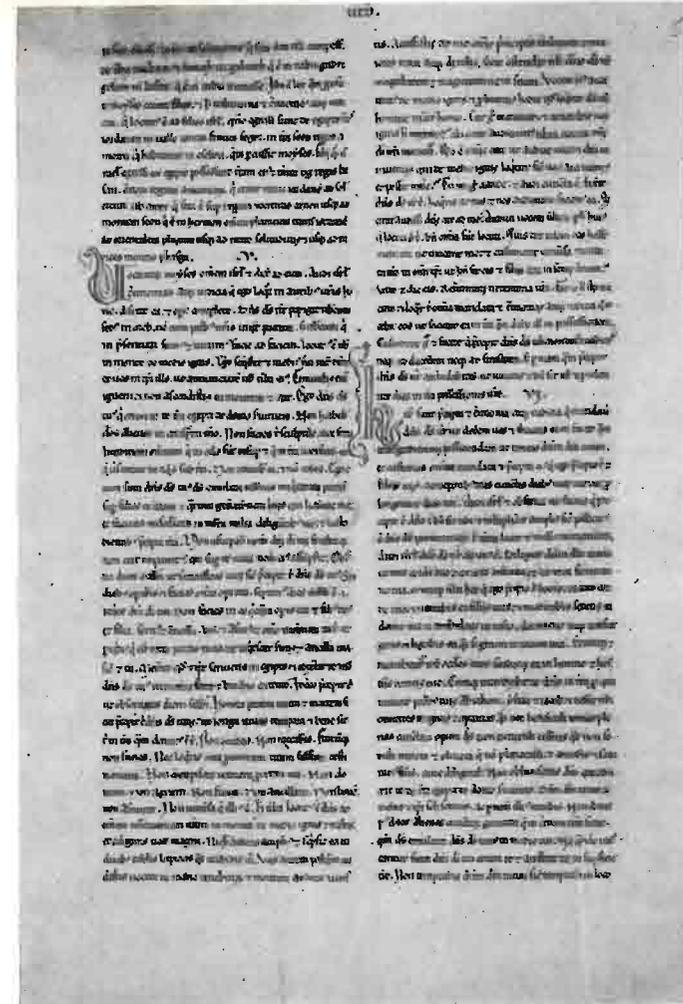
This example is written in the Haikian alphabet, called Iron writing, on early paper of the Near East. This version was the cause of continual controversy between the Greek and Roman Churches. Note unusual illumination on the border

longer synonymous with gentility, and royal fashions decreed the gentle arts of learning.

In the closing years of the 9th century, a Chinese dignitary, who was later executed for political conspiracy, appears to have invented printing. He caused wood-carvers to cut inscriptions and writings on flat slabs of wood. These slabs were then rubbed with an ink made of charcoal and oil, and impressions taken therefrom on thin sheets of paper. This was a development from an earlier fashion of making rubbings from inscriptions on stone. Wood-block printing spread rapidly in Asia, and the oldest known example of a book prepared by this method, *The Diamond Sutra* of Buddha, dates from the 9th century. The art also reached Korea, and, at about the 12th century, the Koreans had the happy thought of cutting the letters separately so that they could be used in different arrangements. They cast their first movable type in clay, but later cut it in wood or metal. They were most heroic in their ingenuity when we realize that a font of such type required more than ten thousand different characters. Paper had already reached Europe along the trade routes from the Near East. The Egyptian papyrus monopoly had resulted in the substitution of vellum, and the expense involved in the proper preparation of skins made paper a welcome commodity. Although the situation is not entirely clear, we know that wood-block printing existed in Europe prior to the time of Gutenberg and Fust. It seems probable that printing reached Europe from Asia, at least as a tradition of method, and was not actually invented in Germany, as is generally supposed.

To Gutenberg, or one of the other contenders for the honor, should go the credit for the construction of the first printing press. It was also exceedingly reasonable that the first printed book of Western civilization should be the Holy Bible, which was issued between 1445 and 1450, and is one of the rarest printed works in existence. The original transaction was not entirely honorable, as the printers attempted to distribute this Bible as a handwritten work at the fantastic prices that then prevailed for manuscripts. They were forced to reveal the secret, to escape the extreme displeasure of the Church, which developed the quaint notion that the devil was behind the project. The modern term "printer's devil" originated in the idea that the Prince of Evil operated the old hand press in his spare time.

The story of the Bible after the invention of printing is largely an account of early printers, their difficulties and tribulations, and the extraordinary work which they accomplished with hopelessly inadequate equipment. Bibles of the 15th century are among the great incunabula, or cradle books. This term is applied to editions made



A LEAF FROM A 12th CENTURY FRENCH
MANUSCRIPT BIBLE

A fine example of the Carolingian bookhand written on vellum. The writing is excellent, but the Latinity is often corrupt and, in some cases, unintelligible

during the first 50 years of printing in Europe. Today these wonderful works are still accepted as the finest examples of the printing art. It has been said by experts that printing is the only art which has never evolved; the first examples are still the finest. In the beginning, printed Bibles were merely reproductions of older manuscripts, but as printing itself expanded into many fields, the level of scholarship rose, and the human mind began to inquire into subjects previously ignored

or forbidden. There were handsome editions of the Scriptures in Greek, Latin, Hebrew, German, and English. By the 16th century, polyglots began to appear, in which several older versions were presented together as parallel texts. Even before the Reformation these translations, in some instances, brought disaster to their authors. In passing, mention should be made of the works of such men as Tindale, Coverdale, and a man known as Thomas Matthew, whose real name may have been John Rogers. Later editions include the Cranmer Bible, the Bishop's Bible, and finally the Authorized Version, so-named because it was undertaken by command of King James I of England.

Although we hear much about such Bibles and others, such as the Erasmus and the Luther, there is some misunderstanding about these works in the popular mind. A careful study would indicate that the differences between 16th and 17th century Bibles are due either to their origin in previous versions, or to peculiarities of translation from one language to another. In many cases, they differ only in an occasional word, and, except when typographical errors appear, there is slight change of meaning. It has been pointed out that more than 150,000 reading differences occur, but probably not 1 per cent of these is worthy of consideration. The persecutions which often accompanied new versions of the Scriptures had little to do with the texts involved, but rather with the religious convictions held by the schismatic sects who sponsored the publications. In the case of Luther, the situation was somewhat more exaggerated as he failed to include the Book of Revelations because he doubted its divine inspiration.

The great King James Bible appeared in 1611 in two editions, which are referred to as the "He Bible" and the "She Bible" due to a typographical error. The editors and revisers were already heavily burdened by the problem of veneration already mentioned. King James was not a distinguished scholar in his own right, but was moved by a division within the Church of England. Two versions of the Bible were then in common use; the clergy favoring the Bishop's Bible, and the people, including the Puritans, preferring the Geneva Bible. The Puritans brought their case to the King, who called a conference at Hampton Court Palace, which convened on January 14, 1604. This resulted in the selection of 54 outstanding scholars, of whom 47 actually carried on the project. In the instructions given by the King, preserved by Fuller in his *Church History*, the first admonition is especially significant: "The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit." Examination proved that the editors followed the King's pleasure with the greatest care. As a result, the text of the Authorized Version has been polished but not materially altered. It is somewhat



A LEAF FROM THE ALDINE GREEK BIBLE OF 1518 A. D.

This is the first complete Bible printed in Greek. The text is based largely upon the Complutensian Polyglot for the Old Testament and upon the first edition of the Erasmus Version of the New Testament in Greek

of an exaggeration, therefore, to assume that it is actually a work of basic scholarship.

The modern printings of the Authorized Version differ in some degree from the original of 1611. The principal change has been the

omission of the Apocrypha and there have been a few changes in spelling and punctuation. The extremely interesting prologue, "The Translators to the Reader," no longer appeared because of controversial elements involving the Church of England and the Roman Catholic Church. The principal typographical errors of the first printing were a repetition of three lines in Exodus 14:10, and the little difficulty which arose in Ruth 3:15. In the first issue, the last clause of the verse reads: "and he went into the city;" in the second issue of the same year, this was corrected to read, "and she went into the city."

Incidentally, there have been many curious translations or errors that have crept into Bibles at various times, and these have, in many instances, been used to distinguish printings or versions. The Geneva Bible is often called the "breeches" Bible because of the translation of Genesis 3:7—"And they sewed figge tree leaves together, and made themselves breeches." The "bug" Bibles gained their distinction from a remarkable rendition of Psalms 91:5—"Thou shalt not nede to be afrayed for eny bugges by night." The meaning should have been "terrors" or "bugaboos," and not insects. Gamblers will be interested in a curious mistake in Matthew 5:9, where it reads, "Blessed are the placemakers," instead of "peacemakers." The "balm in Gilead" got into difficulties in the Douay Catholic Bible of 1609, where Jeremiah 8:22 reads, "Is there no rosin in Gilead?" Some other versions have preferred "triacle," now spelled "treacle," and more or less identified with molasses. The "Vinegar" Bible of 1717 announces in the headline to Luke 20, "The Parable of the Vinegar" instead of "Vineyard." We also have appreciation for the improvement of Psalms 119: 161, where it says, "printers have persecuted me," instead of "princes." A high spot among these dilemmas is the "wicked" Bible of 1631. In this version, Exodus 20:14 is strongly revised to read, "Thou shalt commit adultery." Such misprints are too numerous to describe them all, but the printer of the "wicked" Bible was fined the sum of 300 pounds for his contribution to delinquency.

We are often asked by serious students what version of the Bible we advise for those who wish the most correct translation. Perhaps the preceding answers the question in part. Very little is to be gained by attempting to choose between the available versions. They are all revisions of each other, and, for the most part, are traceable to the first codices. I have examined many of these newer revisions, and the textual differences are not sufficient to clarify obscure points. It is doubtful if efforts to modernize the King James Version will meet with enthusiastic response or support. The beauty, dignity, and poetry of the Authorized Version have become a part of the subconscious religious instinct in Western man. The only practical alternative is



A LEAF OF THE KOBERGER LATIN BIBLE OF 1497 A. D.

This is from the Vulgate Version and includes the commentary of Nicolas de Lyra (1270-1340). Luther and later reformers were influenced by these notes. Initial letters were inserted by hand

to read the Scriptures in the older tongues. The student of Greek, Latin, Hebrew, or Syrian can detect alternative renderings of words. He will realize that meanings can be richer and deeper than is generally believed. If, however, he is limited to the English language, or

his knowledge in the classical idioms is slight, he may as well assume that the broad framework of morality and ethics in the Testaments is reasonably close to the original. Scholars are working constantly on controversial verses and sections, and their findings are available in learned journals. The illustrations which accompany this article are from original leaves of early Bibles in the library of our Society. They indicate the format of both manuscripts and famous printed editions, and can be examined in our collection by interested persons.

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How Can We Be Sure of Anything

(The Problem of Certitude)

BY

W. B. UPHOLD JR., PH. D.*

S AID Jack, "Only fools are positive." Queried Jill, "Are you sure of that?" And Jack replied, "I'm positive." One of the most fascinating areas of philosophy is epistemology, that branch of philosophy which attempts to answer the question: "How do we know?" A closely related problem, and just as knotty, is the question, "How do we know that we know?" or the problem of certitude. Most people are naive about both of these problems. Upon being questioned, they affirm that they have knowledge and are sure that they are sure. As one becomes better acquainted with the nature of the problem of knowledge, he loses some of his jauntiness and becomes more aware of the real seriousness of the problems involved.

The Nature of the Problem

There is first of all the absolutist position, arrived at by any of various paths, which holds that absolute certainty is a distinct possibility. One author speaks of "the right to be certain." Any other view is wrong. On the other hand is the view that there are levels or degrees of certainty. It appears to be a fact of experience that we are more sure of some things than of others. But it is doubtful if it is possible to have absolute certainty, except in special fields.

Of course, there are two areas where absolute certainty is entirely possible: mathematics and abstract logic. In the manipulation of integers and syllogistic symbols (as in Aristotelian logic), there is no least place for doubt. The results yield absolute, irresistible, irrefutable proof. But there is the rub. Mathematics and logic (as herein defined) yield absolute certainty only so long as they are restricted to the abstract. The instant we move over into the rich field of the concrete where most of real life is lived, indeterminable elements creep in by the score. It seems that the things in life which we wish to know most we can

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never know with absolute certainty, at least not in this life. We cannot know with absolute certainty the answers to such vital questions as: Do our friends really love us? Is the ultimate nature of the universe benevolent? Is good more real than evil? Will justice ultimately triumph over evil? Is there a God? Is human life immortal?

Are we to be left dangling in this insecure position? It is suggested that instead of absolute certainty one can live a creative life in terms of faith, but this faith must be defined and understood in a much different sense from that which is commonly held in many ecclesiastical circles. Ordinarily faith is defined as belief which involves accepting, as absolutely certain, a set of proportions. Faith as herein defined means an attitude of the total personality, a special "set of the sail," a commitment of the whole self to a set of special values.

Absolutist Objections

Before we turn to an attempt to outline a possible solution to the problem of certitude at any greater length, it may be well to examine briefly the criticism of various kinds of absolutists.

First, there is the religious absolutist. He will argue that absolute certainty is possible on the basis of authority. This authority may come from an infallible Bible, an infallible Church, an infallible religious Experience, or some combination of the three. But the point at issue here is the fact that the certainty exists only for the person who accepts the authority as such. No absolutely compelling reason can be given why any particular Bible, or Church, or Experience must be accepted. Anyone may stand against one religionist and assert the validity of a different Bible, Church, or Experience, or deny all such. There is no logically irresistible proof that either witness is ultimately true or false.

A second criticism will come from the philosophical absolutist. One of the characteristic marks of all of the so-called *a priori* systems of philosophy is that they are sure of one thing, namely, that they can be sure. Leibnitz affirmed that there are two kinds of truth: truths of fact and truths of reason. Truths of fact are based, as in science, not upon ultimate principles, but upon the laws of probability. Truths of fact are therefore contingent. Truths of reason, however, are necessary, never contingent. They are logical and rational. But the optimism of Leibnitz had about leaked out by the time Kant had completed his *Critique of Pure Reason*. Kant completely reversed the field. He said that about the real world, which stands behind phenomena, we can know nothing for a certainty by means of pure reason.

