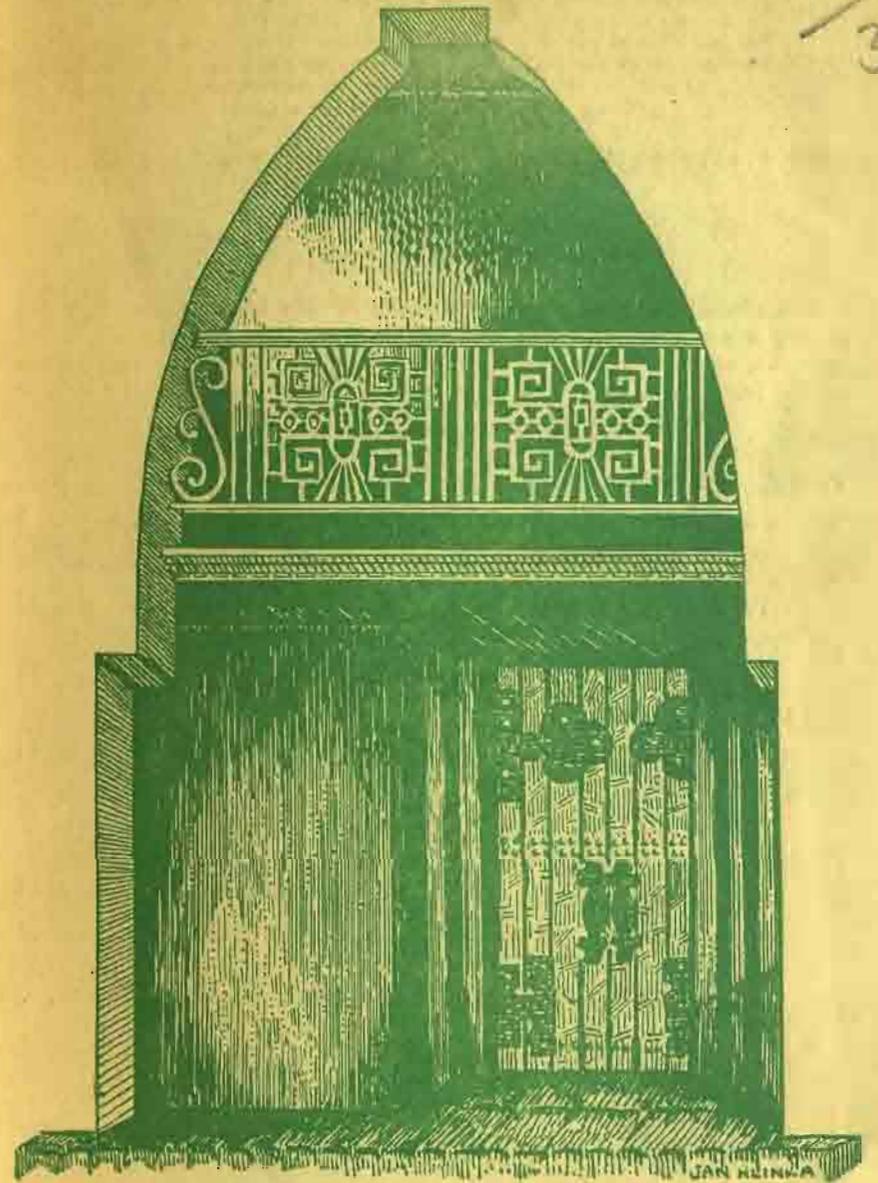


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HORIZON

Journal of the
Philosophical Research Society

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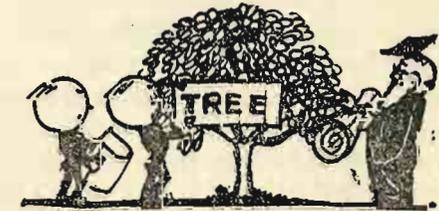


ISSUED
QUARTERLY
VOLUME 9, No. 4

HORIZON
LINES

AN EDITORIAL

BY MANLY PALMER HALL



Popular Fallacies

MODERN living is heavily burdened with traditional beliefs pleasantly preserved as mottoes, adages, and familiar sayings. Originally worked into samplers by hopeful maidens, or garnished with rosebuds and hung over the living-room door, these cherished phrases have been lovingly remembered by the older generation and bestowed upon the young as a rich treasure of advice and admonition.

We have no desire to discredit the ancestral axioms merely because they are remnants of a distant day, but much of the advice which they contain had no vitality at any time, and their only contribution to the human consciousness has been the nostalgic mood.

Every generation, grown wise in its own conceits, is resolved to enlighten the future with precious opinions and conclusions. We have inherited not only the mottoes, but also the common fault of manufacturing new well-turned phrases of like quality. Mistaking euphony for utility, we assume that an elegant statement must needs embody an elegant idea. Having memorized a selection of these immortal clichés, we can gain a substantial reputation for good advice artistically bestowed. It little concerns us what may happen to those who attempt to apply pithy sentences to pressing problems.

This type of literary lore is not always detrimental to the public good, but who knows when and where to stop when obsessed by the determination to reveal innate maturity of judgment? It has been my

unfortunate lot to listen while self-appointed authorities sustained absurd conclusions by somewhat incorrect quotations from traditional truisms. Like the Scriptures, the words of honored men and unknown rustic philosophers are too high and too distant for honest examination. Even to doubt is sacrilege, for the ancient and the divine share a common infallibility.

Perhaps it would be better for all of us if we practiced the procedure that "honesty is the best policy" or that "a stitch in time saves nine." But, unfortunately, these are not the axioms most likely to be remembered or most deeply respected. By a strange circumstance that has something to do with the human mind, we forget such mottoes as might interfere with our present projects, and cling desperately to those most remarkable for their nuisance value. It is the same with the Scriptures. Few clergymen, with wealthy congregations, would today be inclined to select for their sermons Scriptural texts referring to the blessings and virtues of poverty or the advantages, in terms of soul growth, to be gained by prominent industrialists distributing their worldly goods to the poor and seeking first the kingdom of heaven.

The present tendency is to select rather annoying quotations, often with a trace of spitefulness, and toss them at our acquaintances as a reminder that they have exhibited definite character deficiencies, especially in their conduct toward us. In the war of small talk that follows, we have an elegant opportunity to imply that our own addiction to noble sentiments has been horribly exploited, and that our sufferings in life are due to our devotion to principles so lofty that a profane world can never appreciate or understand our spotless motives.

Distance, even in mental perspective, bestows enchantment. Man is an incurable romanticist, and when he conjures visions of the past from the misty deep he is inclined to follow the well-worn formula, of which Don Quixote de la Mancha is the classical personification. The day of the motto builders is envisioned as a lush and verdant era of spiritual growth. In these "goode olde times," citizens full of grace lived every axiom to the letter, and their piety has been the envy of the ages. Actually, these sanctified ancestors were a disputatious lot as completely addicted to their own peculiarities as the most wilful of their descendants. Much of their so-called piety was a heartless resolution to inflict upon their families and their communities the jot and tittle of codes and doctrines outwardly full of merit, and inwardly devoid of spiritual grace.

It is often a little difficult for one who has been deluged with platitudes to resist the temptation to revolt against the whole field of traditional beliefs. Thus it comes about that the good is discarded with the bad and we lose a number of useful concepts along with obviously

false notions. We are creatures of extremes, and the middle path of moderation is difficult to walk. None can deny the value of the world's experience, and much time can be saved if we have the courage and wisdom to avoid the common errors which living itself has revealed. It requires considerable discrimination both to give sound advice and to receive it. Without thoughtfulness and the contemplation of useful precepts, we must hasten on to the same misfortunes which afflicted our predecessors. At the same time, we should realize that the course of human society has undergone revolutionary changes. It is not possible for us to live successfully all the codes of the past, nor can we adapt to present needs all the good advice of long ago.

Let us consider, for example, the concept of charity and the well-intentioned counsel of the past respecting the virtues of charitable inclination. The word *charity* now implies *the act of loving all men as brothers because they are the sons of God; or a general feeling of benevolence; good will to the poor and the suffering, and private or public provision for the relief of the poor; or, finally, lenience in judging men and their actions.* St. Paul placed great emphasis upon charity as a Christian virtue, and admonished all who professed the religion of Christ to practice charity in all its several meanings.

In popular usage, charity has come to mean only *the support of the indigent*, and we have numerous institutions administering public funds to this end. It might be an exaggeration to say, however, that the administrators of these funds are particularly charitable in the sense of profound feeling of affection or benevolence or any special good will to the poor. The aged and the unfortunate are often subjected to humiliation and downright neglect because they have been forced to turn to charity for survival. True brotherhood or any kindly sympathetic overtone is the exception rather than the rule. The Christian virtue has descended to a grudging acceptance of an unpleasant responsibility.

Nor has Christian charity caused the average person any profound affection for all men as brothers. He is still desperately in love with himself, his own peculiar kind, and his own favored institutions. When we suggest that he enlarge his charitable instincts, he accuses us of a sickly and impractical idealism. Even the religious conviction that we are all sons of one God is not sufficient to induce us to any community of generous instincts, if these in any way be contrary to the "gentle workings" of the profit system. If we fail in generalities, we have also achieved a vast ruin in particulars. The very thought that we should be lenient in judging others and their actions is simply beyond comfortable consideration. Unless we can suspect most folks of innumerable failings and ulterior motives, there is practically no

subject remaining to vitalize conversation. From the time of St. Paul to the present year of the Atomic Age, we have seldom missed an opportunity to disintegrate the reputations of each other. For the most part, all that remains to charity is the word, and in the course of time the Dictionary will modify its definitions to meet the mood of the majority. Words have no meaning apart from usage, and usage, in this case, defies definition.

If thoughts of charity depress us, we can try another grand old word—*patience*. The Dictionary tells us that *patience*, as *sufferance*, is now obsolete. Most of us found that out before it was discovered by the editors of the unabridged. *Patience* is *the state, quality, power, or fact of being patient*. By checking *patient*, we learn that it means *to bear pains and trials or the like without complaint or with equanimity; or exercising forbearance under provocation; or to be expectant with calmness or without discontent; or, again, to be undisturbed by obstacles, delays, or failures*. Remembering the old motto, "Patience is a virtue," we wonder to what degree this virtue is now flourishing. One is inclined to suspect that the Dictionary is indulging a distinct tendency toward romanticism.

Imagine yourself *exercising forbearance under provocation*, or even exercising it without provocation. Also, contemplate a world *expectant with calmness or without discontent*, or our own relatives bearing anything with *equanimity or undisturbed by obstacles, delays, and failures*. The very phrases remind us only of the spotless heroes of Horatio Alger.

Yet, there are few, indeed, not proud of their legitimate claim to outstanding attainments in both charity and patience. We are literally paragons of these virtues! But how does it happen that such noble creatures are continually suffering from the consequences of uncharitable and impatient thoughts and actions? Or who shall say we are better off in any department of our affairs because we have complacently failed to practice what we preach? Perhaps the young lady who embroidered gentle mottoes to prove her skill with the needle sewed wiser than she knew—only time can tell.

We know today that most of the misfortunes which afflict the life and health of the individual are due to his own intemperances. Here again, however, the word *intemperance* has come to mean some kind of physical overindulgence, especially addiction to alcohol and narcotics. Unfortunately, the most dangerous intemperances are not of this world, but flourish condoned and uncorrected in the subtle substances of the human disposition. It has long been remarkable how lovingly we nurse, defend, and practice traits of character detrimental to ourselves and injurious to others. Because these highly personal

faults and failings are not punishable by the law of the land unless, or until, they lead to crime or violence, we assume that we can indulge them without fear of retribution.

Psychology, as the science evolves, reveals the operations of cause and effect in the habit-patterns of the human personality. The moment we depart from moderate attitudes and allow ourselves the luxury of negative, critical, or impatient thinking, we set in motion causes of future trouble for ourselves. We cannot in any way escape the results of our mental and emotional intemperances. We must face the fact that all which is not temperate is intemperate, and all that is intemperate is detrimental. Unfortunately, words cannot convey the true seriousness of the situation. The miseries resulting from indulging unreasonable attitudes must be felt to be fully appreciated. But the day of reckoning always comes, and we pay with pain and sorrow for our failure to live in a worthy and proper manner.

The greatest health insurance in the world is a cheerful, generous, and uncritical disposition. We may miss a few opportunities to reveal our sophistication, and we may even be convicted of naiveté, but the temporary plaudits of very stupid people can scarcely compensate for arteriosclerosis or chronic irritation of the intestinal tract. If you do not believe this, wait and see.

So with the "stitch in time" and "the ounce of prevention" ever in mind, we can actually add years of pleasant, useful, and profitable living to our mortal expectancy. Only the virtuous can afford to die young, and those whose disintegration is hastened by their own intemperances hurry to an end for which they are ill prepared. The trouble seems to be that, while we have good intentions on the surface of our characters, there are deep and apparently irresistible pressures which overwhelm our natural resolutions and sweep us from our reasonable footings. Even while we resolve to do good, evil is ever nigh unto us. From this unequal struggle between depths and surfaces comes the plaintive wail which is supposed to be a satisfactory explanation for all things: "I can't help it."

Even this overworked phrase embodies a modicum of fact. The average person cannot help responding to instincts and impulses which have never been disciplined or properly conditioned. While civilizing the outer appearance of mankind, we have neglected to bring the glad tidings of a better way of life to the barbarian within. Nor can this uncouth provincial be cultured by brute force or a violent determination. Sometimes he can be shown the light merely by being exposed to a vast amount of common sense, for even the savage does not like to be uncomfortable.

The internal pressure, already mentioned, is a cause of constant astonishment to those not personally afflicted. It is hard to understand the turmoil and confusion which agitate the dispositions of the majority of mortals. We become so accustomed to ourselves, our faults, and our limitations that we gradually accept our own moods as natural and even as inevitable. We expect to be accepted or rejected as a compound, and those not interested in the "package" can select their friends elsewhere. There are several pithy sentences about real friendship enduring in spite of human frailties, and we always quote one of these when our conduct becomes inexcusable.

Self-analysis, always sympathetic with our side of problems, usually discovers that when we lose control of our dispositions it is because we have been aggravated beyond endurance or else because we are victims of psychological drives from within. In either case, the condition is due to circumstances completely beyond our control. Others are to blame, or the cause is simply the irresistible pressure of the times. Of course, it is quite possible to accumulate considerable evidence to justify either conclusion. More interested in such justification than in the correction and control of our own reactions, we permit tendencies to develop into actual compulsions.

Antiquity discovered that what we call dispositional tendencies descended through families and were exaggerated from generation to generation unless closed patterns were broken by the infusion of new characteristics. This applied not only to dispositional trends, but also to abilities and capacities. Early observations led to the conclusion that aptitudes were, at least in part, a matter of blood, and the perpetuation of arts and sciences was entrusted to families. A good example was the healing cult of Asclepius. The most distinguished physicians among the Greeks were directly descended from the sons of Asclepius. Superficial interpreters of this phenomenon have been inclined to assume that the family formed itself into a closed corporation from motives of monopoly. But greater thoughtfulness suggests a more honorable explanation.

At the period when this cult of healers flourished, medicine was largely an intuitive science. The physician was born and was not the product of intensive scientific training. His success depended upon instinct and intuition, and these subtle dimensions of judgment probably were hereditary. The son of the physician was by inheritance and environment more likely to become a successful practitioner than a stranger who could be instructed only by intensive indoctrination. Nor should the factor of honor be excluded. The perpetuation of a long-established reputation was a challenge to integrity and to the foundation of personal success.

Today some thoughtfulness in the matter will show that dispositions and personality pressures, or at least tendencies to these, are bestowed by ancestry along with appearance, tastes, and aptitudes. It follows that an accumulation of undesirable legacies of this kind can require heroic measures for their correction. It is not easy to combat the blood stream, but it is equally difficult to endure the results of internal conflict. The popular belief that education, as imposed from the outside, will inevitably remedy temperamental delinquencies has slight foundation in fact. The civilizing of the human subconscious is a project which requires both inclination and well-directed industry.

The inclination is frequently present, but the well-directed industry is usually absent. We will do anything that does not require much effort, but if we undertake a truly arduous endeavor we expect to be rewarded in the coin of the realm rather than in social graces. Even when we realize that our temperaments are impelling us in the direction of inevitable disaster, we are more ready to accept the worst than we are to attack the causes with real courage. All to the contrary, notwithstanding, no one has to be disagreeable. We will continue to be so, however, as long as we gain a private enjoyment at the expense of ourselves and the public weal.

Historians love to compare one civilization with another in the hope of discovering bona fide evidence that their own is the best. *Civilization* means a *condition or a state of social culture*; and *culture*, in turn, is described by the Dictionary as *evinced itself in delicacy of taste and nicety of breeding*. It implies *refinement, enlightenment, and the unfoldment of the intellectual aspect of collective existence*. Any resemblance to the present state of humanity appears to be purely coincidental. We have yet to learn that civilization begins with the individual, and cannot be more refined than the natural instincts of the separate citizens. Civilization is not a framework of good laws and usages imposed by a State upon its inhabitants. It is the release through the people of a quality of collective action originating in the refinement of private conduct.

We have suggested that certain general beliefs which have become proverbial may be so eternally true as to justify their perpetuation and their application to present-day affairs. Perhaps, then, we will not be accused of impiety if we point out other axioms and moralisms that are less pertinent. Here again we cannot take the attitude of accepting all or none; we must discriminate, be grateful for what is useful, and have the courage to discard that which is useless or even detrimental. We have passed that point in growth which justifies unthinking acceptance of any code or doctrine. We must all obey, but we must learn

to obey that which merits obedience. There is no gain to anyone by blind acceptance of tradition or its by-products.

Even the Scriptures are not entirely consistent when it comes to codes of ethics. In one place, for example, we are advised to answer a fool according to his follies, but a few lines from this precious thought it says: "Answer not a fool according to his folly." It seems that the choice is left with us, and we may be depended upon to choose that which is most expedient. The unhappy result of the tyranny of Biblical quotations, especially in the training of the young, cannot be overestimated. Many atheists and agnostics trace their doubts and misgivings directly to the abuse of Bible quotations by sanctimonious elders. To bring up children on adages is a serious mistake, especially when these pious phrases seemingly have brought slight improvement to those who use them so generously.

I remember a certain institution, housing orphans and deserted children, which displayed on the wall of a small room used as a chapel the following motto in large letters: "Children should be seen and not heard." In just what way this contributed to the morale of the little ones is uncertain, but there it was—a glory of gilt and fine old English script. A family I once knew, which held the neighborhood record for domestic strife and a near record for community inebriation, always fell back on the good old quotation, "Honor thy father and thy mother," when the numerous offspring decided to contribute their share to the domestic brawl. It is still true, motto or no motto, that to be honored, we must be honorable. Probably, I am referring to an extreme case, but it is astonishing how frequently extreme cases are present where things are going badly.

In terms of essential civilization, the supremacy of might over right went into the discard with the divinity of kings and the whole structure of feudal ethics. In the home, imperialism is no more desirable or essentially constructive than in the body politic. Human relations must gradually be shifted to a merit system if we expect the modern home to survive in this pressure-ridden economic era. The old methods of requiring and demanding family allegiance are gone forever, but this does not justify that the family be politically socialized or the children become the property of the State to protect them from abuse and neglect. In all fairness, we may say that we have reached that stage in human evolution when the real home as it should be can at last come into existence. All we need is some of the faith, hope, and charity tastefully expressed on Christmas cards, Easter greetings, and suggested telegrams for all occasions.

Parents tell us that it is difficult to handle wayward children with loving kindness, and then the F. B. I. and the local law-enforcement

agencies point out that it is next to impossible to handle the adult population at all. In merry England, it used to be fashionable to leave a space in the mantlepiece for a cherished motto. One of these that gained large favor read, "A good example is the best instruction." If these good words had made a deeper impression, it would not be necessary to create new agencies to care for juvenile and other delinquents. We can go to a psychiatrist and spend hundreds of dollars to discover the facts clearly stated on the Elizabethan chimneypiece.

There is a strong belief sustained by appropriate adages that when a home is tottering what is needed is children or more children. "Nothing holds folks together like the little ones," observed granny, as she stuffed a fresh supply of tobacco into her clay pipe. The oracle had spoken, and its words have complicated no end the ills that flesh is heir to. As a matter of fact, it requires a considerable broadening and deepening of human understanding to bring children into a home. We must realize that human individuality is appearing much earlier in the young than it did a century ago. As Emily Post points out, small children are now people and must be treated as such. Unfortunately, they are people with definite dispositions, but lack maturity of understanding. It is almost impossible to reason with a small child or to bestow upon it any practical concept of the consequences of its conduct and requirements.

In many cases, children present a more complicated situation than the presence of another adult. It is quite possible that a grown person will exercise restraint and thoughtfulness, and will adapt his conduct to the requirements of the moment. Also, it is likely that he can be included in family discussions, and difficulties corrected before they reach dangerous proportions. With the small child it is different. The parents find their own activities curtailed, their freedom of action seriously inhibited, their personal interests subordinated, and their finances deflected from themselves to the requirements of the child. In these days when husbands and wives demand a large measure of personal freedom and wish to protect their separate activities, the sudden change to common responsibilities is not always successful.

Many cases have come to my attention where children have actually broken homes, not because they were in anyway especially



demanding, but because of the inevitable demands which they brought with them. Some adults cannot survive the division of affection and actually become jealous of their own offspring. It may be hard for an old-fashioned parent who was completely absorbed in family life to estimate the changes in human society. Part of the change is due to the enormous increase in educational advantages. Most persons today reach maturity capable of independent economic existence. Even in marriage this independence is cherished, and its by-products in the form of broad social or cultural interests are not easily sacrificed. Therefore, it would be wiser to assume that the more secure the home, the greater the probability that children will be welcome and will receive the attention which they require. Furthermore, the secure home is the only one that can provide an example suitable to prevent the development of undesirable character traits in the child.

It is equally foolish to attempt to hold incompatible parents together because of children. Once a home loses its essential dignity, it ceases to perform its function. Parental inharmony results in nervous, hypersensitive, neurotic children, whose later lives will be overshadowed by the tensions to which they were subjected in formative years. It is wiser to live harmoniously with one parent than inharmoniously with both. Often, decisions of this kind require the judgment of a Solomon, but experience, especially contemporary findings, is the safest guide.

We toss around the phrase, "Honesty is the best policy," and anyone attempting to argue the point would immediately lose caste. A great deal, however, depends upon what we mean by honesty. If we imply a dogged determination to keep the laws of the community and always to sell twelve eggs to the dozen, our honesty may be its only reward. If, with our resolution to be literally honest, we add a fair measure of intelligence, there will be fewer cases of the exploitation of good intentions by the unscrupulous. Usually we compromise our own integrity somewhere along the line because we hope to profit thereby, and thus we become the victims of our own cupidity. Most people who lament their losses fail to mention that they have secretly hoped to get something for nothing. What they usually get is experience.

There is nothing more pathetic than a double-crosser who has been double-crossed. Immediately, he becomes violently honorable and has no words to express his contempt for those who cheated him before he had a chance to cheat them. As this part of the story is seldom told, the unsuspecting listener may develop considerable sympathy where it is undeserved. It is a fact in Nature that most injustices are compensatory. There are laws eternally operating which are no respecters of persons, but administer cause and effect without partiality.

The synonyms for *honesty* are *uprightness*, *trustworthiness*, *equity*, *justice*, and *fairness*. None of these are limited to the simple concept of weights and measures or rigid truthfulness at the expense of kindness and courtesy. The thought of equity is strong, but so is uprightness essentially a state of consciousness. The practice of equity results from the internal code of honor, and honesty without honor is a body without a soul. By restricting the meanings of words to their physical implications only, we deprive their meanings of fullness and depth. If we really considered the terms we apply to our ethical concepts, we would realize that our actions too often express only a fragment of the implied virtue or quality. Even the Dictionary can contribute a vital impulse to man's moral and cultural concepts. We could not truthfully say that honesty is impractical if we cultivated the virtues which the word implies and applied them systematically and intelligently as guides to conduct.

Too many of us function from what we please to call a realistic perspective. Realism in the world of art is the assumption that the truth is deficient in grace, and that all things considered factually are sordid and morally grotesque. When someone announces in a tone of resolution that he is about to favor us with his honest opinion, we brace ourselves for the shock. Almost certainly, some cherished dream is about to be annihilated or someone's character demolished with a sweeping stroke of frankness. We must be protected from suspecting good and be pressed back onto the narrow path of disillusionment. Uprightness is lost in the confusion, and it gradually dawns upon our afflicted minds that we have been fed a quantity of personal prejudice in the fair name of honor. Naturally, such processes bring few constructive results, and the person with honesty on his lips and larceny in his heart decides that the world does not appreciate his peculiar blend of ethical qualities.

While on the subject of traditional truisms that are devoid of truth, it might be practical to consider another ancient and honorable mistake. Present modes of life with the impermanence of the home as a physical institution have, to a degree, corrected the condition, but it still lingers among those who cling to the old ways. The Central American Indian nations arranged their calendar so that every fifty-two years they had a grand housecleaning. At this time, they bundled the past into one package and threw it away—an admirable practice.

Because they believed that the world might come to an end before the beginning of a new fifty-two-year calendar cycle, these delightful aborigines decided to meet the future, in this world or the next, with clean hands and an upright spirit. They forgave all their enemies, canceled all their debts, cleaned house, bestowed good counsel upon

their issue, and terminated all unfinished business. Frequently, they took this occasion also to destroy all their household goods, and with the dawn of the new cycle they installed fresh furniture and fixtures. This emancipation from the immediate and remembered past reduced the probability of long-standing neuroses, and also prevented the compounding of the public debt.

The ancestral home, which lingers in the memory of modern man, was an unpleasant mass of knickknacks. The principal living room was little better than a branch of the local morgue. The blinds and shutters were tightly closed, and the room itself ventilated only immediately prior to a visit by the local parson. The walls were covered with an intricately fitted arrangement of pictures, portraits, and plaques in low relief. Marble-topped tables supported bell-like contrivances of glass, protecting wax flowers or, perhaps, remnants of a bridal wreath. Dominant were the likenesses of stern-faced ancestors in shadowbox frames, from which dangled mementos, priceless in the sense of worthless. Cabinets and catchalls gathered dust, and even the curtains with their red-velour tassels were decorated with small articles pinned lovingly to the folds. All the chairs were uncomfortable, but could not be discarded because of sanctified associations. In this hushed, dank, and nostalgic atmosphere, the holy relics of the dear, dead past kept old memories vivid and old wounds green.

Occasionally, I have been privileged to share in reminiscences. The little blue ribbon belonged to Fido who departed into the eternal dogdom thirty years ago. In the hope that I was interested, the album was brought out. The yellowing photographs showed that Fido was a likable little creature with bright eyes and a perky tail; but alas, he was in the arms of sister Jennie whose name is no longer mentioned because..... In the next picture, he lay at the feet of Uncle Ephram who cheated the family out of the back forty acres. This story must be revived in all its gory details. Fido is next shown playing with a small boy. This lad was a World War I casualty, and with a little interest I was shown his first shoes, his schoolbooks, and innumerable other touching mementos. Thus, Fido opened the door to more memories than should be remembered; and with minds so full of the past, there was little space remaining for present values and future hopes.

It is a wise, if unsentimental, plan to close completely and cleanly those chapters of life which the circumstances of Nature have finished. It is a mistake to burden the new with the rubbish of the old. Things with heavy associations exercise a subtle force upon the human mind. Sometimes this force operates only in the subconscious, but this in no way diminishes the intensity of repeatedly stimulated recollections.

