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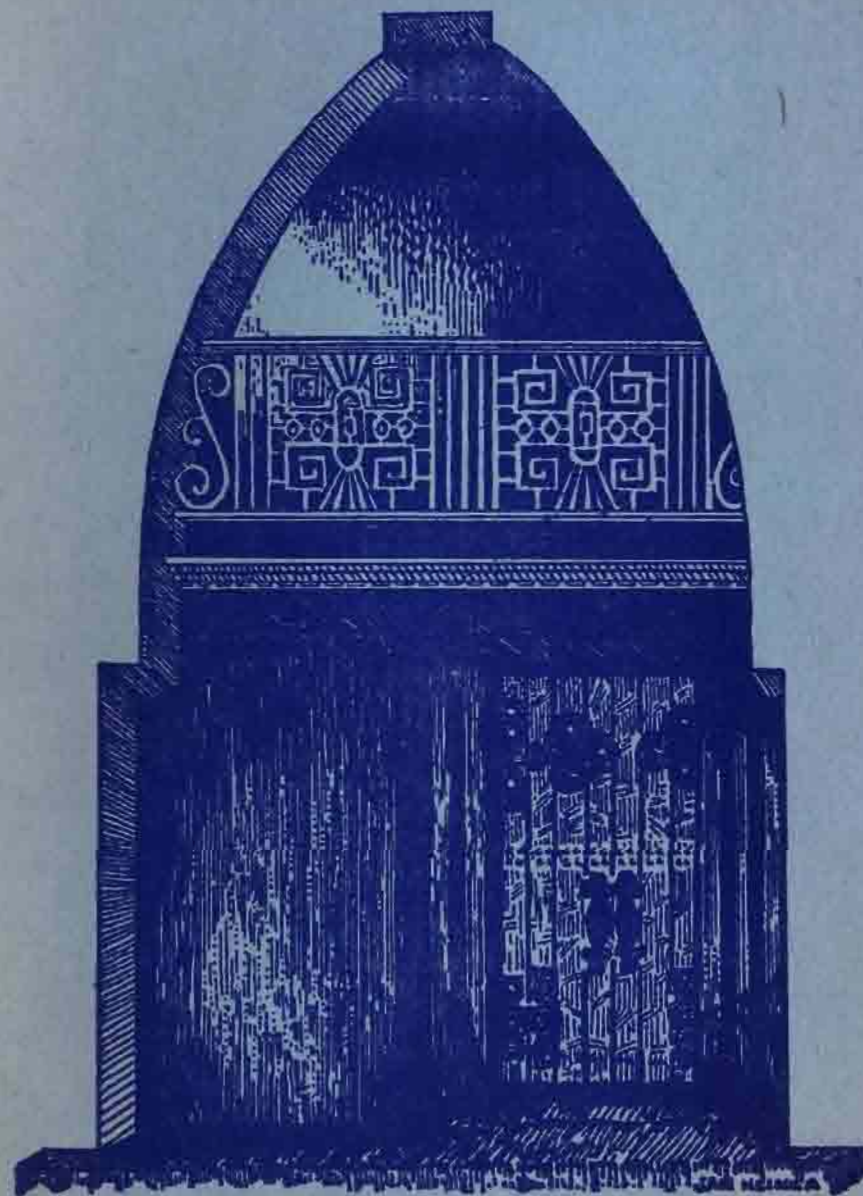
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The next issue of HORIZON will appear in new and improved format. By printing the magazine on glossy paper, the illustrations will become an integrated part of the text. There will also be a wider variety of articles presented in a somewhat more concise form. We hope you will like it.

Journal of the
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SPRING
 1953



ISSUED
 QUARTERLY
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HORIZON
 LINES

AN EDITORIAL

BY MANLY PALMER HALL



The Case of the Frustrated Housewife

AMONG the memories of younger days is the vivid recollection of a delightful little old lady who departed from this mortal sphere before frustrations became fashionable. She was a tiny, rosy-cheeked person, rounding ninety-one years the last time I saw her. Vanity remained to the end, and every night she tied her front hairs into knots so they would be wavy in the morning. She was spry, mentally alert, and had a wonderful facility for mislaying her eyeglasses. Grandma, as she was usually referred to, somewhat to her own disgust, was born and reared in the Middle West, and loved to talk about the adventures of home building in the '60s and '70s of the last century. Her efficiency was a source of continual pride, and she could find very little to criticize in these departments of her earlier activities.

She was married to a successful farmer, who gradually increased his holdings according to the approved methods of the times. At the height of her glory, Grandma presided over a brood of twelve children and as many hired hands. She kept a large farmhouse, baked all her own bread, washed and ironed, and in her earlier years made all her clothing on a hand loom. She was a nurse, counselor, companion, and incidental midwife for the neighboring farms. She cooked for a small army, and was never happier than when a dozen extra relatives

appeared. After she had finished the narration of her multitudinous chores and responsibilities, it was usual to ask her how she was able to accomplish so much. Grandma's answer was always the same: "Nothing to it." Then with a sly grin, "And I always had a little time for gossip."

Faith in God and confidence in herself distinguished Grandma's philosophy of life, nor did she wear out under the strain. To the last days of her life she was ready to engage in any enterprise which offered thrill or novelty. Looking about her, Grandma decided that there was a marked deterioration in human stamina since the "good old times." She would shake her head sadly and wonder how it had come about that good, ordinary folks no longer found satisfaction in establishing new records for productive efficiency. She was somewhat against such new-fangled devices as washing machines, which had recently appeared, and electric irons. When her grandchildren recommended such implements, she would snort: "What do you think I am, crippled?"

As a contrast, I might introduce a lady in her middle thirties who came to explain to me why she was a frustrated housewife. She lived in an expensive two-room apartment with maid service. She had one child, who spent his days in kindergarten school. She did not know how to cook, and such housework as she did was mechanized to the ultimate degree. I could see the ghost of grandma hovering in the atmosphere and thickening the air with her opinions on the subject. Yet it would be entirely false to assume that my frustrated caller did not sincerely believe that she was taxed beyond reasonable endurance. She was quite sure that the burden of homemaking was more than flesh could bear.

We will call our frustrated housewife Mrs. Jones, just to choose an unusual name. She had been under medical care for some time, and it was the opinion of the physician that she was perilously close to a nervous breakdown. It cannot be denied that she showed all the symptoms of extreme fatigue, plus confusion, plus dissatisfaction, plus self-pity. As her financial situation was satisfactory, and there was no hint of basic incompatibility in her married life, and the small boy was no more of a problem than would normally be expected, it was an intriguing problem to find the solution to this all-too-common mystery. Constitutionally, Mrs. Jones was fine—heart sound, blood-pressure normal, but always tired.

Numerous reports have accumulated relating to the subject of psychic fatigue. There is no doubt that exhaustion can be a symptom of a defense or an escape mechanism. We all remember the familiar example of the teen-age daughter who is too tired to wash the dishes, but can dance all night. When fatigue is present without just physical

cause, the sufferer is often just bored. Why should Mrs. Jones be bored? We think of boredom as associated with monotony, monotony, in turn, with routine, and routine, in turn, with enforced discipline. Why should a way of life which has been proclaimed as normal since the beginning of human experience suddenly become the grounds for a grand frustration? What do we dislike the most? Usually that with which we are the least familiar. Gentle prodding revealed that as a growing girl Mrs. Jones had received no training whatever in home planning or home building. She was permitted to enjoy herself, and naturally developed the concept that life was infinite opportunity and no responsibility. Gaining her perspective on living in general from the environment in which she was raised, she was easily converted to the concept that successful and respectable people did nothing that was useful or important.

Always quick-minded and of attractive appearance, the future Mrs. Jones moved in a circle of admirers who catered to her every whim and indulged her every fancy. She definitely regarded herself as a luxury, and gained distinction as a perpetual adolescent. Grandma, first mentioned, already had four children by the time our frustrated housewife was doing well in college and a member of the best sororities. There is no doubt that the young lady had talents and abilities and a decided flare for dramatics. She left college resolved upon a career, visualizing an exciting and flattering future.

The weakness of the educational system is especially evident in cases like this one. The lady received a high polish, but very little substantial insight into the facts of life. Her normal and natural instincts remained completely undeveloped, and such impulses as may have arisen were immediately discarded. At a critical moment betwixt college and career, Mr. Jones entered the picture. He was personable, wealthy, attentive, and flattering. The compound resulted in love at first sight, but without foresight. Marriage changed the picture. The new Mrs. Jones was completely overwhelmed at the prospect of presiding over an establishment. For a short time, the glamor of proprietorship was stimulating, but as this first emotional acceptance wore off, the glow faded.

Mrs. Jones was confronted with the problem of self-discipline. She learned early that there were things that she should do, but she experienced the realization that they were not always the things she wanted to do. The arrival of junior in such a pattern was a decided cataclysm. There was no question that Mrs. Jones theoretically wanted to be a mother, but the impact of maternal responsibility came as a complete shock. There are numerous reports of such cases, and sometimes adjustment requires years. Motherhood confronts the parent with a pattern which must unfold according to its own laws and

rules over a long period of years. This pattern must interfere with personal freedom. When this freedom is a fetish or a mild obsession, adjustment may require psychological assistance. It hardly seems natural that a woman should take a long course of mental treatments in order to accept motherhood, but it does happen.