A third criticism may come from the absolutist scientist. Unfortunately, there has arisen among certain men of science a kind of dogmatism which is unpleasantly reminiscent of the worst in clerical annals. These self-confident persons assert that when a highly trained scientist uses the precision instruments of modern laboratories and formulae, the results yield absolute certainty. Happily, most scientists are very humble men, and take no such position of dogmatism. The others might heed Leibnitz' statement that the propositions of science are based upon the laws of probabilities. We can say that we know the sun will rise tomorrow because it always has risen. But this is merely a statement of our faith in the law of probabilities. It is not a logically compelling proof that the sun will rise tomorrow, or any other morrow.

Analysis of the Need for Certainty

Philosophy is most relevant at the point where it leaves the arm-chair and stands where men live. We ought to examine for the moment why some men have such a compelling need for certainty. The quest for knowledge is a normal appetite of the human spirit, but it is to be distinguished from the compulsive need for certainty, as Henri Poincaré has said.

Every person has a need for security, and life furnishes us with potentialities for developing a wholesome, creative inner security. This inner security is at least one of the ingredients of the kind of faith that is here being suggested as the alternative to an absolutism of one kind or another. But the human spirit often undergoes fearful traumatic experiences. In our modern culture many persons do not develop a strong sense of inner security. Either in a neurosis or to avoid neurosis, the individual must find some center or rallying point for a sense of security. Absolutism, in one form or another, is one of the substitutes to which men turn in lieu of real inner security. Not all absolutists have a compulsive, compensatory need for certainty. In many cases, the symptoms are all too obvious.

A More Excellent Way

The way of faith is to surrender the measured certainty. It is to confess that we can be absolutely certain of nothing in the concrete world in which real persons live. Even the premises of Aristotle's syllogisms cannot be proved by his or any other formal logic. Our faith as herein defined is a commitment to the value-producing and value-preserving forces in the universe. With such a positive, humble, out-going attitude, we discover that experience is revelatory. Our experiences with

the world of things (nature), within ourselves, with other persons, with the Ultimate Person, are all revelatory. We may try to capture these experiences in words, words made into propositions, but we realize at once that these propositions are not absolutes. Reality is richer and more complete than our words about it.

Does not our dispensing with certainty cripple our effectiveness in life? Not necessarily. As we suggested at the outset, there are degrees of certitude. Some of our experiences have been so vivid, so compelling, as to yield a measure of subjective conviction which indicates that over-individual validity attaches to our personal experience. What is yielded in such cases are "pragmatic absolutes," which for practical purposes (i. e., life and action) are all we need. In order to make the foregoing distinction clear, the words *certainty* and *certitude* have been used. Certainty is the stock-in-trade of the absolutist. Certitude refers to the "pragmatic absolutes" which are the products of the life of faith and searching for truth as herein defined. The ability to perceive the distinction between absolute truth and that high degree of probability, of which the human mind is known to be capable, is in itself a splendid accomplishment of the intellectual capacity of man.

The writer dares not place Q. E. D. proved at this point or at any other point. He does not insist that he has proved his thesis. Otherwise, like poor Jack, he will become involved in the most ludicrous position of being sure that he cannot be sure. As a testimony to a way of thinking and to an attitude towards the universe of truth which has proved most satisfying, this is offered to him who will read with a critical mind.



It's all in the Viewpoint

An American school teacher was explaining to a row of Philippino children the immortal story of George Washington and the cherry tree. When the translator came to the famous lines: "I cannot tell a lie, father, I did it with my little hatchet," there was a moment of dead silence. Then the children began to exclaim: "What a stupid boy. He couldn't even tell a lie." The mother of one remarked: "What an unfortunate mother to bring into the world such a stupid son." It was soon evident that the moral lesson was completely lost.

Beau Geste

"God made man, and man returned the compliment." — *Voltaire*



On Physiognomy

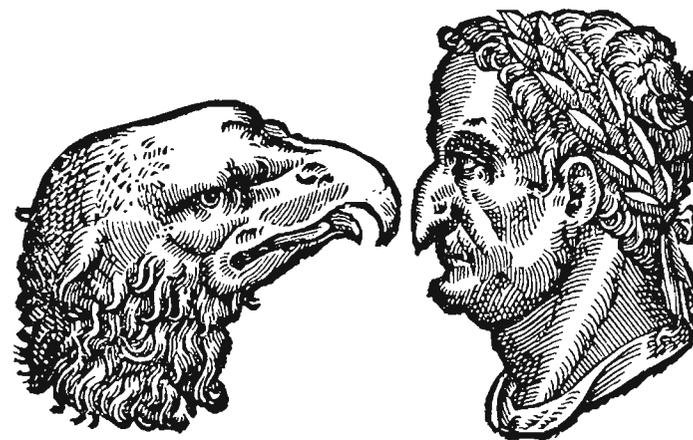
FROM Aristotle to Lavater a considerable number of observing mortals have noted the curious resemblances between certain human beings and animals, birds, fishes, etc. In that critical period in European history between the Renaissance and the rise of modern science, several writers attempted to expand the subject of physiognomy, following closely on the heels of Aristotle. Among these should be mentioned Indagine, Cardan, and Porta. They issued curious books setting forth the theory that the characteristic lineaments of the human face parallel with representations of birds and animals. They were all following the theory that pervades the anatomical-architectural observations of Leonardo da Vinci and Cesariano.

It had been held, at least in secret, since the time of the Dionysian Artificers and the Roman Collegia, that the proportions of the human body were in some subtle and mysterious way related to the inathematical formula of the human soul. As an architect planned buildings according to his taste, and with a mind to the use for which the structure was intended, so the architect within man, his consciousness—mind and emotions—fashioned the house in which he would live for the duration of his physical existence. These speculations led further to a series of formulas by which the ratios and proportions of the body could be measured and analyzed. It was not assumed that the size of the person, or the more obvious arrangement of his members, would necessarily indicate his temperament. Rather, it was believed

that there were certain correspondencies between the various parts of the body by which integration could be determined. These basic measurements were incorporated into art-anatomy, and reappeared in the proportions, dimensions, and arrangements of the churches, palaces, and other public buildings erected according to the plan of these inspired and ingenious architects.

The Leonardesque measurements went into great detail in estimating the harmony and symmetry of man's physical body. And from the close observations faithfully recorded, an hypothesis was built which had many enthusiastic adherents during the middle ages, but is generally disregarded by moderns. Giovanni Battista Della Porta, a thoughtful and devout man, reasoned substantially as follows. Animals are similar to human beings in many respects, differing principally in the power of individual mental initiative. Man is the only animal that can contemplate the mysteries of its own origin, purpose, and destiny. The beasts of the fields and the birds of the air live entirely according to the instincts of their own kind, and in each of the different species some attribute or proclivity is dominant. If the creature had a discriminating intellect, it would modify the pressures of internal instincts. But as such integration is absent, the animal is an embodiment of those natural energies peculiar to its kind. It would follow, then, that the courage of the lion would in some way affect the appearance of this beast. It is indeed a lordly creature, associated with rulership, with power and glory, and kingly qualities. Conversely, the hyena has habits which are no doubt perfectly respectable for its species, but have failed to receive human approbation. It slinks through the darkness, mingling courage and timidity, and feasts upon the dead. How different it is from the gentle doe, whose soft eyes and graceful movements have found favor with artists and poets.

It seemed reasonable and logical to Porta that the temperaments and forms of animals should be in close symbolic harmony. As there were no conflicting pressures of the mind, the soul of the creature could impress itself directly and immediately upon structure and form. He then analyzed the peculiarities of each species and compiled appropriate keywords to distinguish the types. Although Porta did not enjoy the benefits of semantics, he realized that men caricature each other and even themselves by instinctive recourse to the symbolism of animals. Aesop, in his fables, humanized beasts and birds, and naturally assigned to each a kind of human temperament consistent with its recognized propensities. The early American Indian believed that the spirits inhabiting the various animals were like human spirits, the only difference being in the body. Porta and Cardan associated the fox with cunning, the lion with courage, the wolf with



—From Porta, *De Humana Physiognomonia*

THE MARKS OF THE EAGLE ON THE HUMAN FACE.

cruelty, the deer with timidity, the ape with mimicry, the ox with strength and stubbornness, the eagle with keenness, the vulture with cruelty, the hyena with criminal tendency, the fish with stupidity, the dog with faithfulness, the cat with deceit and selfishness, the horse with reliability, the rat with thievery and the like. They realized that such definitions were symbolical, founded in observation and tradition, but they also believed these peculiarities to be archetypal. And because they were dominant, they molded and modified the structures of the creatures who peculiarly embodied such tendencies.

In the case of man, there was often a reminiscent likeness to some other species. It was not usually clear or definite, but was sufficiently evident to cause a spontaneous association in the mind. We think of some persons as having a foxy look; a famous American politician was nicknamed "The Bald Eagle"; and occasionally we find someone whom we think of as piggyish. In nearly every instance, we have instinctively combined appearances and temperament. The man who looks like a pig often eats like one, or has other porcine qualities. The old bald eagle of the senate was shrewd, ruthless, and courageous. The nickname fitted not only his appearance, but his manners. And this is usually the case. We cannot completely disagree with the appraisal made by an 18th century physiognomist who said that the profile of Louis XVI of France suggested a fish with a powdered wig. The retreating forehead and chin, the slightly rounded nose and protruding eyes, certainly carried the impression which the physiognomist had noticed.

Goethe was much impressed with the findings of Lavater, whose massive textbooks on physiognomy have become the classics in the field. Lavater extended his researches to include the shape and posture of the body, mannerisms, the gait, and the use of the hands. All these tell something to the trained observer. The subject was carefully considered by the Hindus, and the Chinese developed this art of character analysis to a high degree of perfection. They also used it in the diagnosis of disease, and in the estimation of life expectancy. Dr. Fowler became the principal exponent of phrenology, which considers the formation of the skull and the radial length of brain fibre. He believed that the development of various faculties of the brain modifies the shape of the head, and, conversely, that the skull gives a ready guide to the intellectual capacity of the person. He demonstrated his skill on many occasions, and assembled a powerful defense for his theory in his textbook *Human Science*.

Most physiognomists have taken the stand that appearance is the result of character, and go so far as to add that taste, in its turn, defines the more subtle graces of deportment and the selection of clothing. Altogether, the person is a fair symbol of his own internal qualities, and as such, creates an impression upon those around him. Often his acquaintances may not be able to rationalize their instinctive reactions to him—he is liked or disliked, respected or feared, accepted or rejected, because of intangible associations. Success in life, therefore, depends to a considerable degree upon the impact of our appearance upon our acquaintances. The physiognomists have also pointed out that major changes in personality will affect appearance. When we are under extraordinary tension, this intensity is communicated to the body, and muscles and nerves react, often to disfigure the countenance or detract from the grace of gesture or mannerism. If we change this internal mood, the symbols and symptoms seem to disappear, but if tension is habitual, certain markings, like psychic scars, remain at the corners of the mouth, around the eyes, or in the set of the jaw. Even assuming that after maturity of the body we cannot alter structure to any great degree, we can certainly cause an illusion of change which can be very marked.

If we look over the countenances of the illustrious and heroic men and women gathered in the hall of fame, we shall not find too many who are handsome or beautiful. Yet, there is a goodness stamped upon the face of the good even as there is an evilness upon the features of the vicious. We cannot say that Abraham Lincoln was a handsome man, and yet today his portrait has become a symbol of natural nobility. Experts in character analysis warn that the obvious and superficial symmetry of the features may be a sign of weakness, and often contributes

to failure in life. The beautiful and the handsome come to depend too heavily upon appearance and do not learn to develop character. Strength is therefore a better symbol than softness or prettiness. Wherever there is strength, there is likely to be a dynamic asymmetry. Michelangelo made use of this principle in his great figure of the Moses, which, if carefully studied, is monstrously disproportionate. Asymmetry is dynamic, symmetry is static. There is no more conflict in the completely ignorant than there is in the perfectly wise. It is the interval between, in which man struggles to adjust himself with the demands of his own consciousness and the requirements of his way of life, that reveals the symbolism of character. The physiognomists can detect this struggle within the soul and estimate the achievement and that which yet awaits further growth.

The physiognomist divides the face into three horizontal zones. The first extends from the bottom of the nose to the point of the chin. The second from the bridge of the nose to the bottom of the nose, and the third, from the natural location of the hairline to the bridge of the nose. Leonardo's pattern for the proportions of the human face follows this division exactly. The spiritual, apperceptive, reflective, and observational faculties, are said to reveal their symbolism through the upper division; the vital, motive, aggressive, combative, and accumulative propensities, through the second division; and the appetitive, vitative, amatory, and physical-biological functions, through the lower section. In the well-balanced head of the genus homo, the intensities of the faculties and functions should result in what is called the ovoid face, resembling an egg standing on its small end. This means that the humanity in the individual is dominant, and that he is basically of an aspiring nature, reverent, thoughtful, imaginative, and resourceful. If the greater weight is across the central part of the face, then the individual is more aggressive for leadership in industry, politics, the military, or the commercial. He is said to have a square, or a practical head. If the lower part is unusually heavy, and the chin protrudes, flanked with fleshy jowels, a person is said to be intensely physical, and to be strongly concerned with the gratification of emotional appetites and physical propensities.

The principal features of the face are the eyes, the nose, and the mouth, and these have been studied with great care by character analysts. The eyes are located on the horizontal dividing line between the upper and the middle third of the face. Poets and mystics have described the eyes as the windows of the soul, and have regarded them as associated intimately with the psychic life of the individual. Actually, there is very little difference in eyes, nor do they have any particular expression. It is rather the structure around the eyes and their

placement in relation to other features of the face that bestow expressiveness and character. In physiognomy it is considered desirable that the eyes be well-spaced, neither too deep-set nor protruding, with the lids normally veiling the upper third of the iris. Those characteristics which are distinctly racial are not usually considered. If the eye is too prominent, the temperament lacks depth, whereas eyes abnormally sunken bestow a contemplative and often neurotic tendency. Eyes too widely open, causing a doll-like expression of the face, sometimes indicate defective vision, or a disposition lacking thoughtfulness or erudition. Sunken eyes may come from an unusual development of the brow. When this extends forward, the observational or reflective powers of the mind are unusually strong. Such persons gain a reputation for shrewdness, insight, and foresight.