If a person establishes a new home, undertakes a new venture, or tries to recover from old hurts and pains, he should clean house. He may feel that he is being false to something, and it may take quite a bit of courage, but it is by far the better way. Here is one time when thrift is apt to be unthrifty. James and John Stuart Mill, in their philosophy of associationalism, have proved that inanimate objects exercise a magical power by revitalizing old memories. Often the process is so subtle that it is never recognized by those most involved, but contemporary research shows that simple knickknacks, old photographs, etc., can exercise a negative and disintegrating influence upon new ventures.

Here again the facts are contrary to the sentimental considerations. Anything, however, that revives unhappy recollections strengthens neurotic tendencies. As accumulators are themselves inclined to be neurotic, they cannot afford to perpetuate introspective musings or that bitter sweetness they even like to cuddle. Perhaps Plato had these sensitive souls in mind when he observed that the living were ruled by the dead. No one keeps faith with the past by denying the rights of the present. It is wrong for all concerned if we take the attitude that past bonds and obligations require that we deprive ourselves of life, hope, and the pursuit of happiness.

There are so many quaint customs and curious beliefs that few of us escape them all. Every family has its own peculiar collection, or at least one or two, which threatens the free exercise of contemporary convictions. Take, for example, the thought, "the less said, the sooner mended." This little gem of logic sounds profoundly wise, but re-reading suggests that anything said requires some kind of mending, and only silence is without need of repair. It seems to me that the quality of the thing said has a bearing on the consequences. I have heard things said that could never be mended, and other things left unsaid which would have had a great power to mend. Usually, words spoken from the heart are remedial, but when they are spoken from a prejudiced, embittered, or selfish mind, they are an abomination unto the spirit.

This suggests that mottoes, adages, and the like are not always universally true, but may be truthful under certain conditions—usually, other conditions. A rich source of proverbial utterances is the Shakespearean folio. I remember one belligerent matron who seldom missed the opportunity to sigh mountainously and quote: "'Tis sharper than a serpent's tooth to have a thankless child." Unfortunately, she was out of context, but this in no way interfered with her addiction to the line. In truth, she and King Lear had much in common. Each of them neglected miserably a daughter who sacrificed herself in their service, but with the embittered mother, it was a matter of inter-

pretation. Her daughter's fault was that she broke away from maternal domination, married the man she loved, and built her own home. This was unforgiveable, because it interfered with the mother's determination to be waited on for the rest of her life.

This brings out a most vital consideration relating to axiomatic statements in general. They are usually quoted to justify one's own desires and preferences, with the hope that they will accomplish a purpose which cannot be attained by factual thought or discussion. They become secret weapons and sources of pressure and are frequently used most unfairly.

Aristotle, still held in high favor, maintained that oratory, or the force of words, was a justifiable means of pressing an argument. If the mind were deluged with learned utterances, it might be unduly influenced so that natural inclinations would be blocked or frustrated. The modern semantic group is attempting the development of a non-Aristotelian technique. Its purpose is to rescue words from unfair usage and to restore them to their original dignity as means for the communication of knowledge. Language is the vehicle of ideas. What we seek to share is the essential substance of these ideas. The modern tendency to substitute words for thoughts instead of using words to express thoughts is responsible for many of the deficiencies of our educational system and our social life. We must escape from the tyranny of words or, more correctly, from tyrants who use words to perpetuate tyranny rather than to liberate the human consciousness.

The directional use of words is a kind of exaggeration, a subtle falsification originating in some ulterior motive or impulse. Burdened with this pressure, simple, beautiful words and sayings lose their nobility and utility and become unsuspected sources of disturbance and even tragedy. The fault lies in man himself and his inability to detach his thinking from his prejudices. He is seldom content merely to express himself. He requires that his expressions shall be accepted, and shall exercise a force in excess of their factual content. Therefore, he does not say: "I do not like Mr. Jones;" rather he says: "No one with a brain in his head can tolerate Jones." Actually, the second statement is completely unfactual. The speaker is in no position to prove that Jones is friendless or that his acquaintances, if he has any, are morons. Somehow the speaker feels that the simple statement of his own dislike might indicate some defect in himself or lack sufficient significance to devastate Jones, so he instinctively throws the burden of judgment and criticism upon a larger nonexisting group or upon one or two others of his own mind, and further attempts to alienate other friends or prospective friends of Jones by insinuating that any fondness for Jones indicates imbecility.

Advertising sets the example for such policies. The phrase, "Slocum soap washes three times faster," leaves a thought dangling in the air. We instinctively ask in our minds, "Faster than what?" Fair-trade practices forbid the advertiser to finish his own sentence, so he leaves with us the implication that his product leads the field. Here is a tricky use of words which preserves the letter, but violates the spirit of business ethics. We do the same thing when we say of someone, "I guess he is all right, *but* . . ." We cannot be convicted of libel for we have actually made no accusation. At the same time, however, we have pointed a direction of thinking which may prove more detrimental to the victim than anything we could actually have said. If later confronted with our own implications, we become righteously indignant and wounded to the quick. We did nothing, but we did it effectively.

In these times when the whole human family is struggling against old prejudices and new antagonisms, thoughtful persons will be careful not to contribute negative thoughts or words. They will not conjure up directional phrases or quote old truths or axioms to the detriment or discomfort of each other. If we have beliefs and convictions, we will express them simply and honestly, and say nothing that we are not willing to defend by direct and honorable means. We will not fall back upon words to save us in an emergency, but will keep out of emergencies, at least of our own making, by functioning from a level of generous integrity, charity, and uprightness.



Titles of nobility sometimes include extraordinary presumptions. Disraeli wrote that the King of Arracam rejoiced in the following appellations: "Emperor of Arracam, possessor of the white elephant, and the two earrings, and in virtue of their possession legitimate heir of Pegu and Brama; lord of the twelve provinces of Bengal, and the twelve kings who placed their heads under his feet."

Another Asiatic monarch called himself "the king of kings, whom all others should obey, the cause of the preservation of all animals; the regulator of the seasons, the absolute master of the ebb and flow of the sea, brother to the sun, and the king of the four and twenty umbrellas." The king of Achem was "the sovereign of the universe, whose body is as luminous as the sun: whom God created to be as accomplished as the moon at her plenitude; whose eye glistens as the northern star; a king as spiritual as a ball is round; whom when he rises shades all his people; from under whose feet a sweet odor is wafted . . ." etc., etc.



Taoism

IN the course of time, the name Taoism has come to be applied in a two-fold way. First, it represents a system of mystical and moral philosophy founded by the ancient Chinese sage, Lao-tse; and second, it has come by extension to cover the whole indigenous religious and ethical culture of the Chinese people. Although extremely abstract in its principles, Taoism has for centuries been the favorite cult of the common people, and has a large following among the merchant and agricultural classes. It has always been a vigorous opponent of the formalities and class distinctions of Confucianism. It also appealed to a type of mind which lacked the opportunity or inclination for extensive scholastic attainments. In Taoism the emphasis is upon a mystical apperception, and the founder of the system was himself without formal education.

The practical advantages of Taoism are to be estimated in terms of contentment and peace of mind. The doctrines of Tao are said to be responsible for the imperturbable and unchangeable elements of Chinese character. Having achieved a certain internal poise, the intellect is relieved of the stress and strain associated inevitably with unreasonable attachments and ambitions.

Taoism does not give the strength or courage to overcome the intemperances of mind or emotion; rather it seems to so neutralize these inconstant factors that

the pressures cease of themselves. The Taoist is neither exercising self-control nor frustrating natural instincts. He has achieved a state of internal calmness which is entirely natural and sufficient. He is not fighting for tranquillity, but is basking in the pleasant temperature thereof.

In a country as vast and diversified as China, religions and philosophies are subject to numerous modifications and changes. The Taoism of today is not the simple moral absolutism taught so obscurely by Lao-tse. It has mingled the stream of its descent with other important schools of Eastern philosophy. Interpreters and reformers have arisen, and these have revised and often altered the earlier texts. The Taoists found certain schools of Hindu thought, especially the Buddhist and the Vedantic, much to their liking. Buddhism altered the Asiatic mind more than any other moral system. It is not surprising, therefore, that we now find traces of Hindu and Tibetan thought mingling with the Chinese sects, and all these colored by the activities of the Christian missions. It should be noted that early Nestorian Christianity began to modify phases of Chinese culture as early as the 5th and 6th centuries A. D. The Chinese mind was able to accept numerous contradictory beliefs without being disconcerted by the lack of uniformity. It is an old Chinese saying that if one re-

ligion is good, two are better. The sects themselves may be unreconciled, but this in no way upsets the Chinese equilibrium. These good people are often Buddhists, Confucianists, Taoists, Christians, and Mohammedans at the same time, and will leave to theologians the delicate issue of deciding which are better and which is best.

It has been said that Taoism was suggested by the teachings of Lao-tse rather than founded upon them. This is a fine point of distinction, but is essentially true. The moral and ethical implications of this obscure Chinese system of transcendentalism have accumulated around the central doctrine of Tao. Most of the particulars of the teaching originated among disciples and sages who lived centuries after the Ancient Master. The confusion has never been reduced to a satisfactory system. Probably, the subtle elements of Taoist metaphysics could not survive the crystallizing effect of organization. The Taoist is essentially an individualist. His spiritual adventure is peculiarly his own. He seeks according to his own understanding, and finds according to his own capacity. Chwang-tze said of the mystery of the doctrine: "It may be handed down (by the teacher), but may not be received (by his scholars). It may be apprehended (by the mind), but it cannot be perceived (by the senses)."

There has been some question as to the authorship of the *Tao Teh King*, but most Chinese scholars acknowledge this strange book to be the only literary remains which can be attributed, with reasonable certainty, to Lao-tse. The character *teh* in this case has been translated *virtue*. This, however, requires a special understanding of the word *virtue*. It is used to represent an *active quality or power; a potency, or efficacy*; as, for example, the *virtue* of a certain medicine or remedy. *Tao Teh King* is, therefore, the classic of the *potency* or *vitality* of Tao. Obviously, the entire system depends on the interpretation of the word *tao* itself, and here the confu-

sion is worse confounded—especially by the editors.

Christian scholars, when translating the Bible or sections thereof, accepted the word *tao* as a synonym for *Logos* as it is used by St. John. This was convenient, but unfortunate. It would be wiser to seek the root of the word in the vitality cults of primitive peoples. The term *mana*, as used among the Polynesians, suggests a universal virtue or energy existing in two forms. The first form of this virtue is universal vitality everywhere present, and the second form is a specialized virtue manifesting through creatures of all kinds, and bestowing upon them various potencies according to their own natures. Dr. Paul Carus writes: "Lao-Tze distinguishes two kinds of Tao or Reasons: (1) the Tao that was in the beginning, that is eternal and immutable, the divine presence, which can be on the right hand and at the same time on the left hand, which is bodiless, immaterial, and not sense-perceptible; and (2) the Tao that is individualized in living creatures, especially in man." (See *Lao Tze's Tao-Teh-King*. Chicago, 1898.)

Universal Tao is the eternal Reason or "Heaven's Reason." Individualized Tao is the reasoning power of man and is called human Reason. Chwang-tze contrasts the two Reasons by saying that the way of heaven plays the part of the lord, and the way of man plays the part of the servant. Thus, all activities which in any way influence the destinies of human beings are ordained either by heaven or by man. Chwang-tze says: "Oxen and horses have four feet. That is what is called the heaven-ordained. When horses' heads are haltered, and the noses of oxen are pierced, that is called the man-ordained. Therefore it is said: do not by the man-ordained obliterate the heaven-ordained; do not for your own purposes obliterate the decrees of heaven; do not bury your fame in such a pursuit."

Thus, the moral and ethical philosophy of Taoism is concerned primarily

with the conflict between the way of heaven and the way of man, and the reconciliation of that conflict through a middle course which is properly termed *the way of moderation*. The discipline is nonpassive nonaction, suggested by the term *Wu Wei*. This is the wise humility, the strong meekness—obedience without the frustration of the will. The human being, by becoming the instrument of Tao, fulfills his own destiny with dignity, and becomes at the same time the medium for the fulfillment of the universal destiny. Thus, freedom is attained by voluntary service of Tao. Who loses his life in Tao, finds it again and attains to everlasting life.

According to Dr. Carus: "Lao-Tze's whole philosophy can be condensed in these words: 'Men, as a rule, attempt for personal ends to change the Tao that is eternal; they endeavor to create or make a Tao of their own. But when they make, they mar; all they should do is to let the eternal Tao have its way, and otherwise be heedless of consequences, for then all will be well.' Christ expresses the same sentiment: 'Seek ye first the Kingdom of God and His righteousness; and all these things (the necessities of life) shall be added unto you.'"

If we do not permit ourselves to be confused by the barriers of language, we shall immediately perceive that the doctrine of Tao is identical with the mystical teachings of Plato, Plotinus, St. Paul, and the Augustinian mystics of the early Church. The emphasis is upon simple integrity, with piety defined as *gentle obedience to the heavenly will*. To a degree, the concept is perpetuated in the metaphysical and mentalist cults which appeared in 19th-century Christendom. Universal Reason was divided for practical purposes into divine mind and mortal mind. The former implied internal spiritual certainty; and the latter, uncertainty or insecurity due to fear, doubt, and ignorance.

The true Taoist, convinced of the reality of a heavenly way, sought to adjust his own character and temperament to

this internal realization. He practiced a leisure of soul in God. Haste, confusion, worldly ambition, and the temptation to become involved in the enterprises of the unenlightened were studiously avoided. On the other hand, the Taoist did not condemn worldliness or engage in a crusade against it. To him, even a reformer is a victim of the man-mind. Truth lies in the experience of truth, and not in a struggle against error. It is man, not God, who requires assistance in the administration of the universe. The realization of Tao removes all reasonable doubt concerning the eternal Reason. This is the beginning of true religion, for man cannot worship, as all-puissant, a concept of deity which includes reservations about the sufficiency of the Supreme Power. The human purpose is not to conquer the world, but to conquer the dream of world conquest in oneself.

All the beautiful instincts of the human mind and heart, by which the earth can be beautified and enriched, are endangered by the hasty pursuit of false values. There can be no civilization without composure; and by composing himself, man becomes susceptible to the cosmic motion of Tao. The perfect sage is heaven-moved; that is, he is moved by the eternal Reason manifesting as perfect harmony and rhythm. The ignorant man functions on surfaces and thinks in terms of extent. The wise man strives for penetration, for depth rather than area. Penetration is possible only to those who attain tranquillity. The faculties required for the apperception of depth are too sensitive to operate while the mind is possessed by tensions of any kind.

Before we go further, it will be well to anticipate a practical question which will arise in the Occidental mind: What has been the effect of Taoism on Chinese consciousness? In other words, has it operated successfully in advancing the lives and fortunes of its own followers. This inquiry is naturally suggested by the unfortunate condition of the people of China and the lack of ma-



CONFUCIUS DISCUSSING PHILOSOPHY WITH LAO-TSE

terial and industrial progress which has always distinguished this vast nation. The skeptical are inclined to feel that the Taoist experiment has failed in China, and therefore the philosophy is of slight value to other races or States. The answer lies not in the failure of the idea, but in the ability of the average Chinese to detach his consciousness from the pressures of the man-mind. This failure exists everywhere and has always resulted in the submergence of mystical cults. Christianity has suffered the same reverses and has failed to accomplish the greater good because the practice of integrity has interfered with the human instinct to exploit.

Truth cannot of itself fail, but man can fail truth. Under such conditions, we cannot condemn a noble ideal merely because human beings are unable or unwilling to cultivate its principles. Thus Taoism, if the doctrine be essentially sound, remains applicable even if not applied. It also remains solutional in spite of a general neglect of the means which it recommends. The great spiritual leaders of the race are no less noble because their wisdom has been ignored or neglected. We still honor them with the internal conviction that they were right and that someday, after we have fulfilled our personal ambitions, we will return to their teachings and mend our ways.

In a land overpopulated and undernourished and subjected to centuries of unstable government, deep Taoist scholarship has been limited to those of exceptional discernment and courage. For the majority, it has remained an honored belief, admired and respected, but applied only partly and occasionally. The Chinese have never known leisure with security, and only in recent years has Western civilization provided the practical possibility of such a state in human affairs. Today we have simplified many of the tasks which burdened our ancestors, and have more and more time which could be devoted to self-improvement. This in itself requires a more mature approach to the problem of self-culture. Without some plan for the improvement of our lives, leisure hangs heavy upon us. We find an increasing tendency to waste those precious hours now available for better purposes. This wastefulness complicates daily life, involving the human being in the inevitable by-products of idleness.

We cannot reasonably expect ordinary mortals to devote their spare moments to somber scholarship, especially when scholars are, for the most part, frustrated intellectualists. We have been too careless with certain words, and we call men wise or learned merely when they are overschooled in the worthless opinions of each other. They personify man-

mind deeply engaged in analyzing the products of man-mind. When the unschooled foolish sit at the feet of the schooled foolish, folly has its perfect works.

Tao is not only a vitality which contains within itself the perfection of all moral and ethical virtues; it is also a path or road, a way discovered by the knowledge of the end to be attained. Without a perception of reality, man cannot recognize the means which most naturally and immediately serve that reality. Tao further signifies the state or condition of itself to which men aspire and into the substance of which they are ultimately absorbed. Orientalists have compared and even contrasted the Chinese concept of Tao with the Hindu concept of Nirvana. Understanding neither term, these scholars have found them both alike and different. The utility of these conclusions may be questioned. It has been suggested that Nirvana is attained by a negative procedure of the consciousness. The being, or Sattva, is absorbed into a universal, and ceases to exist. In Taoism, we have what the Chinese call a path of "finding." Consciousness is forever seeking eternal truth, and this truth itself is a living dynamic reality and not an intellectual condition. Actually, there is no conflict between Buddhism and Taoism; merely a misunderstanding of terms, and confusion caused by unfortunate interpretations.

From the meager historical data available, it seems that Lao-tse derived his mystical philosophy, not from formal scholarship, but by simple communion with Nature. Seated under a peach tree, he permitted his consciousness to experience a sharing with life. The more he permitted the universal energies, through their symbols, to flow in upon him, the more his wonder grew. He sensed first a kinship, then an identity with the creating power that moved in and through all creatures. Like the mystics of every age, he attained a kind of exaltation which brought with it a calm, patient security. Doubts were ab-

sorbed into the great stream of living motion which pulsed through every part of existence.

Mystics of this type seldom formalize their teachings. Their disciplines are few and nontechnical. Often, they do not know how or why the revelation came, therefore can only recommend that other truth seekers cultivate the moods and conditions which seem to intensify the apperceptive faculties of consciousness. Lao-Tse evidently recognized the difficulty of transmission even in his own day, and came to the final conclusion that in order for the enlightenment to come something that cannot be explained must happen. It happened to him, therefore it is possible. The most natural course was to simplify all instincts and attitudes and to relax all impulses. The underlying instruction was: "Be still and know." Most of the interests and activities of the ordinary man interfere with the stillness of the soul. The more a human being externalizes his mind, the more confused and involved he becomes. Certainties are destroyed by argument and debate. Gentle impulses perish in the conflict of competitive intellects. Human wisdom ends in fear, not faith; and the man loses himself to the degree that he obtains the things of this physical world.

A kind of purification must be practiced, but even in the old days the sages had learned that man, struggling against the excesses of his own temperament, seldom attains actual mastery. He cannot force virtue upon himself. He cannot become good merely by resolving to do so. If he oppresses his own instincts with too firm a will, he brings upon himself other disasters as bad as those he seeks to escape. Nor is he good because he leaves the world. He must find a way to cause the errors of worldliness to leave him. According to Confucius, the reasoning power of Lao-tse was like a huge dragon twisting and writhing in space. Confucius thus acknowledged that simplicity took on a fearsome and incredible appearance when seen through the eyes of one bound by

the conventions of the man-mind.

The Taoists likened the universal Tao to a mighty river flowing from some invisible source beyond the world and higher than the gods. Men build their villages along the banks of this river, and in their simple living the stream is their friend. With its waters, they irrigate their land. With little ships, they make the river their road; and from its depths, they draw fish for food. The villager does not question the river. He does not wonder why it is there, or what he would do without it. He accepts the blessings of the stream as his natural right, because for him there has always been the sky, the earth, and the river.

Sometimes men try to change the course of the river. They build dams and dykes, and then and then only do they fear the river. They post guardians to watch for the floods that may destroy the dams or wash out the dykes. Yet, as surely as men labor to alter the course of the stream, so surely in the end their works shall fail. When they are gone, the river will return to its natural bed and flow on as before. It is wiser to observe the river and to obey it, altering human projects if necessary, but never demanding that the river obey the desires of mortals.

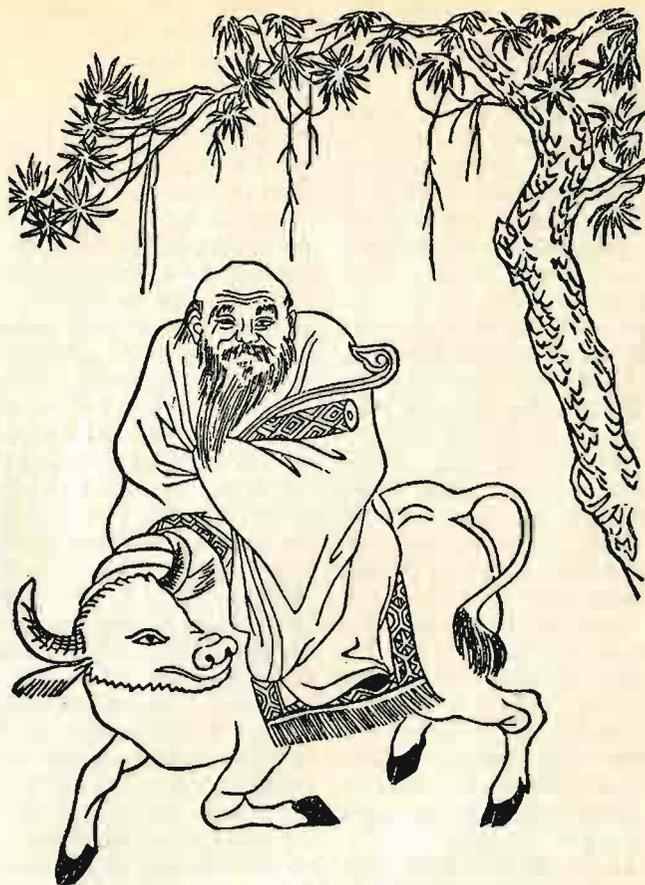
One old Chinese scholar gave some valuable advice on rivers, and surely he was a Taoist in his heart. He said that when the floods come in the spring never build levies to stop the stream; rather observe the natural course of the river and deepen its bed in other seasons when this is possible. His rule was: "Dig the bed deep, and keep the banks low." Instead of building the mental wall high against disaster, deepen the understanding and all will be well. The whole philosophy of Taoism teaches to strengthen by deepening and not by resistance to the pressures of externals.

The morality of composure is something we can all use to make life better for ourselves and happier for each other. But the mind laden with fears can never be at rest. We have all had the ex-

perience of trying to sleep after a day of exceptional confusion. The mind escapes from the resolution to relax which we have imposed upon it, and continues an automatic repetition of some sequence of thought until in desperation we raid the ice box. So many of our faculties and sensory reflexes rebel against our determination to be composed that we are helpless to control the workings of the man-mind. This is, indeed, the slayer of the real, and Carl Jung has suggested that the art of psychology may have been invented by the Chinese. Certainly Taoism is a potential remedy for the psychoses arising from pressures and frustrations.

The cultivation of composure requires the discovery of a tranquil universe, of which we are an integral part. Pressure is partly a matter of interpretation. We may see in Nature processes which to us appear pressureful, but in reality the appearances are deceptive. Actually, the ways of Nature are the outworkings in form of the ways of God. Man alone of all creatures is aware of the concept of haste. The lower kingdoms seem to practice Tao without effort; whereas man, in spite of his every effort, is unable to cultivate Tao. Perhaps this is because the human being believes that he has ambitions or aspirations contrary to the natural motions of the world. He feels it a moral duty to dominate something—to be a governor or a leader. He is convinced that without his active intercession something will go badly; whereas, in fact, with his assistance most things go badly. Of course, we all want to be useful, and our idea of being useful is to improve or to assist. The trouble is we do not know exactly *how* to be useful or *what* to assist, so we compromise by interfering.

When estimating the virtues and values of a standard of living, we cannot measure substantial attainments in terms of new and useful devices. Actually, the man who builds a better mouse trap may gain fame and fortune, but this does not prove that he is a better man. The pre-eminence of nations, when sup-



LAO-TSE RIDING ON HIS GREEN OX

ported by military means or by the expansion of industrial projects, does not prove that these nations have greater virtues or higher standards of values. Success must be measured by the rule of contentment, and that which is not naturally and gently contented has not solved the mystery of its own needs. It is useless to discuss these matters with young and ambitious votaries of the man-mind, and the sages of old learned and taught that until man seeks truth and peace by the voluntary effort of his own consciousness, he can neither appreciate them nor use them well.

From internal contentment, the virtue of Tao flows outward through the human personality into the environmental sphere. The first symbol that we can recognize is the contented man himself. In sober truth, we can never sustain inconsistency for any length of time. The discontented man cannot preserve a contented appearance; and the contented man cannot exhibit marked degrees of discontent. Righteous indignation, a term applied to action inconsistent with code, merely proves that the internal contentment is not so sufficient as has been advertised. China pays homage

to the contented man. It represents him in paintings on fine silks, in carvings of redwood beryl, in castings of iron and bronze, and by exquisite figurines in porcelain. In the world of the mind, perhaps even in the world of the spirit, the contented man is king. There are two kinds of discontent. The first is against ourselves, and the second is against others. The former is curable; the latter incurable, except through the experience of Tao.

From contentment come other symbols flowing into the world on the stream of Tao. These include art, music, poetry, literature, and all the exquisite impulses which are associated with nobility of character. Of course, many modern artists flood the world with productions arising from discontent. This explains the decadence of art and the lack of sincerity which we feel in products produced only for profit. That which is real never gives birth to that which is false; and when the simple way is known and lived, all its works are gentle and kindly. Cruelty, suspicion, envy, jealousy, and conspiracy are the symptoms of internal moral sickness. They tell us through their symbolism that the perpetrator of such offenses has no contentment in his own heart.

According to the Chinese poet, the eyes of the contented behold the contentment of life. What we do not have within ourselves, we cannot truly appreciate in others. The world takes on the likeness of the pressures within us. As we perceive more clearly the way of heaven as a personal experience, we recognize it in the operation of Nature around us. The world is a chaos to the man who is a chaos, and is a cosmos to those who have put themselves in order. We have only to experience our own restlessness to be aware of vital matters requiring attention. Even in religion we have perpetuated a common fault. We sing "Onward Christian Soldiers" as though the second coming would bring highly mobile, heavy-armed divisions of heavenly legions as

an army of occupation. This concept by the faithful of a celestial blitzkrieg has been very difficult for the Chinese mind to appreciate.

Lao-tse probably would have understood the idea of truth coming like a thief in the night, for the experience of Tao has nothing in common with doctrines of mass conversion or wild enthusiasm over being saved while teetering on the brink of perdition. Even in spiritual concerns, we have taken so pressureful an attitude that we have failed entirely to consider the grace of the spirit. Being thus violently converted to a peaceful creed, we go forth resolved to preach the good tidings in our own turn, with the Gospel in one hand and a club in the other. Contentment, simplicity, humility, and brotherly love are among the first casualties in the spreading of most religious doctrines.