When the human being reaches maturity of years without being subjected to a reasonable amount of discipline, it becomes increasingly difficult to adjust to any restrictive pattern. Every impulse in the nature rebels against the limitations of its activities, and what the well-integrated person accepts instinctively, the undisciplined regards as a calamity. This is especially true if the person involved is high-spirited or strong-willed. The gradually accumulating pattern of duty or routine closes in with frightening relentlessness. The victim feels as though a terrible fate were locking him against his will, actually stifling the essential elements of his character. The struggle between the individual and the universal laws which enclose him ends in frustration and rebellion.

This is most likely to occur when the victim is without any essential philosophy of life. When faith is bright, love strong, and hope sustained by good convictions, we accept life. We see in everything that occurs opportunity for growth and usefulness. This is meaningless, however, if we have no desire to grow and no impulse to be useful. The secret of survival under responsibility is the enrichment of the internal resources. If, however, life is entirely external and we are not able to sustain ourselves on a mental or emotional diet of trivia, we are well on the way to neurosis. The general failure of religious training and a gradual collapse of the home as a psychological focal point leave young people without any internal security.

Men under heavy strain frequently find outlets along avocational lines. They relax in a craft shop or find release through early morning golf. Women, generally speaking, are not hobbyists. The instinct to create releases through the diversification of interests may be present, but it is seldom developed. Hobbies are more satisfactory to the mind than to the emotions, but intelligent women, with more time on their hands than they need for their home commitments, are turning more and more toward avocational outlets. Many have succeeded in artistic crafts and have found expression for impulses long repressed. The question always remains as to what constitutes a full life.

Many routine activities occupy the hands but not the minds. If the mind is idle, it will almost inevitably develop bad habits. A great part of the fear, jealousy, envy, and general pettiness which is evident among those who lack adequate mental occupation could be remedied by constructive interests. The combination of a deep rebellion against monotony and an unused mind is a common cause of social tragedy.

If the mind is not healthy, it will rapidly become unhealthy, and the only remedy is in the redirecting of mental energy. Mrs. Jones found the restrictions imposed by home depriving her of the only outlets with which she was familiar. Her days were spent largely in a complicated process of keeping herself off her own mind. She did this by shopping, extended visits to the beauty parlor, and a circle of small social affairs. Some of these had certain civic or educational implications which fortified the ego, but accomplished approximately nothing. She also attempted haphazardly to maintain contact with a fragment of her career ambitions. Less available time and a small child, which she could not completely neglect without pangs of conscience, forced Mrs. Jones to live a greater part of her time in her own company. This was most frustrating.

Actually, many of the restrictions were more psychological than real. It was not that she was imprisoned by duty, but she was curtailed, and the loss of complete freedom of action was an affliction unto her spirit. Around her was a world of human beings who would have regarded themselves as peculiarly fortunate if they could have had her security and leisure. To them time would be a blessing, but to her it was a curse. The perpetual adolescent runs into another complication. Parenthood brings with it not only the protection of the young, but also the instruction of the young. Mrs. Jones revealed her own shortcomings to herself when she attempted the role of motherhood. She found to her disillusionment that she was irritable, impatient, inconsistent, and impractical. She could not cope with the growing temperament of her child, because she had never for a moment coped with herself. The undisciplined can never discipline wisely and moderately. Her affections were merely a collective attachment, traditional rather than spontaneous and without meaningful definition.

The child made Mrs. Jones nervous because her primary purpose in its upbringing was to be happy herself. This meant that she could not cross the child without causing a disturbance in her environment. Friends said that she was spoiling the child, but actually she was catering to her own comfort at the expense of the child's character. Small children are quick to recognize this defect, and systematically exploit the weaknesses of their elders. By nature nervous and easily flustered, Mrs. Jones passed on this psychic atmosphere of instability to the child. The youngster developed an appropriate disorientation which was not serious, but, from the mother's standpoint, decidedly inconvenient.

What Mr. Jones was doing all this time is also worth more than passing note. He was busily engaged in the dominant occupation of a successful businessman—making money. It was obviously necessary for him to function on a substantial economic level to meet the eccentric requirements of his family life. At the same time he was not

contributing much to the solution of the difficulty. No amount of money will actually cure frustration, but may be necessary to meet the bills which frustrations cause. Mr. Jones, busy in his own world, was engaged in a line of activity which was of no interest to his wife. She was artistic-minded and highly emotional, and he was nursing government contracts for heavy machinery. By the time the day was over, he was in no condition to cope with the neurotic tendencies in his home. Probably, he should have known more psychology than he did, been more thoughtful than he was, and more understanding than he is likely to be. But if wives have their peculiar frustrations, so do husbands, and no husband is more completely frustrated than when trying to cope with a frustrated wife. The masculine impulse under such a condition is to remain completely silent until the atmosphere is darkly oppressive or else to depart in haste.

Essential companionability in a home means that both husband and wife must be working toward a common end, even though their means and methods may be different and even contrary. The lack of any collective incentive transforms the husband into a boarder and the wife into a domestic servant. Neither transformation is beneficial. Both Mr. and Mrs. Jones were profoundly convinced that they were completely misunderstood. He expected a good disposition in exchange for good maintenance, and she was expecting that her husband be a compound of John D. Rockefeller, Rudolph Valentino, and Tarzan. Each was expecting a little too much, but the expectations would not have developed had a few basic and simple normal instincts been soundly established. The problem moved rapidly unto the level of imagination and hallucination, where the impossible was not only expected but also required.

Mr. Jones was well-educated as far as formal education was concerned, but was deficient in sensitivity. It never occurred to him that other persons might be different from himself. His interests, he thought, should suffice to give purpose and inspiration to his family. The inharmony in which he found himself seemed to him entirely unreasonable, and, like his wife, he tried to solve everything by being sorry for himself.

The family would have probably separated except for the bonds of respectability. Neither person wished to make a public statement of personal failure. The child became the excuse but not the reason. In any event, however, the situation lingered, and while it remained without formal statement the possibility of remedy also survived. By discreet questioning I found that neither person had any substantial interest in life as a human experience. There was no appreciation for art or music on the part of the husband, but he was willing to indulge his wife's whims. Mr. and Mrs. Jones had no church affiliations, and

were inclined to a mild form of sophisticated materialism. They read no good books, but were both convinced that they were well-informed. Mr. Jones would have been as frustrated as Mrs. Jones except that he had reasonable outlets through his business. He met many people, solved numerous problems, and outlined the strategy of his company. All these things kept him alert and occupied, but, again, only on the surface. Inside he was a perfect vacuum.

Among her other complaints, Mrs. Jones observed that she was entirely "out" of her husband's affairs. Actually, however, she had no real desire to be "in," for statistics, car-loading, and forwarding bored her to distraction. Her evident disinclination had closed this door, as she finally admitted under pressure. Mr. Jones, rightly convinced that his wife was not suited to discussion of the labor situation as it related to scarcity of critical metals, simply kept all such subjects out of the conversations. He was deeply attached to his boy, but the child was nervous and distant and was rapidly taking on his mother's discontent against the head of the family.

By the time Mrs. Jones had been psychoanalyzed by several experts, she was worse off than before. These rather blunt doctors had told her she was suffering from nothing more serious than a bad disposition and was refusing to grow up. But they explored her subconscious, and finally convinced her that she was the helpless victim of her childhood environment. There is nothing that comforts a frustrated person like scientific proof that he is innocent of blame for his own condition. Of course, there was the usual advice—find new interests, take a trip, cultivate the personality, etc. But how can a person find new interests who does not know what a real interest is and would not recognize one if he saw it. Interest is only a word unless you have experienced it. It gradually came out that Mrs. Jones had wanted a career in the theater. This was a useful explanation for her character deficiencies. She was frustrated. She knew that before she went to the doctors, so little was gained.

At this stage of the problem, the fatigue symbolism began to develop. Mrs. Jones became more and more listless, and found it increasingly difficult to carry any burden of work or responsibility. Under the impression that she was developing genuine fatigue symptoms, and at the advice of her acquaintances, she settled down to a routine of long rest periods, daily naps, and early retiring. She found social activities exhausting and contact with people more and more enervating. Vitamins and other remedies seemed to have a passing effect, but could not touch the essential source of trouble. As time passed, the situation became more alarming, and there were distinct indications that the physical constitution was being undermined. A series of prac-

tioners devoted to improvement of mental attitudes had indifferent success, but whatever improvement appeared was not permanent.

In all probabilities, Mrs. Jones was completely unaware of the mechanisms which she was using to escape from unacceptable reality. The tendency to retire into a state of unconsciousness to avoid adjustment and solution is common. It is a kind of psychological decision in which the sufferer takes the stand that if he cannot do what he wants to do, he will do nothing. Extreme debility gives emancipation from irksome routines, but offers no legitimate outlet for repressed impulses. Thus the repressions are drowned in oblivion, but even this technique brings with it further complications. The body does not wish to rest beyond such time as it requires for the restoration of its efficiency. A colorless existence without normal causes of tiredness gradually interferes with the normal sleep-rhythm. By resting all day, the victim is slowly penalized by sleepless nights. As these become long hours without positive mental activity, there is a negative drifting in the direction of self-pity and morbid contemplation of grievances. Sleeplessness ends in a waking nightmare of fantasy. Nervous tension is increased, and the next step is sedation. The sleeping powders, pills, and tablets soon lose their efficacy, and dosage must be increased until medication becomes a positive detriment to health. Many nervous sufferers show symptoms which are due to the medications and not to the ailment.

Situations of this kind may drift along for years until, finally, they enter into conspiracy with a potential chronic ailment or are further complicated by the natural infirmities of age. In more severe cases, a mental or nervous breakdown is not impossible. The wear and tear on the sufferer is not the only disaster. Neurosis is highly contagious and infectious, and ultimately destroys the peace and security of the environment in which the neurotic lives. In this way, imaginary or dispositional fears, misgivings, and fantasies may lead to real and tragic results. There is no doubt that the things we fear come upon us. We force them into existence by our own negative attitudes.