The nose, if long, strengthens the judgment, and if abnormally short, indicates that the emotions dominate the reason. Narrow nostrils warn of health problems, and detract from vitality. The straight, Grecian type of nose is artistic and creative; the Roman nose, judicious and executive. The turned-up nose is excitable, and sometimes argumentative and belligerent. A prominent, and well-shaped nose usually indicates good heredity and a long cultural history in the ancestry of the person. Extremely broad nostrils lack continuity and initiative unless racial type is involved. Unusual injuries or deformities involving the nose emphasize possible defects in the reproductive system. A nose that drops abnormally at the point may be accompanied by a tendency to criticism, or an instinct to dominate other persons. A prominent nose is more successful in business, and usually indicates an acceptable degree of social adjustment.

A large mouth is more fortunate than a small one. If the mouth is unusually small, the temperament is cramped or restricted, and the person lacks breadth of understanding. If the lips are overly full, the physical propensities are intense, especially if the mouth is also large. Thin lips are not a good omen. They are usually found as symbols of intensity inclining toward melancholia. The person is extremely set, does not adjust easily, lacks a sense of humor, is self-centered, and inclined toward violent antipathies and animosities. He lives in the past, fears change and progress, and attempts to dominate family and friends. Most of all, this mouth denies the simple and happy enjoyment of the natural blessings and benefits of living. With the passing of years, the lines at the outer corners of the mouth deepen. It is best if these lines extend upward and downward; this indicates adjustment with the problems of advancing years. If the lines extend mostly in an upward direction, the individual has not benefited as he should from the experiences through which he has passed. If



—From Porta, *De Humana Physiognomia*

THE MAN WHO LOOKS LIKE THE BULL

the lines curve downward, they give a grim and melancholy expression, and usually mean that the person has lapsed into self-pity, and is burdened with bitterness, resentments, and frustrations.

The chin should be well-rounded, firm, neither protruding nor receding. If it recedes slightly, it increases sensitivity, but if the tendency is too pronounced, there is timidity and lack of basic character. A pointed chin is artistic, and a square chin practical and energetic. A cleft in the chin increases sensitivity to art, music, and literature, but is often accompanied by vanity. A protruding chin emphasizes combativeness and sensuality. The ears should be rather larger than might be considered normal. Small ears are critical, self-centered, and intolerant. Large ears are generous, wise, humanitarian, idealistic, and progressive. This is especially true if the lobes are full. If the lobes are lacking, or very small, the person is moody and inclined to be suspicious. While ears standing out from the head are not considered especially attractive, they are better testimonies of character than those which lie too close to the skull. Protruding ears are more kindly, just, and reasonable than those notably deficient in this appearance. Ears that are too low are violent, say the physiognomists.

Bushy eyebrows are more aggressive, but if the rest of the face is well-integrated, they may bestow courage to overcome or endure reverses of fortune. The eyebrows should be slightly arched, and should not meet. If very arched, they detract from judgment, and if ex-

tremely straight, reveal violent opinionism. If they meet above the nose, the person should beware lest his temper lead to tragedy. The forehead is best if gently sloping, wide between the temples, and traced with faint horizontal lines. Cardan said that seven horizontal creases could often be found. These he correlated with the planets, and if the fourth horizontal wrinkle was prominent, fame and fortune could be expected. He considered vertical lines as unfortunate. Foreheads which give the impression of being vertical or of protruding may be strong in reflective powers, but lacking in observational propensities. In caricaturing intellectuals, it is customary to represent the absent-minded professor or scientist with this kind of head. This is the "high-brow," which usually does not mean snobbishness, but an abstraction of mind in which practical concerns are overlooked or ignored.

The head resting on the condyles is esteemed as best placed when it inclines slightly forward in the familiar attitude of thoughtfulness. Physiognomists have believed that the development of the frontal faculties of the brain has caused these to enlarge and become heavy. This naturally tips the head forward. These same scholars of heads and faces held that the faculty of egoism, with its attendant characteristics, was located at the upper back of the head. If this faculty was strong, weight, or the center of balance was at the rear of the skull, causing the head to tip backwards with a mannerism long associated with those who have their nose in the air.

The hairline is inclined to retire with many men as they grow older. It is best if the retreating hairline is first noticeable on the sides, leaving some hair in the center. This indicates capacity for adjustment, thoughtfulness, and self-reliance. Early frontal baldness often accompanies routine activity where there is little opportunity for personal initiative, or a sedentary way of life. Hair should not be too fine, for such indicates nervous tension. Hair of medium weight, slightly wavy, and in the brown range of color is an index of normalcy. Extreme blondness, though fashionable, inclines to one of two extremes of temperament: the person may lack depth of temperament, or be unadjusted socially. There is considerable self-centeredness, a ready temper, and a tendency to violence. Physiognomists have not observed that red or auburn hair is especially belligerent. It does, however, increase the individual's instinct to self-expression and reveals strong ambitions.

In the modern woman, the use of cosmetics has become a strong index of temperament. Many folks have a measure of dislike for their own features, and attempt to modify their natural appearance by artificial means. This may really tell of the conflict between mature judg-

ment and natural instinct. It is also a defense mechanism. Persons with small mouths attempt to enlarge them, or they add color to a sallow complexion, or attempt to conceal blemishes. The Chinese believe that all blemishes which appear from the skin and the face can be read as indications of passing moods or attitudes, and also as health indices.

Styles are powerfully influenced by world conditions, and it has often been observed that when ladies wear muffs, war is apt to follow within a year. The colors of clothing brighten as economic levels lower and a nation is faced with difficult times. Each individual instinctively develops defense mechanisms and compensations for his personal feelings. Thus, he is constantly telling the story of himself, even while he is attempting to deceive his associates by his appearance. Lavater pointed out that good taste in apparel, and a happy blending of color suitable to the natural tone of the body, indicate personality integration. Bad taste and the inharmonious or unsuitable use of adornment should be considered when selecting persons for various types of employment. As time goes on, we may realize that, psychologically speaking, each person is a walking symbol of his own internal qualities and pressures. It is not necessary for him to draw pictures of his moods or depend entirely upon the intricate symbolism of dreams and visions. By degrees, his whole nature impresses itself so strongly on his appearance and his environment that he can be easily analyzed by an expert. Lavater also believed that there are faculties within each person which cause him subconsciously to estimate the symbolism of persons he meets and knows. This internal and actually unconscious analysis causes him to develop distinct reactions, favorable or unfavorable, which he may be unable to rationalize. Great artists have recognized the importance of physiognomy and have drawn upon it heavily in portraying embodiments of various characteristics. They have painted innocence with the facial peculiarities associated with this condition, and have also depicted vice through the distortion of features and expressions. The face is in constant motion. Moods move across the countenance like clouds, and very few are able to conceal their true feelings from a trained observer. Obviously, the physiognomists must have acute observational powers. These are the greatest asset in the judgment of the person within the body, and the signatures which it traces upon all the parts and members of man's corporeal structure.



The Prophetic Mood

"Men shall walk without moving, they shall speak with those who are absent, they shall hear those who do not speak."—LEONARDO DA VINCI

This key is the will. It is "the normal opener of deeper and deeper levels of energy," which may be made to increase our energies beyond what is ordinarily expected. Many a medical man has been forced to the conclusion that his patient is living on will alone. And cases have been known where the use of will, resulting in moral volition, makes additional strength available for days.

There are various methods for disciplining the will and maintaining contact with its deeper power. Asceticism is used by some for this purpose. Of this James says: "The best practical knowers of the human soul have invented the thing known as methodological ascetic discipline to keep the deeper levels constantly in reach." James considers the Yoga system in Hindustan as the most venerable of the ascetic systems, for its results have had much experimental corroboration, and its merits have been verified, not only by its disciples, but by impartial judges. The Yoga discipline, properly used, promotes the development of strength of character and unshakability of soul. To illustrate this point, James relates the story of a gifted friend who used the system and succeeded in releasing from within himself ever deeper levels of will power as well as moral and intellectual power. James recognized that a profound modification had occurred in the functioning of his friend's psychological machinery because he evidenced greater ability to use his faculties than ever before.

The dynamic power of the will may also be released by ideas. "When they [ideas] are effective in an individual's life, and their effect is often very great indeed, they may transfigure it, unlocking innumerable powers which, but for the idea, would never have come into play." Compelling ideas comprise the force behind oaths taken to oneself or commitments made to others. The very act of committing oneself to do or not to do a certain thing creates a vital reserve of psychic force capable of carrying the commitment into effect. Sometimes this supply of energy is not sufficient to the need, but it seems that the force is always in proportion to the will to carry out the commitment.

Oaths and commitments are strong driving powers to the individual, since failure to carry them out constitutes betrayal of the self. Thus, the self produces additional energy capable of maintaining commitments which are reasonably and firmly established in the mind. What is a compelling idea to one person, however, is not so to another. Therefore, the problem in trying to utilize ideas for the release of deeper will power is to discover just which idea will act as a catalyst for the particular person in question.

Conversion to a particular belief, whether religious, philosophical, or scientific, is also an important means of releasing bound energy.

Any optimistic system of faith operates in the individual by establishing power which enables him to overcome the negative forces within himself which obstruct the flow of constructive energy. Prayer, too, has its place in the process of actualizing a person's potential power. The story is told of an English physician who, in speaking before the British Medical Association, had this to say: "The exercise of prayer in those who habitually exert it, must be regarded by us doctors as the most adequate and moral of all the pacifiers of the mind and calmers of the nerves." Prayer can reduce tension and establish calmness which provides a sound foundation for constructive activity of the will. Moreover, prayer of the impersonal and understanding sort constitutes a general therapy which may be applied to almost any problem.

It is unfortunate that in our age of over-intellectualism the contributions of such factors as religion and prayer toward energizing individuals to their maximum powers are being overlooked. The academically nurtured mind of today, bound by social convention and a man-made reality, is inclined to dismiss these ideas as unproven and, therefore, invalid. James accused society of such intellectual inhibition some 50 years ago, and the situation has not changed to any great extent. His words on this point are as true today as they were then: "We all know persons who are models of excellence, but who belong to the extreme philistine type of mind. So deadly is their intellectual respectability that we can't converse about certain subjects at all, can't let our minds play over them, can't even mention them in their presence." An individual thus tied down by academic prudishness, may appear to be able-bodied in his specialized field, but actually, since he uses only a fraction of his potential psychological energy, he is like a workman who uses but one hand instead of his entire body.

It was James' conviction that the whole problem of individual and national education was centered in the thesis presented in this essay on "The Energies of Men." It is certainly true that these two questions—the possible extent of our powers, and the various keys for unlocking these powers in diverse individuals—are still vital issues in education, psychology, and philosophy.

The essay on "The Gospel of Relaxation" stresses the importance of that certain peace and calmness leading to complete relaxation as an aid to the establishment and maintenance of vital reserves. Relaxation has more than a surface value, adding to the levels of energy present in Nature but beyond the accessibility of most men. The ability to relax allows vitality to flow freely through the individual, and this process has its ideal and its practical consequences.

The art of relaxation is something that everyone desires, but few possess. Our society is plagued with chronic rush and over-anxiety—ailments which can have drastic effects on the circulation, disposition, and the processes of personality integration. The absurd fallacy of our ever-present consciousness of being in a hurry lies in not realizing that one can move just as fast, accomplish just as much, without that nagging feeling of being in a hurry; for this sense of the pressure of time is a man-made product. The difficulty of the problem is that relaxation cannot be learned from books or lectures; it must be developed as a result of an internal understanding. Unfortunately, most men do not arrive at this point until they are already too depleted to use it in an active way. Yet, Nature demands relaxation of us, and will enforce it eventually if the unrelaxed state is indulged in too long. Thus, the unrelaxed state may become the condition of its own cure.

Emotions, such as fear or surprise, which produce inner tension, prevent inner calm and relaxation. Is there no antidote for this? We find an implication for a cure in the James-Lange theory of emotion which maintains that the emotion follows rather than precedes, the action which is the response to a particular stimulus. Thus, "An emotion of fear, . . . or surprise, is not a direct effect of the object's presence on the mind, but an effect of that still earlier effect, the bodily commotion which the object suddenly excites; so that, were this bodily commotion suppressed, we should not so much *feel* fear as call the situation fearful; we should not feel surprised, but coldly recognize that the object was indeed astounding." This means that we must reject the cause of the emotion; for as the principle implies, the more one runs from fear, the more fearful one will be.

Once we are able to regulate action, which is easier to control by will than is feeling, then we are better able to regulate our feelings, over which the will does not have as much control. "If we only check a cowardly impulse in time, for example, or if we *don't* strike the blow or rip out with the complaining or insulting word that we shall regret as long as we live, our feelings themselves will presently be the calmer and better, with no particular guidance from us on their own account."

Thus the path to cheerful and positive action is the condition of cheerfulness and positivity. If this does not bring the desired result in a particular situation, then nothing else can do so. "So to feel brave, [we must] act as if we *were* brave. Use all our will to that end, and a courage-fit will very likely replace a fit of fear." Let us act likewise in all other cases. For example, if we have felt animosity toward certain persons, we can mitigate this situation by establishing the condition of kindness toward them. In other words, act friendly, and we

may soon feel friendly; at least it will do us no harm. It is for this reason that religions stress the maxim that man is to let his feelings go, replacing injury with kindness rather than reprisal. The therapeutic value of such procedure, when seriously applied, is invaluable.

James also stressed the importance of a well-toned muscular and nervous system, expressing the hope that "the ideal of the well-trained and vigorous body will be maintained neck by neck with that of the well-trained and vigorous mind as the two coequal halves of the higher education for men and women alike." Good muscle and nerve tone impart a feeling of well-being which is conducive to both relaxation and efficiency. In sharp contrast to this vital sense of well-being is the general feeling of sluggishness, the feeling that things are not as they should be, which is so prevalent in our society.

