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Articles by MANLY PALMER HALL Philosopher

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CONTENTS

VOLUME 5 No. 4 — SPRING 1946

An identifying footnote to each article indicates whether it is an original article, a Manly Palmer Hall lecture, or an excerpt from his writings. *Suggested Reading* is a guide to his published writings on the same or related subject. A list of Manly Palmer Hall's published works will be mailed on request.

	Page
HORIZON LINES (*An Editorial*)	
Solving Personality Problems	1
PLATO'S VISION OF WORLDWIDE DEMOCRACY	
Carnegie Hall Lecture	15
EX LIBRIS F. R. S.	
The Secret Tradition in Alchemy	33
CRISIS IN HIGHER LEARNING	47
CURIOUSER AND CURIOUSER	
Codex Sinaiticus	60
Lost Secret of Damascus Steel	63
THE PERFECT LITERARY CRIME	64
IN REPLY	
A Department of Questions and Answers	73

THE SUMMER ISSUE OF HORIZON FOR 1946 WILL INCLUDE:

DREAMS AND THEIR MEANINGS—Including an interpretation of the sleep experiences of small children.

MYSTERIES OF THE DROTTS — Initiation rituals of the rites of Odin and a key to the sacred books of early Scandinavia.

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ISSUED
QUARTERLY
VOLUME 5 No. 4

HORIZON LINES

AN EDITORIAL
By MANLY P. HALL

Solving Personality Problems

IT is not easy to adjust ourselves to the complex environment of our time, but unless we make a reasonable effort to understand our world we are certain to increase the size and number of our difficulties. The primary function of the mind is to defend the ego from the pressure of circumstances. The intellect struggles to preserve a normal viewpoint, a reasonable moderation of purpose and ambition, and a measure of detachment from the objects of sensory desire.

The failure of the mind to regulate conduct results in a variety of abnormalities which, if left uncorrected, will lead to the complete collapse of the personality. We must learn a series of adjustments. We must adjust to circumstances, to places. Failure to make such adjustments may be considered under three headings:

Those who cannot adjust.
Those who do not adjust.
Those who will not adjust.

Those who cannot adjust include the socially uneducated, those suffering from organic diseases which impair mental function, and the mentally deficient.

Those who do not adjust include persons indifferent to the social pattern or whose minds are dominated by some fixation which overshadows all external considerations. Included in this group are the neurotics and those suffering from the early stages of schizophrenia.

Those who will not adjust are such as take a belligerent attitude of resistance to the rules, conventions and laws of their time, and are considered in a group as anti-social.

There is a term frequently used in psychology which at first sounds rather depreciatory, but is singularly appropriate when examined carefully. The collective social group which is opposed to the ego of each individual is referred to as "the herd." Herd instinct, for example, is the instinct of the collective; herd impulse, the impulse of the collective. One of the first duties of the individual is to find his place in the herd. There is nearly always resistance because the individual himself has no way of ac-

tually experiencing the consciousness of the herd. Each person is always one against many. The level of the herd is the norm, or middle C on the keyboard of character. In simple fact, normalcy is a hypothesis, a pattern existing primarily to be violated. The nearer the personality is to the norm of the herd, the less conflict will exist between himself and the collective. There has been much consideration, for example, of the mental age of the herd, but here even the norm is difficult to establish.

The herd is any collective, not necessarily *the* collective. The larger the collective under consideration, the lower its mental age. A collective composed of the faculty of a university may have a mental age of thirty-five to forty years, but if the student body be included in the collective, the mental age is immediately lowered. If the citizens of the community in which the college stands, are included, the mental age is further lowered. It is the same of nations and races. If aboriginal peoples are included in human collective, the herd age is reduced to the ultimate normalcy of the race as a whole.

This normalcy is further reduced if adulterated with the sub-normality due to physical, mental, and emotional disease. In this way we realize that it is very difficult to determine the human age norm, and it is usually sufficient to determine the norm of the nation or race to which a particular individual belongs, and which for him constitutes the dynamic environment equation.

Efforts have been made to prove that the intellectual norm of the so-called superior races corresponds to the fourteenth year of the mental development of a normal human being, but this is a problem in relativity. We can only judge normalcy from the herd norm, and we are not entirely certain as to what constitutes the reasonable expectancies of the fourteen year old mind.

Also we must weigh the relative consideration of intelligence and intellect. Intelligence is native sagacity summed up for the layman in the term "common sense," which incidentally appears to be the most uncommon of the senses. Intellect is probably measured in terms of knowledge acquired, and originates in education. The conflict between common sense and education is too well recognized to require discussion, but we must ask which of these yardsticks shall be used to measure normalcy. What is the compound of intelligence and intellect in the norm of the herd? To what degree, for example, does intellectual attainment obscure intelligence deficiency? Suppose an illiterate aborigine and a highly educated Caucasian were castaways on a desert island, which one would survive? Or at least which one would survive with the minimum of difficulty? In all probability, the aborigine would have the easier time because his instincts are more basic. Intelligence functions anywhere, but intellect is largely restricted to a social order of its own creation, and is at an immediate disadvantage when separated from the collective pattern of which it is a part. It is becoming a practice to examine mental age in terms of resourcefulness rather than in terms of memory acquisition. This might have considerable effect upon the mental maturity of a group of college professors. They might not make as good a showing when measured for resourcefulness and adaptability as if measured for acquired learning in arts and sciences which depends heavily upon memory capacity.

Mental infancy is determined in terms of mental dependency, and mental maturity in terms of mental sufficiency. The individual is mature whose mental equipment is completely adequate to cope with the challenge of his time and place. This mental adequacy is mental poise, self-assurance, untouched and sustained by complete internal awareness of sufficiency.

One of the most delicate equations in the balance of the human personality is the ability of the individual to orient himself in terms of the herd. The instinct to separateness must be modified by the process of reason. The individual is not only one, alone and separate, he is also one of many. It is the "one of many" considerations that gives

the most trouble. He always regards himself as surrounded by the herd, but he must also realize that for each of the other members of the herd he is a part of the herd. He is in both the center and the circumference, and he must be careful how he throws his mental emphasis. Ego excess is the result of throwing the emphasis entirely upon himself, by which process he alone becomes important and the herd exists only to be exploited. Ego deficiency is the result of the individual being overwhelmed by the herd and lacking the courage to resist any collective motion. He exists only to be exploited by the herd. Both of these extremes end in the common disaster of disorientation.

The relationship between the individual and the herd becomes a problem of intensity and extent. The internal self depends upon intensity to neutralize the pressure of the collective. The stronger the self and the more perfect the organization of the individuality elements which make up the self, the more organized resistance it can offer to the unorganized pressure of external circumstances. The mind of each human being is capable, if properly developed, of offsetting the pressure of the external collective.

The self exceeds in quality even as the environment exceeds in quantity, and adjustment is the balance of quality and quantity. It is this possibility of offsetting mass by the power of mind itself that insures the progress and development of the human being as an individual in a group. All progress is defensive rather than offensive. The individual has no more right to dominate the herd than he has to permit the herd to dominate him. Adjustment is a delicate procedure, but it is rewarded by an inner knowledge of security which is the only remedy for the sense of insecurity which drives the modern human being to an excess of action.

Excess as a term must be enlarged to include both positive and negative extremes. Both the abnormal and the subnormal represent a kind of excess. It is now customary to use the term abnormal to cover both excess and deficiency, for it is departure from the norm.

All abnormalities of the personality may be considered, generally speaking, under one of seven headings called types:

1. The organically diseased.
2. The mentally deficient.
3. The neurotic.
4. The schizoid.
5. The manic-depressive.
6. The socially uneducated.
7. The anti-social.

The organically diseased.. This type includes such as suffer from physical defects or ailments which react directly or indirectly upon the mental attitude. The most difficult of these are ailments directly affecting the brain, nervous system, or glandular chain. Such ailments interfere with the machinery of the men tal process. The sufferer is unable to clear the channels for the release of intelligence, and is also restricted in the acquirement of intellectual knowledge. To list a few specific organic causes of mental abnormality: brain tumors, encephalitis, syphilis, traumatic brain injuries, cerebral arterial sclerosis, embolism, senile degeneration, and special defects of the sensory system. The diseases of the glands most likely to have psychological repercussions are such as involve the thyroid, suprarenals, pituitary, and the sex glands. In all probability, the pineal gland should be included, but its functions are as yet undefined. Degeneration of the spinal cord, often due to venereal infection, and sometimes to injury, is a common cause of mental disorders. Hypoactivity and hyperactivity of the autonomic nervous system are important factors, and chronic ailments, such as asthma, have a most demoralizing effect on the viewpoint. Ailments affecting respiration, or such as build up rapid body toxins have psychological repercussions. These include adenoids, infected tonsils, and ulcerated teeth.

The personality defects due to organic disease divide into two general groups.

The first includes the direct expressions of organic change in which the disease attacks the physical body centers through which mental energy is distributed. The second group is made up of the psychological ravages caused by the inhibition of normal functions, fear and anxiety mechanisms, and the internal sense of insecurity which accompanies disease. Pain, for example, depresses the mind; loss of efficiency causes concern, and the mere knowledge that the body is diseased destroys normal perspective. The patient becomes anxious, fearful, and falls into a melancholia.

If disease has reached an advanced or incurable state, and directly affects organs or functions intimately related to the personality balance, very little can be done. But a comparative normalcy can be re-established among the chronically sick whose ailments do not actually prohibit the functioning of the mind. Constructive methods of thinking, and a reorganization of the viewpoint, will restore many invalids to comparative comfort.

This psychological conditioning can supply the individual with legitimate activities, restore his sense of usefulness, and turn his mind from the consideration of his ailment to the normal concerns of his world. The years remaining can be useful and constructive, and may be more important in terms of character than a longer life lived without purpose.

The mentally deficient. This term is applied to such persons as are mentally incompetent due to the improper development of the organs associated with the mental processes. The trouble may arise from prenatal influences and prenatal malformation, or it may result from arrested postnatal development caused by disease or injury. Hereditary venereal taint is present in many instances, and among the underprivileged malnutrition is an important factor. In the years ahead the disastrous consequences of the second world war will be revealed in part in terms of mental deficiency.

In the United States the term "socially incapacitated" is applied to between

seven and nine percent of our population. Mental defectives are more numerous in rural districts than in the larger urban areas. Many explanations have been offered, but most of these may be grouped under the general heading of lowered standards of living and opportunity.

The mentally deficient are divided into four groups in an ascending scale beginning with the entirely helpless. The groups are:

1. Idiots
2. Imbeciles
3. Morons
4. Subnormals

The idiot is completely without a mental rating and seldom attains a mental age of more than three years. He is usually entirely unable to care for himself, and must be directed in all elementary processes. Commonly, he has no understanding of the meaning of words, and usually can not speak coherently. Very few idiots survive to adulthood. The degree of damage finally destroys the vital process of life itself. To date it has not been possible to offer much hope that idiocy can be successfully treated. There is no sufficient normal fabric upon which the psychiatrist or physician can trace a course of character.

The imbecile has a mental age of from three to seven years. He can learn to perform simple and useful tasks, and gains a certain skill through habitual

repetition of his work. He can speak, use and understand simple words, and remains in a state of perpetual childhood. In some instances the imbecile responds in part to treatment. While he may not be entirely cured, he can often be improved by gentle and patient handling. Some cases have responded to endocrine treatment.

The moron can receive some education and his mental range is from seven to eleven years. In many instances he can become a useful member of his family and community. He presents the unusual difficulty of being almost normal. It seems that it would require only a little help to bring him out of his limitation. Too often, however, this hope does not materialize. He is functioning from a level of damage, invisible, but very real. He simply lacks the ability to apply intelligence to effort. Something is missing, and it is the link of mental control. Morons sometimes do respond to specialized therapy, and the opinion of an expert should be the basis for handling these cases.

The subnormal includes an extremely large group, the boundaries of which are difficult to determine. The mental age extends from eleven years to that of a normal adult. Only expert tests can prove satisfactorily the exact degree of subnormality present in any particular instance. The perpetual adolescent is a common type of subnormal. His deficiency manifests in an unwillingness or inability to assume the responsibilities of mature living. He simply does not want to grow up, but becomes a dead weight upon his family and his world. The symptoms include a psychic dimness in the presence of problems, helplessness, indecision, and a retreat to infantilism at the challege of adversity. The eyes of the perpetual adolescent are usually wide open, with a curious, wondering, unbelieving look in them. The face fails to develop lines and formations of character, with the resulting appearance of perpetual youth. These people are not dependable, and are completely dominated by impulses. There is frequently thyroid derangement.

The subnormal frequently goes unrecognized because he substitutes stubbornness for strength, persuasion for power, and affability for character. In close association he proves to be a petty tyrant, forever perpetuating the unpleasant elements of the spoiled child. The lower brackets of subnormality require watchfulness and care, but the higher brackets can fit into the social pattern to a considerable degree. They can think, they can be educated, they can occupy positions of authority so long as the ultimate decision does not rest with them, but they do not share the inner urge to the improvement of their internal lives that is an essential of mental maturity. They read, but they seldom read important books. They chat pleasantly, but seldom say important things. In an emergency they resort to flattery, which often captivates minds far more mature than their own.

The mentally deficient, especially the morons and the subnormals, frequently exhibit strong emotional tendencies. Under stress they may become violent because they lack recourse to reason. Internal panic is a symptom of mental immaturity, and panic usually leads to destructive action. A large number of criminals, vagrants and prostitutes, when tested, prove to be mentally subnormal. In simple terms, we can apply the designation "mentally deficient" to any individual who refuses to accept the responsibility of his own actions.

Treatment in these cases achieves its best result when directed toward the building up of the physical organs and functions directly related with the mentality. In some cases it is the lack of bodily support which is to blame. If, for example, glandular function can be normalized, frequently there is improvement. Many failures of mental processes are accompanied by an almost immediate increase of thyroid or pituitary weight.

It is estimated that from eighty to ninety percent of mental deficiency is due to prenatal factors. Probably fifty percent is due to heredity, and under the terms prenatal and heredity lurks the ever present menace of the venereal

taint. Hereditary syphilis directly affects the formation of the brain of the embryo. Injuries at birth or during early childhood account for most other instances.

The neurotic. In America neurosis is a more common ailment than the familiar head cold. Neurosis is not an organic disease of the mind, but the most persistent and difficult of its functional ailments. Neurosis rotates around three axis points; the ego, sex, and the herd. Each of these centers is a point of interest or attention, and the neurotic individual finds it difficult to balance the values associated with each center. One writer has stated that nearly fifty percent of those who go to physicians are neurotic or are sick because of neurosis.

There is a difference between the neurotic and the person with a neurosis. Naturally neuroses arise from the neurotic motivation, but all neurotics do not develop neuroses. Many neurotics escape into careers, hobbies, and even vocations. It is seldom that anyone except a neurotic has strong enough personality motivations to force him to a position of leadership or power. This is the reason for the popular saying, "The neurotic runs the world."

A neurotic is almost certainly the product of unintelligent handling in his childhood environment. His difficulty is involved in the problem of reality and unreality. Reality is visible, tangible, or knowable truth; it is fact on the plane of function. There is nothing dangerous, morbid or horrible about reality. It is simply the state of things as they are. Adjustment to this state of things is essential.

The foundation of a normal sense of reality is the happiness; contentment, and security of a childhood home. The child's first contact with the external world should carry with it the sense of security. The world is essentially an honest, practical, co-operative structure, and the home is the symbol of the larger life into which the character must emerge. The happy home becomes the source of a deep abiding happiness at the root of the personality. When later stress and strain come to the life, the individual is always able to fall back upon the strong, inner emotion of rightness. There are values stronger than disaster, and these values sustain the character through periods of trial and become the inspiration for the victory of self over circumstance.

If the child is deprived of a normal childhood, and never has the love, attention, understanding and contentment which are its birthright, the mature viewpoint of later years is seriously damaged. We must all be children once in our lives. If we are not permitted to be children when we are young, we carry the unfulfilled craving into our mature years, and periodically we retrogress, emotionally and mentally, to the infantile level in search of our lost contentment and ego sufficiency.

Never having experienced reality as certainty, the deprived person comes to experience reality as uncertainty, for his reality must be derived from his experience. Reality as uncertainty results in intellectual, emotional and physical timidity. This is really fear of the unknown. This degenerates into fear of fear, and fear of defeat. Fearing defeat, the sufferer resolves not to attempt the action which may result in defeat. Lacking mental equipment in terms of the conception of reality, they become mental cowards and then hate themselves for their lack of courage. The fact that they are unable to solve their own problem by the application of intelligence undermines the sense of integrity and destroys self-confidence.

The neurotic may find escape through a neurosis which more or less represents a physical interpretation of an internal futility. Both introverts and extroverts are subject to neuroses because either type is subject to childhood scarring. We can individualize three types of neurosis.

1. Neurasthenia
2. Psychasthenia
3. Hysteria

Neurasthenia, which is a neurosis of the introvert, manifests as a general physical debility arising from psychic depletion which, in turn, is due to repression. In neurasthenia there are numerous minor physical symptoms, but very little serious organic disease. The cases are hard to diagnose, for to the average physician they present a complex group of symptoms which cannot be traced to adequate causes. There is a variety of psychic symptoms involving weakness, insomnia, miscellaneous aches and pains, lack of power of concentration, failing sight, exaggerated admiration for self. There is a tendency to be most happy when unhappy. The sufferer is forever seeking help in his ailment without a basic desire to recover. The symptoms become a symbol of importance. The patient becomes a problem to the physician, thus satisfying an infantile desire for attention.

In neurasthenia the psychologist is confronted with one of his most thankless of jobs. It is hard to restore these people because they are completely dominated by the secret impulse toward omnipotence. The only satisfactory solution is a complete program of re-education. Frequently neurasthenia extends for a number of years without causing any appreciable organic change in the body. The patient gets neither better nor worse. This is probably due to the fact that comfort and discomfort are curiously balanced. If the suffering were real, it would tear the body to pieces. But the physical symptoms are neutralized internally by a smug satisfaction which is more subconscious than conscious. The patient will deny vigorously that he has a moment's happiness from his ailment, but his internal contentment at being miserable is both real and intense.

Psychasthenia is also a neurosis of introverts, and manifests as an exhaustion of the intellectual and emotional forces. In Psychasthenia the patient projects his internal lack of reality into his environment, with the result that he sees the world as entirely out of focus. As the neurasthenia victim internalizes his difficulties, the psychasthenia victim externalizes. He sees his weakness in everything except in himself. He may even be sufficiently intelligent to realize that the fault is internal, but simply lacks the ability to cope with the external reflections.

The psychasthenia patients make ideal reformers because it is easy for them to see the vast needs of reform in everyone but themselves. They develop a variety of complexes which include the persecution complex and the general delusion that the world is against them. They patiently endure the ills of their time, permitting themselves to be worn away by the unfairness and injustice of friends, neighbors, relatives, and the world in general.

Each of them can tell you the pathetic story of how his life has been ruined: false friends, misplaced confidence, dishonest business associates, a misunderstanding marriage partner, ungrateful children, and unreasonable parents; all these things have destroyed what would otherwise have proved a gallant career. Now it is too late! Nothing remains but that lonely old age in which they must sit by and watch the great earth and all that it contains roll along on its predestined course toward perdition. In the midst of the sad story the sufferer will take on a particularly doleful expression and with all the force at his command will state emphatically, "Doctor, I *know* it's my own fault. I *know* it's all in my own mind, but I simply can't do anything about it." This final admission seems to make bad matters worse, and the sufferer turns into a pathetic mess of helpelessness.

Liberal religious thinking, an interest in philosophy, art, literature and science

often helps these people. But it is necessary to steer them clear of affiliations which have previously proved disillusioning. Most introverts are worth saving if possible, for in many ways their minds are superior. It is because the intellect is basically strong that it can be abused so successfully. It takes an excellent memory to remember all of our misfortunes, and a considerable amount of reasoning power to imagine the complicated motivation which others have employed to ruin our lives. It is not the mind that is feeble, but the sense of realities. The psychasthenia sufferer lives in a world of make-believe, but all his imaginary creatures are witches and ogres.

Hysteria is a neurosis of the extrovert. In his case his internal impulses are geared directly to his bodily functions, and the body reacts directly to the internal pressure.

Hysteria should never be confused with "hysterical." Genuine hysteria may not be manifested through any visible attack or spasm; rather, it disguises itself under the symbolism of nervous and functional ailments. In fact, it can take on the appearance of almost any physical disease, and worry a physician for years. Hysteria is especially likely to cause pseudo heart ailments, pseudo paralysis, and a variety of visceral disturbances. There can be hysteria blindness and hysteria deafness. It is said that the hysteria victim allows his symptoms to speak for themselves.

The typical hysteria victim develops symptoms along lines of conflict. The psychologist must probe into the causes of this conflict, and then redirect and re-educate the energies of the patient. In hysteria there is a transference from the unconscious to the conscious, and the body becomes the battleground of irreconcilable impulses and emotions. When a natural extrovert is subjected to certain repressions, and is unable to express his normal convictions and proclivities, he is apt to develop a compensatory hysteria. Thus, a man burdened with domestic problems may develop psychic deafness, or another restricted in the normal expression of adolescent impulses may develop a psychic stammer.

The schizoid. There are four types of schizoid; the simple, the hebephrenic, the catatonic and the paranoiac. These frequently progress one into the next.

The symptoms of schizophrenia include a violent disassociation from the activities of the herd. The patient is naturally an introvert, and progresses into extensive periods of brooding over real or imaginary misfortunes. He can not endure correction or criticism and becomes hypersensitive to the efforts of those attempting to help him. The will to live (libido) fixes its intention entirely on the ego to the exclusion of all external objects, with disastrous results.

In schizophrenia there gradually develops a complete indifference to the needs, requirements, likes and dislikes of other persons. The victim lives for himself alone, often demonstrating an extraordinary measure of the will to survive. There may be a distortion of the perspective toward environment. The patient loses the sense of direction and place. This is because the awareness is turning more and more toward the inward fixation of the ego. In the course of this process there is the typical symptom for which the type is best known, the cleavage of the personality, or the mindsplit. This separation seems to indicate that all of the personality cannot be internalized, with the result that there is a distinct break between the internal and external parts. Multiple personalities may appear. Each character trait individualizes by itself, exhibiting the irrationalities of faculties isolated from the compound of normalcy. In nearly every instance, part of the personality regresses to a primitive or savage state, or breaks down into a condition of degeneracy. As one writer expresses it, the mind regresses to the prelogical thinking of the primitive man.

Schizophenia is an advanced mental disease. It does not respond in most instances to psychological therapy. There has been too much damage in the thinking processes. Early examples and symptoms can be aborted if taken in time, and the individual subjected to an entire

renovation of his mental habits. The schizoid type is especially interesting to the metaphysical thinker, for it involves a cleavage in the segments of the mental body.

The manic-depressive. The obvious symptoms of this psychosis are alternating periods of excitement and depression. Those suffering from this psychosis manifest a marked degree of mental and emotional instability. The periods of excitation are termed, according to the degree of intensity, hypomania, acute mania, or delirious mania. The patient shows a variety of exaggerated reactions to the stimuli of life. To use the idiom of the day, "they are up in the air one minute, and down in the dumps the next." All human beings are subject to a certain amount of pendulum swing between excitement and depression, but in the manic-depressive the swings become unreasonable and there is a loss of the value sense. The extremes of attitude are disproportionate with the physical circumstances which impel them.

During the periods of depression, the downswing may be defined as a mild depression, an acute depression or stupor. During periods of depression the individual loses all sense of value and may go so far as to be oblivious to all external stimuli.

The cause of the manic-depressive state is not known, and it may exist in either the introvert or the extrovert types. Possible contributing factors are endocrines, metabolites, and physiologic disturbances. It is also probable that habitual failure to control the mind and the emotions renders the individual peculiarly susceptible. After all, the psychosis is an exaggeration of a natural tendency toward the alternation of attitudes.

There are indications that the manic-depressive state may be present in a number of degrees and may be isolated, occasional, periodic, or continuous. The isolated and occasional types may not necessarily develop any regular pattern. The ailment may not develop. Such conditions are likely pseudo-symptomatic, exhibiting a tendency rather than an established disorder. In chronic cases either the manic or the depressive usually predominates. The patient is inclined to prolong either the excitation or the depression of the faculties and functions. Actions performed during the attacks may be destructive and dangerous.

The manic-depressive psychosis is more prevalent in women than in men, the ratio being nearly two to one. This would seem to indicate that it arises from disorders of the imagination. There is also a frustrational factor usually present, and a long history of unhealthy thinking, brooding, and self-pity. It sometimes arises also from the thwarting of excess ambition; an internal rebellion against environmental limitations.

Treatment is not as yet standardized. Early states sometimes respond to psychological re-education. Some types are improved by suggestive therapy. Advanced cases must be studied in terms of the individual factors involved. The degree of recovery is not high in advanced stages.

The socially uneducated. This is one of the many instances in which ignorance itself proves to be a disease. No individual who is ignorant of that which it is necessary for him to know in order to adjust succesfully to the life pattern of his world, can be regarded as healthy.

It seems to me that psychology does not adequately define this particular dilemma of the personality. Certainly the inferiority complex is present, and the cause lies in faulty training during childhood, inadequate education during adolescence, and the pressure of unhealthful environment.

The socially uneducated type is the victim of an internal confusion. For example, he may greatly desire the society of others, but when exposed to social contact, becomes uncomfortable, awkward, tongue-tied, timid, bashful, and generally mentally and emotionally inarticulate. He is out of place anywhere except in the restricted environment to which he has become accustomed. He has an exaggerated estimation of the accomplishments and abilities of others, and a high degree of self depreciation. He is lonely and longs desperatly for

companionship of his kind, but when exposed to this companionship retires into a shell of fear.

Over-sheltering in childhood contributes to this condition. The child who is not permitted to play with other children, who is educated in private schools and protected from social impact, fails to develop the strength necessary to face society in later years.

Modern educational systems are emphasizing social adjustment as an important branch of training for small children. This training should begin in the kindergarten and lead toward ease of association. Fear is always associated with the unknown. We fear other persons because we do not understand them. The more we associate with human beings the more easily we adjust to their ways. We must take the humanity of man for granted and assume that other men and women are similar to ourselves, so that we may mingle with them on a basis of reasonable equality.

The socially uneducated suffer acutely, and the degree of their response to social education depends largely on whether they are basically introverts or extroverts. The introvert conceals his awkwardness under silence, and the extrovert conceals his inner silence under awkwardness. There is nothing about this problem that can not be remedied. In the case of children, the correction should be made by parents and teachers. In the case of the adult, he should work the problem out for himself, possibly with the help of one or two intimate associates who are sympathetic and patient.

The anti-social. This individual reflects a violent lack of social education. Psychology recognizes four ways in which the individual may respond to the challenge of the herd.

1. The normal procedure is to make an adjustment which is a compromise of extreme attitudes. This adjustment is satisfactory to both society and the individual. He is herefore acceptable in terms of his times.

2. He may exhaust himself mentally, emotionally and physically in an unsuccessful attempt to accomplish his social adjustment. The result of this failure is a variety of psychological symptoms indicating the tension resulting from maladjustment.

3. He may continue to be a part of the social system or the herd, but still resent its dictates. Under such conditions he satisfies his own convictions by a variety of defiant gestures. He rejoices in every opportunity to go contrary to the desires of those about him, or the rules and conventions imposed by his community to preserve law and order.

4. He may retire entirely from the herd or collective, disassociating his interests from family and community as in the case of the recluse or one who takes holy orders, or selects some distant and unfrequented area for his abode.

The anti-social type belongs principally to the third of these classes. He becomes a problem because, while refusing to play the game he still mingles with those who accept its rules. He insists upon his own rule of conduct regardless of the inconvenience, discomfort, and even danger which his fixation may cause.

