IT WAS my privilege not long ago to sit quietly in an obscure corner and listen to a scientific defense of science. The experience was broadening, if not illuminating. I have often wondered how the physicists, biologists, and astronomers explain themselves and their conduct patterns. At this time, therefore, I faithfully report certain observations and conclusions for the benefit of those it may concern.

It can now be told

A scientist is a man with a method. The implication is inevitable: the nonscientific world is sans method, and therefore doomed to an unmethodical existence, plagued with vagaries and uncertainties. Incidentally, the primary virtue of this method is exactitude, and the secondary virtue is universality. While they may disagree on numerous issues, the scientists are in complete agreement on the subject of method. Semantically, this priceless little word has exactly the same meaning to the Poles, the Slavs, the Tatars, and the Anglo-Saxons. Method is for them all not only a means but a bond, and by agreement upon method, all exact thinkers are united in a universal brotherhood.

Scientifically speaking, those with the same method speak the same language. They understand each other and develop an abiding sympathy. About this sympathy, they become positively rhapsodical; in fact, the delirious delight over unity of method appears to be the one scientific emotion. It is a sacred duty, in fact, a glorious privilege, to rally to the defense of method. To die in the cause of method is to be elevated to a heroic estate; and to betray method is the unforgivable sin.

To the tyro, the word method seems to imply technique. It has something to do with complicated mathematical formulas and vast laboratories filled with formidable-looking instruments and machines. But these are only the products of method. The method itself is a conviction—a tradition about ways and means. We may not always be sure what the method is, but we must never doubt that the method is.
It is also most indelicate to inquire about the consequences of a dynamic devotion to the service of the method. To have the correct viewpoint, we must accept the "self-evident fact" that all real progress results from addiction to the method. In other words, the persistent application of the method leads to a succession of discoveries, and this succession is progress. It is indiscreet to inquire about the constructive or destructive nature of the discoveries. Be they good, bad, or indifferent, the findings are progress.

To interfere in any way with the absolute and uncontrolled process of discovery is to be stamped as a benighted reactionary. For we or weal, we must protect at all costs the "divine right" of the method. If, perchance, the use of the method should lead to the destruction of our civilization or our world, it is regrettable, but progress demands that we continue in their course. We must progress, even if we exterminate ourselves in the process. Important discoveries will be made whether or not anyone survives to find out about these discoveries.

Furthermore, we must not expect scientists to be supermen in all departments of their characters. It is enough that they excelled in that which is most excellent. Others not capable of rising to the height of the method may cultivate lesser virtues. Only a few can be high priests of the method; the rest must content themselves to be merely worshipers. Except for the method, scientists are just ordinary human beings. They may differ in politics, religion, and sociology; they may also lack agreement on all matters relating to morality and ethics. They make no claim to superiority except in the certainty of the method. This technological burden is enough for the flesh to bear.

From the discussion, which of course may express only the opinions of the individuals involved, it seemed to me that the ethical equation in mortal affairs was completely ignored, or ethics was defined as absolute devotion to the method. It was admitted that many scientists might be deficient in ethical content, but if so it was the privilege of the rest of the world to be patient and overlook nonscientific equations in the personalities of scientists. After all, ethics is not indispensable to the method, and that which is not indispensable can be dispensed with, at least until some future time.

Naturally, it would be nice if ethics should come to dominate the conduct of the scientific elect. But why should we expect these savants to practice virtues not obvious in the conduct of laymen? How can men dedicated to progress and bestowing upon us an endless stream of blessings turn from their major projects to follow the so-called "unenlightened"? Let the rest of the world practice the virtues, while the scientists practice the method. Theoretically, this will lead to a Utopian state. We will live in a world of glorified gadgets with the full realization that all we are owe to scientists and the method.

Men like Sir Richard Crookes, Sir Oliver Lodge, and Sir Arthur Conan Doyle were admirable scientists until they dabbled in the problem of life after death. Then they ceased to follow the method, and it was the duty of science through her priests to anathematize these heretics. Like a loving parent, she anathematized them gently, regretfully, sadly, for their own good. Obviously, like Baron Emanuel Swedenborg, these honored knights had become prematurely senile. It might be the kind thing to suggest that they had outlived their minds by exhausting devotion to the method.

Human doubts and misgivings must not be allowed to interfere with scientific progress. These negative attitudes arise among those who neither appreciate nor understand the true concept of progress. It is also obvious that there can be no essential advancement except by the pursuit and practice of the method. To interfere with the free exercise of the method is to be false to life, to nature, to man, and to the electron. It would seem that all nature waits breathlessly for scientists to apply the method. As it was rather naively put: Shall we advance the method, or shall we fall utterly to fulfill our glorious destiny?

As peculiar proof of the efficacy of the method, a number of new and useful improvements bewitched by science upon a waiting and adoring world were mentioned. These included researches in the cultivation of bacterial organisms, for offensive or defensive warfare, jet propulsion, rocket planes and bombs, poisons capable of depopulating a continent by the pollution of the water supply, and various types of atomic bombs. It is somewhat regrettable that progress and the method should lead in the direction of high explosives. But we must be realistic, and sentimentalism as practiced by laymen is almost certain to interfere with the advancement of science. After all, discoveries of this kind are inevitable, and humanity must adjust itself to the products of the method.

To raise the scientist's concept of scientific progress is to frustrate the eager intellects of our objective thinkers. Our duty, it would seem, is to prepare ourselves internally for an endless sequence of shocks and disasters. Only in this way can we escape from traditional limitations imposed by a sickly morality upon the natural instincts of the scientific-minded.

Of course, we must realize that it is not the scientist who is responsible for the misuse of his precious findings. Personally, he does not dislike anyone sufficiently to plot individual or collective annihilation. He is only revealing facts; others must apply knowledge according to their convictions and capacities. The scientist is not to blame if men wish to manufacture atomic bombs; all he did was to supply a formula by which they could be made. Scientific discoveries can be used for good or bad, for the benefit of humanity in general or for the destruction of man. Knowledge can preserve or destroy. Use is a moral issue, and that is entirely outside the province of science. The physicist washes his hands of all responsibility and feels deeply wronged if anyone suspects him of contributing to the misfortunes of his fellow men. The scientific look of inured innocence is most, most pathetic.

There is the delicate subject of finance. It costs money and a great deal of money to indulge the method. The scientist is usually above such profane concerns. It is no fault of his if the billions of dollars which he needs to pursue his chosen calling cannot be mustlessly available from the interests interested in competitive armament. Gold is where you find it, and you must work for the man who has it, and, likely as not, this affluent patron is not suffering from an overdose of ethics. Even if war were not a dominant factor in the equation, there are other highly personal and selfish interests which might prevent the public from enjoying its full share of scientific progress as a service within the means of the public purse. But this is up to industry or economies to decide; scientific responsibility ends with the discovery.

Occasionally, there is a tendency to mutiny among the "methodologists." A scientist appears who becomes aware of the possible consequences of this alleged progress. He may withdraw from the army of his own kind, who have similar misgivings, and a group of prominent laymen to consider some means of preventing a universal deluge. Under such conditions he is likely to recommend an ethical program. It is high time, this scientist may decide, that humanity in general should seek a permanent solution to war, crime, and destructive competition. He may write articles for the national press affirming his belief in the brotherhood of man. In these articles he emerges as an idealist of good parts. We are inclined to say, "Poor fellow. He is a victim of the interests."

Usually, the famous scientist is the darling of higher education. Universities sing his praise and like to think of him as gracing the campus and the cloister. Young folks are taught to look up to him as a man of consequence. He is a noble example of the noblest work of man. He is too high for morals, and too remote for ethics—a law unto himself.

In this way higher education endorses both the method and the results of the method. Science is divided from philosophy and religion and is elevated above them both. There is a method in the method in religion. All the idealist can do is attempt to neutral-
IZE the destructive consequences of the method. He is not permitted to question or criticize the inevitable process going on in the research institute.

It seems to those less enlightened that science has handed the world a disaster, and then has said, "Save yourselves, if you can, and us along with you, if you please." It is like handing an untutored person, with no extraordinary virtues, an awful weapon of the most precise workmanship and supplied with ammunition deadly beyond accurate estimation, saying at the same time, "Now don't hurt anybody." With this useful admonition, the savant retires to his laboratory with no further concern over his invention, and proceeds to make the weapon more efficient and the ammunition more deadly. The overall term to cover this combination of occupation and preoccupation is progress.

If, while the scientist is quietly renovating his formulas, he happens to hear a number of explosions outside, he is properly amazed. Is it possible that the man to whom he has handed a new and vastly improved carbine has fired it at someone? If so, evidently the chap is a degenerate. This gives a moment's pause and a flash of apprehension. Would it, could it, come to pass that this same unenlightened marksman might someday aim the carbine in the direction of the scientist? This calls for an immediate display of ethics on the part of someone. It would be most unwise to shoot an inventor with his own invention.

There may be some scientific doubt as to whether ethics has any foundation in fact, but in an emergency it appears to have some practical advantages. If most people were ethical, the scientist could continue to invent anything that intrigued his fancy, and the products of his ingenuity could be displayed in museums without hazard to life or limb. Thinking in this direction, the scientist bestows his benediction and encourages them to organize. Just what we intend to organize remains uncertain, and what we expect to attain by organization is obscure, but a crisis always demands an organization. The organization suggests committees; committees need chairman, and chairman always need funds.

Never in the history of the world have we had as many ethical organizations as flourish today. The public mind is bewildered by an assortment of opportunities to align itself with groups of every type, quality, and persuasion which human ingenuity has been able to devise. The concept of organization is so diluted by optimism that the serious-minded citizen is inclined to remain aloof. He is incapable of arriving at any definite conclusion about the merits or demerits of these innumerable movements. He is reasonably certain that some are subversive, others fanatical, still others merely catch-penny productions, and not a few downright stupid. Each group has a small and intensive membership devoted to the project, but usually unable to define its own objectives objectively. We cannot become overly enthusiastic about these assorted organizations while in the midst of them, ethics itself languishes more miserably than at any previous time in recorded history.

That we need ethics is a statement so true that it bears all the appearances of a platitude, but we cannot feel that the world will be converted to an all-pervading integrity by these countless private organizations which gather to discover a platitude, but we cannot feel that the world will be converted to an all-pervading integrity by these countless private organizations which gather to discover a truth. Ethically, there is nothing especially original about this ethical movement. We ponder deeply, wishing integrity by these countless private organizations which gather to discover a truth.

If it is true that the world of exact science has anything in common, especially so momentous a factor as the natural problems of survival, this vast majority does the work of the world, supports the intellectual minority, and lives in a constant state of anxiety, uncertainty, and insecurity. Ethically, there is also appropriate division partly caused by isolation. It is difficult to appreciate matters entirely beyond experience or to co-operate intelligently with foreign powers and distant peoples. The laity depends upon its leaders for intelligent guidance, and if appealed to reasonableness and honesty usually makes a rather good showing.

Against this vast unorganized majority is a small minority group exercising an enormous sphere of influence and holding most of the elements of solution. This minority makes and sways public opinion. It is entrusted with the education of the young, the preservation of the natural resources, and the survival of nations. Theoretically, this minority is intellectually emancipated from the superstitions, fallacies, fears, and limitations of the untutored. Most of all, it has a method by which it can conquer nearly everything except a bad head cold.

No figures are available to cover the facts, but it might be reasonable that the scientific destiny of the world is in the hands of a group numerically small, say at a maximum, ten thousand. Of this ten thousand, the majority is dependent upon a still smaller number of outstanding thinkers within its own group. The outstanding geniuses actually capable of calculating the basic formulas of scientific progress may be less than five hundred, in number. The implication seems reasonable that it might be more profitable immediately to reform this clique than to attempt a stimulation of an immediate ethical re-
generation among the two billion scattered about the earth’s surface from pole to pole. We might also be entitled to assume that this dynamic minority should be more capable of rapidly assimilating ethical convictions and, in turn, distributing them throughout the educational system of the race. How about organizing the causes rather than the victims of the impending disaster? This is probably very unscientific thinking, but, to me at least, it is a most attractive idea.

Are we to assume that it would be easier to organize the Hottentots and the Australian Bushmen into a united front than to extract a little ethical content from our physicists? But we must not permit ourselves to drift along in such a mood. There are other phases of the subject which invite immediate consideration.

In searching for some individuals or conditions of affairs which we can reasonably hold responsible for the obvious difficulty, we run into a remarkable state of affairs. No one is guilty of anything. Each is the reluctant righteous-minded victim of someone else or something else. In this world with everything at loose ends, everyone is a paragon of the virility-loving kindness. Perhaps some scientists suspect this delicate fact, but it is impractical to emphasize such misgivings. To do so would dry up the streams of endowments, funds, appropriations and the like, which are the very life blood of progress. It is unreasonable, it seems, to ask this intensive little group of technicians to cut off or limit the resources necessary to split whatever is left of the atom after it has already been split.

Then, there is the ever-present justification which makes all things justifiable. The physicist and his retinue point out with all seriousness that if they do not make these discoveries someone else will. What passes for security extends upon the right side making the discovery before the wrong side has a chance. The way things are, that is a reasonable and undeniable attitude, but we are assured that all scientists and all technicians in all countries are a great big brotherhood united by high purpose and the method. Naturally, the scientific group cannot change its ways without a warning and agitation, but science is the master of ways and means. It is the great “reasonable” in an unreasonable world. It is dedicated to the highest search possible to man — the search for the answer to the mystery of life. These savants are members of learned societies recognizing no boundaries among nations. What a magnificent opportunity for a worldwide motion in which the leaders do a little ethical leading, instead of following along behind the larger pures.

Some scientists have suggested that the world make itself into an ethical combine and change its entire code as a solution to the challenge of an atomic age.

It would seem, therefore, that the layman is expected to give up if necessary everything that he has to prevent catastrophes. For example, it would require billions of dollars to decentralize our metropolitan areas. The confusion of such a project is beyond human estimation, and would probably exhaust the economic resources of the entire earth. But if such is necessary, the technician is prepared to step in and direct the project. Also, it may be quite a task to move essential industries underground, and turn ourselves into active competitors of moles. But this is feasible and can also be accomplished with a maximum of technical skill and a maximum of expense. In terms of pure ingenuity, this would be a wonderful and stimulating pastime. On the other hand, it is unthinkable that a scientific institution should refuse to advance research in bacteriological warfare, and by so doing cut off a million dollars a year from one of its cherished projects.

Occasionally we hear that atomic research could produce magnificent blessings if funds were available to adapt such research to the requirements of civilian populations, but unfortunately this would take vast sums of money. Thus it seems that we have means available to repair damages, but little danger money with which to prevent damage. The ethical problem is thrown back into the public lap, and we must find a solution that does not interfere with the rights of institutions to continue the discoveries and applications which threaten the common good.

When the scientist insists that he is not responsible for the uses made of his discoveries, his self-defense seems a little lame. The application to destructive ends would be impossible unless these bridges were built by technical experts under scientific supervision. The politicians can not make a bomb, but in various ways they can decide how it is to be used.

But this is not intended as merely a dressing up of a single bracket of our society. We are not defending anyone nor convicting them, rather we are pointing out the curious circumstance that something is happening that no one wants to have happen. The average scientist knows less about it than the public mind imagines. While one small part of his personality may be all wound up in a method, the rest of him is just as human as the untutored layman.

Physicists and biologists and chemists and astronomers have families, love their children, enjoy picnics, and take long naps nowhere in particular on crowded boulevards every Sunday. They are Republicans and Democrats, and have nominal allegiances in many churches and clubs. Each one of them is a rather nice person, at the moment profoundly worried. All the classes of society are greatly brooding, menacing collectives, made up of the nicest people you would ever want to meet. If you took some kind of a poll you would find nearly all the people of the earth would stand firmly for justice, peace, fair-mindedness, and honesty. Also, if we had the equipment necessary to test the sincerity of their declarations, we would learn that they really mean exactly what they say.

When the judge drags the parents of delinquent children into court, he does not usually discover evil-intentioned elders. They are just as bewildered as the rest of the world. The explanation of why the heir apparent to the family name and fortune should have stolen an automobile. They may in desperation ask the judge what is wrong. He will tell them a number of learned observations, but will himself be extremely dim when it comes to offering a particular remedy for a particular case.

It is all very strange and all very dim. Folks with high principles do not get along together. Nations dedicated to peace are always preparing for war, and religious sects dedicated to the brotherhood of man cannot gather in the same building. But not a single member of any of these sects would confess to a prejudiced thought. All are bubbling over with godliness and charity.

It is observable that the natural trend of the human being is in the direction of intemperance of one kind or another. He can make countless mistakes with
very little effort, but the practice of one virtue results in complete exhaustion. Furthermore, he seldom permits any abstract idealism to interfere with his natural instincts. When he feels like being difficult or disagreeable, it is hard to convince him that he should refrain from habits and practices keenly enjoyable to himself.

The simple fact that being good is an arduous chore requiring eternal vigilance is most revealing. It seems to indicate that the average human being is somewhat less mature internally than we have been led to suppose. Perhaps we are not suffering so much from depravity as from immaturity. We cannot expect small children to function from a vast amount of experience or a highly refined standard of values. We have always thought that folks were just plain stubborn when they refused to become enlightened. It might be wise to suspect lack of capacity, rather than lack of inclination. It is impossible to conceive of a group of adolescents managing their affairs with the consummate skill exhibited by mature scholars and philosophers. We wonder whether men fall into sin or simply have not yet outgrown their vices.

The conditioning of the juvenile mind by motion pictures, radio, comic strips and books, and, finally, television must be regarded as an important factor in the molding of character. Children are especially sensitive, therefore capable of being susceptible to this kind of influence between their seventh and fourteenth years. While it is true that exceptionally intelligent children are able to exercise censorship over fantasy in their own minds, others less capable will be terribly influenced. The degree of this influence may be in proportion to the degree of stability in the family life. Where the home is unstable, there is always a tendency to fantasy in the thinking of the young.

The popular-entertainment diet for preadolescents is divisible into several categories. These include adventure—historical, factual-scientific and biographical—detective and crime stories, horror fantasies, pseudo science, fables or caricatures involving humanized animals, and typical juvenile fiction. The educational importance of many of these productions is evident, and some of them very serious are delightful and charming. There remains, however, a considerable group which can be regarded only as basically detestable. These exist only by catering to the child's, and for that matter the adult's, neurotic tendencies. G. Edger Hoover has pointed out that crime and gangster stories have contributed to juvenile delinquency.

Picking up a child's comic book recently, I noticed that it contained a page stating that the cartoons had been examined and passed upon by a qualified child psychologist. It appears, therefore, that popular concern is receiving some consideration, but that such censorship is required is itself an indictment of something or someone. Child entertainment is only one of several fields in which it has been noticeable for some time that we have failed to take reasonable precautions to protect the vital foundations of our modern way of life.

For the moment, however, we shall limit our consideration to the scientific and pseudo-scientific pabulum with which we are nourishing the citizens of the next generation. Superman and the reasonable number of facsimiles thereof are assuming the proportions of "folk" heroes. Siegfried, armed with atom guns and death rays, now travels about in space by jet propulsion, slaying dragons, giants, and ogres. The composers of these ingenious productions draw heavily from recent scientific discoveries to bestow a quality of reality upon their works. Few seem to be aware of the overtones which have come into being as the result of this type of adventure-fiction.

These "unfunny" comics are subtly paying tribute to a materialistic, scientific way of life. They glorify a human being made invulnerable by science, in comparison with which Nietzsche's dangerous concept of the superman becomes comparatively insignificant. This subtle deification of the physicist and the biologist helps to condition the men and women of tomorrow to accept a world program dominated by completely physical ideals, convictions, and purposes. We are invited to forget the importance of self-mastery by substituting a superman armed with an arsenal of gadgets.

It will not be difficult to convince a generation so conditioned that science is an imposing structure of infallibles—the scientists, the universal laws of all men, the natural world, and scientific progress, the inevitable solution to all problems. Such thinking may have had an effect upon the group of young scientific intellectuals whose discussions inspired the present article. They were all obsessed or possessed by the simple conviction that the supremacy of an unnatural, scientific method was inevitable.

To question the wisdom of the materialistic trend in learning is for these young scientists unthinkable. To recommend programs of re-education or re-orientation for these superb intellectuals is sheer audacity. To young men and women born during the first World War, reared through the depression, and ushered into maturity by the second World War, idealism is a meaningless word. Religion and ethics are superstitions suitable only to the mindless herd. Solutions, if they exist at all, are to be obtained only on the physical plane. The human being himself becomes less and less significant, and we are completely justified in sacrificing man and all that is meaningful to his personal existence to the perpetuation and enlargement of scientific progress.

The thin excuse that science works only for the improvement of the human estate is disproved by the tragedies of Hiroshima and Nagasaki. Had science devoted itself with the same consecration to essential progress and to the simple needs of the human family, the average man and woman would live far more happily and securely than they do today. Had the world advanced ethically as rapidly as it has scientifically, we would not have the sorry spectacle of millions of human beings deprived, because of financial limitations, of the available products and the available skill necessary to preserve life.

There is a great deal of dangerous thinking abroad in the world. Most of
the surface of our planet as not so different from familiar pictures of the moon. Of course, the camera may have been out of focus a wee bit or have been pointed in the wrong direction. In any event, we could find no trace, among the hills and gullies of earth, of those prominent intellectuals who, with earnest proper modesty, are about to take over the management of the cosmos.

Could it be that we are suffering from delusions of grandeur? The devastating thought occurs that astronomers on other planets, if any, may be laying wagers as to whether or not the earth could sustain any form of life more advanced than bacteria. Our poor earth! The rich want to own it; dictators want to rule it; speculators want to exploit its resources, and we are promised that the meek shall inherit it—but what they will do with it remains uncertain. In spite of reports to the contrary, it appears true in the light of the human experience that man is at best a tenant farmer.

We will never have much peace nor security on this grand old planet until we learn to govern ourselves and not to become governors of the globe. The moment we depart from a code of self-culture, we bring down on our heads the weight of a universal displeasure. We cannot survive as individuals by attempting to impose immortality upon our institutions. We can never build a human society unless it be a humane society. Science can be a useful servant of the human need, but it cannot substitute for the internal growth of man himself. We can never learn enough to save ourselves unless we unfold our own internal potentials. The science of salvation is not material, but spiritual.

All this brings us back again to a consideration of the method. The scientist's universal claims are through its loudest, if not its best-qualified, spokesmen that only higher critical scholarship is equipped with the exact formulas of progress. If, then, there is a method by which man can conquer the world, is it not equally possible that there is a method by which he can conquer himself? Must material progress always be by intent, and spiritual progress by accident? Is any well-educated scientist unaware that a method for the regeneration of the human being has existed in the world since the beginning of history? Is it the fault of the great religious and philosophical institutions that material-minded mortals have refused to apply spiritual methods to themselves, and from this complete lack of personal experience have proclaimed the whole subject to be chimerical?