These generalized feelings of well-being or of sluggishness can often be traced to a person's inner atmosphere of consciousness. This inner personal tone has been termed the *Binnenleben*, or buried life. It is "what we can't communicate or describe articulately to others; but the wraith and ghost of it, so to speak, are often what our friends and intimates feel as our most characteristic quality." When this inner content, not seen but felt, is not right, the person is without confidence and creates no confidence. He lacks peace and constructive power; he is out of tune with himself and his surroundings, and the smallest amount of work or effort tires him. The *Binnenleben* must be warm, alive, and of a positive tone, in order to give constructive purpose and meaning to the person's outer life.

James concludes his essay with some thought-provoking comments on the relationship between worry and relaxation. He begins with the psychological principle that strong feeling about one's self arrests the proper association of one's ideas and motor processes. Now the person who is preoccupied with thoughts about himself spends most of his time worrying about his actions and their possible results. Even those who are not unduly occupied with egoistic speculation spend an amazing amount of energy worrying about the possible outcome of their actions. Yet, it is a common experience that we succeed easily with tasks about which we are indifferent, and fail with those whose importance we magnify with worry. This applies especially to learning to relax, where the first step must be not to worry whether you are succeeding or not. "The way to relax, paradoxically as it may seem, is genuinely not to care whether you are doing it or not. Then possibly, by the grace of God, you may all at once find that you *are* doing it, and, having learned what that trick feels like, you may (again by the grace of God) be enabled to go on."

The sense of personal responsibility for the future can become an insurmountable obstacle to relaxation and efficiency. Concern of any sort means a condition of inhibition of one's natural assets. To avoid such inhibition, James recommends: "When once a decision is reached and execution is the order of the day, dismiss absolutely all responsibility and care about the outcome. *Unclamp*, in a word, your intellectual and practical machinery, and let it run free; and the service it will do you will be twice as good."

It is at this point that the beneficial power of a religious or philosophical faith again becomes evident. The immovable conviction that the will of the universe is ultimately just is an irrefutable antidote to a crippling sense of personal responsibility. The man so convinced is capable of doing his best without losing energy in concern with results. Since all that happens is for the best, when one has done his part, then the result must also be good because of the inherent self-consistency of Nature. The belief that God's business is ours, and ours is his, brings with it an acceptance that the order of events is as it must be and is for the best. Once this is accepted, the way is clear for proper relaxation, and mental circuits are open for the free flow of man's vital reserves of energy.

Fruits of Philosophy

Bernard Tasso, the father of the celebrated Italian poet, was displeased because his son preferred philosophy to the sober study of law. In the midst of an argument, Bernard demanded angrily: "What has philosophy done for you? His son answered quietly: "It has taught me to bear with meekness the reproofs of a father."

Virtuosity

"Life is like playing a violin solo in public and learning the instrument as one goes on." — *Samuel Butler*

The Great Spenserian

Napoleon's handwriting was not only illegible; it is said that his letters from Germany to Josephine were at first taken for rough maps of the seat of war.

The Shadow and the Substance

"FAME—that shadow that great souls cast, and little souls pursue as substance." — *Zangwill*



In Reply

A Department of Questions and Answers

QUESTION: *The concepts of personal liberty and collective responsibility often conflict. Will you clarify this confusion?*

ANSWER: On the level of human society, man lives a twofold life. He is an individual seeking to unfold his own internal potentials. He is also part of a group dependent upon outside associations for personal survival. It frequently occurs that his own interests are at variance with those of his friends, neighbors, and acquaintances. He is no longer content to move in the broad current of approved and accepted ways. He strikes out for himself, makes decisions upon his own initiative, striving after both physical and mental independence. From the beginning of his history, man has desired to be free and to exist in a state of liberty. Under the powerful pressures of his own nature, he can become indifferent to the rights and privileges of others, thus endangering the solidarity of human society.

Individualism and *collectivism* are terms used to define codes of human conduct. The individualist believes that man was predestined and foreordained to be a free agent, and that all material institutions are useful only to the degree that they advance the cause of personal freedom. The State exists for the individual; it is his servant, and may be sacrificed if it impairs or impedes the free expression of initiative. According to collectivism, the individual exists for the State, which is supreme, to the survival of which the individual must inevitably be dedicated. Liberty is to be understood as a limited privilege, which may be exercised only in such matters as conflict in no way with the prerogatives of the State. On a political level, these ideologies have resulted in perpetual disagreement and discord.

The answer seems to lie, not in systems and their definitions, but in the natural qualifications of the individual. Government exists, codes are formulated, and laws enacted because the average man and woman is not self-governing. It must follow, therefore, that the enlightened person is capable of voluntary decisions of a quality and kind suitable to his own requirements, and protective of the public good. To attain this level of integrity is to achieve freedom under law. This was the attitude of the philosopher-statesmen of classical Greek civilization, and we have not yet been able to improve upon this conviction. There is a vast difference between individuality and selfishness, yet in practice they are often confused. Liberty is the right to grow inwardly in grace and wisdom, to seek truth, to aspire toward knowledge and understanding, to control self, to conquer appetites and desires, to worship God, and to serve men with a good hope and an abiding faith. Even under tyranny the private life of the citizen remains largely an inner experience. He may be forbidden assembly, subjected to unreasonable laws, deprived of his worldly goods, his life and his liberty threatened, but he cannot be prevented from the cultivation of internal resources.

The moment liberty is interpreted as license, the foundations of universal ethics are assailed. It is not important that we have the right to do as we please, but it is very significant that we have the right to do that which is good, noble, and suitable to the needs of an occasion. It is observable from history that the darkest years and centuries, periods most heavily burdened with ignorance and violence, also produced brave and enlightened men and women who had the courage to do, the patience to wait, and the discretion to be silent. A civilization is not merely an aggregate of persons; it is a way of life, inspired by deep and pervading principles. It is a code of collective conduct mutually agreed upon as the basis of social, economic, political, and religious relationships. To violate this code from selfish motives is to endanger ourselves and others, and to compromise the security of the entire group.

With the passing of time, the privileges of the individual have enlarged and increased. We enjoy opportunities and rights unknown to our ancestors, and we feel ever less heavily the burdens of our laws and covenants. We live where we please; we choose our livelihoods. We attend the churches of our faiths, and share in the common benefits of education and planned programs of public security. We cannot be deprived of our sovereign rights and privileges without just recourse to law, and we cannot be convicted or punished without trial and due process of law. Thus it comes about that we enjoy a freedom which is sometimes larger than our own ability to use wisely and well. It

would seem reasonable, therefore, that we learn to bear the privileges we now enjoy, with greater dignity, before we demand further rights and privileges.

Collective responsibility involves such large and general matters as are concerned with the security of our kind, and includes not only the community in which we live, but the nation and the world. We are beginning to learn that the intricate structure of society imposes certain requirements which cannot be ignored. Today the average citizen is not self-supporting or self-sustaining. He depends for his livelihood and security upon the cooperative labors of countless others, and they, in turn, depend upon him. To break this pattern of interdependence would work a hardship upon many human beings whom we have never met and probably never shall know. Man is so constituted that he seldom chooses to assume his full place in the pattern of his time. With rare exceptions, there is deficiency of civic pride and a prevailing indifference to the machinery of government and administration. The voter does not qualify himself for the selecting of public officials. He does not stand firmly behind those who attempt to serve him in various capacities. It seems more immediately profitable to remain self-centered and to think only in terms of personal problems. Yet, this same aggrieved, discontented, disillusioned, and profoundly disturbed man is forever complaining that his community and the world at large are deficient in ethics and integrity.

Increasing pressures upon the average citizen cause him to develop strong protective mechanisms. His business, his family, and his social life occupy his entire attention. It never occurs to him that he cannot survive if the group to which he belongs does not survive. His success is geared to a way of life which, if destroyed, brings down to common ruin the careers of all who form that group. We learn this from the sad experience of wars and depressions, and observe with distress those mutations of empire which finally result in common disaster.

Applying these broad principles to private living, we learn, often from sad experience, that happiness and security depend upon an intelligent attitude toward the concepts of privilege and duty. In the family, for example, there are personal liberties and common responsibilities. The family is a unit, held together only by common interest. If there is no feeling or consideration for these things held in common, the family will ultimately be dissolved for lack of a cohesive agent. That which will remain will be a group of individuals, each dedicated solely to his own interests and activities. On the other hand, a family may be an autocracy completely controlled by one strong-willed member, who, by his attitude and conduct, deprives the others

of a reasonable and proper freedom. Under such a situation, the compound will also be dissolved, and anarchy will finally prevail. We have learned that autocracy is not good for man, because it represses natural abilities and powers, destroys initiative, and creates a debilitating dependency. The autocrat has achieved freedom for himself, the right to do as he pleases; but he has attained this end by destroying the reasonable privileges of his immediate associates. This cannot be good. In a nation it brings revolution, and in a home it causes rebellion.

Probably, the person who asked this question was thinking in terms of a conflict between his own personal code of conduct and the prevailing customs of those around him. He believed himself to have a higher standard of living than could be successfully practiced under prevailing conditions. He resented a society which failed to appreciate, value, cultivate, or pursue the higher and nobler attainments of the heart, mind, and spirit. He wondered if he must conform with a pattern which he resented and which offered him little that satisfied his natural instincts. Should he bear this heavy burden with patience? Should he support systems and institutions which appear to him unworthy, or should he become a rebel and endanger his reputation and his estate by assuming a vigorous attitude of nonconformity? Here is a good example of what has been called the either/or attitude. He feels that he must be either for or against, either conform or not conform, and must align himself firmly on the side of private liberty or public responsibility.

Actually, the facts require no such dramatic pose. It is not necessary to change others in order that we may live well. Certainly, it would be easier to be virtuous if virtue were the prevailing fashion. Let us say that our first public responsibility is the practice of personal integrity. The only one we are in a position to influence strongly and dominate is ourself, and the great reform may well begin at home. In sober truth, it is not seemly to condemn in all others the same attitudes which we have so patiently cultivated and endured in ourselves. The world is self-centered, our neighbors are selfish, and our family is unthoughtful. All this is regrettable, but what is our own state and condition? Are we merely complaining or are we sincerely striving to transcend the prevailing faults and failings? Are we building better lives for ourselves and others? Are we generously and involuntarily conferring the liberties that we demand? It may well be that we have not taken full advantage of that personal liberty to grow and improve. If we have the right of free speech, this is also our opportunity to censor our own words and choose to say that which is constructive, kind, generous, and wise. Thus we are free to become better than we are, but how often do we so interpret the privilege?

We have freedom of religion, but does our worship bring with it a deep and generous recognition of the faiths of other men? Because we have liberty, we enjoy the God-given right to be tolerant, to be gracious, and to learn about the religions and beliefs of our neighbors. We are not forced to be tolerant. It is one of the privileges of freedom. We also have freedom from want, but this does not necessarily mean that we are free from our own desires. As long as our ambitions to possess dominate our souls, we have no freedom from our own wants in these matters. We have liberties of choice and decision. We can have no freedom from fear until faith and wisdom increase within ourselves. In a free State, we may cultivate arts and sciences, philosophies and religions, until we attain the victory of principles over the accidents of existence. Is it not true, therefore, that we have the personal liberty to choose public responsibility? The two poles are thus brought together as one labor, and there is no longer conflict between them. In this moderate and normal ground of reconciliation, we find contentment of spirit, a job worth doing, a world worth serving, and a reason for our own existence worthy of our own respect.

QUESTION: *Will you give some basic philosophical advice to a young man taking his first job?*

ANSWER: It seems that you have graduated from school with a specialization which enables you to seek a particular kind of employment. You are fortunate in having found a position suitable to your qualifications. It is therefore appropriate that you should give thought to a new way of life that is opening before you. If philosophy is to fulfill its proper function, it should certainly be a positive directive at this time in your career. It will be impossible to inform you in advance of the particular problems that may arise, but if you are equipped with a general understanding, you can face the future with hope and confidence.

First of all, you must bear in mind that your training has provided you with certain instruments valuable to yourself and useful to society. The skill you have acquired, however, is so far lacking in experience. It will therefore be some time before what you know will be of maximum value to yourself and others. It is usual that schooling be restricted to the development of certain abilities recognized on the economic level. These abilities must be socialized. You must realize that your work must be done well, but also that *you* must be a properly adjusted person, able to cooperate with others, willing to take orders, humble enough to acknowledge your mistakes, and honest enough to recognize your own limitations. An early estimation of personal

character is important. Are you a pleasant, kindly-disposed, cheerful, open-minded, and personable young man? If not, why not? Are you able to mix and mingle, without attempting to dominate situations? Are you free from snobbery, class, religious, or racial intolerance? Most of all, are you willing to work? Do you expect to advance by a merit-system, or are you merely looking for providential opportunities? Are you wasteful or extravagant in your habits? Are you more interested in leisure than in labor? In substance, are you more concerned with your own advancement than the good of the organization with which you have become associated?

What is your basic attitude on the subject of employee-employer relationships? Do you feel that your boss is an arbitrary dictator, seeking only to exploit your capabilities? Have you learned to understand that he started life much as you are now beginning? When you enter his employment and accept his payment, you have certain moral obligations. If you are unable to accept these obligations, you should not be working for him. You may be one of those who find themselves in a difficult situation. The proprietor of the business is not a man you naturally admire, and your reservations will be supported by most of your fellow workers. You object to his brusqueness, to his incessant demand for production, his indifference to your "invaluable" services. Bear this in mind, however: he is responsible for the management of a business which must maintain a variety of obligations including your paycheck. He is in business to make money, even as you are working for the same end. You do not expect to work at a loss, and neither does he. Business is not run on sentiment, but successful organizations are, for the most part, run on basic principles. Understand these principles before you judge, criticize, or condemn.

