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The Hatfields and the McCoys

A number of dignified old scholars have pondered upon Plato's statement that the living are ruled by the dead. These learned gentlemen have come to the conclusion that the great Athenian philosopher implied the burden of tradition which each generation inherits from the past. Our religion, philosophies, laws, arts, customs, and tastes originated in remote times, and continue to exercise a powerful directive force in our daily activities. We are still inclined to regard with respect that which is ancient and to overlook the infirmities usually associated with age. It requires more heroism than most can muster to violate a long-established precedent. As long as we remain addicted to the status quo the living will be ruled by the dead.

The heaviest burdens that we inherit from our illustrious progenitors are the consequences of their mistakes. Unless we perpetuate the idiosyncrasies of our forebears we are accused of a kind of treason. We are false to a sacred trust; we perpetuate the idiosyncrasies of our forebears we are accused of a kind of treason. We are false to a sacred trust; we perpetuate the characteristics of our ancestors, and are suspected of alien blood.

An astute politician has little difficulty in war resolved to suffer and die for extinct causes. Anyone who doubts the validity of such attitudes and pursuits is a traitor to a sacred tradition, and is suspected of treason. We are false to a sacred trust; we perpetuate the idiosyncrasies of our forebears we are accused of a kind of treason. We are false to a sacred trust; we perpetuate the characteristics of our ancestors, and are suspected of alien blood.

Another name for the past is precedent, the dignity of established practice;
which shifts the burden of personal decision from the living to the dead and perpetuates a conglomeration of errors. Imagine the sorry spectacle of a lawyer without a precedent. The truly modern man is not the one who lives now, but who thinks now. He is extremely rare, for most of us are physically contemporary and mentally medieval. The same criticism applies to the majority of our institutions, which shine with newness in their outward parts but are remote in their internal focuses.

Veneration for established precedent ignores the natural motions of all creatures toward a fuller and better way of life. Certainly we should not reject old foundations because of their antiquity, but neither should we cling to them merely because they were cherished by our ancestors. There is a difference between a well-worn shoe and a worn-out shoe; the former is comfortable, the latter is useless. There is much that we can learn from the past, and there is much that is better forgotten. Only discrimination and intelligence can determine that which is acceptable and that which should be discarded.

Human society began with what has been called the brood family. This unit is composed of a father and mother and their direct offspring. This is the simplest of all social compounds, and in terms of primitive psychology consists of me and mine. It took millions of years of evolution to so strengthen the intellectual faculty that man could think beyond the bounds of this small collective. For most people, even today, this is sufficient coverage.

In the brood family the principal concern of each was himself and the rest of the brood. The rudimentary rules of kinship were based in brood-consciousness: "Those are mine which are the extensions of myself, like myself, and bound to myself by the ties of blood. (One blood implied one mind, one quality, one purpose, and one devotion) To protect mine is to protect myself in them. Mine share a common infallibility with myself. It is conceivable that mine might be less perfect than myself, because I am always beyond reproach. But if mine make a mistake they are still mine and I must defend them, not because they are right but because they are mine. The faults of mine are more precious than the virtues of those that are not mine. In sober truth, it is doubtful if those that are not mine possess any important virtues." There is much to indicate that these formulas summarize the intellectual processes of the Pithecanthropus and other antediluvians.

In those fair days before the glacial epic the most horrible of all crimes was to rebel against the brood. Whether this rebellion was merely an honest difference of opinion or a militant withdrawal made little difference; in either case the rebel was relegated to whatever type of perdition was at that time fashionable. Biological requirements necessitated mating outside of the brood family. This brought up a delicate problem. The consciousness of the family had to enlarge to meet the challenge of new blood. Naturally the alien strain was viewed with the utmost suspicion and had to prove its right to be included among mine. This was accomplished by agreeing exactly with me and mine. Thus logically necessitated mating outside of the brood family.

In spite of automobiles, airplanes, the radio, and the surtax, the modern family is strongly reminiscent of its Pitkowen archetype. It is still struggling desperately to hold itself together according to prehistoric rules and precedents. It is also cheerfully overlooking the fact that these rules have never produced a peaceful or healthy society, and there is no indication that they will be more successful in the future. But we have advanced a little, and through a thoughtful consideration of which I love and which I hate, and a willing submission, we have discovered that the old rules do not and cannot work. We also know why a state of domestic anarchy is not solution.

After we have penetrated the aura of sentimentalism which surrounds the domestic picture we discover that the traditional concept of a home can be and often is a menace to life and sanity. A successful marriage is one worthy of universal acclaim, but an unsuccessful one is an ever-present trial in time of trouble. The day is close at hand when home planning must be rescued from traditional patterns and established on a foundation of factual thinking.

Fortunately, or unfortunately, very few modern families have any clear conception of their ancestor further back than the third or fourth generation. A veil of blessed oblivion obscures the picture, and only an occasional famous person stands out. The springboard for most contemporary family disasters is located in the Victorian and early post-Victorian years between 1870 and 1910. Perhaps the present sufferers were not alive during those years, but they are direct victims of conditions which originated in those four extraordinary decades. There were good homes and happy families all through that period, but traditional patterns were heavy with moral atmosphere, and domestic tyranny flourished as a virtue. The home often resembled a military camp. Father was a general who strutted about in the gold braid of divine right; mother was a queen, and received her commission by the act of matrimony; the children were privates, except the eldest son who was the heir apparent to the tyranny. Father did all the thinking for the brood. He was always right, and even his mistakes were sacred. To his edicts there were no appeals. He selected his sons' careers and his daughters' husbands. If by chance mother had a will of her own she generally administered her daughters' affairs with father's grudging consent. The children were never permitted to grow up. Instantaneous obedience was the acceptable standard of action. Insubordination was not only a crime against father but a sin against God, who was always in close contact with father.
father was usually religious, finding great comfort in the biblical admonition “spare the rod and spoil the child”. Naturally, most of the sons left home at an early age, and the whole weight of this oppressive system descended upon the female offspring. It was all very righteous, very respectable, and very stupid.

Of course every home was not as bad as the doleful picture we have drawn but some degree of the condition was usually present, especially among better folk. If father were a man of integrity he provided and ruled; if he lacked integrity he ruled without providing, but always he ruled. By now father with his muttonchop whiskers and Prince Albert coat has been gathered to his ancestors, but the consequences of his methods and convictions linger on to complicate the ills that flesh is heir to.

Back in those good old days, which everyone wishes would come back and no one could endure, the family feud was an essential part of the domestic picture. The causes for such feuds were often inconsequential, immaterial, and irrelevant. A mere question of theological doctrine or the horrible iniquity of questioning one of father’s edicts could cause a feud. A marriage contrary to the pleasure of the hierarchy or the refusal of the heir apparent to study law as father had ordained could rock the entire house to its foundations. There were many neurotics in those days, and neurotics become hypersensitive and hypercritical. Many of the feuds had no origin except misunderstanding, misinterpretation, and morbid imagination. Some of them originated through a sense of injustice, resulting in the application of inflexible rules for situations which seemed to demand special consideration. Natural strength and individuality, and the relentless pressure of internal values to express themselves in a larger atmosphere, set up enemies which have lasted for generations.

There is nothing which so rapidly undermines the normality of a small child as injustice. If the child is naturally hypersensitive even imaginary injustices can result in disastrous consequences.

Little folk lack the ability to rationalize things that happen to them and around them. They receive the impact of the incident itself without the modification which comes from experience and reflection. If the child’s sense of values is violated deep-seated resentment results, and this may continue through life and develop into serious psychoses.

The fathers and mothers of fifty years ago knew nothing of child psychology, and the information they needed was not readily available even if they had sought such instruction. They in turn were living out the damage their own parents had caused. Actually they knew no other way of life, and assumed their conduct to be above reproach. From our perspective their judgment was immature and prejudiced, but had we lived in those times most of us would have committed the same errors. Most parents in those days loved their children and brought them up in what was regarded as the approved manner. It is quite easy to justify the parental attitude, but this does not solve the problems which it caused. It does not even prevent children raised in such homes from growing up and managing their own families in the same unreasonable way.

In some instances modern neurotics are the direct result of excessive brutality and the criminal stupidity of their sires. More often they are the victims of their own misinterpretation of small incidents, preserved and enlarged by nursing and remembering. There are even cases in which early difficulties have been exaggerated to justify present faults and failings. Each problem must be considered separately; there is no rule that applies to all, but we can distinguish prevailing tendencies.

Much has been written on the subject of large families, their advantages and disadvantages. Some feel that there is greater probability of the child developing normally in a large family where he must early develop a sense of teamwork and fair play. Others insist that in the small family each child can be given greater attention and consideration as an individual, while under our present economic system the large family is likely to be underprivileged. On the other hand an only child suffers from distinct psychological disadvantages.

Many family feuds have originated among the children themselves. Small boys and girls, because intellect has not developed to control instinct, can be extremely tyrannical, cruel, destructive, and spiteful. Of course such tendencies increase where the home life is insecure or inadequate. Sometimes the children outgrow early antipathies and the mature family draws together to meet the emergencies of older years, but if a child is inclined to neurosis he may be psychologically incapable of actually forgetting and forgetting. The situation is complicated by a natural inclination to overlook or ignore our own contribution to the misunderstanding. We always forget what we have done and remember what has been done to us.

The celebrated feud between the Hatfields and the McCoys is now a classical fragment of American folklore. We are inclined to question the mental processes which inspired blood feuds in the mountains of Tennessee, Kentucky, West Virginia, and in the Ozarks. But the respectable, long-standing grievances among our best families are no less cruel and primitive even though there are no exchanges of musket fire from behind fences. There are no excuses that will justify the inability of civilized human beings to arbitrate their grievances and arrive at common grounds of understanding.

Once a family feud is well-established it develops rapidly into a collective obsession. Naturally the children are expected to take sides. They must dislike persons whom their parents dislike or they have no family loyalty. Frequently this appears entirely unreasonable to the children, whose minds have not been conditioned to biased thinking. They may try to reason through the situation, but in the end, like the Comte de Gallabas, “they can make neither head nor tail of it.” Thus they acquire an ability to dislike without cause and defend without reason. Children are natural mimics and reflect the moods of their elders, but once these moods get a footing in the subconscious of the child they begin to work their own free and independent damage. Just as the twig is bent the tree’s inclined, goes the proverb, and mid-Victorian homes developed twig-bending to a fine art.

The less personal phase of this twig-bending process may be observed in the religious, political, and racial prejudices that have complicated our world for a long time. The parent who demands conformity expects his children to perpetuate his own convictions on almost every subject. They must attend the same church, vote the same ticket, and select their friends and enemies from the same classes, levels, and races of society. Such directional demands are not interpreted as undue influence; they are normal, proper, and in all respects neat and tidy. Thus the child has great difficulty in freeing himself from the shadow cast by the parental wing. Even after the parents have died the children must continue to live under the influence of the parental pattern. Here again the living are ruled by the dead through the memory of them, and memory can be as tyrannical as any person.

As most neurotics develop in the human being as the result of seeds planted during the first twelve years of life, it is difficult for the parent to evade responsibility for his part in forming his children’s characters. The steady streams of neurotics which flow into the offices of psychiatrists are witnesses to the extent of the damage, and should prove a powerful object lesson to the home builders of today.

Our particular concern at the moment is the family feud, so we must not our own field, lured by increasing by-paths. It is a foregone conclusion that there is no way of applying preventive technique to a situation of fifty years’ standing, so we...
resort to corrective therapy. We must accept the disheartening fact that the patient's condition is chronic, deep-seated, and pretty well distributed throughout all parts of the mental and emotional fabric. Most sufferers have developed a considerable degree of self-pity, especially if they have read a few books on popular psychology. They are the hopeless victims of outrageous circumstances; they never had a chance; they were born to suffer and were predestined to be miserable. If they had known twenty-five years ago what we know today, everything would have been different, but now it is too late. Even if they get well they cannot recapture the lost and wasted years. They are too old to start a new business, a new home, or to find any joy in life. All that will help is a psychic sedative to dull the bitterness and enable them to get out of this world with a minimum of future discomfort. As may well be imagined, the type of pursuit is a joy to every practitioner, for everybody appears to conspire to prevent a satisfactory conclusion of the case within a reasonable length of time.

Probing such confusion is in itself extremely difficult. The psychiatrist seldom hears all sides of the story, as most of the characters involved probably are no longer alive; they survive only as psychic toxins. He thinks longingly of the old Aztec custom of burying all grudges every fifty-two years. In the end he usually has to accept a blanket compromise. It is not possible for him to discover from a prejudiced witness whether the causes are real or imaginary, so he assumes that whichever be the case the damage is approximately the same.

In the case of the Hatfields versus the McCoy's there were political factors. During the Civil War a Confederate Hatfield killed a Union McCoy in battle. This was bad enough, but the finishing touch was the mystery of the stolen pig. The Hatfields claimed that a McCoy filched their pig of burying all grudges every fifty-two years. While bloodshed of this kind is a totally useless waste of life, it represents the definite extroversion of hatred. These rugged mountain folk made slight use of the reflective mental faculties. "They seen their duty and done it noble." Far more lasting damage is done among introverted and neurotic types, who shrink from bloodshed and develop mechanisms of cruelty far more horrible than open warfare. One distinct evidence of progress in modern society is the breaking up of those introverted family patterns which were responsible for so many blighted and ruined lives.

Today people have too many interests and outside contacts to nurse grudges with the vindictiveness of isolated and tradition-bound families. But we are creatures of extremes, finding moderation always the most difficult course to follow. To solve the difficulty within families we have eliminated practically the entire family pattern. The home has become a sanctified boarding house where individuals with few interests in common assemble for bed and board. Memory, bestowed upon man that he may profit from his own experiences, is one of the most abused of the mental powers. It exercises a tyranny over all the other faculties, demanding that the entire personality be dedicated to the perpetuation of its morbid and melancholy recollections. Nine out of ten who seek psychiatric help are the victims of their own memories. Injuries, real or imaginary, cannot be forgotten, and they become a convenient and apparently satisfactory excuse for present failure and misfortune.

Short of amnesia there seems no way of blocking out these long-cherished and lovingly nurtured records of negative thinking. You cannot expect the sufferer to forget something that has been on his mind for twenty-five or fifty years. Such a suggestion is an insult to anyone's intelligence. To tell him that his favorite grudge is unimportant is also a serious breach of ethics. He cannot be told that a mental pattern which has ruined his life is of no consequence; he has long since lost all perspective. Worst of all, his society has seriously repaired that he can get no perspective on himself. The longer he has nursed his worries the smaller has become his sphere of outside interest. A neurotic does not make friends easily, but the acquaintances who do linger with him are likely to be as frustrated as he. Beautiful memories are a treasure beyond price, and unpleasant memories result in a perpetual state of internal bankruptcy.

The practitioner has one point in his favor, however. The patient is always able to recite his own resources before he seeks help. Many times he is unaware of the true extent of the damage caused by his morbid thinking. He may wish to consult the psychiatrist on some entirely secondary matter. He explains that he is suffering from some obscure nervous affliction, or he is in domestic trouble, or he is unable to carry on his trade or profession. Perhaps he has dizzy spells, is a victim of hallucinations, is unable to secure employment, or feels run down all the time. It is also quite possible that he has done a bit of self-diagnosing and has decided that his difficulties are due to malicious occult forces. He will be terribly disappointed if his own findings are not sustained.

Realizing that all effects are suspended from adequate causes, the superficial misfortunes of the moment are soon revealed to be merely symptoms. A little judicious questioning usually opens up the entire subject. It is to be wondered sometimes if the deluge of recent books on popular psychology is not in part responsible for some of the justification-mechanisms now operating among neurotics. Once the patient decides that family squabbles are the cause of his present inadequacies, this conclusion becomes a two-edged sword. He has scientific grounds for disliking his relatives and philosophical justification for being sorry for himself; he is the helpless victim of outrageous circumstance.

Only honest and mature thinking can correct a neurosis originating from morbid memories. We must first accept the facts as they are. Most of the damage was done in those childhood years when there was neither the opportunity nor the reflective power to rationalize parental injustices. It is useless to say that the little boy or girl should not have taken the condition so seriously. Most children have a strangely intense point of view. When this is outraged the child is seriously hurt, and he lacks means for protecting himself from these injuries. A prominent American judge who devoted years to juvenile problems summed up his findings in this simple formula: "When children are delinquent thank the parents. While this is not a rule without exceptions it is true in hundreds of cases. Occasionally we find a born incorrigible, but the majority of children can be reached with sincerity and intelligence.

The professional listener never ceases to wonder at the cruelty and deliberate sadism that occurs within family groups. Children have been maliciously persecuted throughout half of their lives merely because they bore resemblance to a hated ancestor. This family tyranny is seldom publicized and the despotism goes on, concealed behind a false front of public respectability. Yet in one family several children subjected to the same treatment react in different ways. The extroverts fight back or walk out. Sometimes they unite forces and subject their families to
extensive reconditioning programs. It is the neurotic child, naturally hypersensitive and usually physically crippled who receives the full impact of the domestic inharmony. Throughout nature it is the habit of the strong to tyrannize the weak. Even children will plague a retiring, fearful member of their own group. The child in turn transfers his dislikes to others, striving to revive himself for the wrongs which he has endured. Thus these tragedies go on until conditions beyond personal control break up the pattern.

The first step toward successful therapy is to enlarge the victim's concept of life in general. If the mind lacks the basic quality to attain such an enlargement, very little permanent good can be accomplished. The diagnosis may be psychological, but the remedy must be philosophical. It may happen that the sufferer is already established in a concept of life large enough to prove solutional but lacks the ability to apply his philosophy to himself. It may also be that the patient is by nature kind, sympathetic, and well-meaning, and is sincerely desirous of overcoming the internal pressure of negative thinking. We must find, if possible, such normal inhuman affections as can be stimulated and intensified to give purpose to rehabilitation. Usually we can point out that the present neurosis is injuring innocent persons. This is a strong appeal if the sufferer has a high standard of honor. Always we seek equilibrating values which may be more important than himself. If such values can be found we use them to stimulate an heroic effort toward self-improvement.

Very often the internal neurosis has affected the physical health, creating difficulty and pain, particularly in the cardiac and gastro-intestinal regions. This distress confronts the compound personality with a powerful inducement to change its ways. Physical pain is a great repressing force which buries the past, but the past will not be forgotten. It rises like a ghost from its grave and continues to haunt them throughout the long dark hours of the night. The more they try to forget the more vividly they remember. They argue with themselves, recognizing and condemning their foolishness. In their own words, "They can forgive but they cannot forget."

We may as well admit first as last that we are not going to forget, because the only way to stop the mind is to destroy it completely; while the continued use of alcohol and narcotic drugs destroys the future with the past. Man has never presented us with a problem which we cannot solve. We must learn how to remember without pain. It can be done and it has been done, but recoveries of this kind are not accidents; they require careful and thorough planning and patient execution.

Personally, it does not seem that philosophical threats are much of a help. In desperation we are all inclined to use them, but there is a better method. There is not much difference between warning the individual in the good old theological way that perdition awaits him if he does not mend his course, and the more philosophical approach involving the doctrine of reincarnation. It may be true that unless we overcome our mistakes in life we must be born again into similar patterns of misery until we learn the lesson, but I do not have much faith in this kind of leverage. It is like punishing crime, and no means of punishment or retribution has yet been discovered which will deter the criminal from his purpose. Man should put himself right, not because he fears the consequences of his mistakes but because right is the natural and proper way to behave. Neither the fear of hell nor the hope of heaven should make men live virtuously, and it is doubtful if fear ever solved the deeper complexes within the personality.

External pressure intended to bring about reformation by forceful means usually leads to more unconscious deceit means. We attempt to conceal our faults from the world, or else make valiant efforts to suppress rather than to cure the condition. Suppression solves nothing; it may relieve us of certain public embarrassment, but the basic conditions remain unchanged. Permanent correction must come from within the personality.

When we start to philosophize with a person about his troubles there is one more difficulty to be overcome. Theoretically, each of us knows that other folk, as well as ourselves, are subject to misfortune. We also accept the rather obvious fact that many mortals, heavily laden with burdens, rise above their afflictions and live normal and constructive lives. There can be but one explanation to justify our own peculiar state of dol­ drums; our tragedy is a little more tragic, our calamities a little more calamitous, and our crises a little more critical than those which burden the common lot. Obviously, if others had been through what we have been through they would be in a state similar to ours. This is a delicate point in self-justification and requires diplomatic handling. The point of view must be shifted. The sufferer must learn to understand that it is his own personality and not the occurrences through which he has passed that is responsible for the tragedy.

Two persons passing through parallel or identical circumstances can and do react in opposite ways. Not long ago two mothers, each of whom had lost an only son in the recent war, discussed their tragedy with me. One of these parents was completely demoralized; to her life had lost all meaning and purpose. There was no justice in the universe, no God in heaven, and nothing but bitterness, loneliness, and sorrow. The occurrence was too recent to be rationalized, and there was not enough internal strength to carry the personality through the crisis successfully. The second mother had already resolved upon a course of action. Her reasoning was in substance as follows: My boy is gone, and I must accept his loss with courage, and faith, and understanding. I shall devote my life to his memory by doing all that I can to help other boys coming back injured in mind and body. Some of them have no one upon whom they may lean. I am now reading to the blind three days a week, and I plan to assist in the vocational rehabilitation of those variously crippled. This shall be my way of expressing my love for my own son.