The Taoist's search for contentment took on considerable political coloring. The Chinese have always been plagued by their aristocracy, and exploited by their aristocracy. Naturally, social injustice became a heavy burden on the minds and hearts of the members of the less opulent classes. Mystics and scholars, contemplating the existing difficulties, retired to their bamboo groves and there indulged in numerous utopian speculations. As contentment was the goal, it seemed to them that simplicity was the means by which man could attain security.

The small village was the perfect symbol of Taoist social planning. The little community offered friendliness, mutual interests, and natural co-operation. There were no strangers, and each man was mindful of the needs of his neighbors. The group had lived together for centuries; intermarriage had bound the citizens into a close community of purposes. There was very little competition. No one desired to dominate the economic life, and the villagers drifted along through the years—for that matter through the centuries—comparatively contented.

Perhaps the lack of pressures retarded the intellectual activities, but the Taoist was inclined to be a recluse, and if the whole village went into seclusion with him, so much the better. The world went on its way fighting its wars and pillaging the rich mandarins, but the village had little that others wanted, and its poverty was its very protection. The lack of opportunity for competitive activity was more than compensated for by the privileges of mutual helpfulness. Each day the villager was called upon to practice the humanities so important to the Taoist mind. The impulses to help, to serve, to share, and to commune together brought a soul-satisfaction beyond the appreciation of those enslaved by selfish instincts. When we are close to the earth and are sustained by a small group of similarly occupied neighbors, we devise our own social activities and build a way of life around mutual, rather than personal, ambitions. The small town is good for the raising of children, giving them natural and normal inclinations, and it is also suitable to the elderly and the scholarly because the elements of stress are reduced to the minimum. The life may be heavy with toil, but there is lightness in the heart and spirit.

The Chinese intellectual is usually an individualist. He wishes to live as he pleases, with an opportunity to experiment and adventure in policies and practices. He resents regimentation, and when confronted with an elaborate program of restrictions he rebels and becomes antisocial. To him, therefore, the perfect government is the one which interferes the least in the lives of the people. The larger the community, the more involved the legal and political codes must become. When attempting to legislate the requirements of many, the rights of the individual must be sacrificed.

The Chinese is not sufficiently interested in strangers to wish their rights to interfere with his. He prefers, therefore, to live in a pattern which confers the maximum autonomy upon the people.

Taoism teaches that under the right inspiration and guidance man can become a self-governing unit, capable of administering his own affairs with charity to all and malice to none. He is therefore best governed when he is placed in an environment where his moderate and reasonable interests can be protected and served without involvement in the confusion of large cities.

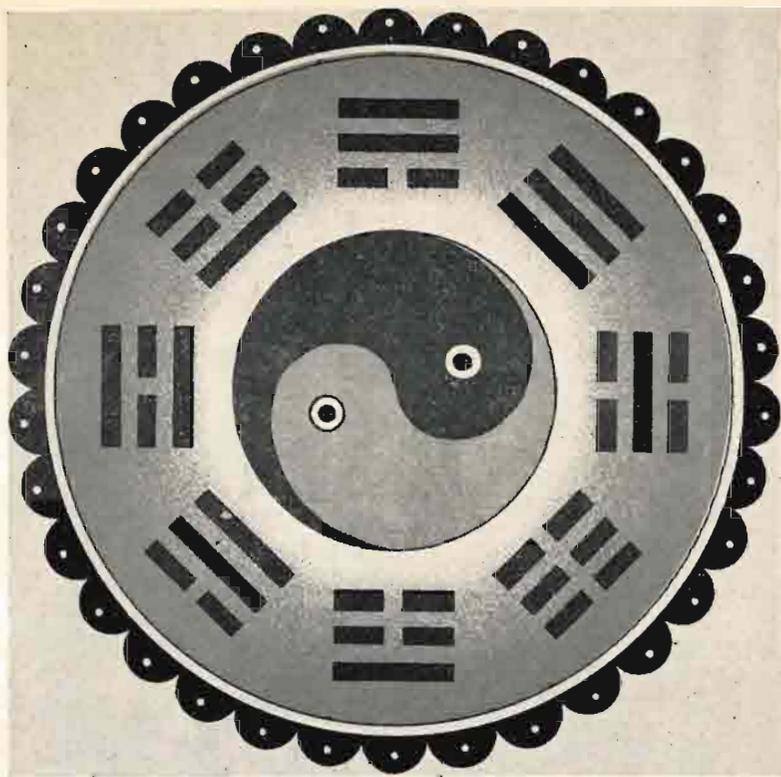
Contentment and political autonomy go hand in hand. The moment we depart from simple ways, we fall into conflict and confusion. The competitive way of life destroys contentment by hazarding security. If one has too much, another has too little. If we centralize government, we produce tyranny. If we bestow too much authority on the people, we have anarchy. But if we follow in the way of Tao—that is, God's way—we escape from artificial pressures and we have contentment. This concept explains the peculiar detachment of the Chinese scholar, his remarkable capacity to remain unchanged, even though his institutions are in constant turmoil.

It is usual to consider the development of Taoism within a definite historical reference frame. The sect, if we may call it such, passed through three distinct periods. The first phase, extending from the lifetime of Lao-tse to about the beginning of the Christian era, has been defined as the ethical epoch. During this time, the teachings of the Master were held within the strict boundaries of the philosophy. The Taoist sages were intellectuals of good parts, who devoted their lives to the contemplation of the universal plan and the application of natural laws to human conduct. These men could have been considered as scientists in their own day, and they were responsible to a large measure for the rise of Chinese cultural institutions. Finding that abstract thought could not cope with the corruptions of princes, the Taoist philosophers formed their own schools in quiet and remote places where they instructed dis-



—From an early Chinese wood-block book

CONFUCIUS LISTENING TO THE MUSIC OF LAO-TSE



—From *Recherches sur les Superstitions en Chine*

CHINESE MAGICAL AND ESOTERIC SYMBOL

The central part represents the mingling of Yin and Yang, the male and female attributes of universal force. Surrounding the central motif are the trigrams, or arrangements of broken and unbroken lines. The Chinese recognize the male and female principle symbolized by three broken lines and three unbroken lines as causing to emanate six secondary patterns called the three sons and the three daughters. Orientalists have seen a parallel with the Biblical character Noah, with his wife, their three sons and three daughters. Chinese magic and cosmogony is based on the development of the trigram symbols which are enlarged by combinations into sixty-four patterns. These are used in divination, and the science was highly cultivated by certain Taoist magicians.



—From *Recherches sur les Superstitions en Chine*

THE IMPERIAL CHINESE DRAGON

This symbol of cosmic energy moving in space probably originated from the discovery of the skeletal remains of huge prehistoric monsters in remote areas of China. It was not only a symbol of sovereignty but was as closely associated with the esoteric religions of the Middle Kingdom.



—From Picart's *Religious Ceremonials*

LAO-TSE, BUDDHA, AND CONFUCIUS
—the three great teachers of China

principles and gained a solid reputation for integrity and insight.

The second period of Taoist-unfolding extended from the 1st century of our era through the 7th century, and has been described as the magical phase. A new type of Taoist metaphysician came to dominate the policies and projects of the sect. Various transcendental arts were introduced, including the invoking of spirits, the development of extrasensory perceptions, types of cabalistic speculation, and alchemy. The Chinese alchemist claimed the same objectives as their European confreres. Secret Societies came into existence in China during this period, so it is quite possible that the Taoist, like the Hermetists, were seeking transmutation in the sociological sphere as well as in the kingdom of the minerals and metals. It is certain that the Taoists were concerned with the mystery of longevity, and, if we may believe the highly ornamented chronicles of the time, many succeeded in extending their physical lives far beyond the patterns of normal expectancy. Their magic medicines, drugs, and simples were believed to possess extraordinary virtues and to bestow numerous blessings upon those capable of working the secret formulas.

It has been assumed that this wonder-working era resulted from contact with the nations of West Asia, especially India. The Hindus were already students of secret sciences for the development of metaphysical or superphysical powers. Lao-tse had access to many of the earlier records of Indian philosophy, and, by the beginning of the Christian era, China was in possession of valuable reports concerning the religions and philosophies of the Hindus. The development of transcendentalism among the Taoists resulted in an elaborate pantheon of genii, spirits, sprites, and other fantastic creatures. These supermundanes and submundanes involved themselves in the destinies of mortals, which resulted in curious myths and legends. These fables and fairy tales found ready acceptance among the Chinese and be-

stowed a delightful and whimsical quality to the literature of the era.

The third phase of Taoism began about the 7th century A. D. and continues to the present day. This is properly the religious or theological aspect of this obscure tradition. As Taoism spread among the masses of China, it required an elaborate machinery to maintain its contact with the people and fulfill the obligations which thus came to be emphasized. The Taoists, observing the success attained by the Buddhist missionaries from India with their elaborate program of monastery building and their duly vested clergy, resolved to build their own faith in the same way. They went further, however, than to merely copy the Buddhist pattern of organization. They accepted also many of its doctrines, rituals, rites, and policies, and absorbed a quantity of its symbolism. To be precise, the Taoists began integrating their own beliefs, gathering scattered fragments and fitting them together into a scheme or design essentially Buddhist. They regarded Lao-tse as the heaven-sent teacher and assumed that he had intended his doctrine to be developed along formal theological lines.

Thus China came to have three ancient streams of religion, all of them founded by philosophers and sages, rather than by theologians. Buddha was an agnostic; Lao-tse, a kind of ethical nihilist; and Confucius, a moral traditionalist. There is no evidence that any one of these men expected, required, or even hoped that his teachings would be theologized. Unfortunately, however, the mind of the mass performs its own alchemical transmutation. The majority requires, not instruction but encouragement, not facts but faith, not lofty hopes but simple solutions to pressing problems.

In a way, the Chinese acceptance of three distinct streams of ethical inspiration has proved reasonably beneficial. The several types of minds that always dwell together in community experience were nourished according to their pref-

ferences. The distinctions became emphases rather than controversial divisions of opinion. Some rivalry existed, especially after the various cults began to struggle for economic and political supremacy. It is easier to keep politics out of religion than it is to keep politics out of the religionists themselves. The Chinese are opportunists by constitution and character, and they have seldom failed to press a shrewd bargain whenever opportunity afforded. All in all, however, the faiths of China dwelt together with a fair appearance of consanguinity. The scholars exhausted their competitive instincts in discourse and debate among themselves and the proletariat was untouched by abstract disagreements.

The three religions also had one important goal in common: They were resolved to reform the State. Behind the vermilion walls of the Forbidden City was enthroned the symbol of the extraordinary, dwelling in perpetual opposition to the ordinary. The Emperor was the Son of Heaven, but most of his subjects, though honoring him exactly according to the proprieties, lived in a condition of perpetual objection. Each common man would like to have been a prince of the blood, but as he could not hope for such elevation he was against both the theory and practice of aristocracy. Like the religions of the West, the three faiths of China sought to encourage their followers to be patient under adversity. A Chinese, however, sees no practical merit in being patient at any time, especially when he is uncomfortable. The hope of heaven is enticing, but the factual evidence is insufficient to justify the renunciation of temporal pleasures. Immortality is a hope; the present life a certainty, and few Asiatics are of a mind to cast away certainties in exchange for hopes.

The way of contentment, therefore, is a nice compromise between the now, the future, and the never. Wiser than most Occidental powers, the Chinese built their hope, and for that matter their certainty, upon moderation. They

did not require the fulfillment of extravagant demands in order that they might capture and hold the elusive shape of pleasure. By moderation they reduced their wants to their expectancies, thus overcoming a vast amount of stress and strain. They were also shrewd enough to realize that excessive demand creates scarcity and raises prices. The indifferent purchaser buys cheaper. If the merchant finds out that one's heart is set upon the goods, the price goes up. If, however, he knows that one is perfectly prepared to go without a certain article, it is up to him to offer all possible inducements to make a sale.

The perfect way to overcome the arrogance of princes is to prove that we can live well without them. They take a greater interest in their people to the degree that the people take less interest in them. This may be Chinese logic, but it has possibilities wherever human beings advance their own ambitions at the expense of one another. Also, the inducement to the elevation of one's material estate is frustrated if other men accept one only as an equal. If our bid to fame is of no interest to the proletariat and no one values that which we have accomplished or accumulated, many inducements to tyranny or monopoly are removed. The commoner man is the maker and breaker of princes. He makes them by adoring them, and breaks them by ignoring them.

The life of Lao-tse, as it is preserved by Chinese historians, is certainly a mixture of fact and fiction. He has come to be, as all great religious leaders must always come to be, a symbol and personification of the doctrine imputed to him. Much of this doctrine is only an interpretation or commentary added later, but these amendments are now assumed to be parts of the original revelation. Lao-tse's career is founded upon "knowledge from within." It follows that his sect should emphasize the mystical content, and regard with disfavor all the products of hyperintellectualism. Although gradually involved in a rather elaborate pattern of beliefs,

primitive Taoism held contentment to be its principal discipline. In the compound of salvation, man supplied the negative ingredient, which was the simple capacity to receive truth into the self. It sounds, at first, as though the cultivation of contentment would not be too difficult, but experience tempers overoptimism. After all, living together in peace and amity would seem to be quite natural, but we discover numerous intemperances within ourselves when we essay the simple life. As our experiment in Chinese alchemy proceeds, we discover to our consternation that we are actually discontented with contentment if we find any evidences of this sublimated experience. We discover, also, that we actually live to be discontented, and that it is a bad day when nothing happens which gives ground for complaint. We are literally bored to distraction at the very thought of living happily ever after.

It would be hard to convince the average American business man, with his battery of telephones, his investments, his competitors, his extravagant family, and his periodic outbursts of dissipation, that there could be any real or permanent advantage or lasting pleasure to be gained by sitting under a mulberry tree writing poetry. After listening to the prospect, he would be apt to say: "No wonder China is in a state of perpetual difficulty." The Chinese would answer this criticism that the Occidental is working himself to death in the hope that by keeping his mind and body perpetually occupied he will depart from this sphere before he has leisure to realize that he has actually never lived. The superficial-minded are afraid of leisure because it supplies the time necessary for self-estimation.

Knowing from within is only possible to the individual who has freed his sensitive psychic organism from the hallucination of false values. The Chinese concept of contentment is much higher than that of mere physical comforts. Lasting contentment requires internal peace, and peace in turn is a by-product



of lofty convictions devoutly held and sincerely practiced. The contented man is the perfect sage, the ready instrument of Tao. He has achieved such tranquility of spirit that he is no longer subject to the storms of the mortal strife. He may be pictured seated quietly in some verdant dell, shadowed by great rocks and strange little trees. Before him is the sea, with mist hanging over the water and the dim forms of sailing ships. He has returned to Nature, not as an animal going back to its den, but as a human being experiencing a great sympathy for the beauty and wonder of the universe. The sage has renounced nothing in comparison to what he has gained. After all, without contentment, how can any man enjoy the rewards of his labor? What do we gain by accumulating the treasures of the earth if our hearts are empty and our lives burdened with fears and doubts? Which one fulfills the destiny for which he was created: he who has little and *is* much, or he who has much and *is* little?

Above and beyond even these considerations is the peculiar frustration which locks us all in the mortal prison. The seeking mind of man, reaching out toward those truths which alone can free him, finds nothing but space and stars. The materialist can never free his consciousness from the overshadowing gloom of futility. He struggles, gains and loses, buys and sells, fears and hopes, and all the rest is darkness. His very life is a struggle against time, which denies him fulfillment and the very enjoyment he hopes to gain from his own accumulations. No wonder mortals, so inhibited, fall into desperate ways.

Perhaps the last hour of a man's life is the most significant. The success or failure of his entire career is measured by the degree of acceptance with which

he faces the inevitable change. In those last moments, contentment alone carries the spirit victoriously toward the unknown. There is less shock in transition for those who have become citizens of eternity even while they still dwelt in time.

Even assuming that the Occidental is not naturally addicted to contemplative ways, it might be useful to enlarge, at least to a degree, the simple capacity for contentment. We cannot be taught how to be happy or how to discriminate between real and false values, but we can be inspired to explore this sphere of soul-potency for ourselves. We can begin by analyzing the substance of our discontent. Here a sense of humor is invaluable. Even a superficial analysis will convince any reasonable person that he is permitting many trivial concerns to cause him pain and misery far beyond the degree of their own importance. We may even make the disconcerting discovery that we are unhappy by a traditional policy. Discontent is habit-forming, and we believe that we should always be uncomfortable when things do not go to our liking. Not to react excessively is to break the code which decrees that we should stamp up and down, shout and scream, wave our fists under other folk's noses, and tell them exactly what we think. Of course, we tell them what we think most eloquently when we do not think.

If we do not show proper agitation and displeasure, we begin to wonder if we are losing our grip or whether we need more vitamins. Our friends hint that we are overworked or that we have some deep and serious depression in our souls. If we are calm and placid in even a slight emergency, we violate the sacred taboos of our tribe, and it becomes the religious duty of those about us to irritate us until we finally respond as expected. We may have despised a certain person heartily, but we expect to weep at his funeral, and if the tears do not come we suspect ourselves of being deficient in the human instincts. Living constantly in the ex-

pectancy of being annoyed, irritated, exploited, and interfered with, we develop an armament of subconscious reflexes. We are suspicious of others when they look too happy, and suspicious of ourselves if we feel too placid. As one robust character observed when describing a few happy interludes in his affairs: "They were just calms before storms."

The Taoist learned that if he wished to save himself a great many actually unnecessary miseries, he must gain the skill to mentally throw away a mass of trivia. He must allow a certain amount of idle conversation to go in one ear and out the other. He must not personalize the statements of others—the more he personalized, the more often he would be insulted. Why defend forever attitudes which if wrong cannot be defended, and if right cannot be successfully assailed? The ego loaded with personal pride fights back at the slightest provocation. But when wisdom wears out pride, and the philosopher has fully realized the magnitude of his own absurdity, then and then only can he relax because he is invulnerable.

One cannot insult a man who already knows with certainty how little he is worth. After he has experienced fully within himself the emptiness of his own soul, he has achieved to a state of capacity. To use a Chinese fable, he has not poured out the contents of the vessel; he has merely taken the mental lid off an empty cup. Having achieved emptiness, itself a mighty work, he is prepared for fullness. Into the native vacuum can flow the mighty stream of Tao. Where opinion and conceit once struggled for supremacy, realization now flows, serenely filling all things with an eternal goodness.

The struggle against the man-mind requires great strength of purpose. A new dimension of values must be recognized, by which the character is strengthened for a project which may not at the beginning appear especially profitable. We cannot overcome the tyranny of the mind by forcefully converting the faculties to some new and higher stand-

ard of activity. The regeneration can only be achieved through the gentle and normal growth of the internal consciousness of values. We act in accordance with conviction. The conviction must change first, otherwise conflict is only increased.

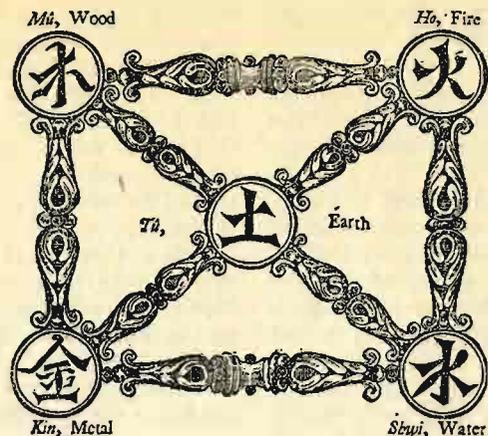
In the Western world, there is a practical inducement to the cultivation of contentment. The pressure and strain present in the dispositions of the discontented result in serious health problems which no one today can afford. Contentment now has a cash value and may determine the success or failure of an important career—or a career important to the person involved. Many serious physical ailments originate in tension, and most tense persons have their minds fixed too intently upon themselves. The temperamental peculiarities gradually take control of the whole life and defeat widely scattered objectives.

We must again examine Lao-tse's basic philosophy of *nonaction*. It must never be confused with *inaction*. In Taoism, nonaction is a remaining aloof from negative entanglements or a refusal to permit the consciousness to be immersed in secondary matters. After all, the term *action* implies for us activity in the material or physical world. It is quantitative action, measured in terms of energy expended. Traditionally we are supposed to *do* something about everything that happens, every thought that comes to the mind, and every instinct that arises in the psyche. We have lost interest in *what* we should do, taking the attitude that activity per se is a symbol of proper reaction stimulus. Often we do something without knowing what we are doing or why we have resolved on a particular action. Frequently, the thing we do makes the whole matter worse, which in turn requires more doing, until we exhaust our energy resources in the vain effort to maintain perpetual intensity of conduct.

Action is unimportant unless it leads to adequate accomplishment. Where accomplishment is obviously impossible, nonaction is clearly indicated. The

supreme fallacy that can arise in human consciousness is action against Nature, against truth, against life, or against Tao. Thus rebellion against the divine way leads only to the complete exhaustion of the rebel. Nature itself is in no way changed or altered by the discontent of mortals. If action against Nature is fruitless, action which seeks to accomplish that which Nature does not reveal to be necessary is also wasteful. Nature gives the ox a nose, but man puts a ring in the nose. The nose is real and the ring is artificial, and it is of no interest to the universe what material is used to make the ring or what laws are imposed to require the presence of the ring. In the same way, Tao makes feet, and men make shoes. Men may prefer to wear shoes; if so, Tao is not concerned. The material used for footgear, the style, the shape thereof, and the differences of taste and manufacture may be of profound significance to the man-mind, but do not exist for the world-mind.

Foolish people become deeply concerned over adornment, and ignore the character of that which they adorn. Plato asked the fashionable Alcibiades why he made a jeweled sheath for a leaden dagger. We wage a mighty warfare of dissensions over outward appearances, but about essential character, we are regrettably indifferent. Simplicity frees us from the idle interests of the uninformed. If we fail to take notice of those things which dominate the interests of our neighbors or cease striving after that which essentially is meaningless if attained, we are accused of inaction. In fact, we are practicing discriminating nonaction. We refuse to accept the tyranny of the man-mind, and reserve to ourselves the right of self-expression within the reasonable boundaries of propriety. Even propriety is made in heaven and not on earth. Liberation from the obsessions of the man-mind and its addiction to bric-a-brackery in general permits the intellect to cultivate tranquility. This does not mean that we become physically lazy or men-



THE FIVE ELEMENTS, ACCORDING TO TAOISM

tally indifferent; rather indifference itself is really lack of discrimination. We are more indifferent when we scatter our mental resources over a large area of unimportant activities than when we refuse to accept the mirage as a reality.

How far will aggression take us in the conquest of Nature? This question for the first time is beginning to interest even mathematicians and physicists. Can we ever conquer to the degree of becoming secure? There is no evidence as yet that this can be accomplished. Each new discovery brings several problems for each one that it solves, and day by day the confusion grows. To pin our faith upon our ability to dominate externals appears little short of irrational. It is the same as attaching our happiness to the lives of other persons.

The Taoist finally learned that, essentially speaking, the opinions of others, themselves unqualified to have opinions, were not important. The scholar may seem to be wasting his time, but a criticism of his conduct by wastrels does not profoundly stir his imagination. The criticism of those who live badly are worth no more to others than to the critics themselves. It is, therefore, necessary for those who are dedicated to principles to gain a certain strength

from these principles so that they will not be injured by condemnation. If we are not strong enough to do what we believe and take the consequences, we are not ready for the path of Tao. In order to have a good name among the foolish, we must ourselves be foolish. If we depart from the common practices, we are regarded with the utmost suspicion, and our every motivation is subject to misinterpretation.

Nonaction, then, is non-co-operation with illusion. By it the saint or sage resists the dictatorial pressures of the man-mind in himself and its reflection, the mass-mind, in the world. In order to live his own life in his own way and not to complicate social problems in his environment, the scholar traditionally retires to some sheltered and distant place where his peculiarities can annoy no one but himself. If others insist upon invading his privacy, they must endure the consequences, and they are all privileged to depart. Thus he holds up his mirror to no other man's face, and has the opportunity to test the sufficiency of his own convictions. If these convictions are not strong enough, he soon hastens back to the shelter of the collective and ponders his misfortunes along with the rest.

The sage, however, does not settle down to a useless and introverted isolation. He requires a period of repose in which to gather and organize his resources. Gradually, then, he begins to test his new strength, and, like a child learning to walk, begins with a few hesitant steps. As his new principles strengthen within him, he gains the power or the security to be in the world but not of it. He discovers that his internal contentment becomes proof against the pressures of the illusion. Vision has given him new instruments of utility. Detachment has bestowed new integrity of judgment, and simplicity has freed him forever from the lures of bribery and flattery. He has become an honest man, not by fear of punishment or hope of reward, but because it is satisfactory to himself. The Chinese have always held that such men are suited to govern others, but by this time the sage is seldom so inclined. He thinks it is the larger part of wisdom for men to govern themselves and for Tao to rule the world. The mundane sphere has never been without a solid government. Tao makes all the laws that are important and enforces them by a pattern of inevitables. Governors of States have the right to pattern their laws from those of Tao. If they do not choose to do so, the State is burdened with sorrow and corruption.

If an old Taoist philosopher should be asked (a most unlikely circumstance) to recommend the first step in the reorganization of humanity's social and political structure, he would almost immediately require that a great session of scholars be called to determine essentials. The first requirement in his mind would be simplification. A sharp line must be drawn between that which is necessary and that which is merely the object of desire. Simplification would lead probably to what most people would call a lower standard of living, but the Taoist would never attack anything necessary, and to him the necessary would include that which is truly useful, derived from all sciences and

branches of learning. A hue and cry would arise to the seven heavens if ownership were reserved for those who administer wisely, and all who foolishly wasted their goods would be deprived of everything beyond that which they needed for the fulfillment of the essential virtues of their own characters. The sage would promptly be assassinated as an idle fool, and practical, far-seeing human beings would settle down to preparations for a Third World War.

Not only does luxury encourage corruption in every bracket of human society, but it also causes a criminal waste of natural resources and contributes to the impoverishment of unborn generations to come. The misuse of wealth sets the worst possible example to the poor, increases general discontent, and nourishes anarchy and lawlessness. Extravagance exasperates the rich and inflames the hatred of the poor. It deflects brilliant minds from proper courses of conduct and transforms human character from a social asset to a social liability. Little by little, the hypnosis closes in upon all classes, locking them in a deadly feud. No satisfactory solution is possible while individuals remain indifferent to the decrees of the universal mind. That which lives by rebellion, perishes by rebellion, and the sword of Damocles hangs over every man's head.

Yet, to sit on a rock and warm oneself in the sun and refuse to enter into the spirit of the collective carnage is to be called an idle fellow, even lazy, or a bad example to some younger generation. Yet such is the spirit of non-action. If we cannot enforce the remedy, we can at least refrain from contributing to the ailment. Also, if we sit quietly long enough, we shall be joined by a few others, and may even help some who have decided to find a place for themselves on the same rock. There is always need that those awakened by the strife and beginning to see the values in their true light should have guidance, instruction, and encouragement.