A business organization, whether it be large or small, is always a hot-bed of politics. When two or more are gathered together, at least one is likely to be a schemer. There is, therefore, a tendency for cliques to arise and conspiracies to flourish. Among the fellow workers with whom you will be associated, several must be carefully watched. There is usually one who will report any criticism, rumor, or gossip to management. This is done in the hope that it will be regarded as a means of advancing the estate of the tattle-tale. There will also be the career man, who takes credit for what everyone else does, and who is careful not to report the efficiency of his associates. There is also likely to be among those present a psychotic or a neurotic dedicated to the general dissemination of bad news, gloom, and dissatisfaction. One such unfortunate can disrupt a complete organization, and is hard to detect because usually of a most ingratiating outward appearance. The early years of apprenticeship are not always happy, but

they serve a useful purpose if they mature our basic understanding of human nature.

It is unwise, and even dangerous, to discuss personalities during business hours, or for that matter at all, unless the remarks are highly constructive. Much time is wasted in trying to carry personal affairs to work, or office problems into the home. Modern management is desirous of selecting men and women from secure social backgrounds. A miserably unhappy person, burdened with domestic or family strife, seldom performs his work well, and lacks vitality for advancement. You must remember that when you work with others you influence them, and they, in turn, influence you. A bad example is a detriment to all concerned. The laggard causes dissatisfaction, and cannot be tolerated even if he is generally likeable. There is little merit in what is called "apple polishing." Do not develop a servile or catering manner. Cooperate cheerfully, attempting to convey the impression that this is your normal way. Do not attempt to impress anyone with what you know; rather, be observant, and learn from those of wider experience.

It is not well for a new employee to be flashy or ostentatious. Others may wonder, if you appear to be living beyond your means. They may also become jealous and feel that it is their duty to humiliate you in some way. If you receive a small increase of wages or an advancement, be appreciative, and do not permit a little glory to turn your head. There are some who, having obeyed orders for a time, live only for the day when others must obey them. This is never a good attitude, and successful business has learned to request politely, and never to demand cooperation or obedience. Management is always watchful for potential executives, and it frequently chooses them from the ranks. An executive is not one who can carry more responsibility, but one able to carry it graciously, gently, and modestly. The egocentric manager can throw an entire business into confusion and destroy the good will of an enterprise.

Among the small things which are usually carefully noted are punctuality and thoroughness. These will certainly be taken into consideration when the time for promotion comes. They are not so important in themselves as they are symbols of dependable character. Whatever you do, leave your work in good order at the end of the day. This assures the continuance of endeavor without loss of time or motion. There is a tendency of young people to feel that they know better than those they work for. Most firms provide means by which recommendations and suggestions are accepted and considered. It is a mistake, however, to depart from the approved routine of an organization if one expects to remain in that organization. Management

also is likely to fear a work-horse. The employee who is constantly doing more than he should may be acceptable in a group lacking foresight and insight. But there is great danger that the individual who never rests and never plays will break under the strain at some crucial time. Do a good day's work and do it well, but do not attempt to carry several jobs, or you may inherit them all. Then you will really be in trouble. Management expects you and inexperienced employees to make many mistakes; in fact, the firm you work for does not expect you to be profitable for at last two years. Actually, it is paying you to learn your work, and your salary is small because you have to share it with those who direct and instruct you. Never try to lie your way out of a dilemma, for it will cost you the respect of those who know the truth.

There are some who think that work should be abolished, and that we should devise a Utopia in which we can all live without effort. This is far from ideal. Work is a blessing, and without it the whole ethical and social structure of humanity would collapse. We appreciate leisure when it is difficult to acquire, and in the sober performance of the daily chore we come to understand the basic values of living. Very often young people are without discipline in their home. They grow up pampered, overshadowed, and spoiled. Then comes the day when they must face economic reality. The boss and father may have something in common, but this is not always evident. We cannot expect the world to cater to our peculiarities or nurse our whims. Herein lies the real value of employment. We must adjust ourselves to a situation which we cannot and should not dominate. We learn the meaning of cooperation, and glimpse something of that interdependence of our way of life. We depend upon others, and others must depend upon us. It is as wrong for us to fail as for them to fail.

There also comes that pressing need to learn to live within our means. This is not easy, as previously we may have been provided with the necessities of life. It may follow that we must moderate some of our attitudes and begin to mature a sense of values. Business does not respect an employee who is always broke, or constantly attempting to get an advance on his paycheck. Emergencies may arise, but a habitual emergency is a bad sign. Do not think that the boss is a snob because he does not invite you to his home or pat you familiarly on the back. He has learned from bitter experience that such gestures will injure you and endanger the smooth running of the establishment. He must be friendly, but impartial, or you will have many enemies. This is especially important if you are a friend or relative of your employer. It is his duty to see that you do not depend upon his influence if you are to become a successful person in your own right.

In the old days, employment was comparatively permanent, but with the exception of a few lines of endeavor this pattern of security no longer prevails. There may well come the day when you will want to change, or perhaps go into business for yourself. It is not right or fair, however, that you should use your present employment merely as a convenience in this direction. Ulterior motives have a tendency to show, and an experienced management soon recognizes such signs and symptoms. In all things, therefore, be sincere, for if you are honorable, truthful, and industrious, you cannot be assailed by the actions of your companions. Never, under any condition, try to build a career on alcohol. If you must use some artificial stimulant to keep you going, you are either overworking or are in the wrong kind of employment. Never boast or pretend, and never try to convey the impression that business would collapse without you. Make yourself indispensable by your work and not your words.

Give thought to rest and recreation, for your efficiency depends upon your general well-being. Do not drag yourself into the office or shop because of intemperate activity. In this highly competitive system you are either efficient or replaceable. Last, but not least, carry your work with an air of gentility. Do not act as though you are on the verge of collapse or that you are enduring a distasteful situation simply because you must eat. Many successful men have found that work is enjoyable, fascinating, stimulating, and inspiring. They have learned to take pride in some routine assignment that contributes, nevertheless, to the large pattern of achievement. As you carry your work, so you will carry your life, for gradually your character and your work mingle to become your mature personality. We are all in this world to learn, and if we live with a love of learning we deepen and enrich our natures. If, however, we rebel against the lessons of life, we become embittered and disillusioned, and only failure lies ahead. That is all for the moment. Good luck!

Of Rebirth

"If we view the changes and chances of mortal life, it would seem that at times some part of the truth has been seen by the ancient prophets or interpreters of the Divine intention in the tradition of the sacred mysteries and initiations, who have declared that we are born to pay the penalty of crimes we have committed in a former life."—CICERO

Department of Etymology

According to Mark Twain, the devil had a bad toothache one day, and to divert his attention, he invented the German language.



Happenings at Headquarters



The Fall Seminar at Headquarters began October 4th, and ends December 10th. The program has been intensive, and introduced three guest instructors. David Eitzen, Ph. D., Professor of Religion, University of Southern California, and Diplomat in Clinical Psychology, with the American Board of Examiners, presented a series of instructions on "The Psycho-dynamics of Religious Experience." Floyd H. Ross, Ph. D., faculty of School of Religion, University of Southern California, chose as the subject for his course, "Self-realization in Oriental Thought and Practice." While on Fulbright Research Project in India last year, Dr. Ross taught a course in Educational Psychology at the Headquarters of the Ramakrishna Order. George Lehner, Ph. D., Counselor in Clinical Psychology, and Assistant Professor of Psychology at the University of California at Los Angeles, spoke on "Psychological Defenses—How They Fool Us."

Manly P. Hall devoted his course of instruction to "Scientific Contributions to Basic Philosophy," in which he explained how the scientific method becomes important in the higher branches of learning. Henry L. Drake centered his course upon the theme "Understanding Life," and emphasized the need for integration on practical levels of experience.

In addition to these activities, Mr. Hall and Mr. Drake presented a Seminar for Local Study Groups, with special instruction for those desiring to found such groups or to engage in their activities. They also conducted a clinic of Philosophical Counseling to aid those who wish to apply basic knowledge to the immediate problems of conduct.

* * * * *

Mr. Hall was in Oakland, California, where he presented a series of lectures at the Ebell Society, between September 9th and 23rd. In addition to his own activities, he appeared before several local groups, including St. Paul's Episcopal Church, where he delivered the sermon "The Revelation of St. John the Divine." Mr. Hall also gave two radio talks over Station KRE. The trip was unusually successful, and it is expected that study groups in the Bay Area will be announced in the near future.

It is with the deepest regret that we announce the passing of Mrs. Lulu Davis of San Francisco. She was a very close personal friend of Mr. Hall, and for a number of years had taken a wonderful and constructive interest in the activities of the Society. She was an exceptional person, exemplifying, in her daily conduct, the high principles of the philosophic life.

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It is generally known that Mr. Hall's personal hobby is stamp-collecting. This year, he was elected President of the Federation of Philatelic Clubs of Southern California. At the annual exhibition held at the Elks Club, October 15th to 17th, he exhibited sections of his collection of the early postal history of India and its Native States. The work of the Federation emphasizes two important and practical aspects of this hobby. Millions of stamps are collected annually for the use of disabled veterans in military hospitals. These men learn to use artificial hands more easily as the result of handling skillfully these small and perishable pieces of paper. The hobby is also gaining wide recognition among young people, and is attaining positive results in combating juvenile delinquency.

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We have just received word from Mr. Boris de Zirkoff that a new volume of *The Collected Writings of H. P. Blavatsky* will soon be available to the public.

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The Society has recently acquired a rare and unusual Tibetan painting. It is sufficiently important to be brought to the attention of the readers of HORIZON, and will be the subject of the Library Notes in the Spring issue, where the painting itself will be reproduced and discussed.

Department of Unsuspected Abilities

According to Plutarch, Queen Cleopatra of Egypt was an extraordinary linguist, and knew almost all the languages spoken by the peoples of the Levant.

Local Study Group Activities

The Philosophical Research Society is dedicated to the conviction that the proper goal of life for man is a state of personal enlightenment, contributing to individual happiness and collective improvement. This program involves two vitally important procedures. The first of these is on an educational level, which brings essential knowledge to the student through lectures, seminars, and directed programs of reading. The second, and even more significant part of the program, is represented by our Local Study Group methodology. In these groups, which follow the basic Socratic method, the members share in general discussions, whereby they learn to release through themselves the knowledge which they have accumulated. This not only is a vital experience, but enriches both heart and mind, through the process of sharing. It is also a test of knowing, a censorship of ideas, and a powerful inducement to apply concepts to the practical challenge of daily living. The fields most appropriate to human integration are psychology, comparative religion, and philosophy. These are the disciplines which the members of the Local Study Groups have chosen to consider.

Of the Local Study Groups meeting in Los Angeles, one is referred to as the Center Group. It meets at Headquarters as the result of a Local Study Group Seminar conducted by Mr. Hall and Mr. Drake last year. At a recent meeting of this group, led by its President, Mr. Case, and the Vice-president of the Society, Mr. Drake, twenty-seven members and eight guests were present. There was a lively and profitable discussion of the disciplines of the Pythagorean School. The essential difference between religion and philosophy was considered, as well as applications of philosophy to the daily problems of thoughtful persons. Although the subject was serious, there was occasion for some sparkling and relevant humor. Incidentally, these Study Groups provide a real opportunity for social contacts and activities not usually available to serious thinkers.

Readers of HORIZON interested in Local Study Group activities of the Society, who would like to prepare themselves as leaders, or form such groups in their communities, are invited to write the Society for Outlines of procedure and other information. A list of Local Study Groups now functioning appears at the end of this section of the magazine.

The following questions, based on material in this issue of HORIZON, will be useful to Study Groups, and are also recommended to readers in general for research and contemplation.

Article: HUNGER AND FATIGUE AS SYMPTOMS OF PSYCHIC PRESSURE — By Mr. Hall.

1. It is stated that fatigue may result from both defense and escape mechanisms. Analyze the difference between these, and answer the question: which of these pressures may be responsible for the increase of domestic incompatibility?

2. Why is philosophy especially useful to the individual who finds himself in a form of employment which does not satisfy his personal tastes or inclinations?

3. Fatigue seems to cause an increase in appetite. Why are children and adolescents inclined naturally to overeat, and why does this condition usually correct itself in maturity unless there is psychic pressure?

Article: ON VITAL RESERVES — By Mr. Drake.

1. James observed that the busiest man does not need more rest than the idler. What is the importance of the psychological factors upon which this statement is based?

2. It is said that the will is the key to the release of our energy-potential. Which of the several methods, discussed by James, for training and utilizing will power do you consider to be the most useful?

3. Discuss the quotation: "When once a decision is reached and execution is the order of the day, dismiss absolutely all responsibility and care about the outcome." How can one follow this recommendation and still avoid the pitfall of personal irresponsibility?

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P. R. S. HEADQUARTERS GROUP - L. EDWIN CASE.



—From a native print

THE SWAMI VIVEKANANDA AS A YOUNG MAN

This portrait shows the Swami at the time of his appearance before the World Congress of Religions in 1893, as the representative of the Vedanta philosophy. It was through his efforts that the disciplines of Yoga were first presented adequately to the American public

The Five Yogas in Hindu Philosophy

THE workings of the Eastern mind often appear strange and mysterious to Occidentals. In many ways, however, Hindu philosophy is amazingly simple and direct in its recognition of essential values. The paths of Yoga, though a profound subject, deal basically with the direction and unfoldment of normal and natural codes of conduct. The disciple is invited to recognize that there is an exact science of living, which, if mastered, contributes to the unfoldment of the hidden resources of human nature. It may be useful, therefore, to summarize briefly the concepts underlying the five Yogas. The word *yoga* means *union*, and the end for which the system was devised is conscious identity with Universal Being as truth and life. To attain this goal, man must bring his own consciousness into harmony with that changeless existence which is at the source of living.

1. *Karma Yoga*—Union Through the Exhaustion of Illusion Through Conduct

The term *karma* implies the law of cause and effect, by which every thought and emotion leads to certain consequences always consistent with their own causes. If, therefore, a man desires to attain liberation from ignorance, he must earn or cause this liberation. It must be the natural result of an enlightened code of deportment. In this system, the individual cannot depend upon intercession. He attains his purpose by merit alone. There are certain virtues universally recognized in the ethical and moral codes of mankind. Those who regulate their lives according to these virtues earn self-improvement. It is theirs because they deserve it, and it comes to them as the natural effect of proper cause.