All destructive and negative memories which burden the human consciousness can be corrected only by a reorientation of the personality pattern. The sufferer must be taught that the real tragedy in his life is what he has done to himself. He must be re-educated in the use of his mental powers. Memory is only a tragical means of attempting to correct or to construct our lives. There can be but one explanation to justify our own peculiar state of dol­ drums; our tragedy is a little more tragic, our calamities a little more calamitous, and our crises a little more critical than those which burden the common lot. Unfortunately, our educational system is deficient in that it does not teach us how to philosophize about facts. A fact in itself is static and it does not teach us how to philosophize about facts.
Take, for example, the science of history. All history is the recorded memory of the events which make up the life of the human race. H. G. Wells pointed out that most written histories are records of events rather than the records of the meaning of events. Most national histories are burdened with wars, intrigues, conspiracies, and in a sense, feuds and squabbles. By carefully studying the history of his nation the citizen can develop a violent hatred for the citizens of most other nations. He can be mentally outraged by the tragedies which have afflicted his own plan, until in the end he is certain that his tribe has borne the burdens of the world's woes since the dawn of time. The smoldering hatred and dissatisfaction thus developed can lead to a variety of prejudices, antagonisms, and intolerances. These in turn make more difficult the way of the peacemaker and insure the indefinite perpetuation of private and public strife.

The philosophy of history curbs these emotional and mental intertanglements. The student becomes aware of the muttering effects of adversity. He discovers how the condition of man improves under strain and stress, unfolding its culture as it bears the burden of its destiny. There is compensation in life for every misfortune if we can think things through. This does not mean that we should develop into a race of Pollyannas seeing good where it does not exist; rather it means that we discover by thoughtfulness that good actually exists everywhere and that in life the laws and forces governing mundane affairs are eternally conspiring toward the perfection and security of all that lives and moves. Each disaster is a challenge to become greater than disaster. Each problem is a challenge to develop wisdom larger than the problem. All growth in nature is forced upon us by the inadequacy of existing states of affairs. Without the pressure of misfortune man long ago would have perished from the earth.

The evolution of the human race is an unbroken record of the struggle to survive. At some remote time man developed eyes because he must see or die. He developed hands and feet because these were necessary to prevent his extinction. The code was modified and changed to meet the pressure or environment. Each faculty and function arose from dire necessity. Civilization was born in pain and isolation. It has been a long, hard fight, but the race has come through because the will to live was stronger than the resignation to die.

To understand nature we must seek the simple statement of its laws in those forms of life about us that have not created imaginary standards or false concepts by the power of their own thinking. The animal world of furred and feathered things tells the story. Here the rules are simple, the means sufficient, and the ends inevitable. In their native state few animals die of old age. Each life ends in tragedy. Only the strong survive, and survival is the reward of constant watchfulness. The one that breaks the laws of his kind perishes miserably. The one that wanders from her herd becomes the food of wolves. Here there are no theolog­ies good or bad, excuses are meaningless, and there is scarcely time for repentance. The animal knows the law in his heart, and the law is simple—obey or die.

In the life of man the laws are precisely the same except that we have the capacity for a larger obedience. It is given to us to understand more clearly the reason for ourselves. We can assist the gods in the perfection of our own character. We are not dumb, driven animals for we have minds that can elevate us to a nobility of concept above any other creature of the earth, but we must use them.

If we drift along upon the surface of circumstances we shall perish. If we disobey the rules of our game we shall suffer. If we neglect the wisdom of our kind or depart from healthful ways our reward is pain. We can wish it were otherwise; we can create creeds to try and prove it is otherwise; we can rebel and resist; we can fight on to the bitter end to force our own conceits upon each other and ourselves, but the rules of the game can never be broken—we must obey or die.

The highest code of mortal man is that which has been given to us by the great spiritual leaders of our race. These teachers did not invent their laws; they merely restated for us the universal rules governing the human game. We may resent these rules as being beyond our capacity; we may compromise them to our personal advantages, but the rules remain the same regardless of man's schemes, prejudices, and conceits.

There was an old dispensation of an eye for an eye and a tooth for a tooth that ruled in the ancient world. This dispensation has failed because man himself has outgrown such a pattern of living. There is a new dispensation built upon the highest devotion of which man is capable, the emotion of love. It is the new dispensation that man shall forgive his enemies and do good unto those who unjustly treat him. Man has built a world which makes the application of such high principles appear impossible, but these principles are internal and eternal, while the world we have built is external and impermanent. If we live according to the world we shall perish with it, but if we cling to those principles which are in themselves the manifestations of our own divinity we shall survive the crash of worlds and the vicissitudes of time.

The practical application is obvious. The hatreds which we nurse so lovingly, the old feuds which we perpetuate with such infinite care, violate the simple rule that we must forgive our enemies and live together in a state of friendliness, patience, and universal tolerance. The beatitudes of Jesus, spoken during the time on the mount, are psychologically sound and furnish a key to the liberation of the individual from bondage to his past. He who remembers bitterness violates the law of his kind. He is suffering not from the injuries which have been done to him but because internally he is no better than those who injured him. They broke the law by their own deeds; he breaks the law by perpetuating their misunderstandings. Thus a vicious line of incidents is set up which must continue until someone breaks the chain of evil by the power of good.

The solution to all these assorted burdens of memories is the redecoration of the self to the noblest of its ideals. When man discovers the law of good in his own heart he is like the alchemists of old who found a magic substance to transmute base metal into pure gold. The transmutation of negative emotions and thoughts transforms bitterness into soul power, each negative memory becomes a new dimension of understanding, the hopelessness of the present condition vanishes, and the human being rises triumphant, like the fabled Phoenix, from the ashes of his own wasted years. In those moments of illumination man gives thanks for that very adversity which forced him to the discovery of himself.

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There was an old dispensation of an eye for an eye and a tooth for a tooth that ruled in the ancient world. This dispensation has failed because man himself has outgrown such a pattern of living. There is a new dispensation built upon the highest devotion of which man is capable, the emotion of love. It is the new dispensation that man shall forgive his enemies and do good unto those who unjustly treat him. Man has built a world which makes the application of such high principles appear impossible, but these principles are internal and eternal, while the world we have built is external and impermanent. If we live according to the world we shall perish with it, but if we cling to those principles which are in themselves the manifestations of our own divinity we shall survive the crash of worlds and the vicissitudes of time.

The practical application is obvious. The hatreds which we nurse so lovingly, the old feuds which we perpetuate with such infinite care, violate the simple rule that we must forgive our enemies and live together in a state of friendliness, patience, and universal tolerance. The beatitudes of Jesus, spoken during the time on the mount, are psychologically sound and furnish a key to the liberation of the individual from bondage to his past. He who remembers bitterness violates the law of his kind. He is suffering not from the injuries which have been done to him but because internally he is no better than those who injured him. They broke the law by their own deeds; he breaks the law by perpetuating their misunderstandings. Thus a vicious line of incidents is set up which must continue until someone breaks the chain of evil by the power of good.

The solution to all these assorted burdens of memories is the redecoration of the self to the noblest of its ideals. When man discovers the law of good in his own heart he is like the alchemists of old who found a magic substance to transmute base metal into pure gold. The transmutation of negative emotions and thoughts transforms bitterness into soul power, each negative memory becomes a new dimension of understanding, the hopelessness of the present condition vanishes, and the human being rises triumphant, like the fabled Phoenix, from the ashes of his own wasted years. In those moments of illumination man gives thanks for that very adversity which forced him to the discovery of himself.
ALTHOUGH the scientific and philosophical accomplishments of Francis Bacon are universally admitted and admired, the public in general is without sufficient knowledge of his formal contributions to the intellectual life of his world. In many ways the personality of the man and the mysteries surrounding his private life have been given precedence over his attainments. The literary controversy regarding his possible authorship of the plays attributed to William Shakespeare, and his involvement in the literary and political agitation which followed resulted in the disappearance of this philosophical society. The idea was revived in the eleventh year of the reign of Charles II, when the society was established with the objective of the advancement of learning to be called "King James, His Academe, or College of Honour." The organization was to consist of classes of members, and the symbol of the society was to be a green ribbon with the letters J. R. F. C. (Jacobus Rex, Fundator Collegii) beneath the imperial crown. The members were to love, honor, and serve one another according to the spirit of St. John.

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Bacon at last, a mighty Man, arose, Whom a wise King and Nature chose Lord Chancellor of both their Laws...

In the text of his book Sprat implies through the discovery of secondary causes. A faith founded in natural facts ascend to the contemplation of that universal spirit by with all natural facts are sustained.

The goodness of God and the perfection of his works was the Baconian hypothesis. Man must search in nature and in himself for the wisdom and understanding which is his birthright. He has at hand in this search three instruments outside of himself, the wise use of which he may advance his cause. These instruments are tradition, observation, and experimentation. These instruments are subject to certain natural errors, hazards, or imperfections. They cannot be applied mechanically but must be governed by the spirit and the reason. Learning must lead to facts, not formulas; to vital truths, not merely elaborations of conjectures. Let us then pause to examine these proper instruments of the mind's work.

The first of these instruments is tradition, which is the history, record, and diary of the human search for truth. Tradition includes both facts and opinions. Some of the facts are obscure; some of the opinions have been skillfully advanced; some conclusions are unprovable, others only unproved. We must escape from the subtle influence of authority. Things are not so because they have been so stated by those of high repute, nor are things untrue because they have been rejected by authority. It is not profitable to venerate antiquity merely because it is remote, nor to reject the modern merely because it is recent. Although Bacon did not believe that we should return to the wisdom of the ancients, he made generous use of their findings. He accepted that which he found useful, and explored tradition with a generous mind. His principal interest lay in consequences. It was not the sublimity of a doctrine but the results of the impact of that doctrine upon the life of future ages that was the measure of utility. Not only human understanding, but also the complicated human capacity to misunderstand must be considered. It cannot be denied that we have inherited from the past certain broad foundations upon which to build. Part of the work has been done and it is a waste of time to perform these labors again. Life is short and art is long, said Hippocrates. Let us waste no time over what is already finished. There is still more to tradition. There is the philosophy of history, the long pageantry of social motion, the intricate pattern of cause and consequence, and the heartening proof that men grow.

Observation is the natural, ever-present instrument of learning. When this is hatched to an adequate reflection every circumstance and phenomenon of life becomes important. First the observer must be honest; he must be seeking truth and not merely the justification of his own opinions. Opinions are dangerous, and the more we hold to them the less we are capable of knowing. The skilled observer is already a philosopher and well-advanced in the course of science. Some things may be known only by observation for they are entirely outside of intangible; For instance the stars, for even the telescope is only a means of observation. The observer stands in the midst of a vast sphere of things to be seen and if possible seen through. The superficial observer notes only the obvious. The trained observer seeks the reasons for the obvious. He searches out that which is generally overlooked, and having observed with the eye of the mind as well as with the eye of the body he sees not only phenomena but the presence of immutable, invariable laws. When he possesses the laws he is the master of the phenomena. Then truly he is the magician controlling with his wand the creatures of that magic island which is the universe.

The third instrument is experimentation. This is the effort to prove conclusions by scientific methods of control, as in the laboratory. By repeating again and again a certain process we gain the confidence that effects will always remain consistent with their causes. We also learn to discipline enthusiasm, reduce ill-founded optimism, and discover in the end that the mind can never create a fact. Things are not true because we think them to be true, will them to be true, or desire them to be true. Experimentation bridges the interval between personal conviction and nature's processes. All experiments lead to the acknowledgment of nature. We become wise through the study of facts and not through obedience to the laws governing the facts; all other thinking is fantasy. There is no wisdom except to discover the law and obey the law.

Through these instruments man proves nature, and in proving nature establishes natural religion, natural philosophy, and natural science. All three are one, arising from one source, sustained by one pattern, and leading to one accomplishment. There is no authority beyond nature, for nature is the mirror of the divine will. Resistance is useless; to ignore is profitless; to argue is meaningless. We must find the pattern, and having discovered it dissolve all doubts, human and divine.

Bacon dreamed of the organization of the known into one vast text which would serve as a fountain of learning. This text would be without opinions, without conclusions, and free of all dogma, and would stand forth as a monument to the timeless experience of the human consciousness. He hoped to edit such a work, for the true text was written by the finger of God upon the broad surface of the world. He never aspired to originality, for he believed that the sciences to be the secretary of nature. He was heartened by the reflection that while opinions are without end, facts are comparatively limited. No man could write down the notions of other men, but knowledge per se presents quite a different problem. If we take only that upon which tradition, observation, and experimentation have found common concord the labor is not impossible. No book can contain the facts of tomorrow because the empire of the intellect is forever enlarging. But the facts of yesterday and today, available to the honest student, are irrefutable if they be facts, and the future can only extend them; it
can never disprove them. A phenomenon may have a number of interpretations or explanations, but the phenomenon remains unchanged; therefore let the phenomenon be stated as fully as possible. Upon this simple honesty the future may build empires, but without this simple honesty man erects systems upon shadows.

There are three kinds of philosophy: divine philosophy which ascends to God, natural philosophy which is fulfilled in nature, and human philosophy which includes all of man's attainments. By arranging these in their ascending order from the least to the greatest there appears a form or design which Bacon called the Hill of the Muses, or the Pyramid of Pan. The muses represent the arts, and Pan is the Greek god of nature. It is the duty of man to perfect the arts and by so doing fulfill nature.

According to Bacon “knowledges are as pyramids, whereof history and experience are the bases. And so of Natural Philosophy, the basis is Natural History; the stage next the basis is Physic; the stage next the vertical point is Metaphysics.... And, therefore, the speculation was excellent in Parmenides and Plato (although in them it was but a bare speculation) that all things by a certain scale ascend to unity.” Bacon’s Works, Spedding Translation, ch. VIII p. 507.

In his own work Bacon hits upon the number six to represent the levels or stages by which his philosophy ascends to the seventh unnamed abstraction of truth. His comprehensive design for the organization of human knowledge he called the Instauratio Magna. This theme he developed by dividing the collective pattern into six great divisions of the work of universal knowledge:

2. Observation and Experience. The Novum Organum.
3. The Natural History Sylva Sylvarum.
4. The Ascent of the Understanding Scala Intellectus.
5. Anticipationes Philosophiae Secundae.
6. Universal Principles of Knowledge (unfinished)

As shown in the preceding table Bacon supplied a text for five of his decisions, but the sixth and the last was left unformulated. Whether this incompleteness was due to accident or intent is not known. Considering, however, the orderly working of Bacon’s mind we are induced to consider the possibility that the omission was intentional. It appears, and on this point his interpreters are in general agreement, that the sixth division represented the future. Here was the space left for the extension of his method through time and ever toward the knowledge of universals and the universals of knowledge.

Although the Scala Intellectus appears as fourth in our table, only one fragment of the perfected department is known, and that is Filum Labyrinthi. Whether Bacon ever filled in all of his texts remains a matter of conjecture. Several of his writings have been tentatively assigned their places in the general scheme. Baconians are of the opinion that certain parts of the Instauratio were issued under names other than his own, or are buried in ciphers and cryptograms. The framework was perfected by him, but the details are wanting in several of the parts. These deficiencies are not sufficient, however, to interfere seriously with the progress of his major purpose.

The ends for which Bacon labored are thus expressed in his own words: “Certainly it is heaven upon earth to have a man’s mind move in charity, rest in providence, and turn upon the poles of truth.” Although he gives no extended
exposition of his divine or higher philosophy, he regarded God as "the last and positive power and cause in nature."

His *Hill of the Muses* ascends toward the experience of universals, but its upper parts are obscured by clouds. He writes in *De Dignitate et Augmentis Scientiarum* (The Advancement of Learning):

"Nothing can be found in the material globe, which has not its parallel in the crystalline globe, or Intellect; that is, nothing can come into practice, of which there is not some doctrine or theory."

The palace of the Great Judge is the hill of the Muses, where dwells the eternal gods is beyond human comprehension. We may not aspire immediately to the summits of the world mountain but must content ourselves to build our houses on the Parnassian slopes. We must ascend by the *Scala Intellectus*, the ladder of the mind, the upper end of which extends through the clouds to the throne of God. The ladder rests upon nature, which must first be understood and outgrown. We ascend not by will but by the improvement of ourselves. We can rise no higher than our own attainments. We must grow by extending our natures. We must prove all things and aspire to the substance of the good.

The ordinary concerns of nature are the physical necessities, including sustenance, property, family, and shelter. Here we must set up an empire, established by right conduct; we must learn to share, give, and to receive. Here also we must solve those personal uncertainties and intemperances which burden simple of God are beautiful because they are the works of God. There is no appeal to any pattern beyond the world or the works of God. There is no need to inquire into the divine order, as Bacon's faith was greater than theirs, for he dared all for the glory of his creator. In his *Cogitations* he writes: "But for me it is perfectly clear, that Natural Philosophy, which is (next after the word of God) the most certain remedy for superstitions, is also (what may seem wonderful) the most approved aliments of faith; and the more deeply it penetrates, the more profound is the human mind imbued with religion." He reminded his readers that those who fall in their search for truth do so because their wings are not well glued on. God does not rejoice in the ignorance of his creatures; in all his works he reveals the divine longing to be understood. To worship in ignorance is a kind of faith; to worship in wisdom is a better kind of faith. The ends are the same, but one rises from impoverishment of sense and the other from enrichment of sense.

But there is another, problem, that of utility. The ignorant man not knowing the plan can worship with only his mind or his heart, but the wise man who has discovered the plan can add the worship of service through right conduct. Only those who have discovered the will of God through his divine works can—
come a good and faithful servant. To worship completely is to serve completely. That which we love we protect, and fear the destruction of the thing loved our greatest joy. Veneration without works is the smallness of a religion. We remain dependent upon the bounty of providence and make no effort to balance the accounts. The scientist is the handmaiden of nature, the gardener in a vast garden. He may love his plants, but only when he acquires skill and wisdom can he protect and direct them and arrange the flowerbeds and hedges according to the beauty in his own heart.

Although Bacon was not given to controversial abstraction about deity, it was necessary to his philosophy that he should perfect a concept of the power which activated the universal machinery. Nathaniel Holmes, a deep student of Bacon's writings, formulated the following aphorisms to summarize scattered references to first cause, especially those in the Novum Orandum: "God is to be conceived as an eternally continuing Power of Thought, and, as such, the only essence, substance, or matter, the last power and cause of all Nature, a Divine Artist-Mind, eternally thinking, that is, creating, a Universe; being, in fact, no other than the 'setter, operation, and Mind of Nature.'"

In the Advancement of Learning Bacon says, "In God all knowledge is original." This first essence, like Cupid, was without parents. An understanding of that which is uncaused must be discovered through the knowledge of the archetypes or first principles through which the attributes of deity are revealed to man. God has the self-directing and self-acting power of thought; to seek further would be useless, nor is it profitable to imagine any ultimate which is beyond the ultimate. God is forever exercising his own mental energy within the boundaries of a threefold process.

The ancients recognized three attributes of the divine nature: creation, preservation, and destruction. To Bacon these three powers manifested the potentialities of the divine mind: to conceive, to remember, and to forget. All things are created by the process of the setting up of concepts in the universal intellect. They are preserved or maintained by the retentive faculty of the world's mind, and they cease to be where they are forgotten. They are consumed. The theater of the divine mind has for its boundaries time and space. These are the dimensions of all things and man partaking of the possibility of these three has attained the fact of place only.

Bacon developed an interesting philosophical concept about the idea of possibility. All things are possible but not factual until the universal mind fulfills the possibility. For that reason it is not possible to know with certainty that which has not yet transpired as fact. We may assume that the probability that tomorrow will unfold the potentialities of today, but we cannot know with certainty that this unfolding will take place until it actually happens. The power of God's forgetting must always be taken into consideration. This forgetting, however, must not be regarded as a lapse or a failure of the divine mind, but the right of this mind to dismiss from its own awareness according to wisdom, love, and utility. The world is not an illusion in the divine mind, nor is it merely an intellectual vapor. Mind is real and thoughts are real. God thinketh his world into existence, maintains his creation with his own thoughts, and when the divine purpose has been accomplished it forgetfulness ensues and the insubstantial transient fades, to 'leave not a rack behind.'

Bacon had certain solid opinions about death and immortality. In his Essay on Death he writes: "The soul, having shaken off her flesh, doth then set up for herself, andcontemning things that are under, shows what finger hath enforced her." To Bacon the possibility of the soul's survival appeared entirely reasonable. This belief is sustained by tradition and has been the solid conviction of the world's noblest and most enlightened thinkers. The consideration of this subject pertains to metaphysics. If the soul survives the silence and the dissolution of its flesh, it may still exist and may survive in time and space, and exercise the virtue of place. It must have form because it is still a compound. It may be with or without a bodily investment, and it must remain within the boundaries of the universal concept. The soul must have a continuity in time, but it may have beginning and end or it thought be eternal. The individual soul could not by nature survive the extinction of the universal soul of which it is a part, but the individual could be absorbed in the universal by a motion toward unity at the pleasure of God's possibility. The ultimate state of the human soul rests in the divine will and in the future courses of eternal Providence. At this point Bacon reveals a flare for whimsy. The question is as to whether a human soul will be remembered or forgotten by the divine mind may depend upon whether that soul be worth remembering or were better forgotten.

Like the Neoplatonists who preceded him Bacon believed that the ultimate revelation of the nature of truth came not from books or from study but from some hidden place within the self. In his Essay on Truth he wrote: "The first creature of God, in the works of the day, was the light of the sense; the last was the light of reason; and his Sabbath work ever since is the illumination of the Spirit." The six days' work is the ascent up the rungs of the ladder of the intellect, but the seventh day, which is the rest, is subsistence in the divine nature. In his allegory of Solomon's House or the College of the Universal Science, which is also the college of the six days' work and the school of the Holy Spirit, Bacon lays down the platform of the work thus: "The end of our foundation is the knowledge of Causes, and secret motions of things; and the enlarging the bounds of Human Empire to the effecting of all things possible." Illumination is the penetration of first cause. Into this man does not penetrate but is penetrated by the power of eternal light. It is this light which reveals fully the secret motion of things. Illumination may be experienced, but it cannot be communicated. The spirit comes according to the beauty of the light, the time of night, and the time no man knoweth. Knowledge is attained by the diligence of man, but illumination is bestowed by the grace of God. Yet this bestowing is not of the accidents but of the intent of the divine mind. There is a covenant between the creator and his creation. This covenant is the possibility of the fulfillment of all knowing. The mind rises from opinions to sense and from sense to reason, and above reason it receives into itself the descending power of the spirit. Thus it is that man cannot place the capstone of his philosophic pyramid. The grace of the spirit perfects all things according to the power of its own conceiving. All miracles are a kind of creation and lead to the perfect miracle—the creativity of self.