The only way to combat illusions and delusions is with straight and honest thinking. Alas, this is never popular, especially with those who need it most. Even honesty, however, must be applied with discretion. Too brutal or sudden an impact may have devastating results. An individual who has learned to exist only in a pattern of self-created miseries is not so different from a drug addict. Both lean heavily upon a false and treacherous support. Another point to be considered is the ineffectiveness of catering to a frustration. In all probabilities, Mrs. Jones would not have been successful had she fulfilled her desire for a theatrical career. It was first necessary for the lady to make a personality adjustment before she could succeed in anything. A dispo-

sition not soundly optimistic and intelligently controlled can interfere with success as easily as it contributes to failure. Lack of internal maturity is not a recommendation in any department of human activity. This is especially true and worth remembering when the sufferer has reached a period in life when the fulfillment of some long-nourished



frustration is impossible or exceedingly unlikely. Mrs. Jones gave no impression of outstanding talent or unusual personal charm or ability, nor did she have the kind of temperament that would be likely to build a successful career against reverses, which are inevitable in every department of endeavor.

It is regrettable that Mrs. Jones did not have a chance to get her frustrations out of her system at an appropriate time. Regrets, however, are not solutional, and the problem must be faced on a contemporary level. These cases point clearly to the pressing need for a practical program of philosophical education beginning in the home or public school. There should always be inducements for self-orientation available to young people. All may not accept, but some will take advantage of such resources. As it is, Mrs. Jones cannot make a satisfactory recovery unless she is prepared to increase her own reference frame of available knowledge and understanding. No one can make her happy. Like the rest of us, she must have the principle of happiness firmly set within her own nature. This does not mean that we can hope to live continuously in a blissful state, but sorrow should be the exception and not the rule. When an emergency arises, it must be faced. When tragedy strikes, it must be borne. But in those numerous interludes in which life is essentially normal, there must also be a large capacity for enjoyment.

The capacity for enjoyment has little to do with what we have, and a great deal to do with what we are. There is much to indicate that the poor are just as happy as the rich, and the rich just as miserable as the poor. It is true that extreme poverty and extreme wealth present exceptional patterns of stress. Within moderation, however, Nature has bestowed a wonderful capacity for being happy and good-natured.

If we observe within ourselves a tendency to minimize our privileges and advantages and to magnify our limitations and disadvantages, we are drifting in the direction of trouble. Even misfortunes have their positive and constructive compensations. We are never so aware of our own strength as when it is tested, and right-minded individuals find a wonderful peace and security in those burdens which are rejected by the neurotics.

There is some thinking to the effect that dispositions cannot be changed. They seem to come with us, and gradually mold our thoughts and emotions into conformity with their own inclinations. We will grant that basic temperaments do not respond quickly or easily to amendment, but they can be changed if the resolution is properly stimulated.

It is increasingly difficult to live well without a substantial investment in self-direction and self-control. Even now, however, we are not destroyed by pressures, but by our inability to meet them. It is quite possible to triumph over adversity, but such a triumph is not an accident or the result of wishful thinking.

When Junior started taking piano lessons, he soon learned that his fingers were mostly thumbs. He discovered that he must gradually discipline his hands until they obeyed quickly and instinctively the determination of his will. After several years of conscientious effort, Junior learned to forget his hands. They would serve him increasingly well because they had learned to take orders from his mind. Our daily living is not essentially different. Our personalities will obey the purposes of our hearts and minds only after considerable discipline. Junior studied seven years before he gave his first recital. Even then his virtuosity was open to some question. He was gaining, and his friends said that he was mastering the piano. Actually, he was mastering himself, and proving it on the piano.

We prove lack of self-mastery when we are unable to shape our lives into a useful and constructive pattern. Although we are most inclined to blame the world for chaos, all we are proving is our own disorientation. For Mrs. Jones, the first decision must be one affecting the most intimate and persistent of her dispositional characteristics. She must decide whether she wishes to suffer or wishes to recover. If you put the question to her, an affirmative answer would be instantaneous. Certainly, she wants to be happy, and to be a fine, normal, useful woman. Upon second thought, however, she is so run down, so burdened, so depleted, so afflicted, so disturbed, and so generally miserable that it is very doubtful if she has the strength to change her ways. Most of all, to what has she to look forward? She is bitterly unhappy, and improving health would only give further energy with which to suffer. It has never occurred to her that if she redirected her resources it would

be no longer necessary to nurse negative speculations. There has been also an increasing separation between her will power and her habit patterns. Even when she resolutely determined to take a better attitude, she disintegrated the moment an unpleasantness appeared. According to her, her nervous system is not strong enough to support a program of reform.

Re-education, while it accomplishes reformation, never carries with it the oppression of a forced or required change of disposition. We act instinctively from what we know, what we believe, or what we intensely hold to be true. The remedies must come through us and from within us, and not from the outside pressure which we have already long resented. Perhaps Mrs. Jones is in need of a positive religious life. Even the most orthodox denomination teaches acceptance of the divine will and a gentle patience under adversity. It is only a beginning, but it can help. Religious groups also supply a valuable pattern of social contacts. It is often easier to solve problems with others of similar intent than it is to proceed entirely alone. Mrs. Jones never sought consolation from a source of good greater than herself. She was resentful against the universe, not for what it had done to her, but actually because of what she was doing to it. The religious experience often brings with it a relaxation and a sense of security in strong belief. Nearly all unhappy people are rebels of some kind. They have never learned to be simple, humble, and relaxed.

The search for God may begin with the congregation, but it must always lead to an internal questing. The human heart lifts itself through prayer to a source of divine strength. The source of potential good is shifted from the environment to an intangible, internal overself, or overpower. The individual then no longer expects consolation from his environment, but begins to experience the anticipation of peace coming from within. To seek is to find. The traditional strength of religious conviction and the insistent impact of religious authority divide the intensities of the neurotic pressure. Often for the first time the neurotic accepts the existence of a power in Nature stronger than the intensities of his own frustrations. In simple words, he has created in himself a source of strength, and this source has the attributes of Deity. It is not too difficult to sustain the conviction that God and one constitute a majority. What we cannot do ourselves, God can do to us, in us, and for us.

The neurotic, certain that his own strength is insufficient to accomplish a reformation, will take the attitude that with God all things are possible. If this conviction can be strengthened, it can lead to good results along one of several paths. Even the simple prayer for help begins a repetitive process of internal visualization of the type of help that is required. The belief that help is available causes the sufferer to

become observant for evidence that his prayers are being answered. If, as the result, he has a better day, he no longer forgets the improvement, but accepts it as proof and testimony of the efficacy of his faith. This very subtle change in basic concept bears good fruit. The search for proof that God is at work in his world is an antidote for the constant seeking after evidence that everything is wrong.

Religion has changed lives because it makes people receptive to hope and responsive to the more constructive elements of environment. It may happen, however, that for one reason or another the religious instinct is not available. The neurotic may have been disillusioned or may trace some of his misfortunes to an abuse of religious ideas. If this is the case, then it is necessary to justify religion and to show why it is not to blame for the crimes that have been committed in its name. Many ultramoderns consider themselves emancipated from religion, which they consider little better than an organization of primitive superstition. If this is true, then it is necessary to discover what type of values the neurotic is willing to accept. Some will consider philosophies or ancient and foreign types of spiritual instruction which are not included among their resentments. Others worship at the shrine of science, and will listen to a famous psychiatrist when all religions leave them cold. There is usually an acceptance somewhere, and it must be found and built upon.

Modern man likes to think himself practical, and practical philosophies, the teachings of which have been justified by thousands of years of application, may offer important contact patterns. Such obviously practical thinkers as Socrates and Confucius must be respected because of the clarity and utility of their conclusions. Fortunately, a little study gradually familiarizes the mind with the less obvious structure of ideals from which all philosophies are suspended. We learn to accept from those we respect that which we would quickly reject if it were presented by a stranger. Mrs. Jones must become mentally more active and mature. To do this, she must take an interest in some type of constructive thinking. Once she starts to think, she will find the pursuit profitable and pleasurable. There will be no shock of conflicting ideas. At least for a time, she will continue to think nobly and to act miserably. Gradually, however, noble ideas begin to censure conduct. We observe our own faults in the light of a better standard of conduct. We then learn that happiness depends upon being true to the noblest that we know and believe. The problem will be to get Mrs. Jones started. At the same time she must be prevented from falling into some meaningless and worthless pattern of thinking which will cater only to her infirmities.

Usually, religion is more practical in the life of a woman, and philosophy in the life of a man. There are exceptions, however, and

they are becoming more numerous as women are advancing into the fields of science and higher learning. For practical purposes, however, it may be assumed that emotional coloring will be valuable in the case of Mrs. Jones. She will grow best by using her mind to increase her appreciation so that she may experience the emotional impacts of beauty, love, harmony, and friendship. If her nature is basically artistic and her frustrations involve emotional outlets—as they usually do—here is the key to her recovery. The gradual decline into self and its common symbol, the fatigue mechanism, also carries with it a sense of personal futility. The less pleasant we are, the less necessary we are. The less necessary we are, the less excuse we have for prolonging physical existence. When we know secretly that we are an affliction to those who love us, our lives become meaningless.