In *Karma Yoga*, the disciple places himself under the strict censorship of his own conscience. He refrains from all injurious pursuits, deepens and broadens his mind, directs and controls his emotions, and performs such actions as are proper and meritorious. He realizes that if he desires to be happy he must live in a way which entitles him to happiness. As he does to others, so others and the universe will reward or punish him. The reward of right action is growth, and the punishment for wrong action is the continuance of ignorance and

suffering. It is useless to desire that which the nature has not the courage to earn. Man reaps what he has sown, and if he sows the whirlwind, he will reap the whirlwind. It becomes necessary, therefore, to discover a way of conduct that will lead inevitably toward the fulfillment of man's proper destiny. This is the less difficult part of the discipline. We all know better than we do, but in yoga the practice of good becomes a religious observance—a constant rite, a continuous ritual, and a perpetual prayer. The first part of worship is obedience to the divine will, and without such complete conscious obedience there can be no reasonable expectation of peace or security.

Having become convinced that right conduct is an exact science, the follower of Karma Yoga accepts without hesitation the implications of such a belief. He seeks to moderate all excesses within himself; he cultivates patience; he is generous, refrains from criticism, and forbids his own mind to become involved in argument, dissention or contention. He seeks quietude and peace, serves others unselfishly and without hope of reward. He finds it better to give than to gain, improves his nature, tempers his appetites, and directs his actions with proper forethought. He has been taught that a gentle, simple, honorable way of life will, in the end, equip him for advancement in religion and philosophy. If he be a householder or one of limited learning, he can still keep faith with the best that he knows, and thus merit greater knowledge. If he is faithful in small things, he will deserve stewardship over greater things. By internal decision, he has chosen to stand firmly on the side of truth and honor, regardless of personal consequences.

Through sublimation, purification, and regeneration, he seeks to cause the release of the Divine Essence that dwells within him. If he becomes worthy, it is inevitable that he shall receive enlightenment. Buddhism followed Hinduism in emphasizing the natural path of salvation as the road that is ever open to all mankind. By Karma Yoga, this path is walked day by day, and the disciple finds a growing consolation within himself. His inner faculties and powers are quickened, and he feels himself moving naturally and graciously toward union with the principle of truth and reality.

2. *Bhakti Yoga*—Union Through Adoration of the Divine Principle

Meditation is the continuous remembering of the eternal reality. In *Bhakti Yoga*, the disciple advances through a series of emotional experiences which end in the adoration of the Divine. It has many parallels with Western mysticism, but assumes again the reality of the

law of cause and effect. Ishvara, the Lord of Love, is available as an experience to those who have redeemed the concept of love in themselves. The human affections must pass through stages of refinement by which their earthly and selfish expressions are transmuted. Thus, passion unfolds to become compassion, and all the manifestations of the senses and appetites are brought within the circle of a simple and honorable affection. Through *Bhakti Yoga*, the disciple attains an inward experience of God as love. He comes to know the universe as an expression of a divine emotion. He is fully aware that he is not immediately capable of the complete experience of the universal heart, but he seeks to understand something of the mystery through the workings of his own heart and its natural sympathies.

The internal visualization of God as love causes him to perfect an image in his own consciousness, an image so transcendently beautiful that he is lost in the contemplation of its gracious power. He finds himself to be a channel and instrument through which eternal love may flow into the world for the service and redemption of all creatures.

The great Indian mystic, Śri Ramakrishna, passed into a state of ecstasy when he permitted himself to contemplate the World Mother. He was possessed by an infinite tenderness and regard, by a universal solicitude for all creatures, and an eternal gratitude for the blessed privilege of being a servant of the Great Mother. By compassion, the soul is transformed into a parental being that lives only to guide, direct, and assist child souls in their quest for the Eternal. In the practice of *Bhakti Yoga*, the disciple discovers himself to abide forever in the love of God. This love surrounds him always, permeates every part of his being, flowing to him and from him, and, at the same time, is equally present in everything that exists. He does not, however, experience love as a conflict with law. Love and law are identical. The will of the Creator for his creation is a will of infinite goodness, beauty, understanding, and sympathy. Laws bear witness to both the mind and the heart of the Lawmaker, and there is no division between obedience and adoration.

In *Bhakti Yoga*, the emphasis is upon feeling, a knowing which comes from sharing the very substance of the thing known. The Hindu recognizes that there are certitudes of the heart which are as real and valid as the testimonies of the mind. To know through an experience of the heart is to be possessed by knowing. In this way, the interval between man and the Divine is first reduced and finally entirely removed. The disciple, experiencing the God-heart within himself, comes to know that he is not only adoring God, but is ador-

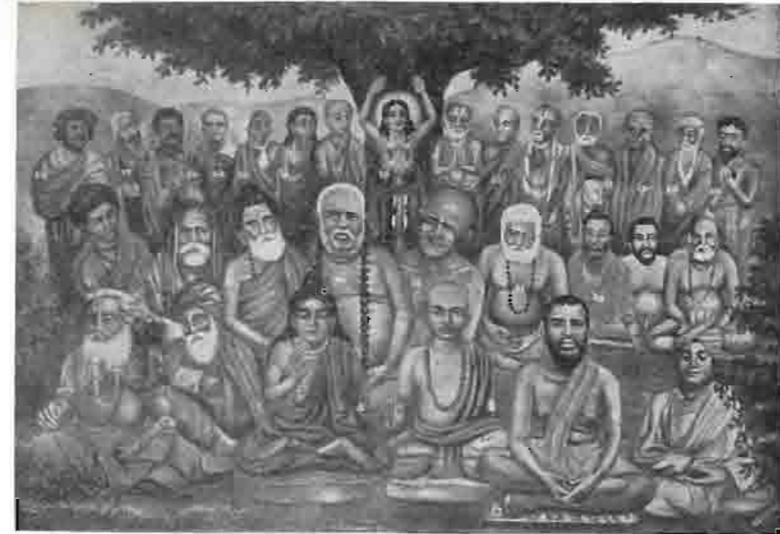
ing with God. He experiences the Divine as the everloving, and finds it increasingly easy to invoke a mood which transcends all physical and mortal emotions. The science of the attainment of this mood, the maintaining of it under the stress and pressure of objective living, and the final identity of the personal and impersonal, the human and the Divine, the temporal and the eternal, in this mood infinitely extended, is the goal of Bhakti Yoga.

3. *Hatha Yoga*—Union Through Purification of the Mind and Body

There are many misconceptions about this Yoga prevalent in the West. It is generally assumed to rest upon certain exercises of the breath, postures of the body, and the control of functions and biological processes. Actually, these are but the lesser parts of Hatha Yoga, which corresponds in many ways with the cathartic disciplines of Greek philosophy. The fundamental concept of Hatha Yoga is the strengthening of character through continuous thoughtfulness on the level of the personality. The purification of the body is a religious rite of which ceremonies of baptism are symbolical. It is through the sensitive instrumentality of the nervous system and the endocrine chain that the inner life of man is able to manifest itself through outward conduct. The disciple of Hatha Yoga seeks to transform his physical body into a worthy, living temple of an eternal God. If man is to attain union, he must cleanse his life of those imperfections which stand between him and the normal expression of his God-consciousness.

In this connection, Hatha Yoga naturally and inevitably disciplines all tendencies to excess, which, in their turn, are detrimental to peace of mind and clarity of soul. Simple foods preserve health, proper exercise protects function, and the body, under the enlightened government of consciousness, fulfills its proper function easily and well. The discomforts of the body are naturally transmitted to the mind and emotions, where they contribute to insecurity of spirit. If, on the other hand, the health of the body cannot be regained, Hatha Yoga instructs its disciple in patience under adversity. The body may be transcended, so that the sick, the feeble, and the aged shall not be captured in the net of pain, and thus be prevented from preserving clarity of insight.

The true place of the body in the compound of man's constitution is clarified. The outer form is a vestment of consciousness subject to change, yet within it is an Eternal Being, which transcends change



—From a native print

A GROUP OF THIRTY RELIGIOUS LEADERS OF INDIA

In the center is a representation of Krishna with the character of the Sacred Name over his head. At lower right are Sri Rama-krishna and his youngest disciple, the Swami Vivekananda

and has an existence in itself and of itself. To identify self with body is to fall into illusion. To punish the body for its own existence, to abuse or mistreat it, or to neglect its reasonable requirements is to merit a karma of infirmity. To neglect the body in one life is to be imprisoned by it in a future existence. To use it well, and at the same time live superior to its domination, is to merit liberation. There is nothing discoverable by modern science which contributes to the health and well-being of man that is outside the scope of Hatha Yoga. This discipline teaches cleanliness, hygiene, nutrition, exercise, and rest. In Hatha Yoga, the body is accepted as a proper responsibility of consciousness, which must be governed wisely, lovingly, and well, if the economy of the whole person is to be maintained. This is the religion of good health, not for the sake of the body alone, but that the person in the body may have a happy and contented house.

It is inevitable that man must be, at least to a degree, conscious of body while he lives in this world. This does not mean, however, that he should allow himself to be completely dominated by bodily instincts and appetites. It is the person, and not the coat he wears, which must be given larger consideration. It is desirable that a man should keep

his house in order and good repair, but it is not wise for him to become the servant of the house in which he lives. It is for his protection, use, and enjoyment. But, like the human body, it is expendable. Through the disciplines of Hatha Yoga, the place of the body in the total picture of human purpose and destiny is clarified and explained. Discipline is emphasized because it is the secret of integration on all levels of human existence. Without discipline the individual cannot control and direct the mind and emotions and bring them into harmony with his primary objective—the quest of reality.

4. *Jnana Yoga*—Union Through Higher Knowledge of the Self

In every system of world culture, there are minority groups whose inclinations and abilities require special consideration. *Jnana Yoga* is the path of philosophy, as the word *Jnana* means *wisdom*. The Eastern sage, however, has a much deeper definition of wisdom than is usually met with among Western scholars. All that we associate with knowledge is implied, but this is only the beginning of this Yoga. It advances, like Neo-Platonism, from the knowledge of things common and familiar, through the exactitude of scientific research and on toward supreme knowing which is the internal apperception of eternal causes. It is associated with a meditative mood by which the understanding of the disciple is invited to penetrate all phenomenal manifestation of Universal Consciousness and become aware of the supreme unity at the source of Being.

There is no conflict between *Jnana Yoga* and intellectual achievement in philosophy, religions, and sciences. All learning is encouraged with the realization that the quest for knowledge is always symbolical of the quest for self. It is the mood at the end of learning which distinguishes this branch of Yoga. Through the study of medicine, the physician should come to the realization that Universal Consciousness is the eternal healing agent. Through the study of jurisprudence, the lawyer should experience the immanence of those eternal laws which, originating in the One Consciousness, are manifested through the unfoldment of the cosmic plan. The musician can discover God in harmony, rhythm, and melody. The sacred dances originate in the concept of universal motion. The merchant experiences his religion in barter and exchange and the distribution of useful commodities. The parent becomes aware of the mystery of divinity through his own parental responsibilities. In *Jnana Yoga*, even the most familiar and commonplace pursuits become symbols of spiritual principles and cosmic processes. It is, therefore, a continuing medita-

tion upon substantial essences, substances, and processes everywhere present and observable for those who are observant and thoughtful. Here, again, discipline is the vital factor. As the mind must be trained before it can be used by the consciousness for the advancement of knowledge, it must be further trained and disciplined for the contemplative sciences of personal regeneration. There must be an increasing sensitivity to essential values, and this approach to higher knowledge is sadly lacking in the Occident.

In discussing this problem with a celebrated Eastern master of the yogic philosophy, I learned much of the fundamental concepts of the system. This wise old man suggested that the faculties of leading American colleges and universities should select a small group of brilliant and earnest students and send them to India, not as exchange students to wander about some Eastern campus, but for the sole purpose of examining honestly and thoroughly the several branches of Yoga. These young people should plan to stay for at least five years, live with the native teachers, and adjust themselves to the traditional path of discipleship. The master was certain that when they returned they could make a valid contribution to the Western theory of education. He did not mean that they would bring new arts and sciences or new discoveries in biology or physics. They would, however, have experienced a better way of learning, a total concept of education—its opportunities and responsibilities—which would transform dead facts into living knowledge; and, to the East, living knowledge is knowledge of living. It is important to fit a man for his profession, but even more important to equip him to become an integrated human being. To this larger labor, there is pressing need for dedication if civilization is to survive on a cultural level.

Observation and reflection, unless distorted by traditional indoctrination, should lead to the recognition of a divine plan behind the incidents and accidents of living. It is the discovery and acceptance of this plan that matures personal consciousness and regulates personal living. In Yoga the mind is a bridge between object and subject. We are inclined to use the mind as an instrument of accumulation. We observe many things, and upon these observations we build reflections which, in turn, affect conduct and are basic concepts of values. In the West, memory is valued as the most practical and useful of the mental faculties; this approach is not satisfactory to the Oriental. He holds it to be self-evident that the creative faculties which lead to a positive expansion of ideas, and most of all to the inward experience of the fact of consciousness, are indispensable to enlightenment. Thus, in *Jnana Yoga* the disciple is taught to discover the reality of his

internal selfhood. If he should explore the world for his own safety and convenience, he should also explore himself for his own security and survival.

To understand the universe on a scientific level but to be ignorant of the mystery of Being on a religious or philosophical level, is to be a savage living in a palace. Nor should we say that the palace itself can civilize us. It is only the growth of the person that can solve the inconsistency. Jnana Yoga does not teach that man can intellectually experience the substance of God, for the eternal verities are above and beyond the powers of the intellect. Through discipline, however, the mind can be instructed so that it attains an intellectual concept of a reality beyond its complete comprehension. In this way, attention is directed toward internals and eternal and the inducements toward strenuous self-improvement are strengthened and directed. Knowledge *per se* expands toward wisdom through reflection, and wisdom, in turn, leads to understanding, which is a vitalization resulting from meditation. Understanding is conscious participation in knowledge, making use of both the mental and emotional faculties and powers. If wisdom is the result of gathering from external sources the substantial knowledge of the race, understanding is an ensouling of that knowledge by energies from within the soul or psyche. Thus the internal and the external mingle, and by a mystical alchemy there is a transmutation of ideas and beliefs. Understanding, in turn, unfolds and expands toward the experience of illumination which is a complete union (Yoga) of object and subject. The interval between the personal and the universal is annihilated by a vigorous accomplishment of the will. This is only possible, however, when the will itself has been reconditioned by the disciplines of Jnana Yoga.