All the work of the sciences, all the glory of the arts, and the three reverences of religion, lead to the common end which is the apprehension of the reality of the divine mind. Man can never conquer the universal, and he must earn the right to be conquered by the universal. This then is the sabbath when man rests in the internal silence of himself and accepts into his own capacity the eternal light of the world. It is then and then only that knowledge is quickened and becomes alive with the possibilities and powers of the universal thinker.

Bacon held certain opinions which today are regarded as superstitious and outside of the proper boundaries of proper learning, yet as he pointed out there is nothing moresubstitious than to believe one's own opinions, to be without superstition. It is not possible to remove all the false notions and opinions which afflict mankind. Man must learn to guide the little ship of his own life through the dark and troubled sea toward a safe haven. Superstitions are like heavy clouds which obscure the sun, moon, and stars. There will always be false doctrines in the world until men learn to govern their own minds and extend their energies toward universals. This world is a schoolroom of the six days' work. Some
Bacon left Cambridge at sixteen because he was weary of arguing with scholastics who picked the meat like vultures from the bones of Aristotle and then mumbled the carcass. Studying is of little virtue if the curriculum is deficient. The endless memorizing of conflicting opinions, the eternal elevation of personalities above principle, and the constant emphasis upon unquestioning acceptance, condense the pure air of learning into a dense fog of superstitions. Untrained and unequipped to weigh and estimate, the mind falls easy prey to foolish dogmas. The air must be clear if honest thinking is to prevail, but honest thinking must prevail before the air can be clarified obscure points, and condensed to resolve scientific doubts on obscur subjects. This organized spirit of inquiry corrected popular and vulgar errors, clarified obscure points, and brought to light many curious and valuable facts. Dr. John Wilkins, then warden of Wadham College, who has written extensively on natural and experimental magic, was a moving spirit in this intellectual growth of natural science. The original program, as adopted by the Royal Society in 1660, consisted largely of correspondence carried on with outstanding intellectuals residing in distant and unfamiliar places. The letters from the society were in the form of inquiries calculated to resolve scientific doubts on obscure subjects. This organized spirit of inquiry corrected popular and vulgar errors, clarified obscure points, and brought to light many curious and valuable facts. Dr. John Wilkins, then warden of Wadham College, who has written extensively on natural and experimental magic, was a moving spirit in this early group and was appointed chairman of the weekly meetings—admission one shilling.

We return for a moment to the part played by the Royal Society to further Bacon's program for the advancement of learning and the improving of natural knowledge by experiment. The original program, as adopted by the Royal Society in 1660, consisted largely of correspondence carried on with outstanding intellectuals residing in distant and unfamiliar places. The letters from the society were in the form of inquiries calculated to resolve scientific doubts on obscure subjects. This organized spirit of inquiry corrected popular and vulgar errors, clarified obscure points, and brought to light many curious and valuable facts. Dr. John Wilkins, then warden of Wadham College, who has written extensively on natural and experimental magic, was a moving spirit in this early group and was appointed chairman of the weekly meetings—admission one shilling.

It is worthy of note that Dr. Wilkins took a lively interest in the Rosicrucian controversy and seems to have known the real name of the mysterious Father C. R. C. Later, in 1671, the lord bishop of Sarum sponsored Isaac Newton for membership in the Royal Society. In 1703 Newton was appointed president and held this office until his death in 1727. Newton's library contained a number of volumes dealing with alchemy and other esoteric arts. Among his books was a copy of the first English edition of the Fama et Confession of the Rosicrucians. I have examined the copy and it contains a number of notes and comments in Newton's autograph indicating that he had devoted considerable thought and time to the book.
footing. We applaud the largeness of his faculties and then disproportion his method in all its parts by the simple expedient of cutting off the realities from the ideals which sustained and nourished them.

All knowledge ascends from the knowledge of causes and extends to the knowledge of uses. The knowledge of causes pertains to the sphere of religion; the knowledge of uses to the sphere of morality. The knowledge of causes ends in obedience and the knowledge of uses ends in service. To know is to obey and to serve; these are the essential parts of learning. If one of these parts be lacking learning is imperfect, and imperfect learning leads with certainty to abuses.

Bacon's genius was in many ways exceptional, but in one respect extraordinary. He was able to envisage a natural religion which did not restrict the scientific motion, and a natural science which did not imprison faith. He found no conflict between God and nature in the universe and therefore no justification for conflict between the divine and human in man's constitution. An understanding of the works of God in nature leads naturally to a deep and abiding faith, justified by experience, proved by experiment, and in all ways utilitarian. By the rational use of his method the scientist proves God and the religious discover the works of God. Where the ends to be obtained are the same and a common means has been discovered for the attainment of those ends there is no longer any virtue in discord. God and nature are bound together in an indissoluble unity, and it is the duty of the wise man to discover that unity with his mind, experience it with his heart, and manifest it through his works—all else is vanity.

ANOTHER DEFINITION OF KARMA

"As a calf finds its mother, so do the consequences of man's acts come loving to him across the field of time."

—Indian proverb

ASTRONOMICAL NOTE

In his visions Emanuel Swedenborg believed that he had actually seen the inhabitants of Jupiter walking on their hands and feet at the same time, the inhabitants of Mars talking through their eyes, and the inhabitants of Saturn talking out of their stomachs. Could anything be more remarkable, unless a citizen of Mercury should announce to his fellow countrymen that the race inhabiting the planet Earth communicated with each other by noises coming out of their faces? It's all in the viewpoint.

Ragnarok

The Age of Fire and Gravel

The name Ragnarok is associated with a Scandinavian myth which describes the death of the old gods and the destruction of the material world by a series of awful cataclysms. The word itself probably is formed from two Icelandic words, vagr meaning gods, and rokr meaning twilight, or descent into night. In his great Ring des Nibelungen Richard Wagner named the last opera Gotterdammerung, which translated literally means Twilight of the Gods.

The Icelandic Saga Voluspa contains the details of the Ragnarok. Several streams of mythology converge to supply the details of the universal disaster. At the time of the twilight the earth, shaken from its foundation, fell into the sea of space to be completely submerged. In some accounts a few of the highest mountain peaks remained above the waters, and here Líf and Lifthrasir, the Adam and Eve of this saga, hid themselves in a cave and survived to populate the new world. In the Ragnarok a horrible monster devoured the sun, and darkness descended upon the abyss of space. When the light of the sun was gone there was the great winter, a vast period of utter coldness. In violent contrast to this frozen silence were the flames which were loosed from the abode of the fire giants. These flames are up all that lived, leaving behind them only the burned-out ashes of creation.

During the Ragnarok there was also the great war between the hosts of Odin, chief of the gods, and the hordes of Loki, the principle of deceit and evil. On the vast plains of the twilight the last great war was fought. Here good and evil perished, locked together in mortal combat. Thus ended the old day, the age of the gods and heroes. The palace of Asgard fell to ruins, Valhalla's halls were empty, and the roots of the tree of life were gnawed through by the worms of inevitable decay. The ash tree quivered and fell. The bridge of rainbows was broken forever, and nothing remained but the endless rolling of the sea.

If it be true that mythology is the history of prehistoric time—fantastic dreams haunting the minds of the human race—what strange circumstances in the past gave rise to the myth of the Ragnarok? Why is this story of the universal destruction common to the origins and legends of nearly every tribe and nation of the earth? It is to be found in China, India, Egypt, Greece, Persia, and Japan. There are vestiges of it among the Polynesians and the Eskimos. It is distributed among the aboriginal tribes of the three Americas, and the account is preserved in Genesis in the story of Noah and his Ark. The old empires were swept away because they departed from the laws of their gods.

There can be no doubt that the surface of the earth was violently agitated during the long prehistoric period when the planet was forming from the swirling substances, which the old Hindus...
of limestone tells a troubled story. The fire mist. The Desert of Gobi called the fire mist. The Desert of Gobi and each chip of limestone tells a troubled story. The present contours of our continents are comparatively recent. Even in our own day minor changes are taking place, and these in turn are parts of great changes requiring thousands of years to be completed. Islands rise and sink, cliffs fall off into the sea, waters erode the land. The geological processes never cease; they are as inevitable as the great cycles of time within which they operate. But these gradual changes do not explain the Ragnarok, and the concept of a universal deluge as we find it in early writings violates the known laws governing geological processes. While it is quite possible that a tribe or nation might be destroyed by volcanic action, earthquakes, or local floods, these disasters could not have involved the entire surface of the planet. The several continents were never submerged simultaneously, and it is a physical impossibility that the oceans could have risen and submerged them. Yet something did happen, so vast in its proportions and so tremendous in its consequences that the occurrence is universally remembered.

This brings up another problem. How long has the earth been inhabited by conscious creatures capable of remembering? Science has very little to say in favor of the mental equipment of the human progenitor of a million years ago. We have no mental conception of the possibility of a remote mankind building anything in the way of physical structures that earthquakes could shake down or floods engulf. Yet the legends insist that there were cities upon the earth in those days, and temples to strange gods, and races that fell into sin, practicing sorcery and worshiping evil spirits. If such cities existed where are their remains? Even though they were shaken down there would be something left locked within rocks or buried in the sand. Monoliths, the rude stone monuments of prehistoric days, are scattered about the surface of the earth. Most of these huge slabs bear neither inscription nor ornamentation; they have not been chiseled or finished, and the presence of human agency is indicated principally by the positions of the stones or their arrangements into patterns obviously the result of human action. As many of these stones are of vast proportions the moving and placing of them implies at least rudimentary knowledge of engineering and mathematics. The great dolmens of stone as are found at Carnac in Brittany and Stonehenge in England appear to have been astronomical or religious. There is a combination of conflicting factors which render these monuments exceedingly mysterious.

The astronomical implications associated with many prehistoric remains seem to indicate a rather advanced degree of enlightenment on the part of their builders. But are the huge stone monuments themselves give no testimony of artistic refinement or skill in masonry. It is difficult to imagine that the monolithic people could have made any significant contribution to the cultural life of the race. When we read the pseudohistorical accounts of Lemurian or early Atlantean scientific or philosophical attainments, such descriptions must be taken cum grano salis. It is almost certainly a case where remoteness has lent enchantment. On the other hand it is equally absurd to assume that human civilization began some ten thousand years ago, and prior to that time the human estate approximated Gabriel von Max's restoration of the Missing Link. An ancient which emerged into the light of recorded history already comparatively advanced in arts, sciences, religions, and ethics. It is evident that an extensive period of progress must precede the historical emergence, yet no adequate record of this prehistoric interlude between savagery and civilization is available. Remains still to be found in those parts of the Central American area, and proof of early Viking voyages along the coast of New England. No people can migrate, colonize, travel, and barter without leaving traces of their activities. Some possible Atlantean fragments have excited speculation, but nothing conclusive has been reported.

Some of the most intriguing apocrypha relating to this field deal with the supposed scientific accomplishments of prehistoric nations. We read about Atlantean airplanes, submarines, and mechanically propelled vehicles; there is talk of electrical devices, the harnessing of universal energy, and some fragments bearing witness to the lost motherland should appear in areas which survived the cataclysm. There are evidences of early Chinese explorations in the Central American area, and proof of early Viking voyages along the coast of New England. No people can migrate, colonize, travel, and barter without leaving traces of their activities. Some possible Atlantean fragments have excited speculation, but nothing conclusive has been reported.

Most of the prehistoric records that do exist are in the form of picture writing. The pictograph presents almost insurmountable obstacles to the would-be interpreter. We have no way of knowing the original intent, and there are no rules by which these pictures can be systematically examined. We find a large boulder bearing an intricate tracing of spirals, curves, and angles, what appear to be geometrical forms in what seem to be geometrical forms interspersed with crude representations of human beings, birds, animals, and reptiles. In a few cases the meanings appear to be obvious, for there are scenes of hunting and war, ritualistic dances, etc., but we cannot afford to jump to conclusions about these primitive pictographs. For example, the presence of a triangle does not mean that the primitive cave dweller had been influenced by the Greeks because one of the letters of
the Greek alphabet is a triangle. Symbols are universally distributed, and apparently originated in the human subconscious. There are Chinese symbols apparently originated in the human subconscious. There are some Chinese symbols that resemble Egyptian glyphs; there are carvings in Central America reminiscent of the Easter Island picture forms and the Island of Crete, and some of the Easter Island picture forms remind one of drawings made by the Plains Indians of the United States. These similarities are not important unless they occur in a sufficiently large group or pattern to indicate the presence of a collective idea.

As most picture writing is derived from natural form, the primitive scribe was likely to hit upon a pictogram similar to that used in other parts of the world by men of similar minds for the representation of the same object. Certain glyphs which bear no distinct relationship to particular form may have been intended for the representation of abstract ideas. But the idea content present generally) and cannot be rescued from the figures which he left. The modern mind shares neither the experience nor the psychological perspective of the primitive world, and without identity of viewpoint decoding is impossible. The picture writing, therefore, can prove anything or nothing, and it is useless as evidence of any abstract fact. Certain symbols, for example the swastika, are traceable, and this probably implies early migration of peoples or the extension of their cultures. The bow and arrow migration shows the gradual distribution of a primitive implement. Such knowledge is useful, but it has not yet indicated any trace of antediluvian civilization of importance.

Some years ago a book was published which has recently intrigued the public fairly. The book was obviously fictional in structure, but moral and ethical in content. A story was used to point out the dangers attendant upon the misuse of atomic energy for purposes of war and aggrandizement. A popular reprint of this book with a new title, Gentlemen, You Are Mad, has had some curious consequences. A number of readers have taken the attitude that this fiction is sober truth. The mainspring of the plot is that an ancient civilization was entirely wiped from the surface of the earth by the abuse of atomic energy. The machinery of the plot is extremely ingenious, for the total destruction not only eliminated the human population but disintegrated all the physical landmarks of its existence. Since reading this book, many are convinced that it explains the dark curtain which conceals the remote from the imminent in terms of history. This atomic cataclysm was the universal deluge referred to in ancient legend and myths. This was the Ragnarok, the age of terrible combustions. The human mind, the workings of which transcend all reasonable explanations, pondering the account muses thus: This is an answer, ergo this is the answer.

Though our findings must remain inconclusive, it is nevertheless an admirable subject for rumination. We may not arrive anywhere, but the journey will be interesting. There is also a power and cannot be seized, for example the swastika, is traceable, and this probably implies early migration of peoples or the extension of their cultures. The bow and arrow migration shows the gradual distribution of a primitive implement. Such knowledge is useful, but it has not yet indicated any trace of antediluvian civilization of importance.

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out in a different direction, for word had reached the motherland that foreign
war-like people had set up empires
in the green valleys beyond the moun-
tains. Tribe C, without benefit of compass, proceeded aimlessly until it reached
the shores of a great ocean. It could not pass beyond this natural barrier so it followed the winding shore line, and
in the course of centuries was deflected into the lands now held by tribe B. By
this time tribes A and B had become nations. They had forgotten their an-
cient grievances, and were bound to-
together by strong treaties. Naturally they
formed a holy alliance and united their
resources to drive C off the land sacred to
their forefathers. In the pitch battle
which ensued tribe C was routed, and
the survivors were among the spoils di-
vided by the victors. These captives
were referred to as savages, and it be-
came necessary to tutor them in the
ways of wisdom and progress. In time they were assimilated, and contrib-
uted their part to the increasing com-
plexity of the psychological pattern.

Back in the homeland tribes D and
E, learning in the course of centuries
that a large group of their own people
had been massacred by an alliance of
foreign nations, decided to punish these
arrogant enemies. So they raised an
army comprising all of the able-bodied
of the motherland, and they went forth
to right ancient wrongs. The very prac-
tical incentive for the expedition may
have been that the strange people be-
yond the mountains were making seri-
sous inroads into the food supply, so the
tribes of the homeland, led by D and
E, the dominant clans, attacked the
lands of the foreigners, and there was
a mighty struggle which lasted for cen-
turies. The warfare was so destructive
that in the end the struggle was arbi-
trated, and allotments of land were set
aside for each faction, thus creating the
national boundaries, provinces, and
states. The original homeland, weak-
ened by neglect, fell into ruins. If a
map maker attempted to depict the dis-
tribution of the several nations which
had come into being he would no longer
deal with one people but with five dis-
tinct cultures. By this time E, the fifth
tribe, was tired of remaining with the
other four and started out to win new
glories in the wilderness. This is the
way in which time and place break up
unity by creating cultural intervals. The
tribes A to E were the subraces distin-
guished within the structure of racial
anthropology. Actually all five were
one people, but in manifestation basic
unity had vanished, and superficial di-
versity appeared in its place. The world
was not inhabited by different peoples,
but by one human family broken up
into fragments by the adventure of liv-
ing.

When many branches break off, and
like the fabled Banyon tree grow new
roots, one of the branches inevitably
becomes dominant. This strong tribe,
later nation, draws vassel states about
itself and imposes its own culture upon
the world of its own kind. When these
indications are closely visible this dom-
inant subdivision becomes the nucleus
of the next racial motion. From these
observations it is easy to understand
that the submergence of a continent
does not destroy a race; it merely re-
moves part of its traditional background
and clears the way for the rise of a new
racial complex.

The intellectual and cultural attain-
ments of the Lemurian people as a
group are subjects of considerable con-
trovery. There is nothing to indicate
that the Lemurians attained any high
standard of civilization in the terms of
our present way of life. We are not
sure that the old Lemurians actually had
a written language, nor do we have
any proof that they refined their stand-
ards of living and thinking by any
formal attainments in science, philos-
ophy, religion, or art. Therefore we
must subscribe to Churchward's draw-
ing of a typical Lemurian landscape
sprinkled with buildings combining the
architectural elements of the Jamma
Musjid at Delhi and the Tower of
London. We might be closer to the
truth if we compare the Lemurian cul-
ture with that of tribes inhabiting in-
accessible areas of central Africa or the
unexplored jungles of the upper Ama-
zon. Just as the primitive human be-
ing of today practices magical arts, and
seemingly possesses an intuitive knowl-
edge from the forces working in nature
about him, the Lemurian could well
have shared in the instinctive kind of
knowing we associate with aboriginal
society. Before this point findings are
mostly the distortion of facts for the de-
fense of presuppositions.

It is possible that the seismic cata-
clysms which destroyed the Lemurian
motherland millions of years ago may
have played a part in the rise of the
Atlantic continent on the opposite side
of the globe. From the traditional rec-
cors it would seem that the golden age
of Atlantis was prior to one million
B. C. The Atlantean distribution ex-
tended over an immense area involving
Scandinavia, Greenland, and Labrador
on the north, and uniting northern
Africa with Brazil on the south. The
central part of the United States was
under water at that time. About one
million B. C. the Atlantean continent
began to break up. Fragments fell away,
areas sank, and the outer boundaries
were eaten away by a kind of cosmic
erosion. At last only the Island of
Poseidonis remained, and it was this last
island, about the size of Australia, and
located approximately in the area of the
Azore Islands, that was described by
Plato as having sunk about ten thou-
sand years before the Trojan War.
The Atlantean was a far higher type
of human being than the Lemurian.
All traditions ascribe to him an ad-
vanced form of culture. Instinctively we
have assumed that the later Atlantean
had about reached that stage of social
integration which we attribute to the
Maya and the Aztec people of Central
America and Mexico. Reconstructions
of Atlantis nearly always represent
Atlantean cities much in the style of
Maya communities. The Atlantean do-
mesticated the horse, cultivated wheat, probably possessed some form of hiero-
glyphic or hieratic writing that had
formalized basic programs in science
and art. The Hindu sacred books men-
tion two Atlantean astrologers by name,
and legendry implies the practices of
sorcery and transcendental magic. It is
not known that the Atlanteans possessed
any monetary system, but according to
Plato they engaged in large scale barter
and exchange. Their government was
a hereditary monarchy, and their nation
was divided into states and principali-
ties. They had a national code of laws
and a national faith. They practiced
agriculture on a large scale, had property
rights, paid taxes to the central govern-
ment, and engaged in various civic en-
terprises.
It might be a reasonable conclusion that people possessing such institutions would be quite similar to ourselves, but such a conclusion is not necessarily sound. The Mayas, Aztecs, and Incas fulfill all the requirements we have enumerated, but their cultures retained a barbaric flavor entirely strange to our conservative patterns of propriety.

This brings us to a vital issue. What was the scientific attainment of the Atlanteans? This is really a difficult question to answer without consideration any contemporary person who claims or exhibits extrasensory perception leads us back to the Atlantean high priest whose image rises Sphinxlike before our minds. I wonder how we would feel if he stood in our presence today robed in the savage habiliments of his office? Certainly this high priest would be inscrutable. He would have the broad, flat, deep-furrowed face which we associate with those in whose veins flows the old Mongolian blood. His mien would be silent and reserved, and regardless of the manner of his dress he would be impressive in his own right. He would be prone to psychoanalyze, for his personality and the elements which compound to form his character would be beyond our experience. The more we studied him the more willing we would be to accept his inner strength.

Many years ago I brought a great Navajo Indian medicine priest to California and entertained him for several weeks. He was a magnificent man in his early sixties. By any standard he was handsome, and in any social gathering he was distinguished. The Has teen stood over six feet in his moccasins, and his maroon-colored velvet shirt was an appropriate background for antique silver and turquoise jewelry. Though unable to read or write, this man radiated learning. His features were those of a scholar, and his voice was authoritative and deep. He would work the wonders and the mystic arts, and draw fire from the sky and regardless of the manner of his dress he would be beyond our experience. The more we studied him the more willing we would be to accept his inner strength.