Thus the anti-social type is a problem to both himself and others, and is penalized by unpopularity. The individual who will not play the game has no right to expect the benefits which result from obedience to the rules. Yet the anti-social individual definitely does desire the benefits. He wants all the opportunities that society offers, without assuming any of the responsibilities. To him laws are an oppression unto the spirit, and his greatest happiness comes in his ability to evade or break them without suffering an immediate consequence. He firmly believes that laws were made for others, but for himself he has a different standard.

The anti-social type is the result of two entirely different groups of circumstances. The first type results from lack of early social adjustment. The individual has never accepted the discipline imposed by routine. He has never learned teamwork. He has never accepted responsibility for his part in a

larger pattern of collective effort. Perhaps he was brought up in a family which lacked community consciousness. In some way he failed to accept the challenge of self-organization. He failed to limit impulse by boundaries of practical considerations. He wanted to be a free soul and ended up in bondage to his own delusion of freedom.

Once the mind is possessed by a delusion it sets about building up defense mechanisms and the large machinery of complete self-justification. He begins by wanting to do something and finally convinces himself that the thing which he desired is absolutely necessary. To the anti-social type complete freedom of action is regarded as the prime requisite for happiness and contentment. As a result, the individual becomes increasingly unhappy and discontented. The individual who is against the herd ends up with the solemn conviction that the herd is against him.

Disorganization, which is a by-product of anti-social attitudes, leads to a variety of personality difficulties. Nearly all anti-social persons are suffering physically from the tension and stress which results inevitably from lack of adjustment with the elements of time and place. They exhaust themselves defending their own right to be different. They must oppose the entire pattern of their environment and also live contrary to the best of their biological, physiological and psychological structures. The anti-social tendency ends in anti-social ailments. Lack of organization becomes a disease, and is reflected in the body as lack of co-ordination.

The second type of anti-social person is one who, having originally made his social adjustment, departs from his normal pattern due to some specific internal or external pressure. One cause can be disillusionment, which may take a variety of forms. He may be embittered over real or fancied injuries, and withdraw violently from co-operation with his kind. He may develop non-co-operative ideologies or affiliate with organizations, —religious, political, or economic— which advocate disassociation from collective interests.

A simple example is the attitude toward the laws of our communities. If a man becomes convinced that the laws are corrupt he may decide to express his disapproval through a definite disregard for these laws. He justifies his personal lawlessness on the grounds that the laws themselves are bad. Lincoln was faced with this decision when he was asked to assist negro slaves escaping from the south. He came to the only possible philosophically sound decision; he refused to disregard existing law, but dedicated his life and effort to creating a better standard of law which would meet the situation on a higher level of integrity.

The anti-social type includes a number of intellectual radicals recruited from the ranks of the conservative, and indoctrinated with a general disrespect for

society, its customs, traditions, beliefs, policies and practices. Radical groups, however, draw their memberships largely from the ranks of the maladjusted. Radical doctrines with their wholesale criticism and condemnation of existing circumstances, seem to justify previous failure. They restore a measure of self-satisfaction without demanding the difficult procedure of self-improvement. The individual does not become a success, but discovers a satisfactory reason why he is a failure. This reason is especially satisfactory because it convinces the mind that the cause of failure rests with the herd. The individual is the victim, and there is an abundant opportunity to exercise the emotion of self-pity.

Having intellectually demonstrated the merits of an anti-social attitude, the individual usually reverts to the lowest standard of living and thinking. He cuts himself off from the advantages of his world to escape its disadvantages. From here it is only one short step to martyrdom. He believes himself to be sacrificing everything for an ideal, when in reality he is sacrificing himself and everyone else to an idea.

It all begins in resistance to routine. The individual grudgingly fulfills his tasks, evading, as much as possible, any type of action which is demanded by others. In an office he is a clock-watcher. He has abundant energy for what he wants to do, but no energy for the things that need to be done. In the home the type is represented by the young wife who has the vitality to dance all night, but is entirely too weak to do the housework. The internal voice that whispers, "I want to do what I want to do," is coaxing the personality toward anti-social maladjustment. From the simple degree of being irked by monotonous and responsible endeavor, the mind begins its elaborate scheming toward release. This scheming ultimately becomes a mania, and the entire pattern of personal integrity is torn down by the frantic effort to jusitfy the importance of things wanted.

Most anti-social persons are to some degree lazy. They desire leisure not to use, but to waste. An individual who wants to stop the thing he is doing in order to do less, is lazy. But no one wants to convict himself of such lassitude, so he invents some kind of an abstract, non-arduous program to justify his dislike for present endeavor. Laziness is not necessarily unwillingness to work; it is usually unwillingness to accept a pattern of regular effort. Many lazy people will work themselves half to death for a few days or a few weeks because the labor in some way stimulates their emotions or excites their imagination, but they will not accept the responsibility of a long range program. They include the group that insist solemnly that routine just destroys something inside of them. The thing that it really destroys is their ability to do exactly as they please, which, with the anti-social, is the axis of existence.

To summarize the large problem of psychological adjustment we can say that mental disease, if uncorrected, tends to pass from a functional to an organic state. Mental habits gradually become mental diseases. Individuals have habits; this is the functional stage. Habits have individuals; this is the organic stage. There is no clear line of demarcation between the functional and organic stages even in the body, much less in the mind. Your family physician will tell you that the most successful way to preserve health is to watch for symptoms of disability and correct them

immediately before they have time to make serious inroads in bodily function or structure. It is precisely the same with mental problems. If wrong thinking habits cannot be prevented, they should be corrected the moment they are discovered. They should never be coddled, tolerated, excused, or indulged. Here, procrastination can lead to the most tragic results. There is a fine line which divides curable and incurable forms of mental disease. To wait for some distant and more opportune time may mean the loss of everything that is important in life.

It requires considerable will power to break up mental habit patterns, especially if we have been seriously scarred by some disaster or tragedy. The first thing we must do is to try to understand the true meaning of those circumstances which have contributed to the psychological derangement. The human being is subject to only about forty disasters, and these are pretty well distributed throughout society. While some folk are quite certain that they are the victims of all forty, it is reasonable to assume that a normal lifetime includes from five to ten of these critical incidents. One crisis, typical of the entire group, is the death of parents. This is reasonably certain to occur in the conscious experience of most adults. The gamut of emotions under this stimulus extends from complete indifference to complete desolation. Between the extremes is a moderate acceptance of loss in terms of association, and the necessity for making immediate personality adjustments. All the world faces this issue, and all the world is not destroyed by it; therefore it can be faced successfully, and there is something wrong in the personality that cannot accept inevitables with a reasonable degree of composure. If a circumstance could destroy individuals, it would affect equally all who come under its influence, but the destructiveness of a circumstance is not in the incident itself, but in the personal reaction to the incident.

Another type of crisis is business failure or critical economic loss. Here again there is a sharp division. One man laughs it off and starts again and another commits suicide. The one who cannot adjust always has a good reason, but others with identically the same reason have been able to adjust.

By coincidence, I had two visitors one afternoon, both of whom had passed through a financial collapse. The first, a man of fifty, said that the loss of the money did not worry him in itself, but that he was discouraged with the fact that he was too old to recoup his fortunes. The second man, who had been wiped out financially at seventy, was going strong at seventy-six and had staged a magnificent come-back. *Things that happen are of secondary importance. The way we adjust to them is of primary importance.*

Another, selected at random from our forty potential disasters, is the domestic triangle. When the personal life of an individual is triangulated, we get an exaggerated group of symptoms. Very often one of the points of the triangle regards itself as the victim of the other two points, and passes through more or less complete internal collapse. Again it is useful to remember that the eternal triangle has burdened every generation since the dawn of time, and has enriched the consciousness of many for each one it has destroyed. Here we have again failed to glimpse the purpose of life. We are not here primarily to be happy; we are here to learn. If we make learning our way of life, perchance we shall discover happiness as a by-product. In a desperate effort to be happy we dissolve ourselves and others in a common misery. If we used the same energy in a sincere effort to understand life we would escape many of the evils that now afflict us, and have a quiet courage to meet those crises which are inevitable.

Having discovered at any given time in life that we are more or less muddled psychologically, it is both our duty and our privilege to apply the faculties and powers which nature has provided to the end of solving those uncertainties which afflict our spirits. The psycholo-

gist may help in times of stress, but each person can become his own physician. The first thing to do is to build a philosophy of life. If necessary, derive inspiration from the great systems of idealistic philosophy which have strengthened the human purpose for thousands of years. Having built a foundation of internal conviction, apply it. Waste no time hoping and fearing, but go to work on yourself, here and now, resolving to attain a state of composure by the exercise of discrimination and constructive thought. By this means you can adapt yourself to the pressing need of the moment, and at the same time prevent the building up of tendencies and attitudes which may later destroy your peace of mind and your health of body.

SEMANTICALLY SPEAKING

The less we have to say, the more words it takes to say it convincingly. Consider the following pearls of wisdom from the *St. Louis Globe Democrat*:

The Story of the creation of the world is told in Genesis in 400 words.

The world's greatest moral code, the Ten Commandments, contains only 400 words.

Lincoln's immortal "Gettysburg Address" is but 266 words in length.

The Declaration of Independence required only 1,321 words to set up a new conception of freedom.

The Office of Price Administration uses 2,500 words to announce a reduction in the price of cabbage seeds.

THE BALM WHICH IS IN GILEAD

Some folk are inclined to forget that the prophets and patriarchs did not dictate the Bible originally in English. In attempting to translate the Great Book from its ancient tongues, the translators have wrestled with some mighty problems not the least of which relates to the balm—or *was* it balm—associated with the district of Gilead. In the Bishop's Bible which dominated a large part of 16th Century thinking, the word treacle appears instead of balm, so that the balm is associated with molasses. The Doway Bible (Roman Catholic) which corrected a number of vulgar errors, substituted the word *rosin* for the cherished balm. The editors of the King James version, who apparently found little comfort in either treacle or rosin, decided that balm was a more appropriate term, so it remains in the popular fancy but it is still a moot question as to what precious substance abounded in the region of Gilead.

● *Philosophy is the individual experience of man's own inner calmness, finding his own center and releasing his inner beauty. Security is not the safety of our times. Security is the safety within ourselves in any time.*

Plato's Vision of Worldwide Democracy

PERMANENT SECURITY IS POSSIBLE NOW

From a Lecture at Carnegie Hall, New York.

CARNEGIE HALL is America's shrine of the arts. Within these hallowed walls the greatest creative and interpretative artists of all time have brought their beauty, their tradition and their fineness to our American life. It is especially fitting in these times that we should bring to this hallowed place the life and work of one of the greatest artists of all time,—a man of such extraordinary nobility of spirit that all the ages are indebted to him, the greatest thinker of Western civilization—Plato of Athens.

Plato was a great creative artist, an artist to be thought of in terms of the greatest veneration by all who love the beautiful and serve the good. He was truly a master of art, a master of the greatest art in all the world,—the art of living. Because he was a master of the art of living, and because his work is as timeless as eternity, we may turn to him now in the confusion of our present times, seeking to gain from him some of the vision, some of the wisdom, and some of the understanding that we need today to make this the better world of which we dream, and to bring to fulfillment the greatest hope of all humankind.

Plato was born 427 years before the beginning of the Christian era, and yet upon him and those who were his legitimate descendants in philosophy rested the burden of forming a modern world. We owe to him the best of our world, and our most splendid dreams, for this man, this gentle character, was truly one of the noblest births of time.

This evening we are concerned not with the life of this man, but with his ideals, especially as those ideals concern the creation of our post-war world, the creation of a world which, with his limitless vision, he knew and understood; a world with which he had the deepest sympathy and understanding. Let us remember the words of Emerson: "Plato is philosophy, and philosophy is Plato."

In our modern life we are afraid of the word "philosophy." We think of it as a heavy, ponderous term to signify abstract intellection. We think of phi-

losophers as men sitting about in obscure corners arguing over the unknown and attempting to build within themselves intellectual schemes that have little or no merit in our practical daily living. But such was not the philosophy of Plato. His philosophy was a close and kindly thing, something we should love because we need it so desperately, something we should strive for because it is the solution to our present problem. If we do not refer to him continuously throughout this treatise, it is simply because anything good that we may say is his. Anything that we can bring forth out of his wisdom and experience with the race has been enriched and deepened by the interpretation of this noble man.

Let us then think of philosophy as he understood it. Let us dare to think of it as we find it in the great Socratic dialogues. Philosophy is a journey in truth, and its achievement is the purpose of human creation. Man differs from the animal in one primary respect—he can think. And because he can think, he can dream; and because he can dream, he builds civilization after civilization toward the accomplishment of his dream.

What is the end for which he is striving and dreaming and building and hoping? That end is a world made noble, honest, free, and safe for those who have dreams; safe for those who would make beauty their life, for those who hold up the torch of inspiration and thus change this material world we know into an abiding place of ever-living truths.

So we all have the dream, but sometimes our dream grows faint, especially in the adversity of seasons and when world conditions are against us. It gives us courage and inspiration to realize that truly thoughtful minds, well skilled in thinking, have also had this dream and have dared to know that in the fullness of time it will be perfected.

This, then, is philosophy,—that man shall love wisdom and practice virtue. The love of wisdom elevates man from the conditions of an animal to a truly human estate, and the practice of virtue preserves for man the institutions which he builds, perfects and establishes upon eternal foundations of right and law.

Plato tells us that the great work of man is to become wise. What is wisdom? Wisdom is to know the good. Wisdom is to know those great fountains of eternal righteousness and virtue which are the sovereign gods of the world. Wisdom is to know that this universe is held firmly in space by immutable law, and wisdom is to love that law and to obey it and to seek out the workings of that law in order that it may be fulfilled. A virtue is the living of the good. It is to so conduct oneself in all relationships that the world may be better, truer, and finer; that it may grow forward in the image of the beautiful toward union with that sovereign good which is the ideal of all things.

Plato's dream was a great and beautiful dream, but he is condemned for it because he was an idealist. They said of him, "It is all true, but it is impossible." Nothing is impossible! Nothing is impossible to human beings if they will unite their causes and their purposes and will place universals above particulars. When the human race, weary of war, strife, contention, ambition and avarice, becomes aware that it is perfectly possible and amazingly easy to do that which is beautiful, it will realize that it is the lack of discrimination and not the lack of ideals that is the cause of our present dilemma.

In the last twenty-five years we have passed through two great wars and a depression. In these struggles we have perceived the breaking up and the collapse of a man-made world, built upon the foundation of human ambition. We have seen it fall under the pressure of a God-made universe and its laws, and we know that so long as man builds against the universe, he will fail; but when he builds with the universe, he attains the immortality of his kind and the perpetuation of his civilization.

We are faced at this time with the thoughtful silence of the years through which we have passed. Within the next five years we must build a peace. This

cannot be built for us by delegates nor by conferences, leagues and pacts. It must be discovered by us as an experience within ourselves, an experience that to this day we have not generally known. We cannot have peace without understanding, and we cannot have understanding until we dedicate our institutions and our lives and the most sacred part of ourselves to the achievement of understanding. We must build within our own natures those certain and sure foundations upon which our world can achieve an outward peace.

Peace begins in the human heart, not in the world. It begins in the experience of the realization of the brotherhood of man and the fatherhood of that great cosmic power within which we live and move and have our being. We must experience peace, we must discover it in the silence and solitude and sorrow of ourselves. We are the ones who must make the peace. We are the ones who must preserve it. We must defend it not with wars alone, for they can never preserve the peace. We must defend it with integrity which is the foundation of enduring security in every bracket of human endeavor. Therefore, we need philosophy. We need it in our schools in order to bring up our youth with a realization that the knowledge of the nature of good is indispensable to the survival of a sovereign state. We must find it within our churches. We must unite them and bind them together in the realization that upon the solid basis of an understanding of good we have the foundation of worship. We must find it in our institutions, in our policies and in our economics.

We must build from within outwardly this great, new, proud, strong world for which we long. It is not possible that singly we can do a great deal to bring about this golden time. Yet each one can do more than he realizes, for it is within the power of every man to bring the peace to himself, and when he has accomplished that, he has enriched all of humankind.

Philosophy is the great need of our world. We have struggled on for ages without it and we have failed, and failed dismally. We have tried to substitute industry, economics and policy for that basic internal and intellectual integrity which is indispensable to survival. We know now that this cannot be done. Upon the realization of our own ignorance we can build wisdom; for until we know that we are wrong, we can never intelligently correct our mistakes and move forward triumphantly toward the right.

In the last ten years the word "idealist," so long held in reproach, has emerged as a sovereign term of greatness. We are moving toward an ideal state of things. We are coming into the realization that our strength is in our dream and that our dream must be true. We must strengthen the dream in ourselves and uphold with all the courage of our conviction and our moral strength those whose dreams are for the common good. In this way we can serve.

Twenty-four hundred years ago there began in Greece a great move toward human culture. Greece was the mother of philosophers, the mother of sciences, the mother of democracy. Today Greece is burdened with a great sorrow. Her lands are ravaged and her people are suffering. Yet the Greece that we know is an eternal empire, the empire of Plato and Aristotle, Socrates and Euclid, an empire that can never die, an empire that has given the world the greatest intellects of Western civilization. We are Greece reborn, all of us. In us the culture of Greece lives, in us the hopes of Greece are born again.

Greece was the mother of wisdom. We hail her and respect her. We know that though she may be brought to great tribulation Greece is immortal, for she is our civilization; she lives in us, in our hopes and dreams, and we pay tribute to her and to the dreamers she has given us, the poets, the scholars, the philosophers. We pay tribute to that golden chain of intellect which binds our mortal world to the pinnacle of Olympus.

So let us think of the democracy that Plato has given us. Let us think of how he answered the questions we are asking, and let us dream through with

him for a little while in this distant other age the dream that has lived on from that great soul who walked the earth of Greece; who was nurtured and mothered by that fair land and who gave his message under the violet skies of Athens.

Plato has told us that men in their imagining and dreaming, in their hoping and striving, have conceived five kinds of government by which their affairs can be administered. The first and oldest of these forms is monarchy, the rulership of hereditary family. The monarch rules by the divine right of kings, by right of blood, by right of those old, endearing traditions which have come from the tribe and the clan. The older states of the world were mostly monarchies. If the monarch were good, his people flourished and he was the father of his people; but if he were bad he became a despot and monarchy by corruption fell into despotism which worked a great evil upon humankind.

It was inevitable in the state of human existence that monarchy should fall upon evil times. The monarch, failing to serve his people, lost their confidence, lost their obedience, and forfeited their veneration and respect. In order to sustain himself he turned to those who were his lords and nobles and bound them to him, commanding them to serve and protect him, and making certain concessions in order to hold their allegiance, thus sharing his powers with them. Out of this circumstance the second form of government, oligarchy, came into existence. The greatest historical example of this is the Magna Carta, by which a despot king was forced to sign an agreement with his nobles, giving certain rights and privileges to the people of his state.

Gradually this oligarchy, this rulership by class, passed through changes of one kind or another. Aristocracy decayed and changed from a rulership of superior intellects to a rulership of superior means, and so sustained itself by wealth, by drawing armies to its support, by gaining possession of lands. It also began to oppress the people who were no longer subject to a single despot, but to an entire class of despots. This form of rule also fell upon evil times and turned into oppression. Under the oppression of classes the condition of the common people became increasingly unbearable, and in their extremity they rose against the oppressing class and brought into being the third order of government, democracy.

The rise of democracy as an opposing force against a corrupt aristocracy is beautifully described by Plato, and the classic example is the French Revolution. Here the people rose against an order of life, swept it away and, in Plato's own words, declared freedom to be the keynote of their living.

Democracy, which is the cherished freedom of peoples, may in turn meet with evil times, and Plato gives us in great detail that dilemma by which democracy can fall into chaos. He points out to us that freedom inclines the man toward an individual existence, toward individual ambitions and aspirations, toward solitary purposes, and leads him away from those community interests which are necessary for the survival of a state.

Democracy tends toward an extreme individualism in which each man lives for himself alone in order to accomplish his own purposes, to satisfy his own ambitions, to justify his own aspirations, to profit himself without regard for the rest, and out of this state comes chaos. Plato points out that the success of democracy depends upon the profound education of democratic peoples and warns us that schooling is not education. He warns us that an individual may be master of mathematics, of logic and of law, that he may be expert in arts and sciences, that he may be skilled in all crafts and trades, that he may know many things and speak many languages, be conversant with history, literature, and politics, and still remain profoundly ignorant. Man may be well-schooled but ill-informed.

Plato also tells us that there is no creature more dangerous on the face of the earth than the well-schooled fool; that education fails unless it fulfills the meaning of its own terms which is from the Latin, educo, which means to draw forth out of man that which is within him.

Education fails unless it follows its primary purpose which is to devote and dedicate the human mind to the understanding of those universal foundations upon which the world is built. The highest possible form of education is that which teaches man the divine dignity of obeying, and obeying perfectly, the universal laws by which he is inevitably governed. There can be no education that is sufficient or significant unless it is motivated by a sincere desire for wisdom—that wisdom which is the endless, ageless searching for the good.

Man must be internally educated in values before he can administer himself, and until he can administer himself he cannot be part of an enduring state ruled by a system which has as its very keynote the fact that the individual is a self-governing unit.

So, according to Plato, it has been the experience of ages that democracy, for lack of the integrity, devotion and idealism of its people, falls into chaos, and when this happens the fourth kind of government comes into being. For in this emergency the people, not knowing which way to turn, failing to produce within themselves greatness, seek out among themselves a popular leader. They select this popular leader not for his wisdom but because he is the exponent of their own discontent. They choose a man who has the glib tongue to tell them the things they want to hear and not the things they need to know. They elevate this man by popular acclaim, and make him the idol of their time. This little man struts about in tall boots and holds before his people the mirror in which they see themselves, and he becomes the catalyzer of their own contention and the servant of the worst in all of them. He promises them that which cannot possibly be given and he deceives them for a time.

Because this popular leader is supported by the ignorance of the many, he is sustained by an almost irresistible force. But there will be some who will rise against him, and upon these he will vent his ire and will call upon the many to assist him and protect him from the intelligent minority. The people, in order to do this, will give to the popular hero an army. (These are Plato's ideas uncolored by modern opinion.) They will give him an army to protect him from his enemies, and he will use that army to make slaves of his own people. He will destroy, one by one, everyone whose voice is against him. Finally, by setting up spies, by setting up all forms of intrigue, he will purge all who oppose his will. (Plato used the word "purge" twenty-three hundred years ago.) And having purged the nation of all who are opposed to his contention and his ambition, the popular hero will then emerge in his original and complete color as (what Plato calls) the dictator.

Having established himself as dictator, this man will realize that he depends entirely upon momentum for his survival because there is no intelligence within him. Depending upon this momentum, he must constantly protect himself against his own people. He does this by burdening them with taxes and diverting their minds with war. To sustain himself, the dictator will make war against other peoples, in this way holding the enthusiasm of his own people. He will go forth to disastrous wars and will finally destroy his own people, and in the end he himself will be destroyed, either by the wrath of other nations turned against him or by the disillusionment of his own people who have suffered unbearably beneath the burden of his yoke. In this way he will have destroyed his people and reduced them once more to chaos. Thus the dictator turns into the tyrant and the fourth kind of human government comes to an end.

According to Plato, these four kinds of government continue and repeat themselves, moving like the spokes of a wheel upon a central hub. They follow in succession like the four ages of the world. After the Golden Age

comes the Age of Silver, then the Age of Bronze and, lastly, the Age of Iron. This destroys itself and the Age of Gold comes back again, and so the wheel turns forever in the estates of man.

Democracy follows oligarchy, tyranny follows democracy, monarchy follows tyranny, and so on, in the experience of the race. Age after age, man following blindly after his own conceits falls into these four inevitable patterns.

But there is a fifth government and it is not a government apart from the other four. It is the use of that which man has abused. Plato points out that any of these four systems of government can succeed if those who administer them are wise; that the fifth kind of government is wisdom, which is the integrity to administer any other kind. Without wisdom they must all fail; with wisdom, any may succeed. Succeeding may set up a pattern for the glory of mankind and for the perfection of our kind and species. Plato gives to us, therefore, the formula of the world to come. He gives us the magnificent prophecy of the kind of civilization we can have and he gives it to us not only in great philosophical eloquence but in fable, in story and in legend.

He tells us about a great empire that vanished long ago, the empire of the lost Atlantis. He gives us the story of an empire that was destroyed by war, of a great divine sovereignty that perished beneath the sea because it had departed from the way of the gods. What is this Atlantic Empire? Is it merely some geographical continent now beneath the ocean? It is far more than this. The lost Atlantis is the philosophic empire of the world. The lost Atlantis is the Golden Age. It is that ideal empire, that potential dream which man destroyed when he consecrated himself to the pursuit of material concerns alone.

The lost Atlantis is our dream, our hope, our vision, and it is upon the foundation of this vision that centuries later Lord Bacon created his vision of the New Atlantis which was the restoration of the ideal state from the corrupt political institutions of his time. Truth crucified, buried within the grave of matter, rises triumphantly the dream of empire; persecuted and destroyed by the avarice of man, it rises again triumphant, resurrecting with itself the glorious purpose of our existence.

Plato believed that there existed in space the idea of a perfect state; that a perfect world ruled over with perfection was not only a hope but a pattern, a design, an inevitable toward which all motion, all evolution, all change, strife and struggle were leading. This was his concept, his great idea,—that man is building into a design that has always been. Before the world was formed, the purpose of the world was fashioned. Before the human being had begun experience, the reason for experience was there, moving him, forcing him through pleasure and through pain to the fulfillment of the purpose of his own existence.

Growth is that inevitable motion toward the necessaries, and it is that motion which can never end; it is that struggle for which there is no peace except fulfillment; except the performance of those duties and that action which is according to the law of our kind and the dream which was built into us at the beginning of our race.

The philosophic empire of Plato stretches out into eternity, builded upon great footings. There appears in his own writings that great phrase which he advances with humility because he knows the opposition it will receive, the words which he places in the mouth of Socrates, his beloved master: "Until the ruler is a philosopher and until the philosopher is a ruler, there can be no peace among the nations and states of mankind."

This was his simple statement of a fact. Now we stand upon the threshold of a great testing of that fact. Twenty-five years ago the average American citizen had no conception of a world state. We were still secure behind the strange psychological walls of our isolationism. We had no realization that this world is one body, one heart, one people; that humanity is one kind cast away upon this little planet that we call the earth, cast away in space, limited by

immeasurable vistas, and here we must build our common world and we must build our world in common. Plato knew that. He knew that the real beginning of the philosophic empire was the world state, the world democracy, in which we dissolve competition by the recognition of co-operation.

To survive, the spirit of competition must maintain within itself a spirit of exploitation. We do not exploit those whom we know and love. We do not turn our avarice upon those near to us, but upon those far from us whose pain we cannot feel. We do not easily and willingly bring pain to those for whom we care. The only way we can keep up a life that causes endless pain is to remain ignorant of the pain we have caused. We do this in international relationships most effectively by looking out upon a world of strangers whose lives mean nothing to us. Upon these strangers we turn our exploiting impulses with a good spirit. We believe that they are different from ourselves, and because they are different they were fashioned for our exploitation; that we are perfectly justified in building our own way of life at their expense.

The end of this is not law, not the regulation of human ambition, for laws only irritate the lawless who find in them only new excuses for strengthening their own derelictions. But when we begin to understand and think of a world of one people with no strangers outside our gate for whom we care little or nothing; when we begin to find friends in far places, and discover the humanity in all humanity, this discovery will be the end of our own inhumanity to man.

The world state, therefore, brings with it an inevitable recognition of mutual responsibility. We begin to experience and we grow by that inward experience and not by forced external obedience.