One psychoneurotic housewife reposed in a state of perpetual fatigue for many years until her husband was stricken with paralysis. His collapse was her salvation, and sick as he was he told me confidentially that he wished, for her sake, that the stroke had happened sooner. The wife in this case suddenly became necessary, recovered miraculously from an amazing cycle of symptoms, and in less than two years was a comparatively normal person. She had found a job, and, incidentally, a tremendous satisfaction in realizing that she could actually repay part of the debt which she had accumulated by her own conduct.

It is a natural tendency for the masculine mind to rationalize and neglect emotional color. The result is a life deprived of overtones in which the eminent is forever sacrificed to the imminent. It is equally true that the feminine mind is inclined to emotionalize all of its findings and conclusions, and to be deficient in rationalization. Both extremes are unfortunate, and Nature has devised a means for correcting this unbalance by intimate association between the sexes. Mrs. Jones reacted to all of her problems with intensity rather than discrimination. Experience was interpreted in terms of feeling, and feeling, in turn, dominated the secondary mental reactions. For her, thought existed to prove and to justify emotional pressures. Thus the mind lost its most important function, that of acting as a censor upon imagination and fantasy. She needed more mental activity as a discipline upon her habit of daydreaming about herself.

It is not possible to cure emotion by thought alone, but right thinking can and does supply a larger perspective. Emotions have a tendency to restrict themselves and to intensify their force upon a small circle of objects. They may also be described as intensively personal. They attach themselves to particular persons and things, and then glamourize the objects of attachment. This in itself can lead to tragedy if the glamour were unwisely bestowed. The mind ascends quickly from particulars to generals. Its scope is larger because its focaliza-

tion is impersonal and contemplative. It is difficult to emotionalize about vast projects which are but dimly formulated and remain comparatively unexperienced. A point of balance is reached when the mind reveals the pattern and the emotions ensoul the pattern, making it vital and living and worthy of dedication or devotion.

A larger mental life will make available to Mrs. Jones a framework of universal principles which are themselves both remote and immediate. Remote because they are beyond complete human understanding, and immediate because they are evident in every function of living. Once these principles are available to the mind, they offer magnificent opportunities for the emotions to develop along constructive lines. The individual is no longer a victim of impulses, but has the power and discrimination to unfold his life through natural growth. Resistance to unhappy particulars of environment is easier where the individual can refer to some larger convictions for personal security, understanding, and appreciation of the facts involved.

There is an old saying that when an individual becomes wrapped up in himself he makes a very small package. It is progressively tragic to permit the mind and emotions to react to every circumstance which arises in terms of personal intensity. It is not fair to estimate only by a complete surrender to our own feelings. On the emotional plane we are participators in the drama of living, but on the mental plane we are observers, capable of maintaining a degree of detachment. If we become too detached, we are apt to be superficial, but if we become too attached, we will drift toward fanaticism. Some experiences in life must be considered with a measure of impersonality. When we select a banker to handle our funds or decide to buy an annuity or build a house or open a business, we must be practical. We cannot select a banker simply because he is personable, nor do we find it successful always to choose that which is flattering, affable, amiable, or sentimental. We seek that which is honorable and responsible, and if we fail in discrimination we pay the penalty.

There are moments when common sense must take precedence over feelings and emotional attachments. There are also moments when we must permit our minds to direct our conduct, even at the expense of our impulses. Mrs. Jones must think through some of her problems or else remain a victim of her own lack of good judgment. She must gradually come to the conviction that only by putting herself in order can she live in an ordered universe. For her, order requires the victory of intelligence over instinct. This is not a victory by repression, but by an acceptance of reality. Having decided a course of action which will relieve her internal frustration, she must have the courage and the continuity to apply the remedy.

With all individuals inclined to neurosis, it is fatal to cultivate leisure for any of the superficial reasons usually recognized. For the neurotic, leisure is only an opportunity to further submerge character in an ocean of self-pity. The remedy for too many notions is a larger sphere of real and immediate activity. All theories are tested by application. If they do not prove themselves through use, they are not immediately practical. Unless Mrs. Jones is satisfied to make her home her world and her responsibility, and in so doing find fulfillment of her own nature, then she must develop other compensatory activities. She may go into business or find employment or engage intensively in social welfare or other civic activities. The moment she has to mingle with other persons, work with them, adjust to their temperaments, and recognize their right to be themselves without offense to her, she will begin to reorient her own life.

There is one hitch in this program, however. Mrs. Jones is deprived of the greatest possible incentive for social adjustment—she does not have to work. As it is not necessary for her to keep her job or else be without means of support, she will be slow in adjusting to the economic sphere. She will find herself in a position to leave any job which is uncongenial and not work at all until that which is desirable to herself is available. Without the drive of necessity, she must have greater strength of character if employment is to aid her orientation. Many people do not like to work, but most of them would be far worse off if they did not.

Education offers an opportunity. If Mrs. Jones wishes to raise her own intellectual level by improving her mind and her skill, she may do so, and thus fill time otherwise devoted to morbid speculations. Crafts and hobbies offer the same advantages. Regardless of the means used, however, the end that must be attained is constructive mental-emotional occupation. Unfortunately, Mrs. Jones is one of those persons who have overestimated themselves. She already regards herself as informed and mature, and therefore resents the very concept of self-improvement. Incidentally, she also fears the loss of her own small negative place in her world. She has a certain distinction in being miserable and also enjoys a great many privileges which might not be so available to the healthy and the normal. She does not appreciate the large price she has paid for the privilege of remaining unadjusted.

From a completely detached viewpoint, the proper place for Mrs. Jones, with the abilities which she has and the disabilities which she has cultivated, is the home which has been so generously provided. Here is a theater of usefulness which should be the foundation of other activities. She should expand from the home after she has accomplished a proper adjustment with the fundamental verities of

normal living. Having succeeded in the home, she can proceed with confidence to other types of organization and planning, but like most of her kind she wishes to direct her attention to distant achievements without making any improvement upon the immediate environment in which she lives. The answer is obvious. Influencing others is a glamorous occupation, whereas influencing herself is a form of heroism which goes unknown, unhonored, and unsung. Just as we are inclined to dress well even though our personalities are impoverished, we emphasize the importance of the visible over the invisible. One of the Greek philosophers said definitely that clothing adorns the learned, but is in itself no proof of learning. A successful, or at least satisfying, public career is much like robes of state. They make it difficult to estimate the proportions of the man who wears them, but do not guarantee either his ability or integrity.

To adorn the internal life is the only way in which we can assure the solid integrity of our lives. We are no wiser than our complaints, no more noble than our grievances, and no better than the sphere of misery with which we surround ourselves. There is no use talking about our hidden assets while we are up to our necks in our revealed liabilities. Mrs. Jones is not the victim of her frustrations; rather she is nursing them, finding it easier to cater than to conquer. If she does not respond to guidance and advice, she must endure the methods of correction which Nature has provided in such cases. Let us hope that she will resolve to fulfill life and not rebel against its natural dicta. When she outgrows her present state, she will be grateful for the incentive supplied by her dissatisfaction.

AN EXTRAORDINARY BOWL OF PUNCH

(Fragment taken from an 18th-century Almanac)

"On the 25th of October 1694; a bowl of punch was made at the Right Hon. Edward Russel's house when he was Capt. General and Commander in Chief of Brit. Majesty's forces in the Mediterranean Seas. It was made in a fountain in a garden in the middle of four walks, all covered overhead with lemon and orange trees, and in every walk was a table the whole length of it, covered with cold collations, &c. In the said fountain were the following ingredients, viz. four hogsheads of water, twenty-five thousand lemons, twenty gallons of lime-juice, thirteen hundred weight of fine Lisbon sugar, five pounds of grated nutmegs, three hundred bisquits, and lastly, a pipe of dry mountain Malaga. Over the fountain was a large canopy built to keep off the rain; and there was built on purpose a little boat, wherein was a boy belonging to the fleet, who rowed round the fountain and filled the cups for the company - - - - ."

Ex Libris P.R.S.



The Muses

IN the English language the word *muse* means *to meditate* or *to ponder*, and musing is a kind of abstract reflection involving a certain play of imagination. Our word *museum*, a place where objects of art or records of human activities are preserved, means *a temple of the Muses*. The gracious goddesses were celebrated by the Greeks and Latins as the patronesses of the arts, and when the word is not capitalized it has come to mean the quality of inspiration which possesses a poet and enriches the spirit of his verse.

In the Greek legendry and lore, Mnemosyne (memory) was the mother of the Muses, who were the nine daughters of the union of Mnemosyne and the god Zeus. If by Zeus is meant the mind of the world, or the Demiurgos, then the Muses become the personification of the union of mind and memory. It is said that Mnemosyne served Zeus as an eternal reminder of his own will and purpose, even as memory recalls to each the story of himself. When the beautiful Muses came to grace the Olympian throng, they bore witness to the power of the mind on the level of the creative arts. Through the channels of beauty, wisdom has enriched and glorified the world, and

father Zeus enjoyed the spectacle of the unfoldment of his benevolent will.

It was early believed that the Muses were personifications of the departments of beauty which manifested throughout the normal operations of Nature. Man, beholding the wonder of the waterfall, the gentle flowing of the stream, the flowers of the plain, and the strong trees of the mountain, was moved within himself to meditate upon—that is, to *muse* about—the mystery of the world in which he lived. According to Hesiod, Zeus took several wives, all of whom were veiled symbols of the operations of the creative mind. He married Hera, the embodiment of Nature, to whom it is said he was always true. He also married Metis, constructive thought—Themis, justice—Mnemosyne, memory—and Eurynome, expanse of rulership.