As magic is still the secret art that has descended from an unknown antiquity it seems reasonable that magic was the secret science of Atlantis. The high priest was the magician, ruling as did Prospero in The Tempest over an invisible empire of airy things. This is a fact in nature and that the sorcerer is capable of upsetting the equilibrium in the field of energy which maintains the balance of life. In some extreme of prejudice or opinion. More explorers and travelers who have spent years among primitive people have been impressed by the extraordinary powers of shamans, whose doc-
sors, voodoo priests, and Indian medi-
cine men. It requires considerable prej-
udice to ignore the accumulation of testi-
mony which bears witness to the
realities of the miraculous.

There is also considerable doubt as to
whether the magician of aboriginal
tribes actually understood the formulas
that they used or the results that they
obtained. Magic is a traditional art con-
sisting of formulas, talismanic artifacts,
relics, and fetishes. Magic is born of
song and dance; of ritual and prayer.
These forms have descended from the
unknown and unknowable past, and the
ceremonies are performed under the
guidance and administration of the tribal
priest. There is magic to make the
earth grow its harvests, to bring rain,
and to scatter storms. There is magic
to bring children, and to carry the aged
safely to the other world. There is
magic to make the
savagery and barbarism.

At the moment we are somewhat
perturbed because a small group of our
scientists appear to have overreached
themselves. The magic of science threat-
ens to escape from human control to the
degree that we may become the victims
of our own "new and useful improve-
ments." Suppose in those old days when
the science of magic enjoyed universal
acceptance and magicians were in the
vanguard of progress a parallel situation
had existed. The science of magic over-
stepped itself through the persons of
certain priests who had discovered the
esoteric secrets of universal power. Per-
haps they were no wiser in the use of
their new-found instrument of personal
gratification than we are today. By
every rule of their life they should be
infinitely better-equipped to use un-
limited power constructively than some
old nation in a transitional stage between
savagery and barbarism. If we find our-
selves inadequate to the challenge of
a vast power we should have a sympathet-
ic appreciation for prehistoric dilemma.

According to the ancient myths there
was a planet called Ragnarok which
moved in the orbit now ascribed to the
asteroids between Mars and Jupiter. The
cabalists, who were given to abstrac-
speculation, held that this planet was
Lucifer, the star angel who fell from
heaven. Lucifer's planet was shattered
by the flaming sword of the archangel
Michael, the generalissimo of the armies
of heaven. The broken fragments of
the lost planet still move in their origi-
 nal orbit and are the asteroids. Luci-
fer is the same as the Nordic Loki, the
spirit of fire. In Norse mythology Loki
is locked within matter, where he must
remain imprisoned until the twilight of the
gods when the elements of chaos are
released from the pattern of creation.
Loki is forever seeking to escape from the
net of universal laws and consume the
world.

Lucifer was cast from heaven for at-
tempts to be greater than the hidden
god, who sits in judgment over the
world. Lucifer was strong with pride,
certain of his own strength. He
sought to wrench the universal sover-
eignty for himself, and for this he fell,
and with him one third of the hosts of
heaven.

If the destruction of Ragnarok is to
be regarded as an astronomical phenom-
non involving the disintegration of a
planet by causes unknown, how did it
happen that primitive humanity upon this
earth perpetuated the record of a disas-
ter completely beyond their com-
prehension? Ignatius Donnelly opines
that Ragnarok was shattered after the
creation of human life upon our planet.

The solar catastrophe was re-
lected in the affairs of our planet, re-
sulting in important geological changes.
Of course it is possible that the planet's
surface was long bombarded by meteors
from interplanetary space, but whether
these masses were the result of a dis-
integrated planet remains conjectural.
The legendry and geological evidences
of extensive changes due to various
causes are summarized in the following
table:

1. The destruction of Ragnarok with
   its resultant influence upon all the
   planets of the solar system, espe-
   cially those whose orbits were close
to the orbit of the lost planet. We
   must assume for a moment a
terrible conditions left an indelible im-
pression in the affairs of our planet, re-
sulting in important geological changes.
Directly connected with Ragnarok was
the ancient mass extinction of terrestrial
life. The survivors of this event are
the subterranean species, such as the
amphibians and reptiles. This mass
extinction was accompanied by an
increase in volcanic activity, which
resulted in the deposition of vast
amounts of volcanic ash and dust
around the globe. This ash and dust
formed a thick layer over most of the
landmasses, which likely contributed
to the global cooling event that
followed.

2. Upon the earth itself a shift in the
   land and water distribution in the
   South Pacific between Asia and South
   America. This is variously referred
to as the submergence of a continent
   called Gondwana land, Lemuria, or
   Mu. According to this hypothesis,
   there were extensive changes due to
   the movement of these landmasses.
   The break-up of Gondwana land
   was followed by the submergence of
   large landmasses, including parts of
   the South Pacific.

3. The Atlantis disaster, consisting of
   the gradual disintegration of immense
   land masses in the areas now occu-
pied by the Atlantic Ocean.
   These ancient masses were
   submersed plateaus, the boundaries
   of which have been defined by sound-
   ings. It is also difficult to imagine
   that primitive humanity had developed a
   sufficient knowledge of esoteric arts to
   have produced the Gondwana land breakup,
   or even the Lemuria-Mu submergences.
   Human culture during the paleozoic
   period was at best a struggle for simple
   survival. None of the unproved relics
   associated with the Lemurian life pattern
   suggests any high cultural attainment.
   Even the most optimistic exponents of
   the Lemurian hypothesis failed to make
   a convincing case in favor of the Lemu-
   rian superman. We cannot visualize
   him as a moral unit sufficiently inte-
   grated to merit by conduct either appro-
   bation or condemnation. That he could
   have destroyed his world by some kind
   of primitive sorcery seems doubtful.
   If the gods destroyed him for his sins it
   was the gods themselves and not the
   Lemurian sinner that wrought the dis-
   aster.

In order to assume the existence of
a highly civilized people during the
paleozoic period, or for that matter in
any remote geological age, we must
assume that all the recognized
anthropological patterns. We can-
not say that anything is impossible, but
it does appear that a Lemurian super-
culture is improbable.

With the Atlanteans, however, we
face a different situation. If Solon
were correctly informed by the Egyptian
priest of Sais, the peoples of Atlantis did ob-
tain a cultural distinction. The princes
of Atlantis were able to declare war against
the Greek states and move a
large army into the Mediterranean-Aegean areas. This suggests an advanced form of social organization. Even in this case: the fables indicate that it was the gods themselves who punished the Atlanteans for their moral crimes by blasting their homelands and scattering their remnants as exiles among foreign nations. The crimes for which the Atlanteans were punished were: disobedience to the laws of Poseidon, their patron deity, the practice of sorcery, and the pursuit of war. These crimes resulted in the Atlanteans becoming arrogant, selfish, despotic, and developing the complex for world dominion. Unfortunately, Plato's account is imperfect, and the circumstances are somewhat abstract. The morality in this case arises from the simple conviction that evil destroys itself. Ambition is its own reward, and all perversity is punished. As we see this restated continuously in the daily happenings which make up living we find little difficulty in assuming that the Atlanteans were in some way to blame for their own fall. They were moral agents responsible for their own conduct, and were punished for their crimes.

The question that remains unsolved is the machinery of this punishment. Ancient people summed up the entire unknown world of causes under the collective term "the will of the gods." That which was beyond the human was divine. All that could not be explained by the rules of daily experience originated in the whims of divine beings. Gradually we have come to resent the idea that the divine wrath explains the otherwise unexplainable. We prefer to think of effects as inherent in their own causes. To us the universe is impersonal, ruled by action and reaction, and requires no despotic hierarchy or temple merely mortal to explain its phenomena. If we are right in this more recent perspective we build a strong case in the sphere of universal ethics in favor of the old Atlantean sorcerers. If misuse be the cause of disaster and no outside moral agents are necessary then the destruction of a people must result in the perversity of that people itself. If ordinary perversity were sufficient to bring down a world, our way of life must have perished long ago.

It becomes a matter of degree. The perversity of the ignorant is limited by the ignorance itself, but as ignorance gives place to intelligence and man extends his powers over larger areas of activity the perversities become correspondingly dangerous. In a way that is our present hazard. For the first time in recorded history man has become sufficiently skilled to actually endanger his own survival. Until his intelligence reached this degree he could injure himself only in small ways.

In line with these ruminations let us create a parallel between Atlantis and the modern world. Suppose that the Atlantean magician-priest had come to the internal control of the magic forces of nature? Through the systematic development and extension of his internal resources he attained supremacy in the sphere of hidden forces. Finally he reached the critical decision point—he must use wisely and live, or use unwisely and die. He chose the left-hand path—the road that leads through selfishness to oblivion.

We are at the same crossroads or forking of the ways. We have extended our dominations and have hitched our hopes to the dynamo of atomic energy. Use is a moral decision and may be inspired by a profound realization of good, or by a profound fear of the consequences of evil. By fear a hollow semblance of virtue may be forced upon us. We know little more about the substance of atomic energy than we do about the substance of magic, but we suspect the worst. Instinctively we realize that we lack the moral quality necessary for the courage of right action. We are afraid not only of each other but of ourselves. We realize that for the first time in the history of our kind we are playing with the thunderbolts of Zeus.

If we happen to succeed in wiping out our kind by the amoral use of atomic energy we may make a rather tidy job of house cleaning. It is doubtful, however, that we can clean the earth's surface entirely of the evidence of our own existence without destroying the planet also. This is a thought, and makes us wonder if by any chance our old friends on Ragnarok hit upon this ingenious notion. Alas, probably we shall never know.

Short of a complete disintegration of our world our exploits will linger on somewhere in the memory of nature. Even if some creatures should inherit the earth they will follow in the old accustomed way and find the landmarks of our ruins. But enough of such morbid thinking. We should remember the world-end scares of the last century. One upright citizen, frightened out of his wits, approached Ralph Waldo Emerson and asked the sage of Concord what he would do if the world came to an end. Emerson reflected for a moment and then answered mildly, "I guess I would have to get along without it someway."

The average man needs a new dimension of thinking with which to sustain his internal integrity through periods of
external uncertainties. In terms of essentials man is an immortal creature, and neither natural decay nor the atomic bomb can destroy him. The power to survive disaster is a spiritual birthright. When we speak of destruction we mean the disintegration of external patterns. The institutions which we have built up, the way of life which we have caused and accumulated, and the dreams we hold concerning the future of our individual and collective purposes are all vulnerable. But they have always been vulnerable. Earthquakes shake down cities, plagues wipe out races, tidal waves inundate communities, and all that is built out of the earth must in the end return to the earth. For each man the world's endurance is identical with his own span, and all ambitions end in ultimate darkness and dissatisfaction.

It is life and not form that goes on to victory. If we destroy a world we shall build a better one, for out of creating and destroying comes the final protection of the moral and ethical values. It is not truly a disaster if corruption destroys itself. The disaster is that we realize ourselves to be part of that corruption and merit that disaster. We are confronted with a decision which is more important to our ambitions than to the substance of ourselves. We are being reminded once more that there are rules governing the games of living. If we keep the rules we are happy; if we break the rules we are unhappy. It is as simple as that, but the very simplicity is too much for us.

When modern man does not know what to do next he contributes generously to create a fund for the purpose of making a comprehensive survey of the imminent difficulties. A committee is formed, and the primary function of a committee is to make a long and detailed report and then adjourn. This report, much too long to be read and much too complicated to be important, promptly loses itself in its own confusion. Then it is necessary to form a new committee to check upon the old committee. The new committee always finds financial discrepancies, but by this time the crisis is passed and everyone wonders why a committee existed in the first place. It is the same way with atomic energy. By the time we decide what we should have done with this cosmic force and how we should have handled it we shall already have used it according to our primary intentions regardless of consequences.

The only security to be found in this vale of uncertainties is that which we discover within the spiritual content of ourselves. Wisdom is strength, virtue is security, and integrity is survival. In the life ruled by wisdom there is no place for fear. We look to the future with a good hope and with perfect faith in the divine plan. We seek neither to escape nor expose ourselves recklessly, but continue in the daily performance of useful work. Unmoved by the doubts or terrors which lead to individual or collective panic we fulfill our own appointed tasks with complete confidence in the universal plan and the universal will. Only when the majority of human beings functions from this foundation of genuine integrity can we hope for any general remedy. Until then each must depend upon the spirit within himself for victory over circumstances.

ABSTINENCE: A most pious practice which consists in depriving ourselves of the benefits of divine providence who created all things to the sole end of preventing his creatures from enjoying them.

From Voltaire's Pocket Theology.
to be found in the area where they lived. These Korean artists decidedly influenced the ceramic industry of Japan. At least seven different types of porcelain and pottery, now well-known, show the marks of Korean experts. The principal contributions were technical rather than artistic, if it is possible to make such a distinction.

The daimio of Satsuma finally settled his Korean potters at Kagoshima, and bestowed upon them the rank of samurai (gentry or lesser nobility) as a practical token of his favor. At the same time he imposed certain restrictions upon them. He forbade their mingling socially with the native population, and prohibited their intermarriage with the Japanese. He wished to preserve them and their art from being gradually absorbed into the prevailing Japanese culture. It was not until the Japanese system was abolished in 1871 that the Koreans in Satsuma were accorded the full rights and privileges of citizenship.

After considerable research the Korean potters and their descendants found an excellent clay in the neighborhood of Nawashirogawa, and about the year 1630 the first important Satsuma faience was produced. For a time the new ware attracted little favorable attention. The general manufacture of this pottery began in 1693 when Satsuma ware first aroused the interest of native connoisseurs. It increased gradually in favor, and in 1756 the outstanding exponent of this craft was appointed potter to the Tokugawa court in Yeddo (Tokyo).

Students of religious symbolism will find the Satsuma pottery of Japan worthy of profound consideration. While other wares of China, Korea, and Japan are held in greater esteem than the later products of the Satsuma kilns by the more sophisticated collectors of oriental art, the intricate decorations upon this pottery are of substantial artistic and historic interest. Long neglected by connoisseurs, this beautiful and fascinating ceramic now is rapidly disappearing from the open market, and fine examples command greater attention with each passing year.

For practical purposes, the Satsuma faience may be divided into five general classes, each with clearly distinguishable characteristics.

1. Primitive ware, crude and without ornamentation, and extremely rare.
2. Simple floral designs on a closely crackled surface slightly beige or cream color. There may be a sparing use of gold. This ware is held to be almost beyond price.
3. More elaborate motifs, involving diaper and conventionalized ornamentation done with great accuracy and detail and often gilded. Fine specimens of this period are valued highly.
4. Intricate imaginations of floral decorations and birds magnificently executed in the most lavish style. Rich harmonious colors and a generous use of gold. This is the most common of the older form, but is much collected.
5. Elaborate groupings of human figures, also religious and historic scenes. Parts of the designs may be in relief. There is much detail and a profusion of gilding. This work is recent, but fine specimens are rapidly increasing in value.

The distinguishing features of Satsuma ware are the hard ivory-like surface and the network of fine crackles that cover the entire surface. The pate is so hard and close in texture that experts refer to it as a semi-porcelain. The glaze is composed of feldspathic materials and lixiviated woodash. The ware is first burnt at a moderate heat, then dipped into the glazing composition and fired at a high temperature. The unequal contraction between the body and the glaze in the process of cooling results in the entire surface becoming a network of tiny crackles. George A. Audsley and James L. Bowes, to whose book, Keramic Art of Japan, we are indebted for a number of the technical references used in preparing this outline, thus describe the Satsuma pate: "The crackling of the thin transparent coatings presents countless angles of reflection and refraction to the
Rose Jar by the celebrated artist Hotoda. The central figure is Kwannon, and she is surrounded by sixteen major lohans and a number of lesser personalities. A ferocious dragon encircles the lower part of the jar. Many of the figures are raised, and a large tree shades the saints seated beneath its branches.

Large vase by Kin Kozan, one of the most famous artists. This exceptionally fine example, which was ornamented about 100 years ago, depicts groups of priests and lohans surrounding the figure of Amaterasu Omi Kami, the Shinto goddess of the sun.
Tall Satsuma vase with historical scene. The dominant figure in this composition is Minamoto Yoshitsune, a Japanese war lord of the medieval period. Minamoto Yoshitsune was elevated to high honors by the emperor, but his enemies united their forces against him so that all his worldly estate was sacrificed.

light, and, as it were, retains it within itself, gaining a depth and richness combined. We can with assurance state, that in the entire range of Keramic Art there has been no surface produced more refined in treatment or more perfectly adapted to receive, and enhance the value of, coloured decorations, than that presented by the finest specimens of old Satsuma faience."

It should be remembered that Satsuma is an earthenware or pottery and not a porcelain, although in many ways it combines the best features of both. Most examples have the weight and thickness of pottery, but so high is the glaze and graceful the form that the better pieces give the impression of being the most delicate porcelain until closely examined. There is a popular belief even among many collectors that all examples of rare and early Satsuma are small in size, and that large pieces are recent and inferior in value. This is not entirely true, as some examples of what is usually called 'ancient' Satsuma are of considerable proportions. A very fine and desirable pair of vases of the older design are, for example, twenty-one inches in height. It is probably true that the earliest known specimens are small, but some of the large pieces are of great value.

There is a legend that the Satsuma crackle was the result of a feud between pottery schools or factories competing for the royal favor. One night a rival artisan opened the door of one of the Satsuma ovens and threw water upon a piece in the process of burning. Instead of destroying the pottery the water produced an unusual crackle. The process was then cultivated to its present state of refinement. Whether or not this story is true is difficult to determine, but it has circulated in Japan for some time.

There also seems to be considerable misunderstanding on the subject of imitation Satsuma. This country and Europe have been flooded with inferior Japanese ware which local merchants have passed off as ancient and rare. In most cases the commercial pieces are so imperfect in execution and depart so completely from the original ware that they can be regarded as reproductions or imitations. In this class belong the works of Kozan of Yokohama, and the Shiba Factory in Tokyo. Usually the crackle is large and unpleasant, the art forms completely lacking in refinement, the ornamentations bizarre, and the colors unpleasantly bright. Even the novice has little difficulty in identifying these export pieces. They appeal only to those entirely deficient in artistic instinct.

It is a mistake to regard the modern products of the Satsuma kilns as fakes or forgeries. They represent a distinct art trend entirely sincere and as worthy of respect as any innovation in the field of fine arts. Three hundred years from now these productions will become in their turn genuine antiques. The modern pieces bear only slight resemblance to the earlier art styles, and should be accepted upon their own merit.

In the period extending from the closing years of the 18th century to the first decade of the 20th century the Satsuma artists developed their elaborate figure technique. They ornamented their ware with religious and historical figures in the style of the Chinese, Korean, and early Japanese Buddhist paintings. This was a complete departure from the tradition of their school, but I am assured by Japanese art critics that these elaborate designs are genuine products of the Satsuma workshop. Obviously they are not copies, as the earlier pieces never bore this type of ornamentation.

Modern Satsuma again divides into several schools of design. The basic ware remains the same, the forms have changed very little, but there has been some compromise to modern taste and foreign markets. For instance, I recall an exquisite dinner service of no antiquity but a triumph in simple beauty. Against the soft cream crackle was a restrained ornamentation of Japanese wisteria. There was also a small bowl, the inside of which was entirely covered with a design of nearly a thousand tiny but perfectly formed flying birds.

Another modern style of Satsuma emphasizes delightful little figures of posturing Japanese girls in their elaborate kimonos and obis, usually against a background of flowers and gardens. Occa-
exquisite manner. These old Zen patriarchs do it mean, or who did it, the artistry teaching teaching. To emphasize some life. This association makes it almost a scholar may be reading intently from a There are rules governing art criticism, on paintings of air. One may be open­ of that which is truly fine, for a man impossible to separate the aesthetic from he instructs by disciplines called the un ­ ciation with the Asiatic psychology of blank piece of paper. Another dour-faced but even these rules may prove a dan­ scholarly .occupations peculiar to the Zen ther, if impelled to absolute silence, the "proclaiming such ornamentation too in­ testing to the student of religion and sym­ "proclaiming inadequate. Naturally, fine art is measured in terms of im­ impulse and impact. It manifests itself to the artist as an impulse to create within the canons and conventions of internal conviction about the sub­ stance of the beautiful which bestows the blessing of greatness upon technique. Technical skill without aesthetic impulse is lifeless and unsatisfying. The effect of art upon those who contemplate the product of aesthetic impulse is measured in terms of impact. This impact is the over-all impression created by the art object. The spontaneous appreciation of the object by those trained in art discrim­ nation reveals the purity of the design. The mind and emotions accept without question the completeness and suitability of the things seen. The moment art is rationalized or becomes obviously intel­ lectual the purity of the artistry is in dan­ ger of compromise.

If upon examining a work of art one is impelled to a term such as beautiful, exquisite, wonderful, perfect, or still fur­ ther, if impelled to absolute silence, the work has fulfilled its purpose. If the impulse is to ask why was it done, what does it mean, or who did it, the artistry is proclaimed inadequate. Naturally, complete ignorance of art values can re­ sult in the rejection by the consciousness of that which is truly fine, for a man without trained appreciation cannot fully esti­ mate the greatness of a work of art. There are rules governing art criticism, but even these rules may prove a dan­ gerous limitation.

Eastern art has always been regarded with a certain amount of suspicion by Occidental critics because of its close asso­ ciation with the Asiatic psychology of life. This association makes it almost impossible to separate the aesthetic from the intellectual elements. The Asiatic has the advantage in the collection of his own art because the psychological elements are so well understood and have such complete subjective acceptance that they never dominate or challenge the es­ sential impulse toward appreciation. He is able to preserve his aesthetic mood in the midst of what appears to us a conf­ used religious or traditional symbolism.