We often hear people say that they strive earnestly to see God and good in everything. Unfortunately, they are unable to retain this attitude when under extreme pressure. This is because they do not have a scientific foundation for their conviction. They have not used all available forms of knowledge to prove to themselves beyond question of doubt the reality of God and good in everything. Such proof must come from internal unfoldment of instruments of perception and apperception as yet undeveloped in most persons. In Jnana Yoga the disciple is taught to build upon the familiar. He is trained to observe the principles which underlie the obvious and the commonplace. This procedure in itself, when sincerely cultivated, results in a strengthening of the reflective faculties of the mind. It is certain that a little reflection, industriously practiced, will lead to larger reflections and stronger incentives for growth and unfoldment.



—From a native print

KRISHNA BRUISING THE HEAD OF THE SERPENT KALIYA

Under the symbolism of the serpent are veiled references to the yogic doctrine of the kundalini, or serpent power, which rises in the sixth ventricle of the spinal cord during advanced states of meditation

5. *Raja Yoga*—Union Through the Cultivation of the Divine Science

To a degree at least, *Raja Yoga*, or *the princely path of union*, recapitulates the essentials of all the Yogas. It is itself the king of the Yogas, and is traced to a concept which has always been a part of

Eastern religion. In Oriental religious philosophy, it is taken for granted that there is an exact science of union with the divine. To the layman and the householder religion is essentially a moral-ethical code, and the rewards of a good life are both immediate and remote. The immediate rewards are peace and security, and the remote rewards have to do with the afterlife. At death, the soul of the righteous passes to its reward in a paradisaical state, or, in Eastern philosophy especially, prepares for a more fortunate rebirth. The science of salvation unfolds a more advanced and thorough concept. The individual contains within himself an intricate structure about which he knows comparatively little. Eastern religious scientists explored the internal mysteries of man at a remote time in history, and from them has descended a strange and remarkable kind of knowledge, most of which is now in the keeping of saints and sages who will communicate their knowledge only to properly qualified disciples.

The eight steps of Raja Yoga are as follows:

1. The harmless life. By this the disciple refrains from destroying any living thing, practices truthfulness, subdues and sublimates all destructive emotions and passions, is scrupulously honest, and detaches his mind and consciousness from the hypnosis of worldly possessions.

2. The simple and humble life. The disciple dedicates his time to study and reflection, cultivates cleanliness as a religious virtue, practices contentment under all conditions, retires from superficial activities—social or professional—and dedicates his heart and mind without reservation to the service of God, recognizing Deity as dwelling in all creatures, including himself.

3. The discipline of the body. This includes the various postures with which all students of yogic disciplines are familiar. The principle involved, however, is the complete coordination of the body and its functions, and is an advanced form of self-control. Few persons realize how difficult it is to bring the body completely under the direction of the will. Only firm resolution and constant vigilance can accomplish this requirement.

4. The control of the breath. With this discipline, Raja Yoga approaches the secret science of Eastern esotericism. By regulating the breathing, special energies are directed to various parts of the body—organs, nerves, and centers in the brain. Experiments with the Hindu science of breath are now being conducted in connection with medical research, and the findings are positive. It is unwise to expand this phase of the subject as it should not be attempted without the assistance of a qualified instructor.

5. The control of the sensory perceptions. In this part of Raja Yoga, the advancing student is instructed in the gradual detachment of the sensory perception from the material objects upon which they are usually focussed. The powers of the senses are drawn inward, and turned toward the examination of subjective realities. The motivation is the realization that truth lies within things in the noumenal rather than the phenomenal sphere of Being itself. Here, again, the cultivation of the conscious ability to control and moderate the activities of the senses is the principal objective.

6. The concentration of the mind. By this discipline, the devotee attains unity of purpose and a power of penetration which can only come as the result of gathering the powers of the mind and fixing them at will upon a certain or particular objective. The discipline has become increasingly difficult, for it is far easier to control the body than to harness thoughts and impulses.

7. The practice of right meditation. Obviously, the state of meditation can only be attained after all the conflicts of the personality have been overcome. Meditation begins with that spiritual quality of silence which bears witness to the complete relaxation of the mind, the emotions, and the body, under the gentle, but firm, control of the will. In the West, meditative exercises fail because they are not supported by adequate discipline.

8. The attainment of Samadhi. This is equivalent to that complete self-consciousness which is sometimes referred to by Western mystics as Cosmic Consciousness. It is a state of identity with universal life, and its primary importance lies in its consequences. The disciple becomes completely certain, through inner experience, of the reality of a complete Being, all-conscious, all-pervading, and all-sustaining. Having once established this as the supreme fact, the universe of causes is available, and the truth seeker has learned to know that at least a comparatively high level of internal consciousness is available to those who will keep the laws of the sacred science.

From this outline, the thoughtful student gains an over-all picture of a remarkable concept. The steps of Raja Yoga lead upward from simple moral requirements to the most abstract idea possible to the human mind. It is a highly specialized kind of mysticism, which transcends the familiar pattern of theology, and assumes that the perfection of human consciousness is, not only the science of sciences, but the end for which man is created. This perfection, however, is not to be considered as a selfish program of personal improvement. Growth is a motion toward universality and a gradual renunciation

of self. Final union with the divine Principle of principles is the complete renunciation of personal ambition or desire. In the end, God and truth remain, and it is the God in man which, being released from the prison of the mind and senses, becomes the complete leader of life and all its activities. The pattern appears severe to the uninitiated, but to the advanced disciple it is the fulfillment of his most sacred convictions. He has learned to live, not for himself, but for the universal Being, which is the root and cause of himself. Having sublimated his own will until it has been reunited with the divine will, he has become the good and faithful servant of the eternal. This was his dream and his ideal, and in the attainment of it he finds perfect happiness.

From the *Wisdom of Marcus Aurelius*

"Consider how much more you suffer from your anger and grief than from those very things for which you are angry and grieved."

A Gem of Arabian Wisdom

"The patient beast which is loaded with books does not become learned or wise, for he knows not whether he carries firewood or bricks."—SADI

The Voluminous Author

St. Jerome said that he had personally read 6,000 books written by the great theologian Origen, who maintained seven notaries and an equal number of assistants to write with him every day from morning 'til night.

The Blackout

According to Confucius, ignorance is the night of the mind, a darkness without moon or stars.

A Useful Definition

When asked to explain the advantages of learning, Aristotle said: "It is an ornament to a man in prosperity, and a refuge to him in adversity."



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Long Sleepers

In the folklore of many people, references can be found to a magic sleep. We remember the story of "The Seven Sleepers of Ephesus," who retired to a cave with their faithful dog and thus escaped the persecution which afflicted the early Christian community. The old German fairy tale of "Sleeping Beauty" recurs among the legends of old Russia and in the fairy lore of China. The Japanese have an account of a kindly old monk who, while wandering in the forest, came upon two fox-maidens playing at a game resembling chess. The monk became so engrossed with the skill of the players and the progress of the game that he was totally unaware that years passed by in what seemed to be only a few moments. Probably the most familiar example of the long sleepers is Washington Irving's delightful fantasy, "Rip Van Winkle." If we care to assume that folklore originates in the collective unconscious of mankind, it may be useful and interesting to explore the subject a little further.

Rip Van Winkle was a kindly ne'er-do-well with a strong prejudice against hard work. His idea of a happy life was to wander through the mountains with his friendly dog, who was the only creature that seemed to understand and appreciate his master's philosophy of life. Rip was a family man, and his wife was driven to distraction by her husband's lack of industry. As a result, he came to regard her as a scold and a nag. Thus he found a new incentive to remain away

from home and cultivate the pleasant solitude of the Catskill Mountains.

On the particular day under consideration, Rip Van Winkle had wandered further than usual when he met a strange old man in an ancient costume who was carrying a keg on his shoulder as he trudged along a narrow path that led into the deepest part of the forest. He asked Rip to help him carry the keg, and their journey brought them to a pleasant meadow surrounded by rough crags. Here Rip Van Winkle beheld a motley crowd, dressed in outlandish fashion. Their leader was a stout old gentleman who wore a laced doublet, broad belt, red stockings, and high-heeled shoes. The whole group reminded Rip of the figures in an old Flemish painting in the parlor of Dominie Van Shaick, the village parson. What seemed especially strange was the mysterious silence of these strange beings, who seemed to be enjoying themselves in a most melancholy manner. The keg-bearer then insisted that Rip should serve the group with libations from the keg. A game of nine-pins was in progress, and every time the balls were rolled on the green, thunder echoed through the mountains. It was a strange sight indeed, but Rip Van Winkle was not of the temperament to be amazed or frightened. As he passed the drinks around, he found a splendid opportunity to include himself among the revellers. After sampling generously and frequently the contents of the keg, he became drowsy and, in due course, fell asleep, his dog beside him, and his trusty gun nearby.

When he awoke, Rip found that his rifle had rotted and rusted and the dog was gone. He thought he had slept only a few hours, but, returning to the village, learned that he had been asleep for twenty years. In the interval, most of his friends and cronies had departed from this life. His house was in ruins, and he discovered himself to be an ancient, bearded man. The government of the country had also changed. He was no longer a Britisher, but a citizen of the United States of America. Rip was not overly perturbed, and among the blessings he now counted was the decease of his wife; he would no longer be subjected to her displeasure. He spent the closing years of his life seated quietly by the door of the public house, telling his wonderful story to all who would listen.

We cannot but reflect upon certain parallels between the long sleepers and a noticeable peculiarity in human temperament. Man is born into this world, develops his faculties, and gains certain distinctions for industry and ingenuity. For a time, he is progressive, building for the future, and contributing to the forward motion of society. At a certain point, however, this initiative seems to end, and

along with the course of years, there comes a time when something inside of him seems to go to sleep. By degrees, the world moves by him, leaving him behind. From a progressive, he becomes a reactionary, and settles down to living in his own past with little thought for the future. To put it bluntly, many human beings die twice during the course of earthly existence. There is an internal death in which dreams, hopes, and ideals fail within the individual. From that time on, he has only the appearance of being alive. A case of this comes to mind. I once knew a very kindly, somewhat irresponsible person, reminiscent of Rip Van Winkle. His early years had been dynamic, but at about forty he entered the doldrums. Slowly he separated himself from the current of contemporary activity. By the time he was sixty, this man existed only in a ghost world of his own youth. He talked constantly about the good old times, and regretted every innovation that disturbed his nostalgia. Old ways were the best, and he tried desperately to perpetuate the condition he had known as a young man. He distrusted automobiles profoundly, seldom traveled on trains because they annoyed and frightened him; he rejected radio and television completely, and lived in a reasonable facsimile of his childhood home. This man suffered a great deal from psychic shock and pain. The future was a dreadful mystery in which all kinds of new-fangled ideas would interfere with the slow routine of a well-ordered existence. Perhaps this man was an extreme case, but we all have a tendency to pause in the struggle of life. Yet even a brief pause is dangerous, for when we lose contemporary focus, we are dividing ourselves from new and useful experience.

Age is not a matter of years; it is a problem in psychology. We feel old to the degree that we cling to the past. We are happier and safer when we focus upon that mysterious moment called "now." The instant that we cease to learn and cease to build for the future, we pass into a mental sleep, and remain there until some crisis or immediate disaster forces us to re-focus our attention. The person who looks back upon a lifetime during which nothing of importance to himself or others has been achieved, must face the fact that he has been sleeping his years away. Rip Van Winkle was a perfect example of purposeless existence. He liked to be alone in an imaginary world of his own creation. He rejected the responsibilities of life and never hearkened to the scolding of experience. His faithful dog is a symbol borrowed from ancient Egypt, where this animal was the obedient mind. We can always use our own mental processes to convince ourselves of the virtue of our own conduct. No one understands us as we understand ourselves. The fantastic gamblers, playing at nine-pins in a magic glade, refer to the unconscious side of our natures into which we are

often inclined to retire. Who lives in the past, lives with ghosts, and drinks of the fabled waters of Lethe—in Greek mythology, the waters of forgetfulness. The escape from reality is usual in cases where the personality is socially unadjusted. The misfit fears to be convicted of his own inertia, and therefore rejects the world which would stand as critic of his conduct.

There are other kinds of long sleeping. A man called at my office to unburden his heart about what he called a wasted life. He explained that as a young man he had decided to be successful. He devoted every hour to his program for advancing his economic state. At forty-five, he was a millionaire—lonely, friendless, and so limited by the narrow pattern of his endeavor that he was completely miserable. His family had drifted away from him, and had become selfish and pleasure-loving. He made the sad discovery that he could not enjoy reading a good book, was without appreciation for art and music, and had forgotten how to relax. His health was impaired, and he admitted ruefully that for twenty-five years he had remained oblivious to all the finer and more vital experiences of life. His mental habits were so deep that he could no longer break them. Yet, with the coming of personal tragedy, he experienced a desperate need for internal security. To use his own expression, "I have been asleep through the best years of my life." The success mania has detracted a great deal from the dignity of personal integrity. Dante, in his *Inferno* represented the souls of the dead lying asleep in rows in the underworld. Countless millions wander about, performing the routine tasks of daily activity, in a state of somnambulism. They appear to be awake, but all that is noble and fine within them is asleep.

Then comes the day when we must depend upon the richness of our own consciousness to carry us on to the fulfillment of our proper human destiny. Only then do we realize how little we have really lived. Civilization depends for its survival upon the internal awareness of thoughtful persons. We are truly awake only to the degree that we are conscious of individual and collective purpose and destiny. In the Japanese legend, the fox-maidens playing their game symbolize the senses and emotions intent upon the strategy of objective living. If we allow ourselves to come under the spell of phenomenal living, time passes, and we have neither the time nor inclination with which to enrich the deeper parts of consciousness. It would be wise, then, not to think of sleep as limited to the hours of rest which divide the activities of each day. More correctly, we should consider ourselves asleep until by the strength of inner motivation, we become dynamically aware of the universe around us and the world within us.