There are several conflicting accounts about the residence of the Muses. According to one version, their abode was in the most northern part of Greece. At Delphus they were attached to the suite of Apollo, but in southern Greece it was believed that their permanent home was on Mount Helicon, in Boeotia. Throughout the Greek states there were *Mouseia*, or schools or assemblies, under the patronage of the Muses. These schools were set apart for the advanced education of the young. Although the number of the Muses was subject to change at various periods, the later classification of nine beautiful maidens divided into three groups has become traditional. The Muses of Epos, or the Epics, were Kalliope, Kleio, and Ouranos. These presided over the Heroic Epic, the Historical Epic, and the Astronomical Epic, in the order given. The Lyric Muses were Erato, Terpsichore, and Euterpe. These were the patronesses of the Love Lyric, the Choral Lyric, and Flute music. The dramatic Muses were Melpomene, Thalia, and Polymnia. These protected tragedy, comedy, and the religious themes and theatricals.

From this survey will be noted that feminine divinities were associated with all the recognized branches of the arts. They were the inspirations born of memory, and therefore connected with the descent of branches of aesthetic skill. It is interesting that at least a few of the early writers identified Mnemosyne as one of the Titans belonging to the class of Kronos and Rhea. Thus memory was older than Zeus, and he merely took this power to himself after Kronos was dethroned by his own son. This would mean that the Muses shared in the Titanic attributes—that is, inherited the primordial power which preceded the organization of the mundane world. Perhaps it is for this reason that the Muses escaped from the dominion of Zeus, bestowing upon their devotees a transcendence over the tyranny of mind. The artist has never accepted the limitation of the rational concept. He

dreams of larger dimensions of space, and dares to violate the edicts of the traditional.

In terms of psychology the Muses have been interpreted as nine powers or pressures abiding in and manifesting through the human psyche. At an early time mortals became aware that creative activity is usually impelled by a strange tension from within the self. There is an urge which defies all practical consideration and causes the artist and the poet to serve their Muses regardless of material consequences. Man, whenever burdened by the afflictions of his environment, seeks relief through arts. This relief is a visualization of sublime verities and the attempt to interpret them symbolically for the admiration or attention of others. Creativeness often accompanies tribulation, and sorrow loosens the spirit through a sweet and tender melancholy. Those thus moved by their own melancholy are inclined to produce sad but dramatic symbols of themselves and of all the frustrations with which their souls are burdened.

The Muses of the Epics impel to the experience of life as the heroic tale. The history of mankind and the unfolding wonders of the universe are felt as an intense resolution to sing and to tell of immensities which slumber in the subconscious. The motion is always away from the small and the immediate toward the vast and the timeless. This is the sweet escape, the experience of self as an integral part of a larger life-plan than the monotony of daily existence. If the Epic Muses were the patronesses of a grand theme, the Lyric Muses were identified with simple, human, intimate experiences of delight. Under their inspiration men tried to fashion a similitude of natural harmony. They dignified with dramatic overtones the intimate beauty with which we are all surrounded, but which we ignore in our striving after a heroic estate.

The Muses of drama inspired the production and presentation of tragedies and comedies, and their peculiar attributes were the tragic and comic masks. They sought to reveal the secret motions and energies which manifest themselves as the hidden springs of human conduct. The Muse of religious rituals had no definite symbol or attribute, and she presided over the rhythmic and harmonic presentations of the sacred rites. Altogether, the Muses were the patronesses of the productions of the contemplative life as this becomes the source and cause of mortal self-expression and cultural progress.

It is important to note that Apollo was called Musagetes, or the leader of the Muses. In this capacity he is represented in art as seated, playing upon a lute, and surrounded by the nine inspired sisters. Often this company is attended by Pegasus, the winged horse, who, striking the earth with his hoof, brings forth the stream of Helicon from the side of Mount Parnassus. Nearly all texts dealing with the subject of

the Muses include references to the uncertainty of the early accounts. The symbolism has been subject to numerous and arbitrary changes and renovations. It is certain that many of these alterations were comparatively recent and belong to that renaissance of the arts which occurred in Europe between the 12th and 16th centuries. The older references were used to justify a complete reconstruction of the mystical account. These revisions were probably the work of the Troubadours, who gained distinction for their invention of fables and their improvisations upon the themes derived from classical mythology.

For centuries Europe was practically without art integration. The heavy pressure of a doleful theology permitted only a limited kind of aesthetic expression. The arts became the slaves of theology and were only permitted insofar as they perpetuated popular religious concepts. Gradually, however, there was a rebellion against the limitations imposed by sterile convention upon the spirit of inspiration. The human mind and heart were impelled to express themselves, their secret hopes, and the substance of their common fears. As such liberation could lead only to persecution, disgrace, and probable death, the dreamers of the Dark Ages formed themselves into Secret Fraternities, much like craft guilds. Within their own groups they advanced the service of their Muses, protecting each other with obligations of sacred honor.

As almost nothing was available in the form of contemporary instruction and knowledge, these artists searched the past in quest of technical skill and inspired concepts and ideas. The Secret Societies of creative artists chose Apollo as their guiding spirit, and acknowledged their allegiance to the classic Muses. Mount Helicon became a symbol of their lodge room or the place where they assembled, whether it was a secluded place in a forest or the upper room of some inn. With the passing of time, the secret empire of the poets took larger and clearer definition and assumed greater cultural and even political importance.

All men who have contributed to the progress of the world have been dreamers. There must be a vision before change can be ensouled with a spirit of significance. Pressed on by their Muses, the servants of Apollo dedicated the nine branches of aestheticism to the service of those imperishable doctrines and eternal ideas which are the hopes of humankind. Obviously, the mind must be free if it is to reveal the fullness of itself. Men must be free to serve their own liberated thoughts. Liberty was not the blessing of old times, and it was impossible to oppose publicly and openly those entrenched reactionaries of Church and state who occupied unassailable positions of power and authority. To protect themselves and, most of all, to preserve their dream, the Troubadours and minstrels perfected a romance-literature, extending to several types of poetry, music, drama,

and what we now call the novel. There were great epics, like Dante's *Inferno* and Milton's *Paradise Lost*. There were charming satires, as *The Ship of Fools* and *Reynard the Fox*. There is much to indicate that these diverse books bore witness to a well-ordered secret program of education, inspiration, and even disillusionment. Discrimination was challenged, not only to recognize the shape of good things to come, but also the many vicious forms of popular corruption.

By degrees the popular taste was educated and directed. The average man contacted only the surface of the project, but he was slowly convinced of the natural and inevitable dignity of human life and human thought. The spirit of resistance was born in him. He began to laugh, at least secretly, at the pompous, dissipated aristocracy which once he had accepted without question. Most of all, however, he began to dream of his own future and to devise small schemes of strategy by which he could gain for himself a measure of intellectual liberty. It took several centuries to advance this program of indoctrination, until men of good spirit throughout Europe were conditioned finally for a Universal Reformation and a re-evaluation of mortal destiny. During this long time, certain symbols and figures came to represent the activities of the hidden empire of poets. They never used their names or gave positive indication of their whereabouts, but on the title pages of their books and pamphlets were the figures of the Muses, the Court of Apollo, Pegasus, and the spring of Helicon. The convocation of the poets took place in remote Parnassian groves or cloud-covered Olympian peaks. There is indication that a few of those tyrants against whom the program was directed became aware of the secret organizations functioning around them. They hired spies and emissaries, and sought desperately to ferret out the proportions of the scheme. The espionage and sabotage project failed, however, because the hidden poets were as ethereal as the Greek divinities, and it was virtually impossible to prove the presence of an organized conspiracy.

When attempting to examine the symbolism devised by the Troubadours to conceal their secret purposes, it is necessary to explore ancient authors and to restore the more subtle parts of the old myths. Varro, a scholar of most inquiring mind, gave a curious account of the origin of the Muses. He noted that there were originally three of these goddesses of inspiration. According to Varro, an ancient city (Sicyon) commissioned three sculptors, each of whom was to make statues of the three Muses to be placed in the Temple of Apollo as an offering to the deity. The fathers of the city intended to purchase only the work of one sculptor, but they felt that by this competitive procedure they would be able to select the best production of artistic genius.

When the time came and the three sculptors had finished their statues, all were so exquisite that it was impossible to choose between them. The city, therefore, had no choice but to purchase them all, and the nine figures were arranged in groups around the altar of Apollo. At that time the Muses were especially associated with music, of which only three kinds were recognized. The first was vocal, the second, trumpets, flutes, and other wind instruments, and the third, harps, lutes, and other devices with strings. Of course, Varro's story may be a veiled account of the rules governing harmony and rhythm and the extension of the arts into other departments of human activity.

Diodorus Siculus differed from the traditional account and caused the Muses to be the daughters of heaven and earth. Aelian noted that they were never pictured armed, to indicate that they were devoted to peace and beauty. Although usually referred to as virgins, their children are mentioned in many old myths and legends. This is assumed to imply that they gave birth to magnificent works of art and schools of aesthetic culture, and were the spiritual parents of poets and artisans. Three of the Muses were said to have become mothers of the Sirens, meaning that arts had been profaned to become temptresses that have led the human heart and mind toward the gratification of passions and appetites. The perversion of beauty, according to the opinion of the ancients, was peculiarly reprehensible.

As Apollo became the prince of the Muses, he was sometimes called the tenth Muse. These divinities had many names in different regions. Most of the titles related to regions identified as the abode of the Muses. Such designations as Heliconiades, Parnassides, or Cytheriades are typical of this practice. Accompanying this article is a plate from Montfaucon's *Antiquities*, which shows the Muses as they have been preserved in classical art. There is a fine group of the Muses upon a bas-relief of the Justinian Gallery. The central seated figure, holding a scroll, is believed to represent Apollo as director of the choir. On another relief from the same source, Apollo is at the extreme right with his quiver of arrows and a griffin at his feet. In this assembly, Minerva appears in the midst of the choir with her distinguishing attributes of helmet, spear, and shield.