The reason most modern Satsuma ware falls below the standard of great art ac­ cording to the criteria of pure aesthetics is that it depends upon intellectual ele­ ments for a great part of its impact. Like the single finger, it violates the standard of impulsive acceptance and demands study and reflection. The early Chinese potters made ex­ tensive use of symbolism in the decora­ tion of their wares, but with them the symbols were always subordinate to the principal considerations of color and form. In other words, they used reli­ gious or philosophical devices in terms of art alone. The symbol was selected solely on the basis of design and not with regard to its philosophic content. Thus early Chinese ceramics have a universal appeal and can be understood and ac­ cepted completely in terms of this appeal. The more simple a design the more diffi­ cult it is to limit it by such boundaries as time and place. Many Chinese wares are timeless. Though of great antiquity, they are utterly modern. Though made in China, they are acceptable anywhere. The Satsuma products on the other hand are essentially Japanese. They are cir­ cumscribed by tradition, and the designs are dated by both the technique and by the subject matter. As a result they re­ quire a different standard of valuation. We must remember that art is not great because it is old, nor is it poor because it is modern; it is good or bad according to the impact upon the beholder.

The type of Satsuma with which we are especially concerned at the moment is that upon which religious images are painted. It is this painting which be­ comes important and to which the forms themselves are subordinate. The Satus­ ma artists are painters rather than potters. This further divides the problem of ar­ tistic allegiance. This division affects in a strange way the purity of the two ar­ tistic forms, ceramics and painting. The ceramic canons are modified to meet the requirements of the painter, and the painter in turn adapts his design to the requirements of the ceramic form. This appears as a twofold compromise, and we see two men, the potter and the painter, each bowing ceremoniously to the other and each lacking the courage to escape into the fullness of his own mind.

Here Zen again enters the picture. This great result of nature loved to take special delight in violating all traditions and conventions. To them the pottery was far too formal, and each piece, be it tall or short, slender or rotund, was a smug little vessel exhibiting its self-suffi­ ciency to a wondering world. The ma­ jestic vase or the perfectly proper little ink pot was a kind of crystallized con­ ceit, egotism in clay or porcelain, prized and nothing real. The Zenists were not much more char­ itable in their criticisms of the elaborate religious art which had developed under the influence of Shingon Buddhism. Pic­ tures had become prisons in which ideas were held in rigid, unchanging forms. There was no air, no space or spirit, no freedom, no escape into the sheer abyss of wonder. The symbolists had become so exact that they were deluded by their own works. They had made the symbol so important that its meaning was forgotten. The genre painters were little better. They drew mountains, waterfalls, humble cottages and palaces, but in their com­ positions places were so neat that the spaces were lost. Man can paint a house but he cannot paint a home. We can study form so intently that we forget that all forms are shadows of forces.

When the emperor of China asked Daruma, the first patriarch of Zen, to ex­ plain his doctrine the master picked up an expensive and precious bowl and cast it upon the ground where it broke into many pieces at the emperor’s feet. This is the doctrine, to break up the tra­ ditional forms that soul powers can escape from the prisons which men have created. One cannot examine the portraits of the
old Zen scholars without realizing the benign craftiness, the shrewd humor, and the gentle cynicism of these genial ascetics who cultivated the fine art of appearing at their worst under all conditions.

As we study each glowing face we seem to perceive a slight twitching in the corner of the mouth and a fleeting twinkle in the depth of the eyes. We gain the impression that the old gentleman is trying to prevent us from noticing the mirth that is agitating his inward parts while outwardly he conveys the impression of ferocity. What could be more essentially Zen than to attack an ancient and established art form and break its crystallization by setting up within it an absurdity. What could delight the comic perversity of some old Zen monk more thoroughly than to set painters to work painting pots, and potters to work preparing silk and paper out of clay to receive the painter's brush while he slyly chuckled in his beard and gathered his revenue from no face who had been hit with the complete self-satisfaction. He would feel very smug for having disconcerted smugness, and if you were to point out the inconsistency of practicing the very vices against which he preaches the misery and the mirth that is agitating his inward parts while outwardly he conveys the impression of ferocity. The arts of satirical humor, the shrewd comedy, the self-sufficiency, the shrewd humor, the gentle cynicism of these genial ascetics who cultivated the fine art of appearing at their worst under all conditions.

An assemblage of Zen priests upon the Satsuma faience reminds one of a confection of Zen psychology. We can imagine several connoisseurs standing examining critically an example of this work. The shape is satisfactory but not extraordinary, and the decorations consist of three old gentlemen sitting under a tree and gazing straight out at the critics with expressions reminiscent of the stern rebukes of a bad conscience. It is not likely that the connoisseurs are aware of the collective mischievousness that radiates from the entire production. The first might say, "It is probably a reproduction, not worth over twenty dollars. The second may insinuate, "But it has the seal and signature of the Satsuma kilns. Perhaps it is genuine." The third, unable to restrain himself, must exhibit his small knowledge. "But you know, gentlemen, these Japanese potters have no honesty in their souls; they will sign anything with anyone's name. Seals and signatures mean nothing."

While this discussion goes on the three old gentlemen sitting under the tree continue to gaze out with expressions which are the Asiatic equivalent of Leonardo da Vinci's Mona Lisa. They are obviously delighted to be the center of a heated argument. They hope it will become violent. They would be glad to take sides if they could; that is, they would take all sides against anybody. It is something to a small piece of pottery to have three internationally famous critics upset over it.

Probably these critics come to no conclusion, which is a perfect ending, and to the Oriental mind an appropriate termination to an Occidental conference. The vases with their three old gentlemen is happy, justified, delighted, permeated with the warm glow of richly fulfilled destiny. It may be rejected as a work of art; this is of no consequence. It has performed the supreme Zen function: it has irritated.

It is far better to be disliked than to be ignored. To be resented is to be useful; to be despised in one's own time is a prerequisite of immortality. Had one wanted to insult the vase he could have said, "Isn't it pretty?" The three old gentlemen might have gathered their robes about them and jumped off the emerald, completely outraged. They had no desire to preach, teach, or satisfy. They wanted to disturb. Their purpose was in some way to crack the self-sufficient compulsion of their prospective owner. They wanted to remind him that he did not understand them, and they even hoped that he would come to the conclusion that he would never understand them. This was a way of getting the man to admit that there was something in life that he did not understand. If this could be accomplished complacency might give way to a realization of the need for knowing.

The complications of the Oriental mind baffle most Occidentals, and gravitate against the discipline of modern Asiatic ceramics. In the East the manufacture of spurious art objects and antiques to deceive both friend and foe is not accompanied by a stigma as it is in the West. The craftsman signs an ancient name to his latest masterpiece without a single moral qualm. He is performing a useful duty in the sphere of ethical inconsistency and still preserves a greater part of his independence from all control of outside opinion. "Do not make the mistake," he says, "of confining your admiration for the masterpieces of modern Oriental art to the articles that are signed by the seals of the leading masters. I can help you to find something like this: 'Please forward immediately one hundred dozen of the largest, loudest, and most horrible examples of inartistic works available. The barbarians have bought me out.'

Gradually the Oriental art dealer becomes a specialist in the business of modern ceramicists. He finds that survival means catering to the tastes of the uninformed and the pocket-books of the rich but not much better informed few. But this merchant usually has a back room. Sometimes it is behind the store, sometimes in the attic, or perhaps in the basement. Here he hides away the treasures of his house. In dealing with the highest stamp of approval which he can bestow is an invitation to visit the little back room. This special consideration must be earned by proving discrimination. You are shown the treasures of the house only when it is obvious to the owner that you have outgrown the consecttions of the front store. The whole practice of business changes after you have been initiated into the sanctum. The dealer then becomes an honest teacher, eager to instruct you in values. In front he probably charged you three times what the article was worth. In back he parts with a treasure for a fraction of its value if that is all you can afford.

In the front room of the store the dealer sells; in the back room he selects homes for the things he loves. If he does not think you have understood and appreciate the object it is not for sale. If you argue with him he will be polite and accomodating, but may lose his ability to speak or understand the English language.

In the back room race and nationality lose all meaning. Appreciation becomes a universal medium of communication. Genuine appreciation for that which is truly fine unites the buyer and seller in a relationship unknown in the channels of pro-
fane trade. All this is a part of Zen, the silent communion, the assemblage of those united by the simple love of beauty. In the front room every ware that has a crackle is old Satsuma. If the age is not sufficiently obvious the piece may be dipped in tea for a few days. The same tea can change a fragment of modern bone into priceless antique ivory. If the merchant himself does not perform these delicate feats of alchemy they may have been accomplished by the exporter in Yokohama.

In the back room the Satsuma, if any, is genuine, and you may learn some intriguing facts. For example, the dealer opens a silk-lined case to show you a beautiful little plate. He tells you that it is Satsuma, not ancient but fine, and the type collected by his own people. He explains that while Satsuma is still made in Kagoshima, the center of the industry has moved to the great Kinkozan Pottery, with its seventy-seven ovens, in the Awata district of Kyoto. The Kinkozan Awata Satsumas is a counterpart of an ancient ware, for it has received imperial approval and has been awarded numerous medals and certificates both at home and abroad. A fine school of artists developed a distinctive tradition, and the skill has passed from father to son.

It seems that the Kyoto potters are the legitimate heirs to the method, skill, and artistry of the Korean masters who were brought to the province of Satsuma so long ago. While it is true that the early pieces from the original Korean workshop are the rarest and most valuable of all eastern Asiatic ceramics, the products of the Kinkozan kilns can be just as important, and psychologically are legitimate Satsumas. Satsuma is an art movement, a conviction in clay, not a place or time. The now friendly dealer further explains that the correct method of judging Satsuma is to bestow special attention to the detail in the less prominent part of the design. The more obvious decorations are usually executed with an acceptable amount of skill, but study the handles, the diaper under the edge of the rim, the lines and patterns used to fill secondary spaces. The pieces made for export show lack of care in finishing. There has been an economical use of the more expensive pigments, and the colors are likely to appear lusterless. This dimness is not antiquity but inferiority. Such pieces could not be sold in Japan where the art collector never contemplates the obvious but seeks out the little defects that carelessness has caused. The great artist is never careless if his heart is in his work. If his heart is not in his work it is evident that he is interested only in producing salable merchandise. The lack of loving thoughtfulness on the part of the maker removes all artistic value.

In selecting examples of modern Satsuma the Western collector would do well to study the taste of his connoisseur. He is aware of all the mechanics of the art industry. He knows what is genuine and what is not genuine, what is old and what is not old, and what is good and what is not good. He determines values by integrity, which manifests in the quality and almost jewellike radiance of the design and the cream-colored faience. Each specimen has been chosen for the mood it invokes, for the delicacy of line and color. Good artists may do poor work. Struggling mediocrity may flash forth with a single example of genius. These are the important things. Some of the modern Satsumas are actually more beautiful than the classic pieces, which are so rare that the average collector could scarcely hope to secure outstanding examples. Even export pieces over which the Japanese collector may not enthuse can be sufficiently fine to add distinction to the private home or the public gallery. Such examples may be criticized by the single word, "Good."

The question may be asked: "Why should students of philosophy and comparative religion take the time and effort to study a subject like oriental ceramics?" There are several distinct advantages which can result from such a pursuit. In the first place, the field of philosophy includes within itself all aspects of creative endeavor. The philosophy of art is just as important as any other branch of learning. In many ways it reveals the psychological, the human activities more clearly than those critical procedures which usually we associate with exact thinking.

In the second place, philosophy per se has a tendency to verge toward intellectualism. We attempt to solve all mysteries of life and nature by the strength of intellect alone. This can and often does result in the deprivation of emotional content in our living and thinking. There is a tendency to a kind of internal coldness. We reduce facts to formulas, then settle down to an elaborate technique of juggling these formulas. The impact of art is not primarily intellectual. Of course we can rationalize beauty as we rationalize living, but the pursuit is not especially profitable. The power of art results from the over-all acceptance of its own sufficiency. The reaction caused is one of want of response—a sort of friendlessness, sympathy, or attraction. It is enough that we are pleased, and this pleasure breaks through rules in a spontaneous way, reminding us that in the last analysis we have a life apart from rules.

In the third place, art is a bridge across the interval which divides each human being from all others. Something of the artist himself is captured in the art forms which he imagines into being. In the presence of his work, if we are sympathetic we feel with him. We can sense his struggle and achievement. We can respect the creative force that moves through him, and by so doing escape from the limitations of our own pressing egocentricities.

Lastly, we expose ourselves to the power of the art object itself. We cannot live in the presence of beauty without being subtly influenced by its eternal ministry. As food nourishes the body, so beauty nourishes the mind, and beauty nourishes the soul. All parts of the human personality demand an appropriate type of nutrition. We cannot accomplish that internal equilibrium which is the end and perfect proof of wisdom if some part of the personality remains undernourished. It is not wise to feed the body and starve the soul. In our kind of civilization this is a common tragedy. We have a tendency to grow strong but not good, to grow wise but not kind, and even to grow moral without compassion. The simple love of beauty is a medicine against the diseases of ambition, possessiveness, and intellectual tyranny. Art is a moderator of excess, a beautifier of the necessary, the indispensable luxury.

If we visit some old curiosity shop with its congestion of nicknacks, bric-a-brac, and oddments, we find ourselves in the presence of a hodgepodge of values suitable to cause aesthetic indigestion. Obviously most ascribed artistic activities are not important artistically or culturally. The kindest thing that we can say of them is that they are trivial. Incredible as it may appear, each of these curiosities has or will satisfy someone's definition of the desirable. Take for example that little porcelain high-heeled slipper with a faded plum-colored pin-cushion on top; it is just the piece that someone is looking for. That cushion top, composed of cigar ribbons lovingly united with cross stitching was somebody's supreme aesthetic achievement, and has survived to gladden other hearts.

Some of us can look back to those days when life was enriched by homemade portières composed of acorns and glass beads strung together with inspiration and diligence. Even though it may sound like a childhood memory each time we passed through the doorway it was a thing of beauty and a joy forever. What has happened to that beloved portière? Could we have used it to start a fire on a cold winter evening? Suppose we had to hang it today? Such
A prospect would seem little less than a penalty.

Art appreciation, like music appreciation, involves an upward motion of the consciousness. If we are healthy growing creatures our tastes must change for the better. So subtle is this process that we scarcely recognize the transition, but it is this inevitable refining process that results ultimately in the true connoisseur. Real growth is not a simplification assumed by a dilettante, but a genuine appreciation for values and the increasing capacity to recognize instantly the difference between good, better, and best. Appreciation of that which is fine is the proof of great soul power.

Cultural progress is always from the obvious to the subtle. First we see the surfaces and our measurements are quantitative. Later we become aware of the intangibles captured in form and design and our standard becomes qualitative.

A couple of years ago my friend Mr. Gump showed me with great pride two little clay owls found in an ancient Chinese tomb. The figurines were about six inches high, and at first glance resembled two elongated eggs standing on their small ends. There was almost no modeling and only a faint trace of color, but suddenly through the clay came the dynamic impact of owls. There was more; they were smug, self-satisfied owls, worldly-wise owls, quaintly sophisticated owls. There was gentle humor in every line, an incredible element of caricature—utter pomposity. The little birds seemed to be completely puffed up with their own importance. So subtle was the technique that the effect had been created with only a few planes and lines. The little birds would be extremely difficult to copy. Their very simplicity was baffling. Here was great art, both satisfying and inspiring. The owls had what some connoisseurs call the spiritual quality. The art was almost completely overtones, and the compositions revealed a powerful philosophic content. The unknown artist who made them had genius in his soul. Naturally all men would not appreciate the owls, but to the expert who had trained his discrimination they were far more important than some less subtle production, ten times their size and one tenth their cost.

Only greatness has the courage of simplicity. Only the individual who knows exactly what he is doing can accomplish his results without fumbling. Decadence is a descent into complications. Any woman who has tried to buy a plain dress with smart lines knows the difficulty. Plainness demands perfection, whereas the artist's concept in design and color conceals basic defects. Thus ornamentation may cover defect in design, which is true of Satsuma where mediocrity of concept in form can be overwhelmed by a confusion of ornamentation.

Satsuma passes through its modern complications back to a much earlier period of intense stylization and incredible consideration for details. It then grew back still further into elements of pure design. Here form emerges through ornamentation, and each compliments the other. The ornaments are fewer, and appear sketchy and impressionistic. They are created for impact alone, and the very lines which compose them convey the feeling of freedom. The pattern then retires still further to a crude state of almost pure impulse. What is the difference then between this ancient crudeness and the modern crudity which offender us? The answer is integrity, and here we could digress into an elaborate philosophic dissertation. Suffice it to say that the difference lies in an unskilled man doing his best and a skilled man doing his worst. The primitive forms are honest, and by virtue of honesty alone they have a strange beauty which appeals to us deeply. The cheap modern piece bears witness to indifference. The artist was being paid by the hour; the virtue lay in covering as much surface as possible with the least possible exertion and time. The crudeness is dishonest, lazy, careless, and cheaply commercial. The art critic learns to recognize these motivations, and they determine the mood which the art object itself invokes. It is a mistake for modern artists to copy primitives, or to derive art inspiration from Central Africa or the Eskimo. He is seeking an external solution to an internal difficulty. He will simplify his art without having simplified himself because his reforms and innovations are purely technical, which produces only mediocrity. There is a great need for satisfactory modern art concept. Such a concept, however, cannot be borrowed, begged, or stolen from the remote past or the contemporary aborigines. It must be an internal experience in the life of our people. Until we can state simply and clearly our own internal values we cannot make vital contributions to art, literature, or culture.

The arts of a people tell the story of the inner life of that people. Up to the present time most great art has been produced under the influence of a dominant religious pattern. Most of the arts of Asia are basically religious. Religion stirs up the internal integrity in human nature; it intensifies unselfish aspirations and constructive convictions. These internal pressures result in an art impulse dominated by integrity. The arts of Japan, China, and Korea have been dominated for the last thirteen centuries by the power of Buddhist metaphysics. Zen especially has been responsible for a magnificent school of realism and a more or less complete break from tradition. The Zen is a philosophic nihilist. He lives to break up crystallization in concepts and formulas. His art is extremely demanding to those who would appreciate its power. Zen impressionism requires the conscious co-operation of the beholder. The student of Zen art must bestow something of himself upon the painting he is studying. Actually the painting is a mirror reflecting the consciousness of the beholder. This is too subtle for the Occidental, who expects his art to be labeled for his convenience. He wanders about galleries, a catalogue in one hand, prepared to admire that which he is told is admirable.

Two ladies in the Luxembourg galleries were identifying paintings by reference to catalogue numbers. Unfortunately one of them had brought the catalogue of the Louvre by mistake. She was standing in dejected confusion in front of the painting of Whistler's Mother. After checking the number in the catalogue several times she turned to her friend and whispered, "I don't understand it. It says distinctly that number thirty-one is the Wreck of the Hesperus."

The Oriental connoisseur tries first to discover value rather than be told what is valuable. He seldom wanders about galleries. He prefers to center his attention upon one object and experience the power of that object within himself. He is not interested in seeing alone; he wants to feel, to accept into himself a message which will bring joy and comfort and inspiration. He may return day after day to the same case, and oblivious of surroundings contemplate the perfection of one tiny bowl. He may never find out who made the bowl—probably he does not care. He is satisfied that the fortunes of life have made it possible to have those precious moments of complete oneness with beauty.

As life grows richer in experiences, as our minds deepen with understanding, as the spiritual powers within us unfold, art becomes more real and more necessary. Our standards of appreciation are refined, and in the end we unite with others of similar attainment in the quiet, internal veneration of simple beauty. This experience is a kind of illumination which cannot be put into words but which, like all mystical extensions of consciousness, is a sacrament by which the soul is strengthened and nourished.

According to Aristotle the origin of all human knowledge about the substance of divine matters is twofold: the outward phenomena of the sky and the inward phenomena of the soul.
In Reply

A Department of Questions and Answers

STATEMENT OF PROBLEM: Travelers, explorers, and persons who have resided for long periods among primitive people, report numerous instances in which they have seen examples of magic, sorcery, witchcraft, and a wide range of occult phenomena. How is it possible for primitive peoples to produce miracles which cannot be performed or even adequately explained by the trained scientists of civilized nations? And why are miraculous happenings more frequent among these less advanced social groups?

The answers to these questions may be discovered by a comparison of psychological factors. If we contrast the life of a primitive with that of his untutored fellow creature we learn that the miracle occurs where it is necessary and significant, and ceases to appear when the necessity and significance are no longer valid circumstances.

The prerequisite of a miracle is the acceptance of the miraculous as a factor in daily life. In the civilized community those things necessary to the security of the individual are readily available. The primary concern is the financial means of securing these basic utilities. No man will pray for rain when he knows that his supply of water is assured by an elaborate system of dams, reservoirs, and aqueducts. Is there a need for magic when the turning of a faucet results in an immediate supply of water. Instead of supplicating the ghosts of our ancestors to insure an adequate harvest we alternate crops, develop fertilizer, and educate our farmers in modern methods. Then if the harvest is insufficient in one locality we import or export to meet the emergency. If our community life does not run smoothly it never occurs to us to assume that evil spirits are to blame. We talk glibly about corrupt politics, the capitalistic system, and the misfortunes of the masses, confident that these abstractions explain all the pressing difficulties.

In a civilized community the individual seldom finds himself alone with the forces of nature. He is ever in the presence of his own kind, and substitutes teamwork for miraculous agencies. If he is sick he goes to a doctor, if in legal difficulties he goes to a lawyer, if in spiritual confusion he seeks a clergyman or a psychologist. He pays generously for what he wants and expects prompt and efficient service. If things go badly there is always someone or something that can be held responsible.

The civilized man's contact with nature is extremely sketchy. He hurries himself along paved boulevards at sixty miles an hour or flies over the scene at three hundred miles an hour. He may picnic at the beach or in the mountains, or hasten out of the city for his week-end ray of sunshine or breath of fresh air. To such mortals a miracle would be definitely confusing, disconcerting, and demoralizing. It would have no place in a well-organized routine. Even if the miraculous were to occur, and there is every indication that it sometimes does, it would be attributed to other causes less difficult to explain.