Ignorance is a kind of sleep from which we awaken through the gentle insistence of learning. To be wise, is to be truly conscious. The soul awakens when the light of beauty stimulates the sleeping powers of our natures. Boehme, the German mystic, wrote of the aurora, the dawn-light of faith and truth. There is a sun which brings light to the body at the beginning of each day, but there is another sun, which arouses the soul into activity by the power of grace. Until the inner being awakens from its long sleeping, man is without the wisdom, strength, and courage to improve and perfect his character. In substance, then, let us seek the day of wisdom that must follow the night of ignorance, and meet that day with a good hope.

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By

MANLY PALMER HALL

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Library Notes

OF THE NATURE OF THE GODS

BY A. J. HOWIE

(Conclusion)

When Cotta had concluded, Velleius said: "I did not consider well to engage in a dispute with an Academician who is also a rhetorician. I need not have feared an Academician without eloquence, nor the most able rhetorician without philosophy. But you, Cotta, have excelled both in a flow of words and the most subtle reasonings. But let us hear Lucilius now."

Balbus: "I would much rather listen to Cotta continue. However, I'll be brief. The Stoics divide the subject concerning the immortal gods into four parts. 1.) There are gods. 2.) What they are. 3.) The Universe is governed by them. 4.) They regard mankind in particular.

"The first point, I think, needs no proof. For what can be so plain and evident when we behold the heavens and contemplate the celestial bodies as the existence of some supreme, divine Intelligence by which we are governed. This opinion has acquired greater force by length of years as it has been passed from age to age to us. What is fictitious and ill-grounded will at length decay, while time confirms the dictates of Nature. Thus both among us and other nations, sacred institutions and divine worship of the gods have been increased and defined from time to time. This is not to be imputed to chance or folly, but to the frequent appearance of the gods themselves.

"What do predictions and foreknowledge mean but that future events are revealed to men, from whence they are called prophecies, signs, portents, prodigies. We might despise the testimony of fables were it not for the revelations of the augurs in our own times (76 B. C.) The gods show us signs of future events; if we are deceived by them, it is not to be imputed to the nature of the gods, but to the conjectures of men. All nations agree that there are gods; the opinion is innate,

as it were engraved on the minds of all men. The difference amongst us is *what they are*. Their existence no one denies.

"As to what the gods are, nothing is more difficult than to carry our thoughts from the directions of the eyes. This difficulty is common both to the vulgar and some philosophers. Deity comprehends two things—he [*sic*] is animated; nothing in nature exceeds him. I do not see any thing more consistent with this idea than to attribute a mind and divinity to the world, the most excellent of all beings. Epicurus may be as merry with this notion as he pleases, though he is not the best qualified as a joker, not having the wit and sense of his country (Athens, the seat of learning and politeness). Let him say that a 'voluble round deity' is incomprehensible to him; yet he shall never dissuade me from a principle when he himself approves; for he is of the opinion that there are gods, and in allowing that there must be a nature most excellently perfect.

"Also, I must show that the world is governed by the providence of the gods. This is an important point which you Academics endeavor to confound. Indeed, the whole contest is with you, Cotta, because Velleius knows as little of this as of anything else. You read and have a taste only for your own books, and condemn all others without examination. You misunderstand our concept of Providence. When we say the world is governed by Providence, it is meant of the gods. To express ourselves fully and clearly, we say the world is governed by the providence of the gods.

"We Stoics commonly think of this subject in three parts. First, the existence of the gods once being known, it must follow that the world is governed by their wisdom. Second, everything is under the direction of an intelligent nature which has produced the beautiful order evident in the world. Third, we make our deductions from the glorious works which we behold in the heavens and on the earth.

"In demonstrating the superiority of man to other animated beings, it should be inferred that neither the form and position of his limbs, nor the strength of mind and understanding could possibly be the effect of chance. By way of confusion, I say that everything in this world of use to us was made designedly for us. The universe was made for the gods and men, and all things therein were prepared and provided for our service. Cotta, I advise you to defend this same cause. Remember that in Rome you hold the first rank—you are Pontifex. Although your sect is at liberty to dispute on either side, you ought to reason on my side because it is a pernicious and impious custom either seriously or seemingly to argue against the gods."

Book III

When Balbus had ended his argument, Cotta said with a smile:

"You direct me too late which side to defend. Through the whole course of your argument I was thinking what objections to make, not so much for the sake of opposition, as of obliging you to explain what I did not perfectly comprehend. Each must use his own judgment, and it is not possible for me to make your ideas the rule of mine."

Velleius: "I am impatient to hear you. Balbus was so highly delighted with your criticisms of Epicurus. Now what can you say against the Stoics?"

Cotta: "It is not going to be as easy to dispute with Balbus as it was with you. Epicurus did not contend strongly for the gods; he avoided censure by allowing that there are beings happy and eternal. But with Balbus, however false the things were that he said, yet they had a perfect coherence and connection. Therefore, I intend not so much to confute him as to induce him to explain what I do not clearly understand.

"When you exhorted me to remember that I was *Cotta* and *Pontifex*, I presume you intimated that I should defend the religion and ceremonies which we received from our ancestors. I always have, and always shall defend them. Nor shall the arguments either of the learned or unlearned ever remove the opinions I have imbibed from them concerning the worship of the immortal gods. In matters of religion I submit to the rules of the high priests—as regards augurs, sacrifices, divination by birds, predictions, the Sibylline Oracle, auspices. These are my sentiments, both as priest and Cotta.

"But you must bring me to your opinion by the force of your reason. A philosopher should prove to me the religion he would have me embrace; but I believe the religion of our ancestors without any proof."

Balbus: "What proof do you require of me?"

Cotta: "Let us examine every proposition. That there are gods I believe on the authority of our ancestors, *but not on the proofs you have brought.*"

Balbus: "Why do you expect a proof from me?"

Cotta: "Because I come to this dispute as if I had never thought of the gods or heard anything concerning them. First, why have you been so long in proving the existence of the gods which you said was a point so evident it needed no proof?"

Balbus: "I have only followed your example when pleading in the Forum, you load the judge with all the arguments which the nature of

your cause permits. This also is the practice of philosophers, and I have a right to follow it. You may as well ask why I look at you with two eyes when I can see you with one."

Cotta: "Note that when I plead, I do not dwell upon any point agreed to be self-evident, because long reasoning only serves to confound the clearest matters. Because you did not think the existence of the gods was so evident as you could wish, you therefore brought many proofs. It was sufficient for me to believe it on the tradition of our ancestors. Since you disregard authorities and appeal to reason, permit my reason to defend them against yours."

* * * * *

Cicero's essay should be considered in its entirety, and we shall just quote at random to preserve continuity in our digest.

* * * * *

Cotta: "You have described the gods of the illiterate! Are the notions of your philosophers any more reasonable?"

"Thus reasons Carneades; not with any design to destroy the existence of the gods (for what would less become a philosopher?) but to convince us that on that matter the Stoics have said nothing plausible.

"But to return from this digression. We see that the mind, faith, hope, virtue, honor, victory, health, concord, and things of such kind, are purely natural, and have nothing of divinity in them; for either they are inherent in us, as the mind, faith, hope, virtue, and concord; or to be desired, as honor, health, and victory. I know indeed that they are useful to us, and see that statues have been religiously erected for them; but as to their divinity, I shall begin to believe it when you have proved it. Of this kind I may particularly mention Fortune, ever inseparable from inconstancy and temerity which are certainly unworthy of a divine being.

"Private houses, public courts, the Senate, the Camp (army), allies, provinces, all agree that reason is the author of all the ill as well as the good we do. Reason makes few act well, but many ill. The gods would have shown greater benevolence if they had denied us reason when it is so often pernicious. I do not know whether it would not be better for mankind to be deprived of wit, thought, and penetration, or what we call reason, when it is a thing fatal to so many and useful to few.

"But if the Divine Will has really consulted the good of man in this gift of reason, the good only of those men on whom a well-regulated one was bestowed was consulted. Yet it is wrong to say that the gods consulted the good only of a few; and it is better to think that they consulted the good of none.

"Your answer that the ill use which a great part of mankind makes of reason no more takes away the goodness of the gods who bestow it as a present of the greatest benefit to them, than of children who misuse their patrimony. It often happens that an intended evil has turned to advantage, whereas a good to disadvantage. The quality of the gift is by no means a mark of the intention of the giver; neither does the benefit which may accrue from it prove that it came from the hands of a benefactor.

"Debauchery, avarice, all crimes among men owe their birth to thought and reflection. That is reason? To right reason only if their thoughts are conformable to truth; to bad reason, if they are not. The gods give us only the mere faculty of reason—if we have any. The use or abuse of it depends entirely upon ourselves. If the punishment of mankind has been the end proposed by the gods, what could they have given to man more pernicious than this seed of all evil, reason; this slave of fear, injustice, and intemperance?

"What are the cases tried before our courts? Burning of public records, forgery of public registers, bribery, assassinations, poisonings, embezzlement, frauds in wills, thefts, breaches of trust, violations of faith in buying, selling, borrowing, or lending. Can we think of this plentiful fountain of evil as sprung from the immortal gods? If they have given reason to man, they likewise have given him subtlety, a deceitful manner of applying reason to do mischief. Thus we owe to the gods deceit and every other crime which without the help of reason would neither have been thought of nor committed. So we wish that the gods had never bestowed this ability on man, the abuse of which is so general that the small number of those who make a good use of it are often oppressed by those who make a bad use of it. Too often it seems to be given rather to help vice than to promote virtue amongst us.

"You may insist that this is the fault of man and not of the gods. We would laugh at the physician who blamed his failure on the virulence of the disease, and at the pilot who blamed a wreck on the fury of the tempest. Their aid is invoked against those very dangers. Why could deity not have endowed man with a reason incapable of producing any crimes? How could deity be deceived?

"Some have said that philosophers do harm to such of their disciples who take their good doctrine in a wrong sense. For example, the

lectures of Aristippus might produce debauchees, and those of Zeno, pedants. If this be true, it would be better if the philosophers maintained silence rather than that their disciples might be corrupted by misapprehension of the master's meaning. Similarly, though reason were bestowed on mankind by the gods with a good design, if it tends to make men more subtle and fraudulent, it would have been better never to have received it. There could be no excuse for a physician who prescribes wine to a patient when he knows the patient will expire upon drinking it. Your Providence is no less blameable in giving reason to man who, she foresaw, will make a bad use of it. Will you dare say she did not foresee it? I should be greatly pleased to hear that.

"If there were a divine Providence, good men would be happy, bad men miserable. But it is not so. If the gods had regarded mankind, they should have made them all virtuous, or at least those who were virtuous, happy. There is no end to enumerating examples of good men made miserable, and wicked men prosperous. Many wretches have lived to a ripe old age. How much better it would have been if their inhumanities had been prevented even though they were ultimately punished. Many robbers have been executed, but their number is far short of those whom they have robbed and murdered. Scholars have been cut to pieces by command of tyrants. Zeno of Elea ended his life in tortures. And I cry when I read of the death of Socrates.

"If the gods really see everything that happens to men, you must acknowledge that they make no distinction between the good and the bad. The prosperity of an evil man seems a kind of witness against the gods. Dionysius pillaged temples, died in his bed, had funeral honors paid him, and left the power which he had wickedly obtained as a just and lawful inheritance to his son.

"It is not without concern that I maintain a doctrine which seems to authorize evil, might even give sanction to it. But conscience, without divine assistance, points out in the clearest manner the difference between virtue and vice. Without conscience man is contemptible. As no family or state can be formed with reason and discipline if there are no rewards for good actions, nor punishments for bad; so we cannot believe that a divine Providence regulates the world if there is no distinction between the honest and the wicked.

"The gods neglect trifling things, you say. The little fields or vineyards of particular men are not worthy of their attention. If storms destroy their produce, Jupiter does not regard it. All men agree that external benefits such as fruits and grains, every convenience and property of life are derived from the gods.

"When we are honored with new dignities, or blessed with increase of riches; when we are favored by fortunes beyond our expectation, or delivered from any approaching evil, we return thanks to the gods for it. But who ever thanks the gods that he was a good man? We thank them, indeed, for riches, health, and honor. For those we invoke the best and greatest Jupiter. But not for wisdom, temperance, justice. No one ever offered a tenth of his estate to Hercules to be made wise.

"It is universally agreed that we must ask the gods for good fortune—but wisdom must arise from ourselves. And though temples have been consecrated to the Mind, to Virtue, and to Faith, yet that does not contradict their being inherent in us. In regard to hope, safety, assistance, and victory, we must rely upon the gods for them. From whence it follows, as Diogenes said, the prosperity of the wicked destroys the idea of a divine Providence.

"Good men have been successful, but we can not with any show of reason attribute their success to the gods. A friend of Diagoras, the atheist, was trying to prove that Providence had saved him during some very dangerous storms by showing him several pictures of those who were saved by their prayers to the gods. Diagoras responded with the question: 'Ay, I see those who were saved, but where are those painted who were shipwrecked?' At another time, Diagoras himself was voyaging during a bad storm; the crew became greatly alarmed and blamed their dangers on permitting the atheist aboard. Diagoras pointed out several other ships in like distress and asked if those aboard them believed also that Diagoras was to blame?

"The gods, like kings, regard not everything. If kings neglect anything, want of knowledge may be pleaded in their defense. But ignorance cannot be brought as an excuse for the gods. Your manner of justifying them is somewhat extraordinary when you say that if a wicked man dies without suffering for his crimes, the gods inflict punishment on his children, his children's children, and all his posterity. O wonderful equity of the gods! What city would endure the maker of a law which would condemn a son or grandson for crimes committed by the father or grandfather?

"I have no intention of destroying a belief in the existence of the gods, but merely point out what an obscure point it is, and with what difficulties an explanation is beset."

* * * * *

The reader should recall repeatedly that these are pre-Christian speculations. Yet how timely are they today, and how much the answers could add to our own faith.

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