Plato knew that the world state was the beginning of civilization and that surely barbarism would end with the advent of the world state. We have long believed ourselves to be civilized, but as Cicero has told us, the word "civilization" means that human beings shall dwell together in a state of co-operation. Until co-operation is the rule of life, there is no civilization; there is only cultivated, educated barbarism.

Therefore, the international perspective is the beginning of true perspective. The international viewpoint is the beginning of the human viewpoint, and all that precedes that will ultimately be recorded as less than human. We recognize in history as truly great those human beings in whom the recognition of this world dream has been a moving force toward accomplishment.

The beginning of the world state is at hand and it rests with us, with our understanding and our conception, to build upon it the next step toward the achievement of philosophic empire. It is upon this new foundation with its new psychology of life, its new interpretation of sciences, its new application of arts, its new reading of traditions; it is upon all this great and glorious newness of things (a newness that is very old) that we shall build this great future of which we dream and look toward.

It has been the habit of most scholars to condemn Plato because he did not set up a machinery for the accomplishment of this end. We say as we read his lofty ideals that this man should not have merely shown us what was to be done, but how it should be accomplished. It was this deficiency which Aristotle sought to fill. It was this deficiency, this interval between heaven and earth which human minds have attempted to bridge with the elaborate structure of policies. Yet to me it seems that the greatness of Plato lay in that one fact, that he stated the end but did not state the means. It is a subtle point; but this subtle point is supreme genius. Plato knew that means are things which are ever changing, that means belong to time. In one generation we may use the radio as a means; in another generation we may use art or music. In one age we may build upon legislation, and in another age we may build upon our trades and crafts. The means must ever change in an ever changing world. It

is the end, and the end only, that is changeless.

Each human being in each age must bring his own wisdom as the means. The gods have set up the end. Man must find the means within himself.

We need a great restatement of our ideals of life. We are looking forward into the future, but we perceive the future as through a veil darkly. We are not sure in which direction we should go. We seek to be opportunists, hoping that the right way will reveal itself. We are praying for guidance, but we are not certain that we can recognize guidance if it is given to us.

In our hearts we fear today that we shall persecute the prophets of tomorrow as we persecuted those of yesterday, and honor them after we have destroyed them. We do not know for what ideal we are fighting. Millions of young men went out to suffer and to die in this war for an ideal, but not one in a million saw clearly the nature of that ideal. Yet without ideal how can we build an enduring state? The dream, the vision, the ideal, is the magnificent intangible, for lack of which all tangibles fail. It is the magnificent universal, without which we can attain no particular that is enduring. If we have the ideal we will find the way. But if we do not have the ideal we cannot even recognize the way.

If we have a universal conviction we will work for it, each in his own way, but without that conviction the noblest machinery of our purposes comes to nothing. Truly, without vision the people perish. It is not enough to dream that each of us will create a world in which we may go on being selfish with immunity until the end of time. That is not a dream. That is not a vision. Nor is there any vision in the hope that we can preserve only the old institutions that we have established. This is not enough. It is not enough that we maintain what we have. It is inevitably necessary to our existence as a great people that we shall aspire onward toward that which we have not; that we shall build toward eternal empire not an empire based upon the conquest of the world but an empire based upon the conquest of ignorance, which is the supreme enemy of mankind.

Ignorance is the great disease. For this disease there is only one remedy, and that is wisdom. Ignorance is primarily the absence of ideal. A man may not be able to read or write, yet he may have a high purpose for his life. That man is unschooled but that man is not ignorant. A man may read and write forty languages and still, having no ideal, be supremely ignorant. A nation may conquer the world, but if it has no purpose soundly established in a great universal desire toward the accomplishment of good, that nation has failed, and that failure will not be supported by the laws of time and nature.

That which has ideal can never die. That which is without ideal is already dead. The great problem of our people in the vast emergency which confronts us is the clear statement of an ideal; not an ideal that is explained in terms of plastic houses and private airplanes; not an ideal which allows us to settle back into the comfort of our own ways; not an ideal for ten, twenty, fifty, or a hundred years from now, but an ideal for the eternity of our people; an ideal in itself unattainable in any time, but toward which we aspire through a series of consistent attainments achieved generation after generation.

If we wish to be different from those people who have been forgotten in the limbo of time; if we wish to have an immortality of our great conviction; if we wish to endure as the greatest democracy the world has ever known, we must achieve our immortality by building wtihin ourselves immortal conviction, for we live as long as our conviction lives. We live as long as our purpose stands before us. We live as long as we reach forward courageously toward our dream.

In this age and day we are trying to think in terms of an imminent solution. Let us not be deceived into overlooking or forgetting imminent solution. We need immediate and practical remedy, but this remedy must be part of a larger plan.

For the last three hundred years we have been following in the way of Aristotle. We have been seeking to mend the world by patching up particulars, and feel that we are victorious if we stop some local hurt within ourselves. We are treating symptoms. We are trying to remedy ills by putting new patches onto a very bad piece of fabric. We believe we have accomplished all if we have pushed the dilemma forward. In the next five years eight or nine million Americans, who have to some degree contacted the presence of this great war as an imminent experience in their consciousness, will come home. They will come home with the hope that the great sacrifice which they have made, (and the still greater sacrifice of those who have not come home, or must come home to carry the burden of broken bodies and broken minds) has not been in vain, and that the peace shall not be merely a patch, an armistice, while nations gather strength for future wars.

These men have a right to an anwser, —an answer that stretches out through the years to something that is real and great and permanent. At this time there comes to our necessity the vision of philosophy, something we have heard about but never used, something in which we recognize greatness, but have not considered a practical utility in daily living. In this viewpoint we are partially correct, for most of philosophy is a kind of sophistry. Most of philosophy is arguments about the unknown. Most of philosophy is made up of schools, opinionated against each other, each with their adherents and each engaged in little civil strife, with all the competition, jealousy and self-centered egoism which we associate with our troublous generation.

Through these academic schools, these pedantries which have passed for philosophy, we can perceive the vision which has been given to us by that noblest citizen of Greece and of the world, Aristocles, surnamed Plato, for Plato told us what philosophy really is. He told us that philosophy is not woolgathering about abstractions, not long years of schooling in the notions and doctrines of other men. Philosophy is an adventure in living,—in living toward light, in living toward conviction, in creating within ourselves enduring convictions that are worth living.

Plato shows us that philosophy is nothing more nor less than an ideal way of life. It is the process of setting up certain great universal beauties and living those beauties in our daily life. So Plato began with the beginning of the state, not with politics, but with space in which all politics must be contained. He began not with the duties of princes, but with those great universals in which man exists, and he tells us that the beginning of wisdom for man is to know that at the root of all things is a great eternal oneness; that if there be a name peculiarly appropriate to deity by which we may comprehend the workings of the infinite, (whether we regard that infinite as personal or impersonal, whether we regard it as intelligence or law,) that great and sovereign virtue of the universal is Unity, Oneness, Identity. All motion in life which is toward oneness is a sacred worship. All that which unifies is good; all that divides has something of ill in it. Men obey by practicing the virtue of unity. That by which we are separated is our destruction.

Men become like gods by finding unity in themselves, unity in life, unity in the world, unity in purpose. To recognize the oneness at the root of all things and the oneness at the end of all things is to know the good. After unity, which is the supreme power in space, Plato said the second abiding power is beauty, for beauty is the way of doing things. All that is beautiful is a servant, all that is beautiful is a worship, a veneration, a supplication. The practice of beauty is the perfect ritual of man. All that is beautiful by its own nature ennobles. To ennoble is to make things like the beauty in themselves. Man, seeking ever for the good, seeks it because he has it locked within his own soul. A man seeking good finds it through beauty. Everything that we do, everything that we think, everything that we believe, should be

judged by the censorship of beauty. If it is not beautiful, let it be left undone. If it be beautiful, let it be done though it cost our lives. Let us dedicate our characters to the fulfillment of principles; let us recognize that the perfect service of the One is through the practice of beauty.

The third principle which Plato recognized he called the necessary, and also he called it the good. The necessary is the world, its laws, its peoples, and its kind. The necessary is that which is next; that which is inevitable in order that accomplishment may be achieved. So that which is most necessary to the common good is by virtue of necessity also of greatest beauty; that which is beautiful is necessary; that which is necessary is beautiful.

On these simple laws we can build living, and in the building of a beautiful and utilitarian life we have the perfect worship of our gods. Without this building in ourselves all worship fails, and by this building all worship is consecrated and sanctified. Man worships not by supplication alone, but by the practice of the presence of good. The good must be experienced in man. Philosophy, therefore, is the experience of the good within the self. It is each individual seeking out his own calmness, his own center, his own inward beauty, and dedicating his life to the priesthood of his own principles. This is the beginning of philosophy, and who shall say that philosophy thus defined is unnecessary or impractical, and who shall say that it is not the greatest good to which man can aspire?

What is security? Security is a condition of sufficiency. Security is to be in a position or a condition which is enough, which is not lacking in anything necessary, which is not wanting in anything beautiful. Security, therefore, is tranquility in the recognition of the adjustment of self to the circumstances of self. Security, then, is possible; it is possible at any moment. It is first an individual possibility and then a world possibility. It can never come to the world, however, apart from its approach to the individual. Bad men ruled by good laws are miserable and will overthrow those laws. An imperfect and corrupt creation cannot be redeemed by the establishment of perfect law over that creation. The laws can be no greater than the people, and the people can be no greater than the laws.

There is a complete and harmonic relationship between these two things, an inevitable tie that cannot be overcome except through the attainment of a philosophic perspective, a basis sufficiently strong and enduring to build toward these necessary things. We are, therefore, further indebted to Plato. Security is not the safety of our times; security is the safety of ourselves in any times.

There is only one possible security and that security is wisdom. Wisdom makes the human consciousness and the human being master of his time. Ignorance makes the human being the victim of his time. We are all looking for better times in which to be better, but the answer to this is that our own improvement will bring those better times. There is no other way. Times, so-called, are just an environment made up of a number of persons. Times are not motions of stars alone, nor the winds, nor the mountains, nor the seas, nor the successions of the seasons. The times we look for are human times. These human times that we desire are merely that collective betterment which offers us the impulse to individual betterment. Times, therefore, are tyrants over the weak, but they cannot touch the strong. And there are none truly strong but the wise. No matter what our judgment or our skill, our ambition or our means, regardless of our temporal estates, our wealth or our sphere of influence, every individual who depends upon external strength to dominate circumstances will come in the end to his Waterloo or his Dunkirk.

There is no possibility of outwitting providence, and providence declared before the creation of the world that ignorance can never win in the battle for the supremacy of humankind; that the inferior can never be permanently successful; that tyranny can never ultimately win, and that nothing but wisdom can survive the vicissitudes of ages. Therefore, upon the foundation of our wisdom alone is built our security, and our security is not necessarily the protection of tangibles, but the victory of self over the limitations imposed by tangibles. It is the orientation of all things in their proper proportion and relation; it is the individual rising triumphantly from the limitations of his own mind and the ambitions of his own ego.

Wisdom is security, because the one who possesses it is immovable in time or space. He is sufficient to himself, accountable to no man, accountable only to the gods in whom wisdom is perfect. This wisdom, which is security, comes not easily or quickly, but it must be our goal. It must be the source of a new dedication and we rejoice in this age to see it rising about us. We rejoice to see educators leaving their old curricula to dream of greater schools of human thinking. We see science accepting at last the mystery of a larger world. We see politicians dreaming of world peace. We see religious leaders dreaming of world unity, and we see men coming back from the war having made the supreme discovery that there is a strong fortress within themselves upon which they may rest the full confidence of their hopes.

The world is changing, moving forward, crawling like Plato's eternal animal in space, growing up, growing forward, unfolding year by year its great potential. This growth is inevitable but it is the part of wisdom to grow gloriously with the world and not try to remain static and immovable in the midst of dynamic space.

Misery lies in our inability through lack of conviction and understanding to grow with the motion of our world. Happiness is that internal freedom from conceit and opinion by which we grow without objection and without stress and pain, finding our glorious fulfillment in progress and not meeting the new with eternal fear.

Therefore, we say again that security —world security, individual security—is possible. It is possible because it lies not in a long, difficult political procedure, but in an internal realization within the human soul itself. It is no farther away from us than waking is from sleeping. We have slept a troubled dream of ages. We are stirring in our sleep, afflicted by this nightmare through which we have passed. It is our privilege, when we will, to awaken from the dream, and in awakening find that larger world which has always been; find that peace which was as real when Plato lived as it is today. Plato found it two thousand four hundred years ago. Other human beings will find it ten thousand years from now. Each human being finds it when he becomes it and discovers it in himself. In that moment he awakens from the illusion of his world to the reality of himself, his plan, and his purpose.

We cannot hope that all mankind will awaken at any given time to a universal realization. We know that we must train leaders, we must create among our kind some who have the vision. Plato declared that the beginning of a truly philosophic empire was the education of the guardians of the state, the setting up of standards and basic principles by which we may gather into leadership those most fitted to lead, and that we should not penalize our true leadership with persecution, ridicule and misunderstanding.

If we cannot all be great, let us have the appreciation of greatness as our first goal that we may sustain the good when it appears among us and not destroy it as we have in the past. The education of guardians, according to Plato, demands one simple recognition. Under some systems of government guardians may be educated according to classes, and we may create within a nation or a people certain universities, schools, and centers for the education of leaders.

In harmony with this realization we know, for example, that we have established West Point for the creation and education of military leaders and Annapolis for the education of naval leaders and those who are to protect our naval armament. We could theoretically

establish a school of international politics, demanding from all who would be leaders an adequate education in the principles of international leadership. Why we did not do this a hundred years ago, only the gods know. It certainly was a primary oversight.

But even that in our situation is insufficient for the simple reason that under our system all are governors. Therefore, to establish a school or system for the education of specific groups is to force our democracy into an oligarchy. It is to force us to the creation of a governing cast, or a governing class, and this is the beginning of another form of political tyranny. It is not the answer. A school for statemanship is not enough. It would be something we would have to work with constantly, for it would restrict leadership to a specific training and a specific group, and we have no way of knowing in a democracy where the divine flash of fire will strike and from among what class of our people great leadership will rise.

There is only one answer in a democracy, and that is that the principles of true democratic idealism must be taught to all of the people, so that all, though not necessarily equal in ability, may preserve the fundamental democratic equality of opportunity. It is not possible for all to be leaders, but according to our way of life all have the privilege to fit themselves for leadership and to be judged by the jury of their fellowmen.

Under this system, therefore, the science of government must be universally taught to all people. It must be taught with the same thoroughness with which we teach the individual to succeed or to prepare himself for success in any specific art or trade. His contribution to democracy will then be that certain part of his life which he has given to the study of the system under which he lives, and which depends for its success upon his adequate understanding of the common state.

Therefore, the Platonic system of government, the Platonic ideal of government, must be conferred as part of our educational heritage upon the entire people of our nation and, in so far as our sphere of influence extends, into new directions and into far places

Under such conditions, then, if we were all to go to school together to understand the dream and hope and ideal of a future state, what should we learn? What should we teach young and old in this nation as to what constitutes the proper administration of our authority? To visualize this we have the Platonic prophecy of the world state. We have the dream of what constitutes a worthy end to life. That dream can be summed up in a rather simple picture of a way of life, a picture that to us may seem a little dim, very idealistic and hopelessly abstract.

When someone brought these objections against Plato's plan he answered, again through the mouth of Socrates, for he makes Socrates describe the perfect state in the *Dialogues*. "Then a disciple answered: 'But, master, it is impossible; why should we discuss the impossible?'

"Socrates replies, 'Let us resort then to art to explain. The perfect human body does not exist in nature, but shall artists cease to depict it, to dream of it, and to set it up as an ideal worthy of veneration as a thing of exquisite beauty? Shall we always depict asymmetry and disproportion because it is common to us? Shall we accept it as necessary because we have it? Shall we regard the least as the true because it is the more common? Shall we accept strife and discord, suffering, pain, hunger, disease, poverty? Shall we accept all these things as true and desirable and inevitable simply because we have them? Is not the presence of them always a challenge to the correction of that evil? And is not the depiction of perfection the strongest possible incentive to the attainment of that perfection? Though that perfection be unattainable for a vast period of time, should not that perfection be the ideal toward which all peoples should unite their devotion and their purposes? Shall we stop dreaming, shall we stop hoping, shall we stop being idealists because the dreams and hopes and ideals are not subject to immediate fulfillment? Should we not rather dream more nobly and from this larger dream gain the courage to strive toward that which we inwardly conceive?'"

I think the answer of Socrates cannot be in any way contradicted. It is the answer of a great purpose. Plato realized that in the evolutionary processes of mankind the world would be in a constant condition of change. It would not only be a world environment changing, but man changing. Nearly all the Utopian dreams we have had in the past depicted a world change, but man remained the same. In that they were inaccurate. It is not sufficient to suppose that a better world will make a better man. It is necessary to labor today with the realization that a better man will make a better world, and so when we start out to educate youth in the principles of a universal and sufficient government, let us place before them Plato's dream of democracy, Plato's vision of the perfect empire, Plato's conception of the world—the land, the state of the philosophic elect—the wise man's world, the world toward which all suffering and pain is bringing us, because through suffering and pain we are becoming wise. The wisdom at the end is inevitable, but it is our privilege to hasten the day and to remove much of the pain in the process of becoming wise.

At the end of our journey is the one humanity, one people under the sun. We may fight it, we may evade it, we may avoid it, but the end is there—one people fulfilling its destiny.

What is the destiny of man? There again our ideals are rather short. We can think of possibly one noble destiny, and that is a state of common existence when all men shall have that which is necessary and there shall be no absence of that which is necessary to the survival of normalcy and equal opportunity for all mankind. Plato would declare that to be the third or lowest form of the good which he called the necessaries. Toward that we are striving. We are striving to create a world in which we will no longer stand ashamed; with the orphan asylum, the poor farm, and the prison the monuments of our achievement.

Perhaps we desire to bring about a state of equal opportunity for all mankind, and special privilege for none. That is a noble dream, but that is not the end. It would be inconceivable to think that mankind will go on forever building mousetraps. Maybe he will build better mousetraps, but there is no thought more dismal than an infinite progression of ever-improving mousetraps. What is the end of it? Long before we have built the perfect mousetrap we will have found some other solution for the mouse. That is the way we live and think and build.

It is useless for us to think in terms of building better automobiles or of giving one to every man, or of having houses that turn with the sun and glass bricks that let in all the vitamins. All this is the most dismal kind of dreaming. Nor is it much better to dream that sometime we will export by air instead of by water, or that sometime we will make synthetic rubber that will stretch both ways. The dream that each man shall have his own little plot of land is a good dream, but it is not good enough. That we shall sometime have honest politicians is a great dream, but it is still not great enough. Any individual who has the courage to dream that, should have the courage to dream almost any other form of good.

We dream that sometime we may have adequate medical and dental care, that there will be better schools, and that all controversies and rifts shall end; that we shall do business in the way we want to. Some will dream of higher tariffs and some of lower tariffs. But while these are our dreams, always some of the dreamers will be miserable, for there will be some to the end of time, (according to our way of life) who will be miserable merely because others are happy.

We can dream of free travel and free trade, we can dream of single tax, double tax and no tax, we can even look forward to the time when the present tax rate is reduced, but all this is puerile; it means nothing. It means that

man, who is heir to the ages, is content to think only of air conditioning his office while sitting in the same old chair. It may be a plastic chair, or perhaps an all steel and chromium chair, but still it is the same old chair in which he lives and dies, shut off by a thousand personal ambitions and limitations from his free participation in the great life of his world. We are thinking of the future merely as an extension of the present, just exactly as for ages our pagan forefathers thought of heaven as nothing more nor less than the fulfillment of inhibited material desires.

Our sense of tomorrow is a Shangri-La, a city of escapism into which we will flow without any of our troubles, but carrying with us victoriously all of our faults and limitations. Such is not the concept of a world. It is good if we can have peace for a hundred years. That is a noble plan, but it is not noble enough. We have no vision, we have no purpose beyond the justification and the somewhat enlarged perspective of our present purposes. We do not realize that man is changing, that human life is changing. Man is not here to become rich. He merely thought that out as he went along. First, it was a game he played and then the game played him. First it was an instrument for his convenience; now he is in slavery to this convenience. First it was gratification, and then humble servitude to the boundaries, restrictions and oppressions of a mechanistic conception of life. This isn't the answer to anything.

The answer lies beyond Plato's orb. He saw it even before we had a mechanical world, before we put our hope in the Stock Exchange, and before we built up the great competitive system of exploitation which has ground us to pieces and is destroying our right to live by imposing upon us the heavy yoke of an existence into which we are born, whether or no.

Certainly it is not the endless succession of our present times that we are fighting, even if they do grow a little better. We are better off than in the ages gone by, and yet in this state of being better off we have fought two of the cruelest wars in the history of the world, and we have seen an exhibition of barbarism unequalled in the pages of history. This is not the answer. No matter how many scientific discoveries we make, it is not the answer. We may build greater machines, but our need is for greater men. We may build greater conveniences, but the necessity is for greater consciousness behind them.

So the world of the future toward which we should educate our youth must be something that contains a dream, a purpose, an ideal, and not merely an endless squirrel cage in which only a few can hope to succeed, and mediocrity is the inevitable lot of the majority.

And finally what *is* the philosophic empire? This is the rub. Plato knew that man was changing. Even today the human being is in a process of constant physiological refinement. Even today new sensory perceptions are being born in him. Locked within the human consciousness is the solution to the human problem. This is the thing we have failed to realize. We have failed to realize that to build the perfect world we must build the perfect person; that the more we invest in machinery the poorer we are unless at the same time we invest more in the power that must guide and use these present and future commodities. We have built a great telescope that brings the moon within fourteen miles of the earth optically, but what have we done for the astronomer who must look through it? Have we made him greater? Have we made him capable of understanding more of what he sees?

It is not enough that we build a great world of conveniences; we must build a great human being. This great human being is the Platonic ideal of the heroic soul. It is not the superman of Nietzche; it is not the superman who would become the tyrant. It is the god-man who would become the savior of his world. It is the man who becomes great in wisdom, not in mere temporal power. It is not the man who subjects others and subdues nations, but the man who masters himself.

We know these as truisms, but we have done nothing about it. We accept these things as truths, but we do not use them. The great education of the future is the education of the human being to the realization that the world we know is an impermanent world. The world we know is no thicker in its geological significance than the Paleozoic Age or the Proterozoic Age. Sometime in the infinitude of things we will be nothing but dust beneath the surface of the earth's crust. The things that we are doing are part of that great pageantry of things that must pass away. There is no permanence in material things, and there never will be. The only healthy thing about them is that they are forever changing.

We look back upon the bones of old empires, the ruined civilization of the past. Once they were great and vital; now they are gone. Every physical thing is finally cast aside as a derelict form along the shores of space, but the human being goes on. Humanity is our investment. Human consciousness is our investment. Human progress is our investment. It is the building of the greater man that is the promise in the building of the greater world. We can do this by removing from him certain unnecessary limitations. By the time the empire of the philosophic elect comes, industrial empire will be hardly a memory in the forgotten history of mankind, because man will not then be burdened with these things. We are exploring the air for nutrition, we are exploring the sun for power, we are exploring the earth for its secrets, but the great secret of all time, as Plato knew, is the secret of space around us. Space is our father and our mother, our home, our nutrition, the source of everything that we are. In space each human being ultimately exists complete and perfect.

Our community of empire does not demand in the infinite future the type of life we have today. In the world of reason, in the world of dreams, in the great philosophic world to come, man emerges to his truest state as the demigod, the truly superior creature, the being that is suspended betwixt heaven and earth, dominion wielding man, the embodiment of wisdom; man, the reasoning animal that has lifted himself through countless ages out of the muck and mire of the world. We are growing up to something infinitely more noble than we realize. We are not going to attain it instantly. We are not going to arrive there in our age nor in our time, but we must plan in the hearts of all people and in the souls of our youth something of this vision in order that they may do next things well, that they may do the things of today and of tomorrow with a vision of the infinite purpose that lies beyond.

The infinite purpose is the perfection of man, the perfection of his internal powers, the release through himself of everything that he now depends upon from outside of himself. There is nothing upon which we are prone to lean outside ourselves that we do not have to a greater degree within. The human being has locked within him the power to be master of his destiny, the complete and perfect lord of his own life to be lived harmlessly.

Do you realize that the accomplishment of wisdom is the only pursuit that is not competitive? Each human being can be as wise as he wills without taking one bit of wisdom from another. We may become rich only in internal things without another being poorer in external things. Wisdom is not attained by depriving other men of their birthright or binding them to our service. It is not attained by imposing our will

upon them or creating out of them patterns in industry and economics. The achievement of wisdom is the perfect freeing of all life to the one thing in the world that it can do well, because of the intrinsic wealth and power that is within itself.

Socrates in his last discourse says, "I perceive a race of creatures living along the shores of the air as men live along the shores of the sea; beings who are more spirit than mortal; beings who live like gods and dwell together in communion of love; whose lives are devoted to poetry and art and music, to the perfection of the fineness in themselves, to love and beauty and kindness and goodness. And they worship the gods eternally by the beauty of their works and they live only to know and perfect wisdom in themselves; they live only to come nearer and nearer to that divine being which is the source of being."

This in some way is the end of empire, this is the Platonic world, the world of the heroic souls, the world toward which man is growing through travail and pain, the world that we must envision ahead, the world in which the human being accomplishes all by becoming godlike; not by becoming a master over other men. We have seen in this great European War the hopelessness, the inevitability of the will to power. While we are not guilty to any such degree, there is something of the dictator in each of us, something of the will to power in every ambitious human being. There is something of tyranny in every man who wishes to improve himself at the expense of others. There is something of tyranny in our whole way of life, in the way of competitive life, the way in which we rgeard ourselves as great to the degree that we interfere, dominate and control the lives of others. There is dictatorship in all our planning, all our thinking, in our private relationships with our families and our homes. We are either the victim or the victor in a struggle of mind against mind.

This is not the answer. This is not the way of life. This is not the reason for which we were created. We have lost sight of the reason because it has grown dim through lack of the adequate example in our world. Dictatorship and all that it implies, the avarice and ambitions and selfish purposes of mankind, leads inevitably to this common ruin.

It is therefore important that we shall give to youth an ideal, a spiritual ideal, for though the word spiritual has been tossed about and has come in a materialistic age to general disrepute, it remains identically and inevitably the reality, namely: that the end of achievement for the human being is a spiritual achievement and not a material one. We are growing up through matter by an evolutionary resurrection toward the release of consciousness from matter, so that consciousness may be free to abide in its own world, dwelling in the presence of beauty and dedicated to the service of good. It is the perfection of the spiritual state of man that is the purpose of his existence, and it is the perfection of his spiritual state that brings about inevitably the incidental normalcy of his material condition. His material condition, like his own physical body, must pass away, but all of its perfection, all of its beauty, all of its harmony and usefulness depends upon the spirit within it. It was not the body of Abraham Lincoln that was great; it was the spirit of Abraham Lincoln using that body for the manifestation of its own convictions. It is not the body of civilization that is great, not our skyscrapers nor our cities; it is the spirit of an enlightened humanity using these things that is the secret of their greatness. If the spirit fails there is nothing left to save and we must preserve that spirit.

Furthermore, it is not the laws or the empowering privileges of governments, but the spirit behind these laws that determines the greatness of governments. It is important whether our leaders represent the passing glory of a material ambition or the eternal glory of a spiritual purpose. Each child coming into the world should be taught that the spiritual life about him and the spiritual life within him is the greatest and most

important part of himself. To fail in this is to fail in everything, and to glorify it is to succeed, not only in personal life, but in the perfection of time and world conditions.