Further thought can also be given to the horse Pegasus. This winged steed was born of a union of Neptune and Medusa. There is a version which describes Pegasus as springing from the drops of Medusa's blood when Perseus cut off her head. After flying to the peak of Mount Helicon, Pegasus struck a rock with his foot and a fountain sprang up, which was afterwards called Hippocrene, or the fountain of the horse. This was the famous fountain of the Muses, who were afterwards named Hippocrenae from this event. Later, while Pegasus was drinking at the fountain of Pyrene in the territory of the Corin-

thians, it was seized by Bellerophon, and was forced to carry him on his expedition against Chimera. After Bellerophon killed the monster, he used the winged horse in other battles and was always victorious. Becoming proud of his heroic achievements, Bellerophon attempted to fly up to heaven by the help of Pegasus. Jupiter, made angry by this presumption, pricked the horse and caused it to throw Bellerophon, who fell down onto the earth and perished. Pegasus, however, continued on his flight to heaven and was received into the assembly of the stars.

Referring to the generation of Pegasus from the blood of Medusa, Lord Bacon makes the curious statement that the monster's head being cut off, there followed two effects. The first was the procreation and raising of Pegasus, by which may be evidently understood fame that, flying through the world, proclaims victory. We reproduce here a head of Minerva enlarged from an ancient gem. It will be noticed that the goddess wears representations of Pegasus upon her helmet, and her associations with the winged horse complements her appearance among the Muses. The use of the word *fame* by Bacon in his brief reference to Pegasus can only be understood if we consider the word in its original and archaic meaning. It comes from the Latin *fama*, from the root *fari*, to *speak*. So regarded, the word signifies a public utterance, a report, a statement, or a solemn pronouncement.

The first publication of the mysterious Society of the Rosy Cross was called *Fama*, or *The Fame*. Bacon's participation in the activities of this secret group is generally recognized. Thus Pegasus would be an appropriate symbol, not only of the classic Muses who inspired learning, but also of the winged creature through which they proclaimed, or famed, their great project to the world. Wherever the winged horse appeared in engravings or on title pages of books, it therefore announced a proclamation. Perseus slaying Medusa represents the victory of enlightenment over ignorance. From the blood of Medusa is procreated experience, which bears witness to or proclaims Nature. For this reason the symbol would naturally appear upon the crest of Athena, or Minerva.

The fountains would certainly be sacred to the Muses, because the flowing of water symbolized the flowing of inspiration. These beautiful and modest virgins were said to choose solitary places, and preferred to remain alone or only in the company of each other. When they appeared among men, they changed their attire according to time and circumstance. By this is meant that inspiration takes many forms and reveals itself through the arts and sciences which it generates. When the Muses danced or assembled in a chorus, they always joined together to intimate the indissoluble union which exists at the source of

liberal arts and sciences. Sometimes they were winged, but more often they appeared as ordinary mortals. They had, however, the power to disappear and to escape from any effort to imprison them. If they were restrained by force, they simply flew away without even the formality of protest. Beauty offers itself gladly, but can never be held or captured by any school or tradition.

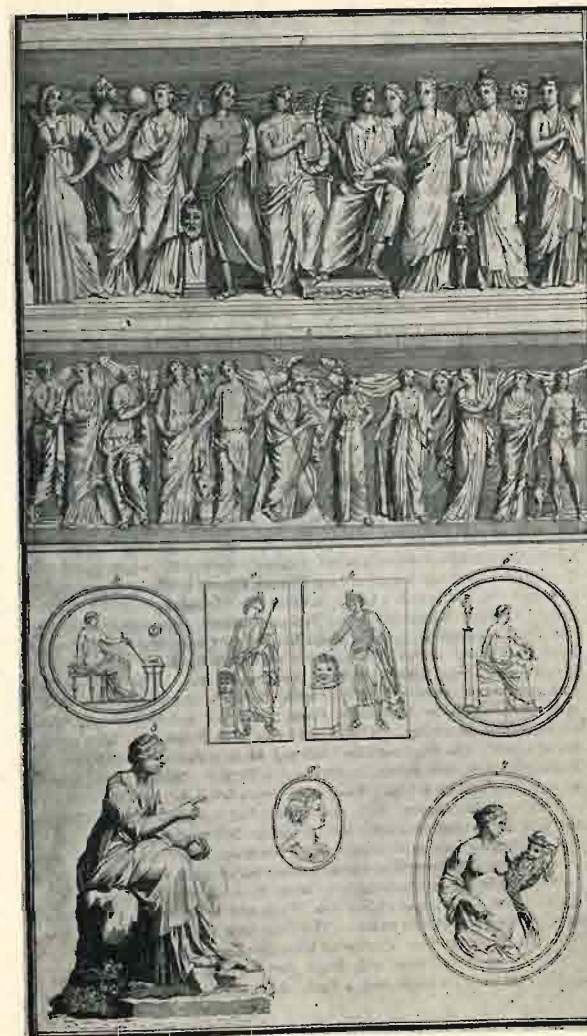
It was not customary to offer sacrifices to the Muses or to consider them apart from the Sovereign Deity whom they voluntarily served. On some occasions Hercules was recognized instead of Apollo as the conductor of the Muses. This is an intimation that strength is necessary to perfect certain of the arts. Though worshipped in Greece, Thessaly, and Italy, the Muses were honored principally through festivals which extended for nine days according to the number of the goddesses. These celebrations included stage plays, both comedies and tragedies, games, and exhibitions of art. It is interesting that the plays attributed to William Shakespeare were arranged in the first folio edition under three headings: Histories, Comedies, and Tragedies. These divisions agree with the ancient arrangement of the dramatic Muses.

The goddess Minerva, who presided over wisdom, war, and all the liberal arts, was born from the brain of Jupiter without a mother. She



was the only deity whose authority was equal to that of Jupiter. As the mind-born, she was great in heaven, could hurl the thunderbolts of her father, prolong human life, and bestow the gift of prophecy. She competed with Neptune as the result of a dispute, which was to be settled by giving preference to whichever of the two made the most useful and necessary gift to the inhabitants of the earth. Neptune struck the ground with his trident, and immediately a horse issued forth. Minerva then produced the olive, and was given the victory. It was in this way that the olive branch became the emblem of peace and was preferred to the horse which could be used in war.

Minerva was also the first to build a ship, and was recognized as a patroness of navigation. It was in this way that she disputed the power of Neptune over the sea. She also showed mortals how to control the horse created by Neptune. Her association with the Muses was natural and inevitable because she was invoked by artists of all



—From Montfaucon's *Antiquities Explained*

REPRESENTATIONS OF THE MUSES

The upper groups show these divinities gathered about Apollo or Minerva. Below are separate figures with their usual attributes.

laboratories of skill through which mortals reveal their inner knowledge of the laws governing productions of science and aesthetics.

Jupiter also gave birth to the Muses, which were his own energies, properly revealed as a circle of inspired works which were the natural progeny of his own reflection. He gave this circle into the keeping of Apollo, who was not only a god of light, but also the principle of good. When good manifests on the aesthetic plane, it produces beauty over which it presides. When it manifests on the moral plane, it produces virtue, and on the mental plane, wisdom. When Minerva becomes the choir mistress of the Muses, then the arts are the servants of the universal mind. When Hercules presides over the chorus, then inspiration reveals the heroism of exalted purpose.

Although fruit and flowers and other gifts were not brought to the Muses, it was customary for the poet to lay his offering at their feet. In the classical form the poem always opened with a prayer or supplication to the Muses, inviting their presence and assistance and bestowing upon them the full credit for the enterprise. When Socrates was told that one of his discourses was especially inspired, he replied that he had been fortunate by having his Muse near to him.

This practice of crediting the Muses with all commendable productions was a simple way of recognizing one universal inspiration at the source of beautiful works. One consciousness, distinguished and differentiated through the characters and temperaments of countless human beings, was responsible for everything noble and good. Among the Pythagoreans, the ennead, or the number nine, was a symbol of harmony because it consisted of three triads and was deficient by only one number from the decad, or ten, which was the perfect numeration. Thus, when Apollo was included as a tenth Muse, the circle of inspiration was complete.

If we dare to pass from the obvious to that which is more secret, we can learn that, to the initiated Greeks, the Muses formed a circle of female savior-divinities. Beneath their gracious symbolism was concealed the entire pattern of the religious mysteries. The child is nine months in the process of generation. The Eleusinian rites were bestowed in nine days and depended for their fulfillment upon a kind of inspiration that came from within the neophyte. All the Mysteries were meditation rituals, and in this case musing was a synonym for meditation. In a general way the Muses paralleled the Yogas or systems of internal discipline, by which the spirit of inspiration was freed and the fountains of Helicon were loosened. The human being, by the cultivation of the gracious labors of the Muses, learns to rescue his own mind and emotions from the tyrannies of the objective sense-perceptions. According to the Hermetic axiom, art perfects Nature. Art in this sense is not only skill, but also the esoteric tradition. As

Meru in India is the mountain of the self, the high abode of the spiritual source of man, so Parnassus in the Orphic theology becomes the Meru of Greece. The high destiny of the human being involves what we commonly term on the level of psychology release from nervous tension. It has been customary to cultivate arts to balance the intensities of science and economics. Man releases consciousness through his addiction to beauty, even as he burdens his inner resources with his more selfish and materialistic activities.