The modern automobile could be used to advantage as a Taoist symbol. Today this combination of vehicle and deadly weapon has become a symbol of power in the minds of hundreds of thousands of neurotic and frustrated persons. The manufacturer is proud that his machine will go ninety miles an hour when no traffic rule permits such a speed. He has complicated the machinery with innumerable gadgets and appendages which are a menace to life and limb, as the engineers fully know. Never has there been so much speed and so little progress. We travel constantly, but always to and fro. The device which was intended as a means of improving transportation has become the source of so many complications that we are now faced with a major crisis in human conduct patterns. The Taoist would point out that an automobile is merely a man-made device which should be reduced and simplified to a maximum of utility and a minimum of hazard. But, intemperate mortals that we are, we can do nothing moderately, and our excesses pervert our every noble resolution.

Nearly everyone who tries to improve himself plans too large a problem. He is not satisfied to do small things in a simple and direct manner. He cannot permit growth; he must force it. Taoism can contribute a great deal to solution of simple, daily problems which we must face with fortitude and calmness if we wish to maintain personal efficiency. The first step is not Nirvana, but without the first step, Nirvana can never be reached. Likely enough, the first step is not even toward a bamboo grove or a flair for cosmic verse. There are still simpler things to be accomplished. There is the untimely doorbell, the unexpected phone call, and other disturbances which interrupt the day. There are countless minor irritations which supply the perfect material for primary experimentation. There is scarcely a moment when we cannot choose the workings of the universal mind when tempted to indulge in some caprice of the man-mind.

Once we have made a few successful tries in small matters, we sort of get the knack of remaining unmoved in the midst of some slight whirlwind. We may also have to work with a few internal tornadoes which arise simply from blind pressures. These can spoil a day unless we solve them promptly. Once a negative train of thinking or emotional chain-reaction is set up it will require ever greater effort to break the sequence. In terms of health and happiness, however, all the profit and advantage lie in the direction of relaxation under pressures. Our intemperances work a heavy hardship on ourselves, even while we are hoping that they will inconvenience someone else. The true state of our conscience can be measured by our constant defense of our wrong actions. Just before we proceed to perform a particularly selfish action, we announce solemnly: "I am never selfish." When we feel jealousy sweeping over us and enveloping us like a London fog, we nearly always preface the outburst with the well-chosen words: "I want you to understand that what I am about to do is absolutely without a jealous impulse." Obviously, therefore, we are able to estimate skillfully enough to build defenses and we can, if we so desire, use our foreknowledge to transmute our instincts before they have the chance to complicate living.

As the Master of the Contented Way, Lao-tse emphasized a phase of spiritual integrity, implied by, but not always so clearly stated in, the teachings of other religious leaders. The very homeliness of the Taoist ethical code has caused many serious students to consider it unworthy of their attention. Dominated by the traditional belief that godliness and grandeur are inseparable, the enthusiast overlooks the dignity of the simple way which leads to Tao. Perhaps we should not think of religion bringing peace into our lives, but rather of peace, attained through our own efforts, bringing to those who cultivate its gentle concepts the true religious understanding.

The Purely Coincidental Department

The recent film, *BLACK MAGIC*, featuring Orson Welles, presents for our consideration a fast-moving melodrama with some extraordinary improvements upon history. We discover, somewhat to our astonishment, that the "divine" Cagliostro was a duelist of parts, a point completely overlooked by his biographers. In truth, he was a rather pudgy little man with no interest in violent exercise, and certainly no one to be climbing around upon the upper reaches of architecture.

His acquaintance with Anton Mesmer and the implications adduced therefrom are also delightful departures from the *Memoires Authentique*. Keeping his charming wife in a state of perpetual hypnosis must also have been somewhat of a chore, but the play must go on. Of course, the Balsamo story, which Dumas evidently favored and with which he took a number of dramatic licenses, is lovingly preserved in the film. The queen's necklace episode takes a number of original turns, and in the shuffle the person around whom the entire affair revolved, His Eminence, Cardinal de Rohan, vanishes utterly, probably as a concession to the clergy. If the cardinal could see the film with himself entirely out of the picture, it would undoubtedly bring him considerable comfort.

The film is not without its kindly points, however. The audience develops considerable sympathy for the Comte's psychic scar-tissue, but wishes that he had been somewhat less bizarre in the handling of his private and public difficulties. His troubles with the French medics increased his stature, but the story fails to explain the real facts of the matter. Of course, all references to

the trial of Cagliostro before the Inquisitional court in Rome for the heresy of founding a Masonic Lodge within the dominions of the Pope are tactfully omitted. The serious work which the Comte established and carried on in connection with Secret Societies is dismissed with a single reference to borrowed regalia.

The *piece de resistance*, however, is the manufacturing of a completely new and original death for Cagliostro. Actually, he was condemned to perpetual imprisonment in the papal prison of San Leo, and there is no record of how he died. His name simply ceased to appear upon the register of inmates. The Comtesse took holy orders and died in a convent. It seems to me that such license as killing off the Comte in a spectacular duel and his body falling to the ground below violates good taste. Why attach a historical name to a person and then present the audience with a definitely false account of so important an event?

If the film industry wishes to continue this policy of extraordinary misrepresentation, we might suggest some other extremely exciting possibilities. Why not have Napoleon pushed off the Eiffel Tower by the Duke of Wellington after an exchange of pistol shots on the upper platform at ten paces? Or we could dispose of George Washington by having him tricked into climbing the Washington monument and appropriately removed from this mortal sphere by the Marquis de Lafayette as the result of a tiff over the affections of Betsy Ross. If we are going to do these things, let us do them heartily and supply young people with history as "she should have been wrote."

When Menedemus heard Bion belittling the heroes of previous generations, he observed: "Listen well, for our speaker is murdering the dead."



In Reply

A Department of Questions and Answers

QUESTION: Most religious and philosophical institutions emphasize programs for the unfoldment of man's spiritual life. Few of them, however, give practical suggestions for the orderly improvement of our daily living in this workaday world. Will you give us your thoughts on the subject?

ANSWER: Experience points to a prevailing weakness evident in many theological systems. These, by the very nature of their doctrines, are concerned primarily with the relationship between man and God. This relationship is regarded as so completely necessary and desirable that all other considerations are neglected. When this is called to the attention of the religious leader, he almost invariably defends his position on the ground that once man has accepted his spiritual obligations, he will, by this fact alone, be in a position to perfect his material institutions and his conduct in the physical world.

This theological concept is almost unassailable as a theory, but not so satisfactory when put to practice. The proof of that is the present condition of human society which has been under the direction and supervision of religious movements since the beginning of his-

tory. In spite of numerous highly moral and sufficiently ethical religious codes, mankind is still remarkably inept in the management of its temporal responsibilities. The real difficulty seems to be that religions are able to indoctrinate minds with articles of faith, but are unable to bestow a grace of spirit which can vitalize that faith in a practical way.

It has always been my opinion that only a well-balanced personality is able to live a religious or philosophic doctrine without some kind of an unfortunate excess. Let us face certain facts squarely. The human being was placed in this material environment for some useful purpose, otherwise we must assume the absence of any plan behind the operations of natural processes. If an all-wise creative power decreed the necessity or advisability of the mortal state, we are not justified in ignoring the workings of the divine will, nor are

we in a position to assume that we are here against our own best interests or merely to plan an escape at the first expedient moment.

Theologies are burdened with prejudices against the flesh, the world, and the devil, which seem to be in a perpetual partnership of conspiracy against heaven. Ecclesiastics in general have little good to say about the terrestrial footstool of the Almighty. Anything that we do here except to suffer will be used against us in eternity. All the emphasis is upon the desirability of leaving the mundane sphere as far behind as possible and as quickly as it can be contrived without actual deeds of violence. With such notions surviving even into progressive spiritual movements, there is little respect for the mundane handiwork of the gods.

We realize the truth of the Christian preachment to the effect that it is extremely difficult for man to love a God whom he hath not seen until he learns to love his fellow man whom he hath seen. Here the emphasis seems to be upon the primary importance of certain attainments in the mortal theater. We will never have an adequate regard for the divine plan so long as we cling to the conceit that the physical state is in some way the result of accident or sin.

The gentler and nobler course is to realize, as did some of the more enlightened pagans, that Nature is the handmaiden of the Infinite, and that the material environment in which we find ourselves is full of divine mysteries and universal wisdom. Once we acknowledge physical living itself to be part of a mystical experience, we will not pray so fervently and behave so outrageously.

Religious education should include the consideration and acceptance of everything that is good, useful, and necessary to the needs of mankind. There can be no division between the sacred and the profane in terms of sidereal geography. Simple crafts and trades are just as important to the security of mankind as the most exalted arts and

professions. Nothing is inferior because it is humble, and nothing is superior merely because it is elegant. Nor can man neglect any part of himself without regret, any more than society can fail in its responsibilities to any of its classes or divisions. We share together the consequences of our accomplishments and our failures. The world cannot be at peace if one of its nations is at war, nor can civilization be secure if any of its parts be underprivileged. As surely as we must carry the light of progress to the most distant corners of the world, so we must carry the light of sufficiency even to the furthestmost recesses of our compound constitution. We cannot continue forever to be a race of centaurs with human heads and animal bodies. Until we overcome the inconsistencies in our own temperaments, we cannot unite in the natural and simple worship of a deity best symbolized in terms of unity.

The human body is not a poor relation of the soul, something to be given grudging support because there seems no descent way to avoid the burden. Nor is human society something to be endured with patience and resignation until we can escape to the company of the angels. This is not a plea for materialism, but rather for an enlargement of our appreciation of spiritual values.

When folks first contact metaphysical and mystical teachings, they have a tendency to exclude all other interests and to settle down to an intensive program of self-development. Everything in life, except this chosen pursuit, becomes little better than an interruption. Gradually, intensity narrows living, and the devotee finds himself in a rut. He loses sight of the larger world of human associations and their adjustments, and he takes refuge in the dogma and literature of his selected school or cult. The more completely he becomes absorbed in theories about the destiny of the cosmos and the specific gravity of the human soul, the more satisfactory his limited existence seems to him. His mental cage becomes a symbol of protection, and, if

released, he will fly back to it as does the family canary.

Those with restricted interests, especially religious interests, are inclined to develop intense fixations unless they maintain eternal vigilance. The easiest solution is to remove the restrictions and thus prevent the necessity for constant watchfulness. The one-track mind not only works a hardship upon itself, but it also becomes a heavy burden upon others. The more intense we become, the more rapidly we develop neurotic symptoms. Intensity is seldom optimistic. Very few people with an overdose of spiritual determination are happy, or permit others around them to be happy. It seems that in practice the more we love God, the more uncertain we become about his ability to administer his creation. We decide that without our perpetual vigilance all is lost, and this vigilance takes the form of constant criticism of everything that does not appear, in our slight judgment, to advance the primary cause of universal salvation.

To do the works of God is a large labor, but to do the worrying for the Almighty is simply beyond our capacity. The more seriously we accept responsibilities that we cannot hope to carry successfully, the more melancholy we become. Desperation increases by the moment, especially when we observe that the rest of the world does not appreciate the overwhelming gravity of the situation. After a few experiences, we come to the painful realization that we will have very little co-operation and assistance in our world-saving program. It all rests upon our shoulders, and such an obligation is more than mortal nature can bear gracefully or graciously. A kind of self-censure is likely to appear at this stage. We honestly and sincerely believe that we are required, by self-imposed obligations, to devote every moment to the troubled cosmos. Even to feel a moment's pleasure over some passing trivium is to be false to that mood of overwhelming gloom about the ultimate state of things.

It has always appeared to me that had the universe intended that man should carry the full weight of its management, the human personality would have been equipped more effectively for the task. Sober consideration seems to imply that the human sensory range, faculty distribution, and functional equipment fit the human personality primarily for the management of its own affairs. Truly there are overtones that reach out toward space, but man partakes as generously of the attributes of a mole as he does of an angel. For all we know, the humble mole may have neurotic moments over the shape of things to come, but it is doubtful if his anxieties will greatly influence any destiny beyond his own.

According to the old legends when knights in shining armor went forth to seek the Holy Grail, they sometimes met in the forest a strange creature called the "questing beast." It was a kind of mythological monster, and very little is known about the meaning of this symbol. Perhaps the "questing beast," a most rustic animal, represents by its grotesque proportions the appearance of the human soul distorted by the tensions, pressures, and complexes resulting from fanatical addiction to the quest itself. Like the equally mysterious Guardian on the Threshold described by Lord Bulwer-Lytton, it is the man-made obstacle to human progress. It is not only necessary to be sincere; it is also equally important to administer sincerity with intelligence and moderation.

The damage to the social life of the individual, which must result from the development of antisocial instincts, invites careful consideration. Naturally, friends and relatives have no desire to develop tensions and pressures similar to those which are impoverishing our character. Thus we have the additional unhappiness of failing to influence the very persons we most desire to convert. As their objections grow more militant, we develop persecution complexes and a glorious mood of martyrdom, and our

pathetic resignation is even less attractive than our missionary manner. Little by little, we pass from bad to worse, until all we have to sustain us is the fond hope that God and one equal a majority.

By this time, it is expedient that we take stock of ourselves and find out how it happens that we have lost completely the native skill to make friends and influence people. We can even look back to the time when we knew very little and were comparatively comfortable. Of course, we expected spiritual growth to make us more sober and responsible, but in matters of sobriety it has exceeded our fondest expectations. We have become somber to the degree that we are devastatingly dull. Even worse than the fullness, however, is the narrowing and restricting of the mental and emotional faculties. In truth, we grow less with each passing day. Psychologically, we are in a funnel moving in the direction of the small end.

The situation finally becomes unbearable, and the natural impulses within us, refusing longer to be frustrated by a notion of the mind, rebel against this kind of tyranny and demand their voice in the management of their own requirements. Thus we are forced to shift from an autocratic to a democratic conviction about truth. Universal mind, or whatever we please to call it, has anticipated the human tendency toward extremes and has included autocorrective mechanisms in the compound of the human psyche. Intensities finally destroy themselves, and in the end man rises triumphantly, like the phoenix of old, from the flames which have consumed his normalcy.

Contrast and variety are essential to the enrichment of the heart and mind. We are never truly wise until we nourish our natures with a balanced ration. We would soon tire of our diet if we ate nothing but spinach. We would rapidly disintegrate if we performed precisely the same action every day of our lives, or so completely mechanized our activities that we existed only to perpetuate a single project. The quality

of the disaster is the same when we attempt to nourish the heart and mind on a mono-diet of conviction.

A study of the cultural tradition of the human race proves that from the earliest time man expressed his deepest convictions through the arts, with which he ornamented his shrines and temples. During eras of enlightenment, aesthetics glorified spiritual convictions, adding grace and beauty to the severity of moral codes. Yet, today there is a tendency among so-called progressive people to ignore or underestimate the civilizing and refining power of beauty. We are most likely to overlook that which is undeveloped within ourselves. With the exception of our larger communities, there is a dearth of good art, especially in the Protestant communion. Until recently, fine music, good literature, and adequate art galleries and museums were available only in metropolitan centers. The radio has been especially successful in bringing great music to the American home, with the result that music appreciation has increased with remarkable rapidity throughout the nation.

The human consciousness, when not distracted by pressures and prejudices, naturally gives at least simple expression to its aesthetic impulses. Folk art flourishes wherever hand-crafts have been able to survive the pressure of machine productions. The untrained artist, though lacking critical judgment, has, by impulse alone, produced some of the most beautiful and significant art of the race.

It is a serious mistake to assume that devotion to the several branches of aesthetics is less important to the survival of civilization than dedication to the specialized fields of theology or politics. The artist, if he is really honest, is potentially one of the most practical and useful of mortals. Every human being has within himself the latent capacity to become a philosopher, an artist, a mystic, a craftsman, and a scientist. All these faculties and groups of faculties await an opportunity to be re-

leased by attention and training. Surely man would not have been so richly endowed had it been intended that he neglect the larger part of himself and cultivate only one capacity at the expense of the others.

Incidentally, the faculties of the mind form an intricate system of interrelated powers. Each contributes to the well-being of the others, and no part of the intellect can be perfected without contributions from other specialized groups. Thus the restriction of the mind in any of its normal workings impoverishes the quality of the very speciality we are cultivating so assiduously.

The economic complex in which we find ourselves and which we most resent is actually a vital factor in the integration of the personality. Practical necessity forces us to divide our attention between abstract speculations and concrete problems, thus preventing the drifting of the ego toward a sphere of fantasy which might ultimately destroy all the objective instincts. In the end, we are driven to organize our activities to meet pressing requirements. We find that we cannot live either by bread alone or without bread. We realize that we have no right to require that others carry our physical burdens while we contemplate the psychological processes of the infinite mind. The obvious solution is to budget time and energy. We study a little less, work a little more, and live larger lives with better personality contrasts.

The great illumined and initiated teachers have nearly always left an excellent example of organized activity. Possibly the outstanding exemplification is the code of Mohammed. He divided his day into three parts, each containing eight hours. His methodical approach enabled him to accomplish a prodigious amount of highly diversified work. He gave eight hours of each day to the requirement of his body—sleep, rest, and nutrition. He bestowed eight hours upon his people and his ministry, serving them and expanding the teachings of his faith. The third period of eight

hours he spent gathering the white hyacinths for his soul, in this way fulfilling his responsibility to his own indwelling consciousness. The Code-Mohammed is a simple program which non-Islamites can practice with benefit to themselves and others.

Contrast gives color to the personality. It makes the individual more interesting and more vital. Without contrast, we find ourselves less interesting to ourselves, and this in turn depresses the disposition and reduces the love of life, which is so important when we are engaged in large projects. Physical reverses are less damaging when we have internal buoyancy.

In every walk of life, we are generously rewarded for diversifying our activities. Many serious complications arise among those too one-pointed in their thinking. The business man without avocational interests is dependent entirely upon his business activities for the maintenance of his personality. If his business fails, he fails with it, and nothing remains but a general ruin. Parents who become completely absorbed in their children are left internally destitute when these young people branch out for themselves and no longer require or even permit parental guidance. Newly married couples strengthen their relationships by developing common interests beyond the mere problem of survival. Statistics indicate that we are more likely to find common ground in avocations than in vocations. Maintaining the physical responsibilities of a home is no longer sufficient to fulfill the character requirements of the average woman, and supporting the institution by business means does not satisfy the average man. Valuable and permanent contacts between personalities require larger spheres of interest and activities. The classic example is the tension which rapidly develops in the household when a sick husband stays home for a few days.

Things come to a dreary state, indeed, when the man of the family uses his week ends merely to putter around the

house and finally, in desperation and boredom, mows the front lawn. Neither household nor office work contributes much to the languishing art of conversation. Monotony sets in with a vengeance, and living that is colorless leads to further complications. Usually, each of the offending parties knows his or her own work reasonably well—in fact, may be considered an expert. Remember that the excuse of being too tired is not valid. Certainly, we are tired of what we are doing, but by shifting the mental focus, we discover a new supply of energy. It is a matter of maintaining vital interest and looking forward to leisure as an opportunity rather than as a blank space in a routine.

For students of philosophy, we recommend a planned program of appreciation. By appreciation, we mean *the capacity to enjoy, or to accept with pleasure the fine things in life*. The more serious and sedate of the classical scholars emphasized the importance of music. Pythagoras, Socrates, and Plato found satisfaction for their souls in the dance, and several of the world's immortal thinkers gained proficiency in sculpturing and painting. Confucius was one of the outstanding horsemen of his time. Plotinus maintained a nursery for orphan children. The great woman mathematician, Hypatia, of Alexandria, was feminine enough to experiment with cosmetics, and St.-Germain had the same hobby. His interests were remarkable and included planning railroads and experimenting with felt for a hat factory. Lord Bacon, when the affairs of State were heavy upon him, planned and laid out gardens, and was responsible for the beautiful landscaping about the Inns of Court, in London. The contrasts are everywhere evident. Wagner, the musician, escaped in the direction of politics, and it is said that Disraeli, who transformed Great Britain into the British Empire, had quite a passion for embroidery. In this release, he has a modern counterpart in the greatly loved King of Sweden.

If we do not permit ourselves to frus-

trate our own natural inclinations, we instinctively develop releases and outlets for tension and pressure. If, however, we develop that uneasy kind of conscience which causes us to feel that every moment away from our dominant pursuit is a precious second wasted, we will likely enough lose much valuable time recuperating from nervous breakdowns. It might not be so bad if we took to our beds and stayed there until we recovered, but it is more probable that we will wander about annoying others and make a general nuisance of ourselves. Large minds prevent emergencies, and small minds endure them. The Chinese have gained an enviable reputation for the maintenance of their affairs under incredible handicaps. After contemplating the delinquencies of the Imperial court, the corruptions of politics, the malefactions of industry, and the dreadful penuriousness of human nature, the Chinese philosopher retires to his bamboo grove and writes poetry. We may wonder why he does not engage in an immediate and devastating crusade. Perhaps he feels that if he submerges himself in the prevailing confusion, there will just be one less intelligent Chinese.

In presenting our opinions, perhaps it sounds as though we are thinking of culture as merely a remedy, but such is not the basic intention. It is a medicine for the soul, but it is also primarily a natural ornamentation of human character. Culture not only redeems, it also preserves. It is a direct way of growth, by which we unfold spiritual faculties and powers by tuning-in upon the motions and processes of the universal plan. In many ways, it is far more natural and practical than the specialized stimulations of consciousness taught in esoteric groups.

To enlarge upon the concept of appreciation: Assuming that the average person is not likely to become proficient in the different branches of aesthetics, the most natural approach is to develop the capacity to appreciate that which is fine, noble, and beautiful. An old phi-

osopher said: "Beauty feeds the soul." There are parts of the human consciousness that cannot be reached or released by the activities of the reasoning power. The ministry of beauty is one of the most satisfying of Nature's means of instruction. The deficiency of the instinct toward aesthetics is reflected in the artistic sterility of contemporary living. Thus impoverished, we are less able to bear graciously the burden of individual and collective responsibility for progress.

We are all interested in the improvement of ourselves and the advancement of our civilization. We are willing to devote years to study and meditation, with the conviction that by so doing we shall learn to live better and to face the future with a good hope. Yet, with all our studies, we seldom attain a sufficient victory of soul-power over the pressure of circumstances. Our knowledge may be considerable and the envy of our friends, but we have not found contentment and our voices are raised mostly in complaint. Obviously, something is lacking in the formula for our redemption. Often, the missing ingredient is internal beauty expressing itself in action through a quality which we rather lamely refer to as sweetness.

We must never confuse this insipid word with the vital and living value which it represents. There is no suggestion of the saccharine in the quality which we seek to describe; rather there is grace, dignity, and a deep humanity which is a genuine remedy for the bitterness that so often impoverishes human conduct. However we approach the subject, we are aware that on rare occasions we meet someone who is gentle without being weak, internally beautiful without being pretty, and substantially fine without being inane. Nearly always, when we examine this commendable character, we discover values resulting from enlightened appreciation.

Suppose, then, we begin budgeting the time we devote to what metaphysicians have so long referred to as soul-growth. Instead of reading our favorite

author on rounds and races in every spare moment and burning the midnight wattage in search for the answer to it all, we should enlarge our concept of what constitutes a balanced program of self-unfoldment. Knowledge has descended to us in two great streams: one, intellectual, and the other, aesthetic. Cognition by the mind and cognition by the heart are the poles of knowing. All life is polarized, not into positive and negative, but into two contrasting positives. Man was given a polarized brain consisting of two balanced hemispheres in order that he might develop penetration as well as coverage. Polarization is necessary to bestow higher dimensions, just as two eyes are essential to stereoscopic vision. Because we have two eyes, we can see just a little way around the corner.

The familiar term "arts and sciences" implies both contrast and equilibrium. No man is well-balanced who stands forever on one foot, and no mind is really normal that carries one line of thought to extinction. Intellectual processes gather and accumulate, and, therefore, the motion is from the world toward the self. Aesthetic processes lure man out of himself and toward the object of his appreciation. Knowledge enriches; beauty releases. Thus we have an ebb and flow, a circulation of soul-power which prevents stagnation. By thought, man gains; by emotion, man gives, and life itself is a compound process of gaining and giving. Of the two, giving is probably the greater virtue, if we may compare them. Release is an action of the self. It is a positive emergence of qualities rather than a receptivity to self-improvement. The ancients said that the path of the mind leads to wisdom, and the path of the heart leads to understanding. Each separated from the other is about as useful as Benjamin Franklin's celebrated example of the utility of the separate halves of a pair of shears.

Artistic interests fall naturally into two classifications: appreciation and performance. Either can be intellectual-

ized, but under such conditions the mind must be guarded against a tendency to overcriticism. Often, appreciation itself leads to performance, but the reverse can be true, for many great technicians have been deficient in true aesthetics. For the average person without previous training, art is best appreciated as an experience in values. We hear a great deal about artistic temperament which has become a synonym for eccentric behavior. Actually, the great artist is usually a very simple person, but dominated largely by emotional factors he is subject to impulses which again reveal lack of balance. He, too, has specialized, and has failed to recognize the necessity for corrective mechanisms.

Leonardo da Vinci is the outstanding case of the combination of exceptional ability in both the arts and sciences. He is said to have mastered eighty different branches of human endeavor, and his record stands unchallenged. He discovered, for example, the importance of the study of anatomy and physiology to the painter and the sculptor, and so thorough were his researches that he anticipated many of the findings of Vesalius, the great anatomist. Leonardo learned that broad interests did not lead to confusion, but rather united the faculties in a larger consciousness of oneness.

If you have long been devoted to the mystical and spiritual sciences, we recommend that you think seriously about seeking expression for instincts of beauty within yourself. Do not be satisfied to assume that a trivial appreciation is sufficient. The power to enjoy increases as we discover the canons governing artistic perfection. Dedicate some part of available time to the simple pleasure to be derived from aesthetic pursuits. Your tastes, if given the opportunity, will guide you toward that which is suitable. If you are already deep in some intellectual pursuit, do not permit your mind to intellectualize your approach to an art. Accept it first as impact, and you will discover that your

own consciousness will direct your course if you do not interfere.

A survey will show that modern metaphysical movements have made few contributions to the progress of world aesthetics. Sometimes prominent artists become interested in these studies after they have attained success, but the studies themselves were not responsible for that success. Modern philosophy, orthodox or unorthodox, has contributed little to literature, music, painting, or modeling. This means that there has not been sufficient stimulation of creativeness, or the instinct to perfect media of expression. The reverse should be true, for great ideals are the foundations upon which enduring artistic triumphs can be built. We are more or less displeased with the prevailing schools of art because they lack essential integrity. The condition will not change, however, until those with integrity gain the skill to express themselves effectively. All theory and no practice leads to one extreme, and all practice and no theory ends in post-impressionism. The common fault lies in our willingness to accumulate a vast erudition without considering gracious means for its dissemination. As one man said to me: "Right people have the ideas, but wrong people rule the world." This will continue until the right people become as skillful as they are correct.

Mental vagaries are habit-forming, and it is considerably easier to perfect theories within ourselves than it is to see them blighted by the frost of an indifferent humankind. This does not imply that people do not try to share their convictions, but the word *try* covers innumerable inept performances. A good try may be commendable, but a well-planned effort goes further. To do anything well requires skill; skill requires discipline, practice, and continuity of effort. Art supplies the means for the communication of ideals. It gives us the proper palette for the picture we wish to paint. Inspirational art sans technique is extremely depressing; even

a good-natured bull can do a lot of harm in a china closet.

Let us, then, think of art as the means of presenting ideals properly and adequately. After all, the first contact that the world can have with our convictions is the impact of our temperaments and dispositions. If this first impression is poor, we have created unnecessary obstacles. The Socratic canon for sculptors was a very simple one. Socrates always said that the statue of the three Graces, which he prepared for the Forum in Athens, was already in the block of stone that was brought to his studio. He could not create beauty, but he could release it. He did this by carefully chipping away all the unnecessary stone, and that which was left was an admirable representation of the three Graces. Perhaps we all have these graces within ourselves, but most of us would be the better for some careful chipping.