It is entirely different in primitive society. The untutored aborigine is not master of the situations which surround him. He is dependent upon nature and its providence. To him the succession of the seasons, the migration of birds and animals, the climate and weather, and the bounty of land and sea, are essential to survival. Droughts bring death, floods mean destruction, and he has no defense against the forces which govern universal order; there is no collective security to sustain him if his own ingenuity proves insufficient. Of course there is the tribe, but its state is no better than his own. Circumstances that threaten him are equally dangerous to his village and community.

Cottage proximity with a collective unknown develops strong observational faculties. The savage perceives patterns unnoticed or meaningless to the civilized man. These patterns evidence the activities of the life intelligence operating behind the visible and the obvious. A neighbor fails to perform the rites due the village god; the man becomes sick and his crops are a failure. A man steals food set aside for sacred purposes. He also becomes sick and his crops fail. A hunter gains the assistance of a medicine priest and is given a fetish. He goes forth and returns laden with game. Another hunter, who has no fetish, comes back empty-handed. There is a family quarrel which ends by an uncle cursing his nephew's favorite fruit tree. The tree withers and dies, or the fruit falls unripe. Sickness comes to the village, and the members of a certain medicine society are spared. A flood sweeps away the holdings of a suspected wizard. A young woman's sterility is traced to the jealousy of her rejected suitor, but she becomes fertile after being purified by the tribal ceremonies. The observing savage notes carefully thousands of simple happenings, and his conclusions lead to inevitable convictions.

The citizens of a civilized community would have little opportunity or inclination to examine their affairs with similar thoroughness. Perhaps if they did they would find the same laws operating. This we do know, that those who live badly are unhappy, those of destructive tendencies destroy themselves, and selfishness and corruption result in tragedy and suffering.

Suppose a materialistic modern finds himself hopelessly lost in a jungle, or adrift on the open sea on a tiny raft. For the first time in his life he is in a spot where he cannot lean upon the collective or depend upon his bank account for security. There is only himself, the earth, and the sky. His ego immediately shrinks when he realizes that what he has learned is of no use to him in his present predicament. He is sustained only by the hope that he will be rescued by others of his kind. He then hopes desperately that somewhere there is someone who regards him as important enough to save. The moment civilization falls away materialistic concepts become meaningless. The lost man would cheerfully exchange all of his scientific precepts for one small miracle. As time passes and the situation becomes desperate he turns to prayer. Drained of self-sufficiency, ninety-nine out of a hundred persons will cast themselves upon the mercy of that universal providence which sustains creation. Frequently, when this
complete resignation of self-will to the universal will is sincerely consummated, the miracle happens. How it happens, why it happens, or what happens, may never be completely explained, but something does happen either internally or externally. Sometimes the lost man receives intuitional assistance by being impelled to turn in a certain direction, and there finds the village and the help he needs. Sometimes a rescue party is led by strange means to the very place where the lost man lies exhausted, unable to go farther.

At the moment of the miraculous event everyone involved may be duly impressed, but later in the snug security of the explorer's club the values fade and they wonder if it were all a dream or some delusion conjured up by an externality. Those who have never wandered far from the shelter of the community plan cannot understand what happened in the distant jungle. But when several oldtimers get together, moral, to combat the insidious doubts that have come upon them as they face danger in far places, there is a sense of security, of the miracle happens. How it happens, that he is one man against the unknown. All those who have experienced the insecurity of the man-made way of life become acutely aware of the need for a larger concept of universal machinery. It becomes surprisingly easy to believe in bhashies when the winter tempest screams in the chimney pots of the isolated log cabin of some French Canadian family. A few weeks spent in a small Croation or Serbian village undermines the prevailing skepticism about werewolves and vampires. After the voodoo drums have echoed from among the rocks for three days and nights without stopping, the mind is conditioned for a liberal attitude toward the reality of voodoo rites. When this conditioning has taken place, curious events startlingly reminiscent of the miraculous begin to happen. The sophisticated traveler draws upon every resource, mental and moral, to combat the insidious doubts that begin to assail his spirit. In the end he succumbs to the pressure of the patterns about him. He discovers to his chagrin that his realistic attitude is but a thin veneer of acquired opinions. Beneath the surface is a vast capacity and an almost irresistible impulse to believe in the supernatural.

Home again in a nonmiraculous atmosphere where superstitions run to political and high finance and attempts to rationalize his moods. He is likely to conclude that magic and sorcery do exist in some form or other but are limited in their manifestation to savage and untutored tribes and clans.

Sir Francis Younghusband led a British army into Tibet and camped at the foot of the great cliff on which stands the palace of the Grand Lama of Lhasa. One day in his club in London he said to me, "I conquered Tibet, but Tibetan philosophy conquered me." A world of strange beliefs closed in upon this rugged little English soldier who was scarcely the type of man one would select as a ready convert.

Roy Chapman Andrews found sorcery flourishing and working extraordinary wonders in the great mother desert of Gobi.

In a modernistic penthouse high above the streets of New York Talbot Mundy told me of his adventures with a Mongolian shaman who had a disconcerting habit of vanishing thin air at the slightest provocation. An old Chinese wonder-worker outside of Mukden once did a rather thorough job of prying into my private life by means of two Chinese coins and a small turtle shell.

During the recent war some young aviators flying the Burma Hump were forced down by trans-Himalayan weather, which is consistently foul, and landed in a small Tibetan village where they had to remain for several weeks. These young men, fresh from twenty years of education in unbelief, saw so many extraordinary and unbelievable things that their minds were forced to conclude that they were suffering from hallucinations due to the altitude. They had a particularly hard time acclimating themselves to an old priest who walked through the walls of their rooms without bothering to use the door.

An old Peruvian made a magic mirror by coating his thumbnail with black pitch, and announced to his fellow citizens the time and circumstances of the arrival of Pizarro. So the stories go.

The convenient belief that hypnotic suggestion and a semantic semblance of psychological terms explain all satisfies only those who have never actually been party to the circumstances. The real problem seems to be one of surface and depth. Modern man in his civilized state lives on the surface of his own consciousness. He has accepted the varnish slogan "Save the surface and you save all." To depart from the surface is to relinquish security, so we cling tenaciously to the known, fearing to ascend or descend from this middle register. Biologists now find that most human thinking internal contemplations have never been doable with the surface of the brain, put into words. Those who have words may not find suitable words. Thus questions have their answers because it is part of the game that no questions should be asked that have not already been answered. It is also a rule that regardless of the dimensions involved the problem must be solved upon the surface. It is all very neat and snug until the human being discovers a subsurface world beneath his personality.

Take for example the problem of words. Words are surfaces, and their patterns are as fascinating as the forms created by chips of glass in a kaleidoscope. Yet words, for all their elegance and apparent profundity, are extremely shallow. They are little more than chips floating about on the surface of the intellectual world. It is so easy to solve the mystery of God and nature with words. We have answers for everything, and because we have become adroit in the use of words we decide that we are learned.

But once knew a man who solved all metaphysical and supernatural phenomena with the final solemn pronouncement 'preposterous!' And it was not only the word itself, but the directional inflection. 'Preposterous' became enriched with extensions and implications. Here was scoffing unbelief, a statement of individual emancipation and the assumption of incontestable logic without thought, a proof of thinking without thought, an intimation of limitless erudition with no proof of anything. To ask this gentleman to explain how he arrived at this all-embracing abstraction was to insult his intelligence. He would sputter and fume and verge toward apoplexy, and finally, incapable of enduring longer any criticism about ways or means would always say all doubt and uncertainty with one grand verbal gesture, 'preposterous.'

Somewhere beneath the surface of words are the deep, hidden fountains of ideas. The richest and noblest of man's internal contemplations have never been put into words. Those who have words do not resemble those who have ideas may not find suitable words. Thus surface and depth seldom meet. If for one cause or another man penetrates into the depths, or the deep places rise up to
challenge his way of life, there is quite a crisis.

In the depths of man and nature there are strange forces and unexplainable phenomena. There is the magic and sorcery of ancient times. Here is a wonderland of spells and enchantments, of esoteric forces and secret powers. It is generally acknowledged that if such a sub-stratum actually exists it were better to leave it alone. Confronted with extra-sensory phenomena the so-called normal personality is corrupted, distorted, and disfigured. The judgment is corroded at its source, the sense of values demoralized, and the individual becomes a victim of phantasy and hallucination. He sickens mentally and drifts about in a vast ocean of doubts and fears. But is this the fault of nature? Is it ordained that the human being remain superficial to the end? Has he no strength or means by which he can face the facts of life without collapsing or verging toward madness?

Perhaps the fault lies in the conceits about which he has built his concepts of learning. If he had trained his faculties of penetration with as much enthusiasm as he has trained them for the consideration of superficial he might face the unknown with a better hope. If superficial forces can be controlled by man, and evidence in this direction appears irrefutable, then it is unseemly that a group of savants is about to examine the stratum actually exists.

It is about through. Times have changed. Years ago folks loved to be amazed and mystified. Now if they can’t explain the trick they are angry and insulted. They seem to feel that the magician is accusing them of stupidity.” We have all developed such an exaggerated sense of our own intelligence that the challenge of the unknown irritates rather than stimulates. We would rather deny the reality of the miraculous than admit that we are unequipped to cope with its implications.

Scarcely a week goes by without the press announcing some strange and unexplainable happening. Rocks rain on a house in Oakland, a poltergeist gets loose in a print shop, or a little girl in the deep south is bounced in bed by capricious forces. The late Charles Fort collected three volumes of well-authenticated accounts of incredible occurrences for which no reasonable explanation is available. These accounts, however, seldom lead to any critical investigation of the circumstances. The deadly silence which follows the announcement that a group of savants is about to examine the phenomena probably indicates that these learned gentlemen were unable to discover any evidence of fraud.

On November 29, 1946 the Rev. H. H. Anton-Stephens, his daughter, his secretary, and an unnamed fourth person, all saw a ghastly procession of brown-robed monks moving slowly up the aisle of St. Dunstan’s Church in West London. The Church of England clergyman remarked, “We are all truthful folk and it is impossible for four people to suffer from hallucinations at the same time.” The newspaper article announced that journalists were going to visit the church the following night to see what they could see. From this point on there was complete silence. Did the news men go? Did they see anything, and if so what did they see? According to present trends in public opinion it is likely that if nothing happened this negative result would have been widely publicized. One way of eliminating the miraculous from civilized life is to ignore anything we cannot understand. Probably there are just as many incidents in the supernatural taking place in London or New York as in Haiti or Tanganyika, only we decline to permit ourselves the luxury of thoughtful consideration of the unusual. Until recently the scientific attitude has been to expose or ignore psychic phenomena. In the last few years the temper has somewhat changed, but it scarcely can be said that the miracle receives very hearty welcome where it occurs. In summary, then, we may say that evidence of superphysical forces at work in the routine existence of human beings is to be found among all peoples. In those social systems in which extrasensory forces are accepted as a normal phase of universal energy the miracle is important. If, however, a cultural system develops along purely materialistic lines psychic phenomena is an annoying and disconcerting factor. The only course under such conditions is to reject both the miracle and the premise which justified it lest the status quo be imperiled.

Robert J. Casey in his book *Four Faces of Siva* makes note of an interesting prophecy belonging to the ancient Khmer civilization. In the jungles of Cambodia, a protectorate within French Indo-China, are the ruined cities of a long since vanished culture. Before the builders of the cities deserted them they made a prediction which has been remembered by their descendants. “Our glory will return. Some day there will come from across the sea a man of a new race to take up the thread of our story, to restore our cities, and make Angkor once more the marvel of the world.”

On January 22, 1861 the French naturalist Henri Mouhot discovered the temple of Angkor Wat. After his announcement of this discovery other men from across the sea visited the ancient ruins. They restored the cities, took up the thread of the ancient story, and today pilgrims from many lands acknowledge Angkor to be a marvel of the world.

TRUE? YES—NO.

A gem from the Chinese, “A fortune smiles—who doesn’t? A fortune doesn’t—who does?”

“One kind word will keep you warm all winter.” Chinese proverb
The Great League of the Iroquois

The modern American way of life is dominated in large measure by the European cultural tradition. Few of our citizens realize that the Western Hemisphere had its own civilizations long before the coming of the white man. The new world was a vast expanse of mountains, valleys, deserts, forests, and plains inhabited by races, nations, tribes, and clans that spoke many languages and dialects, and practiced a variety of arts and crafts. They were addicted to a diversity of religious beliefs and governed by numerous political theories ranging from simple patriarchy to absolute monarchy and state socialism.

The early colonists from Europe justified their program for exterminating the American Indians by branding them savages and heathens, and regarding them as unworthy to inhabit the lands which had belonged to their tribes for thousands of years. To paraphrase an early letter from the Governor of Virginia: "This is a land of honest men... a land of works and wars. Here every man has his land and his home. The nation is protected against outside encroachments by a well-drilled army, and the internal economy was preserved by well-organized civil authority. The social organization of the Incas of the 13th century A.D. was the most advanced known in the world of its time. When the Spaniards under Pizarro asked the Peruvians how they punished lawbreakers the natives replied that they did not know, as there were no criminals.

In Guatemala, Honduras, and Yucatan a magnificent cultural program unfolded under the guidance of Kukulcan, the feathered serpent. Long regarded as a mythical character, Kukulcan is at last emerging in his true light as an astute statesman and religious reformer. It is possible that more than one man bore his name, but somewhere in the obscurity resulting from the burning of the Maya libraries by the Spanish padres lurks the shadow form of an organizing genius. His monument is two hundred cities with their ruined palaces, temples, and pyramids. Here, centuries ago, astronomers studied the stars from their high observatories; historians and priests wrote strange books in a wonderfully complicated language that no modern man can read; merchants exchanged their goods; artists painted their trades; and the common people dwelt together in friendliness and security. The Mayas held the record for peace among the civilized nations of the world—five hundred years without war.

In Mexico the Aztecs kept the Code of Life and Law that was given to them by Quetzalcoatl, the great teacher of their race. Though not by nature as highly refined as the Mayas or Incas, the Aztecs built a magnificent empire which dazzled the Spaniards under Cortes. Nowhere in Spain was a city so glorious as the banner city of Mexico with its broad streets, massive buildings, and beautiful canals. It was because of Quetzalcoatl that all these good things came to the Valley of Mexico. He taught them to sow and to reap, and he perfected their arts, sciences, religion, and politics. This was the wise man who became a god because all his ways were good.

Manco Capac, Kukulcan, and Quetzalcoatl are names of power, and beneath their strange and unfamiliar sounds is hidden a story of unselfish labor. Each of these men gave his life to the service of human need, and each left behind him a civilization that remained strong while it obeyed his laws and perished when it departed from them. These were prophets—saviors of the Western world, and to them must now be added another name sacred to the nations that lie farther to the north.

In the opening years of the 16th century that vast region of land stretching from the Hudson to Lake Erie, and from the St. Lawrence to the Susquehanna, was inhabited by five nations of American Indians. These people had no written language but they were linguistically cognate, a circumstance which made possible the formation of a powerful union among them. Shortly before the arrival of the European colonists upon their shores the five nations, later called by the French the Iroquois, bound their tribes together into a league for mutual security and mutual improvement. They called themselves "The People of the Long House," by which they implied that they were one family sheltered by one roof. So remarkable is the story of this league and how it came to be formed that a brief summary of the account will prove useful.

Long, long ago, there lived in the land of the Hurons a pure and beautiful maiden named Djigonsasee. She was born with a veil over her face, a most sacred omen, and the spirits that served the Great Master of Life guarded her tenderly. This lovely girl grew up wise in the mysteries of the inner life and remained a virgin, having no desire to marry.

She was sorely troubled, therefore, when it was revealed to her that she was with child, for she had not known any man. Her mother reproved her for wantonness, but Djigonsasee could only weep and hide her face for she knew in her heart that she had committed no wrong.

Then in the night came a messenger from the worlds beyond the sky, and stood beside the maiden and spoke to her. He told Djigonsasee that a son would be born to her, and he would grow up to be a prophet among men, and he would raise up a Tree of Peace that would bring comfort and happiness to the nations.

Soon, thereafter, Djigonsasee's mother was awakened from sleep by the coming of a strange man of noble appearance. He rebuked her for doubting her daughter's purity, telling the frightened woman that the lodge was blessed for a virgin was to give birth to a man-child, and his name should be Deganawida.
In the fullness of time the baby was born and the young mother loved him devotedly, but the grandmother was turned against him by the gossip of the women of the village. There was a prophecy that this child was destined to destroy the power and glory of the Hurons. Three times the grandmother attempted to kill the infant. She cut holes in the ice of the nearby stream and tried to drown the baby, but each time when the boy was restored, miraculously, to his mother's arms, the grandmother repented of her evil intentions and loved the boy dearly.

As young Deganawida grew up he was superior to all the others in every virtue because he was more comely than their own offspring. He was slow of speech, and unmoved by his terrible appearance explained to him the plan for the League of the Five Nations, and besought his guidance. He told her of his mission because she was wise she understood his words and encouraged him to continue his ministry. Deganawida then said that he needed someone to help him as the work for which he had come into the world would not be accomplished. His mother possessed the gift of inner knowing, so she advised her son to seek a man who ate human flesh, and through the help of this man the League would be accomplished. She also promised that when the Grand Council was called she would come and take part in the deliberations.

In the forest dwelt a man of such crude and vulgar ways that no village would allow him to build his lodge among them. This outcast lived alone in the wilderness. In his mother's lodge he left the skin of an otter hung head downward from a corner beam, telling her that if death came to him the skin would bleed.

Wherever Deganawida went he told the people that he was born of a virgin mother and that no other man should ever bear his name. He further told them that he was sent by the Great Spirit, the Sky Father who created all things, to establish the good law among his children. The nations must unite in a League of Peace and live together in brotherhood and friendship. Only when strife among men came to an end would the Great Spirit bless his children with happiness and security.

It was while dwelling among the Onondagas that the prophet resolved to formulate the laws of the Great Confederation of the People of the Long House. He retired to a secret place, and gave himself over to prayer, fasting, and meditation. And the voices spoke again, and the Sky Father revealed to his son the three double rules of the wise government.

At that time the wizard chieftain Atotarho was ruler over the Onondagas. He was feared by all the people of the tribe, and it is said that because of the evil thoughts that filled his mind writhing serpents grew from his head in the place of hair. Deganawida went to the wizard, and unmoved by his terrible appearance explained to him the plan for the League of the Five Nations, and besought his help. But Atotarho, because of the wickedness in his heart, reviled the prophet and worked spells against him, and refused to obey the will of the Great Spirit. Discouraged by the refusal of men's nature Deganawida journeyed back to the lodge of his mother, seeking counsel and guidance. He told her of his mission and all that had befallen him, and because she was wise she understood his words and encouraged him to continue his ministry. Deganawida then said that he needed someone to help him as the task was more than one man could accomplish. His mother possessed the gift of inner knowing, so she advised her son to seek a man who are human flesh, and through the help of this man the League would be accomplished. She also promised that when the Grand Council was called she would come and take part in the deliberations.

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to the words of the noble stranger who stood before him, and they entered into his heart and he knew that they were good.

Deganawida, as he conversed with the eater of human flesh, realized that this was the one who was to be his helper. The prophet discovered that the cannibal was gifted in many ways, especially in speech, and the noble spirit lay asleep within his breast. So he gave the outcast a new name, calling him Hiawatha. This Hiawatha renounced all his savage ways and gave up the eating of human flesh. He dedicated his life to the service of the good law that was to bring about everlasting peace among the nations, and in the course of time he was honored as one of the wisest and most virtuous of the statesmen-priests of the Iroquois.

Deganawida and Hiawatha traveled together among the tribes of the Five Nations, everywhere teaching the good law and having many adventures. Because Deganawida was slow of speech Hiawatha appeared most often before the councils of the chief's and explained the doctrines of his master. So eloquent were his words that many of the head men were converted to the plan for the League. Only the Onondagas remained aloof, for they followed the will of the wizard chieftain Atotarho.

Finally Deganawida and his mother Digginsasee, Hiawatha, and their disciples from the other four nations, went to the lodge of Atotarho and sang songs of power to bring comfort and peace to the heart of the old war chief. They sang outside the door of his lodge, and so powerful was the orenda, the spiritual magic of the chants, that Atotarho felt a new goodness emerge from within himself. His face took on a gentle expression, the serpents fell from his head, and all his crooked parts were straightened. In this way the evil magician was brought back to the love of the Great Spirit, and all the wickedness departed from him. He came forth from his lodge and stood among the chanters restored to the full nobility of his manhood, and he was elected to the highest place in the Grand Council. Thus the League of the

Five Nations came to be formed among the Iroquois.

Although most Indian records of old times have been embellished by the myth-makers and embroidered by generations of storytellers, Deganawida's place in the history of the Iroquois Nation is now thoroughly established. This great statesman, prophet, and lawgiver of the Americans was born in the region surrounding what is now Kingston, Ontario, Canada, about the year A.D. 1525. An immaculate conception was claimed for him, but the traditions also record that he was one of seven brothers. He was born in the country of the Hurons, probably a member of that nation by blood. Later, however, he became an Iroquois by the rituals of adoption. He was described as possessing a variety of magical powers by the use of which he was able to overcome the evil spells and enchantments of his opponents. Because of the miracles he was able to perform this great peacemaker was elevated gradually to the estate of a demigod in the memory of the Amerindians that he served so well.

When reduced to their factual content the legends which have grown up about the person of Deganawida reveal the tireless struggle of an inspired leader opposed on every hand by the isolationists of his day. He realized the importance of united action in the face of common problems, and he framed a constitution of laws and rules which guaranteed the security of the Iroquois. It is possible that he gained part of his inspiration from the earlier confederation which had been set up among the Hurons. He was not an hereditary chieftain but belonged to the class of the merit chiefs; therefore he could forbid the election of a successor. Nothing is known of his later life or the circumstances of his death. It is not impossible that he met a tragic end, the common fate of inspired teachers. Having formulated the Code of the Five Nations he disappeared entirely from the records, and his work was carried on by his faithful disciple Hiawatha.