Man does not command the Muses; he invokes their aid and presence with the graciousness of his own spirit. They come in dreams and visions, being messengers of the inner self; in fact, the very expression of that self. Essential growth is always a process of release. Man neither enlarges nor improves by forcing upon his mind and heart the dictates of his objective will. All disciplines insist upon the cultivation of relaxation. This is not merely physical placidity, but the actual reversal of the dominant policy of personal conduct. As science surrounds man with evidences of his own accomplishments, so the arts reveal to him the urgency of his metaphysical requirements. Art is mastered by the acceptance of the inevitability of duty. It is advanced by obedience to laws and principles inwardly known. Beauty is never conquered, for it is forever conquering the deficiency of itself. Man never masters the world, but the divine plan at the root of existence masters man even as it administers the rituals of Nature.

The ancients recognized nine spheres between the earth and the firmament. These were the nine months of the generation of souls. The Muses, therefore, were not equal, but ascended in proper order, and each contained within itself several degrees of its own quality. The Muse of drama, for example, was the patroness of all theatrical productions with dramatic significance. Yet these productions were of different kinds and qualities. Drama might serve to substantiate the most selfish and mundane of man's attitudes and prejudices. Drama could cater to his appetites and animal instincts and could contribute to the profaning of his character. From this perverse and objectionable level it could ascend in qualitative degrees until its highest and noblest expression would be the sacred dramas of the Mysteries, through which the divine plan was symbolically revealed. Between these extremes many moral lessons could be taught, many noble examples could be presented for the contemplation of the mind, and great events burdened with secret meaning could be revived and given an eternal existence.

Each Muse, therefore, revealed a way of advancing the life of man through the refinement of his appreciation, the stimulation of his insight, and the restatement of his noblest aspirations. In this way the

arts and sciences were revealed, not merely as schools of skill and research, but as gateways into larger universal mysteries. Carried by the intensity of his Muse, the scientist could also meditate upon the known and strive after the unknown. His strivings were futile, however, if he declared war upon his universe and resolved to conquer the world and its mysteries with intellectual courage. We can learn many things with the mind, but we can release truth only by the simple love of beauty and the service of good. Knowledge must be ensouled by the inner light of the knower. This inner light is the presence of the Muse which transforms the sterility of facts into the ever-fruitful bounty of truth itself.

The Muses dwell in solitude and in their lofty groves, and those who seek them must also experience the solitude of inner peace. Unless the mind, relieved of pressures and freed for gentle musing, experiences the mood of the Parnassian glen and communes with the gracious and graceful spirits that dwell therein, it cannot rescue itself from its own intensities. The ancients recognized inspiration as a power from God, a bridge between the divine and human worlds. The cultivation of the meditative mood and the quiet direction of this mood toward the recognition of the world plan both quieted the spirit and released the genius sleeping within the soul.

The Neoplatonists, in their doctrine of the ascent of consciousness, placed intuition above sense, and inspiration above thought. As man gropes upward to a fuller expression of himself, he discovers inner resources striving to emerge and flowing from the hidden springs of his own conscious being. The ascending mortal inquiry and the descending immortal solution meet on the middle ground of enlightened self-consciousness. Man then discovers that the solutions to his problems are not found by objective activity, but are experienced as a dimension of subjective resource.

Altogether, then, the Muses constitute a mood. They are a decision in which the person dedicates himself to the service of energies released through the achievement of personal tranquillity. Perhaps the Muses correspond in a measure with the reflective faculties of the mind. By his power of reflection, man differs from the brutes. They, too, can see and experience, but they cannot estimate the mystical overtones of things seen and experienced. They cannot transmute dead knowledge into living truth through the intensification of their apperceptive and appreciative faculties. The Muses, therefore, have dominion over qualitative growth. They dwell in a garden where there are all kinds of helpful flowers and plants. They have no occupation except to inspire in others the beauty which is peculiarly their own. In art they stand for "art for art's sake." They rhyme not for plaudits or reward. They create beauty, not to sell, but to bestow. Individuals who prosti-

tute their arts and sciences are said to be guilty of violating the Muses. The morality of these goddesses is simple. That which is beautiful is good; that which is kind is lawful; that which releases peace fulfills the law. The ancients who served the Muses were strong of faith. They never saw the beautiful goddesses, but they felt the benediction of great verse in their own hearts and were glad. The empire of the Muses was a universe of poetry, art, music, literature, and science. This world was ruled over by the radiant figure of Apollo—truth, the beautiful. It was for this kind of world that man was fashioned and from which he fell in his search for the passing glories of wealth and fame.

If, therefore, we now recognize that those who serve the Muses strive to restore the golden age, in which each serves for the sake of serving and none seeks merely his own advantage, we can better understand the restoration of this symbolism in Europe following the Renaissance. There was so much to be done, so many evils to be corrected, so many tyrannies to be overthrown that the symbolism of the Muses was in every way appropriate. The Master of the Secret Society must become the vice-regent of Apollo on earth. This was to be a peaceful reformation through the broadening of understanding and enrichment and advancement of learning. That Lord Bacon was involved in this procedure is evident from his published works. That the plan had physical dimensions and proportions based upon classical mythology is clearly revealed by Georges Withers in his *Great Assises*, etc. On the page devoted to his cast of characters, Withers placed at the top in an ornate frame the single word "Apollo." Beneath this, as the first of his cast, is "the Lord Verulum, Chancellor of Parnassus." As one becomes more familiar with the methods of these philosopher-poets, it becomes obvious that the nine Muses were paralleled by nine men who concealed their identity behind the mythical name. Thus, Bacon as the embodiment of Apollo was the tenth Muse, and an intimate circle of his co-workers formed the chorus. Each possibly served as a chairman or co-ordinator for a department of the arts and sciences. Many worked with them, and the project expanded through the nine channels over which the Muses were traditionally supposed to preside.

Lord Bacon acted as the moderator and guiding spirit. All that was otherwise discovered and recorded was set forth by him upon the plane of utility in his vast literary project, *The Instauratio Magna*. The other symbols suitable to the work found their convenient places. As a young man, Bacon wrote *The Masque of the Helmet*, which was the story of Minerva's magic helmet which could bestow invisibility upon those who wore it. Later, this same thought found another expression. The first gathering of scholars, which later became the Royal Society of England, was called "Minerva's Museum." The

meeting place of the original group was Gray's Inn, above the entrance of which was the statue of Athena, or Minerva, brandishing her lance (shaking her spear).

The magic circle of Elizabethan Muses introduced numerous literary and symbolical references to the Parnassian chorus in their published works. The accompanying figure is the engraved portrait of John Fletcher designed by Marshall which appears in the first edition of the *Comedies and Tragedies*, by Beaumont and Fletcher, London, 1647. The bust rises between the twin peaks of Parnassus, and below, the fountain of Hippocrene flows from a concealed source represented as a cavern. The engraved title of the *Philostratus* of Blaise de Vignerone features a kind of tableau. In this, Pegasus stands between the peaks of Parnassus, from which falls the stream of inspiration. In front of the peaks is the circle of the Muses surrounding Apollo. There seems no reasonable explanation for this curious design. The book which was published in 1615 was not a poetical writing, but because of its famous plate of the spear-shaker it has been associated with the Bacon-Shakespeare controversy. Wither's *Emblems* has a most remarkable engraved frontispiece, which seems as though it were intended to illustrate the cast of characters described by Wither in his *Great Assises*.

Similar devices abound in works relating to the early Rosicrucians. John Valentin Andreae, who has long been fathered with the authorship of the first proclamations of the Rosicrucian Society, published several small books which appeared anonymously. On the title page of his *Turbo*, it is stated that the work was published at Helicon near Parnassus. According to the title page, Andreae's *Memippus* was issued at Cosmopoli, and his *Peregrini in Patria Errores* was issued at Utopiae. While such eccentricities might occasionally occur, it is not easy to explain their consistent appearance among a group of recognized reformers over a comparatively brief period of years. Once the project has been launched, the strange names ceased to be used and the whole subject passed from public attention.

After a considerable lapse, the Muses and the Parnassian theme reappeared in 18th-century Continental Freemasonry. By a wonderful coincidence, the Lodge of the Nine Muses in Paris, the Lodge of which Benjamin Franklin became the Grand Master, was devoted to the same principles and purposes as the 17th-century chorus. This French Masonic group was called the Lodge of the Revolutions, and most of the progressive leaders in the cause of 18th-century democracy were associated with its activities. By the beginning of the 19th century, the Parnassian guild ceased to present further symbolical landmarks, and it has been assumed that after the liberation of the Latin-

American countries the work of the group was terminated and the members turned to other activities.

During the early years of what we call modern times, there were several restorations of classical learning as statements of protest against the sterility of the prevailing cultural and social concepts. Men weary of scholastic tyranny found the Orphic theology and the Platonic philosophy agreeable to the requirements of their minds. To what degree these researchers and scholars actually restored the Mystery system of antiquity is not yet entirely clear, but that they cherished such a project is undeniable. Their main purpose was to reunite the divided body of learning, so that the spiritual and mystical overtones might again be recognized. These Parnassian thinkers realized that materialism had failed even before it became the dominant popular attitude.

They could do only a part of that which they knew to be necessary, but they resolved to leave a record of their works and a key to the knowledge which they accumulated. They knew that the future would bring to birth some others like themselves, of thoughtful minds and contemplative inclinations. Only such could read the landmarks and recognize the meaning of the rebus. No systematic effort would be made to restore the wisdom of the ancients until the ignorance of the moderns became unendurable. When that day comes, a new circle of Muses will arise, and the future of the world will return to the keeping of those of great vision. It is a moot question and one most intriguing to the mind: Who will be the next Apollo to conduct the chorus of the Muses?