The combination of sincerity and artistry results in adequacy. That which is in every way sufficient is in no way deficient, and is enough for the work at hand. Artistry cannot be caused to flourish in unsuitable media. It cannot be achieved by resolution alone. Like all real growth, it is a natural unfolding of capacity, possible because the human capacity is unlimited. It may, and will, take time and effort, but *it is possible*; and because it is both possible and desirable, it should receive appropriate attention.

We can begin by permitting ourselves to be more sensitive to values. Appreciation itself has a tendency to overcome the human inclination to be critical. As we become more aware of the beauty in things, we are less inclined to examine them for their defects. The Chinese never produced a work of art without purposely leaving it defective in some detail. They recognized that even defects are part of a vast beauty. Nature's dissonances are as magnificent as her consonances, but we were late in discovering this sublime truth. From lights and shadows, from joy and sorrow, and even from life and death, we

derive the elements of a beauty that transcends all particulars and blends them into a cosmic symphony.

In small things, then, we have the privilege to wonder rather than to condemn. We become conscious of a larger plan and a greater law. In our hearts there comes the simple rejoicing that results from forever discovering the beautiful and the good. Probably, we will be misunderstood, but that is inevitable, and it is better to be misunderstood because we are larger than because we are smaller. If our artistry is great enough, we may be able to experience even the peculiar contrasts that only misunderstanding can confer. The mystic, in his moment of illumination, does not rationally comprehend the universe; he feels it as a birth of understanding in his own heart. Surely, his uncertainties arise in his mind, but his certainties come from his heart. There has long been a criticism that philosophy is an intellectual activity, deficient in sensitive values. This criticism applies to philosophers and not to philosophy. It has always been the true work of philosophy to unite the heart and mind, so that both can guide the hand.

Even slight but loving contact with those about us and with such fragments of Nature as are within our reach can free us from the tyranny of mental processes. The mind is a wonderful servant, but like most servants becomes a tyrant when given authority. The same is true of the emotions, but when they are brought together, like the elements of the alchemical experiment, their substances are transformed into a precious medicine for the healing of men and nations.

We must make a small beginning, and we do this by a gentle resolution to approach life synthetically rather than analytically. We refuse to accept the despotism imposed by tradition with its innumerable prejudices. We approach truth in the only way that man can truly worship his Creator, and that is by the acceptance of these works and the experience of their goodness. Even

in this, we cannot afford to indulge in platitudes, but must define only that which we have discovered by internal expansion. As Rabbi Maimonides, who was Prime Minister to the great Saracen emperor, Saladin, observed in his *Guide to the Perplexed*, we must not look *upon* things, but *into* things. Appearances incline the mind to accept separateness, but the substance of these things reveal their unity in a divine principle. As a man is covered outwardly by his garments and beneath these his flesh, so we shall not be deceived into believing that either the garments or the flesh is the man. The man himself cannot be seen, nor can he be measured, nor has he proportions or dimensions, but he

may be experienced as a spiritual mystery.

Science may analyze the clothing and the body, but it cannot discover the man. Philosophy may estimate the man from his conduct and come a little nearer to the fact, but only the heart, with its vast mystical capacities, can experience the man as a living creature fashioned in the image and likeness of his God. Let us say, then, that aesthetics perfects the powers of the human soul, as philosophy strengthens the energy of the human mind. By the perfection of great artistry, the consciousness of the human being can seek and can find that which forever escapes from the net cast by thought.

THE SUCCESSFUL-WIFE DEPARTMENT

The celebrated 17th-century writer, Samuel Clarke, mentions among his wife's virtues that she never rose from the table without making him a curtsy and never drank to his health without a little bow.

The wife of Rohault, a distinguished intellectual addicted to the philosophy of Descartés, sat at the front door when her husband gave his lectures. She would allow no one to enter unless he be fashionably and tastefully dressed.

The wife of Albrecht Dürer was so fearful that he might occasionally take a nap during working hours that she pounded on his door every few minutes throughout the day.

Dr. Cocchi was of the opinion that the title, Bachelor of Art, implied that only bachelors had the leisure to be artists.

James Petiver, a famous botanist and bachelor, signed his name on an occasion "in the 34th year of my freedom, A. D. 1697."

The Indians of Virginia, the first time they secured some gunpowder, planted it in the ground, expecting that it would grow and multiply, and that after the first harvest there would be enough to blow up the English colony.

The drinking of chocolate imported from Mexico by the Spaniards was considered immoral and likely to be injurious to the clergy. Chocolate houses were places of debauchery where the beverage flowed like water, and the young wasted their means in riotous living.



Library Notes

By A. J. HOWIE

THE HUNG SOCIETY -- *an ancient Chinese secret organization, mystical or political?*

"Conquerors are deemed successful robbers, while robbers are unsuccessful conquerors. If the founder of the dynasty of the Ming had failed in his rebellion against the Moguls, history would have called him a robber; and if any one of the various robber-chiefs, who in the course of the two last centuries made war against the reigning Manchow, had overthrown the government of the foreigners, the official historiographers of the "*Middle empire*" would have called him *the far famed, illustrious elder father* of the new dynasty.

"Robbers or pirates are usually ignorant of the principles concerning human society. They are not aware that power is derived from the people for the general advantage, and that when it is abused to a certain extent, all means of redress resorted to are legitimate. But they feel most violently the abuse of power. The fruit of labour is too often taken out of their hands, justice sold for money, and nothing is safe from their rapacious and luxurious masters. People arise to oppose, and act according to

the philosophical principles of human society, without having any clear idea about them. Robbers and pirates are, in fact, the opposition party in the despotical empires of the East; and their history is far more interesting than that of the reigning despot." (Chas. Fried. Neumann's preface to his translation of the *History of the Pirates who infested the China Sea from 1807 to 1810*, from the Chinese original, 1831.

For thousands of years China has been ruled by a succession of dynasties, each of which has been established by a strong, successful rebel who led the overthrow of the decadent remnants of the previous dynasty. The country has been split by seceding petty princes; provinces have been conquered by powerful Northern tribes expanding their boundaries. But always the parts have been welded together again when the imperial power became vested in a stronger emperor supported by a great general and wise counsellors of state.

The history of China records tragic floods, famines, and pestilences for the

masses, but only as national disasters. The only figures are the ruling classes. Imperial edicts commanded the readers to "read and tremble," burdensome taxes were levied capriciously to sustain magnificent imperialism, and wars were waged to satisfy petty ambitions as well as to preserve national integrity against foreign aggression—but the millions of subjects had no voice, no rights, no reason for being except to serve as pawns that were unthinkably expendable.

Buddhism and Taoism brought what little of religious comfort and hope they could to the common people, and it is out of these motions that the nuclei of countless secret societies came. Apparently there was a mutual-help motive in forming groups similar to our burial societies—also observable in the custom of giving showers to prospective brides and expectant parents. As they grew, the societies claimed an illustrious line of mystical and symbolical descent. Perhaps they were inspired by great religious ideals, but these were interpreted on the level of pageantry, secrets, passwords, hand grips, that could appeal to a low and uninformed mentality, especially when accompanied by practical aids in times of suffering and loss.

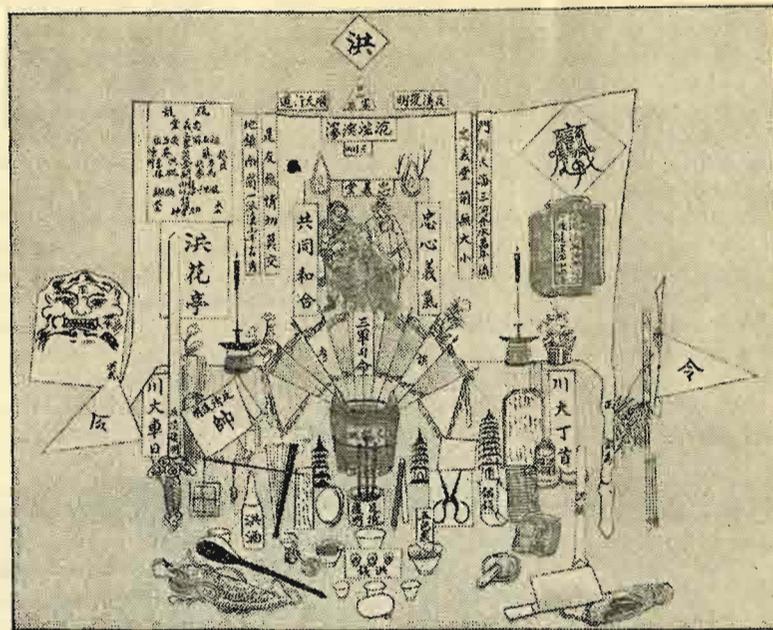
It was inevitable that many of these groups should grow—and die. Some prospered, periodically to give birth to leaders with greater vision than their fellow-members. Regardless of whether these were actually messengers fulfilling a Messianic mission, they did become inspired with a fanatical zeal for political change which was contagious. The loyalty of members, the courage, willingness to sacrifice everything are attested by history—edicts prohibiting membership, decrees of death to members, torture even when only suspected of being a member, horrible punishments meted out as warning—yet secret societies in China have continued to flourish Medusa-like, springing up again with a dozen different names when one has been persecuted to destruction. No persecution has seemed sufficient to stamp them out.

Timothy Richard in Hastings' *Encyclopaedia of Religion and Ethics* admits that the esoteric religious sects and the secret political societies are intimately connected, and that the chief secret sects at one time or another have been moving factors in politics and have taken a large part in many revolutions. Even as recent as the December 12, 1949, issue of *Quick*, tong trouble is predicted for the Communists even though they appear to have won most of China: "They may formally rule the Chungking-Chengtou backwoods of China, (but) will have to battle the well-armed secret tong of the Elder Brother, which has fought off warlords there for 1,700 years."

Persecution has strengthened the unity and loyalty of the groups, and the religious and idealistic motivations apparently have given them an undying vitality that has survived under countless names. The names for the most part are drawn from Buddhist, Taoist, and Confucian symbolism. De Groot in *Sectarianism and Religious Persecution in China* mentions 68 names. The following are suggestive:

Triad Society, Family of the Queen of Heaven, Society of Heaven and Earth, Flood Family, White Lily, Water Lily, Society of Celestial Reason, Incense Burners, Origin of Chaos, Origin of the Dragon, The Wonderful Association, Blue Lotus Hall, Golden Orchid District, Black Flag, Justice and Prosperity Association, Ghee Hin Association, Sam Tian, Eight Diagrams, Perfect Intelligence, Red and White Yang, White Cloud, Red Ocean, White Ocean, Pre-Celestial, Non-Acting, Pill of Immortality, Very Secret, Reform Society, Red Beards, White Jackets, Short Swords, Society of Glory and Splendor, Sea and Land Society, Society of Three Rivers.

The above are suspected of being derivatives of, or associated with the great Hung Society whose movements can be identified at various intervals during the last several centuries. The history of the Hung Society is a provocative



SYMBOLIC ALTAR OF THE HUNG SOCIETY

subject because there is so little factual material accessible. The available reports have unfortunately slanted viewpoints—Christian missionaries, political representatives from occidental powers, and pioneer orientalists necessarily have written from conscious or unconscious bias and limitations due to language barriers and western philosophic fixations. Aside from the all too numerous government persecution decrees, the researcher has to pry into material intended neither for uninitiated orientals nor for alien occidentals. He can expect scant written records that have escaped being burned by the State in its frequent attempts to stamp out these hotbeds of rebellion and mutiny, and the few survivals are confused by abbreviations, symbols, and common words having secret meanings.

The importance of the Hung Society to the Western World is that it is suspected of being the largest and most influential secret force in China from ancient times right down to the present.

It has been the nucleus of power for the overthrow of more than one tyrannical dynasty in China. Writers on the subject seem agreed that the Hung Society secretly inspired the revolution which finally overthrew the Manchu Dynasty and established the Chinese Republic. Sun Yat-Sen, the first president of the Chinese Republic was a member of the Hung Society in spite of the fact that nominally he was a Christian. In addition to the Chinese policies of the Hung Society, there is reason to believe that it has been active in stirring up anti-foreign sentiment among the Chinese.

"Towards the end of the year 1895 a number of Mohammedans rose against the Chinese Government and captured the capital of the province of Kansu; the secret societies in Central China joined the Mohammedan insurgents. Their success, however, was of short duration; in the month of December of the same year the insurrection was crushed, and

some fifteen of the leaders were captured and beheaded. Others made their escape. Among these was Sun Yet Sun, or, as he is called, Sun Wen, a medical man, well known in Hong-Kong. His being made a prisoner in the house of the Chinese Ambassador in London in the month of October, 1896, until at the instance of Lord Salisbury, he was released is no doubt fresh in the memory of the reader. He asserted that he was kidnapped by the Chinese Ambassador's people, by being induced to walk into the Ambassador's house; but it is a curious circumstance that Sun Wen, who evidently knew something of London, should not have known where the Chinese embassy was located, especially after all the excitement caused by Li Hung Chang's visit to the Continent and to England." (*The Secret Societies of All Ages and Countries*, Heckethorn, London, 1897.)

The *Encyclopædia Britannica* describes Sun Yat-Sen as "being by temperament an iconoclast, an organizer of secret societies and a leader of conspiracies against the established order of things." The writer of that article credits him with organizing the propaganda work conducted by secret agents throughout the Chinese Empire. He states that Sun Yat-Sen received encouragement in Japan where he founded a society known as the Tung Men-hui which played a prominent part in Chinese politics after the establishment of the Republic.

The Hung Society seems justly entitled to claim that it is a lineal descendant of the Ancient Mysteries if judgment is based on a study of their known signs and symbols. The original objects of the Hung ritual seem to have been to teach sound morality and brotherly love, to indicate the nature of life after death, and to give instruction in the purpose of life as a way of union with Supreme Unity.

The best contemporary work on the Hung Society is *The Hung Society or The Society of Heaven and Earth* by J. S. M. Ward and W. G. Stirling, 3 vols. The Baskerville Press, Limited,

London, 1925. This comprehensive study emphasizes the Masonic parallels in the Hung symbols and rites. There is also assembled a wealth of material for comparison with the various mystery schools of the pagan world.

The accompanying illustration shows the various ritualistic objects used during the Hung rites:

The character centered at the top is the seal for "Hung"; it usually appears in a triangle as the chop of the Triad Society, but possibly is given here in a square as a blind to mislead.

The picture underneath represents Kwan Ti flanked by two attendants. Kwan Ti is the deified name of Kwan Yi, one of the three heroic friends who pledged their loyalty to each other in an effort to sustain the toppling Han Dynasty (A. D. 221). In spite of their brave efforts, the dynasty fell and one of their number became Emperor of Shu, the Western Province of the Three Kingdoms. Kwan Ti was posthumously honored and deified centuries later by Wan Li, the Ming Emperor, who





ordered that Kwan Ti be worshipped as the God of War. His picture hangs in all Hung lodges within the shrine in the Hall of Loyalty and Patriotism, a symbol of the embodiment of loyalty to a sworn brother.

Directly below is the peck measure filled with rice holding the flags. The central oblong flag of the Commander-in-Chief is the command warrant indicating that the Lodge is empowered to initiate members. The other flags possess a meaning such as the flag of the five virtues—benevolence, equity, propriety, wisdom faith—etc.

Underneath is the precious censer containing the three joss sticks which are lighted and used during the initiation ceremony.

In the center of the tea cups is a paper bearing the three Hung cash carried by all Hung members.

The scissors are used for a symbolic cutting off of the queue, a recent political addition to refer to the abandonment of a custom imposed by the Man-

chus. When the Manchus swept down, subduing town after town, they forced those who were willing to submit to their rule to shave their heads with the exception of the queue. In the course of time, the queue became a national custom and its humiliating origin was forgotten. With the establishment of the Chinese Republic, all Chinese began to cut off the queue.

The lodge rooms of the Triad Society are laid out with symbolic furniture to represent a series of rooms and settings. The whole lodge is square with four gates to the cardinal points. Within, a series of three gates lead into the Hall of Loyalty and Justice. Beyond this is the City of Willows, the lodge room proper, wherein is the Red Flower Pavilion where the candidate for initiation is permitted to purify himself with drops of water from the Three Rivers. He is then ready to approach the Grand Altar where the Master of the Lodge presides on a rostrum.

Other symbolic furniture which offer subjects for comparative speculation are: the two-planked bridge—the right one of iron, the left of brass; the Hung boat; the Red Furnace where the Red Guard examines the hearts of all who approach; the Temple of Virtue and Happiness which is the goal of all candidates.

Announcements of lodge meetings of the Hung Society refer to "a night in the Market Place of Universal Peace." Here the Hung fruits are sold for 21 cash each. There are five kinds of fruit, all designated as peaches—a symbol of long life to the Chinese.

The more one reads these elusive fragments concerning the Triad Society, the more one is likely to be convinced that underlying this ancient tradition is sincere spiritual motivation. The Chinese masses have suffered in a way that is difficult for free Americans to understand. We complain of taxation, but it is nothing compared to the practical confiscation of the Chinese warlords and tax agents. We have corrupt politicians in public office, but their prototypes operated on a more flagrant scale

in ancient China. There have been gigantic public works projected and completed during the centuries in China—the Great Wall, flood controls, forced movements of population to better living conditions—only to fall into disuse. Native tyrants and foreign invaders have ultimately been overthrown in spite of the long-suffering and peace-loving inactivity of the Chinese.

It is not inconceivable that secret societies have been this ultimate integrat-

ing force. Foreign influences, pressures, interests in the past invaded China only to be repulsed. The pattern in the past for China has been that her solutions are inherent. In our zeal for a better and more unified world, we may be concerned for the outcome as we watch the struggle now going on. China's past prophesies that the Chinese will in their own slow way become again their own masters under a new dynasty or leader.



The COLLECTED WRITINGS OF H. P. BLAVATSKY (for 1883), now being prepared for publication, constitute Volume 5 of a series begun in London and interrupted by World War II.

1883 was a prolific year in the output of H. P. Blavatsky. Her various articles, notes, answers to questions, etc., issued in 1883 are little known to esoteric students of this generation.

It is impossible to more than indicate the contents of the present volume, which will include such unusual subjects as "Adepts and Politics," "Transmigration of the Life-Atoms," "The Nature and Constitution of the Sun," "Auric Colors," "The Truth about Alexander's 'Invasion' of India," "Buddhism Before Buddha," and "Do the Adepts Deny the Nebular Theory."

In order to facilitate the publication of this important book, we are inviting all friends and students of H. P. B. and her writings to assist by advance subscriptions to the volume now in preparation. The date of publication will be announced in the near future. Approximately 400 pages—Library binding—Price \$6.00

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Great Diana, Goddess of the Ephesians



JULIAN, Emperor of Rome, called the Apostate, was born and raised a pagan, but during his youth was converted to the Christian faith. Later, motivated by the doubts set forth in his oration, *Against the Christians*, he was reconverted to the faith of his fathers. Julian renounced his Christian baptism while in the city of Ephesus, and his initiation into the Cult of the Mother of the Gods took place in subterranean chambers beneath the Temple of Hecate, which was one of the vast complex of buildings which composed the sanctuary of Diana, the *Mulimamma*. At this time, the Ephesian Master of the Neoplatonic sect was the aged and venerable Maximus of Ephesus, a celebrated adept in the secret science of theurgy. Julian was referred to Maximus by Edesius of Pergamus, who then presided over the Neoplatonic school.

The Church historians have implied that the Neoplatonists were devoted to sorcery, practiced heathen and Oriental rites, and were immersed in the speculations of the magical cabala. If, however, we can put any credence upon the writings of Julian, especially his orations *To the Sovereign Sun* and *To the Mother of the Gods*, the teachings which he received were lofty and refined. In no way do these orations imply an obscured or perverted spirit; rather they bear witness to a devout and sincere nature dedicated to the search for truth. Maximus and Chrysanthus performed the initia-

tion ceremony for the Emperor. After proper purifications, they descended into a grotto. Here, by what the Church has called enchantment, strange and marvelous occurrences took place. At the end of the rites, Maximus predicted to Julian that he would attain the empire. Later, Maximus journeyed to Rome, becoming the counselor of Julian, so that it is said that together they ruled the State.

According to the most ancient authors, the earliest peoples of Asia (Asia Minor) did not make images of their gods as later became the custom. The principal divinities were worshiped in the forms of crude stones, geometrical figures, columns, or pieces of uncarved wood. In most cases, these relics were considered to be of supernatural origin, which may only have meant that they had been venerated so long that no one remembered or knew whence these objects had come. Incidentally, the same practice prevailed in other parts of the world. Some of the relics were said to have fallen from the sky, like the celebrated figure of the goddess Kwannon, held in high regard by the Japanese in Tokyo. During the great earthquake of 1923, thousands fled to the court of the temple where this meteor is enshrined, and the area escaped the general destruction.

It is quite possible that the practice of fashioning images to represent celestial beings and powers developed from

the magical use of fetishes, unusual objects believed to be focal points for magical energies or to possess special virtues. Gradually these simple and natural relics sanctified by tradition were regarded as worthy of adornment and refinement. The original relic was sometimes enclosed in a protective case, box, or chest, or was covered with precious metals and jewels. Most ancient images had cavities in the head or body and were containers rather than idols. The presence of a relic sanctified not only the vessel which contained it, but also the place where it was kept or stored. In these early times, there were no temples, and worship was conducted in groves and valleys or on remote hill-tops. Usually, the relic was protected by being placed beneath a strong, sturdy tree or in a hollow, natural or artificial, made in the trunk. Sometimes the tree, healing its wound, grew around the reliquary, enclosing it completely. Frequently the tribe or clan migrated to another place, and if it was not possible or convenient to carry the sacred object with them, they instituted ceremonies of pilgrimage as an essential worship.

If the fortunes of the nation improved and it survived and acquired skill in the arts and sciences, a shrine or temple was built on the site where the relic stood or had stood. If the object of veneration was lost or destroyed, a copy or replica was made and this was consecrated, and, by a spiritual mystery, received the virtue and power of the original. Through long ages, the shrines and temples were frequently rebuilt. Each new structure was vaster and more sumptuous than those which had preceded it, until often the site was covered by a splendid complex of magnificent edifices. This in substance is the story of the great Temple of Diana at Ephesus.

This Temple is included among the Seven Wonders of the ancient world, and its beauty rivaled the hanging gardens of Babylon and the mausoleum of Halicarnassus. It is said that the Ionic order of columns was invented to adorn

the temple, and the most celebrated architects and artisans of Asia Minor contributed to its grandeur. Travelers were so completely overwhelmed by this sanctuary that they have scarcely left us an adequate description. Each excused his silence by the simple statement that words failed.

Ephesus was an important crossroad of early commerce. Here many cultures mingled and enriched each other. Here, also, wonderful philosophers and mystics built their schools and taught disciples who gathered from the most distant parts of the East. The cosmopolitan atmosphere in which the Ephesians flourished broadened their ethical and social consciousness, and caused them to exhibit a progressiveness and freedom of thought not possible in more isolated regions. The mingling of Eastern and Western religious sects caused the early Church to declare that the city of Diana was the mother of heresies. Here three witches, personifications of the pagan schools of Europe, Asia, and Africa, brewed strange broths in a magic caldron. Here the Gnostics, the Neoplatonists, and the Sons of Manes survived after they could find no refuge in less tolerant communities. This is why at so late a date Julian found them there.

Diana was a goddess of the Mysteries. Exoterically, she was associated with the moon and the lunar cycle of generation. She was the nourisher, the feeder, the whole vast frame of Nature, sustaining all things from her ever-flowing fountains of nutrition. Esoterically, she was eternal wisdom, the Virgin-Mother of the wise. As Mother of Generation, she preserved all creatures. As Mother of Wisdom, she sustained the world soul and the human soul. Known under many names, worshiped under strange forms, invoked by curious rites and strange prayers, she was the Everliving that can never know death. Thus she was celebrated as the *Mater Deorum* the mother of the gods, the bearer, the preserver, and the renovator of all beings. Traces of the worship of Diana are to be found in all the religious sym-

bolism of the West. Many of her attributes have been bestowed upon the Christian Madonna, and in old cathedrals are figures of the Black Virgin copied almost completely from the traditional appearance of the black Diana.

It is not known under what form Diana was first worshiped at Ephesus, but she became the patron goddess of that city, assuming some of the qualities of Athena, the presiding deity of Athens. From the early historians, it may be inferred that her oldest figures were of wood, a dark wood resembling ebony. The wood itself may not have originally been black, but the image was frequently anointed with oils, gums, and various liquids to prevent its deterioration and to preserve its material. Thus, time may have darkened the figure, until even this circumstance became a vital element in the symbolism. Darkness was the ancient symbol of the unknown, the invisible, or that which could not be traced or explored by the mind. Pythagoras paid homage to the eternal darkness, which was the mother of light, and the Chaldeans affirmed the nature of God to be a thrice-deep darkness. In any event, the image must have been frequently replaced, and the more classical forms with which we are now familiar have come to be accepted as the proper likeness of the deity.

The numerous renovations of the image itself and the sanctuary in which it stood probably account for the conflicting descriptions to be found in ancient texts. Like the Serapis of Alexandria, Diana is reported to have been composed of materials derived from all the species, kinds, and types of living things. Where the substances themselves were too impermanent or unsuitable, they were represented in replica and included in the ornamentations of the image. According to Pliny, all writers describing the sacred image of Diana at Ephesus, with the exception of Mucianus, who was one of the last to see it, declared the figure to be of ebony. This material was supposed to have been chosen by Endaeus, the pupil of Daedalus. En-

daeus was the artist believed to have carved the statue which, incidentally, was of no great size. The original relic of the goddess which is supposed to have fallen to earth from the god Jupiter was an untraced block of beech or elm.

The most familiar form of the statue, and undoubtedly ancient, is known to us by several examples, the finest of which is in the Museum of Antiquities at Naples. Here, the goddess is represented standing with feet together and body swaddled and bound. The hands are spread and supported by fulcra. She is represented with many breasts, and a broad collar ornamented with the signs of the zodiac. She also wears a necklace of acorns, supposed to have been the first food of human beings. The head of the goddess is surrounded by a nimbus denoting glory, within which are eight griffins, symbols of power. Like the Greek divinity Rhea, of which she is a type, Diana wears a turreted crown, signifying dominion over all terrestrial objects. Her upper arms support lions, and the hair about her brow is arranged in the form of flames. Sometimes the image is accompanied by three ears of corn, a pomegranate, or a poppy. Her swaddled body is decorated with a variety of creatures representing the forms sustained by Nature. Occasionally, but not often, this type of the Diana carries lunar emblems or ox horns. The face is benign and matronly. Representations exist in which the head, hands, and feet are of bronze, and the rest of the figure is of marble or alabaster, the latter substance, because of its soft sheen, being associated with the lunar power.