Consider for a moment the esoteric sciences of Asia, as they are still taught by qualified gurus to their initiated disciples. Beneath such unfamiliar terms as Yoga and Tantra is an exact science of the unfoldment, direction, and control of the universal energies, forces, and powers within the human personality. There is no more exact science ever perfected by man than the disciplines of Yoga. To what degree have our modern experts in atomic fission considered or examined systems of spiritual culture which have been available to sincere truth seekers for thousands of years?

A venerated Eastern teacher once suggested to us a simple spiritual method of long and involved controversy. He recommended that Western scientific institutions should select a small group of qualified intellectuals willing to consider fact without prejudice, and send them to India. Let these scientists remain for seven years, fulfilling the requirements of Eastern discipleship. After they have become initiated, they can return to their own country and prepare an honorable report of what they have learned and experienced. They will discover, probably to their complete amazement, that the esoteric sciences, and not the materialistic sciences, have the only method appropriate to solve the essential problems of humanity.

A method is only sufficient if it meets the challenge of realities. It seems doubtful that the production of a super-scientist, according to prevailing concepts, will make the average man wiser, happier, or more virtuous. The perfect scientist is about as depressing as Nietzsche's perfect man; neither will insure the future of our plundered planet. We continue a strange and morbid devotion to materialism, even though we know in our hearts we have lost faith in the ultimate utility of the mechanistic theory. Like the proverbial moth drawn to the flame, we are consumed by the very light that blinds us to the truth.

The sacred method, the eternal science of salvation, is not in the keeping of the physicist, the biologist, or the astronomer. Perhaps the very patterns of exactitudes which delight the hearts and minds of our savants are only the shadow or symbol of that eternal framework of laws which supports creation. The scientific method may bear witness to the divine discipline, but it is not the proper substance of that discipline.

It is important to know that the universe is ruled by law, but this fact is meaningless unless the law is revealed as the promise of man's own redemption. In a universe that is without accident, man himself can grow and enlarge only by intent. Those rules that can be applied to Nature are applicable also to the human estate. The promise of law is not fulfilled by a steady stream of new and useful devices. Fulfillment lies in the generation of the new man—the man of spirit—who alone can inherit the earth without destroying his inheritance.

Let us, then, have some respite from this continuous eulogizing of the scientific method, which appears deficient in those elements and principles necessary for the preservation of our race. It is not fitting that we should be poisoned by the universal medicine. It is time that we ceased thinking of religion and philosophy as theoretical, and science as practical. Certainly, spiritual arts will have slight vitality while they are taught only as historical and traditional vestiges. The fault is not all with the scientists, for most philosophers and theologians, especially the moderns, are entirely unaware that metaphysics can be organized into a working method. Not having attempted to live higher convictions in their own lives, most spiritual leaders are victims of the very vagaries which they pass on to their followers.

When we realize the condition of science in the 17th century, where nearly everything that was taught was either untrue or hopelessly inadequate, we can understand why the medieval scholar had little hope that scientific thinking would ever be practical. Gradually, however, science emerged from a background of superstitions as fantastic as any cherished by strange religious cults. In the same way, religious philosophy must emerge from the conflict of opinions and prejudices, and state clearly for the whole world its true and essential method. When that time comes, a truly enlightened humanity practicing the disciplines of human regeneration may well include the materialistic scientific method we venerate today among the gropings for small minds. What is good in the scientific method will be absorbed in what, for the moment, we will call the divine method, which is the only hope for the restoration of the institutions that can meet the great necessity.

Diogenes Laertius preserves an interesting description of the philosopher, Aristotle. The substance of his report is as follows: "Aristotle's eyes were small, his voice hoarse, and his legs lank. He stammered; was fond of magnificent dress, and wore costly rings. He was open, pleasant, and even charming, but fiery and volatile under pressure. When crossed, he was fierce, disdainful, and sarcastic. He joined a taste for profound erudition and elegant dissipation. His passion for luxury caused him such expenses that most of his inheritance was consumed before middle life."
Jaipur, the Astronomer's City

When H. H. Madho Singh went to England for the Durbar (coronation) of King Edward VII, he carried with him a plot of the soil of Jaipur so that he could have his meals served to him on his native land. This peculiar attachment to their good earth has distinguished the Rajputs for many centuries.

The Indian State of Jaipur is located in the Rajputana agency of northwestern India, and is approximately the size of Switzerland. The principal city in the State is Jaipur City, remarkable for the width of its principal thoroughfares. The main streets of Jaipur City are 111 feet wide, and these divide the community into six large rectangles.

The city shows careful and intelligent planning, and for its size (1941 census gives population as 175,000) offers unusual cultural advantages. There is a free college, a fine hospital, a good public library, and a School of Art devoted to the perpetuation of the traditional artistry of the district. There are also beautiful public gardens and a well-stocked zoo. Of course, the public buildings include the palaces, guest houses, and mausoleums of the reigning family, and are appropriate examples of Oriental splendor.

The rows of buildings facing the broad streets are colored, tinted, and plastered in bright colors, with dull rose shades predominating. The local merchandise exhibited in the bazaars is remarkable for its vivid tones and tints, and the visitor becomes acutely color-conscious. The crowning glories, however, are the magnificently hennaed whiskers of the Rajput gentry. Green, turquoise, and baby-blue beards are less common, but can be discovered with a little research. Lengths of cloths freshly dyed are also stretched along the walls of houses to dry, and the native costumes are in keeping with the prevailing high color key. Rajput artisans are skillful and patient workers. They have been less tendency to fall into slipshod ways in this State than in most other parts of India. Many fine examples of marble carving and inlay are produced annually, also enamel and jewelry. Gem cutting in the district is world famous.

The School of Art was created in 1866 by the Maharaja Sawai Ram Singh, who was not only ambitious for the improvement of his people, but was a connoisseur in his own right. The School is subsidized by the reigning family, and talented pupils are educated without charge. One department is devoted to pottery, and fine examples of glaze are produced. The dominant designs use a curious contrast of cobalt blue and turquoise. Another department, easily distinguished by the endless pounding of hammers, is devoted to hammered copper, brass, and silver. To quote from a description by Major H. A. Newell of the Indian army, who describes in some detail the School of Art: "In a diminutive room, a very old man bends over what appears to be a many colored jewel. In reality it was a very small round locket which he is enameling Jaipur fashion, the most celebrated method in India. The process looks misleadingly simple as he dips a sharply pointed instrument into a palette composed of an oyster shell, taking a speck of emerald dust here and a grain of ruby powder there until a beautiful little bird or flower has grown under his wrinkled, brown hand. At this juncture he places the jewel in a crucible. When fired he polishes it in a little sand and water."

Down a long corridor, in a large well-ventilated room, a number of students are attending a drawing class. The work is highly diversified, but we should mention one style cultivated in the area. First, the body of some large animal, as a camel, elephant, horse, or tiger, is carefully lined. The form is then filled in with ingeniously figures of other creatures, fitted together to form a sort of composite monster. The product is reminiscent of the Arabian Nights Entertainment. One of the most skillful artists in this technique was a deaf mute.

Tourists have a grand time in the display and sale department of the School of Art. The prices are reasonable, and the quality of the workmanship meets the most discriminating taste. The reputation of the Maharaja and the dignity of his School prevent the offering of shoddy merchandise. Some of the finest pieces are preserved permanently in the State Museum.

The Maharajas of Jaipur claim descent from the hero-god, Rama, whose life and exploits are preserved in the great Indian classic, The Ramayana. In this splendid poem, Rama is assisted in his expedition against the demon-king of Lanka (Ceylon) by an army of apes under the leadership of the monkey king, Hanuman. After India experienced certain political difficulties with Great Britain and the popular legend to the effect that in reward for their assistance to the cause of Rama the monkeys were given the British Isles as their permanent home and became Englishmen.

All the monkeys, however, did not leave the motherland, and a goodly number took up their abode in the wild country about Jaipur City. It should be pointed out that a feature of this community is its tin roofs. These are galvanized awnings extending from the buildings out over the sidewalks, and providing a torrid shade at high noon. The corrugated metal has rusted through, here and there, and considerable sections of it are loose, bulged, and bent. Each evening these tin roofs become the playground of the monkey population. They troop in like an invading army, and their number is legion. They divide into battalions, companies, and squads, and select those metal awnings which offer the greatest possibility for noise. Here they jump up and down, roll about, and stage impromptu ballets.

The approach of the monkey legion is announced by a rumbling on the outskirts of town, as though a thunderstorm were gathering in the hills. Slowly the noise approaches until, on a fine moonlight night, the din is prodigious. With the dawn, the exasperating little creatures scurry back to their forest home, leaving an exhausted human population to carry on the activities of the day. Jaipur City, according to local report, was built on a small plain which was once the bed of a lake, from which the water has long since vanished. The city is surrounded by a wall of crenelated masonry about twenty feet high, pierced by seven huge gateways. Except at the south, Jaipur City is enclosed by a range of hills; and to the north, along the crest of some rambling hills of the Kah-Kho mountains, stands the ancient city of Amber, which was deserted at the time of the founding of Jaipur. Amber is very old and is mentioned by Ptolemy, and was a flourishing community as late as the 10th century. It is customary to visit Amber on elephant back, and to reach the city one must pass the tombs of the Maharajas of Jaipur and also the elaborate mausoleums of one of the prince's favorite elephants.

A trip to Amber is quite an experience for a comfort-loving Occidental. The gait of an elephant is reminiscent of the motion of a rowboat in a heavy sea. The howdah sways and swings and pitches and tosses, until the rider regrets that he did not bring with him a supply of Mother Carey's SeaSick Remedy. The elephant is an extremely intelligent ani-
mal, with an acute and perverse sense of humor. I remember several examples of the animal's sly ways as it plodded up the road to Amber.

Mrs. Alexander Smyth-Smyth was enthroned in the northeast corner of the howdah directly behind the elephant's ear. She was an angular character, in burberry tweeds, flat-heeled shoes, and a small but extraordinary hat. The chapeau was adorned at the front with a brilliant cluster of artificial cherries. The small watery eye of the elephant glimpsed these cherries while Mrs. Smyth-Smyth was arranging the paraphernalia necessary to her day's outing. As she climbed into the howdah, a wicked and calculating glint sparkled in the pachyderm's eastern optic. A note of resolution also appeared around the corners of the ample mouth, and the psychic tension produced a number of snorts, wheezes, and a mild trumpeting through the long trunk.

About half way to Amber, it could have been noticed that said trunk was working slowly upward and backward behind the ear, feeling its way like a long inquisitive finger. It was a problem in extrasensory perception executed with extreme delicacy and finesse. Suddenly the end of the trunk swept upward and the tip deftly removed Mrs. Smyth-Smyth's hat. The lady let out a scream in alto, and snatch for the departing headgear; but the elephant's timing was perfect, and the red cherries were dangling high in the air while the elephant gurgled ecstatically. The hook of the elephant boy availed nothing, and the procession to Amber struggled out behind the upraised hat as though it were a banner of some Roman legion. It was not until the end of the trip that the elephant, with a gracious gesture, relinquished regretfully his prize. Incidentally, the hat was not injured in any way, but Mrs. Smyth-Smyth was considerably the worse for the experience, and even mentioned the possibility of suing the native population.

The gates of Amber guard the treasure house of the ancient princes. According to legend, each Maharaja carries some of his wealth to the secret vaults until the accumulation can no longer be estimated. Many adventurers and thieves have tried to loot the ruined palaces, but all have met tragic fates. The natives believe the treasures to be guarded by spirits and demons, and not even the bravest of mortals would dare to venture into the ruined fortress at night.

Back in the city of Jaipur, the visitor can wander through the streets toward the great central square where countless birds congregate and native carriages always stand awaiting hire. Turbans of a thousand hues folded in a score of ways form a sea of bobbing color. Perfume bazaars and fish markets vie with each other to scent the atmosphere. In the bazaars everything can be bought from handmade cigarettes to antique furniture. Of particular interest are the little shops where religious pictures are sold. Pilgrims delight in these chromos, even though most of them are printed in Germany. There are bookstalls where, for a few annas, choice philosophical and religious works in the native dialects may be purchased. On the streets the Brahman, the Moslem, and the Jain brush elbows, and hardly an hour passes but that some procession winds its way along the busy thoroughfare, heralded with much commotion.

During the lifetime of its founder, Jaipur was white. A later Maharaja, with an eye to color, decided to vary the landscape by ordering the buildings on each street to be painted a different color. Thus one district became green, another yellow, and a particularly squalid area bloomed forth with a lilac hue. During this period, Jaipur was well-named "the Rainbow City." This conglomeration, however, rapidly became an eyesore, and Jaipur eventually sobered down to its present tone with raspberry dominant.

Almost in the heart of Jaipur stands a remarkable building called the Palace of the Hawa Mahal, or Wind. It rises nine stories, of beautifully carved pierced-stone screenwork. It is the guest palace of the Maharaja. Concealed by this ornate front stands a solid and unattractive building, which, however, is peculiarly suitable for the housing of important visitors. The Hawa Mahal reminds one of a Hollywood motion-picture set—such an impressive front and so little behind. As a further contribution to the exotic disorder is the contrast of native architecture and the prosaic, modern, iron street lamps scattered throughout the city.

To the southeast of the Maharaja's palace is a great walled courtyard, containing one of the most remarkable astronomical observatories in Asia. The Jantar Mantar, as it is called, was built between 1728 and 1734 by Sawai Jai Singh II. This is the finest of five observatories erected by His Highness. We cannot do better than to reproduce the description of this observatory given by Major Newell.

"From early times the study of the stars had appealed to the Princes of his line. None, however, had displayed anything approaching the mathematical genius and passion for research possessed by Jai Singh II. This gifted ruler not only exposed the errors of existing Oriental and European systems, he also issued a revised star catalogue, produced a set of tables of the Sun, Moon, and planets, and corrected the calendar for the Mogul Emperor Mohammed Shah."

"After Jai Sing's death in 1743 the Observatory fell into neglect. Fortunately, the present Maharaja Sawai Madhu Singh has rendered valuable service to science by restoring a collection that has happily been termed the 'last survival of the stone age in astronomy.'"

"Every item is curious and interesting, from the great sun dial, 90 feet high, aptly named Samrat or the Prince of Dials. The Rashivalaya comprises twelve models marked with the signs of the Zodiac, commencing with Aries the
Ram, and ending with Pisces. The Kranti Writta is the partly finished instrument first seen on entering the yard, while particular interest attaches to the Yantra Raj, a very peculiar instrument of Hindu origin designed to represent the visible portions of the celestial empire. The two models known collectively as the Chakra Yantra determine right ascensions, declinations and hour angles. Other instruments are the Darkshino and the Unnatansha Yantra, a large graduated circle hung vertically and fitted with a revolving brass circle for taking altitude observations.

While visiting the observatory, I discussed the subject of astronomical calculation with the Hindu scientist, who had been appointed by the government as caretaker and astronomer-extraordinary of the observatory. His office was a small square building in the midst of the large enclosure. He assured me that the old instruments were still highly efficient and were suitable for a wide variety of calculations. He proudly pointed out that with his huge dials he had detected several minor errors in European nautical almanacs. He was quite elated at the thought of discrediting his European contemporaries with the antique equipment at his disposal.

There are no telescopes in the observatory, and many of the devices used are similar to those employed by the ancient Egyptians, who without the aid of lenses laid down most of the fundamentals of astronomy. In addition to the stone instruments, the Jaipur observatory boasts several contrivances of brass resembling huge clocks, or more exactly, watches hung from marble columns. These brass disks, with movable pointers, are from six to eight feet in diameter, and their surfaces are covered by intricate mathematical symbols and calculations. Taken all together, the observatory is very imposing and far more remarkable than the great Chinese observatory on the wall of Peking. All the Chinese instruments are of bronze, and comparatively small; but at Jaipur the dials run a wild riot of forms and sizes, and even from a scientific standpoint the ensemble is most impressive.

The native feudatory states of India are small autonomous nations, which, until recently, depended upon Great Britain for the protection of their sovereignties. Each of these states is a little world with traditions, cultures, and social patterns, distinct and fascinating. For the most part, the population of these states appreciates the Raj, and we can reasonably secure. Much, of course, depends upon the rajahs or maharajahs. Some of them are fine progressive men, devoting most of their wealth and time to the improvement of their people. Others are less praiseworthy, and hold court much as in the days of the splendor and intertemporaries of the Mogul emperors. In recent years, the reaction-ary princes have found it advisable to cultivate contemporary attitudes, as their States have become hotbeds of radicalism. Considered as a group, however, I think the Indian rulers make about as good a showing as Occidental politicians. Even in the West one occasionally observes lack of unselfish motives in the character of public servants.

It has long been a solid conviction among Eastern potentates that it was necessary to display fabulous wealth in order to satisfy the popular taste for extravagance. Thus the Rajah of Benares deemed it advisable to ride about his domain in a carriage constructed entirely of ivory. The Gaekwar of Baroda has his gold and silver cannon and his solid-gold elephant howdah. His "Star of the South" (the largest diamond in India) is set in a broad collar containing over one hundred large diamonds; but his French plate-glass enclosed bathtubs are the greater cause of envy. The Maharajas of Jaipur have long been outstanding judges of horseflesh, and their enormous stables are world-famous. Each horse has its own groom, who sleeps in a niche at the end of the stall with the animal.

Recent political developments in India will ultimately bring to an end the feudalism of the native princes. It may require considerable time, but the old grandeur must fade. The Moslem States on one hand and the Hindu States on the other must become parts of the federations of Pakistan and Hindustan. While this forward motion certainly has its advantages, we wonder if progress will not be bought at a very large price. Those States now misgoverned may be released from some of their pressing misfortunes. But the chances are that the princes who have governed wisely and have been patrons of art, science, religion, and philosophy will be seriously missed after the first wave of enthusiasm has passed. We may expect that culture will decline where it remains for the average citizen to administer his own affairs.

Change must come, and the picturesque must be sacrificed to the advancement of industrialism. Future generations may see the modernizing of Asia. There may be dams and power houses in the hills behind Amber, factories on the broad plains, and the raspberry walls turned a dirty gray by soft coal and crude-oil smoke. Standards of living will rise correspondingly. The Rajputs will lose their elegant, hennaed beards, and will hustle about the landscape in jeeps or their Hindu equivalents. There will be no time for the beautiful handicraft, because the cost of labor will rise sharply, and art goods for export will be stamped and molded and pressed with all the emphasis upon quantity and little pride for quality.

We can but wonder if the citizens of the little State of Jaipur will be any happier. We hope that progress will bring to them many blessings. Personally, we like to remember the quiet gardens, the colorful bazaars, and the monkeys frisking on the tin roofs.

The Engastrimuthoi, or ventriloqui, were a class of wizards, who in ancient times pretended to foretell future events by voices speaking from within their bodies or from under the earth. The modern-stage ventriloquist is named in honor of these sorcerers who spoke with their stomachs.

Aristippus was one of those practical philosophers who believed that the pleasures of the body were much better than those of the soul, also quicker and more certain. One day he appeared at the court of Dionysius, a powerful prince. The tyrant inquired of the philosopher, "What brings you here?" Aristippus gave an answer that is a classical example of brutal frankness: "I come to give what I have, and to get what I want. When I wanted wisdom, I went to Socrates; now I want money, so I come to you."

Dionysius, the Tyrant, taunted Aristippus by reminding him that wise men did not want material things. "Give me what I ask for first," explained Aristippus, "and we will discuss the philosophy afterwards." Dionysius gave Aristippus a fat purse, and then said, "Now tell me the philosophy." The wily old philosopher smiled blandly holding up the purse. "You were right in the first place, Dionysius. As you see for yourself, wise men are never in need of anything."
Mandala Magic

Among Western thinkers especially, continuity is deficient as a means of ordering thought. The scientifically trained person may have sufficient continuity, but with him the aesthetic balance is lacking. He perceives the universe as a product of a divine geometry, but he has not experienced the universe as being sublimely beautiful.

In certain Eastern schools, the science of the mandalas has been developed to such a degree that nearly all the mysteries of universal and human consciousness are represented through these strange devices. Some are extremely simple; others unfold into an almost incredible complexity of detail, but all alike are modes or expressions of the universal geometry. A common key unlocks all the patterns, and no inconsistency is possible. This is because the moment in- consistency enters into a composition of this kind it is revealed as a distortion in the collective symmetry. Error distorts the symbolism in the same way that it disturbs the rhythm of consciousness.

There are three equally-important factors involved in mandala magic. Each of these factors is an actual experience within the operation of the mental and emotional life. The first experience arises in connection with the design of one of these syncretic symbols. The moment a student of some obscure science is required to diagram or delineate the orderly manner of the motion of his own ideas from their center to their natural circumference, he is likely to find himself in difficulty. He discovers, frequently to his consternation, that what he accepted as an orderly concept or series of concepts was in fact a group of isolated convictions not lending themselves to a harmonic or systematic arrangement.

The second true fact we can express in simple and direct terms. That about which we are not certain requires a greater degree of ornate ornamentation to conceal basic weakness in thinking. This ornamentation may convince ourselves that we actually know whereof we speak, but the mandala quickly reveals the shortcomings of any system subjected to it. Like mathematics, of which it is a direct dependency, this sacred depiction imposes a severe censorship upon any group of ideas the elements of which are mutually inconsistent.

Under this same general consideration is the power of dynamic symmetry to extend knowledge by the very process of unfolding the inherent potentials of a balanced design. As used by the skilful symbolists, mandala art is a vital form of self-instruction. The consciousness accepts a series of discoveries, and knowledge itself opens from theoretical speculation to practical realization. The making of the mandala is entirely different as a form of instruction from reading or listening or even pondering. The disciple is actually doing something himself. He gains the peculiar intensity that comes only from action, as though he were the principle that is experiencing vicariously, that is, without personal participation in the fact itself, can be known only by a name or a sequence of terms. The mind is eternally coping with two types of intellectual elements. One group consists of words and names, and the other with experiences and reactions from these experiences. By mandala magic, it is possible for the skilled esotericist to unfold these symbolic word forms and release the vital energies which are locked within sound or letter patterns.

The Egyptians are reported to have been one of the first nations to recognize the dynamic impact of harmonious and harmonious patterns. The priests of the temples of Egypt instructed the Greek philosopher, Pythagoras, in the mystical and theoreti cal geometric solids. They represented the divinities in the forms of cubes, tetrakosiohedrons and dodecahedrons. Pythagoras, in his turn, taught his disciples the importance of nutrition through the eyes. He believed that, as the physical body is fed through the mouth, the soul depends upon the eyes for nourishment. He accepted as an orderly concept of nutrition there is a harmony of nutrition through the eyes. He accepted as an orderly concept or a sequence of terms. The mind is beyond common experience.