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There was an hereditary chieftainship in the Tortoise Clan of the Mohawk tribe carrying the name and title Hiawatha. The first to bear this name was the celebrated reformer, statesman, and magician who assisted Degawidwa in the organization of the Confederation of the Iroquois. Hiawatha was present at the first Grand Council of the Five Nations, which took place about 1575. At the time he was a man of advanced years.

Longfellow's beautiful poem *The Song of Hiawatha* has made the name of this great Indian a familiar word. It is most unfortunate that the poem does not contain a single fact that is correct historically. Longfellow derived his inspiration, and most of the incidents which he used, from the writings of Henry Rowe Schoolcraft. Although a scholar of ability Schoolcraft was not sufficiently versed in the Indian dialects, which accounts for a number of errors. He also made the mistake of confusing the Mohawk legislator Hiawatha with the Ojibwa deity Manabozho. It is possible that Schoolcraft, influenced by the legends told to him by General William Clark, believed that the two streams of tradition had a common origin, but this is now proved to be untrue.

Even the Iroquois legends about Hiawatha have been confused with myths belonging to the gods of the several nations from the League. This explains many of the supernatural episodes associated with Hiawatha's life. He began his program of reforms among the Onondagas, but without success, and it is believed that the sorcerers of that tribe caused the death of the prophet's only daughter. The Oneidas received his message with sympathy and understanding. They agreed willingly to the plan for the League on the condition that the Mohawks would do the same.

There is a chance that a few of Schoolcraft's references may relate to the historical Hiawatha, for example, the description of the meeting between the great reformer and the chieftains of the Five Nations on the shores of Lake Onondaga. On that occasion Hiawatha appeared as a venerable man of quiet and dignified deportment. He was dressed in a simple robe of wolfskins, and wore no ornaments. After taking his place of honor at the council he sat in silence among the leaders until they had finished their deliberations. Then he arose and addressed the assembly, in part as follows:

"Brothers, if we unite in this great bond, the Great Spirit will smile upon us, and we shall be free, prosperous, and happy. But if we remain as we are, we shall be subject to his frown. We shall be enslaved, ruined, perhaps annihilated. We may perish under the war-storm, and our names be no longer remembered by good men, nor be repeated in the dance and song. Brothers, these are the words of Hiawatha. I have said it. I am done."

The League of the Five Nations was formed by the union of the Mohawks, Oneidas, Cayugas, Onondagas, and Senecas. Later, between 1712 and 1715, the Tuscaroras were admitted into the Confederation, which was known thereafter as the League of the Six Nations. At the beginning of the Confederation fifty sachemships were created. All the sachems had equal authority. Nine were from the Mohawks, nine from the Oneidas, fourteen from the Onondagas, ten from the Cayugas, and eight from the Senecas. Unlike modern political representatives these sachems were not expected to advance the fortunes of their respective tribes. In general council it was the duty of each to consider only the good of the whole.

The first council fire of the Iroquois League was kindled on the north shore of the Onondaga in 1575. The tribes referred to this fire as the "always burning," and it was an appropriate symbol for an enduring Confederation maintained by wisdom and protected by the strength of all the nations.

The councils of the League were of three kinds. There was the Civil Council which dealt with foreign relations; the Mourning Council devoted to the rites performed in connection with the death of a sachem or the elevation of a worthy brave to the rank of chief; and the Religious Council, brought together in connection with the observances of worship. There was no war department in the original structure of the League, but the nations were permitted to protect their boundaries when emergency arose. If unable to preserve their rights they were entitled to assistance from the other tribes forming the league. It is stated by one author that the Iroquois Confederation gave the founding fathers of the American Republic the inspiration for their motto, *e pluribus unum*.

In her book *The Indian as Peacemaker* Mabel Powers pays a wonderful tribute to the Iroquois League. She writes: "Students of government have conceded that the Iroquois achieved a social and political organization that has never been equalled or surpassed in its working value for the needs of the people of that time and within the League. One historian comments: 'Their practical wisdom enabled them to frame a perfect representative federal republic which a trial during a period longer than the existence of our own government has proved to have been as efficient in practice as it was perfect in theory. Other republics—including our own, have drawn much from its principles of justice, equality, and brotherhood.' University students today studying the Code of the Iroquois as a model of government for it was in truth 'a government of the people, for the people, and by the people.' Both history and tradition have united to prove that Degawidwa was a prophet and statesman of rare insight and power, the Master Mind of the Stone Age. 'He is,' says Mr. Hewitt, 'one of the supreme figures to have arisen in the western world desoretely ranking beside Washington and Lincoln.'"

The dialects of the nations forming the League were quite similar, and the representatives of the several tribes had no difficulty in understanding the various speakers at a council meeting. The Indians themselves regarded the Onondaga tongue as the most refined and majestic, and the Oneida as the most musical. The Senecas and the Cayugas could talk all day without closing their lips. There were no oaths in the Iroquois language, and the Indian had to learn either French or English before he could indulge in profanity.

Verbal evasion was almost impossible for the tribes of this old dialectic group. There was no provision for those who spoke with a "forked tongue," that is, said one thing and meant the contrary. Conversation was enriched by extravagant use of metaphors. When a chief finished a speech which might lead to a general discussion he would say "The doors are now open" and then calmly seat himself. The Iroquois always referred to themselves as the "real people" and if alluding to white persons invariably said "our younger brethren."

It was their natural love of metaphors that led to the selecting of the name *The*
People of the Long House to signify the Iroquois Confederation. The dwellings of these Indians were made of bark and slender poles. John Bartram, an early traveler, describes such a house that he saw at Onondaga which was seventeen feet in width and eighty feet in length. As these cabins were the typical "long" habitations of the Iroquois, they conceived of their federal organization as such a house, containing the five fires of the nations and extending over the area that is presented in "The Warrior's Path" which ran from the Great Lakes to the Cumberland Gap. It is interesting to note that for more than one hundred and fifty years the League had no house of its own in any of the tribes. The lodge of the keeper of the fire was always the official place of council. It was not until the 18th century that special buildings were set aside for the business of the League.

When the sachems gathered it was with profound respect for the dignity and significance of the occasion. The Handbook of American Indians, published by the Smithsonian Institution, contains the following summary of the order of procedure: "Around the Great Council Fire of the League of the Iroquois at Onondaga, with punctilious observance of the parliamentary proprieties recognized in Indian diplomacy and statecraft, and with a decorum that would add grace to many of the legislative assemblies of the white man, the federal senators of the Iroquois tribes devised plans, formulated policies, and defined principles of government and political action which not only strengthened their state and promoted their common welfare, but also deeply affected the contemporary history of the whites in North America. To this body of half-clad federal chieftains were repeatedly made overtures of peace and friendship by two of the most powerful kingdoms of Europe, whose statesmen often awaited with apprehension the decision of this senate of North America's savages." It seems hardly appropriate to refer to these enlightened sachems as savages. Perhaps they were untutored, but if we measure character in terms of integrity and courtesy they were not uncivilized. In the Great Councils there was never an outward sign of disagreement. Each speaker was distinguished by a complete and respectful silence—interruptions were unheard of in these gatherings. No sachem ever became excited, waved his arms about, or raised his voice above the level suitable to the dignity of his office. There was no filibustering, no lobbying, no commotion in the gallery, and no vacant seats because the legislators were too bored to attend. Baseball was unheard of, and party politics is a game that the old sachems never learned to play. With the simple directness of the "savage" mind they came to the conclusion that corruption in government destroyed not only the governed but also the governing.

A Christian missionary once addressed an Indian council in an effort to convert the chiefs to his faith. All listened without moving or making the slightest sign until the clergyman had finished. Then one of the old chieftains rose to his feet and very quietly began to tell the minister the religious beliefs and convictions of the tribe. After a few minutes the missionary strode out of the circle in a fury. The old chief remarked gently: "We listened to your words because that is the polite and proper thing to do when a man speaks of his God. But you have not the good manners to listen to our words when we also speak of sacred things. Why should we accept your faith if it does not make you at least courteous?"

The official symbol of the League was the wampum belt. Some of the old belts have been preserved. The beadwork designs usually depict a row of human figures holding hands. This represents the sentiments of the Code. If messengers had to pass from village to village spreading news or calling together a council they carried the wampum belt as proof that they spoke for the League. The calumet, or pipe of peace, was a mysterious symbol accorded almost universal respect among the American Indians. It played an important part in the rituals of the League. It was a flag of truce and a pledge of amity. Because of its religious significance no Indian would think of breaking a promise or violating a pact that had been made upon the pipe. In fact, the simple word of a warrior was never broken unless the person to whom it was given performed a treacherous or dishonorable action. As the bowl of the pipe was an altar for the burning of the sacrificial tobacco, all promises made upon it were held to be sacred before the gods. Under calumets in the Handbook of American Indians already quoted, there is a lengthy description of the pipe and its uses. The following extract is indicative: "The calumet was employed by ambassadors and travelers as a passport; it was used in ceremonies designed to conciliate foreign and hostile nations and to conclude lasting peace; to ratify the alliance of friendly tribes; to secure favorable weather for journeys; to bring needed rain; and to attest contracts and treaties which could not be violated without incurring the wrath of the gods."

It has been suggested that had the invasions of the Europeans been deferred a century longer they might have found a state of civilization in New York as advanced as the Spaniards found among the Aztecs of Mexico. Certainly there is abundant evidence that the nations of the League, relieved of intertribal wars and internal strife, were making important improvements in their modes of life. De Monville, who commanded an expedition sent by the French against the Iroquois in 1607, described an Indian fort that was eight hundred paces in circumference, about fifteen miles from the present site of the City of Rochester. In four villages he destroyed more than one million bushels of corn and great quantities of other foodstuffs. The Indians had learned already that good government brought with it material prosperity. Herbert Ravenel Sass, in his book Hear Me, My Chiefs! ponders an intriguing problem: "What would have happened," one ethnologist has asked, "if Columbus' ships had turned back, if no other adventurous sailor had found the New World, and if the Indians could have had these last five hundred years to

HIAWATHA'S LEAGUE BELT

From The Indian as Pewemaker by Mabel Powers

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THE PHILOSOPHY OF THE LEAGUE

The outstanding authority on the subject of the Iroquois League and related matters is John N. B. Hewitt of the Smithsonian Institution. His various articles appear in the bulletins of the Bureau of American Ethnology, the Smithsonian Reports, and other learned journals. Mr. Hewitt devoted more than forty years to the study of the history, tradition, philosophy, and religion of the Iroquois tribes, and he is quoted or referred to by nearly every writer who has touched upon the culture of this people.
In his essay *Some Esoteric Aspects of the League of the Iroquois*, Mr. Hewitt lists the rules of good government formulated by the founders of the Confederation. These are the three great "double" doctrines or principles, each of which is stated in two parts.

The doctrines "were and are expressed by three notable Onondaga dialectic terms, sequentially, (1) *Shen no*, meaning first, physical strength or power, as military power or civil authority, and second, the orenda, or magic power, of the people or of their institutions. Six principles in all.

"The constructive results of the control and guidance of human conduct in the private, the public, and the foreign relations of the peoples so confederated, by the six principles mentioned above, are the establishment and the conservation of what is called the Great Commonwealth—the Great Law of Equity and Righteousness and Well-being of man. It is thus seen that the mental outlook and grasp of these prophet-statesmen and stateswomen of the Iroquois looked beyond the constrained limits of tribal boundaries to a vast sisterhood of all the tribes of men dwelling in harmony and happiness.

By applying these six principles to the circumstances of tribal life, personal and collective conduct were regulated and a number of detrimental policies and practices were corrected. Blood feuds, which had wasted the strength of many clans and families, early received the attention of the councils. The value of a human life was fixed in terms of strings of wampum, and the life of a woman was valued at twice that of a man. As the supply of wampum was limited the penalty was heavier than might at first be imagined. Manslaughter was carefully distinguished from murder, and the eating of human flesh was forbidden by law.

The social structure of the Iroquois was matriarchal. All lands and houses belonged solely to the women. The chiefs were selected, elected, and maintained in office only with the consent of the matrons of the group. Although they had such an important place in the political life of their tribes there is no record that the women ever attempted to exploit their position or even to influence the decisions of the representatives of the men. They sat in the councils, or sent representatives, and frequently were consulted in matters requiring unusual wisdom or experience, but they retained their womanly graces, having no inclination to embark on careers outside of the home. Descent was traced through the woman's side of the family.

The political form of the league was an extension of a traditional pattern already functioning within the separate tribes. The basic unit of Amerindic society was the *brood family*, composed of "the progeny of a woman and her female descendants, counting through the female line only." A typical clan consisted of several brood families, each headed by its oldest woman. It was the right of the women of the clan to elect a chief and a subchief. The League clearly delineated the privileges of the clans under a series of articles.

Each of the Five (later Six) Nations of the Iroquois League was made up of three to fourteen clans, bound together physically and metaphysically into a body politic, social and spiritual. The next logical step was the interclan union. To accomplish this each tribe sacrificed a part of its own autonomy. By this voluntary relinquishment of separate sovereignty for the sake of collective security the league was made possible. It is said that Woodrow Wilson was inspired in the designing of his League of Nations by the Iroquois Constitution. What Wilson failed to realize was that the American Indian tribes possessed one simple virtue missing from the political psychology of the so-called civilized nations. That simple virtue was integrity; because of it the Iroquois League succeeded; for lack of it the Wilsonian League failed. And the deficiency not having been remedied the present United Nations Organization is in desperate straits.

Modern critics may point out that the Amerindian Confederation was composed of unlettered aborigines, and the issues involved were in no way comparable to the difficulties confronting the peace-maker of today. This is faulty reasoning, for the measure of an accomplishment must be estimated in terms of time, place, and condition. If our problem is greater, so are the advantages which we bring to the solution. The fact is that the nations of today are not interested in collective security if it means the curtailment of ambitions, the sacrifices of any degrees of sovereignty, or the restriction of cherished programs of expansion and exploitation. Unlike the Indian, we are not sufficiently convinced of the advantages of peace to be willing to give up the national privilege of making war.

In 1684 the French governor of Canada raised an army of 1,700 men to crush the League of the Five Nations because the Iroquois were interfering with the French traders. The Senecas defended their country and its traders on the grounds that the French were selling arms and ammunition to the enemies of the Confederation. In the midst of the governor's "mighty preparations" a serious epidemic broke out among his soldiers and he was forced to give up the expedition.

Governor de la Barre then decided to cross Lake Ontario and attempt to bluff the Indian chiefs with threats of war. The principal representative of the Five Nations at this council was the wise Onondaga chieftain Grangula. After listening patiently to the blustering of the governor the chief remarked quietly that the Iroquois would trade with the French as they chose, and would continue to regard as enemies all traders who ran guns through their territory to supply the Miami, Illinois, Shawnee and other tribes which were attacking the boundaries of the League.

Grangula's speech on this occasion was a masterpiece and would have done credit to a Roman senator. He reminded M. de la Barre that the French would already be invading the domains of the Five Nations had not sickness made the undertaking impossible. He also pointed out that the tribes of the League had buried the hatchet at Catarackui in the presence of the previous French governor. In the fort at that place they had planted the Tree of Peace. It was understood at that ceremony that the fort should be a gathering place for peaceful merchants and traders.

"Take care of the future", warned Grangula, "that so great a number of soldiers as appear there do not choke the Tree of Peace planted in so small a fort. It would be a great loss, if, after it had so easily taken root, you should stop its growth, and prevent it covering your country and yours with its branches." The chieftain told the governor, in the name of the Five Nations, that the spirit and letter of the treaty would be preserved unless the French or English endeavored to invade the country which the Great Spirit had given to his ancestors. Grangula then presented two belts of wampum, the first as testimony to his words, and the second to prove that he spoke with the authority of the Five Nations.

The French governor, fully aware that he was no match for the old chieftain, retired from the test of diplomatic skill with as much dignity as he could muster. He hastened back to Montreal to meditate upon the inglorious outcome of his well-laid plans. Grangula was a perfect host for the last night of his visit, with the utmost courtesy, treated them with the best that his country could afford, and wished them Godspeed on their journey home.

The Tree of Peace mentioned by Grangula was an important symbol in the political metaphysics of the Iroquois League. Hewitt gives an inspired description of the Iroquois ritualism which accompanied the labor of the founders of the League and described it as a Great Human Tree of Flesh and Blood, noted for size and length of leaf, which was also represented as being set up on a great white mat, that is to say, on a broad foundation of peace, and whose top pierced the visible sky; it was
conceived as having four great white roots composed of living men and women, extending respectively eastward, southward, westward, and northward, among the tribes of men who were urgently invited to unite with the League by laying their heads on the great white root nearest to them. It was further declared that the Great Tree of flesh and blood approach it and should drive his hatchet into one of its roots, blood indeed would flow from the wound, but it was said further that this strange tree through its orenda would cause the assailant to vomit blood before he could escape very far. In certain laws the Federal Chiefs are denominated standing trees, who as essential components of the Great Tree of the League are absorbed in it, symbolically, and who are thus said to have one head, one heart, one mind, one blood, and one dish of food.” See Some Esoteric Aspects of the League of the Iroquois.

Trees play an important part in the symbolism of most ancient races. The calistiric trees that grew in the Garden of Eden, the celebrated cedar of Lebanon, and the tree of Revelation that grew twelve manner of fruit, are familiar to all students of the Bible. These trees are not to be taken literally, as may be inferred from the thoughtful reading of Ezekiel, for the prophet said; “Behold, the Assyrian was a cedar in Lebanon.” The Koran describes the mystical tree Abode, the tree that sends out new leaves and branches each time the phoenix is reborn. Ancient Babylonian cylinders are inscribed with the form of the sacred tree having seven buds in each of the branches. In the Mythology and legendry supplied the Iroquois with a fitting symbol for their League—a Tree of Peace grown by the magic of wisdom and the rites.

In the mystical philosophy of the Five Nations, the League was not simply a political structure; it was a living creature conjured into existence by the spiritual will of the people. Though in itself formless, it had parts and members; though invisible, it had character, disposition, and temperament. It was the collective, heroic overself within which the individual lived and moved and had his being. This gigantic androgynous tree was nourished by the virtues of men and women who composed its body. It had one mind made up of all the minds of the tribes, one heart, the sum of all hearts, and one strength, the strength of all who toiled together for the common good. Each warrior dwelt within the League, and by a magical circumstance the spirit of the League had its abode in each of the warriors. The League was a spirit, and no matter how far a tribesman might journey from his home, or how wild and strange the land, the spirit of the Code was beside him and within him, guiding his conduct. The principal strongholds of the Confederation were not the fortified villages, but the minds of the sachems of the tribes. Peace, security, and happiness begin in the mind. If the Code of Righteousness is firmly established in the thoughts of men justice will not fail in the world. The Code begins with the individual, the primary unit of society.

The Mohawks believed in a heavenly tree covered with radiant blossoms that lighted the inhabitants of the sky world. Another tribe held the opinion that the Heavenly Sweat Lodge was made of celestial oak trees bound together with garlands of flowers. Still another group regarded the Milky Way as the trunk of a divine tree. Many of the southwestern Indians explain the genesis of their tribes with legends about plants that grew by magic. Men lived first in an underworld from which they emerged on reeds, sunflowers, and hollyhocks. Orenda sent these plants saved the first human beings from destruction by flood. Charles Fletcher Lummis says that medicine priests of the Navaho are able to grow corn miraculously, in the same way that the East Indian magicians grow the Mango tree. Traditional use of the tree in their mythology and legendry supplied the Iroquois with a fitting symbol for their League—a Tree of Peace grown by the magic of wisdom and the rites.

The organic unity of the tribes was also the source of fertility. The union of the two female and three male nations of the League was procreative in every department of human life. If for any reason the sexual balance of the confederacy was disturbed or anything that disturbed a condition of sterility was certain to result. At the slightest sign of divinity ceremonies were performed to restore the "health" of the Confederation entity. The sickness of division would affect first the subtle and abstract bonds which held the tribes. Should the balance not be restored immediately all the social institutions would collapse, and finally the nations themselves would become extinct.

The entity concept of the Iroquois League had some point of similarity to the racial, national, and community deities worshiped by the Egyptians, Greeks, and Romans, but there were certain significant differences. For example, the gods venerated in the old world accepted the offerings of their peoples and rewarded or punished according to mood. These gods were creators of men, but the League spirit was a divine being created by men, preserved by men, and doomed to die if men failed.

Even more remarkable was the Indian concept of inclusiveness. Most of the old gods of Europe and the Near East were modeled in a spirit of exclusive worship. Each political, racial, and social group had its own peculiar deities, and when nations fought upon the earth their gods battled in the sky above. The
Iroquois League entity grew in stature as new tribes joined the Confederation. They were all its children, and it could include the whole world within its protecting consciousness. Strangely enough, the League spirit was actually theologized. New tribes coming in were not expected to change their religious beliefs or conform to the cults of dominant member nations. The religions, customs, and traditions of each group were sincerely respected by the other groups. In the Iroquois Confederation there was real religious tolerance such as European civilization has never known.

Herbert Ravenel Sass pays the following tribute to the Iroquois Code: 'The astonishing thing about it was its purpose. 'The underlying motive,' says J. N. B. Hewitt of the Bureau of American Ethnology, 'was to secure universal peace and welfare among men by the recognition and enforcement of the forms of civil government.' To this great end Hiawatha planned with extraordinary wisdom and the system which he devised was so simply, so wisely, that it is the foremost authority on Indian history, as 'one of the most far-sighted, and in its aims beneficent, which any statesman has ever devised for man.' It was to be, says Horatio Hale in his study of the Iroquois, 'not a loose and transitory league, but a permanent government. While each nation was to retain its own council and management of local affairs, the general control was to be lodged in a federal senate composed of representatives to be elected by each nation... Still further, and more remarkable, the federation was not to be a limited one. It was to be indeﬁnitely expandable. The avowed design of its purpose was to abolish war altogether. "See Hear Me, My Chiefs!"