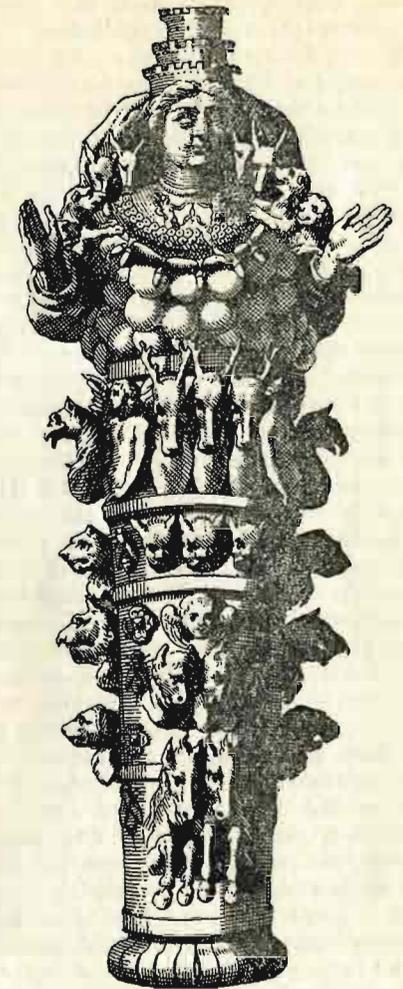
There were several images of the goddess in the temple, according to the express statement of Caesar in his *Commentaries*. In the coinage of the city, she appears as Diana Venatrix, the Huntress, or Diana Lucifera, the Bringer of Light. As Artemis, she was the Divine Physician, and as Opis, she was the Beautiful of Countenance.

The principal figure of Diana Ephesia was protected from the gaze of the profane by a splendid veil. Pausanias, the

historian, states definitely that during the ceremonies this veil was raised *upward*. Apparently, the use of veils was governed by an exact formula. The veil before Jupiter Olympus was lowered to the pavement to expose the image, and the veils of Isis were always drawn to the sides. Why the upward motion was used in the case of Diana has been the cause of considerable speculation, as it gradually exposes the image in the least solemn manner. The feet are first seen, whereas in the case of Zeus, the magnificent head was immediately visible. Actually, the raising of the veil was peculiarly appropriate, for in the revelation of Nature the lower and lesser parts are seen first, and only afterward are the higher and more splendid aspects revealed.

As to the vast Temple itself, Vitruvius, the celebrated Roman architect, has given a remarkable description and account. The building stood upon a marshy ground, selected to minimize the possibility of the buildings being damaged by earthquakes. A very deep foundation was first excavated, and additional security was given by laying a bed of charcoal covered with wool sacks. Whole mountains were quarried to secure the necessary stones, until it has been said that the foundation was strong enough to support Atlas while he upheld the heavens. It is not useful to our purpose to make an extensive survey of the architectural phases of this tremendous project. Accounts are available in many writings. Sufficient to say, no device of the time was overlooked which could add to the strength or beauty of the enterprise. The Temple required 220 years to build. It is reported by Strabo that the magnificent structure was burned by Herostratus on the day that Alexander the Great was born. Herostratus was inspired, it appears, by a peculiarly egotistic motive. He said that the name of the man who committed such a deed would never be forgotten. He was right.

Incidentally, the Temple of Diana and its environs were closely associated



with early Christianity. One of the Seven Churches of Asia, that of St. John, is said to have stood there. There also were the tombs of St. John the Beloved, Timothy, Mary Magdalene, and the Seven Sleepers with their faithful dog. St. Paul preached against heresy at Ephesus, and following the custom which prevailed throughout the Near East, the city became a great religious center of Islam after it was taken over by the followers of Mohammed.

Our principal concern, however, is the consideration of the Cult of the Mother-Goddess, of which Diana Ephesia is one

of the most splendid examples. Here, the *Mater Deorum* was associated not only with fecundity but also with magical arts, for, like Isis, she was a lady of enchantment. Some of her images were inscribed with sacred words and sentences, and the "Ephesian words," as they have been called, were said to protect all who spoke them in times of peril or who wore the inscriptions upon their persons. The greatest of these words was *truth*, which to the ancients was the perfect and complete protection against the terrors of life.

As the symbols of Diana were collected from numerous sources, traces of many ancient goddesses are to be found among her attributions. To a degree, she corresponds with Isis, for, like this Egyptian divinity, she was the protectress of motherhood and the home. Isis was also proficient in magic, and even conjured the great god Ra to reveal his secret name and word. It has already been pointed out that Diana was associated with the Mysteries of Kore and Demeter. She was accompanied by torches, and was the local protectress of the Eleusinian Mysteries. There can be no doubt that she was the personification of the inspirational and intuitive faculties of the human soul. Originally, at least, she guarded sacred love, but she was seldom related to the profane passions. Some have suggested that her worship began among the Amazons. Contrary to general belief, the Amazons were not a tribe of warlike women, but gained their distinction from their clothing which differed radically from that of the primitive tribes whose lands they invaded.

From these particulars we can now proceed to an analysis of certain ancient religious beliefs associated with veneration of the maternal principle. Although it is generally held that ancient religions were patriarchal, nearly all primitive faiths venerated the supreme principle as maternal rather than paternal. This is most significant psychologically, for in remote eras it is supposed that men ruled and fashioned their gods

in the likeness of themselves. Even in countries where the political status of women was low, the principal deities were female. This is not difficult to explain when we realize that generation has always appeared as life's supreme mystery, peculiarly associated with the direct proximity and participation of the divine power.

In Japan, the sun deity Amaterasu is feminine, and in Buddhist countries the most widely venerated of the Bodhisattvas is nearly always depicted as Kwan Yin (Kwannon), the Lady of Compassion. The Cult of the Great Mother underlies the esoteric tradition of India and has been specially emphasized in the teachings of Sri Ramakrishna and the Vedantic group. Among Christian peoples, the respect shown to the Virgin Mary in her numerous forms and attributes is so deep and widespread as to require no proof or defense. The Greeks and Latins, the Egyptians and Persians, and even the Indian tribes of the Americas were heavily influenced religiously, socially, and even politically by the matriarchal concept. In Egypt, descent and inheritance were through the mother, and among the American Indians the social unit, the brood family, descended through the mother and was ruled by women elders. In the great Iroquois League, women elected the legislators, and both Greeks and Romans developed elaborate legal codes to protect and preserve the rights of the matriarch. Nearly all clerical vestments, even to this day, are designed from the clothing of women, indicating beyond question the descent of matriarchal symbolism.

In spite of critical attitudes to the contrary, the political power and religious privileges of women in Western civilization were first restricted and finally practically destroyed during the Dark Ages. The violent antagonism of the early Church-theologians directed toward the status of women was responsible for a condition comparatively unknown among the ancients. In the great circles of the gods which made up

the pagan pantheons, male and female divinities were usually of approximately even number. Nor should it be assumed that the female deities were worshiped only by women, for it is certain that Pallas Athena, by which the Greeks personified universal wisdom, and Isis, who embodied the deepest mysteries of the Egyptian sciences, were served by priesthoods of men, and their rites celebrated equally by those of both sexes. It is especially interesting that the principle of wisdom and the reasoning powers of the higher mind, including mathematics, should be under the patronage of female deities.

It would be equally erroneous, also, to assume that feminine divinities were associated exclusively or even particularly with the physical aspect of generation. They were not honored as bearers of men, but as personifications of cosmic principles residing in the sphere of causes. Many of our misinterpretations are due to the tyranny of words. Actually, ancient writers, scholars, and even the sacred books of the world are available to us only through translations. Under a psychology which implies that the masculine pronoun confers special honor, many androgynous divinities have been endowed with male terms and descriptions. This form does not exist or is it even implied in the older forms of writing. A good example is the word *Elohim* used in the opening chapters of Genesis. The word is actually male-female-plural, but it has gradually drifted into a male-singular form in the processes of transference from one language to another. It is almost inevitable that these changes occur, as no concept in common use can be completely protected from popular corruption.

Ancient peoples followed agrarian pursuits and developed their religious symbolism from Nature about them and the matters with which they were primarily concerned. Living close to earth and Nature, they were keenly mindful of the reproductive processes operating everywhere in their environment. They venerated the principle of

fertility with a sincerity, dignity, and purity beyond the comprehension of their more sophisticated descendants. All life was bestowed by the Divine, and the works of God were forever holy and beautiful. Ritualism was a representation of natural processes, and fecundity was a blessing and a proof of the eternal benevolence. The Cult of the Great Mother was at first directed toward Gaea, the earth itself, as the mother of all generation. We must not feel that this implied materialism or limitation. The altars of this goddess were adorned with the first fruits, and she became the Lady of Abundance, the subject and object of heartfelt gratitude. Everywhere there were proofs of an ever-watchful source of life and nutrition. The flowing fountains, the placid lakes, the great oceans were full of creatures depending utterly upon an infinite supply of necessary things. It never occurred to old peoples that the earth was without a soul. The good things came because the earth loved its children and cared for them and sustained them with tenderness.

It was therefore right and proper that the harvest should be regarded as the gift of heaven and as a proof of a covenant between the invisible sources of life and visible creatures. Humanity responded to emotional impact long before it developed rational powers. Man did not understand; he simply felt as an experience of goodness the benevolent forces operating about him. If his affairs went badly, he feared that he might have offended in some way and that he was being punished. Probably, he never conceived that this punishment was inspired by cruelty; rather it was a reprimand for his own good—an invitation to mend his ways. To meet this requirement, he brought gifts of the best that he had and begged forgiveness. It is surprising how much of this spirit survives in simple communities even to this time.

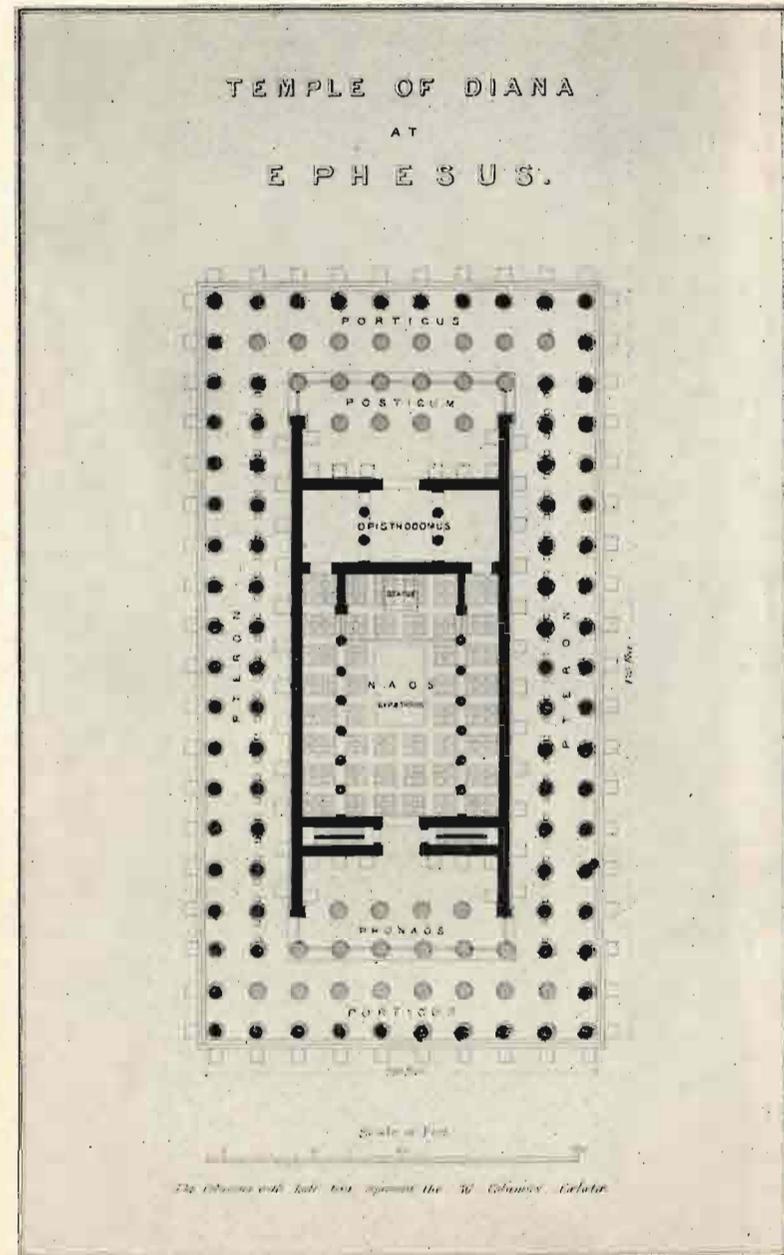
Gradually the unfolding awareness of man's mind revealed what appeared to him to be inconsistencies, conflicts, and

contradictions in the operations of Nature. He began to question about the storms and the floods and the eruptions of volcanoes. He even wondered about the small tragedies that descended equally upon the godfearing and the godless. His only measuring stick was the conflict within himself, moods which he could not understand and which often led him to cruel or thoughtless actions. Even though he repented, he wondered why negative instincts had arisen and perverted his conduct. He explained heavenly matters by references to earthly ones, and his divinities developed eccentricities and irascibilities. His gods multiplied as he became aware that various tribes and clans had their own, and that one pantheon was as effective as another in protecting the public weal. The universe was too large to be understood; therefore it was misunderstood. But man never ceases in his search for answers and explanations which satisfy his needs.

Vestiges of primitive theobiological concepts are to be found in most of the sacred books of the world. Nearly always creation myths are thinly veiled accounts of the processes of generation as understood in ancient times. The law of analogy treasured by early sages and theologians seemed to justify the belief that the universe itself was fashioned like a vast embryo within the body of a cosmic mother. The Hindus taught that the world was generated within the womb of Meru, and the Nordic peoples believed that the primordial being, Ymir, was formed of vapors rising from the minglings of flames and ice in the Ginnungagap, a great cleft or hollow in space. Medieval Christian representations of God creating the world frequently depict the process taking place within a circular design in the form of the extraembryonic fetal membrane. It is remarkable how accurate some of the early drawings and diagrams are when we realize that they were made centuries before the invention of the microscope.

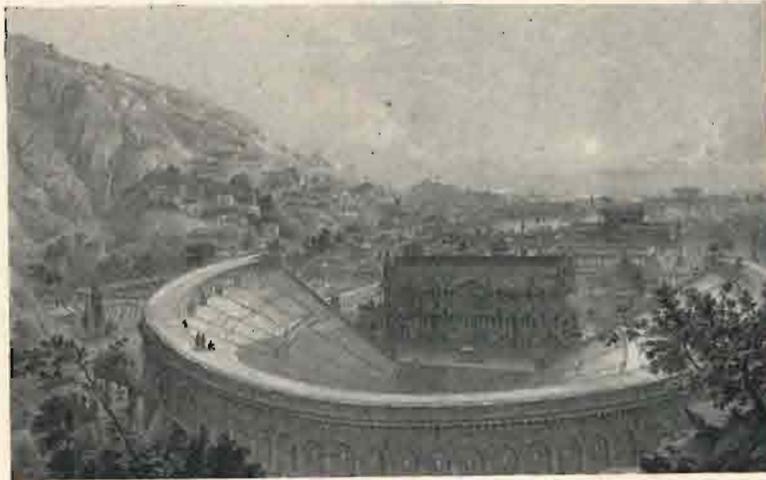
The Egyptians at an early date represented the heavens by a sky-goddess bending over the world, her body resplendent with stars. This belief probably originated among the Chaldeans and was imported by the Egyptians with many other elements of cosmological symbolism. It was Plato's more refined opinion that souls descended into generation from the Milky Way, and early representations of this sea of suns in the shape of a human embryo give cause for thoughtfulness. Gradually, space concepts took on feminine attributes, and space itself became an abstract but essential substance, a heavenly material, of which earth was the physical or negative reflection or counterpart. As plants grow from the earth, nourished by its dark depths, so worlds and gods and all the creatures of the larger universe grew from space which was their common source and nutrition. This nutritive space was an eternal parent, and it was not difficult to imagine this immense and immeasurable fecundity as the Great Mother of gods and men.

Once the analogies had been established, innumerable refinements and extensions of the symbolism suggested themselves to eager minds. We have already referred to the Temple of Hecate, the nocturnal or subterranean Diana. This goddess seems to have corresponded to the earthly or material aspect of generation, whereas Diana Ephesia was the complete concept, including within herself all the attributes of the world nourisher. If we would enlarge our understanding of what the Neoplatonists called "the nutritive principle," we must pass from the physical to the metaphysical. The several parts of the human compound, including spirit, soul, mind, and even the senses and appetites, must likewise be sustained, nourished, and supported by a nutrition suitable to their requirements. As the light of the sun preserves different types of creatures according to their needs, so life itself, which makes all living possible, sustains an infinite diver-



—From *Ephesus, and the Temple of Diana*

This reconstruction of the ground plan probably represents the sixth or eighth Temple to occupy the vicinity. There was a legend that giants hollowed out the foundation to create a massive platform capable of sustaining the immense weight of the architecture.



—From *Ephesus, and the Temple of Diana*

THE CITY AND PORT OF EPHEBUS SEEN FROM THE THEATRE

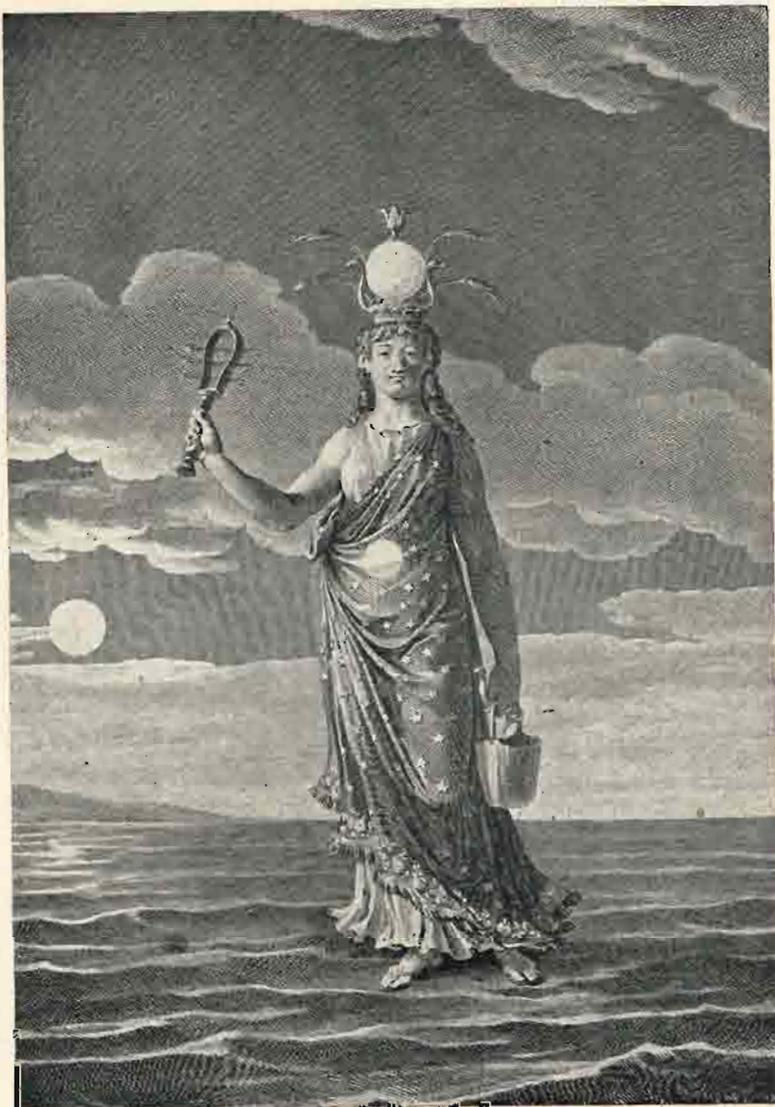
Some conception of the magnificence of Ephesus in the days of its glory can be derived from the description of the vast theater which was larger than the Coliseum in Rome. The Ephesian theater accommodated fifty-seven thousand spectators, and was the scene of one of the miracles performed by the celebrated magus, Apollonius of Tyana. So complete was the final destruction of Ephesus, 253-262 A. D., that not a single stone of the theater remains in place. Seven times destroyed and seven times rebuilt, this famous city was the outstanding engineering accomplishment of classical civilization.



From *Ephesus, and the Temple of Diana*

THE CITY OF EPHEBUS FROM MOUNT CORESSUS

This magnificent and spacious city, which has been called "one of the eyes of Asia" and "Empress of Ionia, famous for war and learning," was a mart of commerce, a center of culture and education, and the principal shrine of the great goddess Diana. The historian Metrophanes reported that so fertile was the soil of the region that a single bunch of grapes grown in the district was of sufficient weight to break down a wagon. So rich and powerful did Ephesus become that other nations coveted its splendor, and its very glory hastened the tragedy of its decline and fall.



—From Lenoir's *La Franc-Maçonnerie*

ISIS AS THE MOTHER OF THE MYSTERIES

This reproduction is based upon the description given by Apuleius in his account of his own initiation into the Mysteries of the great goddess. Her crown is ornamented with grain, and she carries the sistrum, or sacred rattle, which drives away evil spirits. Her robe is covered with stars, and she stands upon the sea.



From the Kolner Bible

THE TITLE PAGE OF AN INCUNABULA BIBLE IN WHICH THE WORLD IS SHOWN IN THE FORM OF THE EXTRAEMBRYONIC FETAL MEMBRANES WITH THEIR CONTENTS

sity of appearances by revealing the potentials of one potency.

This will help us to understand the various titles, names, and forms under which the great goddess was venerated. Never should we assume that these forms were created by imagination or

superstition, or that they were intended to depict merely local convictions. The Mediterranean civilizations were bound together by their religious institutions far more intimately than prosaic historians have understood. The numerous sanctuaries honored the aspects of a

single deity, and each of the shrines was attended by those peculiarly concerned with a certain degree or phase of one inclusive symbolism.

Thus Pallas Athena is wisdom, the nourisher of the mind; Kore is the nourisher of the young. This divinity plays two distinct parts: She strengthens the instinct between parent and child, and, as the Lady of the Harvest, sustains physical creatures, all regarded together as the children of the gods. As Artemis, the goddess nurses the sick and becomes the nourisher of health. As Diana the Huntress, she was an ancient source of food. When she is adorned with the symbol of the moon or the crab, she is the protectress of the lunar cycle, the nourisher of the unborn. As Diana Lucifera, the Torchbearer, she is the bringer of light, especially the light of the soul. She takes on the attributes of Persephone and becomes the nourisher of those in the darkness of the underworld. Diademed with turrets, she is the protectress of cities, but her crown also means that she is Queen of the World as represented by social institutions, nations, and States. Her supporters, to use the heraldic term, are usually stags, graceful and fleet-footed creatures, and her vestments include the spotted skins of mules. These hybrids were associated with the worship of Bacchus and Apollo. Later the symbolism was applied to the celibate priesthood, which St. Paul referred to as those who became eunuchs for the glory of God.

The *Carpentum* of Diana Ephesia was a high festival named for the sacred vehicle, or cart (*carpentum*), in which the image of the goddess was drawn through the streets. On these occasions, the statue was adorned with magnificent vestments and robes embroidered with the most sacred and secret symbols. The image was supported with bars of gold, and we are reminded of the modern practice of carrying figures of the Virgin Mary, also gloriously appareled, through the streets of towns. The honor in which Diana was held can be summar-

ized in the words of Apuleius, who was an initiate of her Mysteries: "Thou rollest the heavens round the steady poles, thou illuminest the sun, thou governest the world, thou treadest on the dark realms of Tartarus. The stars move responsive to thy command, the gods rejoice in thy divinity, the hours and seasons return by thy appointment, and the elements reverence thy decree."

Naturally, there is among moderns a conflict of opinion as to the miraculous circumstances associated with the worship of Great Diana. Unbelievers assume that such miracles as have been reported by ancient authorities were produced by mechanical means, optical illusions, or the use of drugs. This assumption suggests that a culture capable of contributing to the foundations of all knowledge was itself ignorant and gullible. Certain it is that the votaries of the goddess believed that on many occasions she appeared to them in one of her numerous forms, gave oracles, and bestowed enduring benefits by her presence. Sometimes she is said to have manifested herself as a splendid light suddenly filling all parts of the Temple. On other occasions, she came accompanied by thunder and by voices speaking and singing in the air. She visited her believers in dreams and visions. In the presence of her initiates, her statue came to life and stepping from its pedestal walked among them, conferring upon those whom she had selected the power of internal sight. We cannot completely discredit all of these reports without, at the same time, casting a similar reflection upon the phenomena associated with our own faith.

It is suitable at this time to extend our examination of the great goddess to those Mysteries over which she presided and which belonged to the large cycle of the Eleusinia. The Mother of Mysteries now appears as patroness of the Mysteries of the Great Mother. She is the esoteric doctrine, the eternal truth, the sublime nourisher, for those who eat of this food of the goddess shall never again hunger or thirst. She is the ever-

fruitful Virgin of the World, who gives birth to her adepts without profaning her own virginity. Plutarch, in his book *Isis and Osiris*, indicates clearly that both the temple and the sacred grotto or cavern are symbols of the womb. These are the places of the second birth, from which emerge, after the nine degrecs (months) of spiritual gestation, the initiates who are the heroes of the world and the redeemers and protectors of the Mother.

The esoteric tradition was "light full of power." Led gently by the hand of the goddess, the truth seeker advanced toward the adytum. Here was presented to him the spectacle of the symbolical death and resurrection. He died as a voluntary sacrifice of himself to truth. He returned to the grave in the body of our common mother, and upon the third day he rose again, the living proof that life conquers death. He dedicated his whole nature to the service of life, received the insignia of the redeemed, was instructed in the prayers of the goddess, was given a new name written in the book of life and inscribed upon a small white stone. He adored the Virgin of the World. The veil was raised, and he gazed into the face of the Ancient Mother.

Naturally, these are the cautious words of those who could not speak more clearly, but they imply much that is not merely ritualistic. Obviously, Plato would not have been satisfied to accept the spectacle as a sufficient initiation into the Mysteries. Beneath the words is the veiled account of a long and mysterious path of instruction. All learning was unfolded, and dead sciences were brought to life because the heart of the initiate was dedicated to the service of an eternal beauty and goodness. It is quite understandable that when tyrants violated the sanctuaries they found only images surrounded by the tributes of the faithful. Only to her own would the goddess reveal herself. By this circumstance alone she taught that the mysteries of the universe shall not be taken by the strong, desecrated

by the proud, or profaned by the ambitious.

We have no certain record of the arts or sciences which formed the curriculum of the College of Diana. The transcendental secrets perished with their priesthood. We know, however, that the Ephesian writings which were supposed to have been burned did not perish completely. After the fanatics had worn out their tempers, they found it the better part of judgment to examine with thoughtfulness what they had condemned with zeal. As a result, the broken fragments of the Great Diana contributed to the secret teachings of the Gnostics and the cabalists, and were carefully gathered by the devout Esenes. Even in ruin, Great Diana still ruled the secret doctrine, and, one by one, received back to herself the wayward children who had profaned her sanctuaries.

The figures of Diana Ephesia are usually represented with arms and hands outstretched as though to embrace. She has become, either by intent or circumstance, associated with the eternal patience and forgiveness of the Great Mother. She waits always for the return of her own; and whatever they have done, even against her, she transmutes with her boundless affection and regard. The earth always receives its creatures in the end, and they go to sleep in her embrace. Likewise, heaven ultimately claims all its creations. The spirit, after its long and difficult journey, returns home to the heart of the Great Mother of Mysteries.

The more we contemplate this strange, deep symbolism, the more fully we realize that it holds within itself the most sublime convictions, hopes, and aspirations of mankind. From simple beginnings, the concept grew and refined, ultimately embracing every phase of mortal hope. It is no wonder, therefore, that the Mother of the gods was universally regarded and that her Cult was diffused among all the cultures of the then-known world. Nor is it any further wonder that her worship was inde-



THE SYMBOLICAL COLLAR OF THE EPHESIAN DIANA

structible, and, perishing in one form, was preserved in another.