We must begin, not by bestowing sectarian creedalism upon our children, (that is quite unnecessary) but teaching our young to understand that they bear witness to an eternal spirit within themselves. If they are true to that spirit their world is happy; if they fail that spirit they are unhappy and their world fails. That is education. That is the beginning of the creation of a moral universe. That is the beginning of the ethical association of humankind, and the ethical association of humankind is the beginning of the Platonic empire, for the Platonic empire is based upon the supremacy of the spiritual purpose of man over the material selfishness of his personality. It is the victory of self over circumstance, the freedom of eternals from the limitation of temporals, and the establishment of a philosophy of universals as the beginning of all consideration of particulars.

Once man has himself straight he can answer any problem that comes to him. Once he knows the foundations of his life he cannot fail greatly in the accomplishment of any particular good. It is upon this foundation that he must build and this foundation is the royal journey. Philosophy is a journey for the individual and for the nation and for the race along the difficult, mysterious road that leads inward. It is a journey through all the layers and levels of our personality equation toward that mysterious center of ourselves. Philosophy is a quest for the internals, a quest for the eternals that lie within.

Through gradual discipline of our living, through gradual dedication of ourselves, we slowly, reverently and magnificently approach the secret shrine within. This secret shrine is the living altar of our ever living spirit. It is here that the Shekinah's glory floats above the mercy seat. It is here within ourselves that the presence of the innermost abides. Our search for wisdom is our search for self, and our supreme achievement is to discover the silence which abides within ourselves.

Wisdom is to find the finest. Virtue is to live its laws. Religion is the service of the unconquerable spirit of self and obedience to the truth within. We cannot discover it without means and without discipline. Our schools must be gateways to the mysteries of the spirit; our leaders must be teachers. Every preacher must be a teacher seeking this eternal good. Those who are seeking wisdom are the proper guardians of our state. These are the ones to whom Plato entrusts the government of the world, telling us all in his immortal prophecy of things to come that peace will come to our world; that we will gradually depart from material things and live in a world little less than heaven which we have fashioned out of our own vision and our own dream.

Year after year, age after age, we shall go on building this better world in ourselves and in humanity, and gradually this world which we have built within will rise about us, and in time to come we shall truly live in a philosophic age. We must begin in simple things, but always with the vision before us that man's ultimate destiny is to be godlike, perfect in wisdom and understanding, a lover of beauty and good in all things, and one dedicated to the practice of virtue.

These are his ends, these are the purposes for which he was fashioned, and to these ends every means available to the race should be dedicated, not in a wildly impractical way, but with a clear vision of the final and ultimate, with a realization that we must build step by step toward the inner life of the human being. We must release through man his beauty and his art. We must no longer let musicians starve in garrets. We must no longer let artists languish. We must no longer permit beauty to be a stepchild of our lives. We must no longer hide away those spiritual treasures which we have so long ignored. We must bring them out gladly and triumphantly, dedicating every day of our lives to the accomplishment of something that is building another stone

into the structure of universal good.

Under these conditions the life of the individual is lengthened, because his usefulness is the measure of his years. Under these conditions the life of his civilization is lengthened because it will remain as long as it serves the good. Gradually and imperceptibly, but inevitably, the great divine beauties of life emerge through the maturing consciousness of civilization. When we have built world empire upon peace and have gathered up the nations of the world into a brotherhood of man; when the center of our new civilization is not a political but a great religio-cultural center and we no longer need laws as we know them because there are none to break them; when we begin to live constructively rather than destructively, it will be a wonderful and glorious tribute to be able to look about us at a great empire that is built upon the brotherhood of man and to name that empire Platonopolis, the city of the wise, in honor of the first human being who dared to dream it possible. For Plato tells us this can be done, and each man in his own way shall do it, and each on his own star and each with his own instruments, his own vision and his own hope, shall build in his own way to this inevitable thing that must come.

At the end then, lies the philosophic world, the empire ruled over by the wise, the empire of the priest-king, who is also the great spiritual inspiration for his people, the true leader who is the free and open channel for the divine law and its manifestation in the world of men.

Ultimate greatness is the greatness of the servant, the greatness of the channel. Not even the wisest man can be more than the pen in the hand of a ready writer. The perfect leader of the state, the perfect guardian of the people, is one through whose unfolded internal life the laws of the eternal nature flow to the service of his children. We are the children of one universal principle. In the final recognition of that truth and the obedience to its laws we achieve our true dignity and our true humanity.

The greatest and the most noble privilege of all mankind is to obey, but before we can obey we must know the laws that flow from the father fountains of space. Philosophy is our guide. Virtue is our means. Wisdom is our end. And at the end, as our reward, is realization, and realization is man's conscious participation with the great universal fountains of ever-flowing good which are the very substance and spirit of his God. We have today, because of the pressure of our time, a mind for thoughtfulness. Let us in our thoughtfulness turn, not only to an imminent consideration, but to the recognition of those great beauties which are space, and let us in these trying times find our union with the beauty and majesty of the world as Plato did, and with this great world dreamer, dream with God of a perfect world, and work with God for the achievement of that world.

Friends, as long as we are here together in this great sanctuary of the beautiful and the good, and have tried to do honor to a great man, let us for one moment unite in a dedication, a prayer. Let us pray as the Greeks of Plato's time prayed:

"Eternal God, Father of all creatures, the children whom Thou hast fashioned in Thy wisdom await the works which Thou wouldst have them do. Our hands are Thine; use them. Our minds are Thine; fill them with Thyself. Our lips are Thine; let us speak Thy words and in all things love the beauty of Thy works. So mote it be!"

(Condensation from a Public Lecture. *Suggested reading*: Journey In Truth; "The Secret Teachings of all Ages"; First Principles of Philosophy; Purposeful Living Lectures on Ancient Philosophy)

Ex-Libris P. R. S.

The Secret Tradition In Alchemy

IN common with most of the arts and sciences which have descended to us from ancient times, the alchemical tradition presents a variety of obscure elements and problems. First there is the consideration of origins and the reconciling of the contradictory evidence legendary and historical.

If we accept the old fables we must conclude that alchemy was known from the earliest times and was practiced by the initiate priests of Egypt, India, China and Greece. On the other hand, if we choose to cling to the more conservative historical viewpoint, we will favor the opinion that mystical speculation upon the processes of chemistry originated among the Greeks of Alexandria in the early centuries of the Christian era. Both opinions have powerful champions, but because human beings are naturally disposed to dramatize that which is remote in time, it is pleasant to assume that alchemy belongs to the order of divinely revealed systems of learning.

Even the origin of the word *alchemy* is disputed. Certainly the prefix *al* suggests an Arabian source, and the Arabs, especially the mystical sects which flourished among them, were enthusiastic exponents of the art. The second part of the word *chemy* is reminiscent of the Egyptian *khem,* and the hieroglyph *khmi* which signifies dark earth, and by extension, simply darkness or blackness. *Khem* appears to have been an ancient name for Egypt, the dark earth being the muddy soil of the Nile valley darkened by the inundations of the river.

Old writers refer to alchemy as the science of the Egyptians, the dark or hidden art. The dark earth is the first material of the alchemical experiment, and from it grows the tree of the metals with its blossoms and fruit of gold.

The *Chaldean-Hebraic* prefix *al* or *el* as in Elohim or Beth-El usually represents God, or some attribute of the divine. Elohim means the creator gods, and Beth-El the house of God. The Arabs used the same general structure, the name of their supreme deity being Allah. It would not be unreasonable, then, to assume that the Egyptian word *khmi* gave us our modern word *chemistry,* and that the prefix *al* forming *alchemistry* or *alchemy* properly means God-chemistry or Divine chemistry, or more generally, the Divine Art.

The entire alchemical tradition is based upon a philosophical distinction between nature and art. By nature the ancients understood the material universe and the laws operating upon it and through it. These laws bring about the gradual perfection of all things through the three-fold process of crea-

tion, preservation and disintegration. Nature's motions are defined as a relentless process of growth, with disintegration merely the breaking up of patterns to release the energies locked within those patterns by crystallization. Nature accomplishes its perfect work in time and eternity, and is the supreme alchemist transmuting all base substances into spiritual gold.

All human knowledge is derived from the observation of nature. Man is the ape of nature; quietly he observes, and then, according to his own ingenuity, he adapts the laws which he has observed to the accomplishment of his own purposes.

The basic axiom of alchemy is that man perfects nature through art. With the help of the sciences the human being intensifies the processes of nature. He becomes the servant of natural law, and by this co-operation hastens the perfection of life. Art is the wisdom to know and the skill to apply. Wisdom perfects art and art perfects wisdom, and wisdom perfected by art is the wise man's stone. He who possesses it is master of the world.

According to the legend, alchemy was revealed to mankind by the Egyptian god Thoth, the god of the mind and the secretary of nature. Later Thoth emerged as the initiate priest-king Hermes Trismegistus or Hermes the Thrice Greatest. Very little is known about this obscure adept who has been honored as the founder of the Hermetic arts. It is a moot question in the minds of historians as to whether he really existed as a great philosopher or whether he was a symbolical personification of a secret doctrine of chemistry guarded by the priests of the Egyptian mysteries.

Thoth has been identified with the Greek Hermes and the Latin Mercury. This identification, however, is merely the recognition of certain general similarities. It is true that Thoth was a messenger of the gods, but he was more than this; he was the Manifester of the Divine Mind, a proper deity in his own right. He was the Mind of Nature, the Protector of Secrets and the Revealer of Mysteries. He was the Great Scribe, the Recorder, the Master Magician. He gave council in the assemblage of the kings. He was the Faithful Keeper of the Way, the Psychopomp (the Shepherd of Souls) the Hierophant, the Bearer of the Keys, the Son of Reason, the Giver of Laws, the Physician of Hearts, the Good Shepherd, and the Lips of the Infinite.

For centuries there has been a strange confusion as to the meaning of the term Hermetic. By some it is confused with alchemy, and by others it is identified with magic. In modern times it is applied generally to nearly all phases of mystical speculation from New Thought to the Tarot, and from Spiritism to Oriental Theosophy. The word has been given so many meanings that in sober truth it has no meaning. Actually, the Hermetic art is Theurgy, the science of the perfection of man through internal illumination. It is the secret way for the perfection of nature by art, and of human nature by the arts of the soul.

The search for historical certainties has been further complicated by the use of a subtle argument, in itself true, but leading to erroneous conclusions. In our library is a manuscript which lists the Adepts of Alchemy. The list includes Moses, Aaron, Adam, Solomon, Plato, Aristotle, and a variety of persons from Biblical prophets to medieval theologians. The collection is uncritical to say the least, and the compiler appears to have been motivated by the conviction that all outstanding intellectuals were alchemists. While the literally minded have a right to be offended, perhaps the compiler was correct, depending upon what we accept as a definition for alchemy. While it is quite unlikely that Plato, Pythagoras and Aristotle stayed up nights regulating the heat of their furnaces with hand bellows, they were masters of philosophic chemistry. They transformed ignorance into wisdom, they discovered understanding to be a universal medicine, and they transmuted the base metal of their time into a spiritual gold that has become the richest treasure of the ages. These men were "artists" in the Hermetic sense of the word, for they revealed nature and

sought to perfect natural processes through the diligent application of knowledge to legitimate ends.

It may even be fair to ask the question, "Was alchemy ever intended to be other than a spiritual mystery?" The divine spirit in man is a "powder of projection," the agent of the metals, the power which can transmute a hundred thousand times its own weight into the likeness and substance of itself. Is not the whole alchemical story really a legend of the Secret Doctrine concealed from the profane by a fantastic symbolism? This appears to be the reasonable conclusion.

During the period of the old philosophic empire, it was usual to divide arts and sciences within themselves into two parts. The external part of science was called exoteric and the internal part esoteric. Physical learning was not regarded as an end in itself, but as a shadow of heavenly things reflected in the substances of the physical world. Each of the physical arts was the outer form of a corresponding spiritual art. As consciousness was locked within the mystery of bodies, so universal knowledge was imprisoned in the material form of learning. As the great Jewish scholar, Rabbi Maimonides said, "Within the body of the law is the soul of the law, and within the soul of the law is the spirit of the law."

Alchemy is spiritual chemistry or the spiritual science in terms of chemistry. Chemistry itself is a science created to reveal the laws of nature in terms of chemical activity. The ancients were convinced that the law of analogy unlocked all mysteries. Nebo, the Chaldean Hermes, had the law of analogy inscribed upon his images. There is a legend that Alexander the Great opened the tomb of Hermes Trismegistus and found in it the great emerald covered with an inscription in Chaldean. The inscription opened with the words, "That which is above is like unto that which is below."

By analogy all material things become symbols of spiritual things, all physical processes become symbols of metaphysical principles, laws and energies. It is therefore possible to express one level of symbolism in the terms of another level; thus the mysteries of spirit can be explained by the mysteries of matter, and spiritual regeneration and alchemical transmutation within the self can be figuratively described in the terms of chemistry. That which is true of the metals, elements, and substances of the earth is also true in principle, and offers a convenient terminology for the communication of abstract ideas.

Always there have been two kinds of alchemists,—those who sought to enrich their purses through the manufacture of artificial gold, and those who sought to enrich their souls through the transmutation of their own lower natures. The first group is essentially materialistic, and the second essentially idealistic. Materialists have always outnumbered idealists, and materialistic institutions have increased with the passing of time until they have come to dominate the physical life of mankind. These materialists regard abstract speculation as vagary and superstition, and condemn such esoteric arts as fantastic and impractical. Physical scientists might define chemistry as the healthy and practical offspring of a mad parent,—alchemy. But they must admit that alchemy did come first, and whatever strange force it was that motivated the alchemists, this motivation led to the basic discoveries of chemistry and inspired chemists through the long ages of persecution which blighted the intellectual life of the race. We have inherited a wealth of chemical lore from the past, and most of the patron saints of chemistry were alchemists whose fantasies have been turned to very practical ends.

Alexandria, the great city of the Delta of the Nile, might well be described as an alchemical retort bubbling with a strange ferment of notions. Here, in the opening years of the Christian era, scholarship gathered, drawn by the magnetism of the great libraries which stood under the strong patronage of the Pharaohs. Schools and sects and scholars mingled a confusion of doctrines, and from this mingling several interesting compounds resulted. The Egyp-

tian gnosis sought to explain the Christian faith in the terms of pagan mysteries. The Neo-Platonists and Neo-Pythagoreans revived the dreams of philosophic empire. Astrologers attempted to formulate the moral philosophy of the heavens, and the Hermetists probed the secrets of eastern and western occultism. Greek physicians and Egyptian priests, Chaldean star-gazers and Jewish Cabalists, plied their several arts and formulated ingenious answers to life's most vital questions.

Old physicians and chemists, brewing their compounds, placed upon their bottles and vessels the mark of Hermes. Utensils so marked were under the protection of this god, and it was believed that he would favor the operations of those who thus invoked his assistance. From this old custom has come our modern term, *Hermetically sealed*.

During the first ten centuries of the Christian era a number of books were circulated which dealt with alchemical experiments and were attributed to the great philosopher of early times. Most of these writings, like a popular text for midwives attributed to Aristotle, were spurious productions calculated to harvest dishonest pennies for unscrupulous publishers. These false writings have done much to discredit alchemy and its legitimate exponents.

After the collapse of the Roman Empire and the rise of the Christian Church, the professors of secret arts took refuge in the Near East. Some found asylum in Arabia, which became the important center of arts and sciences. Europe was plunging into the chaos of the dark ages, but the Caliphs of Bagdad continued to bestow their patronage upon the scientists and scholars. During the reign of Al Raschid and his equally illustrious son, Al Mamoun, the genuine writings of Plato and Aristotle were translated into the Arabian language. The Tetrabiblos of Ptolemy, and other important manuscripts composed by Alexandrian intellectuals also found favor among the Arabs. The principal alchemical texts appealed to the dramatic instincts of the Islamites, and gold making became a popular diversion. Needless to say, the sober texts of the Egyptians were festooned with garlands of Arabic overtones and implications, until the very sciences themselves took on the tempo of the Arabian Nights.

One of the first names to be associated directly with the writing of alchemical books was Zosimus of Panopolis who flourished about the 3rd Century A. D. He is said to have prepared a number of important tracts dealing with the history, philosophy and science of alchemy. Unfortunately these books have not survived, and he is represented in the literature of the subject by only an occasional fragment. Zosimus is authority for the story that the secrets for the transmutation of metals were revealed to mankind by the fallen angels as described in the book of Enoch.

The Arabians conquered Egypt in the 7th Century, and because of their admiration for the learning of the Egyptians they carefully preserved the monuments of the old empire and sought to assimilate as much as they could of Egyptian literature and culture.

The first and greatest of the Arabian alchemists was Abu Abdullah Jaber ben Hayyam ben Abdullah al-Kufi. Very little is known about the life of Jaber, but extravagant tales have been circulated concerning both his person and his scientific achievements. Because he is a key figure in the history of chemistry, his writings have been subjected to considerable analysis. To date, the conclusions reached have led to no definite result.

Jaber's reputation as an alchemist is due principally to the works attributed to him and circulated in medieval latin under the name of Geber. It has naturally been assumed that Geber is merely a corruption or latinizing of the Arabic name Jaber. In recent years considerable doubt has been cast upon this traditional assumption. Perhaps there was a pseudo Jaber, a latin writer living in the 13th Century who sought to gain distinction and recognition for his books by associating them with the name of a venerated Arab scholar who had lived four hundred years earlier. If the books attributed to Jaber were really produced

in Europe and were later translated into the Arabic, it will be necessary to revaluate the importance of the contributions made by the Arabs to the science of chemistry. Their glory stands or falls with Jaber, alias Geber.

Problems of this kind remind the thoughtful person of the numerous difficulties which attend the search for facts in any department of learning. It is usual to regard alchemy as one of the most ancient of the sciences; possibly it did flourish in remote antiquity. It is one thing to assume or accept, but quite another thing to be in a position to prove the assumption or demonstrate valid reasons for acceptance.

To make matters worse there is strong evidence of an alchemical tradition in the Far East. Hindus have long dabbled with the fascinating theories of transmutation and it is of prime avocational interest among the old Taoist hermetists of China. There are many fascinating tracts on alchemy in the philosophical literature of the Chinese, and even Buddhist Priests and Lamaist monks sought the Elixir of Life and the Universal medicine. Did these eastern nations evolve their alchemical doctrines from within their own culture, or did this mystical chemistry come to them through contact with the Mediterranean civilization? The Chinese are as bad as the Arabs when it comes to dramatizing history and festooning facts with elegant garlands of exaggeration.

About all we really know is that medieval Europe developed an intense passion for alchemical speculation. Most of the medievals certainly believed that their art was exceedingly ancient, and they quoted and misquoted each other to prove their contentions by sheer weight of words. As the alchemical tradition unfolded, the devotees of the art fell into three distinct groupings. The first group was made up of chemists firmly convinced that the physical transmutation of metals was possible, and offered an attractive means of accumulating worldly wealth. These gold makers took themselves and their art very seriously. One offered to finance the Crusades. Another volunteered to pay off the national debt of his country. To curb the danger which promiscuous transmutation might create in the monetary system, several governments, including England, enacted laws against the manufacture of artificial gold except under the supervision of the officers of the mint.

The second group of philosophical chemists raised its voice in protest against the gold makers, declaring alchemy to be a spiritual science of regeneration completely apart from all selfish material interests. To these savants transmutation was a kind of sacrament, and alchemy was a religion devoted to interpreting the mysteries of God through a Cabala of chemical sym-

JACOB BOEHME

bols and formulas. Boehme and Kunrath certainly held this opinion, and quotations from Roger Bacon and Basil Valentine support this viewpoint.

The third group attempted to unite the warring opposites by rationalizing the extremes and setting up a common ground. The professors of this group reasoned thus: Nature is both spiritual and material. That which is true spiritually of invisible things must also, by analogy, be true physically of material things. The physical transmutation of metal proves the possibility of the spiritual transmutation of man. Each in its own sphere justifies the other. If man can be regenerated, metals can be purified. Chemistry and alchemy are one art manifesting in two worlds, an

inner world of divine mysteries, and an outer world of natural mysteries. Art is skill, and necessary to the understanding of life. The formula for the perfection of man is concealed in the formula for the perfection of the elements, and he who discovers one discovers both.

About the beginning of the 17th Century a third element was inserted between the spheres of God and nature. A new imperfection was discovered which required remedy and purification. This middle sphere was human society, the body social and the body causal. Not only man, but the institutions set up by man, were in desperate need of transmutation. The transmutation of the social structure was called Reformation, and this Reformation had as its end the preservation of the rights of man against the tyranny and despotism of the corrupted institutions of the Church and State.

The foundations of alchemy were gradually shifting, and the abstract symbolism was applied to the transmutation of corrupt governments and the emergence of a democratic, socialized way of life. The mystic chemists became mystic politicians. They bound themselves into a secret empire of philosophical reformers. Through them all kinds of mystical, magical, cabalistic and transcendental lore was focused upon the practical task of the restoration of the Golden Age. This Golden Age became the philosophic gold and the philosophic goal. These alchemists of empire were the Rosicrucians whose strange writings and symbols have intrigued the thoughtful for more than three hundred years.

Early alchemists labored alone with their furnaces and retorts, guided only by curious manuscripts and their own faculties of intuition. There is no indication that any general organization existed among them, although it is possible that they fraternized when possible, and shared their secrets with such intimates as they regarded worthy of lofty confidences. There can be no doubt that most alchemists, even those given to extreme mysticism, actually maintained laboratories and engaged in physical experiments with chemical compounds and substances. This is proved by the number of practical contributions which they made to the pharmacopoeia and industrial chemistry. They developed medicines, dyes, perfumes, and other useful commodities, including cosmetics, preservatives, and contributions to the science of metalurgy. They traveled extensively, and some, like Paracelsus, developed encyclopedic perspective. They sought one thing, but in the seeking discovered many other things; in fact, they are remembered principally not for their primary product, but for their by-product.

The word adept, now applied principally as a title to dignify a master of transcendental arts, is closely associated with the alchemists. There is a persistent account of the Hermetic adepts; in fact, the theosophic use of the word seems to have originated among the philosophic chemists.

According to alchemistical philosophy, those who had achieved the true secret of the transmutation gained an extraordinary control over the laws of nature. They could perform seeming miracles, and enjoyed the abilities ascribed to the fabled Mahatmas of farthermost Asia. These adepts were described as "Servants of the Generalissimo of the World abiding in the suburbs of Heaven." They could read the thoughts of men, could move invisibly from place to place, could appear in any form they chose, knew all the secrets of the world, could perpetuate their own lives indefinitely, could protect themselves from all types of injuries, could speak all languages, and carried with them a mysterious powder called the Red Lion, with the aid of which they could perform all kinds of wonders, even to the raising of the dead.

None knew where these adepts dwelt, for they could appear as ordinary mortals and were dedicated to good works and to the unselfish service of mankind. They freely gave of their wisdom to all who were worthy, but concealed themselves from the profane.

An "adept mania" swept over Europe. The rich and the poor, the wise and the foolish, tried, in a variety of ingenious ways, to attract the attention of these immoral mortals. A favorite method was to appeal by letter. Unfortunately, no one knew how to address the letters, so they found recourse to a happy expedient. The letters were published in the form of tracts and booklets, and circulated as widely as possible. They hoped these writings would ultimately come to the attention of an adept who would be moved to hunt out the worthy mortal who had stated his case in such persuasive and convincing terms. Book publishers particularly suffered from this deluge of epistles. These publishers distributed books supposedly written by adepts, so they seemed to offer favorable entree into the unknown world.

The adepts also inspired an amusing controversy in the 16th and 17th Centuries which, however, entirely lacked humor. The existence of adepts was stoutly defended by a number of pamphleteers who unanimously agreed that they had never contacted one of these elusive beings but would highly appreciate an opportunity in that direction. These apologists aroused an equally potent group which composed enthusiastic and lengthy treatises to prove conclusively that the so-called adepts were figments of the imagination supported by impostors. This battle of the booklets lasted for more than a century, and profited no one but the printers.

The belief that an invisible tribe of supermen wandered about Europe resulted inevitably in a harvest of fanatics and impostors who modestly proclaimed their adeptship, and then distributed cure-alls and love philters at exorbitant prices. Many of these rogues were exposed, but consistent disillusionment had little effect on the prevailing belief.

On the positive side of the ledger the diaries of working alchemists, unpublished and never intended for publication, do record unusual experiences involving the masters of the art. Mysterious men possessing extraordinary knowledge and powers did contact the students of Hermeticism. These masters initiated disciples, bestowing mystical insignia and accepting selected students into a kind of grand lodge. Naturally, the diaries contain no record of the initiation itself nor the secrets which were communicated, but the circumstances involved and the types of individuals involved make imposture highly improbable. We are reproducing with this article two leaves of an unpublished Alchemical Diary which was written in Upper Alsace. This is typical of a class of manuscripts which preserved in quaint wording and curious symbols the scientific researches of early Chemists-alchemists. (See Fig. 4)

Popular interest in alchemy died out in the closing years of the 18th Century. From that time on the public mind turned gradually from mysticism to the contemplation and adoration of the physical sciences. Materialism became the ruling passion. Men desired most of all to be regarded as practical and successful. Emphasis upon the humanities died out, and the ingenuity of mankind was directed to extending the boundaries of the human domain. Gold making continued to be the principal interest of the race, but the technique was shifted to the fields of commerce, barter, conquest, competition, and heavy industry.

Alchemists still carry on their researches, but their number is no longer great, and they make little effort to impress the world with their discoveries. The alchemistical tradition is now practiced principally as a science of spiritual regeneration. The modern students make use of the older writings, and still search among the symbols for the philosophic keys to unlock the secrets of the soul.

It may be useful to devote a little time to the philosophy of alchemy, the inner structure of that strange doctrine that has now passed into legend. Many of the alchemists were learned men, not easily distracted by false doctrines nor inclined to devote their lives to the futile quest for the unattainable.

Alchemy is the philosophy of gold. It begins with the study of this metal and all that it symbolizes in nature, in the universe, and in man. In the old manuscripts gold is represented by a king crowned and robed and seated upon a throne. The hermetic symbol for gold

was a circle with a dot in the center. This same symbol also represented the sun. The king was the sun, his crown the golden rays of the sun. The sun, in turn, was a symbol, for it represented life and light and heat. In China the sun is called the Yellow Emperor in the azure palace of the sky. The sun is the light of God manifested in nature. Each of the orders of life has its king. The diamond is the king of gems; gold is the king of metals; the phoenix is the king of birds; the lion is the king of animals; and the adept is the philosophical king of men. Each of these symbols, therefore, is in its own world equal to the others, and they are interchangeable. The lion is gold in the sphere of the animal soul; the phoenix is gold in the sphere of the mind; the diamond is gold in the world of the body.

Philosophical gold differs from physical gold by degree rather than by nature. The king gold, the diamond, and the lion represent the workings of universal life or spirit in the various conditions of matter. In the moral sphere gold is virtue; in the philosophic world gold is wisdom; and in all worlds gold is truth. Truth is the end which all the world is seeking, for within truth reside the powers of love, beauty, and happiness. Metallic gold is a precious substance highly valued. Spiritual gold is a blessed state of being desirable beyond all the treasures of the earth.

Gold is also consciousness. Material gold is material consciousness directed outwardly for the mastery of the world; spiritual gold is divine consciousness directed inwardly for the conquest of the self.

The hermetic king represents on the material plane self-will, and on the spiritual plane universal will. For this reason the formula explains that the king must die, be buried in the grave and restored to life through art. After the king has been raised by the secret science he is no longer a substance but a spirit, and through the power of his spirit all the creatures of his kingdom are lifted up to everlasting life.