Symbols become microcosms of universal patterns. The science of symbols, including the reason for their use and the means of constructing them, was among the esoteric arts of the ancients. The symbol is usually a mirror held before the face of the student. Thus, the philosophical principles are reflected and reduced to convenient proportions without interfering with the relationships between the elements of the design. Nearly all abstract learning must be communicated by symbols of some kind. Words fail completely to express ideas which are beyond common experience.

An artist or art connoisseur is especially sensitive to the impact of pattern
and design. He may read a truthful and accurate account of a graceful chalice designed by Cellini. The written description may cover every detail and may lead to a degree of mental visualization. But the actual chalice can only be known when it is beheld in its proper and natural form. The impact of the artistry upon the beholder excites emotional and aesthetic reactions that can never be captured in words nor completely communicated by a photograph. The impact is the vital reality that transforms the mental image into a living fact of experience.

It is difficult to imagine any object to be devoid of life or vitality that is capable of creating a dynamic reaction in the human consciousness. We must conclude that as the object itself is immaterial, its power must lie in the dynamics of its composition and in the relationships of form, color, pattern, and materials, by which it exists as a unit of human achievement.

It is said that when a conquering general entered the temple of the Olympian Zeus and gazed up at the noble features of the Father-god, he cast away his sword and concluded a peace. Certainly it was not the ivory face of the deity that wrought this change in the disposition of a warrior. The power of the god was the result of the exquisite artistry of a master sculptor. In some mysterious way, the artist had captured an impression of divine splendor, and the impact of this impression brought a victorious soldier to his knees. Thus, forms are things of power, if in the preparation of these forms some universal reality has been captured or revealed by the genius of high artistry.

In the Orient most religious pictures are designed by priests and monks. These holy men are controlled entirely by the experiences of their inner lives. In concentration and meditation they have become aware of certain cosmic truths, and these they attempt to reveal through the painting of sacred pictures and the modeling or carving of their holy images. In a way, therefore, each of these religious symbols is a mandala, a likeness of some phase or quality of the divine nature as it is experienced by the monk in his contemplation. There is very little truly profane art in Asia, and most of that is of recent manufacture and intended primarily for export.

Even simple utensils and the so-called practical implements in daily use have been touched by some degree of sanctity. To the Easterner, all useful labor is a spiritual experience and a religious ritual; therefore, his cooking utensils, his clothing, his shelter, and even the texture of his food have implications beyond the obvious. As far as symbolism goes, he does not live merely on the surface of his daily activities; there is a dynamic possibility of penetration in the direction of those deeper values which abide in a sphere of principles or ideals.

Many Occidentals are offended by what they regard as the profane elements in Eastern artistry. With standards of Western morality, they refer glibly to Eastern decadence as something in dire need of missionary endeavor. These Westerners do not realize that the symbol is a mirror held by the artist before his audience. The symbol is only profane if it awakens such impulses in them. To a man with a different concept of the divine plane, that which seems exotic or even erotic to the Occidental may excite only the deepest and most reverent feelings. We may always suspect the person who sees too much evil around him. His hypersensitivity arises from the limitations of his own consciousness and his inability to appreciate the true proportions of the universal good.

To those held in the mental or emotional bonds of a crystallized belief, all that lies outside of that belief is regarded as in some way and to some degree inferior. As consciousness ascends to the contemplation of causes, there is a gradual transmutation of instincts and attitudes. As we become ever more conscious of the truths concealed within or behind symbols, emblems, and allegories, we lose the inclination to criticize the merits or demerits of forms. All forms created by men in the world of religion are limited human efforts to delineate that which is essentially formless. Forms change with the passing of time, and differ according to place and condition. Some seem grotesque and even repulsive, but they are essentially noble if they express the sublime but honorable convictions of human beings seeking a way to convey their ideals and dreams to others of their own kind.

Any work of art that conveys an earnest and honorable concept of moral, ethical, or spiritual belief is a mandala, if we wish to consider it on the plane of symbolism. As a mandala, it cannot be understood by being seen; rather, it must be seen by being understood. We see the surface of things by the eyes only, but the moral dimensions must be discovered by the understanding of both the heart and mind. One of the difficulties of our present way of life is that we judge all things by their surfaces and not by their essential substances.

When the religious artist designs a mandala, he is consciously or unconsciously drawing a symbolical representation of his own consciousness. He is telling us he is, and revealing both the strength and the weakness of his understanding. Like the Japanese flower arranger, he is combining the material of his art in a pattern that satisfies himself. Those unable to release from within themselves a degree of creative consciousness must be content to copy the designs of the masters or imitate the pre­valing fads of the moment. Those supremely conscious of the mental factor of formula weigh and measure and give strict adherence to the letter of the instruction they have received. It remains for the adept in the art to use the elements of his symbolism as a pianist uses the keys of his instrument; that is, as a means to express creative impulse under the discipline imposed by his medium.

The second factor of the mandala art consists of the reading of the symbolic designs composed by another master of the technique. Many of the mandalas are of great antiquity, and have been perpetuated with little or no change in the arrangement of the elements. They are held in special veneration because of the personal sanctity and wisdom of the sage or priest who first devised these arrangements.
feel their consciousness-content. This is especially true of an Occidental who may learn the philosophies in middle life, whereas the native has the basic principle available from childhood in his subconscious.

The second approach is to disregard the original divinities or unknown elements of design and to base reaction upon a general impression. This is easier when the mandala exhibits considerable artistry. Inscriptions and formulas in an unknown language do not stimulate the imagination, but groupings of figures and integrating patterns of color stimulate a variety of moods. Uncertainty as to the original meaning of a mandala does not necessarily detract from its usefulness. The beholder instinctively begins to fill in the meaning of the designs from whatever background of religious experience he knows. He may arrive at conclusions quite different from those originally intended, but he has made successful use of the "mirror." He has found a way of catching at least a shadowy likeness of his convictions in the musings that arise in his consciousness.

It is perfectly possible, therefore, to interpret the principles of one religion in a mandala designed by the votaries of another faith. Likely as not, meditation upon these cosmic pictures will inspire the student to design others himself. He may arrive at conclusions quite different from those originally intended, but he has made successful use of the "mirror." He has found a way of catching at least a shadowy likeness of his convictions in the musings that arise in his consciousness.

A slight digression in the direction of a related field of inquiry may be useful at this point. As a mandala is a kind of window in the wall of mental limitations, so a mantram is a sound-bridge between two states of consciousness. The mantram is a symbolic combination of sounds, just as the mandala is a symbolic combination of basic forms. Most of the religions of the world make use of chanting or intoning in their rituals and services. These tonal patterns are received into the brain as experiences of sound, and are then interpreted as emotional moods. These moods in turn set up vibratory impulses which are distributed throughout the physical body and the magnetic fields. The mantram is a scientific sequence of sound, a carefully devised melodic line, which causes an internal motion or rhythm. This motion not only cleanses the system through which it passes, but intensifies the vibration or oscillation of atoms.

Many students of Eastern esoteric sciences are aware of the mudras or hand positions used by the priests of the Buddhist sects. With these can also be included the gestures and postures of the body. By means of mudras and postures, the human body itself is used as a mandala. Not only are the various gestures symbolic so that they constitute a language of postures, but they represent a series of instinctual motions from within the consciousness. The small child rapidly develops involuntary gestures to signify its interests, and its moods. Many primitive languages, which lack extensive vocabularies, supplement words with appropriate auxiliary gestures. The North American Indians used sign language as a means of intertribal communication. Even now in moments of excitement or intense thought we are apt to gestureize as a means of clarifying our statements or adding weight or pressure to our words.

Internal experiences, as they arise in meditation, flow outward into expression along lines of least resistance. Impulsively we interpret our feelings or our convictions by bodily posture. This is the origin of the ritualistic dance. It is not merely an effort to convey impressions to another person, rather it is the urge to fulfill these impressions through the media offered by our bodily structure. We use the body as an instrument, at first crudely, and later with the grace which results from self-discipline and clarification of internal impulse and conviction.

Here again the factor of participation is important. The mudras are action, and an action is always more factual than a concept or an assumption. By the action, we emphasize for ourselves our own acceptance of a conviction.

The most common Occidental mudra is the handshake. We may inwardly acknowledge the state of fraternity without any physical gesture. This internal acknowledgment is a concept, but the handshake is a pact. It is a simple action of friendship, by which a resolution becomes a fact. Thus the simple handshake is a symbol of a universal principle of concord. We are never complete in our convictions until the thing we believe manifests in a physical way. The final proof of all that is previously held in a state of suspension. Concepts are static, but when they lead to even an extremely simple and elementary action, they become dynamic.

The ground plan of most temples, shrines, and buildings of state are architectural mandalas. They are nearly always based upon a circle, a cross, or the combination of these two elementary forms. The great initiated architects of antiquity designed important edifices as microcosms of the universe. The ground plans were two-dimensional mandalas, and the finished structures were three-dimensional mandalas.

When a person stands in some magnificent sanctuary, like the Cathedral of Notre Dame or the ruined Temple of Karnac, he must be profane indeed not to be touched by the "atmosphere" of the place. Many times I have watched groups of babbling tourists enter some grand old shrine. Instinctively they become still, not from conscious respect, but because something within themselves receives an impact from the dimensions and proportions of the building. The most profane of the globe-trotters will speak only in whispers until they leave the precincts. I remember one stoopy, pompous stockbroker when he stood for the first time at the base of the Great Pyramid. Slowly he raised his eyes toward the top of the immense structure, and then with a completely involuntary gesture, he took off his hat and bowed his head. His gesture was a mudra, and the Pyramid was a mandala.

The modern world has been trained away from simple response to the stimulation of reverent impulses. The Greek philosophers, including Pythagoras, Socrates, and Plato, practiced the dance as an essential element of philosophical discipline. Socrates also sang, and while it is recorded that his voice was inadequate his efforts were deemed most admirable. It is also recorded that Jesus and his disciples sang together and performed a circular ritualistic dance during the celebration of the Last Supper. Certain sects of dervishes indulge in a cosmic dance pattern as a means of attaining a state of spiritual ecstasy.

The dance patterns of the gods are mandalas, and the postures themselves are symbolic of the Dance of Life. There is not only the motion of the world, but also the rhythm of consciousness moving through the world. This rhythm is the motion of Tao, represented in China by the undulations of the body of the cosmic dragon. The Incas of the American Southwest dance for rain, for fertility, life, and death. It is believed that even the ghosts come back to join with the gods and mortals in the ancient rhythms which protect and fulfill the destinies of human beings.

Let us return, then, to the mystery of the mandala and the apparently complex reactions which it causes. We now approach the magical significance of these meditation wheels and patterns. All religions have symbols of some kind, by which the peculiar essence of their doctrine is represented. The cross of Christianity, the lotus of Buddhism, and the crescent and star of Islam are examples of these basic designs. The cross occurs in nearly every important example of Christian art and architecture.

In the East, the lotus stands as the peculiar mystical device. The symmetrical unfolding of this flower, floating upon the surface of a tank or a pool, conveys to the thoughtful Buddhist the mystery of the growth of man. The Buddhas, Bodhisattvas, and their numerous attendants are represented standing or seated upon the open petals of the "sky lily." Often each foot of a divinity may have a separate lotus pedal sup-
Meditation upon the lotus always includes or implies the presence of the active factor of unfoldment. The Lotus of the Law is forever opening. As it has been said of man that he is always becoming, but never becomes, so the quality of eternal unfolding is included in the meditation concept of the lotus. Every doctrine or symbolism in which the lotus occurs includes this quality of eternal growth. It is not growth in the sense of enlargement or extension in a dimension of direction, but a growth in the quality of forever opening from within. There is no arbitrary circumference of the lotus concept. There are no barriers placed upon the quality of forever becoming. This motion toward continuous revealment is the heart doctrine of Asia.

The activity of the mandala is, therefore, its continual emergence from itself, manifesting as an eternal stimulus to the contemplative powers of the mystic. He is moving in sympathy with the principles of his philosophy. The emerging realities are ageless but forever new. There is a dynamic adventure of discovery. The realization of yesterday was sufficient for yesterday, but today the adventure grows. The sympathy between a growing world and a growing human appreciation of that world gives vitality and supreme significance to the esoteric disciplines.

Mandala magic is described in many curious Eastern fables. There is a story of a saint who designed a magnificent mandala in the form of a mystic maze like a labyrinth. The maze represented the world, and, while there were many twistings and turnings, there was only one road or path that led from the circumference to the center. A disciple of the saint, meditating upon the design, entered in consciousness at the outer gate, and, becoming confused, was lost in the labyrinth for seven years before he found the center. Once a lohan drew a beautiful design representing the doorway of the Infinite upon the wall of his cell. When the drawing was finished, he stepped through the picture and disappeared forever.

This presents another form of the sacred symbolism—the fable. In the ancient religions, symbolical stories became themselves dynamic representations of esoteric truths; in this way a legend or a myth can be a mandala. It presents the same truth in the form of a simple moral lesson or example, and has its Western parallel in the parable. By experiencing the parable we participate in a spiritual mystery. This experiencing, of course, is entirely different from reading, memorizing, or thinking about the parable. The fable remains as lifeless as the design drawn upon the silk until it comes to life in the consciousness of the disciple.

In some sects, like Zen, silence becomes the supreme symbol. It can be variously represented. The blank sheet of paper or silk, the page of a book without writing, the detached expressionless face of an image; all these are vacuity symbols. They use emptiness as the symbol of complete fullness. Only the highest arhats are capable of experiencing without illusion or delusion the mystery of dynamic negation. The living silence is the extremity and absolute center of that which is conceivable. Here is a mandala which demands all by bestowing nothing, which is life's supreme challenge.

Meditation upon the mandala brings with it the phenomenal experience by which the emblems themselves appear to become living organizations. The painted dragon suddenly begins to writhe and turn upon its silken background. It may escape entirely from the panel on which it was drawn. This means that the consciousness of the disciple has released the symbol, so that it can return to the higher dimensions of space-consciousness from which it came.

The gracious inclining figure of a Bodhisattva, delicately traced by some
A syncretic mandala, representing the Buddha Maitreya seated before a chorten, a reliquary or religious tower, his conventional symbol. The deity is surrounded by attendants and emblems.

—From a Tibetan painting

AMITA TRIAD RISING OVER HILLS

Ascribed to Eshin Sozu Censhin. (Japanese, 942-1017)
monk in meditation, may step down from its lotus throne and teach the mystery of the Law to some enraptured priest. Westerners probably assume that all these mystical experiences are the result of autohypnosis or an overstimulated imagination. But the East regards the matter differently. To the Oriental, these are true adventures of consciousness as real as the visions of Lourdes, Guadalupe, or Anne de Beaupré.

Obviously, the magic of the mandala originates in the extrasensory dimension of the disciple's spiritual-mental organism. The symbolic design sets in motion currents of mystical energy, producing internal activity which appears to be external. Wisdom comes from within, and is transferred by an act of the will either consciously or subconsciously to the external object associated with the stimulation. The mystic actually teaches himself, but the science of symbols provides the immediate machinery for this self-instruction. Without an external focus the internal knowing-power cannot be released from the limitations imposed by the objective faculties of the mind.

Various Eastern sects have devised mandalas or syncretic groupings of deities and sages designed to advance the particular doctrines of these schools. Each design has traditional associations which form channels of interpretations. The disciple in meditation experiences unfoldment along the channels of his dominant conviction. His processes are, therefore, a continual enlarging justification of those convictions already accepted as basic realities. The mystical experience cannot be universalized, although it may bestow a generous recognition of universals. The human being always grows by extending his understanding from a present toward a future condition. Therefore, it is quite possible for the Christian mystic to experience a Christian illumination, and a Buddhist mystic to experience a Buddhist illumination. It is a mistake to assume that illumination itself is a common denominator of beliefs. The adventure of internal enlightenment may bring with it a deeper appreciation of the beliefs and ideals of other faiths, but the enlightenment itself takes the form and symbolism of the religious system to which the enlightened person belongs.

One reason for this is that illumination results from the unfoldment of a personal experience toward universals. Each of us, through choice or circumstance, has a more intimate experience in his own faith than in the faiths of other races and nations. The mystical experience draws heavily upon the content of our own subconscious, and builds upon the psychic materials which have accumulated within ourselves. If the mystic Christian sees Christ in a vision, and the mystic Buddhist sees Buddha in his meditation, it is because each human being must clothe his inward conviction in the symbolic forms most meaningful to himself. The processes may be the same in both cases, but the results are dominated by subconscious expectations.

The visualizing power of consciousness always fulfills these expectancy-patterns. Thus, a human being can become a highly developed mystic regardless of the religion to which he belongs. The mysticism is his own experience and not merely the inevitable result of external stimuli. Those not inclined to be thoughtful accept religious doctrines literally, but the mystic always interprets religious or philosophical teachings in terms of himself. He lives his own religion under the symbolism of the faith with which he is most familiar. This circumstance is clearly indicated in the use of mandalas.

Socrates taught his disciples by drawing from them ideals and convictions already firmly established in the subjective part of the personality. He did not impose arbitrary creeds or dogmas, but invited his followers to think for themselves within a pattern of general guidance. He made each of them test the strength of his own convictions by trust-
ing a certain amount of his own moral weight upon the belief which he held and defended. If the concepts could not support themselves in application or could not sustain their own consequences, they were rejected instinctively. Thus, experience was substituted for authority, and the student moved from an external to an internal life-formation.

The mandala brings about the same kind of adjustment. Authoritarianism dominates the moral philosophy of the modern world. The individual trusts his own destiny to the keeping of doctrines advanced by others and sustained by the appraisal of those generally accepted as informed. By this machinery, the more important the man, the more important his opinions. It frequently follows, however, that we are influenced by the pronouncements of the learned and the illustrious on subjects in no way related to the fields of endeavor in which these famous persons gained recognition. Thus, an outstanding physicist, by nature agnostic, may be interviewed as to his attitude on the subject of human immortality, or an astronomer may be invited to make a solemn pronouncement on divorce or juvenile delinquency. Whatever these intellectuals say may be valuable as news, but not as information.

As long as the world depends upon the authority of its intellectuals for its codes of conduct and concepts of universal realities, the affairs of men are subject to the decision of the old lama. The alignment of the Himalayas knows the answer to age and fortitude, it appears that the poor old lama would be invited to serve for politicians. The dilemma confronting higher educators. Very few of the notables who gathered to launch the young university had much to offer or recommend to the graduating classes. The substance of the advice as reported by our leading journals seems to have been, "Go forth; do the best you can, and God preserve you!" The lack of internal foundation as a defense against external pressures was so obvious that the victorious self is the divine principle of this direction; but as the alchemist said, art perfects nature.

All religions have systems of some kind designed to assist the devout follower to transfer his allegiance gradually from the things of the material world to those of the spirit. Mandala magic is one of these disciplines. Actually it is not a short cut at all; it is merely directed effort. When we decide to study piano, we reconcile our minds to a long and arduous program of disciplined endeavor. We may labor while we wait; but we cannot labor while we wait; we cannot labor while we wait. The victorious self is the divine principle of this direction; but as the alchemist said, art perfects nature.

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The transition from a static to a dynamic concept of spiritual destiny is the first step on the path to liberation. Once we have determined the course of action and resolved to grow by our own efforts, we have an honorable beginning. The more we experience the significance of our project, the more rapidly our determination grows, and the more help we receive from our own enriched subconscious. Gradually our personality unites behind our resolution. We begin working for ourselves rather than against ourselves.

Working for ourselves comes to mean conscious service of those principles of truth, wisdom, love, and beauty, to which we have given our allegiance. We grow without frustration, inhibition, or introversion, because we are expressing our virtues rather than attempting to repress our vices. We exhaust ourselves through the conflict of contrary within our personalities. When vision resolves doubts, and purposes become stronger than prejudices, we attain a condition of unity, and all our energies are available for essential effort.

Recent graduating classes of many great colleges and universities listened to an amazing assortment of apprehensive speeches, councils, sermons, admonitions, and mixed blessings from prominent educators. Very few of the notables who gathered to launch the young university had much to offer or recommend to the graduating classes. The substance of the advice as reported by our leading journals seems to have been, "Go forth; do the best you can, and God preserve you!" The lack of internal foundation as a defense against external pressures was so obvious that the even the press mentioned the sorry situation.

Unless education strengthens character and enlarges capacity for internal courage and fortitude, it appears that the need of an immediate remedy is indicated. But who has the remedy? It would be most distressing to consider the possibility that some old lama spinning a prayer wheel in a remote valley of the Himalayas knows the answer to the dilemma confronting higher education in the Occident. It is not likely that the poor old lama would be invited to address the graduating class at Yale or Harvard, and it appears most improbable that these institutions would confer upon him one of those honorary degrees reserved for politicians.
In terms of psychology, all the fine arts are related to the mandala concept. Art is an interpretation or expression of internal moods and convictions. The artist is expressing an impulse, and the product of his imagination is a symbol or emblem of some mental or emotional pattern of consciousness. Thus the mandala becomes a simple and natural method of personality release and, likewise, a key to the subconscious impulses of the artist himself.

The European school of psychoanalysis encourages patients suffering from various psychoses to seek expression through drawing and painting. Quite a number of productions of these mentally disturbed persons take the mandala form as has been pointed out by Carl Jung. (See The Secret of the Golden Flower.) The natural tendency to produce symmetrical geometric designs reveals what Pythagoras might have called the geometric instinct of the soul or psyche. The mandala forms, conceived and executed by mental patients in a clinic, are susceptible of formal interpretation and reveal clearly the pressures and tensions of the patients.

Occasionally, metaphysicians and mystics develop a kind of automatic drawing and painting. We have seen many examples of such productions, and while most are deficient in artistry, they reveal certain compulsions or pressures operating in the human subconscious. The artists themselves usually assume that their pictures and diagrams are the result of internal illumination or the assistance of high entities operating from the invisible world. Needless to say, most of these drawings are psychological rather than psychic in origin.

It has always seemed to me that most psychic drawings and paintings are overdone. Whatever the source may be, the talent is inadequate. There is a constant tendency in the direction of fantasy. I remember one group supposedly representing the citizens of Atlantis. In these drawings, the Atlantean proletarians were extravagantly costumed mannequins, reminiscent of sketches of a theatrical designer submitting suggestions for a Max Reinhardt extravaganza. The immediate reaction was that the artist had suffered for many years from a frustration about beautiful and expensive clothes which she had not been able to buy. The drawings were an example of escape from reality rather than a sober restoration of what the well-dressed Atlantean had worn.

Psychically impressed mandalas, or synergetic symbols, often are profusely adorned with stars, moons, and suns, and radiant wisp-like figures in flowing draperies. The stars are especially common, and shine splendidly from the foreheads of many of the Atlantean figures. The design is meant to echo the books of fairy stories which had been read and apparently forgotten many years before. This art reflects the soul-hunger of weary and disillusioned folks seeking escape from the prosaic by the cultivation of imagination and fantasy.