St. Paul, in Acts XIX: 27, wrote: "The great goddess Diana—whom all Asia and the world worshipeth." The Paulian Epistles abound with implications and intimations which suggest that the apostle was well-acquainted with the great goddess and her Temple. The strange conflict of mystical elements in the consciousness of Paul reveals clearly that he had participated in at least the Lesser Rites of the Mysteries. In fact, he interpreted the Christian dispensation in the very terms and symbols of the classical cults. Although he preached against the idolatries of the Ephesians, he spoke as one not a stranger to the belief and not completely free of its influence.

No trace remains at the present time of the splendid Temple of the Mother-goddess. The site is not even scattered with the debris of natural ruin, indicating that human agencies demolished the edifice. Immense complexes of monolithic stones do not vanish of themselves. They may fall and be covered, but

mounds and other landmarks noticeable to the trained archaeologist litter the area. It is possible that after the decline of the Cult the stones were recut and incorporated into later structures. This practice is noticeable in Egypt and many other places. Fortunately, however, accounts, though meager, when combined have supplied sufficient data for an approximate restoration. The accompanying figure shows a reconstruction of the ground plan, and will add visual support to the mind. One is reminded of an old oracle which, during the glory of the Temple, prophesied that it would vanish completely leaving only an empty place.

It is not, therefore, by the physical works of man that the perpetuation of the cultural heritage is accomplished. Diana Ephesia, like so many other symbols of the Mystery religion, supplied lofty motivations to the convictions of later faiths. When the day of dogma closes and human beings come to realize that all faiths are a part of one great pattern of spiritual descent, we shall estimate more honestly the timelessness

of those institutions which partook of the nature of truth.

Images of Diana, especially the Ephesian type, have been discovered in various parts of Europe, where they were carried either by missionary priests or foreign legions. There was a temple to this goddess in France near Marseilles, and another in Spain. Her influence was extended by the Roman armies and by merchants, traders, and travelers. In some cases, the changes in religion affected the deity but little. Several celebrated Christian images are rededicated and reconsecrated pagan figures. It is believed that the great throne of the Pope, which Napoleon ordered to be examined archaeologically, was the chair of the hierophant of the Mysteries of Mithras which were celebrated in the catacombs beneath the city of Rome, while the early Christian converts were gathering in these same vaults.

There is no doubt that the catacombs themselves, supposedly prepared to receive the bodies of the illustrious dead, were originally places of initiation or became so under the pressure of circumstances. These catacombs were symbols of the Great Mother and, like the grottos beneath her sanctuaries and natural caverns, always highly venerated, were representations of the womb. The earliest graves of Egypt show the dead placed in a circular hole or depression in the knee-chest or embryo posture. Precisely similar forms of burial were practiced by the Southwest American Indian tribes, and graves of the embryo style have been found at Casa Grande and other community sites. Inscriptions prove that in areas of early civilization, this form of burial was intentional and that the dead were believed to have returned to the body of their mother to be reborn into another life in this world or some blessed sphere beyond.

In this consideration should be included the account of the Babylonian goddess, Ishtar, who becomes the personification of the Messianic principle, a role also assumed by feminine divinities. Tammuz, for whom the women

wept outside the gates of Jerusalem, dies and descends to the underworld, to the darkness of "the house of no return." Here, of course, Tammuz represents humanity, which, falling through the spheres of generation, is finally brought to the habitation ruled over by Sin, the dark god of the moon. Ishtar, in her mystical roles of mother-sister-wife, descends through the seven gates—the orbits of the planets—to rescue her beloved. At each of the gates, she is forced to leave some part of her raiment or the insignia of her divinity. Here Ishtar, like Diana, is a personification of cosmic truth. Reality, descending into the sphere of illusion, is deprived of its powers, even as truth itself is obscured by the material instincts of human nature. The same allegory is used in the *Pyramander* of Hermes.

There was much more of the Cult of the Great Mother in early Christianity than has survived to our day. It was at Ephesus that the council gathered which pronounced against the heresy of the Nestorians. Here, also, after considerable conflict, the Gnosis was rejected by the Church. In the Gnostic gospels, Sophia, the personification of the divinely enlightened soul-mind, appears with many of the attributes associated with Diana. There is a secret symbolism connected with Mary Magdalene that has never been revealed to the laity, and is now forgotten, for the most part, by the clergy.

As Ephesus derived much of its inspiration and religious culture from the Far East, we must seek there also for the elements of this strange pattern. We may say, without fear of conflicting with the convictions of our Eastern brothers, that in Asia the Mother of the World occupies a most exalted place. India, famous for its images and sacred figures, is most conservative in its representations of its Mystery deities. To them, certain abstractions of consciousness are held as too sacred to be embodied in the conventional manner. The World Mother is more likely to be personified in a virtuous, living woman than by

some statue. For this reason, several outstanding women have been honored as reflections of a cosmic or universal-womanhood principle.

The Eastern mystic in meditation seeks to elevate his consciousness above all material concerns. He does this by internally experiencing those convictions which he regards as most pure and holy. By this discipline, he elevates his mind and soul to a peculiarly sensitive and abstract level, in which he feels or experiences the mind and soul of God. The great Indian saint, Sri Ramakrishna, could not permit his internal faculties to contemplate the infinite love of the Divine Mother without passing into an ecstatic state of samadhi. He felt that through his own frail personality there flowed streams of such infinite tenderness and affection for all living creatures that, in very truth, he was one with the great love which protects and perfects through time and eternity.

On the other side of the world, the exiled poet Dante looked across the hills toward his beloved city of Florence. In Dante's mystical poetry, Beatrice was the eternal woman, the virgin of the Troubadours. The symbol of the mystery of the mother of the gods for Dante was the rose, which later passed into the keeping of the Rosicrucians. It is reported by historians that whenever Dante looked at a rose or held the blossom in his hand a look of indescribable tenderness would come upon him and he would fall in a swoon. Such mystical exaltation is not usual, but where it does occur it is nearly always associated with the secret rites of the great goddess.

The turreted crown of Diana bears witness to the establishment of the Empire of Love. The Courts of Love, described in the songs of the troubadours and minstrels, were probably directly descended from the Cult of Diana through the heresy of Manes. The Lady of the Mysteries celebrated in these assemblages was not Venus, but Diana. The proof of this is her association with the Gnostic Sophia and the peculiarly

exalted and highly religious overtones of the songs and poems. The kingdom of Diana Ephesia was involved in the dream of the Philosophic Empire, the secret kingdom of the poets, and the scheme for the restoration of the golden age. It was held by the ancients that the first government of the world was a matriarchy, and that the ultimate form would embody the qualities implied by the unselfish devotion of the World Mother. This was not to be taken literally as a matter of competition between the sexes. It was to be understood as the release of a great spiritual quality without which none of the works of men could endure. Christ taught his disciples to love one another and to perfect among themselves a gentle devotion to their common need. St. Augustine makes love the ruler of the city of God, and among early Christians the love of God for his children was regarded as the final source of salvation.

With the debasing of the great religious institutions of antiquity and the corruptions of their priesthoods, the world fell into evil times. Completely mistaking the symbolism because they lacked within themselves the integrity which discovers integrity, historians have assumed that the pagans were a dissolute lot devoted to immoral and licentious beliefs. For this same reason, poor old Omar Khayyam has been pronounced a drunkard because he wrote so frequently about the benefits of the vine. The wine of the Sufis was as symbolical as that of the Eucharist, and, like that miraculously produced by Christ at the marriage feast of Canaan, had little in common with the cup that cheers. Until we have a larger sympathy for the beauty of old faiths, we will continue to view all things outwardly.

The worship of the principle of generation will continue in some form as long as mankind believes in the mystery of life. In profane times, men profane their gods and themselves, but in eras of enlightenment they are lifted out of the darkness of their own minds. The motto of the Guarder (Order of



THE VESTMENTS OF THE HIGH PRIESTESS
OF THE SYRIAN MYSTERIES

the Garter) is the key to many secrets—*Evil to him who evil thinks.*

The principle of nutrition as represented by the great goddess in her numerous forms is beautifully and reverently unfolded in the manuscript scholia of Proclus, on the *Cratylus*. This learned Neoplatonist wrote: "It is requisite to consider this goddess, not only as the supplier of corporeal food, but, beginning from the gods, we should view her as first of all supplying them with aliment, afterwards the natures posterior to the gods, and last of all such as are indigent of corporeal aliment. For the characteristic of love shines forth first of all in the gods: and this is the case with the medicinal and

prophetic powers of Apollo, and with those of every other divinity. But nutrition, when considered with reference to the gods, is the communication of intellectual plenitude from more exalted natures to those of an inferior rank. Gods therefore are nourished, when they view with the eye of intellect gods prior to themselves; when they are perfected, and view intelligible beauties, such as justice itself, temperance, and the like, as Plato observed in the *Phaedrus*." Proclus then adds of the goddess: "She fills all supermundane natures with the rivers of all-perfect life, pouring upon all things vitality indivisibly and uniformly... This goddess too comprehends Vesta and Juno: in her right hand parts

Juno, who pours forth the whole order of souls; but in her left hand parts Vesta, who leads forth all the light of Virtue."

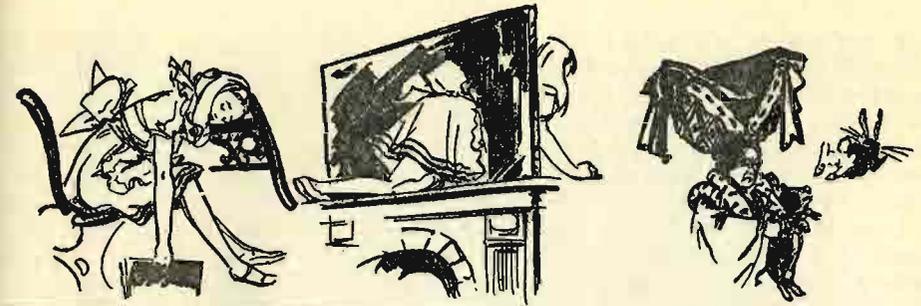
By this mystical interpretation, nourishment in terms of consciousness is the process of sharing in a superior order of life, by which circumstance all lesser needs are inevitably filled. Thus the enlightener is the nourisher, and all who lead souls toward unity supply them with the food which is not of this world. For this reason we have Diana Ephesia in the robes of the hierophant of the sanctuary. In her form as Cybele, called the Syrian goddess, she wears an episcopal mitre, a surplus, an overtunic, and an episcopal cape. She is throned with lions, carries a sistrum, a distaff, a caduceus, a tympanum, and a thunderbolt. These symbols and attributes imply a far deeper understanding of the principle of generation than is commonly understood in the present usage of the word.

The worship of the goddess was appropriate to the secrets over which she presided. While her image was publicly adored by rituals and solemn rites, her principles were venerated in a deeper and more mystical sacrament. Plotinus intimates that the motion of consciousness from things visible and apparent toward things invisible and substantial corresponds with certain rituals of the sanctuary. He wrote: "Just as one who having entered into the most interior parts of the adytum of a temple, leaves all statues in the temple behind him (which on his departure from the adytum will first present themselves to his view after the inward spectacle), and then associates not with a statue or an image, but *with the thing itself*; viz. with a divine nature."

Although this mystical interpretation of worship may be considered Neoplatonic rather than theological, it is certain from the surviving fragments that the images of the deities were regarded as symbolical of all the imagery which exists in the corporeal sphere. Thus all forms, bodies, and like compounds are but the appearances of divine nature. Each becomes to the thoughtful and to the enlightened a reminder or symbol of the nature or attributes of reality. They are, so to say, memorials set up in this world to bear witness to causal principles, inviting the mind to proceed gently, but with resolute purpose, toward the understanding of eternal truths. These mementos can be the works of Nature or the works of man. If the former, they are the products of the operations of universal law in the world; if the latter, they are the products of the operations of universal law in the human mind. Such symbols, emblems, and figures as are composed by men partake of the nature of art, by which is attempted the perfection and synthesis of all things natural.

The figure of Diana Ephesia is of the order of art. It instructs the soul through the eyes, as the words of the wise instruct the mind through the ears. Art depends upon impact for its ministry. It is accepted as in all parts appropriate and significant. Through the contemplation of the noblest works of man, the consciousness is invited to partake of the nutritive quality of the sublime. Thus nourished by gratitude and sustained by holy resolutions, the soul presses on; and sustained from within itself, seeks the source of all nutrition—the ever-flowing fountains of the Good.

One of Plato's disciples devoted much effort to exercise and the care of his body. Finally, he became so absorbed in the perfection of his muscles that the Master admonished him. "Why labor so hard building your own prison?"



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

Lycanthropy

The word *lycanthropy*, which in folklore refers to the transformation of human beings into wolves, usually by the use of magical spells, is derived from the name Lycaon, a mythological king of ancient Arcadia. According to the legend, the god Zeus came to him disguised as a mortal; and to test the divinity of his heavenly visitor, Lycaon placed before him a dish of human flesh. The god, outraged by this sacrilegious act, transformed Lycaon into a wolf. There are several versions of this old story, and it has been suggested that originally a blood ceremony was involved, by which a stranger was initiated into a clan. It was common for clans to have animal totems, and a person accepted into the clan of the wolf might be referred to as having been transformed into the animal itself. Research on the legend of Lycaon is far from complete, and it is likely that some natural explanation involving primitive religious rituals was the foundation of the myth. In any event, the ancient report gave rise to an extensive lore belonging in the descent of beliefs regarding witchcraft and sorcery.

Human beings, according to medieval accounts, took on the appearance of wolves and ranged the countryside. They were called werewolves, and an extensive literature has developed around this theme. The transformation was not limited to wolves, however, but was associated with whatever carnivorous animals abounded in various localities. In India, there were weretigers, and in the Scandinavian countries, werewolves. Africa had its wereleopards, and among the aborigines of Central America the jaguar was the chosen form assumed by these sorcerers. The Balkan States have always furnished extravagant accounts of vampires, werewolves, and werewolves, and the North American Indian tribes were addicted to the belief in wereowls.

Possibly, the peculiar cunning and extraordinary skill of certain animals gave rise to a rather natural conclusion that these beasts were not what they seemed to be, but in some way possessed human intelligence. Primitive Secret Societies, like the Leopard Society of Central Africa, adopted the skins of animals as a means of disguise. They copied as nearly as possible the habits and hunt-

ing methods of the animal they represented, and many deprivations attributed to savage beasts were committed by these human masqueraders. Under such conditions, untutored minds could easily confuse the facts and arrive at fantastic conclusions.

Lycanthropy is now regarded as a form of insanity causing the victim to believe that he is transformed into a ferocious animal during sleep. The mania can, however, extend into waking hours, sometimes with tragic consequences. Under the delusion that they had changed into animals, demented persons have attacked others and bitten them severely, occasionally fatally.

This form of lycanthropy is sustained by dreams in which the patient sees himself change into an animal, escape from his house, and disappear into some nearby forest or sparsely settled region. Usually, the dream ends at this point, but in the morning when awakening, the sufferer is possessed by the blind fear that he has committed some terrible incident. If it occurred that on the same night animals had attacked cattle or even prowled about, howling or baying at the moon, the sufferer took it for granted that he had joined the wolf pack and participated in its nocturnal orgy. When the community as a whole believed in werewolves, circumstantial evidence took on greater importance, and imagination supplied any detail otherwise obscure.

It seems that somnambulism was responsible for some factors. A sleep-walker might unlatch doors and windows, move furniture, and leave indications that he had been out of doors. He might also be seen either departing or returning, and when confronted with proof of such nocturnal meanderings, the afflicted person had no difficulty in believing that he had engaged in more active enterprises while unconscious of his doings.

Cases of werewolves are comparatively rare in modern communities. A general disbelief tends to prevent the mind from indulging in such fantastic specula-

tions. Also, it is comparatively easy to check upon the movements of those mentally unbalanced. These conditions, however, do not prevent those seriously deranged from imagining that they take animal forms as the result of spells cast upon them by unscrupulous magicians. Even today, mental institutions are forced to cope with problems of this kind. Under certain pressures, the dream-life of the human being can become so vivid as to challenge the supremacy of the waking state. If the temperament is sensitive to certain beliefs, these may be carried into sleep and result in extraordinary hallucinations.

It is possible that the werewolf experience, considered psychologically, should be included under the general heading of atavism. Man is not so far removed from primitive types as he might like to believe. There is something of the savage in the subconscious of the sophisticate. Impulses of cruelty, revenge, to say nothing of an all-pervading belligerence, binds modern man to his cave ancestors. It may go even further. Something of the animal kingdom lingers in the subconscious of the precocious biped. He still responds with primitive savagery to certain stimuli, and when, for one reason or another, the mental faculties deteriorate, the animal propensities are nearly always increased.

Those who have visited in remote places and have felt the pressure of savage psychology realize the importance of environment upon mental orientation. On a dark night in the Congo region, the air pulsing with the rhythms of great drums, the marvelous and the miraculous lose their strangeness. Atavistic impulses suddenly come to the surface, and the civilized man is little less terrified than his jungle neighbor. In fact, when pursued by some ghostly form, white men usually outdistance the native in the rapidity of their departure. Back in the Club, they assure the world that they were not afraid—they were just taking no chances.



LYCAON TRANSFORMED INTO A WOLF

If a lifetime of prosaic convictions cannot protect the civilized man, it is no wonder that the savage falls under the spell. With few realistic explanations for the phenomena of life, primitive man sought the reasons for the unusual in his code of the supernatural. To be perfectly frank, modern science has not found satisfactory answers for many problems that plague the savage mind. The present policy is to gather these mysteries into a bundle and label them psychological aberrations. Thus the term *psychology* becomes a word to cover a vast amount of scientific uncertainty.

It is well-known that primitive people have remarkable psychic sensitivity. In this, they probably share the instinctual awareness evident in the higher animals. The world of psychic phenomena still waits to be explored, but modern man is more concerned with objective problems than he is with the subjective forces which surround him in Nature. This is not a defense of werewolves, but rather an explanation of the conditions which perpetuate the belief. Like the witchcraft mania that afflicted an other-

wise rather sober citizenry of both Europe and New England, hallucinations often affect masses, moving whole groups away from common sense and in the direction of collective delusion. A panic is an example of collective fear, and it spreads like wild fire among those normally poised and self-sufficient.

In the last century, the American people, barely aware of the implications of electricity, became obsessed with the importance and curative power of magnetic belts. These were sold by the thousands and consisted simply of small pieces of metal attached to appropriate waistbands. They were formidable-looking contrivances, completely worthless, but the miracles attributed to them confounded the entire medical profession. These belts did everything but raise the dead, and, like the patent medicine trade, cured countless sufferers of ailments they never had. We merely point out the power of belief to accomplish that which is believed.

Even in the memory of the living, witchcraft has flourished. It is still a force to reckon with in great American cities; and in backward communities,

eccentric persons are firmly believed to exercise baneful influences. Cases of werewolves are still reported among the Indian tribes of the American Southwest, and scarcely a Spanish-American village in New Mexico is without a *bruja*—a witch-woman. If bewitched, the sufferer must find a young boy whose first name is Jesus, exchange clothes with him, and wear the clothes inside out. This is a reasonably sure cure.

Another explanation of the old belief rather rationalizes the situation. A werewolf may only be a human being who has permitted himself to become dominated by his own animal instincts. Thus, he may be a man in appearance,

but a wolf by nature. Pythagoras pointed out that the enlightened human being is a man in a world of beasts, and the unenlightened human being, a beast in a world of men. When depravity destroys humaneness in the human creature, all that remains is a raging animal, determined to survive at the expense of his fellow creatures. The Pythagorean doctrine, to the effect that those who practiced animal excesses were reborn in the bodies of brutes, has been interpreted as transmigration. It is much more probable, however, that the great Greek sage really meant rebirth in a human shape but with an animal-like soul. In all, it is an interesting subject if we seek out the moral implications.



NOTABLE FACTS DEPARTMENT

In an early edition of Shakespeare, each page contained 42,880 separate pieces of type and spacing material, each piece set by hand.

The author of a religious tract included fifteen pages of errata at the end of his book. He explained that the devil was to blame for his errors. First, the evil one had permitted the manuscript into a kennel where the dogs had mutilated it considerably, and then it had passed to a printer who made so many mistakes in the composition that he was obviously bewitched.

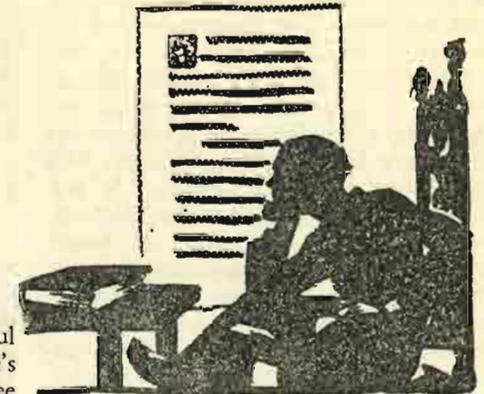
An epitaph to Cardinal Richelieu, by a poet dependent upon his Eminence for a living, may be quoted:

"Here lies, egad 'tis very true!
The illustrious Cardinal Richelieu:
My grief is genuine—void of whim!
Alas! my pension lies with him!"

Paschal, the historiographer of France, continually announced the appearance of his newest books. Title after title was brought to public attention so that he could claim his pension, but when he died it was discovered that his total historical writings consisted of less than six pages.

Nostradamus

DEATH—IN A GOLDEN CAGE



Daughter of Italy's most powerful family, niece of a Pope, wife of Europe's most puissant ruler and mother of three kings, Catherine de' Medici was a woman to be reckoned with. Her indomitable spirit overshadowed France for half a century.

As Lord Bacon observes in his celebrated *Essay on Prophecy*, the Queen Mother "was given to curious arts." She had brought with her to France a veneration for things occult, a predilection for which the de Medicis had long been famous. Modern writers pass lightly over the Queen's "superstitions," but there is considerable evidence that Catherine herself possessed the gift of second sight and a clairvoyant awareness of occurrences taking place in distant parts.

During the religious wars which burdened the latter years of her life, Catherine described in detail the death of Louis, Prince de Conde, although the incident occurred several days journey from Metz, where the Queen was lying dangerously ill. After the death of the old Cardinal de Lorraine, whose passing was revealed to her in a dream, she declared that his spirit visited her at night, disturbed her rest, and caused terror to her none-too-comfortable conscience.

Catherine's attitude toward sorcery is indicated by several fragments of contemporary history. She was party to a conspiracy to dispose of various important Huguenot leaders by devious meth-

ods of enchantment. Typical of such methods are the images which were made of their intended victims, the joints of which were filled with screws of various sizes. By tightening these screws according to a mathematical pattern or formula, it was hoped that the persons whom the figures represented would be brought to speedy dissolution.

When the great necromancer, Cosimo Ruggieri, was charged with wizardry against her son's life, Catherine accused him of diabolic intent and caused him to be thoroughly tortured. Like the old Roman emperors, Catherine held the practice of the occult arts to be a royal prerogative, and indulgence therein by those of lesser station to constitute lese majesty.

During the early years of her reign, Catherine included among her counselors the celebrated mathematician-astrologer, Lucas Gauricus, Bishop of Civitate. She placed implicit confidence in the opinions of this learned man, and had him calculate not only her own nativity but also that of her husband, Henry II, King of France.

However, the King, an energetic and extroverted man, placed small reliance upon the pronouncements of his wife's soothsayers. Even when Gauricus made the solemn prediction that Henry would die from a duel near the forty-first year

of his life, Henry failed to be impressed. Catherine, who had premonitions of her own, was deeply affected.

Years later when Nostradamus published the first part of his celebrated *Centuries*, Catherine at once recalled the fateful words of Gauricus. In the 35th quatrain of the "First Century," Nostradamus describes the circumstances under which the death of Henry II would occur. Catherine communicated with Claude de Savoie, Governor of Provence, ordering him to make arrangements for the immediate presentation of Nostradamus at the court.

When he arrived in Paris on August 15, 1556, by royal post, after a month's hard travel, Nostradamus was met by the constable of France and conducted to the royal palace, where the excitement caused by his appearance was rivaled only by the visit of some ruling monarch. The assembled courtiers, however, were permitted only a brief glimpse of the famous doctor. In response to Catherine's orders, he was conducted immediately to her private cabinet, where he was received by the King. Their Majesties then demanded that he explain the meaning of the mysterious quatrain; they also commissioned him to read the nativities of their three sons.

Nostradamus assured the Queen that her husband would perish in combat with a lone adversary, and that her three sons would all become kings. Catherine, a devoted if unfaithful wife, was visibly affected by both predictions. She pondered the strange verse which contained the sinister warnings of Henry's impending death:

"The young lion will overcome
the old one,
In a field of battle by an
extraordinary duel:
In a golden cage he will
pierce his eye,
Two loppings one, then to die,
cruel death."

The King's reaction was one of anxiety mingled with amusement. But Catherine reminded him of the earlier prophecy of Gauricus; two warnings, both by men of proved scholarship, could not be entirely dismissed. The defense mechanism in Henry's mind, however, was simple and apparently conclusive. As King, he could not be challenged by any private gentleman. The only man in Europe with whom he could fight a duel was the King of Spain, and such a challenge was beyond credibility. If ever fate should bring about the possibility of such a combat, he would bear the prediction in mind.

Henry then placed the two predictions—the first by Gauricus and the second by Nostradamus—in a special casket near his person. On rare occasions he would take out the prophecies and puzzle over their meaning. Though Catherine tried to explain to Nostradamus the unreasonableness of his prediction, the astrologer refused to revise his verdict.

On July 1, 1599, Henry proclaimed a tournament in honor of the marriage of his daughter, Elizabeth of France, with Philip II of Spain. The place selected was in the Rue Saint Antoine, then well beyond the limits of the city. Later the Bastille was built upon this site. Henry de Valois, a man of great personal courage, was also quite an exhibitionist. His favorite sport was jousting, and on this gala occasion of his daughter's marriage, he listed himself as prepared to meet all contestants.

The King's skill with the lance was well-known throughout France, and an enormous crowd had gathered to witness the contest. As a young man Henry had often tilted with his father, Francis I, and carried to his grave the scars of these early tournaments.

In the course of the day's festivities, the King broke a lance with the Duke of Savoy and another with the Duke of Guise. His third course was with young Gabriel de Montgomery, Comte de Lorges, a nobleman with estates in Normandy and captain of the King's

Scottish Guards. The young Comte took his tilting seriously and the two men met at the barrier with a terrific shock. Their lances were splintered, the King lost his stirrup, and the impact was so great that Henry was visibly shaken in his saddle.

Unaccustomed to so doughty an adversary, Henry was both astonished and somewhat annoyed at not making a better showing before so illustrious a gallery. He immediately challenged Montgomery to another course. When the latter tried to excuse himself, the King commanded.

Catherine, who had dreamed of her husband's death the night before, waited anxiously for the day to end. She sent a message from the ladies' gallery, begging her husband not to ride again. The Duke of Savoy also reminded the King that the hour was late and recommended a postponement. But Henry was obstinate—he would ride once more against the young Norman lion!

Thus it came to pass that the incredible predictions made by both Gauricus and Nostradamus were fulfilled. The King, in his haste or carelessness, neglected to properly fasten the gilded beaver of his helmet. Taking their positions in the lists, the riders balanced their lances, spurred their horses, and the tilt was on.