In some manuscripts the golden king is depicted with the features of Christ. The death and resurrection of Christ is repeated in the metal. Gold is killed, buried in the dark earth, and then raised from the tomb to become the universal savior of the metals.

Next in power to the king with his golden crown is the queen with her silver coronet and the crescent of the moon beneath her feet. She represents silver, the lunar potency. She is the virgin of the world, the sister-wife of the king, the mother of mysteries. She is nature, the earth; she receives into herself the light of the sun; she is the bride of truth. As the ancient formula says, "From the union of the sun and moon is born the hermetic adept." The sun is the power of generation, the moon is the capacity of generation; the sun is fire, the moon is water, and fire must burn in the water, and water must feed the flame of fire. King and queen, spirit and matter, life and form, mind and body; these are the opposites which must be bound together, the appearances of separateness in which the fact of unity must be discovered.

Child of the sun and moon is Mercury, the immortal mortal, the hermetic androgyne—humanity. The human achievement is personified by the figure of Hermes. This deity, with winged cap and heels, and bearing in his hand the wand of the struggling serpents, represents the power of the soul born from the union of spirit and body. He is experience, son of necessity.

The Hermetic Mercury is called the universal solvent, the medicine of the metals. To borrow a term from the rituals of masonry, the three Great Lights are the Sun, the Moon, and the Master of the Lodge. This same secret is concealed in the famous 47th proposition attributed to Euclid the mathematician. God, nature and man are spirit, matter and soul. Soul is the binder, and within it evolves the power

A SECTION FROM THE SCROLL OF GEORGE RIPLEY

This celebrated alchemical "Scrowle" was originally compiled by the English Hermetist, or one of his immediate followers, for the instruction of those seeking the formula for the Philosophers' Stone. Ripley died circa 1490, and the scroll is first mentioned about this time. The work is of considerable size, 18 inches wide and 20 feet long. It consists of a series of symbols and figures representing alchemical processes accompanied by verses in English. In nearly all examples of this scroll the title, enclosed within a floriated border, is missing. This is probably due to the fact that it was more exposed to wear, as this section formed the outer covering of the roll. The complete title of the scroll is, *Rotulum Hieroglyphicum Pantarvae Philosopherum.*

The symbols begin with a large drawing of an alchemist who supports a chemical bottle containing a book sealed with seven seals. From these seals extend chains which terminate in seven circular drawings of the chemical processes. The book and its seals appear in the upper part of the section of the scroll reproduced here. The symbolism unfolds with elaborate designs and concludes with a vigorous drawing of an Adept of the Mysteries.

Our example of the scroll is brilliantly hand colored, and the drawing shows considerable artistic ability. It is on paper mounted on canvas. It appears to have been executed in England about 1675. Illuminated alchemical manuscripts originating in England are extremely scarce.

It is believed that the celebrated mathematician Dr. John Dee, Astrologer to Queen Elizabeth, derived much of his esoteric knowledge as the result of his meditations upon the secret symbolism of Ripley's Scroll.

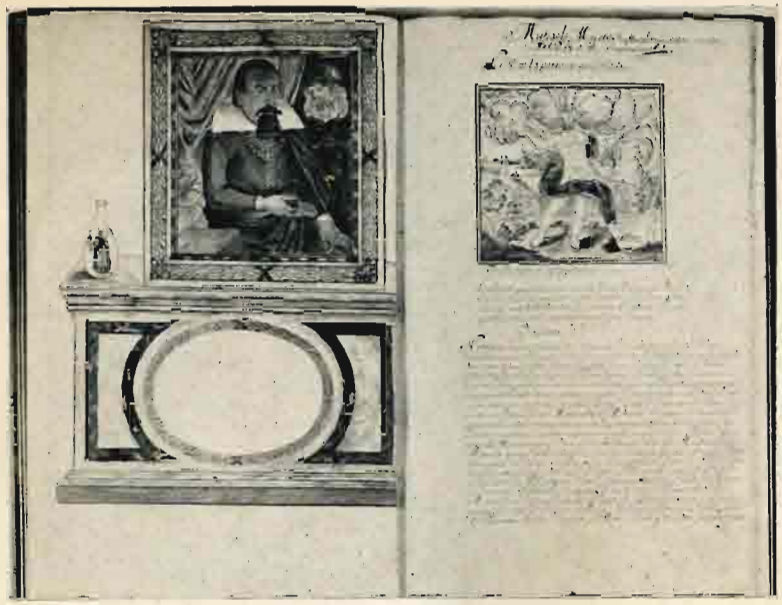
THE ALCHEMICAL SYMBOLS OF NICHOLAS FLAMEL

From a 17th Century French manuscript illustrated with line and wash drawings of the Hermetic figures placed over the arch of the Church of the Innocents at the expense of Nicholas Flamel and his wife. Although very little is known about Flamel, it is recorded that he maintained a number of charities by means of the gold which he manufactured through his knowledge of the art of transmutation. He lived to advanced years, being over a hundred years old at the time of his death.

According to the document written by himself in 1413, Flamel attained to the knowledge of the "first matter" of the philosophers. By this it is to be understood that he had been initiated into the mystery of universal substance from which all forms in nature are generated. Recent authors, with their usual skepticism, assume that Flamel gained his fortune from the practice of his trade as scrivener to the University of Paris. It is also said that the works attributed to him are spurious, although one in the Bibliotheque Nationale was apparently written and illuminated with his own hand.

Assuming alchemy to be a chimera, it is necessary to find some other method of accounting for Flamel's sudden rise to financial prominence. Possibly the simplest answer is that he was fortunate enough to contact an Hermetic Adept by the name of Canches, a native of Spain. This learned man revealed the formula of the *materia prima* after Flamel had labored for twenty years to interpret the secret figures of Abraham the Jew.

The French esoteric philosopher of the 19th Century, Albert Poisson, discovered on the margins of an old breviary the formulas of the Great Work written in cipher in 1414 by Flamel for the information of his wife's nephews. This is an additional indication that Flamel actually was an alchemist, and should tend to end the controversy concerning his principal vocation.



THE HERMETIC FIGURES OF COUNT MICHAEL MAIER, PHYSICIAN AND ALCHEMIST

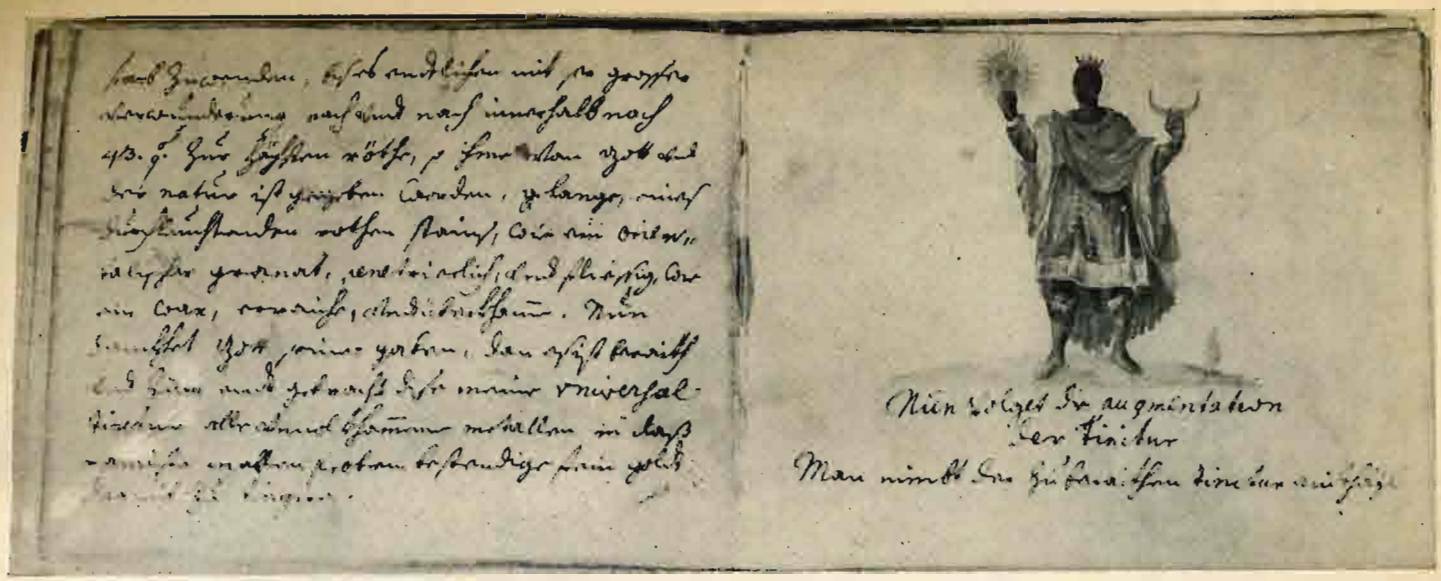
Michael Maier was one of the most important figures in the early development of Rosicrucianism in Germany. He was a man of broad learning and the author of several rare and curious books.

Reproduced herewith are the opening leaves of a French Manuscript copy of Maier's *Atlanta Fugins (Scrutinium Chymicum)* The left hand page shows a portrait in full colors and gold of Maier at the age of 49. The text consists of fifty emblems in line and wash, well drawn. Each emblem is described by means of an epigram and commentary. Beside the portrait of Maier is an alchemical bottle containing a crowned figure called the King, and representing the completion of the alchemical formula for the making of the Philosophers' Stone.

The figure on the right hand page shows Boreas, God of the Winds, surrounded by clouds, and carrying within his body the germ of the Universal Mystery. By this it is implied that the Philosophers' Stone exists in a free state in the atmosphere from which it must be extracted by art. Each of the figures is accompanied by a lengthy description more or less allegorical. The writing is in a fine French hand of the middle 17th Century.

Maier (1568-1620) visited England in 1616. While there he became an honored Rosicrucian and was an important figure in the controversy which arose over the Society. He wrote an elaborate commentary upon the laws of the Rosicrucians under the title *Themis Aurea,* in which he defends their right to remain secret, and explains their rules and regulations.

Maier had a solid scientific training that gained for him a substantial reputation in medicine. He served for many years as body physician to the Emperor Rudolph II. Maier was more scholarly and less dramatic than most of the contemporary group of alchemistical philosophers. All of his books abound in curious and unusual lore.



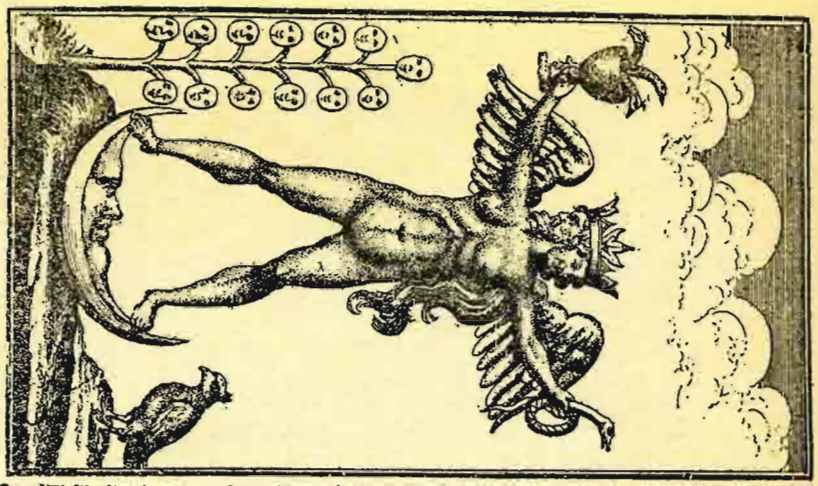
THE ALCHEMICAL FORMULAS OF IGNATIUS ADOLPHUS DeMUSSY

Two pages from an unpublished manuscript. The handwriting is very curious and of great historical interest. The work originated in upper Alsace in the Vosges department in the middle of the 17th Century. The writing is on vellum and is illuminated with four drawings in color and gold.

Contents of the manuscript deals with the production of the universal medicine and the manufacturing of artificial gold. The Elixir of Life is created by the combination of a paternal and a maternal philosophical seed. From this seed is born a creature created by art. In esoteric alchemy this creature is the adept born of the union of wisdom, the paternal principle, and love, the maternal principle.

DeMussy, however, insists that the spiritual mystery of regeneration is reproduced in the metals and chemicals, and a physical medicine of extraordinary virtue can be produced. His manuscript records the exact method of preparing the Elixir.

The figure shown above represents the Dark or Secret King crowned and wearing royal robes. The King carries in his hand the symbols of the sun and moon representing the paternal and maternal principles. The Dark King represents the hidden power of God in nature by which wisdom and love are brought into perfect equilibrium in the consciousness of the initiated adept.



THE HERMETIC ANDROGYNE

The universal temple is the world soul which is manifested as a world ruled by soul. The soul world is the philosophic empire. It is the perfection of the middle distance between spirit and matter, the sphere of the self-ruling, the equilibrium of superiors and inferiors.

The alchemists also symbolized the three great parts of the world under the symbols of sulphur, salt and mercury. Here sulphur represents the sun, salt the moon, and mercury again the master of the lodge. The first process in alchemy is to triangulate the elements of a problem. All natures are three natures in one. All problems present three aspects. Order must be established by the power of the soul to absorb diversity into itself. By this means three ancient elements become one compound, the compound itself forever new. Man is the compound, and the perfection of man is the great work of the ages.

The king and the queen rule together, their royal court the metals. Here lead and tin and copper and iron give allegiance to their sovereign, and like the planets survive by virtue of his light. The planets represent hieroglyphically all of the forms of matter which owe their existence to the sun, and which in truth are merely aspects and conditions of the solar power itself.

In the royal court of the metals Mercury is the court jester; he is the fool with cap and bells, for he alone can ridicule the king and live. This chatterbox, mimic and buffoon, with his sceptre of the dunce's head, his cap and bells, swaggering about to the amusement of the lords and ladies, is a wicked jest of man himself, for what other creature in nature can deny the power of God, misuse every heavenly attribute and strut about the stage of life surrounded by infinite opportunity, but standing in the midsts "with all his lore, a fool no wiser than before."

The great masters of alchemy declared that the seeds of gold are present in all natural substances. Transmutation is the releasing of the power in these seeds, —not the creation of gold but the growth of this precious metal. This knowledge, and true knowledge is the solvent which dissolves opposites discovering in diversity the fact of unity. The adept is the personification of soul power, the embodiment of the lost word, for within him all things that are lost must be found. The human soul is the priest of the secret god ruling in the everlasting house. The Three Grand Masters of the Lodge of Jerusalem were Solomon, King of Israel (the sun); Hiram, King of Tyre (the moon); and CHiram Abiff (the father-flame), the cunning worker of the metals, the master builder. Here again is God, nature and man. CHiram Abiff is humanity, the worker of the metals, the one who must perfect nature by art. He is the builder of the everlasting house, the soul of the world which is fashioned without the sound of hammers or the voice of workmen, eternal in the heavens.

growth is hastened by art. The tree of the philosophers, bearing its twelve kinds of fruit, is the Soul Tree of David Boehme. This German mystic wrote that the seed of God is planted in the human heart. Nourished by holy aspiration, prayer, meditation, and the contemplation of the mysteries of the spirit, this seed grows miraculously, like the fabled mango tree of India.

Spiritual gold is the power of God, material gold is the power of the metals, and philosophical gold is soul power capable of transforming all dross substances into the likeness of itself. Philosophical gold grows from the seed planted in the heart. Hermeticism is the art of stimulating and intensifying the processes which bring about the release of the soul from bondage to the animal instincts and appetites.

The alchemical laboratory symbolizes nature, the world of natural things from which the alchemist must gather the elements for his experiments. Here are the furnaces and the bottles, the alembics and the retorts necessary for the great experiment. These vessels represent the human body with its organs and parts and in which the final transmutation must take place.

Alchemical philosophy explains in great detail the death of the elements. This explanation is the more curious because the elementary patterns are, in truth, relatively indestructible. The old writings tell us that the dissolution of the elementary spirits is symbolized by the slaughter of the innocents by the wicked Herod. Each of the metals and elements has an outer nature and an inner nature. The outer nature is always in conflict; consequently all compounds composed of those conflicting factors tend to separate, and cannot be held in a permanent union If the personalities of the metals are destroyed this conflict ends, for the principles of the metals are in perfect concord.

It is evident how this pattern could be applied to social and political problems. In appearance, all things differ, and the external personalities of human beings are irreconcilable. To remove the personal equation is to end the discord, for unity is the law of the spiritual world in the same way that diversity is the law of the physical world. It is useless to force irreconcilables into temporary agreement. Such agreement is not real, and therefore not lasting. Before man can discover truth he must free his mind from the conflict of error. This he does by the perfection of soul power. When the soul is master of the body, and all external action is regulated by internal conviction, discord ends.

After the elements and metals have been made impersonal by the killing of their external forms, they can then unite as one principle in an eternal compound. This is correctly called the Lapis Philosophorum, the Stone of the Philosophers. The conflict of the physical elements is described as the war of the knights. The means for overcoming the personalities of the elements are set forth in the *Twelve Keyes* of Basil Valentine. These Keyes are twelve labors, and are identical in meaning with the twelve labors of Hercules. The secret formula for reaching the gold seed, that is, the spiritual identity in the metals, is referred to as *The Open Door to the Shut Palace of The King*. The body principle which locks spirit within its depths is *The Tomb of Semiramis*. Dead personalities from which their spirits have been extracted are described as ravens or crows, and the power of discrimination which eats away the substance of illusion is the philosophical vitriol. So the Rebus goes, and only those versed in double meanings can read the story rightly.

The twelve labors constitute a cycle of sublimations. Elias Ashmole, K. T., in his Theatrum Chemicum Britannicum, publishes the horoscope of the Philosophers' Stone. Alchemy abounds in the use of astrological symbols. The twelve rotations of the chemical substances correspond with the signs of the zodiac. These, in turn, symbolize the twelve creative powers existing eternally in the nature of God. The twelve signs set up their correspondences in the material world as the twelve houses of a nativity. These are the twelve departments of matter, and are represented by stages in the purification of the metals. The twelve spiritual principles acting through the twelve conditions of matter release the twelve powers of the soul.

Many of the alchemists used Biblical symbolism. They declared that the Song of Solomon was a perfect statement of the formula. Solomon is the sun, the dark maiden is the earth, and each of the verses contains a cabala for the transmutation of the metals. The Ten Commandments, corresponding with ten divisions of the Lord's Prayer, represent processes in the projection of the stone. The Life of Christ reveals the twelve operations and the apostles are the metals. The Last Supper is the formula for the tincture, and the Church of Christ upon twelve foundations is the Philosophers' Stone.

The literature of alchemy in Europe forms in itself a fascinating study. Strangely enough, very little consideration has been given to this class of books and manuscripts. Although many are rare and in great demand, no important collection is known to exist in the United States. Possibly one of the reasons is that the owners of such writings do not regard these books in terms of commercial value. They are treasured for generations, and only some extraordinary circumstance brings the better volumes to the open market. The majority of alchemical writings are not especially early. The golden age of alchemy was the 16th and 17th Centuries. Earlier works are extremely rare and later ones comparatively worthless.

The alchemical tradition is perpetuated by an extensive group of manuscripts as well as printed books. Bibliophiles seem to have trouble deciding the proper status of these manuscripts. Most of the manuscripts are too late to belong to classical periods of illumination. The priceless manuscripts of Europe are the Book of Hours, Antiphonals, Brevaries, and Bibles, written out by the monks between the 10th and 15th Centuries. The workmanship is superb but the content value practically nil. These manuscripts are preserved and treasured primarily as works of art. They gain authority also because they were written prior to the invention of printing.

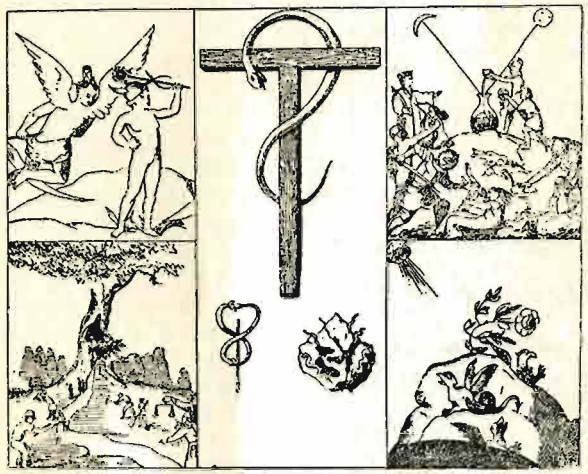
To my mind, the alchemical manuscripts are far more interesting and dramatic. Very few of these manuscripts were made by trained artists, although many show a measure of artistic ability. Alchemical manuscripts are divided into two groups: first, original manuscripts unpublished, and second, copies of published works. The second group is by far the larger. It was not uncommon to make manuscript translations of printed books into languages in which the published form was unobtainable.

Figure 3 reproduces the opening leaves of a French manuscript copy of Michael Maier's *Scrutinium Chymicum*. There is a nicely executed portrait of Maier brilliantly colored. Facing the portrait is a figure representing Mother Nature, the earth within whose body is concealed the secret of the Hermetic adept —the philosophical embryo. Although this manuscript belongs to the class of copies, it is a magnificent work with nearly fifty illuminations. The calligraphy is beautiful, and it was written about the middle of the 17th Century. It is a rare example, and two leaves were reproduced a few years ago in the *London Illustrated News* as a unique example of alchemical writing.

Figure 1 is a section from the scroll of George Ripley whose life extended throughout the greater part of the 15th Century. Sir George, for he was finally knighted, wrote an important treatise on the Twelve Gates of the Philosopher's Castle, and was addicted to the alchemical theory of Raymond Lully who died about 1315. Ripley is credited with having finally summarized all his esoteric knowledge of the great stone into the form of a long scroll. Although the figures from the scroll have been published in German, the complete work has never been printed in its original form. Our example is about fifteen inches in width and thirty feet in length. About six inches at the beginning of the scroll is so badly damaged as to be beyond repair, but this affects only the

title which fortunately can be restored from other sources.

Although Ripley was an English alchemist, he gained his greatest distinction on the Continent where his writings were greatly admired. John Dee (1527-1608) a distinguished scholar who found favor with Queen Elizabeth, became fascinated with Ripley's scroll, and is said to have prepared a copy for presentation to the Queen. The scroll is unusual in that the text is in English. Our manuscript was drawn in brilliant colors on paper which was later mounted on heavy canvas. It is a most curious production of the middle 17th Century.



THE HIEROGLYPHICAL FIGURES OF NICHOLAS FLAMEL

Figure 2 is involved in one of the most dramatic incidents in the story of alchemy. Nicholas Flamel, a poor and humble scrivener who practiced his trade in Paris during the closing years of the 14th Century, suddenly became a man of means and left for posterity a small book explaining the source of his wealth. One day by accident he came into possession of a strange manuscript written by Abraham the Jew. This manuscript was on material resembling the bark of a tree. It consisted principally of symbolical pictures, with a limited text. The work contained the full secret of the transmutation of metals and the manufacturing of artificial gold. Abraham the Jew bequeathed this formula to his people so they could manufacture the money necessary to pay the heavy burden of taxation imposed upon them by European princes.

With the aid of a mysterious adept who explained the book, and also good council on the part of his loving wife, Flamel was able to interpret the symbols, and entered into the profession of gold making. But the gentle scrivener was untouched by large personal ambition, and devoted his newly manufactured wealth to philanthropic purposes. He gave generously to the poor, and also supported religious institutions. Among other Christian acts Flamel caused the secret hieroglyphics from the book of Abraham the Jew to be placed in the form of a sculpturing over one of the arches in the Church of the Innocents in Paris. He died in the consolation of his faith, and the book of Abraham the Jew vanished from public sight. Unfortunately, the Church of the Innocents no longer stands. Its site is now a public square. I visited the square and was told by a custodian that gardeners planting flower beds still occasionally dig up bones from the old cemetery but they have never dug up the carved panels which Flamel had donated.

The book of Abraham the Jew has become one of the world's great literary legends. It is believed that it formed at one time part of the library of Cardinal Richelieu. If so, it may still lie in the basement of the arsenal in one of the great cases which contain the Cardinal's library. No one has gotten around to examine the collection as yet.

In our library we have two manuscripts presumed to be copies of the Book of Abraham the Jew. In my opinion, however, neither is complete. They perpetuate the fragments left by Flamel in his own book, and some additional material. The figure we are reproducing is a leaf from a French manuscript showing the arch of the Church of the Innocents, and Flamel's sculpturings. This is an example of the use of Christian symbolism to perpetuate the alchemical mysteries.

The discoveries of modern science do not entirely disprove the old alchemical theories. In fact, modern knowledge may help us to explain more completely the fantastic emblems of the early chemists. Sir Isaac Newton had an extensive library of alchemical books and manuscripts, and many of these now contain annotations in his hand. It is quite possible the meditation upon the mystic symbols inspired Newton in some of his researches.

Alchemy verged into chemistry, but physical chemistry as now practiced is not solutional of the world's needs. All arts and sciences require spiritual overtones to make them useful to the compound life of man. The gold in man must be found. The sciences of the soul must ultimately have precedence over the sciences of the body before human beings can build a physical life of security; they must discover internal security as an experience of consciousness. Some form of alchemy must come back. In fact, we are very close to it today. Psychology itself is pointing out the effect of intangibles upon tangibles. We realize more and more that man's outer estate is dependent upon his internal security. Divine chemistry has its place in the mortal scheme of things.

(A Public Lecture By Manly Palmer Hall.
Suggested reading: "The Secret Teachings of all Ages.")

The Phantom Emperor of the World

THE strangest of all phantom empires was the one ruled over by a phantom emperor, Prester John, Christian Emperor of the East. Before his throne seventy-two kings paid tribute.

About the year 1150 the rumor spread through Europe that a mysterious Christian monk from some remote vastness in northern Asia, ruled the nations of the East. The power of this man extended throughout the three Indies. Then, in 1165, kings and princes of Europe received letters and lengthy documents from the Emperor of the East.

The writer described himself as John the Presbyter, Priest of the Almighty Power of God and of Our Lord Jesus Christ. One of these letters, addressed to his friend Emanuel, Prince of Constantinople, opened with the words, "I, Prester John, the Lord of Lords, surpass all under heaven, in virtue, in riches, and in power..."

Prester John devoted considerable space in this letter to a description of his Empire. Monstrous ants that dig gold out of the earth are described, and a fish from whose body is extracted imperishable purple dye. Pebbles were there which gave forth light, restored the sight of the blind, and rendered the possessor invisible. There too flowed the fountain of youth. And in a sea of sand swam strange fish. His empire was the home of the salamander, a worm which lived in fire; and from its wool incombustible garments were woven for the king. (Salamander's wool is the ancient name for asbestos.)

In the land of Prester John there was no poverty, no crime, and no vice. Before his Palace, which was splendid beyond description, stood a magic mirror; it enabled the Emperor to see throughout his dominions and to detect all conspiracies against the State.

He was constantly waited upon by seven Kings, sixty Dukes, and 365 Counts. Twelve Archbishops sat at his right hand; twenty Bishops at his left. Yet with all this grandeur, he remained a modest and humble man; he did not rejoice in worldly splendor, he chose to be called only a Presbyter, though his butler was an Archbishop, his chamberlain a Bishop, and his chief cook a King.

Early travelers to the far East brought back lurid accounts of this strange King who maintained a standing army of a million and a half warriors and was complete master of the birthplace of the sun. Marco Polo was one who returned with an extravagant story of a Christian Emperor of Tibet, whose colonies included Persia, Ceylon, and Siam, and whose power was limitless.

The story of Prester John is not to be dismissed as a mere fable, for legendary men do not write letters or send forth embassies. And yet, no account of this strange man is to be found in Oriental histories, which are amazingly comprehensive.