In this way the mandala, by its organization, tells a story of the human striving toward reality. It bears a proper likeness of the attainments and aspirations of its designer, and offers the best available means of examining the structure of man's subjective nature. Also, by studying the changes that take place in these impulses to draw and paint, the psychiatrist can estimate the efficacy of his treatments.

The Tantric art, which has become dominant in Northern Asia, is distinguished by its tendency to distort and laboriously improve its deities and designs. It also presents many of the Buddhist divinities in a ferocious or menacing aspect. Occidentals have difficulty in understanding the import of these grotesque depictions. Here, again, the study of the mandala concept helps to clarify the confusion.

For example, we must realize that everything in nature has two aspects or stages, one benign and the other ferocious. It does not mean that nature itself changes or assumes moods, but rather that the relationships between man and nature are forever shifting. To a man lost in the desert, water is a beautiful necessity, but to a shipwrecked sailor drifting the open sea, it is a fearful and menacing element. To the man who keeps the laws of nature, these laws are beautiful and kind, but the moment he breaks natural law, he suffers the consequences, and the laws themselves seem to take on demon forms. Karma rewards the righteous, and dogs the footsteps of the evil-doer. Universal wisdom is the gentle teacher of those who love and obey, but to the disobedient, wisdom is a relentless adversary.

Deities with many arms and a plurality of heads adorn the mandalas of Tibet and Mongolia. Only after patient and thoughtful consideration can the non-Buddhist realize that these images are not false gods and horrible records of idolatry. The very images themselves invite thoughtfulness, and repulse superficial examination. They are part of a vast symbolical philosophy of life. Great schools of religious art are created by psychological pressures and in turn exert powerful influences. In this way, each religion develops its own symbolism and usually its own art forms.

The mandala is the product of a conditioned consciousness. Its form is possible only among those who believe in the universe as a mental or psychological phenomenon in space. The world was projected by visualization, or by the power of will and Yoga. The mystic, meditating upon the mandala symbols, recapitulates the creative process. He fashions his world symbols by his own will and Yoga. In this way, he experiences the very mystery of creation. He shares in the mysteries of the mind-born and through meditation re-creates the cosmic drama. By meditation also, he participates in the world dream and, finally, in the world-awakening. The mandala ends in the experience of the law.

**Monju Mandala with Hierarchy**

In the schools of Northern Buddhism, a mandala (Japanese mandara) is a religious meditation picture. The several sects that include this form of art among their metaphysical conceptions differ in details of explanation, but the central concept is essentially the same. The purpose of the painting is to inspire the meditating priest or layman toward a comprehension of the universal mystery of Buddhist psychophysics. Through the contemplation of the design itself and a proper interpretation of its symbols and their arrangement, the intellect is elevated to the realization of the spiritual pattern at the foundation of the universe.

Dr. M. Anesaki, in his exceptionally fine work, Buddhist Art in its Relation With Buddhist Ideals, explains the principle underlying the mandala thus: 'The realization of a universal spiritual communion is the fundamental ideal of the Buddhist religion; and the embodiment of this ideal in a group of statues, arranged on a platform and enclosed by railing, has been already described. But the importance of this plastic representation of the cosmic communion grew

space with the growth of artistic skill and the multiplication of mystic ideas.

Even the cosmic scheme of the great Shingon communion was often exhibited in this way. 'Nevertheless, the attempt to unify all possible varieties of deities, spirits and demons with the central-world-soul, Buddha, was too comprehensive a plan to be adequately and conveniently expressed except by painting. This circumstance gave rise to the ingenious but curious expedient of projecting the whole scheme on a plane surface and arranging the figures side by side, according to classes, within squares and circles. The result was a composite picture in which the figures were grouped as if the statues themselves had been laid down on a platform, and looked at from above. The complete cycle of these groups is called a mandala or assemblage, and is used to represent graphically the cosmoeesthetic world-view in its entirety.'

Although it is usual to think of the mandala as a circular design involving a cosmic scheme, this is merely the more familiar form of the depiction. The rep-
presentation may take any shape which satisfies the requirements of the subject or pleases the taste of the artist. In Japan especially, many of the mandala paintings are syncretic; that is, they represent the fusion or reconciliation of the apparently conflicting beliefs of different religions or different sects within the larger body of a faith.

Syncretism is also that process of absorption or coalescence by which doctrines, tenets, rituals, and symbols of older religions are incorporated into the structure of new beliefs. We may, therefore, that the mandala is a depiction of a philosophical or metaphysical compound of ideas, considered within a concept of a larger and enclosing unity of doctrine.

To those less philosophical-minded the mandala is a magic circle composed of divinities, or symbols representing these divinities, or charms, formulas, or spells suitable to insure the spiritual improvement of such as meditate with intense sincerity upon the mystical meanings of the forms and patterns. According to tradition, the mandala formula was bestowed upon the sage, Nagarjuna, by the celestial Buddha, Vajrasattva, the Diamond Soul of the World. It appears that the mandala form as a magical symbol is older than Buddhism, and was among the religious devices absorbed from the pre-Buddhist faiths of North-Central Asia.

Most mandalas represent the world or the collective concept of the creation in the form of a palace, temple, or city, square, rectangular, or circular, and with four entrances or gates. Often the design is quartered, a different color being assigned to each quarter of the world palace or temple. If the figure is elaborate, the universe-concept may be pictured floating in space, the background containing stylized clouds, with a sun and moon above, and conventionalized mountain peaks below. The interior of the celestial palace may contain a geometrical arrangement of circles, containing tiny representations of the divinities or magical letters depicting them. In nearly all cases the mandala is keyed by the deity occupying the center of the circle.

In the case of the syncretic mandala, there may be no geometrical or cosmological factors implied. Divinities from several faiths or sects are merely represented in a compatible arrangement. Usually the cult from which the design originates places its own form of the Buddha or Bodhisattva in the central or dominant position, grouping the other representations around it in an artistic arrangement.

Oriental religious art differs widely from the motifs dominating the Occidental form. The holy paintings of the West inspire through their beauty and the emotional reaction which they cause by emphasizing long-vested scenes, symbols, figures, and emblems. But there is no special scientific or philosophic intent behind most church pictures. They are beautiful, graceful, charming, and devout, appealing to the imagination but seldom challenging the intellect.

In the Orient, all art teaches; each picture is designed for a specific purpose. There are traditional and inflexible rules governing the depiction of each deity and religious object. These forms are archaic and through them an unbroken descent of mystical tradition is preserved. Once the alphabet of Eastern religious art symbols has been learned, it becomes apparent that even the most involved design departs in no respect from the ancient established formulas.

In Buddhist countries, most of the religious paintings and sculpturings are the works of priests and monks. As a result the productions are seldom signed or dated, and the merits of outstanding artists must be distinguished from their selection of subject matter and the technical excellence of their treatment of the traditional form. The pictures are usually painted while the artist-mong is in a state of meditation, and for this reason the Eastern religious art shows a remarkable profundity of design, pattern, and detail. The artist is recording upon silk, in all their harmonious perfection of arrangement and color, concepts which he has already perceived inwardly.

The basic art impulse behind the productions of Buddhist Asia is derived from the Gupta and Gandhara schools of Dravidian source, and there are isolated examples of Tibetan artistry that merit inclusion among the masterpieces of the world.

Chinese art influenced Korea, and after a time reached the Japanese islands. The Japanese people were peculiarly sensitive to the Chinese style of painting, and Chinese and Korean masters were brought to Japan to establish schools. These schools dominated the classical Japanese art for several centuries, and they are still influencing modern Japanese Buddhist paintings.

The great Monju mandala (Supplement, Plate 4), like most works of this class, is Hindu in basic design and shows some influence of the artistic censorship imposed by the Tibetan traditionalism. Even artistically it is syncretic, for it is painted in the Chinese manner of the Sung dynasty, probably by a Japanese priest skilled in the Chinese technique. It was painted in Japan during the early Kamakura Period, which extended from A.D. 1185 to 1338. It is exceedingly well-done and approaches the dignity of a national treasure. In spite of its great age, it is in splendid condition, only slightly darkened by incense smoke.

The Buddhist pantheon consists of three principal deified powers. These may be said to form a trinity of spiritual attributes. As it is usual to apply the Sanskrit name to these divinities, even in their Chinese or Japanese forms, we will adhere to this rule. The primary deity or deified quality is Amitabha, the Buddha of Boundless Light. Amitabha is truth per se, unqualified and unconditioned, the supreme wisdom that governs all things.

Amitabha is represented on earth gradually eastward and northward, carried by wandering priests and missionary monks, who established important schools in Nepal, Bhutan, China, Tibet, Korea, and Japan. Among the Chinese, Buddhist art reached its perfection in the several schools which flourished during the Han, Wei, Tang, and Sung dynasties. These dynasties correspond roughly to the first ten centuries of the Christian era.

After this golden age of creative painting and sculpturing, the arts of China showed definite deterioration and reached their final decadence in the luxurious productions of the Ming and Ching dynasties. This elaborate overdecorated artistry of later China is far less important, though more widely collected, than the examples of the earlier schools.

In Tibet the Buddhist aesthetic urge was interpreted by a people of limited culture and limited resources. In the presence of such handicaps, Tibetan art did not attain the subtleties achieved by the Chinese. On the other hand, however, it remained peculiarly true to its

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edge of all things human and divine. The Bodhisattva Avalokiteshvara (Chinese Kuan Yin; Japanese Kwanon) is the Lord of Compassion, and the most popular representations of this deity show him as an androgynous being, commonly known as the Goddess of Mercy.

Although Avalokiteshvara in Northern Buddhism is depicted wearing female robes, his masculine attributes can be recognized from the slight mustache and goatee traced upon his gilded face. After contact with the Portuguese, some Orientals combined the figure of Kuan Yin or Kwanon with the Christian Madonna, and today many images show this blending of conception. The Buddhist triad of truth, wisdom, and compassion appears on the mandala under present consideration. The elements are incorporated according to the flexible formulas which govern these artistic compositions.

There are several kinds of mandalas in addition to those purely magical. Each of these involves groupings of deities can be distinguished from the nature of the central figure. If the deity Amitabha is placed in the center of a mandala, it signifies that the entire painting represents the universe in its eternal aspect or nature of unconditioned truth. If Gautama Buddha is placed in the center, then the mandala represents the Buddha, as revealed or taught by the great teachers for the salvation of human beings and all other creatures of nature. If the Bodhisattva Manjusri is placed in the center, then the mandala represents the intellectual world and the perfection of the realization of perfect wisdom. If the Bodhisattva Avalokiteshvara occupies the middle place, the mandala is then the universe revealing infinite compassion, or the regeneration and redemption of the qualities and impulses of the emotional sphere.

In our mandala, Manjusri occupies the central place; therefore, the design is that of the intellectual world and its various parts and hierarchies. Manjusri, the "sweet-voiced," is not only a personification of wisdom but assumes the proportions of a Buddhist Apollo. He is regarded as a purely metaphysical concept, antedating the prominent Buddhist priests and monks who later took his name as a religious title. He presides over the law, and his common attributes are the bright sword of divine knowledge, with which he cuts the tangled and knotted threads of life, and the book of transcendental wisdom, the Prajna-paramita Sutra, which is supported among the leaves and petals of a lotus flower.

Manjusri is the patron deity of astrology and is the dispenser of ignorance. In keeping with the purity of his character, which is aloof from all mortal concern, he is represented as strictly celibate—one of the few Mahayana deities to whom no shakti or female energy is allotted. Most of the countries where the Mahayana system of Buddhism prevails have some highly-specialized concepts of Manjusri. Several great lamas are believed to be reincarnations of Manjusri. He is almost always invoked by those practicing divination. (See Waddell’s *Buddhism of Tibet*.)

The deity is represented riding on the lion of Fo, his proper mount; that is his vehicle or steed. The lion is the symbol of power or dominion, possibly of the zodiacal sign of Leo—in European astrology, the throne of the sun. The attributes of wisdom and the book which the Bodhisattva holds before his breast with his left hand establish the identity beyond doubt. On his left side (right side of the picture) is an Avalokiteshvara, or Kwanon, with his favorite weapon, the Vajra, a long-necked bottle, containing the waters of life or compassion. At the right hand of the central deity is a deity partaking of the attributes of the Supreme Lord, Amitabha, and carrying a thunderbolt. This deity represents the power of knowledge. Thus, the trinity consists of perfect wisdom itself in the center, with wisdom as compassion on the one hand and wisdom as power on the other.

The central figures are against a blue background filled with gold stars. From this we understand that the Bodhisattva’s powers are enthroned in the heavenly abode, the central paradise. Here, abiding in their own natures in the innermost parts of life, they administer their intellectual universe which unfolds toward the circumference of the mandala. The central world has its four gates, and through these appertures the spiritual beings and powers descend, and the creatures of the lower world ascend by the mysteries of involution and evolution. The blue star-covered field is ornamented with various implements of worship, such as are found upon and before the altars of Buddhist temples. They include ceremonial candlesticks, tables of offerings, and incense burners.

The rectangular zone, directly outside of the central square, is green in color and is also decorated with a delicate trace-work of golden stars and lines. Here are sixteen warrior figures, divided into four groups by the divisions caused by the gates. These figures are celestial guardians, giants, or titans, said to dwell halfway up the slopes of the sacred mountain, Meru. In this case, the guardian kings, or Lokapalas, correspond with the Japanese Shitenno. As the entire mandala represents the intellectual sphere, the guardian or demon kings are the primordial powers of mind or the extensions of the intellectual energy into the primitive chaos of mind substance. Each figure carries its appropriate attributes as these have been established in the old Buddhist tradition.

The outer rectangle with its black background is filled with grotesque figures signifying souls in the underworld, guarded by spirits armed with spears and pikes. Technically, this outer zone does not represent an after-death state but rather the condition of material life without a comprehension of the laws of salvation. At the bottom of the picture, slightly to the left and above the lower gate in the dark zone, kneels the figure of a priest holding up an incense burner. This figure probably represents the artist who painted the mandala. It shows him in the sphere of ignorance, lifting up his eyes in veneration to the spiritual worlds where the guardian Buddhas dwell in eternal meditation.

At the top of the mandala, and outside the sphere of the one hundred souls and demons, is an upper panel of female deities in the form of angelic spirits, carrying musical instruments and flying among clouds. The border is of dark green with figures of dragons and the hoho bird. In the center above is a ceremonial canopy or umbrella.

Obviously, the picture is intended to create a mood or state of consciousness. These religious paintings are said to have the power to convey something beyond words by impressing the beholder with the quality of a spiritual fact. Like all symbols, mandalas challenge the faculties of the mind. The beholder sees in them whatever his experiences have conditioned within himself through the practice of the esoteric disciplines.

Although the Tantric priests merely use these paintings as devices for intensifying concentration, the true mystic regards them as powerful focal points for contemplative thought and realization. They must be both seen and examined; that is, seen objectively, and examined subjectively. The mystery of the mandala must be experienced. In this way it releases its Orenda or metaphysical energy. Pythagoras taught that shapes, forms, and designs have power, and he learned this secret from the priests of Egypt. Mandalas are forms of power created in meditation, and discovered again only through meditation.
In Reply

A Department of Questions and Answers

QUESTION: Fully convinced that the only way I can ever solve my problems is by thinking straight, I find myself in a dilemma. I do not know how to do the kind of thinking that will help me to help myself. Can you offer any suggestions?

ANSWER: Unfortunately, there is no basic formula for human thinking, for the simple reason that we are all individuals. Each person must adapt his mental processes to the requirements of his own nature and to the experiences of his own living. The moment we attempt to impose a single pattern upon any group, we inevitably gain the reputation of being dogmatic or even fanatical. The mind unfolds with the growth of the entire person, and there can be no intellectual life inconsistent with the levels of attitudes, prejudices, opinions, and beliefs held in common by the as-

ment of personal perspectives. The mind must understand that a thinking of our race, nation, or class. The evolutionary motion in so-

ciety presents new problems to each gen-

eration, and these problems seldom can be solved by the automatic application of formulas which operated successfully in previous generations. Broadly speaking, the thinking of our ancestors is not good enough to insure us a satisfactory outcome for present uncertainties. It is a misfortune to think out of time; that is, to have an 18th-century mental technique in a 20th-century sphere of activity. Perhaps we should clarify this point because it might seem to disqualify all the learning of the past. In reality, this is furthest from our purpose.

The great philosophers and intellec-
tuals of the ancient and medieval worlds taught imperishable and eternal truths, but these truths were presented in prin-
cipio, that is, in a general way, or as the Neoplatonists would have said, “Wis-dom, according to its own nature.” For example, it is a timeless fact that the human gains most by being unselfish, yet the acceptance of this most benevo-

lent concept does not necessarily result in a better standard of living. The present question is for most of us: How can we be unselfish and survive? The principle involved may be timeless, but the application of that principle, to be of any value, must be timely.

One of the most common mistakes of the amateur intellectual is to substitute these broad platitudes for timely thought-

fulness. We can be overflowing with universal truths and still be living miser-

ably, if we cannot bridge the intervals between noble thoughts and the require-

ments of immediate conduct. We are not thinkers because we accept magni-
ficent universal doctrines. We must discover some way to translate static con-

victions into dynamic codes for the reg-

ulation of our affairs. It is very easy to become so overloaded with concepts that we have neither the time nor the energy to advance our estates as simple human beings.

Before we can decide the best course to pursue in our search for mental secur-

ity, we must clarify several misconcep-
tions. First, we must understand that a code of conduct is a very personal mat-

ter. Except in those generalities which we must accept in common to preserve the physical structure of our society, each individual must solve for himself the re-

quirements of his mental life. This is often difficult, for we all have the most aggressing tendencies to interfere in the mental processes of each other. No mat-

ter how badly we handle our own diffi-
culties, we have priceless suggestions and recommendations for others. Priceless in this case is a synonym for worthless.

There is nothing more discouraging than to have some obvious ignoramus throw one arm about us in a protecting and patronizing manner, remarking con-

fidently, “Now if I was you, Joe . . . .” etc., etc. The mere thought that it was possible for that person to be “us” is in itself a consummation greatly to be feared. By the time the average suffer-

ing mortal has been told how to think and what to think by his friends, neigh-

bors, and relatives, his confusion will be so complete that he will be incapable of purposeful mentation.

Available textbooks present another equally disheartening factor. Most of them are written in a manner that frightens the layman and starts him off with a depressing inferiority complex. He concludes that unless he has postgradu-

ated at Oxford or Harvard there is little chance of his being able to think successfully. He reads many pages of unfam-

iliar terms accredited to intellectuals with formidable foreign names, only to dis-

cover at the end that these several pro-

found characters were in a state of equal-

ly profound disagreement. He learns that each intellectual builds his premises by attacking the conclusion of some il-

lustrious confrere, or by differing violent-

ly with the categories of some ancient mental giant. As a means for attaining the “fuller life” these hours spent with the immortals of higher schooling are comparatively unproductive.

There are also those homey characters who have gained considerable reputation for the down-to-earth quality of their thinking. Unfortunately, however, most of these write short poems about “smiling on rainy days,” or “the cheery word does it.” These homepun humanitari-

ans supply countless delightful mottoes but few dynamic motives. The hearty good nature helps, but cannot be de-

pendent upon to be a substitute for basic intelligence.

It is also possible to get into serious trouble by trying to generalize upon the particulars of our own experiences. Each experience that comes to us in the process of living is important to us. It does not follow, however, that our experiences and the conclusions drawn from them
assumption. It is quite possible that we are equally important to others. To cosmic plan. Our fundamental mistake ly overwhelmed by the magnitude of our tion that on this inadequate foundation we can build the superstructures of a cosmic plan. Our fundamental mistake is to assume that policies which satisfy our requirements would be equally acceptable to the rest of mankind. We forget that humanity is composed of individuals, and not merely herds of bipeds satisfied with the same kind of fodder. Each man must acceptable to him, understandable by him, and useful to him in the place where he finds himself at any given time.

It follows that thoughtful conversation and the exchange of ideas by sincere persons may prove stimulating and inspiring. Usually we pick out and retain such parts of conversation as are relevant to our own condition. Thus, free and fair discussion enriches the mind and also stimulates the individual to the clearest expression of his own convictions. If, however, discussion takes on the coloring of a tirade and there is no genuine open-mindedness, the whole procedure is futile. We must think together toward conclusions and not from conclusions, if we are to escape the elementary pitfalls of scholasticism.

We must also gently but firmly extricate our thinking processes from the webs of our own convictions. Any individual capable of taking a thoughtful and sufficient persons have lost faith in their own thinking as the result of the propaganda programs originating in the colleges and universities. These institutions would have us believe that we are incapable of arriving at any satisfactory mental conclusions without the benefit of higher learning. In fact, the lives of the overeducated are so deficient in practical planning as the less privileged men and women who have their diplomas from the "university of hard knocks."

After we have read a number of the popular modern texts by Professors and other educators who look down their noses at their readers, we are, to say the least, "underminded." The layman discovers that he is classified in the same group with trained seals, which can be taught a number of amusing tricks but will never understand, from lack of capacity, the meaning of the mental antics which they perform. The intellectual has the inevitable tendency to depreciate the value of practical experience in the forming of human character. He does not realize that we can learn as much, if not more, by doing a certain thing efficiently and well than we can by listening to a scholarly explanation by someone who has never descended from the attenuated sphere of theory.

The technique used by a famous chef in describing his secret of success was not nearly so ridiculous as it sounds. Explaining the ingredients of a sauce for which he had become internationally famous to a favorite disciple, he said: "You take just enough of the beef stock. To this you add a proper blend of certain spices. You then simmer until the correct consistency is obtained; and then you add a little of this and that until the sauce is perfect. He could never tell anyone the exact proportions, as he had never measured one of the ingredients himself; but he knew when they were right.

Any individual capable of taking a healthful and normal interest in life about him and inclined to native thoughtfulness can improve his standard of living and thinking, if he so desires. If he lacks faith in himself and accepts the delusion that the common man cannot think straight, he doubles himself. The integrity of masses is proverbial. The weight of public opinion when brought to expression by emergency is nearly always reasonable and moderate, although each individual seems to be lacking in the faculties of discrimination. We must be careful, however, not to overestimate our abilities and to assume that by the mere fact of existence we are self-sufficient. It is just as easy to take ourselves over seriously, as it is to underestimate our capacities. The value of our ideas or opinions must be in a certain ratio to our experiences. When we begin making solemn pronouncements on a variety of subjects, it is well to stop for a moment and to consider our actual experiences in these matters. Deficiency in practical experience detracts from our right to hold definite attitudes; nor should we assume that because we are successful bricklayers that our opinions on science, religion, and philosophy are worthy of exceptional consideration. So-called successful men usually demand recognition as leaders in fields far from those which they actually pursued.
now I have great pleasure in presenting Mr. Hugo V. Dinwiddie, manager of our local dairy. Mr. Dinwiddie is a self-made man, and will now give us a brief talk on juvenile delinquency.