Montgomery's lance struck the King's helmet, tearing away part of the plumage and crest. The shaft was shattered and the truncheon of his splintered lance crashed full into the King's visor. The half-fastened catch came loose, and several long splinters pierced Henry's eye and penetrated the brain. With a scream, Catherine fainted.

Assisted from his horse, Henry tried to make light of the accident and attempted to walk up the palace staircase with the aid of the Duke de Guise and the Cardinal de Lorraine. The best physicians of the day were immediately summoned, and they removed a splinter of wood four inches long from the wound, also several smaller pieces.

The king stood the pain with the greatest fortitude, and it was hoped that he might survive with the loss of an eye. After the painful operation he was in excellent spirits and commanded the Comte de Montgomery to be brought to his bedside. He assured the young man that he fully realized the mishap was accidental and bore him no unkindness.

After several days, symptoms of blood poisoning set in and it became obvious that the injury would prove mortal. At the deathbed of Henry II, the two greatest scientists of the 16th century met—Andreas Vesalius, the first modern anatomist, and Ambroise Paré, known as "the father of French surgery."

Every effort was made to determine the nature of the injury caused by the splinters. Similar pieces of wood were driven into the skulls of executed criminals in an effort to discover the probable courses that the sharp sticks might have taken. But the scientific knowledge of the time was inadequate, and on the eleventh day after the accident, days of excruciating pain, Henry II died in the 41st year of his life.

Thus was brought to complete fulfillment the cryptic quatrain of Nostradamus. What Henry had ridiculed as impossible or improbable had finally come to pass. The "field of battle" was the tournament; the "extraordinary duel" was the joust; the splinters had pierced the King's "eye;" "the golden cage" was his gilded visor; and, finally, he had died "a cruel death." Even the psychological factor was also intimated. Henry would probably never have ridden the second time had not the youth of his opponent challenged his own advancing years; "The young lion will overcome the old one," the quatrain said.

The fate of the Comte de Montgomery has been variously commented upon by later historians. Though Henry absolved him of all blame, there were those who maintained that Montgomery's failure to cast up the handle of his broken lance was deliberate. Granting

such a charge to be true, then the combat becomes an "extraordinary duel" in actuality rather than a mere joust.

The 30th quatrain of the "3rd Century" has been interpreted to predict the fate that would befall Montgomey. The words of Nostradamus read:

"He who in battle and sword
will have carried the prize
greater than he,
By night to the bed six will
put the pike to him,
Nude, without armor suddenly
will be overcome."

Nostradamus had other things to say about the fate of his royal patrons. The 55th quatrain of the "3rd Century" contains a cryptic account of that which was to follow. It opens with the lines:

"In the year that an eye
will reign in France,
The court will be in
very awkward trouble."

Most interpreters agree that the phrase "that an eye" means "one-eyed" or some person with a single eye. The ten days during which Henry II lay dying from the lance wound is the only time in history that a one-eyed king ever ruled in France. Henry's successor, Francis II, a delicate boy of sixteen, died the following year. His younger brother, Charles IX, ascended the throne in his tenth year, and lived only to the age of 24.

Catherine's third son, Henry III, then became king, thus fulfilling the other prediction made by Nostradamus, for he had told Catherine that her three sons would each ascend the throne. She had hoped to see them kings of Europe—she did not suspect that for all three it would be the same throne.

Henry III was the last of the Valois. The second "lopping" mentioned by the seer certainly implied the assassination of Catherine's third son. Nostradamus correctly described the circumstances of

the death of Henry III in the following prophetic line from one of his *Presages*:

*"The King-King will be no more,
of the Gentle one destroyed."*

Henry III was the "King-King," for he had been crowned King of Poland just prior to becoming King of France. He was, therefore, twice a king. Henry III was corrupt, useless, and weak. He moved in an atmosphere of plots and counterplots. The evil that he schemed for others finally overwhelmed him.

One morning the king's attendants informed him that a monk named Clement brought news from Paris. Begging permission to whisper important tidings in the royal ear, the little monk came close to the king and drove a dagger through his body. Again, the tenure of Henry's rule—fifteen years—came to a violent end as Nostradamus had foretold.

The riddle of Nostradamus' curious words, "of the Gentle one destroyed," is thus explained. Not only does the term "Gentle one" apply to a religious recluse normally given to the works of God, but the assassin's name (Clement) means "clemency" or "gentleness."

This points up another problem in the interpretation of the famous quatrains. In the arrangement of the words themselves are hidden subtle meanings, which are revealed in their true sense only upon fulfillment of the prophecies. This is but another striking confirmation of the belief that it was Nostradamus' deliberate intention so to word his predictions that their significance could not fully be understood until the incident had actually taken place.

In 1560, Catherine de' Medici again commanded Nostradamus to attend her in Paris. The summons was probably welcome to the astrologer-physician. He was passing through a period of almost constant persecution at Salon. The physicians and apothecaries, jealous of his fame, had spread the rumor that Nostradamus was in league with Beelzebub. Aroused against Nostradamus, the

townsfolk burned his effigy on the steps of the cathedral. They then paraded through the streets and threatened to burn the prophet himself if he could be found.

To a man threatened with the possibility of being dragged before the Inquisitional Court, Catherine's summons came as a miraculous intervention. The local tide turned immediately in his favor. The people of Salon, when they learned that their physician had been called to the Court as an advisor to the Queen, found their bitterness had been sweetened to a justifiable pride. The community was honored that one of its illustrious residents should have the royal ear.

Mounted on his favorite mule and attended by the Queen's pages, Nostradamus rode out of Salon amidst the cheers of his erstwhile persecutors. His reputation as a prophet and as a diviner of the mysteries of futurity had preceded him. The rich, in the communities through which he passed, implored him to examine their nativities; the sick begged the privilege of an audience in the hope of securing some of his infallible prescriptions.

Reaching Paris, Nostradamus was immediately conducted to the Queen, who received him in the presence of her sons. Catherine had changed much since those other days when Nostradamus had first predicted for her the future of France. After the death of Henry II, the Queen had put on the deepest mourning and continued to dress in black throughout the rest of her life. Never a beautiful woman, she became less prepossessing with age. The intrigues in her soul etched deep lines upon her face. Her hollow cheeks revealed the shadows upon her conscience. Her deep-set eyes blazed with a fanatical light. She was as proud as Lucifer and, like this fallen angel, was resolved to be ruler over all the kingdoms of the earth.

After her husband's tragic end as the result of the tournament at St. Antoine, she gave herself up completely to the

fulfillment of personal ambitions. These ambitions were centered largely in her three sons, for each of whom she plotted a kingdom. It was not so much Catherine's desire to be the mother of kings as to dominate, through them, the States that they should govern.

She relaxed her ambitions sufficiently to wage war upon the obstinate Huguenots. There can be no doubt that she was directly responsible for the Massacre of St. Bartholomew's Eve. Her religious piety was exceeded only by her addiction to political intrigue.

Nostradamus himself, though but fifty-seven years of age, was beginning to show the effects of a life devoted to ceaseless toil. Wearing with fighting the plague, and saddened by the bitterness in his professional life, the astrologer-physician was old before his time. Already his back was bent, his long beard was quite gray, his step less firm. He leaned upon his staff as a man clings to one of life's rare certainties.

Catherine had built a chateau at Chaumont-sur-Loire. It was a fantastic place, combining her love of glory with the strange superstitions of her Italian soul. Her new palace included a great room set aside for occult experiments. Here she assembled the elaborate paraphernalia of ceremonial magic, and to this laboratory of sorcery she invited the best magicians of the day. To Catherine, prayer was not sufficient to her purposes. She constantly implored divine assistance, but in order to be doubly sure that her plots worked out, she would not scorn to use the Devil's aid.

The Queen regarded Nostradamus as possessed of infinite supernatural powers. She led the astrologer to the great laboratory and commissioned him to practice there whatever arts might further her intrigues. Too wise a man not to realize the precariousness of his position, Nostradamus did the only thing possible under the circumstances; he refused to have any dealings with political concerns, and took refuge behind his prophetic abilities. Knowing what had happened to the Italian thaumaturgist,

Cosimo Ruggieri, Nostradamus did not wish to end his life on the rack as had this unfortunate Florentine.

Nostradamus spent most of his life fighting the plague and the physicians, and it is an open question which he regarded as the greater evil. The "big-wigs" of medicine never have been kindly to the practitioner who departs from traditional methods. The astrologer-physician continued to practice according to his own convictions, and the more vigorously his methods were attacked the more resolutely he defended them.

Nostradamus returned to Salon after his interviews with Catherine de' Medici and resumed his private practice. His reputation was now enhanced by several almanacs he had already published, but to further complicate his affairs, his verses were pirated by unscrupulous publishers and charlatans who printed nonsense under his name. Every effort to discover the perpetrators of these impostures was in vain.

Then, in 1563, the Black Death returned; this time at Salon. For a while the astrologer found one evil substituted for another. The primary problem of survival thrust prejudice into the background. Men soon found themselves too busy trying to preserve their own physical lives to have any time or thought for personal or public quarrels.

As usual, in their emergency, they turned to the one and only man who had never failed them, although they, in turn, had often failed him—Doctor Nostradamus. To the victims of the plague, it made little difference whether God or the Devil had brewed the medicine; their only desire was to recover! This last encounter of Nostradamus with his ancient enemy, the Black Death, wrought its havoc in the old man's life. He was never stricken with the disease, but his aging body no longer was strong enough to support him during his long vigils with the sick.

While the plague was at its height, word came that the boy King, Charles IX, accompanied by the Queen Mother, was on his way to Salon to consult

Nostradamus. The stricken city was in no condition to receive the royal guests. The citizens had scattered to the countryside to escape the plague, and only after considerable effort was it possible to assemble a representative group of prominent personages to receive their majesties.

When the royal party arrived, the city fathers who could be found put on their best manners and attempted to appear impressive. The boy King looked them over and with not even a pretense of acknowledgment of their greeting, bluntly announced: "I want to see Doctor Nostradamus." The astrologer was among the delegates, and he was immediately advanced and presented to the King. There and then Charles IX bestowed upon Nostradamus the title, "Physician and Counsellor in Ordinary to His Majesty." After this royal gesture, Nostradamus enjoyed considerably more of the community's respect.

A strange life was drawing rapidly to its end. Men did not live so long in those days. Though a few attained ripe years, there were too many hazards against health, and, measured by 16th-century standards, Nostradamus was an old man. Today he would have had many good years before him, but then only the benevolence of Providence could preserve even princes to their sixtieth year. Those not killed by the plague died of their physicians; and if they escaped the smallpox, the apothecaries poisoned them.

The gout, which had bothered Nostradamus for some years, had now turned to an arthritic dropsy, and each day the disease grew worse. At first, the doctor resolutely opposed his infirmities and outlined his usual habits. As the months passed by, however, it became increasingly difficult for him to go abroad. At last he was confined to his room. He would sit at his bench for a little time, and when the weariness grew too great would take to his bed and rest. The last months of his life—to use his own words—were spent between "bed and bench."

Like all thoughtful men, he made his will. He divided his monies among his wife and daughters, and to his "dear Anne" he left the "furnitures" of her house. His books, together with his letters, manuscripts and miscellaneous papers, he left to that one of his sons who would profit the most from the study of them. He made no inventory of his effects, but instructed that his papers should be put in baskets and locked in one of the rooms of his house until his sons should be of age. It was then to be decided which son should receive them.

He next bequeathed some monies to chapels and holy orders with consideration for the poor. His three sons were his residuary heirs. The executors of the will were Palamede Mark, Lord of Chateaufort, and Jacques de Suffren, Escuyer. In the will is an unusual section giving a detailed account of 3,444 pieces of money. This description is believed to be a key to the numerical ciphers used in his predictions.

As might be expected, Nostradamus predicted his own death. On the bench beside him was the almanac of Jean Stadium, and opposite the date June 30 he had written "Hic prope mors est" (Here is death at hand). Earlier he had described the circumstance in one of his *Prophetic Presages*:

"Upon returning from a mission,
gift of the King, back to place,
Nothing more will occur,
I shall have gone to God;
Near ones, friends, brothers
of my blood
Will find me dead, near to the bed
and the bench."

Chavigny, his faithful disciple, who visited Nostradamus on the evening of July 1, 1566, found the sick man in good spirits. He gives the following record of his last meeting with Nostradamus: "The day before he exchanged this life for a better, after I had spent many hours with him, and late at night was taking leave of him until the following

morning, he said, 'You will not see me alive at sunrise.'" This, the prophet's last prediction, was fulfilled. In the morning he was found dead at his bench, an open book before him. Like the old Greek scholar, he was a student to the end.

Some fanatics once approached Nostradamus and accused him of being a sorcerer, warning him that on his death the Devil would surely come and drag him away by his feet. To which Nostradamus replied: "Go on with you, wicked, dusty feet. Never will you walk on my throat, neither during my life nor after my death."

By historians, this incident is regarded as the basis for his express desire to be buried in an upright position. So, in accordance with his wishes, Nostradamus was buried in the wall of the Chapel of Saint Martha, in the Franciscan Church of Les Cordeliers at Salon.

The 17th-century citizens of Salon had a legend to the effect that, like the British Merlin, Nostradamus lived on in his tomb surrounded by his papers, pens, and books, and wrote more prophecies by the light of his ever-burning lamp. And whoever should lift the lid of the tomb, they believed, would perish on the spot. By the 18th century, however, this legend had lost its terror, for in 1791 the Church of Les Cordeliers was destroyed by the Revolutionists. The remains of Nostradamus, together with those of his son, were carried to Saint Laurent and there reinterred.

His son, Caesar, placed a bust of his father above the tomb, and his widow composed the following epitaph: "Here rest the bones of the most illustrious MICHAEL NOSTRADAMUS, alone in the judgment of mortals worthy to record the future events of the entire world under the influence of the stars. He lived sixty-two years, six months and seventeen days. He died at Salon in the year 1566. Let not posterity disturb his peace. Anne Ponsart Jumelle (Gemelle) hopes for her husband true felicity."

Gradually, through the alchemy of time, the baser metals of jealousy and intolerance are transmuted into the mel-low gold of human charity.

The doctors who had hated Nostradamus alive now honored Nostradamus dead. The apothecaries now remembered him only as a conscientious practitioner whose scruples were not without justification. The religionists, both Catholic and Protestant, now found predictions in the prophet's verses favorable to their causes and decided that he had moments of true vision.

For the citizenry, however, it remained to bestow the final mark of approbation. There was already a fountain enriched by one of his quotations; but this was not deemed enough. In extraordinary session it was decreed that hereafter, and unto perpetuity, the street on which he had lived should be known as Rue Nostradamus.

The prophet lives on, not in his tomb, but in the deathless memory of time which is the final resting-place of the great.

And so it came to pass that a prophet was found at last who was *not* without honor to his own country!



THE prophetic spirit, as Nostradamus calls it, began to emerge through him, but being a scientifically trained man, he was not interested in the vagaries of visions and dreams, so he set to work to organize these things mathematically. Some say this was done astrologically; others say, geomantically; but he reduced all of these visions and dreams to names, times, and places, being quite disinterested in abstruse, obscure, or indefinite types of material.

The first prophecies, that we know to have originated from Nostradamus do not bear his name, but they were preserved in the records of his monastery. At the time of the French Revolution these prophecies were confiscated with other church property and came into the hands of Napoleon I, who, discovering that he was mentioned in them, kept them with him to the end of his life.

The predictions of Nostradamus concerning Napoleon are indicative of his general approach to the problem of prophecy. They were written about 1535 and concerned events that would occur between 1750 and 1825. We are dealing with an arc of over 200 years of time before these prophecies could come true.

Let us see what Nostradamus said about Napoleon. (Remember that all this material is written exactly as I am telling it. I have examined the original edition of the prophecies which was compiled in 1560.) Nostradamus said: "A man will be born *near* France. He will divide the armies of the French and will pass between them and become the leader of them; he will never be king but he will be proclaimed emperor; he will marry twice and have one son; this man will carry an eagle in his hand as the symbol of his authority, and his peculiar emblem will be two verticals and an oblique." (Two vertical lines and an oblique for the letter N.)

"He will conquer nation after nation until the powers of Europe rise against him, defeat him and exile him to a rock. Here he will remain for a time, then return to France and rule for a hundred days. After that, he will be defeated again and die upon a rock in the sea." (That's not bad prophecy for incidents which were to occur 200 years later.)

Nostradamus gives us an interesting and amazing slant on the shape of things that are to come, and we cannot but realize that there must be some laws operating in Nature by which such phenomena can be produced. If it is possible for any human being, by any

means whatsoever, to anticipate the future, then there must be laws governing this; there must be some image or pattern of the future for anyone to be able to tune it in, or discover it, or become sensitive to it.

Napoleon had not yet been born. There was nothing available to the normal mind of man that could have told anyone that a man would be born near France, become emperor, marry twice, have one son, and die on a rock. That does not fit into the things we regard as possible, but we are beginning to realize more and more that the possible and the impossible as terms are merely limitations which we ourselves place upon things we do not know very much about; and we know so little about so much that it does not pay us to be too dogmatic about that which is possible and that which is not.

Nostradamus says that after he had completed his prophetic "Centuries" he saw a pattern or picture of world events so complicated and so awe-inspiring, so enormous in terms of human suffering and human misfortune, so horrible in the terms of the things that human beings would do to each other in the name of civilization and progress, that he wondered whether it was wise to reveal to the world the misfortunes that lay ahead. Would man's initiative, his hopes, and his dreams be shattered if he realized the terrible things that he would have to go through in order to find the peace and security that he was seeking?

Nostradamus came to the conclusion that it was not good to reveal too clearly these things that might too profoundly influence the course of human living. So he rewrote the prophecies, obscuring them, veiling them, so that only scholarship could reveal the meaning. He said: "In many instances it will be impossible to interpret my prophecy until the event itself occurs. Then you will discover that I have placed within the prophecy somewhere a key, a peculiar, limiting circumstance by which it is possible to perceive that this event, and

this event only, is the fulfillment of it." Here is an example of it.

Nostradamus wrote, "The French shall advance toward Montgolfier and a man under the hole shall give the warning." Studious checking did not disclose any place in France, or in the French Empire, called "Montgolfier." What happened was this. Nearly 200 years afterward, the Montgolfier brothers invented the hot-air balloon. The first use of this balloon was for military observation; therefore, the line is explained and we can see exactly what he meant when he said "the man under the hole will give the warning," because the old hot-air balloon had a large hole directly over the basket.

That was the way in which he prepared his predictions, obscure and difficult to interpret until the event had fulfilled itself. Not only did he anticipate exact details, but he described a great number of inventions and devices unknown to his own day. He described accurately tanks, airplanes, submarines, aerial warfare. He even described "the globes that will drop from the skies and will lie hidden in the earth for days while the fire burns in them, and will then explode;" they are what we call time bombs.

If you believe this to be an easy accident, try to figure out what is going to happen 100 years from now with all our perspective on the subject. Then realize that a little French doctor, living in a small town 400 years ago, who, in describing the future of America, said that in time to come the American eagle would fly against the Rising Sun. Nostradamus referred to certain things that would happen in Great Britain. In his time there was no Great Britain. He wrote in 1560, and it was not until 1604 that James I announced the Confederation of Great Britain.

He then goes on to tell us, in his veiled language, that between now and the end of the century we are not going to have too much peace in the world. He regrets it, but with the detached attitude of the scholar he says: "It is

all very sad and very terrible, but what can we do about it so long as human nature remains the same?" Wars are not caused by the gods, he says, but by the ignorance, stupidity, and short-sightedness of human beings. So long as that attitude remains there will be no peace, regardless of legislation, world courts, or anything else on earth.

Nostradamus says that the great arc is moving gradually and inevitably toward the year 1997. He is very specific about that date which will be the time of a great war between the East and the West. That is when a united and consolidated Asia, including the Japanese islands, China, India, Siberia, and Mongolia, will form one great empire.

Then it is that the great King of the East will rise and go to war in the air. And in this war, flying machines will be so numerous and will move so continuously across the sky that the sun will be darkened as though by the flight of locusts, and death and destruction shall fall upon the earth. This war will determine the rulership of the whole earth. 1997 is the date. I imagine that most of us will be a little weary of life by that time.

However, Nostradamus does not say that there is no possibility of avoiding this war, but he declares the avoidance of it demands and depends upon basic changes in human nature. Without those changes this great event cannot be prevented. He does not tell us the outcome of that war, except by indirection, but he goes on to say that after that war the great prophet will arise in Christendom. The presbyter, or new priest, will reform and revitalize the entire structure of the Christian faith.

We are led to assume from these statements that Western civilization will not be destroyed, because Nostradamus goes on to describe happenings in the West which imply that Asia does not conquer the Occident, although she would struggle greatly to accomplish this.

Nostradamus describes very accurately and definitely such phenomena as radio, the sending of words and thought

and pictures through the air, pictures that move, and innumerable inventions and discoveries that are to come. Being not only a scholarly man but a philosophical-minded man, with a great dream of the common good in the background of his nature, he also dreams forward to consequences of the things we are passing through. He tells us that these experiences are the inevitable result of the immaturity, the childishness of human beings; that only through undergoing these experiences can we grow up, and that only when we grow up can our world mature.

Nostradamus tells us that there is no possible hope for the golden age, where we will live together in peace and security, until human beings have experienced and suffered enough to realize that this security is more important to them than the small, selfish actions they perform and which destroy that security. In other words, peace must be earned. It must be earned, not only in the relationship of nations, but also in the relationship of individuals.

As long as we do not want to talk to our own relatives, as long as we squabble with our children and fight with our neighbors, there can be no hope of international peace, because the international unit is nothing more or less than the enlarged reflection of our daily living cast upon the affairs of State.

Nostradamus describes the twenty-one democratic powers that would unite against the great league of Berlin and Rome. He says that these and other nations would dream the dream of a great commonwealth of peoples, that they would attempt to establish a great common civilization based upon the basic principles of civilization; that is, that weakness is something to protect—not exploit. He declares that all of these dreams would be dreamed but that we would not be able to live up to them; we would accomplish a little each time, but we would fall back a little each time.

We would go on in this crab-like manner until, finally, after the fullness

of experience, we should become rich enough in values to be able to plan and dream of a world in which we should so greatly desire peace and security that we would work for those things with the same enthusiasm that we now work for personal gain. Only when the common good means more to the average citizen than his own profits can the common good be expected in the world. That is the substance and burden of the moral philosophy of Nostradamus.

Nostradamus says that he sees ships going forth to war, the sides of the ships painted in curious designs and colors to deceive the enemy. He sees men making ships out of iron that will float, and steel fish that swim under the sea and shoot death out of their mouths. He describes the advent of Oliver Cromwell in England. (He doesn't call him Cromwell, he calls him Old Noll, which, curiously enough, is exactly what the English nicknamed Cromwell when he did come along.) He describes the red beard that would plague Europe. The red beards that plagued Europe in the century when Nostradamus lived belonged to the great family of North African pirates—the Barbarosses. He refers to the Spanish people as the stuttering race because of the impediment in Philip II's speech, which resulted in the soft "th" of the Spanish language; it was copied from the lisping of the king.

This event occurred later but Nostradamus picks it up just to indicate that he doesn't miss small details in passing. He describes how the Pope would lose temporal power when the great black beard came to Italy, but that the papal State would emerge as a free country. He describes the development of the Panama Canal—"the great ditch that would unite the oceans"—and of the Suez Canal under the premiership of Disraeli.

Nostradamus describes the Great Fire of London and dates it exactly. He writes much that has to do with America, which he usually calls the Hesperic Isles. On one occasion, however, he

definitely calls it *Amerique*. This is when he says that the child shall leave his parents' house and take up his own abode as a sovereign State. He describes the modern Russians, calling them the Reds, and he predicts the rise of the Slav.

He predicts revolutions of various kinds affecting countries of the Near East; the terrific sorrow that comes to Greece and the flight of the Greek king. He calls Victor Emmanuel of Italy the French king upon the Italian throne, which is correct because the House of Savoy, the Italian ruling house, is a French house. Nostradamus says that the little king would lose his throne as a result of the fall of the duke. All of these things he brings to us step by step.

In all, Nostradamus wrote 1,000 verses which involve 2,500 predictions. Of these about 800 have already been fulfilled, and the others relate either to the future or to events which cannot be checked. For instance, Nostradamus says that the young Dauphin of France, the son of Louis XVI, would not die in prison. According to history, he died in prison. But a statement issued by the Dutch government about 50 years later states that he did not die in prison.

We do not know. Nostradamus may have been right, but history is not detailed enough regarding certain events to tell us whether a certain king was murdered by a certain man. However, over 800 of Nostradamus' predictions have been identified and clearly related to the events indicated—those which relate to the future can only be looked forward to.

Beyond and greater than the entire problem of Nostradamus as a universal genius—and he was that—is another problem; that is, what is the principle in Nature by which Nostradamus' predictions were made possible? They contradict everything that we have regarded as reasonable and practical. How is it possible to read the future if the future does not exist? Regardless of powers, how are we going to see something that is not there?

There is only one answer and that is that the future cannot be so abstract or unformed as we generally regard it. Most scientists can make some predictions. A doctor can make a prediction about the probable course of a disease, but there is no known way of how to predict what an unborn person is going to be named or what he will do in his lifetime. We do not know how it is done, but Nostradamus did it.

Nostradamus said that after he had learned how to prognosticate, he was so frightened by the magnitude of his discovery that he burned the documents, the books, and manuscripts which had belonged to his family for centuries and which contained the secret formulae of making predictions, for fear that they would be passed on to us.

The whole issue is far more than an issue in prophecy; it concerns our conclusions and convictions about reality and unreality, the known and the unknown. It is a terrific challenge, if we wish to consider it, but most people follow the method of deciding that it is too much of a challenge, and that it is better to ignore it than to worry about it. We cannot *disprove* it; we have no inclination to accept it, so a dignified ignoring is the selected path of procedure.

Now and then thoughtful people accept these problems for what they are worth, study them, and then discoveries are made. Things are worked out by which progress in the race is achieved. To me the whole interest, the basic interest of Nostradamus, is not in his prophecies at all, but in the mechanics of universal Nature by means of which it is possible to predict accurately the tomorrow. To do this, there is only one possible answer—somewhere, some way, tomorrow exists *now*, or nobody could find it and predict from it.

There is something about time and space that we do not understand, and it is a very optimistic person who will deny the possibility of there being much that we do not understand. We are little beings isolated in space, cast away on a little island which we call earth, about which we know almost nothing—and about the larger space we know less. Therefore, we must recognize the possibility of the presence of laws and forces in Nature which, while unfamiliar and unbelievable to us, may be perfectly real and may be the normal acceptance of tomorrow. Surely, were George Washington to be born again today with the memory of his own time, he would be vastly amazed at the things we are doing now—it would seem nothing less than miraculous.

THE END



EDITORIAL LICENSE

During the civil wars in England, a number of Bibles smuggled from Holland were burned because of editorial errors. For example, Ruth IV:13 read: "The Lord gave her corruption" instead of *conception*. Luke XXI:28 took on new meaning: "Look up and lift up your hands, for your condemnation draweth nigh." *Condemnation* should have read *redemption*. Romans VI:13 became rather confusing: "Neither yield ye your members as instruments of righteousness unto sin." They left the *un-* off *righteousness*. I. Corinthians VI:9 was the masterpiece: "Know ye not the unrighteous shall inherit the kingdom of God?" It should have said "shall not inherit."

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