There is a legend that Parsifal, the mythical King of the Holy Grail, carried the sacred cup to Asia, where he received the name of Prester John. Later historians suggested that Prester John was actually the Emperor of Abyssinia, and this story gaining immediate popularity, the princes of Europe sent ambassadors to him. These men unfortunately were never heard of again.

In the first hundred years after the invention of printing, several books were published showing pictures of Prester John in his royal robes.

Because of the lack of geographical data, many believed that the boundaries of Abyssinia extended to China; and it is said that the discovery of the Cape of Good Hope was due principally to the effort made by the King of Portugal to communicate with Prester John.

Who then, was Prester John? Was he Genghis Khan, the great Mongol conqueror who showed sympathy for the Christian faith and whose kingdom did include the greater part of Asia? Was he a priest at the court of Genghis Khan?

Why did he issue edicts to the Crowned Heads of Europe?

Is the whole story a gigantic hoax? Many strange tales have come out of the Gobi desert, and millions of Hindus still believe that the King of the World dwells in a phantom palace that floats above the black sand.

● *While things are going well agnosticism is acceptable, but in troublous times we begin to search for spiritual certainties.*

Crisis In Higher Learning

A GREAT UNIVERSITY CRIES OUT FOR ETHICS IN EDUCATION

RECENTLY in the New York Times a series of articles appeared which included a discussion of a critical situation arising at Yale in regard to the place religion should occupy in the sphere of education; also the problem of achieving a rational definition of religion. It is a far cry from the last century in which all the non-sectarian chairs in our universities were held by men with the degree of Doctor of Divinity. During the 19th Century there was scarcely an important chair of philosophy in our universities that was not held by what was called a Scottish Metaphysician, (that is, one belonging to the philosophy of Sir William Hamilton) but today practically all the chairs are held by individuals without religious background. The result has been a marked change in the condition with which religion is viewed in the world of education.

We have had a local crisis in our public school system over the subject of religion. Somewhere between the two extremes must lie some common ground of utility, and that is the problem which is plaguing Yale. When an institution with a career as distinguished as this great University begins to think in terms of meeting a postwar emergency, it almost seems as though the war were worth while; that out of the confusion and chaos something might develop of value to the hundreds of millions who come under the influence of the higher educational institutions.

I should like to quote you a few excerpts from the New York Times article: "Formation of a strong department of religion at Yale University as a postwar project to develop greater spiritual and ethical values among the student body, is recommended by a committee of ten appointed a year ago by President Seymour to study the role that religion should play in a university." Now this is almost heretical. We can remember not very long ago when that would have been regarded as definite heresy in such higher institutions of learning. It seems that education may ultimately get around to the point where it will educate. This is something greatly to be desired.

To continue: "In its report the committee warns against moral and intellectual anarchy, and Yale is urged to take the lead in providing wholesome religious life for the student body." I think the student body will be pro-

foundly intrigued with this, especially that part which has had several years of military service and is returning to continue its educational career. "Now under consideration by college authorities the report is expected to have profound influence on the post-war redirection of Yale's campus life."

Now let us consider some of the detailed suggestions, and seek the cause of them, because there is always a reason for any reformation recommendations that arise, and we may safely assume that education has not turned to religion except in a dilemma. As we read on we discover the nature of the dilemma: "The university must foster the development of students that they may become the responsible bearers of spiritual values, the committee points out. It stresses, however, that Yale University exists today not to propagate a single philosophy, or creed, but to seek the truth. Religion is so important an aspect of human life, it adds, that no University is doing its duty toward young men which does not offer them the best obtainable instruction in the field." This is the discovery Yale has made after being a leader in education for a long, long time. We must search for the reason for this sudden interest.

"Yale has not for years even attempted a budgetary department of religion in the undergraduate curriculum." The article points out the fact that some endowments would be helpful at this time. Now we come to the crux of the situation. "The committee suggests that if there is to be a renewal of the best elements in the traditions and spirit of Yale, it must come primarily from the students themselves. At present, probably as a result of the war, many of the traditional codes and practices of the college are being discredited, the committee says." There is trouble inside. That is one of the usual motivations. When there is trouble of any kind, man turns instinctively to religion, and apparently so does a university.

"As an illustration, it refers to the sharp increase in the amount of classroom dishonesty." Now we are getting at the root. "The Sheffield Scientific School has been forced to give up the honor system, and military assistance has been required in the proctoring of some examinations." This is beginning to tell us what is wrong. "Moreover, the influx of younger students into the freshman class, mature intellectually beyond their social and physical development, and with no sizable group of older students to guide them, has offered further complications." This "influx" is nothing more than the return of these young men who have had military experience. They have come back to the university after several years of direct contact with the realities of life. These younger men returning will demand answers to questions, and the university cannot answer the questions. It is not to be supposed for a moment that any branch of education spontaneously reforms itself for the mere joy of being reformed. The university is on the spot and that is the reason why it is suddenly becoming religious. While things are going well agnosticism is acceptable, but in troublous times when things do not go so well we begin to search for spiritual certainties.

"A return to religion would go a long way, the report suggests, to counterbalance the existing conditions, but beyond that the report points to a strong post-war program in which religion would play an imporant part not only among those students who are majoring in religion but in the whole student body. The recommendation is made that the president appoint a student committee, representative of a cross section of the undergraduate body, to help in rebuilding Yale life and tradition." This reminds us of Genesis where the Lord suggests that Adam and Eve should replenish the earth. There is a definite implication here that under pressure of existing conditions Yale's traditions are in need of definite repair.

"In order to reduce classroom dishonesty provision should be made, the report holds, for interpreting what constitutes original work and proper documentation in writing. The role of Dwight Hall, the religious building, should be broadened so as to make it

the central expression on the campus of student idealism and service in addition to its religious function, the report proposes." In other words, Yale is turning to religion to counteract cheating in examinations. Things are getting pretty difficult.

The new department has already been sketched in general. Here is what it consists of: "Members of the suggested religious department would include a psychologist, an athropologist, a historian, specialists in the religions of the Near East, a student of Jewish tradition and a specialist in Islam." What is happening to Yale! Further, "A sound contribution could be made, the report holds, through a modern linguist and a philosopher of religion.

"If Yale is looking for a venture which will be acclaimed for its leadership and vision in the country and in the world, we believe that this is the venture, the committee says. Yale is committed, as is all the modern world, to a belief in the value of unprejudiced study of man's problems; it must therefore believe that such a study of prayer, faith and deeds will be no less profitable than the same sort of study in economics and agriculture." This is practically a revelation from the top of a mountain. It is oracular, to say the least.

Now just one or two more thoughts and then we will have our own thoughts about these thoughts. "The university suggests that the men selected for the new department should have such interests and caliber that the department would from the beginning challenge the respect of students and scholars in other departments." In other words, in preparing for this department the university for the first time says, let us pick someone reasonably good. Now, that in itself is cataclysmic. Here is another noble, abstract utterance: "For it is the greater work, that of seeking to understand, to which the committee begs Yale fully to commit herself, in religion as in other fields, since understanding is the only legitimate aim of any instruction." Sometimes I wonder whether the newspaper got the wrong heading on this article! It does not sound like Yale, but apparently it is. We would not argue with the New York Times.

"I don't think any university in this country can be neutral as far as religion is concerned. I am not arguing for one religion as against another sect, but I do want to see the ethical aspects of religion become a motivating force in the lives of our students and in the world. We need the help that religion can give us." I do not know whether this article which came out soon after the development of the atomic bomb can have any particular relationship of one fact upon another. There have been a number of suggestions made that the devastating possibilities of this bomb, and the resulting uncertainty which it sets up in our temporal institutions, might effect a sudden increase in piety.

At the end of the remarks are the names of the committee, and we note that they include members of business corporations. Business corporations becoming interested in spiritual matters is another indication of the millennium. The name of the director of the Oceanographic Survey is included; also a member of the College of Botany. This dilemma has brought together some strange bedfellows. We have the professor of history of religion, assistant dean at Yale, a professor of English and a professor of mathematics. Well, well! All of these men have suddenly seen the light. If this continues it will be perfectly respectable to be religious in this country, almost immediately. These thoughts are so close to something that we have all recognized for so long as necessary, that it seems rather important to build from this foundation some ideas that might fit into our own particular problem.

I think most of us have realized for the last twenty years or more that we are facing a crisis in civilization that can only be met by means of a strong religious program. It is unfortunate that this program should be motivated by a desperate and urgent necessity; it would have been so much better if it had been motivated by man's desire to improve. But as usual it is not his desire to im-

prove that is the motivating fact; it is his desire to survive. Instead of choosing with a magnificent gesture, he is being forced to come to this ultimate conclusion by the pressure of external circumstances. But at least the results are partly gained, and at this time we cannot be too critical of the impulses that bring about necessary changes.

Here in California we have recently had considerable difficulty over the problem of religious education in our public schools, and we are coming to a critical condition in the effort to include the necessary religious ethics in our structure of formal schooling. When a university which is supported and sustained by, and whose student body is composed of outstanding and leading members of the community, is forced to bring in military police to prevent cheating in examinations, it is pointing out a problem that is too general and too deep to be ignored.

This in itself brings us back again to one of the oldest contentions, that we fall back upon religion as one of the very few means available in nature to curb and control the actions of the individual. As Aristotle pointed out, man is essentially a religious animal, and that which cannot be accomplished by laws or rules can be accomplished by stimulating the spiritual content within the personality itself. The reasonable and normal stimulation of this integrity content is not only legitimate but absolutely necessary to the survival of any social form of existence. Society is not basically an intellectual structure. Civilization is not to be attained merely by formal schooling, any more than a civilized individual can be produced merely by the indoctrination of the arts and sciences. Civilization is not necessarily based upon the things known; it is based upon the motivation behind the search for knowledge and the motivation that dominates the use of knowledge. Without motivation you have no civilization, and the result is that materialism has produced highly schooled and highly skilled barbarians.

Now that has been our main problem to the moment, and this second World War, which twenty years ago we could hardly conceive would come to pass, has pointed out the menace and danger of the highly schooled, intellectualized barbarians of our time. It has further made us recognize the intangible and imponderable principle in its relationship to tangible and ponderable structures. We are suddenly forced to the realization that the great framework which holds our civilized world together is an invisible fabric of ideals. If that fabric fails, if that invisible, intangible overtone languishes, there is no law, legislation or institution that can hold the world together or prevent human beings from exterminating the world or each other. Not even the fear of personal destruction can prevent the individual from continuing on his destructive course. There are many persons who are perfectly willing to be destroyed if at the same time they can destroy the subject of their animosity. They consider it a fair bargain. But unfortunately, sometimes that which they destroy and the destruction of themselves come at different times and they lose their perspective on the relationship; therefore, when their own misdeeds come back to them they regard themselves as curiously afflicted by Providence.

Where can we turn for something that will strengthen our overtones and imponderables? Our natural tendency is to turn to our religious institutions, but the moment we do this we come into the presence of a situation that is little better than a complete impasse, for not only

is there a powerful group for religion but there is a forceful group against religion. Not only is there an enthusiastic group of believers, but also there is an equally enthusiastic group which claims it has not been converted to any existing belief. When it tried to emphasize the necessity of religious schooling, the educational group suddenly found itself confronted with the menace of the agnostic and atheistic members of the community who did not want their children indoctrinated with any system of religion or ethics. This group will appear, not only in local grade school problems, but in the national and international aspects of our religious life. We are turning toward religion, but when we look at the thing we have turned toward we are still not quite certain that we have found what we are looking for. Religion has not been keeping faith with its own institutions during this long period when material science has been devoting itself utterly to its own concerns.

Yale, in turning toward religion, is going to have another disappointment, and that is religion itself, because religion is a word we apply, not to man's spiritual conviction, but to certain definite learned interpretations of religion, and groups devoted and dedicated to empirical dogmatism. In order for religion to serve the purpose of the university which is to use it, it must make a number of definite reforms within its own structure, and in our search today for religious strength we are confronted too often with religious weakness. It is not enough to involve or include our present religious systems in our educational system. The result will be confusion worse confounded. It is not only true that science and material knowledge have held a competitive attitude toward religion, but it is also true that modern religious organizations have held a most un-co-operative attitude toward science, industry, economics, the arts, and a wide variety of our cherished cultural institutions. We see, for example, the result of the religious dilemma in the simple and obviously inadequate framework which the university suggests as a means of solving the great problem of honesty in examinations. It appoints a committee. In this country when we do not know what to do next we appoint a committee; the committee does nothing, and in that way represents our original intent. Elbert Hubbard said, "If you want nothing accomplished appoint a committee, and if you want a business to be without a head create a board."

To solve the basic problem, therefore, of the natural tendency to chisel in classrooms, the university will undertake a careful survey of religious systems of the Near East, will elect a professor, or appoint one, on religious history, and will paddle around a bit in the deep ocean of Islam, but we have a vision of what the consequences will be. There will be an aggregation of what Hogarth would call the big-wigs, who will huddle together and entrench themselves behind endowment. Remember the endowment, that is important. No endowment, no huddle; it costs money to huddle. And we will have the usual attempt to formalize the problem of religion and put a definite religious polish on the undergraduate body to give added luster to the surface of modern education, for if you save the surface you save all.

Now this is not going to work; it can't, but we have nothing else to offer because in our dilemma we not only need religion as a present help, but we have to build that religion all the way from the ground up. In terms of basic reality, as a race, as a nation, we are almost devoid of religion. We have quite a structure of theology, but religion itself, which expresses itself by simple, basic impulse, is an extremely scarce commodity. We have the kind of religion in which one may major and get a degree and at the same time cheat in the classroom. In fact, we have sixty million nominal Christians in this country who are able, after their addiction to one or another of the two hundred and twenty-seven nominal religious sects, to maintain a system of the most heartless commercial competition the world has ever known. Sixty million Christians are back of the world's great monopolies.

cartels and similar institutions, and are doing it with a good hope, a good spirit, and with many references to good, clean competition. We are still in the presence of a civilization which has been able to maintain not only theological institutions, but to gradually pay off the mortgage on the Cathedral of St. John in New York, which when finished will be the greatest ecclesiastical structure in the world, and yet, with over ten thousand churches and over a hundred million occasional or regular attendants, we have not been able in 1900 years to put Christianity to work in our economics, politics or education. It has profoundly and constructively helped the life of the individual, but we have not been in a position to use it as a balance of power in any of our great constructive structures.

In those centuries when theology, as we know it today, did dominate, conditions were no better, for the reason that the theology of the medieval period was very similar to what is likely to arise out of the committee of big-wigs at Yale. It was an institutionalized structure that man studied, read, agreed with, and then magnificently ignored. It was something in which one might pass an examination, reminiscent of the Sunday School education in religion whereby the individual, by a system of red-headed pins on a map, could follow the journeys of St. Paul around every degree of latitude and longitude on earth and still know absolutely nothing about religion. We can read all the church history there is, and even pass through some of the basic sacraments; we can be dipped, poured upon, sprinkled upon, or immersed, and still know nothing about religion. We can read the Scriptures from Genesis to Revelations, cross every T and dot every I, and still know nothing about religion. We cannot approach religion as we approach physics or biology. It is an entirely different type of problem. Religion is a way of life and not an intellectual institution. Spirituality is not conferred by scholarship. It results from the awakening of the internal values of the individual and the dedication of the internal life to the service of those internal values. It is definitely a problem of individual consecration, and we are so far from it that the thing we have to substitute is not even reasonably serviceable.

Yet the problem remains. It is still necessary to bring in the local constabulary in order to prevent the flower of our young manhood from cheating in examinations. Why? Because the average young person is not interested in becoming educated; he is interested in graduating, because graduation, (according to the best publicity of the university itself) assures social status, a circle of influential friends, and the probability of higher wage brackets. The university does not offer or suggest that the highest possible reward for fully availing oneself of its advantages is that the individual will be a better human being. If it did there would be no classes, there would be no one matriculating for that abstract motive.

The next important issue is that the average undergraduate is fully aware of the fact, or suspects it strongly, that the moment he gets out of college he is going to have to forget most of what he knows in order to make a living. Therefore he is not basically interested in being proficient in the mastering of something that he already begins to doubt. But the social advantage of the sheepskin must be carried forward. We have made a fetish of the fact that a college degree and gentility are practically synonymous terms. Consequently, the young man without any real motive for hard work in education, but a definite desire to have the symbols of integrity and ethics, is not willing to devote more than the necessary amount of time to the assimilation of his studies, and is perfectly willing to chisel a little because he does not believe it actually makes any difference. I sincerely believe that if the university emerged as a great symbol of integrity, this in itself would have a tendency to discourage dishonesty. But in our present way of thinking and living we are not studying for the genuine motive of learning; we are studying in order to fit ourselves to survive in an economic and industrial era. Ethics plays a very small part in our original intention.

Now the conflict of the young men coming back who have had mature experience is very important. The university seldom has to face this kind of crisis. Usually, by the time the individual is out in the world he has graduated and already paid his full tuition and there is no practical way for him to get his money back. He drifts into life and gradually modifies and adjusts his values without any particular reference to his original reference frame. Now, however, we have individuals with a year or two of college training, three or four years of practical living in far lands under danger and stress, returning to reveal the weaknesses and inadequacies of the thing which claimed to equip them. For the first time the university is confronted with the menace of a thinking student body. It has been understood up to now that the professor did all the thinking; all the student did was listen and agree. Suddenly these young men come back, as the article states, intellectually mature. Well, that is a very serious and dangerous moment in the life of higher education, because when a mature human being comes into conflict with an inadequate system, something has to give away. The maturing of the individual has given him strength, and the immaturity of the university has bestowed weakness upon that institution, and in the impact it is the institution which is going to collapse. It is a wonder that with their weakness many of our cherished institutions have been able to flourish as long as they have.

What are we going to do with these young men who represent only a fragment of those returning? Needless to say the major part of our armed forces was not drafted from Yale or Harvard, but the same experiences are occurring to all these young men, and while some will forget, some misinterpret, and others deny, there will be a considerable group with a practical knowledge of religion and ethics far in advance of the world they left behind. One of the things this group will discover is the wide interval between our concept of religion and that which constitutes a working religious system.

For instance, here in our local community when it was decided to put religion into the school they made a nice little printed form. On this printed form there were five blank spaces, in one of which the student must put an X to indicate his spiritual conviction. If his religious belief did not fit one of the five, he was either unrepresented or put down as belonging in the lunacy fringe. If he were religious at all he had to belong to one of the five religious groups; if he did not he obviously was not religious. This caused a minor cataclysm. With over two hundred and twenty-five sects attending our schools and only five squares in which to mark religions, he was already in trouble. The minority demanded representation. All this in a way is strangely stupid, but it is the way we do things. Gradually this caused one of those teapot tempests in which the various religious groups looked like political parties all struggling for domination of voting and buying power. Naturally those groups not represented were highly incensed, and the whole idea resulted in the educators coming to the conclusion that religion was impractical and so was taken out. They could not for a moment conceive that their approach to it had been intensely stupid, but it is the formalization with which we have paralyzed every aspect of our living.

In the Pacific Peace Conference at San Francisco Secretary Stettinius was in a predicament. I do not know whether you remember his opening speech, and the curious note of hesitation that arose almost at the beginning. He was about to ask a Divine blessing upon the Conference when he suddenly remembered the Russian Delegation. It was a minor crisis. So he immediately found it necessary to impersonalize Deity to a degree that would be acceptable to Mr. Molotov sitting in the front row. It was a grave moment in the history of Christendom. The catch in his voice was quite dramatic, even over the air, but the same type of issue is present

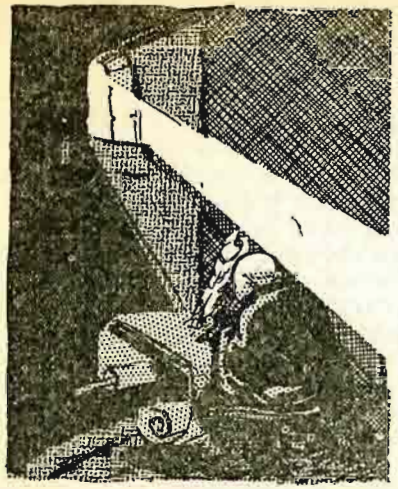
constantly. Whenever we open a Peace Conference, or anything from the League of Nations to a super-market in Hollywood, we hope that a Divine Providence will grace and bless our enterprise. We know we need help of some kind, but do not know where it is coming from. It is another case of calling upon Divinity in an emergency.

This requirement which is present in our politics, in our laws, in everything we do, is constantly revealing conflict. When we enter the witness stand we must take our oath upon the Bible to tell the truth. We are also warned as to the legal consequence of perjury. We are not left with just the idea of the moral obligation of the oath; we have to support it a little to make sure it sticks, and as one Judge told me, the fear of sixty days in the local jail is much more apt to produce truth than an oath taken on Holy Writ. Now there is a situation! The Bible is the most cherished book in our Western World, the most cherished book of the Christian people, and yet, having taken oath upon it, their word cannot be trusted.

The whole thing arises from our misunderstanding of what constitutes religious conviction in the daily life of the individual. Non-Christians, for the most part, have a better understanding of this. The religion of Islam is one of the studies Yale is going to include in its program. Probably they will learn something there. It would be utterly unnecessary for the average Mohammedan of the same caliber as the average Christian to take an oath upon the Koran. If you asked him to do so he would look upon you with utter consternation. He would say, "Why should I swear to tell the truth upon the book of my faith? If my faith is in my heart there is no need for any other obligation. If there is need for other obligations, then the oath upon the book will not do any good." He would simply tell you, "If you ask me, I will tell you the truth, not because I have taken an oath, but because I believe my faith. There is no other reason." Furthermore, business is never allowed to interfere with his religion. The merchant, transacting business, hears the call to prayer and he will pray; he turns from his business, faces Mecca, kneels down and joins the body of the faithful even if he loses the sale. His religion is a part of his daily living and it never occurs to him to go against it. I knew a very wonderful Mohammedan priest years and years ago. He said in effect, as translated from the Arabic, "An individual who cheats in his religious convictions cheats no one but himself, so why cheat?" We have not learned that. If we go against the things we believe, if we fail in our own spiritual institutions within ourselves, we have failed so completely that no outward success gained by such procedure could be regarded as important. We have not learned that type of reasoning or conviction about religious matters.

There is only one way to solve the dilemma of Yale or any other college which is seeking a panacea for the world's woes, and that is the distinction between religion and theology; between religion as a personal code of life and religion as a complicated, contradictory, arbitrary mechanism of sectarianism and denominationalism. Those two concepts are not the same. We must realize that an individual's religion is definitely his personal experience within himself. He can be assisted to become religious, but he can never be made religious by any individual, group, or situation external to himself. He may be given the opportunity to select convictions from a wide variety of world beliefs and philosophies, but the selection and application of those convictions are an intensely personal matter and cannot be taught or communicated in the way we would teach physics or chemistry or biology.

In fact, the same thing which is true of religion is also true of science and philosophy. Philosophy cannot be taught by explaining the systems to individuals, having them memorize these systems, and passing their examinations in them. Science cannot be taught solely from textbooks. Unless religion, philosophy and science are vitalized by inner ex-



perience of understanding, nothing permanent has been accomplished.

Today we are bemoaning some of our scientific progress, saying it might have been just as well had we not been quite so ingenious; it might have been better if we had advanced a little less rapidly scientifically and picked up a little more ethics before picking up the atomic bomb. It is easy to see that there are some reformations that must take place in the cosmic area we are attempting to occupy.

We are also presenting an interesting, full length study of a bull in a china closet, both in Europe and Asia. We do not know what we are doing, and no one else does; everyone is trying to be helpful and everyone is hoping someone else will find out what it is all about. We do not know what to do, for example, to actually correct the basic causes that lie behind the Nazi problem in Germany and the Facist problem in Italy. We are attempting to set up a system of retribution and correction, without yet having found the answer. We are feeling desperately for the solution. There is no question but that we are doing the best we can, but in the last number of generations we have forgotten to include the *philosophy of right motive, abstract conviction, the knowledge of universal law and ethics;* in fact we have forgotten to teach Platonism, Buddhism, Confucianism or Christianism at either West Point or Annapolis. As a result we have produced soldiers who can win the war, but we have not produced philosophers who can administer the peace, and it is a sorry victory to win the war and lose the peace, and yet, if we had suggested that West Point or Annapolis take up the study of Platonism or Neo-Platonism, or the doctrines of the dervishes or Sufis, the world would have thought we were mad. Still the chances are that a poor, unnoticed dervish whirling outside of some Islamic city, an individual we would never consult over any matter of importance, would give us a better solution than we could compound out of our own intellect. True, he would not know how to win a war nor how to fight one; he would not know how to increase production nor how to catch tax evaders. Neither would he have a solution to the problem of the individual cashing in his bonds before the ink was dry. Those things he could not do, but it is very likely that he could, in a few well chosen words, point out the only solution to the problem of ethical rehabilitation. Why? Because he has lived with principles. He has made principles the guiding law of his life, and this we have not yet learned to do. Of course when it comes to schooling in international affairs, our West Point and Annapolis men are by far the best group we have, because those who consist of the non-military leaders have not received even that much contact with higher learning. But we do not have the philosophic and in that term, religious understanding or internal enlightenment necessary to achieve a world peace.

George Bernard Shaw pointed that out in an interview a few days ago when he cheerfully told the British public that certainly there would be a third world war. And he is perfectly correct. There will be wars as long as the internal life of the individual is inadequate to dominate the external conditions of his environment. As long as the majority of human beings put personal profit above impersonal principle we are going to have wars. Yet per-

sonal profit seems such a reasonable, practical thing and it is so comfortable to watch our bank accounts grow. Of course it is a little disturbing when a depression causes the mercury to drop. But we cannot solve problems while we throw the weight entirely on physical considerations. It is the principle and the application of principle that is solutional.

Now what is principle? In this case I do not refer to the amount upon which interest is paid, please do not misunderstand me. Here again our semantics have become very seriously corrupted. I refer to that very ancient Pagan concept of principle which represented standards of action. A principle is not something we accept; it is something we work from and work with. We can have the highest principles in the world, so-called, but if we do not use them they are as sounding brass and tinkling cymbals. A principle is only vital when it is used, and philosophically speaking, principles represent our knowledge of reality, a knowledge which we use to bring external existence into harmony with the laws of life. The use of knowledge is to overcome dissimilarity between the present way of action and that way of action which alone is adequate.

Principles are just as true in the sphere of science and philosophy as in the sphere of religion. Science is not biology, nor chemistry, nor physics; it is the possession of the knowledge of principles. The possession of the knowledge of principles is sterile, useless, worthless, and you might just as well throw it away unless, with the knowledge of principles comes an uncontrollable and irresistible impulse to use that knowledge for the purpose of furthering those principles. The knowledge without the impulse of right action is utterly worthless. So a scientist, in order to be worthy of the name, is not only an individual who knows, but one who performs action regulated by knowledge; whose life is devoted to the application of universal principles to particular problems, and who would rather be a complete failure, be martyrized, than to depart in any way from or perform any action inconsistent with the ethics of principles.

Now principles are not only knowledge in fact, but are also the abstract of the ethics of knowledge intrinsic in every fact, the moral integrity of that fact. There is no fact available to man which does not have ethical implications when applied to the human sphere of action. Within and intrinsic to the fact is the implication of the proper application of that fact. Ethics is action in harmony with principle; lack of ethics is action contrary to principle,—whether it is more profitable or not has nothing to do with the case. Ethics is a matter of man living the convictions which the intellectual training has set up within his nature.