Almost everybody are the success formulas of the envied "capitalists." Obviously, to hear them tell it, they came up the hard way by pluck and brains. All they are they owe to courage and foresight, and we would all like to know how we can win the same way. Frequently, the comparatively inconsequential fact that oil was discovered on the family farm is conveniently overlooked in estimating the factors leading to success. Sharp practices, dishonest dealings, and a complete absence of any ethical or moral limitations upon conduct may have contributed immensely to the upright citizen's bank balance. He may have succeeded by practices which the thoughtful and honorable person could not bring himself to imitate. Frequently, the explanations given by successful men have little, if any, resemblance to the actual facts.

This is a generation of imitators. Many feel that the quickest way to obtain security is to copy the code of someone who appears to be secure. This is an entirely false approach, in as much as each of us has a different requirement and can attain his goal only by meeting this requirement. There is always a premium on originality and initiative, whereas imitators are ultimately penalized. We must give up the false notion that someone else somewhere has the answer to our problems. Solution must always be discovered as an experience of personal consciousness. The answers lie inside and not outside of the personality.

It does not always follow that our friends and associates are useless to us in our search for realities. They may call to our attention a variety of matters which might otherwise remain unnoticed or unconsidered. It is good to have an open mind, but this does not mean that it must be so completely open that it is only empty. Often we close our thinking to valuable ideas because of prejudices — religious, racial, political, economic, or social. Unfair attitudes never result in security. It is strange how we develop unreasonable prejudices. Members of families become immune to the suggestions of each other, when they will accept gladly identical ideas advanced by strangers. Age plays its part. Those of advanced years resist advice given by younger persons, and youth seems to rebel instinctively against the recommendations of its elders.

Then, there is the stubborn streak. We build especially high and impenetrable barricades against anyone who we know or believe is attempting to influence us unduly. The more a friend expresses his point, the more determined we become to defend our positions. The merit of the advice is of slight consequence in these bouts. The virtue lies in maintaining our inalienable right to resist any encroachments upon our inalienable right to differ. Later, of course, in the privacy of our own company, we adopt the very position we have opposed publicly. Even more than that, we may preach to others the very words against which we ranted and raved the previous day. We just want folks to realize that we have minds of our own and we are going to use them, even if not well.

Having recognized the real and artificial hazards involved in the practice of thinking, we should next consider the positive aspect of the subject. We cannot build up the mind as a project detached from daily living. If we are to improve the quality of our minds, it must be because we need better thinking to achieve a definite and particular end. The average person will not study for the sake of studying, nor even practice virtues simply because they are virtuous. We all use means to accomplish ends; but when means become ends in themselves, the result usually is unsatisfactory.

We must think along lines of vital interest, and most vital interests in turn relate to our work, our homes, and our hobbies. We are most likely to improve our minds if by so doing we advance our causes. Learning which has no bearing upon imminent and intimate concerns remains abstract and theoretical.

We all need a certain amount of challenge to keep up in a condition of dynamic endeavor. When pressures about us cease, we are likely to lose interest in all kinds of hard work, mental or physical. It is desirable, therefore, to approach the enrichment of our mental lives along lines of familiar activities, where this enrichment is most likely to produce obvious results.

Any line of endeavor is suitable as a springboard from which to plunge into the mental life. The most available tools are observation, reflection, and experimentation. Sometimes these operate as separate stimuli, but more often they act in sequence, one leading naturally to another. Observation is a compound of curiosity, attention, and open-mindedness. We observe, either to be informed or to be amused. We have an infinite capacity to stand around and watch other people. Instinctively we are accumulating a certain how-how and storing up hints and suggestions, which later may prove useful.

In New York City there is a class of spectators referred to by building contractors as "sidewalk superintendents." These stand in rows watching excavations or the many intricate operations involved in the construction of large buildings. It is now customary to put windows in the board fences surrounding building operations, so that the spectators can enjoy work in progress. One contractor had smaller windows built lower for children, and he in turn was topped by a third construction engineer, who had panels of glass set just above the ground so that the family dog could watch also.

Observation stores away a quantity of practical information on a wide diversity of human activity. We gradually become aware of the traditional means of solving problems, meeting emergencies, and increasing efficiency. By observation we learn from each other, sharing vicariously experiences in numerous fields of endeavor. Some are instinctively more observant than others. This may not be because of better mental equipment, but is due to the strength of the faculty of curiosity. An attitude of indifference defeats the normal function of observation. A mind conditioned by self-centeredness and preoccupation also loses its native curiosity. This is why people thinking constantly about themselves seldom learn anything.

Complacency further contributes to the debility of the mind as an organ of observation. The more we think we know, the less we desire to learn; and the less we desire to learn, the less we will ever really know. Egotism, of course, paralyzes all the faculties capable of communicating new ideas and impoverishes any mind which it dominates. Observation is especially strong in children who depend upon things seen and heard for their own orientation in the physical world. Education frequently bestows a false sense of security, prejudices instincts, and makes us ashamed to admit that we can secure valuable information from those to whom we pay little attention.

Reflection is a process of mental digestion and assimilation. Things observed and experienced must always be interpreted in order to be applicable to our lives. Reflection also assists us to recognize basic principles as these operate in particular fields of endeavor. We must discover the law, the plan, or the purpose beneath the methods and practices which have been justified by thousands of years of human application. We can learn much from a generous and reflective mood. This power of the mind further enables us to extend knowledge to the end of enlarging our understanding of those universal, eternal rules which govern all creatures. Through reflection we come to appreciate, and appreciation in turn leads toward understanding.

The internal mental life of the normal human being is reflective, but unless reflections are based upon some real and tangible foundation, we become visionaries rather than thinkers. Observation bestows awareness, and reflection releases for our consideration the moral and ethical contents of that which observation has discovered. Here again all the processes of the mind are at work. The moment our thinking strays from observed truths, we are in danger of encouraging false conclusions. We are not
amount of relaxation and leisure. No one can do mature thinking while under a reflective mood, for it demands a certain confidence and enthusiasm.

The weight of evidence lies with the premise that it is almost an insult to have anything explained to us in words that we can understand.

There are two kinds of abstractions which we must learn to avoid. One deals with subjects by demonstrable, as for example, whether or not the person of God is divisible into a trinity, and as to whether the persons of such a trinity are co-equal, co-equal, or co-equal. Excitement about such matters is frustrating, and decisions if reached and agreed upon are non-venturing in terms of the pressing problems of the day. There is a tendency to pass unqualified judgments about which no certainties are possible, we may devote our attention to those smaller but more useful concerns which invite immediate consideration.

Hence, it is not good thinking to deny the possibility that they are what they should be. The weight of evidence is with the latter possibility, in as much as all things are what they are regardless of anyone's opinions or objections.

It is good thinking to deny the fact of that which is obviously a fact simply because the fact is inconsistent with our prejudices or beliefs. It is surprising how many difficulties could be clarified if we would allow that which is evidently true to remain evidently true, and to direct our reforms toward the justification of the universal plan now in operation. We must also recover from the concept that complexity is a proof of excellence. We seem to feel that when something is completely beyond human understanding it becomes divine by this circumstance alone. We are so accustomed to the incomprehensibility of learning that it is almost an insult to have anything explained to us in words that we can understand.

We have the tendency to perform actions and then bow out of the picture before we have an opportunity to estimate the consequences of our policies. This precipitous exit appears to be instinctive. We have no intentions of allowing a predicament to arise in which we are forced to stand in the presence of our own mistakes. This is the reason why we prefer to reform others rather than to put our own dispositions in order. We hesitate to subject our personal lives to the consequences of the very advice which we distribute so generously among friends, neighbors, and any strangers who will listen.

The second depressing abstraction takes the form of wholesale criticism, in which we decide how much better things would be if other patterns were imposed upon individual or collective behavior. Instead of attempting to prove why things should not be as they are, we should rather examine the possibility that they are what they should be. The weight of evidence is with the latter possibility, in as much as all things are what they are regardless of anyone's opinions or objections.

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be persuaded of the possibility of the im-
possible, and the reasonableness of the
unreasonable. The rules of the game of
life are complicated if we con-
consider them in a simple and honorable
way. The moment, however, we begin
to speculate on the possibility of getting
something for nothing, we hazard our
lives, our honors, and our worldly goods.

Folks come to us with a steady stream
of complaints, resentments, and disillus-
onments as regards religious teachers.
One will say: "But he told us he was
God." Another exclaims bitterly: "He
promised us cosmic consciousness if we
would sign over our property." One
cantankerous character was inveigled into
buying ten acres of wasteland where the
terrestrial nirvana was about to be built.
A pitiful little body had saved fifty dol-
ars to sit in a chair wired with "infinite
blessings." A rather practical-looking
burglar inhaled through the right
nostril in order to insure the success
of his economic enterprises and discredit
his competitors. Another apparently
normal person in ailing health was be-
ginning to doubt that her favorite mas-
ter was going to fulfill his promise of
perpetual youth and physical immortal-
ity. The untimely decease of the "im-
 mortal" master caused a momentary un-
drowth. The mere exercise of
thinking if we wish to attain a higher
level of integrity.

Each of us must build upon founda-
tions already laid down by observation,
reflection, and experience. We bring to
the problems of each day the wisdom of
our yesterdays. Life has revealed to
every man certain basic truths. These
may require enlargement and extension
into new fields of interest and endeavor.
It is foolish, however, to throw away
experience and dash headlong into some
creed or sect which promises rewards
that our sober judgment tells us we do
not deserve.

An ancient Eastern scripture describes
man as "the son of necessity." This is a
valuable hint, for it reveals the self-
evident fact that man is pressed forward
along the path of evolution by his own
needs. Each day he discovers that he is
not quite sufficient for his own require-
ments. He also realizes that the code by
which he lived yesterday has been chal-
genled by some new force, which he
must grow or else accept a condition
which does not satisfy his own heart and
mind. Usually, it is only necessary to take
one step forward at a time. The
all-or-nothing policy ends in nothing.
As surely as man senses the need to grow,
he is in the presence of that which he
needs. It is only necessary to use avail-
able faculties and take the required
adjustments at any given time.

The past is left behind by a process of
outgrowing; and the future is met by
permitting growth to fulfill its own pat-
terns without mental or emotional inter-
ferences caused by prejudices or ulterior
motives. It may happen that for twenty
years a certain belief or an interpretation
of it is false, and the idea be subjected to
practical application. The final proof of
the adequacy of a concept is its utility. We
cannot afford to be too emotional
about our own ideas. We may feel that
they are perfectly wonderful, and just
"out of this world!" But if they are too far
"out of this world," we should regard
them with reasonable suspicion. Some of
the utterly gorgeous notions that arise
within us are completely worthless, or
useful only to the inhabitants of some
other sphere in space. It is easy to be
prejudiced in one's own favor, but this
does not prove that one is right.

We all live in a world which has been
enriched by the ideals of great human
beings. For the most part, the lives and
teachings of these heroes mean little un-
til we recognize larger requirements
within ourselves. When the patterns by
which we have lived are outgrown, we
we be true to the old, or shall we break
away and seek the new?

Suppose that we have a growing boy,
and a few years back we had bought
him a fine and expensive suit of clothes.
This set off his pride and joy, but, by
the inscrutable and inevitable working-
of nature, his extremities were ex-
tending farther and farther from the cir-
cumference of this cherished garment.
Shall we demand, decree, or require that
Nature shall cease building cell structure
so that our heir apparent can continue
to wear the suit? Even if we enter into
thisFarce, how unconscionably that the
clothes shall continue to fit him or that
he shall resign himself to the outgrown
garments, will it avail us anything?
Likely as not, after much useless and
meaningless lamentation, we will buy the
young man a new suit appropriate to his
recent proportions. We may even sug-
gest that space be provided along the
seams for additional expansion. Practi-
cal families also think in terms of gus-
sets. It is natural and reasonable that at no time
is one vast decision necessary. Those
about us are more likely to resent preten-
sions and intolerant attitudes than the
legitimate enlargement of our mental or
spiritual lives.

Once the mind has accepted a new idea
in its search for solution, it is most
important that the idea be subjected to
practical application. The final proof of
the adequacy of a concept is its utility. We
cannot afford to be too emotional
about our own ideas. We may feel that
they are perfectly wonderful, and just
"out of this world!" But if they are too far
"out of this world," we should regard
them with reasonable suspicion. Some of
the utterly gorgeous notions that arise
within us are completely worthless, or
useful only to the inhabitants of some
other sphere in space. It is easy to be
prejudiced in one's own favor, but this
does not prove that one is right.

We all live in a world which has been
enriched by the ideals of great human
beings. For the most part, the lives and
teachings of these heroes mean little un-
til we recognize larger requirements
within ourselves. When the patterns by
which we have lived are outgrown, we

turn for guidance to those who have themselves lived by the larger patterns which we are beginning to recognize. In the transition period, we may not feel strong enough to make all decisions for ourselves, and we must depend, to a degree, upon the common experience of our race. We may feel impelled to read books which never previously interested us, and we may sense an inner association with great philosophers and mystics who have gone before. Thus, there comes the moment when Buddha is no longer an incense burner and Plato merely a marble bust in the Public Library.

In this transition period, we must be rather careful in selecting the new leaders of our minds. A good rule is to recognize that safety suggests that we select from among those whose ideals and teachings have stood the test of time and whose natural superiority has been acknowledged by all men of good spirit. Even then, we must recognize our own limitations, and realize that we do not become a Plato by a hasty reading of The Republic. It may be a long time before we can live as Plato lived without endangering the normalcy of our minds. It is a long step from Flash Gordon to Empedocles, and we do not cross this interval merely by decision or good intention. In studying the great religious and philosophical works of the world, we must begin by applying such principles as we really understand and can use. The more abstract parts of these doctrines should be reserved for such time as they become necessary and useful. Here it is important that we neither overestimate nor underestimate our own capacities.

We should not accept any doctrine merely because it has been stated to be true by some learned or illumined person. We cannot actually know anything that we have not experienced, but we can give respectful consideration and cling unto that which solves the problem of today. In this way, we grow in wisdom with the wise.

Solutions do exist for the problems which beset the common man. He must accept these solutions as he realizes that he needs them, and must apply them in some way as he finds them. He may be able to quote complete passages from the Nicomachean Ethics of Aristotle and still be without any participation in these lofty concepts as personal experience. This substitution of memory for thoughtfulness is a pitfall all honest thinkers must avoid.

As a concluding thought, it is comforting to realize that it is possible for any normal person to discover a reasonable answer to any reasonable question if he will seek sincerely for that answer. Usually, the answer is close to him at the time he asks the question. The very thought of the inquiry itself would not have arisen in his mind had he not been challenged by some higher form of knowledge with which he had been brought into contact. It was Socrates who pointed out that no man asks a question except that the pressure of the answer developing within himself has pushed the question to the surface of his consciousness.

OF PSYCHOLOGICAL INTEREST

The people of Arabia in particular, and the Moslems in general, are intensely personal in their way of life. Much given to the pleasures of the flesh, they have bestowed upon the world a legacy of poetry, music, literature, and art intensely sensual. At the same time their conception of God is completely sexless. Allah has neither parents nor sons. He is without consort or concubine. He neither dies nor is born. He is neither happy nor sad. He is neither a doting father nor a rugged disciplinarian. He lives forever in his own nature, overcoming all that is evil and perfecting all that is good.

A Notable Reprint

ENIGMATICAL TRIBES IN "THE LIGHT-BLUE MOUNTAINS"

From the translator:

H. P. Blavatskaya was known in her native Russia by the pen name of Radda-Bai, under which she wrote quite a few articles in the style of letters written home about her travels in India.

"Enigmatical Tribes" first appeared serially in 1884 and 1885 in the Russian journal, RUSSKII VIESTNIK (Russian Messenger), published in Moscow by M. Katkoff.

In 1893, it appeared in a book, entitled Iz Pescher I Debreti Indii (From the Caves and Jungles of India), published by Gubinsky at St. Petersburg. This volume contains another article from Radda-Bai's pen, "Durbar at Lahore," and is prefaced by a short biographical sketch of the author by her sister, V. P. Zhelihovskaya.

A later edition of the above-mentioned book was published in Berlin by Olga Dyakova & Co., date unknown. It is identical with the first edition published by Gubinsky in St. Petersburg, having the same pagination.

The preface and first chapter of Radda-Bai's "Enigmatical Tribes" appeared under the title of "Enigmatical Tribes—Three Months in the Light-Blue Mountains' of Madras," in the December 1884 issue of RUSSKII VIESTNIK (Russian Messenger) with the following footnote:

"The letters from India, which have been published in RUSSKII VIESTNIK under the general heading "Iz Pescher I Debreti Indostana" (From the Caves and Jungles of Hindustan), have been discontinued because of the author's trip to Nilgiri and then to Europe. Meanwhile, we have received a special article from the same author, the first installment of which begins with this issue of RUSSKII VIESTNIK. Ed."

Translated from the original Russian text by Mary G. Langford
San Gabriel, California, 1948.
the larger part of the races of India under your subjection? For example, we shall refer many times further on, answered my questions about the Todas and Kurumbas.

"Todas! Kurumbas!" he, becoming excited, almost shouted. "The Todas nearly drove me mad at one time, and the Mula-Kurumbas have led me to the point of delirium ten times many! How and why, you shall find out later. But listen... if any of our governmental dunces should tell you that he knows the Todas well, and has even studied them, then tell him for me that he is a boastful liar. No one knows these tribes. Their origin, religious language, ceremonies, traditions—all these are terra incognita for the learned as well as for the ignorant. Who can explain to us their amazing 'psychic power,' as Carpenter calls it, or their so-called sorcery and diabolical witchcraft? Who can unravel their in-comprehensible, in no way explainable, influence on people and animals—with the Todas for good, with the Kurumbas for evil—and learn it for just what is the force which they administer according to their own discretion?

Naturally, at home we laugh at it and their claims. We do not believe in magic and call the natives' belief in it superstition and nonsense. We would not even dare to believe in it. In the name of our race superiority and a civilization which denies everything, we are obliged to turn away from such rubbish.

"But, nevertheless, our law acknowledges this force in fact, if not in principle then in its manifestations, when it punishes those who are accused of it under various disguised pretexts, and when it takes advantage of the many loopholes of our jurisprudence. This law has even acknowledged the sorcerers themselves by having several of them hanged together with their victims, not only for their bloody, but also for their bloodless, secret murders in the dramatic scenes so frequently enacted here between the sorcerers of Nilgiri on one side, and the natives of the valley on the other. These murders have never yet been legally proven."

Thus every honest Anglo-Indian would have answered the Russian. In like manner one English General, to whom we shall refer many times further on, answered my questions about the Todas and Kurumbas.

"Yes, you are right. You have reason to laugh at us and our useless efforts, he concluded notwithstanding all our endeavors since the day of discovering these dirty magicians and sorcerers in the thickets of Nilgiri (Light-Blue Mountains), we have not advanced the least bit toward the solution of questions pertaining to them. More than anything else, indeed, this magical power of theirs annoys us. We are in no position to refute the manifestations of it, for to do so we would have to fight daily against irrefutable evidence.

"While rejecting the natives' explanations of these events, we only become involved in hypotheses of our own fabrication. In rejecting the reality of so-called sorcery and spells and, at the same time, hating the sorcerers, we, in our contradiction, simply appear as crude executioners of people whose crimes not only have not been proven, but the very possibility of which has been denied by us.

"We can say the very same concerning the Todas. We laugh at them but, just the same, we deeply respect this enigmatical tribe. Who are they? What are they—people or the spirits of these mountains, gods under the greasy scraps of humanity? All conjecture about them bounces back like a rubber ball from a granite rock.

"Now, mark you this beforehand: neither the Anglo-Indians nor the natives themselves will tell you anything truthful about either the Todas or Kurumbas. They cannot tell you because they know exactly nothing about them, and they will never find out..."

Thus a Nilgiri planter, a retired Major-General and a Judge in the "Light-Blue Mountains," spoke to me in answer to my questions about the Todas and Kurumbas, who have interested me for a long time. We were standing opposite of the natives, and even of the old Europen inhabitants of these mountains, then these savages are in constant connection with the Todas and Kurumbas would be as unthinkable as to present Hamlet on the stage after having eliminated the role of the Danish prince from the play.

The Todas and Kurumbas are born, grow up, live, and die in an atmosphere of sorcery. If we are to believe the tales of the natives, and even of the old European inhabitants of these mountains, then these savages are in constant communication with the unseen world. Therefore, if in this garland of geographical, ethnological, and many other anomalies of nature, our narrative

* Carpenter, well-known physiologist.

* Identification Society of London, which has as its purpose the problem of "The Lost Tribes," is an extraordinarily rich Society and one of the curiosities of England.
starts intermingling as it develops, like wheat and cockleburs, with every kind of—pardon the expression—devilry, or with anomalies of human nature in the domain of transcendental physics—then, the fault, truly, is not ours.

Knowing how this domain is not favored by the Messrs. Naturalists, we would be sincerely glad to ridicule as they do all places, remote as well as those "not so remote," of this unlived realm—but conscience does not permit. One cannot undertake to describe completely new tribes, races known to but a few, without touching upon, to the advantage of the skeptics, the most characteristic and distinct trait of their daily life.

Now for the facts. Are these tribes the simple consequences of abnormal and purely physiological phenomena, according to the favorite theory of the doctors; or are they the result of manifestations (surely as natural) of the forces of nature, which appear to science (in its present ignorance) as impossibilities and as nonexistent and, therefore, are repudiated? For our purposes, this does not make the slightest difference. We shall state, as has already been said, only facts. All the worse for science, if it has found out nothing about them and, without knowing anything, it continues, nevertheless, to refer to them as "savage absurdities," "crude superstition," and old women's tales. Moreover, to feign disbelief, and to laugh at the belief of others, in that which one himself acknowledges as actual, proven phenomena which permit not the slightest doubt, is not the business of either an honest person or an accurate narrator.

How much we, personally, believe in so-called sorcery and "spells," the following pages will indicate.

Astronomers believe in the invention of glass to have resulted from a happy accident. Ancient merchants who dealt in nitre, going ashore on the banks of the River Belus, built fires to cook their food. They used blocks of nitre to support their cooking vessels, and the nitre, taking fire and dissolving in the sand, formed the first glass.

There are whole groups of phenomena in nature which science is in no position to explain reasonably, referring to them merely as to something resulting from the action of chemical and physical world forces alone. In matter and force our scientists do believe, but in a vital principle separate from matter they do not wish to believe; although when we ask them politely to explain to us what this matter is virtually, and what the force is which has replaced it, now, our greatest enlighteners are at a loss and say to us, "We do not know."