It is now widely believed that the Iroquois League would have succeeded in most of its aims and purposes had it not been for the arrival of a steady stream of European neurotics. These colonists, themselves the victims of centuries of benighted conditioning, had little appreciation for the basic virtues of Indian character. Gradually the Iroquois nations were forced into the very predicament they were trying so desperately to avoid—a state of war.

The councils made treaty after treaty with the early settlers, but in most instances—they were a happy exception—the treaties were broken by the whites the moment they could gain an advantage by so-doing. If the Indians tried to defend their homes or their lands they were called savages. The members of peaceful tribes were sold into slavery, their villages were attacked and destroyed without warning or provocation, their messengers tortured while traveling under a flag of truce, and their women and children murdered and dishonored in most monstrous ways.

Although the wiser heads counseled peace, the warriors could not be held in check indefinitely. There were no courts of appeal where the problems could be arbitrated. Indians were not permitted any redress under white law. They offered to present their complaints to a properly assembled body, but even this was ﬂatly refused. To many of the settlers this Iroquois land was more rigid than a wild animal. So at last the tribes took the warrior’s path and the nations faded away, one by one. Thus the Iroquois League of Peace met the fate of every organization that has been formed so far in the world to end the horror of war. Treaties are scraps of paper, codes are meaningless and worthless, and world courts are empty names whenever ruthless nations believe that they are strong enough to break the peace and extend their sphere of domination over weaker peoples. The elder statesmen of the Iroquois Nations did not fail, but a world of civilized and selfish states failed to keep faith with a dream that was beyond their comprehension.

THE ORENDA

Of the six fundamental doctrines of the League of the Iroquois, that which relates to the orenda is the most difﬁcult to properly describe. Before attempting to discuss this curious term it will be proﬁtable to deﬁne the word itself, as it does not appear in most English dic­tions.

Orenda has countless aspects and manifestations, but in substance it is that spiritual "something in common" by which all creatures are brought into life, maintained for their appointed spans, and designed to serve that purpose. The Iroquois tribes called it orenda; among the Siouan tribes some manifestations of it are called wakan or watanda, but the generic term in this language is hube. Among the Shoshonean tribes it is called pokwát. Let us borrow one of these terms and call it 'orená.' All unexplained phenomena are attributed to orendá. Thus the venom of the serpent is orendá, and this orendá can pass from a serpent to an arrow by another exercise of orendá, and hence the arrow is charmed... The bird that sings is universally held by tribal men to be exercising its orenda. And when human beings sing they also exercise orenda; hence song is a universal accompaniment of Amerindian worship.... All diseases and ailments of mankind are attributed to orendá of the early settlers, but in most instances—the Quakers were a happy exception—the Quakers were a happy exception. Although the wiser heads counseled peace, the wars could not be arbitrated. Indians were not permitted any redress under white law. They offered to present their complaints to a properly assembled body, but even this was flatly refused. To many of the settlers this Iroquois land was more rigid than a wild animal. So at last the tribes took the warrior’s path and the nations faded away, one by one. Thus the Iroquois League of Peace met the fate of every organization that has been formed so far in the world to end the horror of war. Treaties are scraps of paper, codes are meaningless and worthless, and world courts are empty names whenever ruthless nations believe that they are strong enough to break the peace and extend their sphere of domination over weaker peoples. The elder statesmen of the Iroquois Nations did not fail, but a world of civilized and selfish states failed to keep faith with a dream that was beyond their comprehension.

In his Foreword to Frank Hamilton Cushing’s Zuni Folk Tales, Major J. W. Powell, Director of the Smithsonian Institution, gives a brief description of orenda. 'The theatre of the world,' he writes, 'is a theatre of necromancy, and the gods are the primal wanderers; the gods still live, but their descendants often die. Death itself is the result of necromancy practiced by bad men or angry gods. In every Amerindian language there is a term to express this magical power. Among the Iroquoian tribes it is called orenda; among the Siouan tribes some manifestations of it are called wakan or watanda, but the
consciousness, intelligence, and force. It would be useful to a consideration of this obscure subject if we could relate the orenda of Amerindian religious philosophy to some similar concept in the esoteric systems of Europe, Asia, or Africa. Five hundred years before Christ the Greek philosopher Pythagoras taught that geometrical figures had power to heal disease and influence the minds of any who gazed upon them. There is no doubt that such a conviction motivated many of the intricate patterns which the American Indians wove into their rugs, traced upon their pottery, and employed in various decorative ways.

The Grecians were converted to their belief in “forms of power” by the Egyptians who exhibited geometrical solids in their temples, declaring that these orderly shapes captured and distributed the energies of certain gods. The sages of Egypt taught that every force in nature had four attributes peculiar to itself—a number, a color, a sound, and a form. If a thoughtful man constructed a design, composed a song, or in any way fashioned a symbol embodying the attributes of a particular force, he bound that force to the symbol by the magic of sympathy. In the Greek states of classical times there was a special order of architecture for each class of divinities. By building the temples according to the esoteric formulas known only to the Dionysian artisans the buildings became the receptacles of divine presence. These ancients also had a mystical tradition about the substance of beauty and the beautiful. To them art was a means of capturing the spirit of the beautiful by creating forms suitable to the expression of beauty. A symmetrically formed and exquisitely proportioned vase was only day, but those who looked upon it felt as though they had received something into themselves that seemed to come from the vase. This force brought with it pleasure, contentment of mind, and a spontaneous expression of admiration. It might even pacify inordinate emotions, ennoble the sense of values, improve character, and restore lost courage and conviction. Certainly it could not be the day alone that wrought these miracles; it must be the perfection of shape and design. There could be but one answer; shapes and designs were focal points for some kind of spiritual energy.

By the same virtue of like attracting like, images of the gods became ensouled by a power from the gods, and this magical tie was called the faith of the worshipers. It was a cardinal tenet of archaic man that the divine beings always lent their presence to the forms and ceremonies set up by men of good faith.

In medieval European witchcraft and sorcery, spirits and demons were bound by spells and enchantments. No creature of the invisible worlds could refuse to obey the magician who possessed its secret name and seal and demanded its presence with proper rites and incantations. The power of sympathy that bound spirits to their signatures, gods to their statues, godlings to their masks, and wandering ghosts to the abodes of the living, seems to be the same mysterious agency that the Amerinds called orenda. The virtue attributed to holy relics, the power of talismans, and the good and ill luck associated with common objects, are all aspects of this occult, sympathetic energy.

In a brief paper, Outlines of the Philosophy of the North American Indians Major J. W. Powell devotes a few lines to amuleticism. He says: “In some ecstatic state, or in some dream, or in some other mysterious manner, every Indian finds an amulet—a curious pebble, a bone, a claw, a knot of hair, which he keeps on his person to bring him good fortune, or to keep away disease—devils.” This statement is supported by the accounts of aviators in both the first and second world wars. Many, probably most, of these modern young men, well above the average in education, carried some object upon their persons which they sincerely believed would protect them in their hazardous enterprises. The amulets were not necessarily religious—more often than not, were sentimental—but the flyers went to great lengths to make sure that these charms were always with them.

Nearly all persons engaged in dangerous occupations or trades become actually aware of the strange laws operating beneath the surface of chance and accident. This awareness increases to the degree that the individual is separated from the collective psychological security of his kind. To the present day materialist who likes to assume that his thinking is contemporary, all references to natural magic are anathema. Fate and fortune are matters of glands and enterprise, and the possibility of esoteric factors is passed over with depreciatory observations about primitive superstitions. Anything that does not fit into the patterns of an esoteric or physical kind is ignored or explained as the workings of untutored imaginations.

In Modern Man in Search of a Soul the distinguished Swiss psychologist Dr. Carl Jung shows a keen and scholarly insight into the workings of the archaic mind. Some of his remarks have a definite bearing upon the subject of the universal sympathy that exists between object and subject. The sensitive and skeptical will do well to ponder the following: “A calf is born with two heads and five legs. In the next village a cock has laid an egg. An old woman has had a dream, a comet appears in the sky, there is a great fire in the nearest town, and the following year a war breaks out. In this way history was always written from remote antiquity down to the eighteenth century. This juxtaposition of facts, so meaningless to us, is significant and convincing to primitive man. And, contrary to all expectation, he is right to find it so. His powers of observation can be trusted. From age-old experience he knows that such connections actually exist.

“Thanks to his close attention to the unusual he has preceded us in discovering that chance events arrange themselves in groups or series. The law of the duplication of cases is known to all doctors engaged in clinical work. An old professor of psychiatry at Wurzburg always used to say of a particularly rare clinical case: ‘Gentlemen, this is an absolutely unique case—tomorrow we shall have another just like it.’ I have myself often observed the same thing during my eight years’ practice in an insane asylum. On one occasion a person was committed for a rare twilight-state of consciousness—the first case of this kind I had ever seen. Within two days we had a similar case, and that was not the last."

In his book La Charle Fort has collected hundreds of well-documented incidents proving the sympathy between events. Professor Max Muller, the renowned orientalist, in his essay On Manners and Customs gives many examples of sympathetic magic as practiced in Central America, India, and Germany. He states that the same patterns of the known is disregarded or explained as the workings of untutored imaginations.

Occasionally modern scientists and logicians have their troubles with some phase of orenda. At the moment the field of extrasensory perceptions is rich in disquieting possibilities. Prophecy, the foreknowledge of coming events, and telepathy, the direct transmission of thought from one person to another, often are distant names for us, but it especially well into the masonry of the massive dome of organized knowledge. The late Professor Hugo Munsterberg, who had somewhat of a reputation in psychology, was never tired of asserting that a proof of the occurrence of telepathy would shatter the whole system of his scientific beliefs.

The nearest parallel to the orenda of the Iroquois that can be found in classical or medieval beliefs is the doctrine of sympathies so completely set forth in the Paracelsian corpus. This great Swiss Hermes taught that all wonders and miracles could be performed by a Magus who was able to control and direct the vital fluid of space, called by some the astral light and by others the universal magical agent.

Five of the six fundamental principles of the Iroquoian Code are well known to modern legislators, but all efforts to impose these principles upon the collective conduct of nations have been markedly unsuccessful. Most sovereign states have Constitutions framed according to laws of equity and justice, yet these laws fail to accomplish harmony within these
There was a magic from the Sky Father working forever to preserve and protect, and there was a magic from evil spirits and sorcerers striving ever to destroy. Good men performed the old ceremonies, sang the medicine songs and joined in the sacred dances. Thus they proclaimed the strength of their orenda to the dark forces that lurked in the shadows. Thus they spun the magic spell of growing things, the new corn, little children waiting to be born, health coming to the sick, and strength returning to the aged. There was the magic of prayer rising like the waving thread of smoke from the calumet; the magic of the council fire, the song of the bird, the strength of the bear, the love of man and woman, the first cry of the newborn babe, the good words spoken from the heart, and the courage of the human being to find a better way of life—all these things are orenda.

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The Hand of a Saint

The story of Poland is one of the most unhappy pages in the history of nations. Yet if a curious prophecy is fulfilled this country will finally come to her proper place in the society of nations.

In 1819 a monk in the Monastery of Wilna in Lithuania addressed his prayers to the blessed Andre Bobola, a Dominican friar who was murdered in 1673 by Cossack troops.

As the monk of Wilna knelt on the stone floor of his cell praying for the preservation of his people a venerable figure appeared in the middle of the room. The figure addressed the praying monk and bade him open the window of his cell and look out upon a world of things and everything Shall take place as I have announced it. Now take your rest, but to give you a sign of the truth of what you have seen and heard I will, before departing, leave an impression of my hand on your table.

Saying these words the blessed Andre Bobola touched with his hand the table of the monk of Wilna, and immediately disappeared. In the morning when the kindly friar approached his writing table he saw deeply lined upon its surface the imprint of the right hand of Andre Bobola. He showed the marks to the other monks in the monastery, and told them in full detail the circumstances of his vision.

In the recent World War Poland was a battle ground and witnessed the marching armies of many nations upon her soil. If the vision be true there is hope and promise that Poland will come forth from this great trial, and in the days to come will fulfill its destiny as a free and independent country.

Voix Prophétiques (Paris, 1872).

The Ghost of an Emperor

Madame Letizia, known throughout France as Madame Mère, the mother of Napoleon Bonaparte, was the last to bid the exiled emperor farewell when he embarked for St. Helena.

Six years later, on the morning of May 6, 1821, Madame Mère was sitting quietly in one of the drawing rooms of the Palazzo Bonaparte. A servant entered to announce a visitor who had come with important news from the exiled emperor. She at once gave orders that the visitor was to be admitted, and a man entered wrapped in the folds of a great cloak and wearing a broad-brimmed hat drawn low over his eyes. After the servant departed the visitor removed his hat, and drawing back the cloak which concealed the lower part of his face stood revealed as the Emperor Napoleon himself.

When Madame Mère saw that the man was her own dearly beloved son she uttered a cry of amazement and joy, and stepped forward to embrace him. (She explained afterward that her first feeling was that he had managed to escape from St. Helena.) But as she approached the visitor the old trees around Longwood, his house of exile, were blown down.

As the emperor lay on his deathbed the old trees around Longwood, his house of exile, were torn up by their roots, and many neighboring houses were blown down.

Perhaps this is only a coincidence, but Napoleon I brought with him the greatest political storm that had ever visited St. Helena. He was a man of mystery, and like those others who were destined to change the course of history his coming and going were attended by a fury of the elements.

This story is to be found in A Diplomatist's Life in Many Lands by Mrs. Frazer.
Tried by a Jury of Their Peers

Research into the legal archives of France reveals the records of ninety-two trials of animals, birds, and insects in the civil and ecclesiastical court between the years 1120 and 1741. On the last date the trial and execution of a cow took place.

Domestic animals were usually tried in the common criminal court, and if they were convicted the punishment was death. Wild animals, rodents, and reptiles, and such insects as locusts and caterpillars, were usually tried in the ecclesiastical court which had power to exorcise and anathematize and excommunicate all animate beings.

On June 14, 1494, the Mayor of St. Martin de Laon passed the following sentence on a hog which had killed a small child: "We, in detestation and horror of this crime, and in order to make an example and satisfy justice, have declared, judged, sentenced, pronounced, and appointed, that the said hog, being detained a prisoner, and confined in said abbey, shall be, by the executioner, hung and strangled on a gibbet, near and adjoining the gallows in the jurisdiction of the said monks, being near their copyhold of Avin. In witness of which we have sealed this present with our seal." This sentence was carried out on the same day.

In 1690 caterpillars invaded the fields of a small French village and Father Burin, the local vicar, excommunicated the worms in a solemn public ceremony. It was a law of the time that no district could commence a legal action against animals or insects unless all monies due to the church had been paid, which resulted in the well known French legal maxim, "The first step toward getting rid of locusts is the payments of tithes."

It was common in those days to dress condemned animals in men's clothing for their execution. A sow executed in 1386 was so dressed, and the executioner on this occasion included a new glove in his expense account. In 1389, at Dijon, a horse was condemned to death. When rats were haled into court at Autun the defendants were described as "dirty animals in the form of rats, of a grayish color, living in holes." In the defense of this case it was proved that the rats could not appear in court because of certain "evil disposed cats," which threatened the life, liberty, and pursuit of happiness of the rats. As the plaintiff's pleaded to a post bond for the good behavior of their cats, the cats won their case and were permitted to continue in peace.

In 1545 destructive beetles attacked the vineyards of St. Julien. A legal proceeding was commenced against them, whereupon, strange to say, the insects disappeared. But 42 years later, in 1587, the beetles returned and legal action was taken against them. It was finally decided that the beetles had a right to live, and a suitable piece of land should be set aside for them as a grazing ground. The piece of land must be of certain size and contain trees, herbs and succulent grasses so that the insects could live in the style to which they had been accustomed. The inhabitants of the town agreed, but asked to reserve a right-of-way through the land, and made other slight reservations. Defending counsel refused to accept the land for his clients on the ground that it was not sufficiently fertile.

The courts seldom attempted to enforce a verdict against pests because the creatures seldom respected the solemn pronouncements of the judge, with the result that law was thus held up to ridicule.

In Switzerland at about this same time there was a curious ruling concerning crime. If a man living alone was accused of killing another man in his house, a dog, cat, or even a chicken could serve as a witness for the defense. The accused man was compelled to make his declaration of innocence on oath in the presence of the animal, and if the creature did not contradict him in the presence of the court he was held to be guiltless.

Library Notes: Biography
A. J. Howie

A study of the life and times of an author contributes greatly to the understanding of any subject. This is especially true in studying the writings of mystics, philosophers, religionists, occultists, and idealists; individuals whose motives and actions have made for social changes and reforms in various parts of the world—all within the field of our interests. The subjects are essentially timeless, ageless, immortal, but the particular perspective and vocabulary are likely to be dated and geographical. Hence we have been inclined in many instances to take biographies as such out of the section devoted to biography and put them in the same section as the major emphasis of the subject.

A case in point is Francis Bacon. Baconian philosophy is important in itself apart from its influence on many branches of Western learning. We have segregated a Baconian section to group the rare first editions of Bacon's writings, early collected works, translations, related literature and history of his time. Here are kept the modern volumes of Bacon biography so that they are convenient for comparison with and reference to the biographies contained in the early editions, such as His Lordship's Life by Dr. William Rawley, Bacon's "first and last chaplain," and The Life of Francis Bacon by Mr. Mallet.

In the section devoted to Christian theology, sects, traditions, etc., we have placed our biographies of Jesus. The following items may be of interest to students of mysticism:

The Unknown Life of Jesus Christ by the discoverer of the manuscript, Nicolas Notovitch, New York, 1890.
The Call of the Carpenter by Bouck White, New York, 1914.
Likewise, the biographies of Mohammed will be found with Mohammedanism, Buddha with Buddhism, Akhnaton with Egyptology, Albert Pike with Masonry, Vivekananda with the Vedanta literature in the Oriental section, Confucius and Mencius in the Chinese section.

Most of our biographies concerning H. P. Blavatsky are in the section on Theosophy. Several of the H. P. B. biographies that are not important to a study of Theosophy have been kept in the general biographical section. As in many other instances, Mr. Hall has acquired Blavatsky autographs and personal association items that lend firsthand and authentic touches biographically. We have an entire letter in Mme. Blavatsky's autograph to Edward W. Parker acknowledging his help in publishing The Key to Theosophy laid in the especially bound and autographed presentation copy of the book that she sent him. We also have her autographed copy of Bulwer Lytton's Zanoni with her notes. We have also a number of original photographs of her.

There is biographical material in practically every section of the library. Single books, collected works, and even manuscripts often contain some biographical
notes. The various encyclopedias are rich in biographical briefs; and for reference as to standard spellings of names, the Webster's Unabridged Dictionary is helpful.


A General Dictionary, Historical and Critical containing the history of the illustrious persons of all ages and nations, particularly those of Great Britain and Ireland, distinguished by their rank, actions, learning, and other accomplishments, by Pierre Bayle, London, 1734.


A Critical Dictionary of English Literature and British and American Authors by S. Austin Allibone. It discusses authors both living and deceased from the earliest accounts to the latter half of the nineteenth century. It contains over 46,000 articles (authors) with 40 indexes of subjects.

Our collection of magazines has a wealth of uncollated and unindexed biographical material.

Mercury "a journal of esoterism and the higher masonry" started in the March, 1924 issue Outlines of Hermetic Chronology embracing the principal events in Rosicrucian, Masonic, and Christian History by Henry V. A. Parsell. We do not have a complete run of this magazine, but the volumes that we do have can be very helpful to the student of biographies as a check list of important names from 6000 B. C. in the fields stated in the title, and including the names of astrologers, alchemists, pagan religious leaders, and philosophers, relating the names chronologically to events and institutions with approximate dates.

In the philosophy section there is biographical material on Boehme, Swedenborg, Thomas Taylor, etc. For names prominent in early Greek philosophy consult History of Philosophy by Thomas Stanley, 2nd edition, London, 1867. It contains the lives, opinions, actions, and discourses of the philosophers of every sect.

An unusual biography in the philosophy section is Numenius of Apamea, the Father of Neo-Platonism, by Kenneth Sylvan Guthrie, London, 1917. It contains the works, biography, message, source, and influence.

In the biographical section proper, we should mention the following:

Plutarch's Lives. This set has added interest in that it was George Elliot's copy with her marginal notes.

The Golden Legend of Jacobus de Voragine—legends of the Christian saints.

The Lives of the Fathers, sketches of Church history in biography by Frederic W. Farrar, Edinburgh, 1889.


Lives of the Necromancers or an account of the most eminent persons in successive ages who have claimed for themselves or to whom has been imputed by others the exercise of magical power, by William Godwin, London, 1834.


We are calling attention to our biographical section because there is a wide popular interest in well-written biographies that seems perennial. Frequently publishers offer examples of dramatic and colorful writing that serve only to perpetuate mediocrities. The importance of our collection need not rest on the published works that can be found in the numerous libraries, but upon the quiet, impersonal, unassuming manuscripts to be shared by fellow students and seekers after truth—whatever truth may mean to each individual.

When writing for publication we are tempted to think in terms of convincing the hypothetical reader, of coloring the material to arouse interest, of proving our point. But Francis Bacon set the purpose of writing when he said, "Writing maketh an exact man." And that is a proper urge in using the facilities of the library.
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Hillel died in 9 A.D., and the school which he founded was carried on by his grandson Gamaliel. Among the important disciples of Gamaliel was Saul of Tarsus, later known as St. Paul. Much of the beauty and wisdom found in the Paulian epistles was derived directly from the school of Hillel where St. Paul received his education.

FOR LACK OF A BULOVA

According to the Chinese, during the golden age there grew two famous trees. One of these trees put forth a leaf every day for fifteen days, and after that a leaf fell daily for fifteen more days. The other tree put forth a leaf once a month, for half a year, and then dropped a leaf monthly for a similar period. It was only necessary to have these two trees growing in the back yard, in order to keep an active check on the passing of time. But civilization proved too much for these trees and the species became extinct.

(See Chinese Literature by Herbert A. Giles, M.A., LL.D.)

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