We have the same problem in philosophy. Philosophy is not the ability of the individual to make a profound analysis of the inconsistencies between Bishop Berkeley's doctrine and the ethics of David Hume; a philoospher is not one who can quote Spinoza, who can discuss the problem of behaviorism on one hand and the principle of humanities on the other hand. I know individuals who are immersed in these matters, but they are also obviously immersed in inadequacies. It does not make any difference how familiar we may be with the history of philosophy or the lives of philosophers, or how critical may be the structure of our technic in investigating and estimating. Philosophy is not based upon a competitive, abstract intellectualism, nor is it primarily an intellectual exercise. Philosophy is the recognition of the significance of the intervals between facts. Science is the study of fact, and we may have a row of facts. Philosophy is the study of the empty space between the facts, for it is the duty of philosophy to bridge that space. It is the duty of philosophy to determine the impact of one fact upon another, even where the impact has not occurred, and *particularly* where it has not occurred. If it has already occurred and has been subjected to analysis and consideration, then it becomes factual and scientific. But the effect, the probable effect, the consequential effect of the impact of dissimilars, and the administration of the consequences of that impact, those are philosophical problems.

Philosophy again is not something to be read from books but is something to be experienced within the self in the terms of reconciling all apparently irreconcilable opposites. It is the duty of philosophy to find the unity in the apparent disunities of existence. Its contribution, therefore, is synthetic; not synthetic in the modern sense of the word, meaning a substitute, but as representing a synthesis or union of parts. It is the duty of philosophy to find the wholeness, and in political philosophy the duty of the political philosopher is to find the unity among the nations of the world. It is not the duty of the philosopher to say that such a unity is desirable or possible; it is the province of the philosopher to say that unity is already here and always has been here, but we are too stupid to know it. Therefore, the duty of philosophy is not to make unity in nature, but to eliminate the stupidity in man. Philosophy knows that that which is necessary and good is infinitely and eternally available; the trouble is that the average individual does not have an availability certificate.

Now the religious province is about the same in purpose. It is not the primary duty of religion to give us slightly scrambled biblical histories. Josephus wrote a much better history of the Jews than one can find in the Old Testament; therefore, the dignity and charm of that book does not lie in the historical document. It is not the province of religion to set up a critical examination of how many schisms arose in the first five centuries of the Christian era, or why the Arians disagreed with one of the other controversial groups, such as the Origenists. It is not the duty of religion to explain the Albigensian heresy; all these things we are not interested in. Nevertheless these are the things that take up the four years of theological studies in a theological seminary and practically immunize young theological students against any personal contact with spiritual values. After a brief survey of Chaldean archeology, Semitic root races, church theism, and the innumerable contributions of the Ante-Nicene Fathers and the Post-Nicene Fathers, and after solving the great problem as to how many angels can dance at one time on the point of a pin, the religious elements are gone. We are not concerned with Calvin, Luther or Knox. They were good men and true, but we are not primarily concerned with them when studying religion, and yet, up to the present time that is the only religion we have been able to study. A friend of mine in New York spent twenty-five years of his life trying to estimate the exact height of Jesus Christ, and finally came to the conclusion he was six feet, two and a quarter inches tall. We not only sympathize with the poor man for the time he has wasted, but we wonder what is wrong with the theological institution that could produce a man who would spend twenty-five years worrying about the subject?

The theological seminary does give the individual a very adequate concept of the development of institutionalized theology. It also gives him a reasonable basis in doctrinal point and counter-point; never forget the counter-point in religion. It gives him the ability to argue forcefully and with annihilating vehemence in favor of the particular point of controversy to which he is addicted. In other words, he is equipped to convert anyone who cannot out-think him. But when he is through he will come out of this harrowing experience (I do not know if that word is so good, for the word harrowing suggests the ground has been turned, which is not true in this particular case) convinced that he is religious, which is the most disastrous part of it. If he had only come out with the firm conviction that he did not know anything, all would have been well, but even that blissful conviction is removed. In fact, that disappeared early. He is, therefore, incapable of religion as an experience unless he first has had a long, vital apprenticeship in life. If after being out of the seminary for some time he is fortunate enough to become what might be re-

garded in some circles as an unsuccessful minister in a small community, and has a chance to live a long and useful life apart from church boards, then gradually religion may dawn upon him, not because of what he learned from schooling but because of what he learned from living, and usually that learning from living manifests itself in modifications of original beliefs. He seldom finds experience confirming theory; there nearly always is conflict.

Religion is again the matter of setting up of principles. In religion we have a different kind of fact than we have in science or philosophy. In science we have the facts of things. In philosophy we have the facts of intervals and the relationship between things. In religion we have the facts of abstract principle itself. We have facts that are manifested primarily through the outworking of universal law. Religion may properly be defined as an effort to interpret the morality of the Infinite. We know that nature does certain things; that is science. We have some knowledge, some understanding from experinece, of why nature uses certain methods for accomplishing its ends; that, more or less, is philosophy. But we have another department and that is the great, abstract conviction that nature itself is infinitely good, and the recognition of the universe as good throws the emphasis upon a spiritual morality. We know that the universe is; that is science; we see that the universal machinery is always sufficient; that is philosophy; we know consequently that this very existence and sufficiency sets up an absolute code of action, and that absolute code of action, which is obedience to the universal will, is actually religion.

Religion is the practice by the individual, on the plane of individual action, of the universal principles which he recognizes as the attributes of God. There can be no religion apart from the practice of the principles of life. One theologian observed in a very lucid moment that it is better to practice principles than to know them. You might say that it is impossible to practice principles which you do not know, but that is not true. Most of the animal kingdom, with the exception of man, is doing that all the time. We cannot assume for a moment that a bird, a fish or an insect has an intellectual concept of universal reality, but it has instinctual participation in universal law. It practices the laws of its kind, and by obedience sets up its own standard of existence. The conviction that the universal power is a power intrinsically good is necessary to set up the pattern of unquestioned obedience. But religion is involved in one other principle, and that is the one that was argued by the followers of St. Thomas Aquinas, namely: Is a thing true because God wills it, or does God will it because it is true? In other words, we have a problem of what constitutes the basic motivation. Is Truth superior to God, or is God superior to Truth?

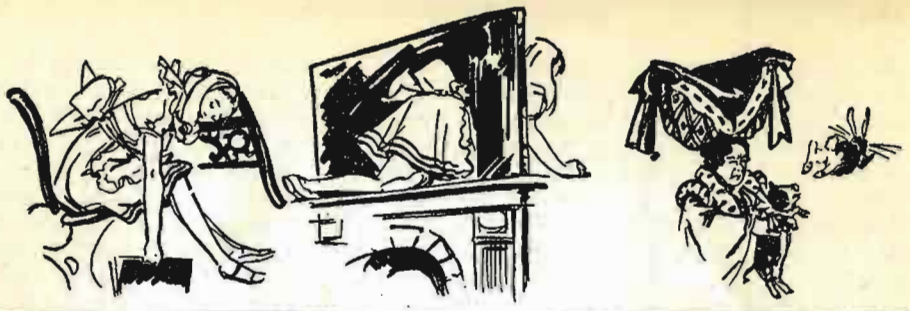
We may affirm for all practical purposes that Good and God, or God and Truth, are identical in their significance; that the way of God is the way of nature; that obedience to the way of nature is obedience to the will of God; that obedience promises survival, disobedience hazards survival, and that religion is based upon the fact that nothing contrary to the infinite way of doing things can succeed. Up to this time we have never applied this concept of religion as the basis of life. Our institutions are arbitrary, our politics are arbitrary. We have never actually tried to build the material world upon the foundation of universal law. That is why we have never had one that would hold together. We have never been willing to unite religion, philosophy and science as one structure and out of this balanced structure derive the inspiration for a unified world order. We have refused that challenge because it interfered with private profit. Man is still desperately fighting on the premise that his own will is superior to the universal will.

So religion, to be understood and practiced, is something that Brother Lawrence so beautifully described in his little book, "Religion is the practice of the presence of God." It is also the practice of the presence of Good. It is

the individual living in harmony with his internal convictions concerning the divine plan of life. It has nothing to do with what you belong to or do not belong to. It has nothing to do with whether or not you are informed on theological debates. It has nothing to do with whether you are a physical member of something. It has to do with the basic problem: Have you discovered your membership in the Universe? Or have you done what the average individual does when he joins a fraternal order, have you joined your way of life merely for the hope of personal and business advantages? Are you living here to make your universe serve you and your ambitions, or are you living here to serve the universe and its inevitable, immutable and irresistible principles? That is the difference between a religious and a non-religious life.

Now it would be very charming if all the big-wigs at Yale got together and worked out a religion that would convert the undergraduates, but it is possible they would be better off if they listened to these young folk, because they have not been systematized, standardized, indoctrinated and petrified. On the battlefield the individual comes very close to simple facts, facts that are beyond the comprehension of the university professor wandering aimlessly about the campus, living in an atmosphere of intellectualism. The only way we can get religion to function, is to realize that there is no need to create a schism in our religions. I certainly believe that the average parent, whether orthodox or unorthodox, could be convinced by some reasonable means that honesty is a good religion regardless of what church he goes to, and dishonesty is a poor religion, and also a very poor form of unbelief. If you want to assume an agnostic or atheistic premise you still have to sustain for your convictions concerning the Infinite some pretty strong covictions concerning the integrity of finite things. There is very little dispute about the subject that honesty is essential to a civilized way of life, and it is these essentials that constitute the body of religion. You cannot make an individual religious by telling him religion is honesty or honesty is religion. The problem is revelation through internal experience of values. Religion is never bestowed collectively. It is acquired individually through great and conscientious effort. It is definitely possible, however, to direct the mind away from false channels. To put five little squares on a sheet of paper so one may mark the religion to which one belongs, is not only foolish; it is false and destructive, and inconsistent with the very ends desired. It is a falsehood to assume that denomination and religion are identical; they are not, they never have and never can be.

The principal fights between philosophy, science and religion have been in matters of denomination. Those who agree almost completely in principle come into violent discord over details of material institutions. This has been the curse of religion since the beginning. The thing we need is a restatement of religion, neither East nor West, neither old nor new, but simply a basic statement that a certain part of the life of every human being should be devoted to the quiet contemplation of the inner requirements of self, and through this perceive certain things to be necessary to the repose, peace and tranquility of this inner self, and that we shall be admired, respected, and deemed religious because we have the courage to attain or practice that external modification of life which will bring peace and contentment to our internal self. That we have the courage to live our own ideals is proof that we are a religious people. We may derive inspiration from religion, history, and the beliefs of others, but nothing is important unless it inspires in us a consecration of purpose and an irresistible impulse to apply the rules governing integrity in the practice of our daily living. These are the things that must come if we are going to do anything to bring cosmos out of our educational, cultural, political and economic chaos.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

Codex Sinaiticus

THE name of Doctor Lobgott Friedrich Konstantin von Tischendorf has come to be associated with the deciphering of ancient Biblical manuscripts. As a critic of the Scriptural writings he reflected a quality of literary integrity unsurpassed in his chosen field. With typical German thoroughness he weighed evidence, analyzed opinions, and compared texts with such penetration and insight that he has become a personification of indefatigable effort.

The good Doctor was born in 1815, received a typical scholastic education (including the University of Leipsig), and determined to make New Testament criticism the work of his life. We are not inclined to think of such a career as especially arduous, but Tischendorf died at the age of fifty-nine from fatigue and overwork after being ennobled by the Czar of Russia for his achievements.

When the young doctor began his investigation of New Testament origins he was confronted with a serious dilemma. There are no Biblical manuscripts of either the Old or the new Testament descending to us from the first three centuries of the Christian Era. There are only a few fragments on papyrus, and the Logia. The Logia is a phantom book which exists only in other books. It is composed of writings of the early fathers and contains references to and quotations from lost gospels and otherwise unrecorded words of Christ and the Apostles.

Christianity emerged victorious from the period of Roman persecution in the 4th Century, and two manuscripts of this period were availale to Tischendorf. The most famous of these was the Vatican Codex. This was originally a complete Bible, but some parts of the New Testament are now missing. Another celebrated Codex, the Alexandrinus, dates from the 5th Century, and from this time on manuscripts of the New Testament, especially the Gospels and the Pauline Epistles, are more plentiful. It is interesting that manuscripts of the Apocalypse are among the last to appear.

Doctor Tischendorf found his path of higher criticism extremely difficult. To quote his own words, "I resolved, in 1839, to devote myself to the textual study of the New Testament, and attempted, by making use of all the acquisitions of the last three centuries, to reconstruct, if possible, the exact text as it came from the pen of sacred writers.

"For the accomplishment of this protracted and difficult enterprise it was

needful not only to undertake distant journeys, to devote much time, and to bring to the task both ability and zeal, but also to provide a large sum of money, and this—the sinews of war—was altogether wanting."

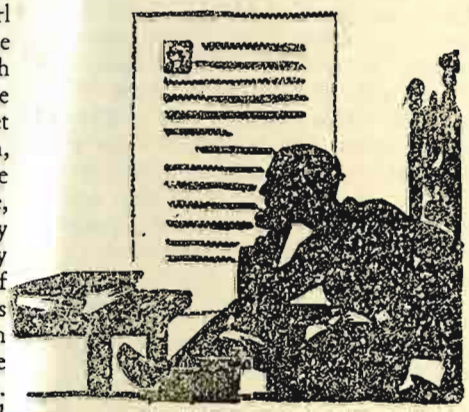
Undaunted by poverty (which has been so aptly termed the disease of the learned), the young man started out without sufficient funds to buy himself a new suit of clothes. In the period from 1840 to 1843 he was in Paris emersed in the treasures of the Bibliotheque Nationale. He made a scanty living assisting more famous scholars and publishing versions of the Greek New Testament.

Finally, after numerous vicissitudes, he attempted his first journey to the Near East, convinced that the old monastery and convent libraries of the Greek Orthodox Church contained manuscripts which would prove useful, if not absolutely necessary, to the reconstruction of the Scriptural writings.

It was in the Holy Land that Doctor Tischendorf had his first great adventure in discovery. He tells us, "It was at the foot of Mt. Sinai in the Convent of St. Catherine, that I discovered the pearl of all my researches. In visiting the library of the Monastery in the month of May, 1844, I perceived in the middle of the great hall a large and wide basket full of old parchments, and the librarian, who was a man of information, told me that two heaps of papers like these, mouldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-three sheets, all the more readily as they were destined for the fire. But I could not get them to yield up the possession of the remainder. The too lively satisfaction which I had displayed had aroused their suspicions as to the value of this manuscript."

Tischendorf returned to Europe, and in 1846 published these fragments which he called The Codex Friederico Augustanus in honor of the King of Saxony. The publication caused considerable stir among the scholastic elect, and he was appointed Professor Extraordinarius in Leipsig. During this entire period the shrewd doctor carefully concealed the source of his priceless manuscript leaves. He was certain in his own mind that a considerable part of the manuscript reposed in the Convent of St. Catherine, for he had seen at least eighty-six more leaves. He layed well his plans. Realizing that the Convent was in the Russian zone of influence, he sought and secured the assistance of Czar Alexander II.

In January, 1859, Doctor Tischendorf was on his way back to the monastery in search of the manuscript about which he had developed an intense fixation of purpose. His narrative continues, "By the end of the month of January, I had reached the Convent at Mt. Sinai. The mission with which I was entrusted entitled me to expect every consideration and attention."



But the illusive leaves were not to be found, and discreet inquiry led to nothing but disappointment. So the good doctor writes "After having devoted a few days in turning over the manuscripts of the Convent, not without alighting here and there on some precious parchment or other, I told my Bedoins, on the 4th of February, to hold them-

selves in readiness to set out with their dromedaries for Cairo on the 7th, when an entirely fortuitous circumstance carried me at once to the goal of all my desires.

"On the afternoon of this day I was taking a walk with the steward of the Convent in the neighborhood, and as we returned, toward sunset, he begged me to take some refreshment with him in his cell. Scarcely had we entered the room, when, resuming our former subject of conversation, he said: 'And I, too, have read a Septuagint' —*i. e.* a copy of the Greek translation made by the Seventy. And so saying, he took down from the corner of the room a bulky volume wrapped up in a red cloth, and laid it before me. I unrolled the cover and discovered to my great surprise not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, The New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas."

In October 1859, Doctor Tischendorf, after many adventures and delays, was able to secure the Sinaitic Bible as a loan, and on the 19th of November he brought it with him to Russia and placed it in the hands of Czar Alexander II. This monarch was so amazed and delighted that immediate steps were taken to publish an exact facsimile for the use of the scholars of the world. The production was under the personal supervision of Doctor Tischendorf.

The worthy doctor's own story of his monumental discovery ends in 1862, but other information is available in substance as follows:

"The manuscript was presented to the Emperor of all the Russias by the Archbishop and the monks in 1869; the Emperor paid nine thousand roubles (three hundred and fifty pounds) to the Archbishop and the monks in acknowledgment of the gifts. The Archbishop wrote to Doctor Tischendorf (July 15th, 1869), 'You know that this famous Bible manuscript has now been presented to the exalted Emperor and Autocrat of all the Russias as a testimony of our and the Sinai Monastery's eternal gratitude.' "

After the Russian Revolution the Codex Sinaiticus was purchased by the British Museum for the sum of one hundred thousand pounds, (slightly under half a million dollars). Part of the amount was raised by popular subscription. The manuscript was displayed in a large case, and at the side was a box for donations toward the purchase price.

The Codex Sinaiticus is a manuscript of the 4th Century of about the same date as the Codex Vaticanus. In fact, Doctor Tischendorf believed that one of the four scribes who wrote the text also wrote part of the Vatican manuscript. The Codex is of folio size with four columns to the page in Greek. There are many corrections dating from the 6th and 7th Centuries. This manuscript is one of the great books of the world, and although it was discovered long after the publication of the now universally accepted King James version of the Bible, it is sufficiently important to justify considerable revision of our popular conception of the Scriptural writings. It was only an act of providence, accomplished through the instrumentation of Doctor Tischendorf, that one of the most precious manuscripts in Christendom was not burned as worthless trash.

The Lost Secret of Damascus Steel

THE most celebrated of the lost arts and sciences of antiquity are the secrets of the Tyrian dyes, the mystery of malleable glass, and the formula for the working of Damascus steel. With our modern tendency to depreciate the achievements of ancient peoples, it is now regarded as proper to deny the existence of ancient mysteries or else to depreciate their importance.

Yet the Tyrian dye certainly existed, and many examples are known of early pigments which have withstood thousands of years of wear and weather. We cannot produce a paint today with even half the enduring qualities.

An old artisan appeared before one of the kings of Egypt carrying in one hand a glass bowl and in the other a hammer. He then proceeded to pound the glass as though it were copper, bending it into various shapes and covering its surfaces with elaborate beaten designs.

Damascus steel is fabled for its quality in spite of the modern attitude to the contrary. We are now told that it was quite an inferior product, famous only because of the watering or rippling lines which appeared along the sides of the blade. We are also solemnly assured that Damascus blades cannot be tied into knots as was reported in earlier times. But the legend persists, and in recent times efforts have been made to restore the lost formula.

Dr. W. Stuart Carnes exhibited modern sword blades created according to the Damascus formula before the Worchester Chapter of the National Society for Metals in November of 1936.

According to Dr. Carnes, tablets were recovered in the Holy Land by which it was possible to revive this lost art. The secret of the blades was handed down to the eldest son of each generation, and if that son died without issue the secret perished.

When the time came to make a sword, the artisan would select a giant Nubian slave, and they would go out at midnight into the desert. Here a charcoal fire was built and the bellows was manned by the slave. In this fire the artisan would heat the blade he had already forged. The heating was continued until sunrise. This gave exactly the proper temper, for the color of the metal must correspond exactly with the color of the center of the rising sun.

When the color comparison had been made and found to be correct, the artisan then plunged the red hot blade through the heart of the Nubian slave. The sudden cooling with human blood bestowed the unique quality to the steel. Air tempering followed by the artisan swinging the sword blade above his head in the early morning chill of the desert.

Dr. Carnes, without the use of the Nubian slave, accomplished his tempering by a solution similar in its constituents to blood, and made his comparison for top heat temperature by the old method of the rising sun. The sword blade was sufficiently flexible so that the point would touch the hilt, and the Doctor shaved the hair from his arm with the same blade. As further test the Damascus steel was hammered through sheet steel, and was also used to cut slices from steel spikes. After the experiment there was neither nick nor damage to the razor-like edge of the blade.

We are reminded of the sword of Saladin, the Saracen Emperor. It is said of his blade that a feather floating in the air and falling upon the edge of the sword was cut in half. Perhaps, then, the ancients *did* make a reasonably successful substitute for modern steel.

The Perfect Literary Crime

FOR nearly three hundred years the world has been searching for the original manuscripts of the Shakespearean plays. The universal esteem in which the Swan of Avon's literary productions are held has resulted in a kind of bardolatry which cries out for holy relics. The search has been intensified by a statement appearing in the first folio to the effect that the original writings in Shakespeare's own fair hand are without blot or blemish. These blotless and blemishless pages, and they must have formed a goodly stack, seem to have evaporated like the unsubstantial fabric of a dream, leaving not a wrack behind.

The manuscript department of the British Museum bulges with the papers and letters of 16th and 17th Century literati. Rare Ben Johnson is generously represented. Beaumont and Fletcher have a bin to house their fragments. Davenant, Withers, Heyward, Sidney, Wottan, and Bacon are all generously preserved. These fine collections only render more conspicuous the total absence of Shakespeare's blotless script.

All that can rejoice the hearts of devout Shakespeareans are a few scrawling signatures that bear witness only to a wretched penmanship. That which is missing is blameless. That which is available is illegible—plus no respect for spelling.

Nor is incentive lacking for those who might be inclined to search out these illusive remains of high genius. It has been suggested that Shakespeare's autographs would bring a thousand dollars a word, and it is not required that the words be long. Even if this figure is exaggerated by enthusiasm, it would be conservative to say that the original manuscript of the Shakespearean plays would be worth well over a million dollars. After all, the first collected edition, printed in 1623, is worth from fifty to one hundred thousand dollars as a printed book.

Of course we know that a good part of the third folio edition of the plays was destroyed in the great fire of London. Perhaps that unfortunate conflagration destroyed the precious and blotless original script. But then, many of the plays had appeared earlier in the form of quartos, and the Bard's various manuscripts, written over a period of many years, should have been scattered over a considerable area by the time of the disastrous fire. Most of the original papers of other outstanding Elizabethans escaped, so the fire, while it might solve the particular loss, can scarcely account for the complete annihilation of his literary remains.

The situation has become so bad that most Shakespeareans would be willing to settle for a few short letters, a fugitive fragment or a stray line of the great man's penmanship, but they are denied even this modest consolation. The situation is practically without parallel, and has done much to nourish certain doubts as to the authorship of the plays. When these doubts are advanced, the Shakespeareans can only bemoan the unkindly fate which leaves them proofless in their extremity.

Some years ago a prominent book dealer passed through a harrowing experience. A wealthy bibliophile, whose means considerably exceeded his mentality, commissioned the dealer to procure for him at all costs "a first edition of Shakespeare's plays on vellum, autographed by the author." After the first shock had worn off the dealer passed over the situation with a light pleasantry to the effect that the commission would prove extremely difficult due to the fact that the poet died eight years before the first folio was published. Shakespeare lacked the foresight of Mark Twain, who left behind him an appropriate number of autographed sheets to be inserted into the memorial edition of his writings.

In recent years the Shakespeareans have relaxed somewhat in their autograph hunting, and find comfort in the thought that the Holy Bible and the Shakespearean plays are alike in this particular,—the original manuscripts of both are at present unavailable.

But necessity is the mother of invention, and periodically the Stratford idolaters feel the flutter of renewed hope within themselves. Imagine their delight when what appeared to be the death mask of someone who might have been Shakespeare was discovered. Imagine their further delight when a second death mask of an entirely different person, also suspected of being Shakespeare, put in an appearance. These two masks, one looking a little like comedy and the other like tragedy, are indeed priceless mementos of something or someone.

Then, the portraits,—those strangely dissimilar likenesses. Even the Shakespeareans themselves have disinherited most of these ambitious portraitures. Only two likenesses have been able to survive the general criticism, the Droeshout portrait and the Stratford bust. If you get the right light and angle there is a trace of similarity, but only a trace. Mark Twain penned some most depreciatory lines about the artistic deficiencies of the Stratford monument, and the Droeshout portrait presents several anatomical difficulties not yet entirely explained. The profane are in agreement that neither representation looks particularly human. The verses accompanying the Droeshout portrait explain "that the graver had a strife, with nature to outdo the life." The strife is pretty evident.

Then the oil paintings. They supported some high hopes of authenticity, until, like the Jensen X-ray, photography revealed that they were doctored pictures of someone else. As one by one the certainties are swept away, we can but pity the Shakespeareans whose historical footings are disintegrating into myths. All that remains to them is a name, from beneath the various spellings of which the living man has fled.

It is difficult to say who first attempted to fabricate Shakespeareana, but we can assume with reasonable certainty that the industry started early, possibly before the actual death of the elusive Willie. Within fifty years of Shakespeare's decease, he was fathered with several spurious plays which appeared in the third and fourth folios of his collective works. As he left no list of his works it has not been easy to divide the wheat from the chaff except by the uncertain means of internal content. Even this is not always conclusive, for the accepted plays are not entirely consistent, either in form or merit. Some of the best plays contain sections that are pretty dull, and would have been regarded as badly written except that Shakespeare was the writer. He is also believed to have lent his pen occasionally to the works of other men. This is determined by the simple process of discovering Shakespeare in the better passages, and some lesser poet in the mediocre lines.

In addition to outright fabrication, there have been many products of wishful thinking. We like to assume that great genius arises by intent rather than by accident. We long to bestow upon our poet good birth and gentle breeding. Some fine traditions have been manufactured in order to prove that Shakespeare had some literate, if not literary, ancestors. As neither Oxford nor Cambridge were blessed by his shadow, the Stratford Grammar School has been worked

over to intensify the largeness of its cultural advantages. Ben Johnson tells us in the form of a eulogy that our poet knew "small Latin and less Greek." This sounds like an authentic estimation of the Stratford Public School curriculum.

As an actor, Shakespeare's memory has also been devitalized with faint praise. It is reported that because of the slightness of his body and the high, thin quality of his voice, he was elected to portray the ghost of Hamlet's father. He was also an outstanding success as the Gravedigger in Hamlet—a small but significant part.

The closing years of the 18th Century brought with them a renaissance of English letters. A number of brilliant intellectuals contributed witty, if not profound, embellishment to the corpus of English literature. Naturally, this group included many who regarded Shakespeare as the brightest star in their firmament. These souvenir hunters yearned after relics of their patron saint, and their intensity of purpose was equalled only by their credulity of intellect. At this critical moment the wondrous workings of nature produced William Henry Ireland, the greatest literary forger of all time.

William Henry Ireland was born in London in 1777, and was the son of a respectable intellectual, Samuel Ireland, author, engraver, and dealer in rare books, manuscripts, and antiquities. There is nothing to indicate that Ireland Sr. had any part in or knowledge of his son's literary escapades.