Now, then, while they still know as little about these phenomena as the Anglo-Indians know about the Todas, we shall first ask the reader to go back with us more than a half a century. We suggest that he listen to our true story about how we first discovered the existence of Nilgiri (Light-Blue Mountains), today the El Dorado of Madras; how we found the giants and dwarfs there, about whom no one knew prior to that time and in whom the Russian public might discern a complete likeness to its own native witches and conjurers and, possibly, something yet even worse. In addition to all this, the reader will learn from this true story that in the Indian skies there is such a wonderful country, where at 8,000 feet elevation in the month of January, the people dress in muslin and, in July, frequently wrap themselves in warm fur coats, though this country is located only eleven degrees from the Equator. In like manner the undersigned was obliged to dress when at 8,000 feet below our feet, it was constantly 118 degrees F. of heat in the cool shade of the densest trees.

A Curious Prophecy

A strange order of mystics came into existence in the 15th century. It was called the Illuminati and seems to have originated in Spain. Very little is known about the beginnings of the movement. Some have traced it to the Gnostics and early Christian esoteric societies. After the church destroyed the Gnostics, the few survivors secretly carried on their rites and mysteries. The tradition of the Gnosis is responsible for a large part of what we now know as mystical Christianity.

Originally, the Illuminati was made up of devotees of the occult and transcendental arts. The members of the order studied the cabala, astrology, magic, and spiritism. The name itself indicated that the order claimed to possess a mystical "light," and members had their spiritual inspiration from within themselves. Many of their practices correspond to the teachings of modern spiritualistic and new-thought organizations. The Illuminati migrated to Italy where the society gained a number of influential followers. In both Spain and Italy, however, it came into conflict with the Inquisitional Court, for the teachings were regarded as heretical. To escape the Inquisition, the leaders of the brotherhood fled to France in the early years of the 17th century. Here they set up lodges and practiced curious rituals.

At one time the Illuminati mingled its influence with that of the Rosicrucians, and also involved its destiny in the fate of the stragglers remains of the Knights Templars. For the most part the early activities of the order were mystical, but in its later course the Illuminati took on powerful political implications.

A German professor of law at Ingolstadt by the name of Weishaupt reorganized the sect in 1776. At that time Weishaupt, only 28 years old, appears to have been a man of extraordinary personal powers and an ardent republican. Combining in his own person a sincere interest in mysticism with a practical desire to improve the social state of man, he resolved to bind the Illuminist order to his purposes.

It was necessary to set up a mechanism sufficiently secret to protect the identity of the members from persecution and at the same time increase the political power of the order. Weishaupt laid his plan carefully. Only a few of the leaders were permitted to know the name and person of the Grand Master. A complicated system of espionage was set up, and the society accumulated elaborate records of the secret intrigues of the European courts. A number of grades and rituals were borrowed from Freemasonry, and the order desired to be known as a group of students delving into the secrets of nature. Their researches into the mysteries of human nature, especially as this referred to politicians, were carried on in complete secrecy.

Ancient writers, including Pliny and Tacitus, believed the invention of glass to have resulted from a happy accident. Ancient merchants who dealt in nitre, going ashore on the banks of the River Belus, built fires to cook their food. They used blocks of nitre to support their cooking vessels, and the nitre, taking fire and dissolving in the sand, formed the first glass.
Weishaupt did not accomplish his final purpose until Baron von Knigge joined the society in 1780. Baron von Knigge was a high Mason and a member of most of the esoteric and political societies of his time. He was also proficient in the occult arts and added considerable luster to the Illuminist order. Weishaupt and von Knigge extended the influence of the brotherhood, and at the appointed time revealed its true purpose to the initiates. This purpose was a universal revolution against all forms of political tyranny.

The idea of overthrowing the corrupt governments of the European states spread like wildfire among the discontented intellectuals, most of whom had long held similar convictions in private. Only the leaders realized that the society was not strong enough to come into open conflict with established authority. Fearful lest they all lose their heads together, the Illuminists took refuge under the protective wing of Bavarian Freemasonry.

Eighteenth-century Masonry was not as well organized as is the modern society. Its rites were not well established, and there was much more of fantasy than fact in its doctrines and opinions. Many Masons were experimenting with alchemy and magic, and the society regarded itself as primarily philosophical. The Illuminists' speculations and the supposed antiquity of the order intrigued and there was much more of fantasy than fact in the records of the order. The strange combination of mystical idealism and political aspirations added greatly to the influence of the society during the period of its ascendancy.

The name of Jacques Cazotte (1720-1792) has little meaning in our time, but he was an important figure during the French Revolution. Cazotte was both a Freemason and an Illuminist, but he appears to have joined the latter organization without any knowledge of its political aims. It is possible that Cazotte favored a general reformation in the political system of his time, but he certainly was opposed to the bloody Revolution and Reign of Terror.

Cazotte was a mystic and, it would appear, a clairvoyant and prophet of outstanding ability. He is the reputed author of a famous work, Prophètie de Cazotte, a series of remarkable predictions concerning the outcome of the Revolution. Some of these were based on alchemy; some, on the prophecies of the revolutionists. His papers and letters were seized, and he and his daughter, Elizabeth, were thrown into prison. During the September massacres, Elizabeth saved her father's life by throwing herself between him and an infuriated mob determined to kill him. He escaped for a time but was recaptured, tried by the Revolutionary Court, convicted and executed.

Among the papers of M. de la Harpe is found the record of a banquet of the Academicians, which was held early in the year 1788. It was an illustrious company, including members of the French court, legal lights, and literary men. Present also were a number of ladies of importance. The dinner was eventful in stories, anecdotes, and witticisms. The meeting was dominated by a Voltarian attitude toward religion. One of the company, convulsed with humor as he spoke, mentioned a remark made by his hairdresser while powdering him; "Look you, sir, though I am nothing but a poor journeyman barber, I have no more religion than another man."

The diners finally concluded that an intellectual revolution would soon be complete, and that in a few years, superstition and fanaticism would give place to philosophy. The various members of the company then conversed pleasantly as to which of the present company would live to see the Reign of Reason.

During the conversation, one man sat quietly listening but took no part in the general enthusiasm. It was Jacques Cazotte, his long hair hanging on his shoulders, and his quiet noble face set for the thing of a prophet, and I repeat that you will all see it." Cazotte smiled; "You will be your¬self a miracle as extraordinary as any which I have told; you will then be a Christian."

The Duchess of Grammont remarked that it appeared that chivalry was not at an end. These predictions had not been directed toward the ladies. Cazotte bowed; "Your sex, ladies, will be no guarantee to you in these times. My Lady Duchess, you will be conducted to the scaffold, with several other ladies, in the cart of the executioner, and with your hands tied behind you back. Greater ladies than you will have the same end. You will not even have a confessor. The last mortal led to the scaffold who will be allowed a confessor will be the King of France."

Cazotte arose in his place at the table and made the following predictions to persons of the assemblage. For the sake of brevity some of the irrelevant material is omitted.

"You, M. Condorcet, will expire on the pavement of a dungeon; you will die of the poison which you will have taken to escape from the hands of the executioner; of poison, which the happy state of that period will render it absolutely necessary that you should carry about you.

"And you, M. Chamfort, you will cut yourself across the veins with twenty-two strokes of a razor, and will nevertheless survive the attempt for some months.

"You, M. Vicq d'Azyr, you will not open your veins yourself, but you will order them to be opened six times in one day, during a paroxysm of the gout, in order that you may not fail in your purpose, and you will die during the night. As for you, M. de Nicola, you will die on the scaffold; and, M. Bailly, will you, and so with you, M. Malesherbes."

M. Rochez rose from his chair, remarking that it appeared that the vengeance of the time was to be leveled solely against the Academy. He then demanded his own fate. Cazotte answered quietly, "You will die also on the scaffold."

At this moment M. de la Harpe, who chronicled the incident, spoke up, "And what will happen to me?" Cazotte smiled; "You will be yourself a miracle as extraordinary as any which I have told; you will then be a Christian."

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Cazotte arose in his place at the end of the assemblage, and at last a hesitating voice spoke, "My good prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned your own."

"Then you must know," murmured Cazotte, "that during the siege of Jerusalem, a man for seven days went round the ramparts of that city crying in a loud voice, 'Woe to Jerusalem!'

"On the seventh day he cried, 'Woe to Jerusalem and to myself!' and at that very moment an enormous stone thrown by the machine of the enemy dashed him to pieces." M. Cazotte then bowed and departed.

M. de la Harpe made a careful record of the predictions and their fulfillment. He bears witness to the fact that all of the prophecies were fulfilled to the small-
It was on his deathbed that cur. As a man plans his day and then
great fires, and the mutations of states. But man differs from nature in one partic-
and did become a Christian. read a man's thoughts in the morning we
of the astral light and when they are space? What chance is there for a man
according to the quality of action. The events must take place, how can the
Plato's doctrine of
done to agree with the pattern. This complaint is also raised against
patterns build up in the subtle substance human being build his own destiny in
exist first as patterns in space. These

We are forced to the conclusion that this man did possess the gift of foreknowing
details of the events of individuals in a general chaos. We are forced to the conclusion that this
man did possess the gift of foreknowing
did not sufficient to explain the details of the
fates of individuals in a general chaos.

Perhaps the true explanation lies in animals and the death of small fish.

Often there are forewarnings of physical
changes which are to take place. Years ago a great earthquake submerged
part of the west coast of South America.

Just prior to the earthquake, herds of
cattle and horses were grazing in the affected area. About thirty minutes before
the first shock, these herds panicked.

For a few minutes they milled about in
confusion and then, as one animal, they raced for high ground a few miles away.
When the earthquake struck, the land
where they had been grazing slid into the sea but none of the animals were
destroyed. In some way they had sensed the peril. It is also a known fact that
in areas where an earthquake is about
to occur, fish die in streams and pools a few hours before the shock.

About a hundred years ago a Japanese
watchmaker kept small parts used in
menting watches on a magnet over his
bench. One day this magnet suddenly
went dead, dropping small bolts and
springs in a shower about the watchmaker's head. Fifteen minutes later the
city of Tokyo was demolished by a de-
arstuctive earthquake. Experiments have in-
dicated that important magnetic changes
in the atmosphere precede these cata-
ysms. This may explain the terror of
animals and the death of small fish.

Present research in extrasensory per-
ception is justifying the old belief that
man possesses faculties, which, if properly trained, will enable him to interpret
future events. The philosophical prob-
lem involved is the question as to whether
prophecy implies fatalism. If certain events must take place, how can the
human being build his own destiny in
space? What choice is there for a man
to improve if his end is established at his
beginning?

This complaint is also raised against
astrology, which includes predictive art.

But man differs from nature in one partic-
ular, and that is in the power of his own
will. It is possible by the proper exercise
of the will to modify any course of action
and create a destiny appropriate to the
determination of the will.

It is for this reason that the ancients
taught that the stars impel but do not
compel. Man is subject to the burden of
natural influence until he asserts himself and
becomes truly the master of his own fate.

In daily life, it is surprising how sel-
don the average person makes any seri-
ous attempt to control himself or direct
his own activities. He floats along on
the surface of life by a philosophy of opportunism. He is ever hoping for the
best, yet doing nothing which will justify
any improvement. As long as he remains
negative to his environment, he will be
the victim of any condition that arises in
that environment. The stars rule him
and fate dictates his course because he
does not rule himself and chooses no
course of his own.

When one suggests that a man or
woman should change his ways for his
own good, he will reply, "I can't." He
would like to, he wishes that he could, and he hopes that you will do his think-
ing for him. But even if you do, he dis-
regards your advice and continues in the old pattern. Each of these patterns has
its appropriate consequences and, unless
we change the patterns, we must be pa-
tient under the consequences.

Prophecy is almost universally accurate
because man can be depended upon to
remain mentally lazy and to follow courses of least resistance. There is a natural
end toward which each of us is moving;
or more correctly, being moved by condi-
tions about us. We can escape that end
by asserting ourselves. If we take
hold of our own lives, improve them and
enrich them, we can all build nobler des-
tinies. It does not necessarily follow that
in this way we escape law; but rather
that we set a new pattern of the law at
work in our lives. This new pattern

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Mysticism of William Blake

To attempt an interpretation of the mysticism and artistry of William Blake may appear little short of audacity. No other personality in the field of esoteric speculation presents as numerous or as diversified difficulties. Unsympathetic critics have suggested that Blake lived in such a state of internal confusion that neither he nor anyone else could make heads or tails of his philosophy. A superficial reading certainly invites such criticism, but the more we investigate the curious productions of this extraordinary genius, the more convinced we become that a broad pattern underlay his intellectual and motivated his vision of the universal scheme. As in the case of Dante, esoteric speculation presents as numerous or even incoherent, and to some extent, misunderstood. Blake may appear little short of audacity. No other personality in the field of esoteric speculation presents as numerous or as diversified difficulties. Unsympathetic critics have suggested that Blake lived in such a state of internal confusion that neither he nor anyone else could make heads or tails of his philosophy. A superficial reading certainly invites such criticism, but the more we investigate the curious productions of this extraordinary genius, the more convinced we become that a broad pattern underlay his intellectual and motivated his vision of the universal scheme. As in the case of Dante, esoteric speculation presents as numerous or even incoherent, and his numerous representations of the human face and figure. Even his "Fallen Angels" appear original, and his numerous representations of Mother Eve would indicate that he was entirely uncontaminated by the unfortunate episode in the Garden of Eden. In order to estimate the mind of William Blake, we must first examine his background and early life. He was born in London, Nov. 28, 1757, the son of James Blake, a dealer in hosiery. His mother's maiden name is not recorded. Blake's father was moderately successful and of an indulgent turn of mind, and he supplied his son with such pin money as was necessary to purchase additional casts and to attend auctions, where useful copies of celebrated masterpieces could often be secured for a shilling or two. William early indicated a preference for Raphael, Michelangelo, Dürrer, and Hemskerk.

In describing the childhood of Blake, Gilchrist indulges in that type of literary daydreaming which distinguishes Sidney Lee's woolgathering about the early life of Shakespeare. These pleasant nothings, choicely expressed, contain only two or three matters of serious interest. When young Blake was eight or ten years old he seems to have experienced his first vision: "Sauntering along, the young William showed early promise of artistic talent, and his father, strangely enough, encouraged the boy. This in itself must have been quite a decision for a man with a solid business in knitted goods..."

James Blake Senior arranged that William should attend a school of drawing in the Strand, presided over by one, Mr. Pars. It appears that Pars followed the profession of engraving until that type of ornamentation went out of fashion. He then opened an "art academy" for infant prodigies. There is an amusing line referring to the precocious young "scholars at five, read the Fathers at six, and die of old age at seven."

Mr. Pars naturally did not provide any facilities for drawing from the living figure, but he supplied a fair assortment of engravings, "of ancient and antique." Blake's father was moderately successful and of an indulgent turn of mind, and he supplied his son with such pin money as was necessary to purchase additional casts and to attend auctions, where useful copies of celebrated masterpieces could often be secured for a shilling or two. William early indicated a preference for Raphael, Michelangelo, Dürrer, and Hemskerk.

In describing the childhood of Blake, Gilchrist indulges in that type of literary daydreaming which distinguishes Sidney Lee's woolgathering about the early life of Shakespeare. These pleasant nothings, choicely expressed, contain only two or three matters of serious interest. When young Blake was eight or ten years old he seems to have experienced his first vision: "Sauntering along, the boy sees a tree filled with angels, bright angelic wings bespangling every bough like stars. Returned home he related the incident, and only through his mother's intercession escapes a thrashing from his honest father, for telling a lie." Other visions followed, and about his twelfth year Blake began to write blank verse, selections from which were published many years later.
The most famous engraver of the time was Ryland; and in order to give his son every opportunity, Blake senior negotiated to have William apprenticed to this great man. The boy himself frustrated the plan by announcing that he did not like Ryland’s face, adding: “It looks as if he will live to be hanged.” The prophecy was fulfilled twelve years later—Ryland was hanged for forgery.

When William Blake was fourteen years old, he entered the workshop of Basire; and the second of these famous engravers, James Basire, was especially associated with the young man’s studies. During this apprenticeship of seven years, Blake met Goldsmith and, according to speculation, may have contacted Emanuel Swedenborg. Young William received a thorough training in illustration and portraiture, and made a number of contacts which were valuable to him in later years. In order to escape the wrangling caused by other apprentices, Blake spent much time in Westminster Abbey and other old churches about London, preparing illustrations for books and chimney places.

Blake completed his apprenticeship in 1788, and four years later he married Catherine Sophia Boucher of Battersea, the daughter of a market-gardener. At the time of the wedding, it appears that Catherine had not been greatly burdened with schooling, for she signed the parish-register with an X. Evidently, however, she had a ready mind, and her husband taught her to read and write. Later, he gave her lessons in art, and she learned to draw and paint so creditably that she contributed considerably to his work. Catherine has been described as an almost perfect wife. She outlived her husband by four years, and the marriage was without issue.

So much for the physical career of William Blake during the first twenty-five years of his life—those formative years which established his character, his taste, and his philosophy. There is nothing to indicate the scope of his educational opportunities beyond Pars’ academy and Basire’s workshop. The old apprenticeship system involved a continuous drudgery each day from dawn to dark. The masters grumbled if their boys so much as burned an inch of candle after hours.

Even presuming that Blake’s abilities brought him considerable preferment, we cannot but wonder how he enriched his mental life under such conditions. Of course, he lived in the great city of the world with libraries and galleries and numerous groups of outstanding intellectuals. It remains, however, a little difficult to marry a profound scholarship to a man whose father was a stocking merchant and whose wife could not write her own name. This state of affairs has influenced the minds of biographers and led them to assume that Blake was but a dabbler in the abstract doctrines which dominate his artistry. But let us examine the facts, as these can be assembled from the actual productions of Blake’s genius.

First, we must bear in mind that only an interpreter versed in the lore with which Blake was completely familiar can hope to estimate the depth of the artist’s learning. Blake was a mystic and an occultist, and such addictions are sufficient in themselves to frustrate the average biographer. In a day when free thinking was considered a dishonorable type of mental activity, Blake was not only an iconoclast but also a profound scholar. Early, by means unknown, he had mastered Locke, Bacon, and Descartes. He knew the works of Boehme, Paracelsus, and dared to criticize Newton. His understanding of Greek mythology and the Hellenic mysteries was prodigious. He was a master of the subtle Transcendentalism of Plotinus and the Alexandrian Neoplatonists, but in some matters he chose to follow the Syrian and Egyptian Gnostics. As a cabalist and alchemistical philosopher, he can be described as the last of the illumined Hermetists. He had imbibed deeply of the wisdom of the Troubadours, and showed familiarity with the tenets of the Rosicrucians, early Illuminists, and Freemasons.

To him the Bible was the book of books, but he interpreted it with a grandeur of concept that would have bewildered the Archbishop of Canterbury.
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Engraving by William Blake to illustrate Night Thoughts, by Edward Young. (London, 1797)

From Illustrations of the Book of Job, in twenty-one plates, invented and engraved by William Blake. (London, 1826)
From his poem, *Milton*, in two books engraved in 1804.

and the Dean of St. Paul’s. It is hard to decide whether he was a great pagan Christian or a Christian pagan. One must expect that he had some contact with the celebrated Platonist, Thomas Taylor, for these two men had much in common.

Blake refused to be limited by the boundaries of any theological despotism. Literally, he created a universe of his own, administered it by laws originating in the inner life of his own being, and populated it with creatures fashioned by his own high fantasy. Yet, he was in no sense the word merely a repository of ancient doctrines. His vision was his own, a strange compound of inspiration and prophecy flowing from deep hidden places within himself.

As we examine the illuminated manuscripts of the mystics, alchemists, and thaumaturgists of old, we see the pages filled with curious symbols and designs. Many of the emblems are daring and original, belonging to a world entirely beyond the common ken. Vast were the dreams, but unskilled the hands that crafted the text. Blake's sense of the word merely a repository of ancient doctrines. His vision was his own, a strange compound of inspiration and prophecy flowing from deep hidden places within himself.

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Although Blake illustrated many works and even drew astrological faces for his friend, Varley, the astrologer-water-colorist, and at times descended to artistic potboiling in order to survive, most of his productions are parts of one vast pattern. The names which he gave to his prints and books often had little to do with the subject matter. Whoever paid the bill was secondary; Blake always worked for himself. He might label his mystic vision of Christ as the personification of art with such a title as "Lord Nelson." No one understood what he meant, but the work itself was admirable.

Having overlooked the basic fact that all of Blake's so-called prophetic works are chapters of one book, and that the text which accompanies them is reminiscent of the subtlety of the Sufi mystics, the interpreters are at loose ends. It seems easier to deny so vast a plan than to acknowledge such genius in the artist. As the merit of his drawings and prints has already been the subject of many learned comments and remarks, it would serve no useful purpose to devote space here to this phase of the artistry. We are concerned primarily with Blake the Illuminist and his generally unknown contributions to the descent of the secret doctrines of antiquity.

Prophetic Works

Although Blake, the artist, had a considerable market for his illustrations and engravings, Blake, the mystic, was without any practical medium for the distribution of his ideas. By the end of 1788, Blake had completed the first section of his wonderful series of esoteric prose, poetry and poetic prose. He anticipated by more than twenty years the school of free verse, and pioneering is a thankless task. He was entirely capable of preparing the illustrations for his mystical writings, but no publisher was available who would risk money and reputation to compose the text. At this critical moment, Blake had on hand less than twenty shillings in the coinage of the realm, and was in no position to finance reluctant printers.

In his emergency, Blake believed that he received guidance from his younger and favorite brother, Robert, who had already passed beyond the grave. Robert appeared to him in a vision at night and supplied the solution to the pressing difficulty. The answer was amazingly simple, and the necessary materials were purchased at the cost of approximately two shillings by Mrs. Blake. There were other complications, but his friends in the spirit world assisted, and the result contributed a large part of the distinction peculiar to Blake's prophetic books. If an artist could prepare the plates for his illustrations, he could also draw the plates for the text by hand. Thus, he could combine text and design in one artistic structure. The writing was done on the metal with a kind of varnish.
which was impervious to acids, and the rest of the metal was afterwards eaten away with aqua fortis.

Mrs. Blake was entrusted with the delicate task of making the prints for the new plates, which she did in various colored inks which her husband prepared. Later, the printed outlines were hand-colored by Blake or his wife. To reduce expenses, the plates were small, a limitation greatly to be regretted. Somewhere along the line, good Catherine also became a successful amateur book binder, and the volumes were produced complete and ready for the market by these two patient persons. It has been said that they made everything except the blank paper.

Of course, the curious works thus produced had a limited sale and distribution, but the costs were so low that they became the principal source of income, and continued a limited popularity throughout the life of the artist. Occasionally, the books were issued uncolored, which shows the basic technique to the best advantage. In this way, between the years 1789 and 1795, Blake issued The Book of Thea, The Marriage of Heaven and Hell, The Songs of Innocence, The Songs of Experience, America, Visions of the Daughters of Albion, Europe, Urizen, The Book of Los, The Book of Ahania, and The Song of Los. Although the originals of these are now great rarities, accurate hand-colored facsimiles are available through the industry and patience of William Muir. Most are now procurable by modern lithographic processes.

These are the prophetic books, and to them Blake entrusted the principal parts of his philosophy. As the mood grew within him, however, a number of supplementary engravings invented for other purposes, incorporated the symbolism by using the same characters, and occasionally incorporating fragments of text. As the prophetic books expanded their doctrines, Blake became more and more completely immersed in his mystical preoccupations. The mood of the evangelist grew upon him, and the artist became the teacher, the seer, the sage, and the prophet.

During this period also, Blake seems to have felt an increasing guidance and overshadowing from the invisible worlds. Like Swedenborg, he became the enraptured spectator of a mystery in the spirit. It never seemed to concern him greatly whether his message was immediately perceived or understood; in fact, he became almost unintelligible even to his nearest friends. He depended almost entirely upon the dramatic impact of his productions for the survival of his ideas.

Blake's metaphysical philosophy was enclosed within one great concept, which an interpreter of his work has called "the circle of destiny." As the power of his own vision increased, the pressure brought with it the kind of urgency so often present among Adventists. Blake was convinced that the possibility of a great spiritual regeneration was immediate, and that it was his duty to herald the dawn of a new age.

It is interesting to observe the consistency with which the impressions conveyed by internal illumination are dominated by this sense of immediateness. All the rounds, cycles, and circles of the Blakean anthropology and psychology converged toward the time, the place, and the person that was Blake himself. Unless humanity released its consciousness from the prevailing delusions, it must plunge back into darkness and despair for another vast circle of time. Blake believed himself to have been entrusted with the secret of human liberation. Only by recognizing the universal truth which he revealed at the critical moment, when one cycle ended and another was about to begin, could the world preserve itself from the disaster of reason without faith. We may or may not agree that Blake was the prophet of a new order, but we cannot deny that in the century following his death humanity became the victim of a despotic materialism.

It never occurred to Blake that it was necessary for him to justify or prove even the most abstract of his concepts. To him, his doctrine were self-evident. He proved his principles from his particular circle of powers and creatures, and his particulars from his principles. To question the inner reality of that which was outwardly consistent was to reject the testimony of the senses themselves. To accept part of the grand scheme was to accept all, and to reject part was to reject all.

Blake's mood was not so different from Kant's, to whom pure reason must lead to the complete acceptance of the Kantean concept. To differ was to stand condemned of ignorance or intolerance. Blake did not have the belligerence of personality that distinguished the little professor of Ingolstadt. Blake did not dislike those who failed to appreciate the profundity of his vision; in fact, he did not require the approbation of anyone. He lived in a state of almost complete absorption in the magnitude of the cosmic and moral scheme that his mind had conjured out of the abyss of false doctrines.

It has been said that Blake became almost obsessed by his own ideas. The creation of the Soter, or Messiah, and the reality for him that he suffered by them, with them, and for them. The imagination of great artistry opened the sensitive consciousness to the impact of his own symbolism. Then, as he drew the physical likenesses of his mental progeny, they became even more tangible and substantial. Psychologically speaking, Blake possessed a strangely involved personality, which gradually introverted until it had but slight existence apart from the concepts with which it was merged.

The Blakean metaphysics will be most comprehensive to those who have some familiarity with the doctrines and tenets of Gnosticism. The grand scheme of the Gnosis, its doctrine of emanations and their female counterparts, the fall of man from a paradisiacal state, the interconnection of his vision, and the final redemption of the human family reoccurs in the mystical revelations of William Blake. In metaphysics, Gnosis means positive knowledge, especially of spiritual truths. To the Gnostic, therefore, his cons and emanations, though imperceivable to his external faculties, were an absolute reality to his contemplative soul. Blake, like the Grand Man of the Zohar, whose parts and members form the world. Albion is humanity itself as one person, and he is the universe likened unto a man. While Albion remains aware of his own eternal unity, he dwells in the light and in a spiritual state, which Blake calls Eden. When sleep comes upon Albion and he experiences division within himself, the fall is the inevitable consequence. Division, therefore, is itself the illusion and the disaster.

The division that is set up in Albion by the loss of the consciousness of unity brings into existence an infinite diversity of parts within Albion. These parts then enter into an intricate combination of moods, motions, and modes, and it becomes the final duty of responsibility of the parts to redeem their own sense or awareness of wholeness. Thus, in a strange way, the sleeping Albion is awakened and "saved" by the reintegration of his own divided nature. Here Blake shares the vision of Jakob Boehme, who saw in Adam, Satan, and Christ one force moving under three compulsions. The heavenly man, Albion, is redeemed by his own fulfillment in the mundane sphere—the man of heaven, Christ.

Albion personifies universal consciousness, which abides naturally in the consciousness of universals. He possesses without effort that all-sufficiency which the fragments of himself must attain through ceaseless striving. He is, therefore, the true and selfless Self in all men who make up of unity through him, as they partake of diversity through a false Ego, illusion of separate sufficiency. Only Albion lives, dies, and is
reborn in glory. These vast occurrences underlie all the motions and impulses which manifest in human affairs. Thus, Albion is the universal hero, whose adventures in space make up the legend that is more than legend.

The primary division of Albion is reminiscent of the doctrines held by the Brahman mystics of India. All universals, including the Universal, contain the potential of polarity. Albion, as Universal Knowing, emanates a feminine counterpart whom Blake calls Jerusalem, the Universal to be known. This is the same Jerusalem adorned as a bride referred to in the Apocalypse. This "bride of the Lamb" is popularly supposed to represent the Church, which will ultimately be married to Christ. Blake uses it, however, in a larger sense. It is the assembly, the Ecclesia, as those brought into union. The redeemer, the redemption, and the redeemed are one mystery, and Blake is careful to point out that this is the supreme mystery in which factually there is no secret at all.

In Brahman theology, four castes or orders of life (later classes of humanity) emerged from the body or meditation-unity of Brahma. These emerged from the head, the heart, the loins, and the feet of the Supreme Deity. In Blake's system, Albion, as he sinks into the condition of nonidentity, releases from himself the four Zoas. The term is derived from the Greek zoon, meaning an animal; and there is definite analogy with the four beasts of Ezekiel's vision and the four creatures of The Revelation of St. John.

According to Blake's concept, the four Zoas are released into a state of separate existence by the differentiation of the potential of the head, the heart, the loins, and the body of Albion. Once these centers of separate awareness or power emerge, they take over the administration of a divided world-consciousness and enter into a state of competition for dominion, in this way bringing about the tragedy of disunity. We might point out that the Blakean prospective is psychocosmical, for like Buddhism, it emphasizes the creative processes as moods of life primarily metaphysical. These moods react upon the world-form and the world-body, thus producing the complex physical phenomena.

The first of the Zoas, which emanates from the head of Albion, is Urizen, usually represented as an aged man. In Blake's drawings, this patriarchal figure, performing various stately functions, resembles the popular artistic concept of God. This majestic being measures Infinity with compasses, hovers in clouds and whirlwinds, and seems to create, by decree alone, the creatures of his world.

But as we proceed to a more careful study, we see that this ancient man appears also humbled, bound, blinded, and melancholy. Like Odin, the splendid All-father of the Nordics, Urizen is subject to moods of fear, despair, revenge, and futilities. This Jehovistic being personalizes the power of reason which inherits the world when truth goes to sleep.

When the Zoas abide together with Albion in Eden, they are internally lighted and may properly be termed the Eternals. As reason descends into the corruption of Ulro, the material sphere of spiritual death, the internal light gradually extinguishes and the majestic demiurgus is reduced to a fretful, uncertain old man, bound and blinded, like Samson, who was chained to the millstone of the Philistines. Of course, the millstone itself is a symbol of cycles, the very power of reason, which in its spiritual state redeems, in its material state destroys. The god becomes the tyrant; for the mind, naturally the servant of spirit, once it loses its inward light attempts to make itself master over matter and the creatures of the material world. Reason degenerates into intellectual despotism, and Albion transforms into an ungainly giant, a Titanic monster that plunges the human nature into a deeper abyss of doubt, fear, and false knowledge.

The female aspect of Urizen, Blake calls Ahabain, or the repose of reason. She is the mind's desire, ever pressing Urizen by the mystery of the unconquered unknown. In a way, Ahabain is the mistress of every materialistic intellectual. She eternally invites the reason to speculate upon those universal workings which are in substance beyond the capacity of the reasoning power. She is responsible for the illusion that man is placed in a material world to conquer it for the fulfillment of small personal projects and conceits. Reason would lie dormant unless it contemplated the repose of space. Fired by the determination to explore and exploit all things for its own survival, reason changes from the kindly god who walked in Eden to the Lord of Battles, of vengeance and sin.

In the prophetic works, Blake uses the character of Urizen to personify restraint or repression manifesting through vested authority. In his America, which Blake issued in 1793, Urizen attempts the restraint of the rights of man through his angel, Albion. In this instance, Albion certainly refers to England, and Albion's angel is King George III. The second of the Zoas, under the name Orc, quickening the souls of men like Washington, Franklin, and Payne, leads them to rebellion against the tyranny represented by the plagues and blights of restraint. To Blake, the American Revolution was the beginning of a world motion toward the eternal liberty which constitutes the perfect existence as decreed by the eternal order of life.

Thus we see that Blake, having established the symbolic instruments of his concept, applies them variously to human institutions, finding the ageless warfare between repression and expression at the root of mortal confusion. We must not, however, assume that Blake was an advocate of spiritual, moral, or political anarchy. He points out that entrenched despotism always regards the rebel as evil. To repress rebellion is to maintain the status quo, a condition which binds the mortal creature in a state of intellectual or physical slavery. But it is impossible to chain man merely by enslaving his body; the mind also must be held, and to accomplish this, fear is the accepted weapon. The common man must be kept afraid. He must fear life, fear death, fear God, fear the Devil, and fear those mortal masters and overlords who have proclaimed themselves the keepers of his destiny.

Although Blake is not entirely correct in his timing, he anticipated in his prophetic mood those revolutions of States and Empires by which tyranny should finally be shaken to its foundation. To him, the American Revolution was the
shadow of things to come, an indication liberator of that which is oppressed or of the internal resolution of the oppressed repressed. They bore with new immutable laws abiding in space, which decreed that in the fullness of time man should be free.

Incidentally, one of Blake's most interesting examples of extrasensory perception occurred in connection with Thomas Payne. In September, 1792, in the modest home of Johnston, the bookseller, Blake was present when Payne summarized an inflammatory speech in favor of liberty, which he had given, at a public gathering the previous evening. As he was leaving, Blake stepped up to him, saying: "You must not go home, or you are a dead man!" Blake hustled Payne to the Dover docks and put him on board a ship for France. By that time, the police were in his house, and a detaining order reached the docks twenty minutes after Payne had been passed through customs. He never returned to England.

By way of interlude, it should be pointed out that any explanation of Blake's philosophy must be considered, to a degree at least, an interpretation. The poetic style of the mystic, the brevity of his text, and the fantasy which permeates his literary form make it impossible to dogmatize upon his meaning. Often Blake, the metaphysician, applies his symbolism to several particulars almost simultaneously. He must be explained in the terms of the convictions of his commentator. Therefore, there is considerable confusion about the more obscure phases of his metaphysical images.

We have already mentioned the character Orc, the second of the four Zoas. Orc is a mode or qualification of a being called Luvah, the personification of the emotional (spirit-soul) life of Albion, enthroned in the heart of the universal man. Luvah, as the true emotion of the soul, appears in several forms on the various planes of emotional energy, but he is always directly or indirectly the liberator of that which is oppressed or repressed.

In America, the prophetic book, Luvah as Orc is the fire of liberty, the flame that blazes in the patriot. Luvah also appears as Satan, personifying negative rebellion. Satan is not essentially evil, but is liberation without love. Goethe sensed this mystery when he caused Mephistopheles to describe himself as "part of the power that still works for good, though ever scheming ill." Blake also used Luvah as the divine imagination-in-art, identifying ultimate liberation or redemption with the power which produces it with the true figure of Christ. Aspiration toward the universal beauty of freedom under the law of love has its passive phase, or female counterpart, in Valla, whose demon form becomes Lilith.

From the loins of Albion comes the third of the Zoas, Urthona, the generative and reproductive, which manifests as Los, and whose feminine counterpart is Enitharmion, or pity. From the body of Albion comes the fourth of the Zoas, Tharmas, which is the bodily union of things, and his feminine counterpart, Einon, the great earthmother. In the descent through the worlds brought about by the mystery of the fall, these Zoas come into dominion over the creatures which emanate from the composition of the universal man, within whom these creatures live and move and have their being.

The descent itself is through four spheres, planes, or states, which are really the psychic organisms of the Zoas themselves, and therefore are divisions of the body of the universal Albion. Here we have the cabalistic doctrine of emanations, with the four Adams existing in the four worlds which emanate from the Ancient of the Ancients. The first world is Eden, the home of eternals, and the natural abode of all the Zoas in their inward state, with their faces turned toward the Eternal Light. The second world is Beulah, the ethereal paradise where facts are no longer evident or dominant, but whose creatures have certain abiding beliefs about facts and, therefore, have not descended completely into error.

It is here that Urizen fashioned the Mundane Shell to encircle the higher spheres and to prevent the fall of the creation into the abyss. The third world is Ulro, the sphere of spiritual death and physical generation. Here beliefs have degenerated into opinions, and men are led in darkness. The fourth sphere seems without clear definition, and may not be included among the worlds except as a fourth-dimensional quality. It is something added by the power of the soul. It is a world or sphere of regeneration or redemption, a state achieved by high imagination-in-art.

Blake also introduces a ghostly and domoniac character called the Spectre. This Spectre, often represented crowned and bearing a flaming lance, is the personification of the consequence of reason without faith, and Blake implies that his strange symbol signifies doubt, which haunts all things with a mortal fear. Some interpreters believe that the Spectre is man himself, the personification of unreasonable uncertainties. The preacher is clearheaded and developed without the heart can never attain tranquility. We live in a sphere of unknowns, extending the feeble powers of our minds toward infinites, only to discover that we lack the very faculties necessary to answer our eternal questions. The conviction of inability, the realization that we abide in an unknown and probably unknowable universal, has given to mankind an over-shadowing inferiority complex and bound mortals with the shackles and chains of endless opinions.

Although Blake was a devoutly religious man in his own way, he had little respect for these revealed doctrines which men must accept without question or exchange their immortal souls. To him, all religions are the work of Urizen, striving desperately to maintain the tyranny of mind over the natural aspiration of truth seekers. All the "thou shalt's" and the "thou shalt not's" are part of a dictatorship of reason without faith. In a way, doctrines set up tension in the mind and emotions, and tension itself is the destroyer of reality. Man cannot find truth by doubt, by fear, or by concepts forced upon him by human institutions. Truth belongs to the free and to those who seek it without pressure or restraint. It can never be ours until as free men we incline to a natural and beautiful faith embraced through love and gladness.

The Blakean vision of the universal redemption is reminiscent of the alchemistic doctrine of "art perfecting Nature." By art the alchemist implied a spiritual chemistry, a science of human regeneration. Man himself becomes master of a method or discipline by which he can ascend to a state of conscious unity, in this way discovering and experiencing internally the substance of Albion. Although Blake did not agree with Francis Bacon's political policies, there is evidence that the artist appreciated the ideas underlying the concept of the philosopher.

Bacon referred frequently to the power of art and to the possibility of moral and ethical improvement by personal effort according to law. Art is a kind of divine ingenuity possible to man. The human creature is possessed of capacities by which he can cause two blades of grass to grow where there was none. Skill enlarges, improves, and enriches man is the only animal endowed with this quality of skill. As Luther Burbank could improve plants and flowers, so all men have the innate ability, if they exercise their birthright, to improve both their world and themselves.

This power to be more than we are by an effort that we alone can make is the secret of redemption. On the material plane, we use this skill only to increase our food supplies or to advance our fortunes. This does not mean, however, that material industry exhausts the potentials of our strength. Physical advancement is only the shadow or symbol of essential growth. If we can organize our world, we can organize our own nature. If we can free a garden of weeds so that the plants that are useful can flourish, it is also possible for us to free our minds and souls of their infirmities, thus permitting
the spiritual life within us to bear its perfect fruit.

Salvation cannot be bestowed; it must be discovered by the experience of art. If the scientist thinks of art as method, the mystic defines art as a sensitive appreciation for all that is noble, beautiful, and true. Appreciation in turn results in a kind of awareness. The human being must be taught to see with the dimensions of his own mental and moral nature. As long as we see only the outer forms of things and are satisfied to live in a world of forms, explaining one in the terms of another, we abide in separateness and discord. From the eternal roots of our own being, however, we derive the inalienable right to love the beautiful and to serve the good.

The technique of art, then, is regeneration through clarification. We set ourselves the task of revealing through an obstinate personality the unity-in-glory, which is eternal life. The kingdom of Urizen is overcome, not by a warfare of the reason but by each man in himself forgiving the wrong done to him. In this way man himself becomes Christ, and achieves through the Christ in himself the salvation of the God which fashioned him. The creature attains the state of forgiveness by forgiving and not by being forgiven.

Thus Blake emerges as a champion of positive rather than of negative attitudes. He had no place for a concept of life under which men are forever begging upon crumbs from the banquet table of a universal tyrant. He shared with Thomas Payne a general aversion to despotism, whether celestial or terrestrial. He had no patience for doctrines which regarded the universe as a vaster England, not by innumerable ineffective remedies or learned debates about the philosophy of First Cause but by discovering that they, and not God, are divided. It is to him who has decreed the division. He has seen his own enraged and distorted visage reflected from the mirrored surface of space and named this reflection a god of vengeance.

In this part of his philosophy, Blake approaches basic tenets of Buddhism, the great Eastern school which teaches that the universe exists primarily in consciousness rather than in matter. The Eastern way of union is through disciplines of realization. What the Easterners call rationalization, Blake covers by his interpretation of the act of forgiving. Forgiveness is a loving acceptance which has seen through appearances and discovered the reality. It is difficult to confine the dreams of the mystic to the narrow and inadequate limits of reason, but we must even ask words to forgive us for the sins we have committed with them.

The Utopia of Blake is a social order of civilized human beings. It is the kingdom of heaven set up in the hearts of men. When human beings have attained to a state of spiritual democracy, then and only can physical States and nations abide together in a true comradeship of enlightened understanding. Mortals can never protect themselves against the consequences of their own actions except by outgrowing their own insufficiencies. Man masters the world by overcoming the specter of worldliness, conjured into being by fear, ambition, and selfishness. The negative forces of life cannot control us unless we acknowledge their sovereignty. We must accept the illusion or we cannot be the victims of the illusion. This does not mean that the physical world does not exist, but rather that material things are themselves parts of an eternal beauty until man discovers them with his own ulterior motives.

The redeemer is not a separate creature either human or divine, but the eternal rightness of things, ever-present and ever- awaiting acceptance. Truth knocks at every man's door, but for most is an unwelcome guest. Even at best, reality is the stranger, and we all fear and doubt that which is strange. The Last judgment is not a weighing of souls, but is the judgment of man himself judging righteous judgment. This final judgment results in the selection of that which is unchangeably good. To weigh all things and to cling to that which is beautiful and true is the high decision and the Last judgment.

If, then, we may not fully share in Blake's vision nor completely comprehend the strange wild beauty of this great artist, let us at least be patient and sympathetic in the presence of his vision. He was one of those who "saw God in flames and heard him in the winds." The wild grandeur of space was not to Blake the savagery of tortured elements, but the free beauty of eternal spirit. This freedom, perfected by imagination-in-art, makes possible the emergence of a free man. To Blake, freedom was the right to be beautiful, noble, kind, and wise. Only the free man can serve truth and redeem the world which he has betrayed.
The Nuremberg Chronicle

It has often been said that the art of printing is the only department of human artistry in which there is no trace of progress. True, the inventing of better equipment and machinery has made possible the more rapid production of books, but the quality of workmanship and the beauty of the printed page have steadily declined since the rise of commercial publishers.

The first great picture book of the modern world is called Liber Chronicae, more commonly known as the Nuremberg Chronicle. It was published in both Latin and German editions in the closing years of the 15th century by Anton Koebner, the Nuremberg printer. Not only is the work a magnificent example of printing in large Gothic type, but the huge folio of 326 leaves contains over 1800 magnificent woodcuts, designs, symbolic figures, maps, and pictures of cities. These were specially cut by Michael Wolgemuth and Wilhelm Pleydenwurff, the masters of the celebrated German engraver, Albrecht Dürer.

The limited horizons of the 15th century are reflected in both the text and the illustrations. The Chronicle was an attempt to set forth the history of the world from the creation to about the time of the voyage of Columbus. The project was impressive and the production itself highly dramatic, if quaintly humorous. The volume begins with a full-length engraving of God, who appears as a kingly patriarch surrounded by appropriate emblems. At the foot of this woodcut are blank shields, so that the purchaser of the book could insert his family crest or heraldic arms.

The seven days of creation are represented by designs in the form of concentric circles. These circles increase in number with each day, and are filled with appropriate representations of the creation processes as reported in Genesis. The creation of Eve out of Adam's rib is a masterpiece of artistic literalism. Another gem is the Tower of Babel, which has the proportions of a church steeple, and is adorned with block and tackle and other appropriate builder's implements. Noah's ark is simply out of this world, including a little action scene in which one of Noah's sons is hoisting a bucket of water over the stern.

Folio 169 verso includes a small, highly inaccurate portrait of the mysterious Pope Joan, who is supposed to have been crowned supreme pontiff by dressing herself in man's clothes. Folios 259-261 have the usual headlines but the pages are blank. They were inserted so that the purchaser could write upon them any historical event which might occur between the publication of the Chronicle and the end of the world.

Many historical persons of various countries and times are represented, all costumed according to the proprieties of 15th-century Nuremberg burghers. Cities, regardless of their locations, are all smugly-walled communities, and there is little distinction between the architecture of Constantinople, Antioch, or Milan. But if the work is deficient in verisimilitude, it shows no lack of creative imagination within existing boundaries.

This gold mine, this treasure house of information and misinformation, deals with every subject from the edicts of God to the atrocities of men. The advent of comets, falling stars, eclipses, and wonders in the heavens are carefully recorded by appropriate astronomical symbols. Scarcely less wonderful is a large engraving of the dispute between St. Peter and Simon Magus, the magician, in Rome. Simon is being carried through the air by an army of demons, which compare favorably with the creation of modern writers of horror fiction.