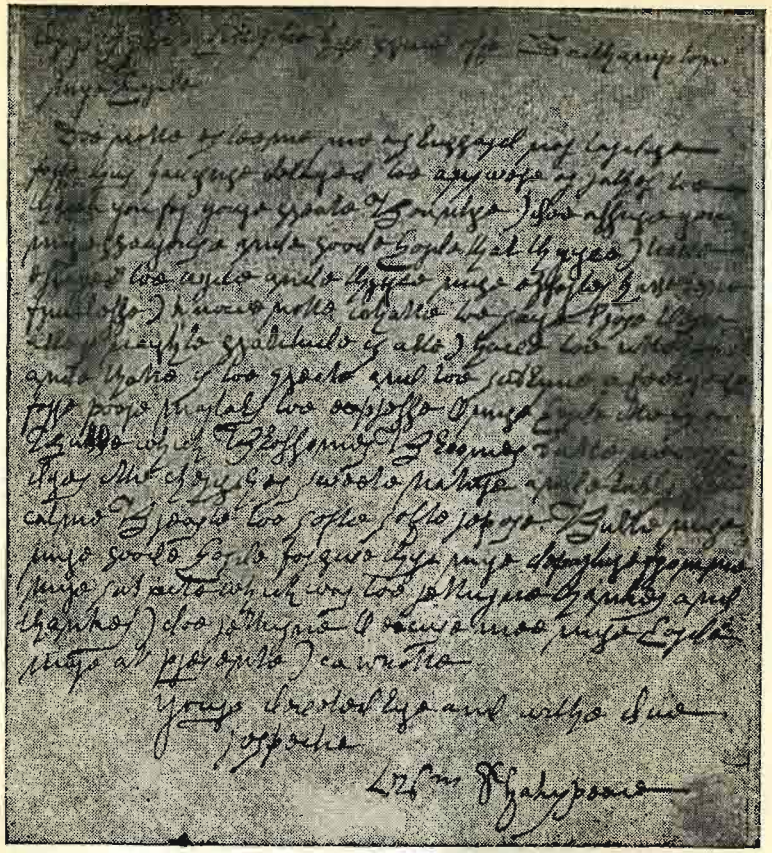
Samuel Ireland was one of the outstanding Stratfordolaters of his day. Perhaps he did not permit his enthusiasm such free reign as is recorded of some of his contemporaries. One of these gentlemen fell to his knees and reverently kissed the doorstep of Ann Hathaway's cottage, conveniently ignoring the strained relationships which had existed between Willie and Mrs. Shakespeare.

While William Henry Ireland was still a susceptible and impressionable youth, his hero-worshiping father took the lad with him to Stratford to visit the shrine of the nation's greatness. Probably the boy realized almost immediately the ridiculous state of affairs. His bump of veneration had not yet developed, and of course Stratford had not at that time received the careful polish later bestowed for the benefit of tourists. In Stratford one Mr. John Jordan, a local poet, was hard at work fabricating Shakespeareana. He began by creating a gossip mill. He started a number of stories about Shakespeare at the local pub. These quickly circulated, gaining lustre with each telling until, in the course of time, they returned to the pub gloriously amplified. Jordan then carefully wrote down for the benefit of posterity the finished products of his own endeavors as a priceless heritage unto Shakespeareans in general. The method was so successful that Jordan finally created his masterpiece by forging the last will and testament of Shakespeare's father. The document was immediately received with complete credulity and threatened to become a priceless relic.

Young Ireland, then only seventeen years old, observed with mixed emotions his father's naive acceptance of a variety of stupid and impossible legends and documents, and resolved to make himself a committee of one to supply the Shakespeareans with further material to gladden their hearts. For his age he displayed a precocious ingenuity. He proceeded carefully, resolved upon a course of thoroughness.

London contained a variety of old shops well stocked with nondescript antiquities. In one of these he discovered a terra cotta model of the head of Oliver Cromwell. It appeared old, but had no particular claim to value. Young Ireland forged a label for the back of this by which the head was duly authenticated as the choicest memento of the Lord Protector. The forged label was a huge success. Everyone was duly excited and the young man was congratulated for having hit upon so rare a curiosity.

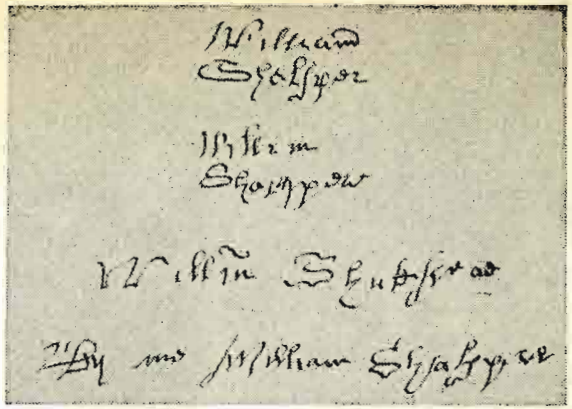
Convinced now that the circle of intellectuals in which his father was the moving spirit had exactly the proper degree of gullibility, young Ireland settled down to his life's work. His youth favored his exploits, for none would suspect that this pleasing boy had an ulterior motive or the skill to execute an elaborate hoax. After all, the young man was well skilled in books and literary matters, having been raised in an atmosphere of genteel, if rather decadent scholarship.



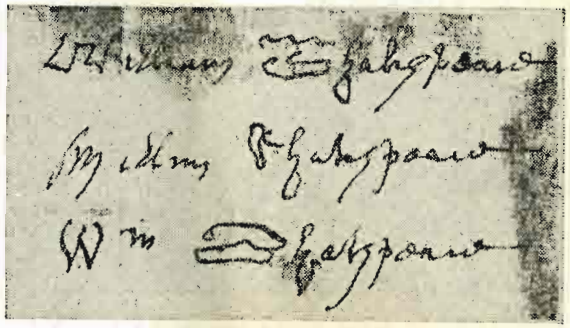
Fabricated letter purporting to be from William Shakespeare to his patron Lord Southampton

This letter is from a collection of forgeries which William Henry Ireland compiled. It is a most ingenious production, as it was necessary to create a style of writing for Shakespeare based upon nothing more substantial than the supposed signatures. Young Ireland achieved an illegibility of style quite consistent with the various scrawls attributed to Shakespeare.

The first consideration was the paper. This must be old and carry the correct watermark. Old paper was not so difficult to obtain. The end sheets of damaged books would supply considerable quantity, but the watermark presented a problem. Documents of the Shakespearean period would gain verisimilitude if the paper maker's mark was correct. The required design consisted of a pitcher-like jug containing a number of highly stylized flowers. The usual process of checking a watermark is to hold the paper up to the light, when the design becomes immediately apparent. Young Ireland solved this difficulty by carefully drawing the water-



Tracings of signatures attributed to William Shakespeare, and below, examples of the spurious signatures by William Henry Ireland



A moment's consideration of the so-called genuine signatures will reveal an astonishing dissimilarity in the styles of writing; also consistent variations in spelling. The Ireland forgeries are built up by combining parts of the various signatures so as not to be an exact copy of any one.

It has recently been noticed that the so-called original signatures are usually accompanied by a dot or small mark (not shown here). It is believed that the signatures themselves were written by notaries, and that the mark or dot was probably the way in which Shakespeare himself attested the signatures.

mark on the paper with grease or tallow. The effect was perfect, the grease marked area gaining transparency. There is only one way to detect this fraud; if a hot iron is rubbed over the sheet, the watermark disappears. The second consideration was the ink. Some method must be found by which an appearance of antiquity could be bestowed without the mellowing influence of time. Young Ireland did considerable experimentation until he arrived at a formula which had all the appearances of appropriate age. Genius, of course, is a product of time and place, and the young man could not have succeeded had he made the attempt a hundred years later. Means are now available to examine the formulas of ink. But in his time there was only one fault, which appears to

The fabricated portrait of William Shakespeare

In an old shop devoted to curiosities, William Henry Ireland discovered two drawings which he was able to adapt to his purposes. One of these he transformed into a supposed likeness of Shakespeare. He added the familiar ruff or collar, the Shakespeare grant of arms, upper right, the large letters W and S on each side of the figure, and other touches which he regarded as appropriate. The touched-up picture caused considerable stir and was accepted by a number of critics in spite of the fact that the costume was not even English. In his confession, young Ireland described in detail how he manufactured this priceless relic of the precious poet.

have passed unnoticed. Old inks not only change color but affect the paper on which the writing appears; the ink eats away part of the paper. This kind of corrosion does not appear on the fabricated documents.

Time has played another kind of trick. It is nearly a hundred and fifty years since young Ireland plied his trade so vigorously; genuine aging has come to abet the forger's efforts. Not long ago I noticed in the catalog of one of our large libraries an entry to the effect that a copy of *Florio* was cherished as a possible book from Shakespeare's library—that wonderful non-existent li-

brary which Shakespeareans have been attempting to amass for the last three hundred years. On the title page of the *Florio* appear the two words "Will Shaxpere." The library proudly announces that this volume is either genuine or an Ireland forgery. The fact that the poet could not make up his mind as to how to spell his own name has complicated the situation for centuries. One modern writer has solved the dilemma in an elaborate treatise which may be summed up in one sentence: "The poet may spell his name any way he pleases!"

Young Ireland next pondered the important matter of how his priceless documents could be discovered and explained. Obviously he should discover them; otherwise there would be no benefit to himself. The true spirit of a soaring genius can not be limited by trifling difficulties, so Ireland Jr. conveniently fabricated an ancestor "William Henrye Irelaunde," a man of good parts, who on occasion saved the immortal Willie Shakespeare from drowning. Perhaps this near tragedy in water was inspired by an early episode in the life of the Swan of Avon. Young Willie, before he had hied himself to London to make fame and fortune, caroused beyond the state that flesh could bear with dignity. He fell face down in the village pump trough and would have drowned had not his cronies dragged him out and left him on the green to dry. Thus the world nearly lost its greatest playright before his pen was put to paper.

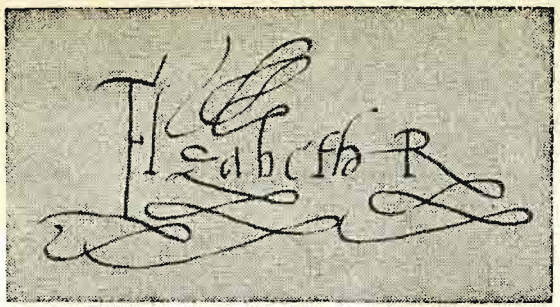
As a reward for heroic rescue at hazard to life and limb, William Shakespeare bestowed upon William Henrye Irelaunde a variety of those blotless and blemishless scripts that all the world has been seeking. These precious documents, these sacred monuments, these treasures beyond value, were preserved for centuries in an old trunk that had been the baggage of the family from time immemorial. The trunk must have had some of the qualities of the inexhaustible pitcher of Greek mythology, for from its bulging sides emerged an almost endless variety of Shakespeareana.

In a little store called Beaumont House in Butcher's Row, Temple Bar, Ireland Jr. found two old drawings, one of which he transformed into a likely portrait of Shakespeare; and the other into the very semblance of Shylock. The fact that Shakespeare's dress is typically Italian, and Shylock was wearing a pair of full Dutch breeches, caused a moment's flury, but this was soon explained by the fact that Shakespeare's genius knew no territorial boundaries.

Another touching relic that would have brought tears to the eyes of Cromwell's terra cotta bust was a lock of the poet's hair tied with a red and white braided cord and enclosed in a letter to "Dearest Anna," which concludes with the words, "Toe Morrowe bye times I wille see thee tillee thene Adewe sweete Love—Thyne everre—Wm Shakspeare." Some suspect that the hair is from the Jr. Ireland's own fair head, and he polished his old English by forging a bit of Godfrey Chaucer on the side.

Not only was it convenient to forge Shakespeare's gentle script; it also seemed advisable to build the playwright strongly into the cultural life of his times. To do this Ireland forged the signatures of several members of the Shakespearean company of actors and extended his efforts so far as to fabricate the signature of Queen Elizabeth as well as Lord Southhampton, who is supposed to have been Shakespeare's patron. He supported one forgery with another until it seemed that the proof was absolute. But again enthusiasm led to difficulty. Apparently the forger could not secure authentic examples of some of the signatures he fabricated, and recent discoveries indicate that he should have devoted more time to research. Even Elizabeth's signature is only passing good. The fraud was supported, however, by the fact that early writing was not too regular at best, and it was easy for believers to discover similarities where they did not actually exist.

The romantic side of Ireland Jr. seems to have been intensely stimulated by the touching romance between Willie and



Genuine and spurious signatures of Queen Elizabeth

The upper example is a tracing of the signature of Elizabeth from a state document. The writing is consistent with the style of the time, as the nobility depended largely upon professional secretaries, and their penmanship was very bad.

Young Ireland did not do so well in copying this signature but it was close enough to pass as an example of hasty writing. It was necessary for Ireland to forge the signatures of Shakespeare's contemporaries in order to add an appropriate atmosphere of gentility for the Stratford "Gentle."

The term "Gentle Shakespeare" does not imply either high breeding or a scholarly mind. At that time the term "Gentle" merely signified the grant of family arms. Shakespeare requested from the College of Heralds that he be given arms, that is, a coat or shield with an appropriate heraldic device. After some delays and arguments the request was granted, and in this way Shakespeare became "Gentle."

his fair Anne. Touching, we say, in spite of the fact that he deserted her and left her to bring up their children as best she could. There are some passionate passages, especially in the beautiful verses which the immortal poet penned "via Ireland" to the maiden of his choice, for example:

Is there inne heavenne aught more rare
Thanne thou sweete Nymphe of Avon fayre
Is there onne Earthe a Manne more trewe
Thanne Willy Shakspeare is toe you?

Ireland's poetic efforts are only equalled by Shakespeare's epitaph, which he him-

self is said to have composed, and which, by general agreement, is now regarded as the worst bit of verse in the English language. There is a ghastly possibility that Shakespeare may have actually written the epitaph.

Among other evidences of youthful enthusiasm, Ireland decided that the play of *King Lear* required improvement, so he re-wrote a considerable part, (in fact most of the play) as Shakespeare might have wished to correct his own mistakes. This fair document caused a general consternation among the believers, who felt that at last they had come to learn the maturing effect of years upon the playwright's mind and soul. The small and exclusive circle kissed the margins of page one, and knelt in humble veneration while young Ireland, with dramatic gestures, acted as master of ceremonies.

But this was not the end. From said bulging trunk there emerged the greatest wonder of them all, a complete unpublished play entitled, *Vortigern*. Sheridan, who was then guiding the destiny of English drama, immediately purchased the play for production at Drury Lane Theatre. Needless to say, a capacity audience attended the opening performance, which incidentally was its last. It was received with hoots and jeers and passed immediately into limbo where it belonged. Young Ireland was a good forger, but a bad playwright,—or possibly public taste had changed. The dismal reception afforded *Vortigern* prevented the world from ever enjoying other historical masterpieces which Ireland was preparing.

A number of circumstances contributed to the final exposé of the Ireland forgeries. In 1796 Samuel Ireland, apparently entirely convinced that fortune had made him custodian of priceless documents, published his son's forgeries under the title, "Miscellaneous Papers and Legal Instruments Etc. of William Shakspeare." The book was received with mixed emotions and a considerable debate, but the numbness caused by the stupendous discovery was beginning to wear off, and a spirit of criticism was making its appearance among the scholars and authorities.

Furthermore, Young Ireland was getting out of his depth. His success was so much greater than he had anticipated that he could not bear his triumphs with discretion. Famous collectors were pleading for even a fragment of the treasured scripts, and young Ireland attempted to oblige on a generous scale. Several copies of the same document conveniently appeared, and the owners began to compare notes. The tempest was brewing, and finally, under pressure of public opinion Samuel Ireland confronted his son and demanded a full account of his entire proceedings. The forger was at his wits end and did about all that was possible. He made a full and complete confession.

In the same year, 1796, Ireland published his confessions, relieving his father of all responsibility as to blame and admitting that the entire fiasco was his own invention. Some less charitable soul believed the whole family should be implicated, and recommended that burning at the stake was too good for them. Samuel Ireland was broken hearted over the disgrace and died four years later, presumably as the indirect result of the unhappy incident.

William Henry Ireland did nothing else of importance during his short but eventful life. He was forced to leave home and attempted to maintain himself by fiction writing, but he could never top his original fiction, and his books had no circulation. He died in abject poverty and drunkeness in 1835. All of the forgeries, which run into hundreds of documents, their final publication, and his own confession, were produced and completed before Ireland was twenty years old.

(WRITTEN SPECIALLY FOR HORIZON)

In Reply

A Department of Questions and Answers

Q. In your writings, and in other articles I have read, appear references to a period of five years of silence imposed by Pythagoras upon the disciples of his school. Nowhere have I seen the reason or purpose for such discipline. Will you explain this unusual procedure and incidentally, would a person know how to talk after five years of silence?

A. The Pythagorean vow of silence was imposed for several reasons. Primarily it was a discipline of the mind intended to increase mental control of the body by focusing attention upon the regulation of a habit mechanism usually uncontrolled.

Various devices have been used by different teachers to discipline impulse because such discipline is symbolic of the complete self-control to which the disciple aspires. A less complete form of the same exercise is the discipline of refraining from the use of certain common words for a prescribed period of time. The disciple may resolve not to use the common world *the* in speech for a period of three months. In order to fulfill this self-imposed obligation, he must be acutely aware of every word spoken throughout that period of time. This speech awareness creates thoughtfulness about things said, and inclines to the refinement of word selection. It is a good semantic discipline. Carelessly spoken words have contributed much to the tragedy of living, and ill-considered word combinations obscure and confuse the very meanings they are intended to convey. This was especially important to Pythagoreans, most of whom intended to become teachers.

One of the last of the old initiates to take the oath of five years of silence was Apollonius of Tyana who lived in the 1st Century. Although the Pythagorean school had ceased to exist three hundred years earlier, Appollonius resolved to become a Pythagorean by accepting the regulations imposed by the Master.

Appollonius remained silent for five years, and it is recorded that his silence became more eloquent than his words although he was an orator of great ability. On one occasion he was called upon to quell a riot in a community through which he was passing. He strode out between the contending factions and spoke to them with his eyes. The groups

were immediately reconciled, and their friendship endured from that time on. There is no evidence that Appollonius was unable to speak at the end of the five years, but he was known thereafter to have great reserve and seldom engaged in unnecessary conversation. It was an adage of the philosophers that careless speech diluted the power of language. It was for this reason that most esoteric schools had a sacerdotal language used only in the discussion of sacred matters, and not subject to the corruption of idiom.

A second motive for the vow of silence was distinctly psychological. Through speech we impress our convictions upon others. We become objective and the mind instinctively presses forward with its own convictions and arguments. Silence reverses the motion of thought. We become auditors or listeners. We concentrate our attention upon the thoughts of others and become more sensitive to learning. There is a Chinese proverb that the man who listens, learns. By neither interrupting the flow of other men's words, nor interjecting conflicting opinions of our own, we accept the full burden of information to which we are exposed by the simple process of listening. The mind is left free to be ever attentive. We separate ourselves from participation and become observers. The Pythagoreans reported that after a practice of silence they realized that most of the remarks which they would normally have made were irrelevant and inconsequential. The Indian political leader, Mohandas K. Gandhi, has reserved Friday as his day of silence, and not even the most urgent business is permitted to interfere with this discipline. While in London, one of the most important sessions of the London conference occurred on Friday. Mahatma Gandhi was there with his lunch of goat's milk and dates. He listened carefully, but could not be induced to speak.

From the records available, it would appear that during their period of silence the Pythagoreans made use of certain vocal exercises to preserve the normalcy of the faculty. They engaged in the usual devotional songs at the beginning and close of the day, and vocalized in the seclusion of their own apartments. They did not, however, engage in any conversation, either with their closest intimates or with Pythagoras himself.

More than two hundred Pythagoreans, both men and women, assumed and fulfilled the vow of silence. It is recorded that a few of them never spoke thereafter; not from necessity, but by choice. It was their judgment that the improvement of the mind was more rapid and the mental faculties less subject to discord when the brain was not apprenticed to the tongue.

The decision was further sustained by the unfoldment of consciousness itself. As we approach the world of esoteric philosophy we experience inwardly the extensions of consciousness which cannot be put into words. Rather than an inadequate and probable mis-statement of that which cannot be properly communicated, silence is the wiser course. That which can be discussed belongs to the sphere of secondary knowledge; that which cannot be discussed belongs to the sphere of primary knowledge.

When the Pythagoreans were resolved to express certain convictions they prepared their findings in written form. This writing was revised, amended, and the text rearranged, until the statements were in the best form possible. The finished document, matured in all particulars, was then distributed to the disciples by means of copies prepared by scribes.

The disciples could accept or reject the text according to their pleasure or their ability. It was not a matter for argument but for inward contemplation. The disciple read the teachings in the privacy of his own apartment. He then analyzed the contents and pondered each line in the light of his highest understanding. His first reaction found no outward expression. He did not ask questions nor rise in open meeting to object. He passed through various mental phases, and his own opinion was not expressed until he had digested every part of the master's treatise. In this way learning was not reduced to debate but was maintained on the level of a series of internal experiences.

While it is not practical for the average modern person to take the Pythagorean vow, he may find help and guidance in the idea that hasty speech detracts from the dignity of judgment. Words should not be used without purpose. Speaking is not a habit to be tolerated merely for its own sake; it is a means of communication intended for the serious business of disseminating essential knowledge. Unkind, destructive, intolerant, disparaging or ill-weighed words are better left unsaid. They arise from impulse, instinct and appetite, and are calculated to perpetuate strife and dissention. The word unspoken is in our own keeping; the word that has been spoken escapes us and belongs to the ages. We are no longer able to control the things we have said; they go on for better or for worse and all too often add to the heavy burdens of the flesh.

Our words become symbols of ourselves. A passing remark of small meaning to the one who has spoken it may have a variety of repercussions. If in doubt, be silent. If certain, speak certainties in a few words. If ignorant, talk incessantly so that others may have no doubt of your ineptitude.

Discipline the mind so that all words spoken may serve the One, manifest the Beautiful and result in the Good. One may reply, "That is my intention, but those bitter words slipped out at a thoughtless moment." It is that thoughtlessness about words which is to be remedied by a constant discipline of the tongue. Having controlled speech, we may use it; but if we have not controlled speech, we will certainly abuse it. We may even follow the suggestion which appears in *Alice in Wonderland,* "If we use words overtime, we must pay them extra."

Not long ago I came upon a curious problem in personality adjustment; a problem directly related to the field of mysticism and philosophy. So far as I know, this subject has never been handled by any writer.

About twenty years ago there was an epidemic of opinions as to what constituted the sixth root race. Students of rounds and races, and related lore, were convinced that an advanced type of human being would appear upon the planet in the imminent future. As we are now in the fifth root race, this new humanity was described as pioneers of the race to come, the sixth race.

It appeared to be a highly reasonable and comparatively safe deduction that evolution would produce higher types of human creatures. There was nothing to indicate that interest in such line of thought could have unfortunate repercussions. It was all right while it was impersonal, but the sixth root race soon took on a personal element.

Doting fathers and mothers with a smattering of the esoteric tradition at their disposal suddenly discovered that their own beloved offspring showed tendencies of belonging to the new race. Children previously called precocious were now identified as pioneers of the coming race. Of course every parent regards his own progeny as outstanding, and judging from the conversation of that era the coming race had arrived.

It was fashionable to regard little Willie as an "old soul in a young body," and there was considerable competition among the parents of these "old souls"

as to which had been blessed with the oldest of the old. Even then it all seemed rather amusing but not very serious. In fact, it seemed for a moment as though the children themselves might receive a little more consideration and have a little better chance in life because the parents took their responsibilities more seriously. The one thing that no one thought about was just exactly how the children were going to react to this implication of antiquity.

A few weeks ago an individual came to me to discuss a very confused life pattern which had resulted entirely from the fact that his parents thought he was a sixth root race child, and had brought him up accordingly. There is no doubt that the parents had done their very best for the young man and had given him every possible advantage and consideration. Nor would it be fair to say that they had spoiled or pampered him. Also, they had attempted early to instill in his mind basic philosophical truths. He had grown up with high ideals, noble convictions, and a firm resolution to live constructively and honesty. At first glance there was no apparent reason why he should not have been an outstanding success as far as personal character was concerned. The young man himself had not the slightest idea that his upbringing had anything to do with his difficulties. Wherein lay the fault?

It was all rather simple when analyzed. The trouble lay in the implication of superiority. Not that the young man was egotistic; he was not. He did not feel that he was better than anyone else. The idea had struck him in an entirely different way. He felt that it was his destiny to live beyond his capacity. Ordinary achievements, the success that satisfies average people, appeared to him to be a desecration. He felt sincerely that he had a duty to the world and the world was giving him no opportunity to perform that duty. His parents had sanctified him and set him apart. He accepted the burden but lacked the ability of leadership which he had been led to believe was his purpose in life.

In the actual practice of living, this young man is having a pretty rough time. He has reacted to every condition according to a code of abstract ideals, and in every case he has failed. Destined to be a leader, he cannot be a follower. He does not fit into business or the professoins. He had a very difficult time in adjusting to military duty during the war, and an important romantic situation is on the rocks. He desires desperately to serve other people, but does not actually know *how* to help them or himself. He has lost his sense of humor and is taking life in such deadly seriousness that he is endangering his mental integrity.

He was brought up to believe that he and a small group of his kind were to prepare the way for a spiritual standard of living for all mankind. He believes in reincarnation and is convinced, by early conditioning, that he is an "old soul" here to serve mankind and not to think of his own happiness. Yet with all this pattern he has not the proficiency required to carry out his mission. This is the point that he cannot understand. He is a Messiah without a ministry. He is sensitive to the world's need and willing to sacrifice himself in any way to serve that need, but he is not qualified or equipped.

Worst of all, the complex which his parents have given him makes it almost impossible to settle down to the process of fitting himself for the very things he has wanted to do. If he is an "old soul" it is unreasonable to suppose that he should begin the study of life in the kindergarten, yet there is where he belongs. His way of life has denied him practical experience, and in the quality of his thinking he is younger, rather than older, than his years. He has certain advanced notions, but no advanced experience to sustain them.

Unless the "old soul" complex can be broken up in him his life will be of little use to himself or others. In fact, he may do considerable damage even though his whole intention is to do good.

One of his troubles is that he firmly believes he has earned the right of leadership; therefore he cannot adapt himself to the formula of beginning at the bottom and working his way up. He has a strange kind of second hand egotism. He has accepted the egocentricity of his parents. As a man he is completely humble and finds his superiority unbearable, but it is his burden from the past and he can do nothing about it. He longs to be like other people with their small interests and activities, but is denied this because he belongs to the coming race.

Unfortunately, his parents have departed from this world; therefore we must leave to the gods the task of bestowing upon them the spanking which they deserve. But they, in turn, would shift the burden. It all had to do with that sixth root race. Parental vanity had been documented by philosophy, and they could scarcely be regarded as unnatural or unusual because they saw in their own child the overwhelming symptoms of universal genius. This pedigreed doting was a natural egotism which they bestowed as a heritage unto their issue.

What is Junior going to do about it? Now in his middle twenties he is faced with a decision. The United States Government is willing to educate him for any profession which he chooses, and he is most anxious to avail himself of this opportunity. Unfortunately, there is no course in Saving the World included in the curriculum. I noted symptoms of danger ahead. Under the present type of pressure the young man's basic idealism is likely to break. He may discard everything, including principles, in desperation. Then the confusion will be worse confounded. He must realize sometime, someway, that the basic principles are right, but that he is a victim of misinterpretation. His parents meant well, but were obviously lacking in common sense. They believed they were doing right, yet out of all these good intentions has come a catastrophe. This goes to prove that good intentions are never sufficient unless they are supported by an adequate experience in facts.

Our problem youth must sometime identify the real measure of the mistake. There is no reason to give up belief in rounds and races or to deny that another race is coming into the world. The young man must simply face the fact that his parents planted a suggestion in his mind which has gradually developed into a fixation. He must break that fixation by a consideration of facts. He knows that he does not possess the power to lead humanity into the promised land. This knowledge must become the basis of a new estimation of himself. This does not mean that he shall become less than his high destiny, but rather that he should become himself and take his part in attaining that high destiny toward which all mortals are striving.

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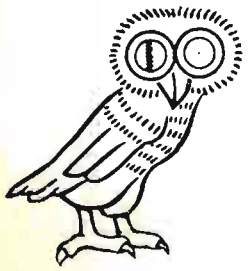

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