Here is an accurate picture of the attitudes prevailing in the minds of our medieval ancestors. There is an account accompanied by a woodcut of the first "nonstop dance" in history. There are terrifying stories of murders, tortures, and rituals of sorcery. Highly inaccurate descriptions of early inventions grace the text: discussions of the navigations of the Portuguese, and a dramatic claim that America was actually discovered by a German. No doubt all these priceless anecdotes were regarded as scriptural facts, and those fortunate enough to have access to the work and the ability to read it had the same sense of intellectual orientation that now results from the perusal of Dr. Elliot's Five-Foot Bookshelf.

As we examine this grand old Nuremberg tome we can but wonder if the books we produce so laboriously and enthusiastically today will have the same archaic flavor to readers five hundred years hence. What will the world of tomorrow think of the world of today? Will our ways seem to them as curious and superstition-laden as these conscientious records of old witchcraft and demonism. As Galileo whispered under his breath, referring to the world, "It moves," so we all know that times must change, that inevitable motions sweep us forward into a futurity beyond our imagination.

The citizen of Nuremberg had no concept of the changes that five hundred years would bring. In fact, he did not believe the world would last another five hundred years. For other equally valid reasons we wonder if our civilization will survive the 20th century. We have restated his fears in more scientific language, but surely the sorcery of long ago is the science of today, and perhaps the science of today will be called witchcraft tomorrow.

Once upon a time a celebrated Persian mystic, renowned for his purity, sat in the shadow of a mosque. A mangy and neglected dog sat down beside him. A passerby remarked, "Why do you not protect your purity by chasing away this filthy animal?" The great saint answered, "This dog is outwardly unclean, but he does not appear to me to be so inwardly. Most men are clean exteriorly and keep their internal uncleanness concealed. Why should I have an aversion to him, seeing that all creatures are of like quality though differing in the particulars?"
Music of the Spheres. Waves of sound emanating from collective manifestation. Three primary tones produce the other four by evolutionary admixture. Harmon states that there are 6 perfect notes and a 7th which we do not hear because it is the synthesis of the octave; this 7th is represented by in which he describes as a fractional tone. 7 octaves are represented, counting from left to right. 
1. Life procreating principle in nature.
2. Life principle in nature.
3. Aggregate of Dhyan Chohanic intelligence.
4. Animal or material soul of nature (source of animal and vegetable intelligence and instinct).
5. Synthesis of occult nature.
7. Paracletic of all forms.

There is frequent reference in philosophical literature to the evidences that nature geometrizes on a universal scale. In our library we have many examples of attempts to apply mathematical and geometrical keys to understanding the mysteries of the universe. Types of this non-verbal language are found in the mandalas of the East, ancient cabalistic diagrams, magical figures, numerological formulas, Pythagorean mathematics, Platonic solids, Euclidean geometry, the harmonics of Robert Fludd, the Gichtel diagrams that are associated with the writings of Jakob Boehme, as well as numerous alchemical, Masonic, and Rosicrucian symbols.

The fact that we may not understand or rightly interpret these various attempts at mathematical representations of spiritual ideas does not brand their authors as crackpots or ignoramuses. On the contrary, there is abundant evidence that scholars who were greatly in advance of their times, likewise unorthodox mystics, found it expedient to preserve the notes on their speculations and research in figures and ciphers that did not arouse persecution and destruction.

In cycles when faith and devotion burn low, these wordless representations of phases of eternal truth seem to survive, and it is from these figures that later students of a common lore have been able to rescue the traditions. But during the dark intervals unenlightened students attach many words to the silent geometrical figures and symbols. This verbalization usually only confuses orderly revelation with unguided speculation, half-truths, and often complete misunderstanding.

A modern attempt at geometric representation of cosmic and mundane relationships is to be found in the Harmon manuscripts. These consist of two large folios—one of which is of elephant-folio proportions—and several smaller groups of transcribed notes, apparently lecture materials, all devoted to geometrical speculations based on the Secret Doctrine of H. P. Blavatsky. We understand that there are other papers extant. The introduction to the large volume is dated 1891. The smaller volume was done at
Manifestations on a Cosmic Scale.

The threefold atma of the invisible sun streams forth its creative rays into a threefold spiritual globe which immediately establishes a polarization in the archetypal globe. Each pole specializes its radiation into three interpenetrating states represented as separate globes, the direction of the forces finally meeting in the dark globe of matter. The original drawing is vividly colored and shaded to give a conception of the outpouring of force and the interpenetration of the various states. The central atma is surrounded with a golden aura extending to the limits of the cosmic aural egg which is colored blue and shaded to indicate indefiniteness of extent.

For instance, the aura of the pineal gland vibrates during the activity of the consciousness in the brain, and shows the play of the 7 colors. This septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather in the aura of the heart which is negative to the brain. The vibration of color in the aura of the pineal gland (heart?) illumines the 7 brains of the heart, as that of the pineal gland does the 7 centers in the brain. If the heart could, in its turn, become positive and impress the brain, the spiritual consciousness would reach the lower consciousness.

The pituitary body is the bridge of the higher intelligence. When a man is in his normal condition an adept can see the golden aura pulsating in both centers, like the pulsation of the heart. This motion under abnormal conditions becomes intensified and the aura takes on a stronger vibratory or swinging action.

The arc of the pulsation of the pituitary body mounts upward more and more until its current finally strikes the pineal gland. Thus the dormant organ is awakened and set aglowing with pure akasic fire.

This is a psychophysiological illustration of two organs on the physical plane which are concrete symbols of the metaphysical concepts buddhi and manas. Buddhi active is kundalini. Buddhi in order to become conscious on this plane needs the more differentiated fire of manas; but once the 6th sense has awakened the 7th, the light which radiates from this 7th sense illumines the fields of infinitude. For a brief space of time man becomes omniscient; the past and the future, space and time disappear and become for him the present.

If an adept, he will store the knowledge he thus gains in his physical memory. The seat of the memory is assuredly neither here nor there, but everywhere throughout the body. To locate its organ in the brain is to limit and dwarf the universal mind and its countless rays which inform every rational mortal. Every organ, and indeed every cell in our body, has a memory of its own kind. There are kamic and manasic organs...
also; although the cells answer to both physical impulses and spiritual impulses, it is the function of the physical, lower mind to act upon the physical organs and their cells. But it is the higher mind alone which can influence the atoms interacting in those cells.

The higher ego, as part of the essence of Universal Mind, is unconditionally omniscient on its own [plane], but only potentially so on this plane where it has to act solely through the personal self. During any interaction, the double catches occasional glimpses of that which is beyond the senses of man and transmits them as mental representations of spiritual ideas far beyond any objects on this material plane to certain brain cells via the spinal "center" cord. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane working through something less substantial than the moving molecules of the brain. The ego is atomic, spiritual, and so are the atoms which form the three higher principles of the molecules of the body. Molecules form around the atom and these molecules are related to kama-manas, kama, linga sharira, and finally, as an outer coating, appear as the molecules of the body.

As it is these lower principles which constitute the ordinary waking consciousness, it is plain that an extraordinary effort on the part of the lower to gravitate to the higher acts on the atomic side of the molecules and gradually develops those inner faculties and transfers glimpses of a higher knowledge, through a strong desire and a powerful will directed to the attainment of perfect concentration, and transmits the knowledge as above described. The heart is the organ through which the higher ego acts through the lower self. The brain, taken as an organ of consciousness, serves as the vehicle of the lower manas, and which works upon its material molecules (probably through the passions).

Render the brain blank in concentration that the impressions from the heart may reach it and parts of the knowledge may be retained.

W. W. Harmon—1891

A Composite Diagram Indicating The Descent of Creation into Man.
A. The 7 Hierarchies and their subdivisions.
B. The triple spiritual sun and the triple physical counterpart radiating the forces throughout the system.
C. The aural egg of man showing the latent points of consciousness and how the ego is connected with those points.
D. The 49 tattvic fires with their powers and numbers. The colors of the original indicate the plane by a predominance of colors; the shading of the photograph only approximately indicates this.
E. The higher aspects of the contents of the aural egg in direct touch with the Soul of the Universe.
F. The tattvic fires passing from the positive B through all to H, the negative, and lifted by I, K, C to B in its becoming.
G. Solar system of which the whole diagram is a part. Each planet is a partaker of all of F, but that which determines its color is indicated in D.
H. The earth and elemental kingdoms of which the mineral, vegetable, and animal kingdoms are but expressions, being the lower pole of B, reflecting its action.
I. Body of man, formed of the forces emanating from H, shown by J, the animal soul of man.
J. The "Spirit of the Earth" in its triple unity and doing its threefold work—it builds the physical body, it attracts to it the Spirits of Life, it forms the linga sharira by certain classes of elementals helping.
K. Showing the constituents of the 5 lower principles of the 6-principled Dhyani—the inner man—the human soul. Mayavie contour of the large star represents the physical body of man when incarnated, as it were, in J.
L. Planes of consciousness in the aural egg. L, K, I must be considered as one during incarnation. Here they show the process of incarnation and return to Devachan after death.
M. The rays of force between the Spiritual Soul of the Universe and of man.
THE BRAIN

The brain sways the scepter of the kingdoms of man, administering according to its own laws as well as those that belong to nature. It exercises a general and at the same time a particular supervision over all things. Aside from its sensory and motor functions, it is the general laboratory for the essential juices of life.

The blood is the storehouse for the complex components of its microcosm. The blood contains, besides the spirit which inhabits it, the first, last, and determinate units from which the fluid as well as the solid parts of the body may be compounded, subordinated, coordinated so as to be able to be resolved again into their component units. In every round of its circulation, the blood is resolved into its constituent elements; and from these elements as well as others recently acquired it is again compounded. Upon being deprived of its better life, by the demands of all the organs of the brain, the blood becomes sluggish and dark, and is urged into the widened ends or receptacles of the sinuses and toward the jugular vein. Unless it were animated there by a new spirit it would be unable to flow, and would clog up the orifices of this council chamber of the whole body.

There is a providence, omniscience, and power in this little world. The entire blood globule, after having been resolved in the brain into its constituent elements, returns into the body by distinct paths through the nerves. After these parts have again been collected in vessels and glands, they are introduced afresh into the blood which is about to be reborn, while that part which has accomplished its purpose and is unfit for further use is excreted.

The brain is furnished with a vast array of organs that comprise a laboratory with an elaborate system of alembics, phials, worms, receivers, condensors, etc., sealed with bladders and membranes. There is provision for the operations of combining, condensing, mollifying, separating. The chambers and organs maintain individual sensitive variations of temperature. The temperature is hottest in the cavernous sinuses, underneath which there is an oven, as it were, for hot baths; and we are quite justified in calling the lateral ventricles cooling chambers.

Commentary: Dr. Harmon has recorded many, many pages of similar information which only students of anatomy and physiology would be able to check. We believe that this would be a profitable project for some qualified person. However, even the casual reader is impressed with a certain consistency, because out of the doctor's wordy search to express what he says is essentially simple, there emerges an apparently logical pattern that he ties up with cosmic principles—and that is the use to which he puts his diagrams.

In his introduction to a later MS, Dr. Harmon wrote:

There be egos born into the world who will have intuitive knowledge of the sacred sciences and realize the necessity of unifying true religion and science in all human endeavor. The "Point" contains the image of the whole Kosmic evolution during the Great Age, therefore a mathematical demonstration seems to offer opportunities for the scientific, religious, and mystical types of minds to get together on a basis mutually agreeable.

Points, lines, and colors have been used to demonstrate the comparatively simple laws underlying the duality and multiplicity of the "Great Spirit's" powers in manifesting the "Ideal Plan" and the ultimate destiny of a human being in that plan.

Although 62 years of age, I do not hesitate to commence this work. I realize that my power to execute is not up to what it was 20 years ago, though I believe I could not have "visualized" some of the more abstruse problems at that time......It is my greatest wish that I may "return" before 1975* and continue the same line of work in a more universal and practical way and not in secret and alone as the present awful age demands. Let no mistake of minor importance and execution blind the eyes to the great fundamentals which I am striving to make clear and comprehensive.

Oct. 10, 1919.

* A reference to a statement attributed to H. P. B. that by 1975 science will be using the Secret Doctrine as a textbook.

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THE SECRET TEACHINGS OF ALL AGES

A new printing of the photostatic facsimile of Manly Palmer Hall's ENCYCLOPEDIC OUTLINE OF MASONIC, HERMETIC, QABBALISTIC AND ROSICRUCIAN SYMBOLICAL PHILOSOPHY is now available.

Due to the shortage of coated book paper, we are only able to issue 1,000 copies, so we advise you to place your order immediately. A handsome volume in small folio. Stamped in gold. Price $10.00. (Plus 3 per cent tax in California)
The Free Spirit

The socially adjusted person functions from generals to particulars. He is motivated by a pattern of principles which he is attempting to apply and which give purpose to his conduct. The unadjusted usually elevate particulars above principles; something like the elderly spinster whoneglected her family to distraction, but gained a limited reputation for humaneness by bestowing unlimited thoughtfulness and kindness upon her parrot.

We must never overlook the significant fact that nearly all persons suffering from chronic inertia are busy to the point of exhaustion. They are on the go all the time, but their activity, because it is not geared to some essential project, loses the name of action. They are not lazy, but they are afraid that systematic endeavor will interfere with their unsystematized impulses. They worship freedom, forgetting that slavery to the concept of freedom is one of the worst forms of bondage.

The closing lines of the last paragraph introduces that type of the socially unadjusted which regards freedom from responsibility as the legitimate purpose for living. Often this concept originates in a misunderstanding of certain philosophical doctrines. Eastern schools, for example, teach detachment from physical things as a simple means of self-discipline. Only those can attain to the state of spiritual liberation who have overcome those material ambitions which lead to accumulation and possession.

This does not mean, however, that the indigent shall inherit the earth, nor that poverty per se is proof of enlightenment. There are some who are poor for the glory of God, and there are others who are poor because of a natural antipathy to work. After all, a man can renounce wealth for his convictions, but how can he renounce poverty?

Too many of us are glad to give away what we do not possess, or what belongs to someone else. At the same time we cling desperately to such chattel as we may chance to own at the moment. We cannot deny that the hobo and the tramp have philosophies of life which justify their conduct.

We may also point out that these aristocrats of the open road have many virtues and may be a kindly good-natured lot of tax evaders; but there is nothing to prove that their way of life is solutional for themselves or for their fellow men.

We all dream of freedom, but if this dream becomes an obsession we are the losers.

Men permit bad habits to generate within themselves and these habits gradually become obsessions. After a time we lose the power and even the inclination to combat habit patterns. It becomes easier to drift along in a condition of slavery to the negative impulses of long-established habits. This line of least resistance is just as detrimental to alcoholism or drug addiction.

Life divides naturally into three parts: childhood, maturity, and old age. As Cicero pointed out, each of these divisions has virtues peculiar to it, but these virtues cannot be transferred successfully from one division to another. We dislike elderly people who attempt to perpetuate their youth by artificial means or inappropriate conduct. Such folk deprive themselves of the natural graces, privileges, and opportunities proper to their time of life. In the same way it is unfortunate for the young to exhibit exceptional precocity or assume the manners and attitudes of the mature.

Most socially unadjusted adults exhibit adolescent tendencies, and are classified by psychologists as "perpetual adolescents." It is proper for children to play and to depend upon their elders for protection and guidance. It is not expected that they shall settle down to the sober worries and responsibilities of maturity. But as the years pass, we cannot continue to view life as a playground without unfortunate consequences.

Maturity brings responsibility for action and the natural tendency to accept patiently and resolutely the responsibilities appropriate to older years. The normal adult selects a line of activity which makes him economically sustaining. He plans to improve his state so that he can build his home, marry, and raise his family. He pays his debt to society by perpetuating his kind, and giving those who come after him as good a start in life as his means permit. It does not occur to him that freedom from these natural obligations is either desirable or reasonable.

In simple words, he is mature and expects to occupy an honorable place among others with similar resolutions.

If these reasonable impulses fail to develop, and he remains psychologically juvenile, this is not evidence of superioritv but probably indicates the improper development of the glandular system.

True enough, the small boy lurks somewhere in the subconscious of every grown man. Occasionally it will escape into manifestation as at conventions, football games, and race tracks. It may also manifest as an irresistible impulse to build miniature railroads, toy airplanes, and the like.

If, however, these temporary outbursts are mere interludes in an otherwise responsible life, they are constructive, useful, and a proper source of relaxation.

We are not perpetual adolescents because we like to play, and many of us do not play enough. We are, however, socially immature if we have not learned that work itself is a satisfactory occupation and a suitable outlet for mature instincts. Those who do not work can never enjoy play, once they have reached the years when the mind naturally inclines to serious reflection. The vitality of living depends upon variety and contrast. No one can take a vacation who does not have a job. If life is just one long fishing trip, all the values lose vitality and end in boredom.

The artificial insecurities which result from the unreasonable codes men create in the administration of their collective affairs have no effect upon the natural instinct of the human being. As squirrels store away food for the winter, so industrious humans prepare as best they can for the long twilight of advanced years. They feel, quite rightly, that if they have done their part and have been true to the obligations of living, they are entitled to reasonable security when their productive periods have passed.

While it is no longer possible to promise such security, experience proves that it is most likely to result from normal living. If we avoid all responsibilities through productive years, we cannot expect to enjoy the rewards of diligence. The socially unadjusted usually become lonely, embittered, neglected people, for they have built for themselves no storehouse of worldly goods and no reservoir of affection or regard.

The freedom of the unadjusted ends in loneliness. After all, loneliness itself is a kind of freedom, but very few wish to cultivate it. To be free without being wise is always to be alone. The free soul excuses his non-co-operation on the ground that he cannot co-operate with a social condition which lacks integrity. He usually reads superficially books, magazines, and papers devoted to criticizing the shortcomings of religion, politics, and education.

He can prove to you the corruption in government and industry, and that all the ills of the world rest heavily upon him. His sensitive soul is perpetually offended and he decides that it is better to be a hermit than to contribute to the prevailing corruption.

No person of high principle intentionally continues business associations with unscrupulous organizations, but there are many forms of useful endeavor which do not require that the employee compromise his principles. If the freedom-lover has a family to support, he will find some line of work that will not violate his scruples too seriously.

I have gone into this with many socially unadjusted men and women. The cor-
The fear of responsibility is part of the psychology of the mentally immaterial. Often it is associated with egotism. We are afraid that we shall be proved inadequate, and thus disgraced before others. The little bookkeeper was completely dazed, but after a few moments he shook his head. "No, sir. I'm afraid not. I am perfectly happy where I am. I don't want any more responsibility."

The thought of being a manager frightened this routine worker, and he continued in his little cage until they found him dead at his books one afternoon.

The fear of responsibility is nearly always fun. The proof is simple.

The man who does not wish to work because of the delinquencies of the business world is perfectly willing to accept the assistance and support of others who gain their means from these same nefarious pursuits. What is the ethical difference between being a banker or living on a banker's charity? Why should we expect others to work at unpleasant tasks for our sake, if we refuse to take care of ourselves by the same means?

In spite of all the excuses, explanations, and Marxian philosophizing, the socially unadjusted person is suffering from chronic inertia. We do not have to be very old before we realize that we must support ourselves or be supported by someone else. Failure to be moved to action by such a realization is an admission of inability to control our own impulses.

Most of those suffering from acute cases of "freedomitis" are inclined to socialized political views. They should realize that under a socialized system all men have to work. The formula is simple: "No work, no eat!" Most work evaders regard their condition as an opportunity to live under the very systems they adore. But is it better? Is it not a menace to the small freedom we would like to invite these well-meaning but inadequate, and thus disgraced before others. The little bookkeeper was completely dazed, but after a few moments he shook his head. "No, sir. I'm afraid not. I am perfectly happy where I am. I don't want any more responsibility."

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The thought of being a manager frightened this routine worker, and he continued in his little cage until they found him dead at his books one afternoon.
pressures that will push us forward if we respond to their stimuli.

Chronic inertia results in resignation to a standard of living which limits opportunity and narrows the sphere of constructive achievement. It makes the average person gradually settle down in an environment which is deprived of beauty, comfort, and social significance. There is no money for art, music, or the cultivation of talents. To meet this, the socially unadjusted claim that they prefer the simple life. This again is only an excuse—a justification for conditions that cannot be justified.

It does not follow that we should be extravagant or accumulate beyond our means, but we must have an environment that has some dignity and significance. To drift along from year to year without any enrichment of the personality is to collapse internally. As self-respect fades out, we lose a precious incentive to improve ourselves and serve mankind.

When persons of unrestrained minds take up the study of mysticism or esoteric philosophy, they have a tendency to plunge head-first into the unknown and neglect the simple responsibilities that they have assumed in life. It is wrong to assume that we are going to become wise or good by neglecting our work, our family, our friends, or ourselves. The real purpose of learning is to enrich patterns and not to destroy them. As most resent the limitations which life has imposed upon them, they find in mysticism an escape mechanism, a justification to renounce that for which they never had any sincere attachment.

Religion properly understood and applied does not result in unsocial or anti-social attitudes. It may give us the courage to work out of problems, but it never gives us an excuse to walk out of responsibilities. Any system of thought which lures human beings from their daily tasks to the service of some undefinable abstraction is not a legitimate spiritual doctrine.

The American people as a group have a tendency to be deficient in the faculty of continuity. A thousand projects are started for every one that is finished. Enthusiasm slowly fades, and the mind seeks some new fad. We must learn to think things through, and complete as satisfactorily as possible any project we have commenced. The training which we thus impose upon ourselves makes us capable of understanding life and its lessons. Only those who are faithful unto small things shall be made masters over great things. This is a law in nature which cannot be violated without a heavy penalty.

If you have a tendency to drift, check yourself in the beginning and remember the longer you drift the more difficult it will be to return to your job. Anyone who evades or avoids practical responsibility for five years will have quite a struggle to regain his economic equilibrium. Don't stop work. If you do regardless of your age, you will find that you lose more than you can possibly gain. Never retire from business unless you have a new and dominant interest which will carry you forward. The moment interest and incentive cease, the personality disintegrates.

If the fortunes of life make it unnecessary for you to work for a living, then labor in an organized and purposeful way for the improvement of your internal life and the services of others. Always have a goal which demands a high standard of intelligence and definite continuity of action. The poor man must work to live; the rich man must work to live well. When our work is done, we are ready to depart for the other shore. Even then we may find it necessary to row ourselves across the river. Heaven is only a place of rest for those who will never get there.

"Great collections of books are subject to certain accidents besides the damp, the worms, and the rats; one not less common is that of the borrowers, not to say a word of the purloiners."—D'Israeli.