FAREWELL, A LONG FAREWELL

When taking leave of your acquaintance, be sure to select the proper wording. *Adieu* signifies "to God I commend you." The English "good-by" is a contraction of "God be with you," and "farewell" simply means "may you journey well."

E PLURIBUS UNUM

It is said that we are indebted to John Adams for this motto. The idea came to Adams from Sir John Prestwick, an English antiquary. Where the idea originated is uncertain, but one of the earliest known appearances is to be found in the *Moretum* of Virgil. The great Latin poet in describing the color of a well-made vegetable salad observed: "*Color est e pluribus unus.*"



PRINCE SHOTOKU

The Code of Shotoku

Umayato, the eldest son of the Emperor Yomei, was a man of unusual distinction. His wisdom and integrity earned for him an exalted place in the annals of Japan. From childhood, Umayato was of scholarly disposition, and during his youth he came under the influence of Chinese learning and Buddhistic doctrines. For several reasons he accepted the teachings of the Buddha as useful to the life of the individual and the security of the state. To his influence may be ascribed the rise of Buddhism in Japan and its final adoption as the principal religion of the empire. Umayato, although he never became emperor, attained to imperial authority as regent under the Empress Suiko. His important position and his remarkable endowments gave him a wide sphere of influence. In the histories of his nation, Umayato is generally known as Shotoku Taishi, or Prince Shotoku.

In A. D. 604, Shotoku compiled the *Jushichi Kempo*, or a constitution of seventeen articles, sometimes referred to as Japan's first written law. Considering the time in which it was issued and the general condition of the Japanese people, this constitution is remarkably enlightened and permeated with concepts of extraordinary dignity. The compilation is not actually a legal code inasmuch as it provides no machinery for its own enforcement, nor is there any direct proof that it was issued by imperial edict. The immediate and widespread effect of the constitution was due largely to Prince Shotoku's personal sphere of influence. The seventeen sections are actually essentials of Buddhistic and Confucian teachings reduced or applied to the level of state conscience. The constitution appealed to the personal integrity of officials

and strengthened the confidence of the private citizen. Because of the delicacy of the situation, Shotoku issued the constitution under the general term "instructions."

Historians and scholars who have commented upon the constitution of Shotoku are in general agreement that the document should be included among those timeless productions whose utility is in no way limited to the era for which it was originally prepared. With certain minor exceptions, this constitution remains applicable as a guide for officials and leaders of all nations and times. It was Shotoku's contribution to the essential spirit of Confucian and Buddhist ethics. It is also interesting that the indigenous religion of the empire, Shintoism, is completely ignored. Perhaps the overtone is the need for a solid religious philosophy, without which the management of empire cannot be secure and benign. It would seem interesting, therefore, to give a summary of the seventeen articles with some interpretive material in order that we may have access to a splendid practical introduction to statecraft. There seems to be need of some grand concept of leadership in modern world affairs; therefore, we give you the substance of the *Jushichi Kempo*.

Article 1. The foundation of the security of the state is harmony. By nature, the members of a community are subject to selfishness and disorder. This is most apt to occur when private or personal concerns are given precedence over the public good. If those who are high in office cultivate harmony among themselves, and the peoples which they govern cultivate friendliness among themselves, the resulting concord makes possible the immediate solution of all problems and the rapid advancement of all parties. When men work together, what cannot be accomplished?

Article 2. It is strongly advised that officials of all degrees should hold the Three Treasures in the highest and most sincere reverence. These Treasures are the Buddha, the Doctrine, and the priesthood. When the supreme objects of faith are noble, sufficient, and acceptable, they provide a refuge in the heart against all corruption. Revere, therefore, this law, and by so doing reveal the nobility of your natures and your convictions. There are few, indeed, among mortals who are completely evil by nature. Some are ignorant, and others have been falsely taught, but the majority of mankind will acknowledge that which is good and useful and necessary. Therefore, let them turn their minds and their hearts to the Three Treasures, for without this guidance and the noble example of the Buddha, how shall the ignorance and corruption in men be corrected?

Article 3. It is proper that all imperial commands, laws, requirements, and orders shall be obeyed with the utmost care. Unless leader-

ship is respected, the state cannot survive. The example is heaven and earth. It is proper that heaven should lead and that earth should obey. As heaven is greater than earth, it has the privilege and the responsibilities of that which overspreads. When heaven decrees and earth fulfills, all Nature is in harmony, and the seasons proceed in due course, and Nature fulfills its numerous and wonderful works. If, however, earth attempts to assume the prerogative of heaven, the superior falls into ruin. The desirable condition is when the lord or governor speaks with the heart and mind of heaven, and his vassals obey with the heart and mind of earth. If this rule be broken, it is certain that catastrophe will follow.

Article 4. All dignitaries and functionaries should behave with decorum under every condition. The manner should be one of simple dignity without affectation or indication of worldly pride or ambition. Also, public office should never be subject to ridicule, nor should the officials make light of serious matters or exhibit themselves in a manner unfitting to their estates. If government is open to criticism by the people because it fails to maintain a virtuous and orderly procedure, the governed will follow the example and become disorderly. To preserve the state, therefore, both the leader and his people must behave with propriety, thoughtfully and diligently preserving such distinction of rank and position as are essential and setting the example of natural order and procedure. If this is done, government functions automatically and a crisis is unlikely.

Article 5. To magistrates who must deal with lawsuits and other matters requiring decisions, certain instructions are useful. Such officials should refrain from gluttony or any excess which impairs judgment. They should also live and think moderately, so that they will not be inspired to advance their estates through exploiting their privileges. Deal impartially and with uprightness of heart with all the suits that are brought before you for decision. Under no condition should the magistrate scheme to profit from the misfortunes of his petitioners, nor should he receive bribes or be influenced by the worldly dignities and positions of petitioners. If he is dishonest, the suit of the poor will be like water cast upon stone. Remember always the poor because they are the people. If those in moderate circumstances and without special distinctions do not know where to seek for justice, then the magistrate is injuring them to some measure, but the state to a great measure.

Article 6. If need should arise, it is the duty of the officials to punish that which is evil and encourage that which is good. This is an ancient rule. There are some who hasten to punish, but are slow

to reward. There are others who are slow to punish if they fear that it will embarrass their own ambitions. If, therefore, it is proper to chastise the evildoer, it is also proper to be constantly mindful of the virtues and abilities of others. In this way the good of the state is enriched by the discovery of abilities and virtues which may be serviceable. Be ever-watchful, therefore, lest skill and integrity be wasted because it was not observed at the proper time and by the proper person. Be glad when it is your privilege to advance another because of his merits.

Beware of flatterers and deceivers, for as they seek to advance their own causes with their superiors they are likely to carry rumors and gossip against their inferiors. Whoever uses the weaknesses and misfortunes of men to advance a political station deserves censure rather than praise. The flatterer bestows no genuine fidelity to his lord or his people, reserving all real devotion for himself. From such as these, dangerous disturbances can originate.

Article 7. It is essential that each official should have his own work according to his own knowledge, and the several spheres of public responsibility should not be confused. Some can do one thing well, and some can do another thing sufficiently. Each, therefore, performs such duties as are in line with his accomplishments. When those who are wise, honorable, and skillful receive office, there is a general praise, but this is not enough. The worthy man must be protected and sustained by both the state and the people. If unprincipled men take office by violence or deceit, the troubles of the nation are immediately multiplied. Therefore bear this in mind.

In this natural world there are very few who are born wise. It must follow that knowledge and understanding are the result of sincere devotion, earnest meditation, and well-learned experience. It is therefore possible when seeking for a minister to examine the conduct and acknowledged attainments of that man. It is most necessary, therefore, that whether the office be great or small that the right man be found. Always the wise man is the right man, and it is for the general good that the one suitable for the appointment receive the appointment. Follow this rule and the state will endure eternally, and the imperial house will be free from all danger and conspiracy. It was therefore written that the wise sovereigns of antiquity sought the man to fulfill the office, and did not create offices to advance and reward men.

Article 8. Let all of the functionaries and ministers of state come to the court very early in the morning and let them not retire until late. The management of a nation does not permit leisure during the hours of office, nor can the official, trusting his work to a subor-

dinate, spend his time advancing his own estate or catering to his pleasures. The business of government is so arduous that the whole day is not enough for its accomplishment. If the minister comes late to court, the emergencies have preceded him and have not been met. If he retires early from his work, justice has not been done, and tomorrow may be too late.

Article 9. Let the significance of good faith be deeply considered. All things must be done in honor and by honor or they will not survive. If ministers cannot trust each other, or, trusting, find their faith abused, the state is weakened. Whether the matter be good or bad and the issue concern success or failure, each must keep his word and regard his honor as above his life. If the lord keep the faith of his people and if the people observe good faith one with another and have confidence in their lord, no disaster is to be feared. If, however, all dealings are not upon good faith and each realizes that his confidences will not be protected, everything, without exception, will end in failure.

Article 10. In the management of ministries and offices, there must be no wrath or anger and no appearance of violent displeasure. It is not the province of those in high office to be resentful when others differ from them. Authority does not bestow the right to demand conformity beyond proper obedience to the law of the nation. Each man has his own conviction and his own inclinations. Even the highest dignitary is neither completely wise nor completely foolish. After all, we are simply ordinary men. How can we, therefore, take upon ourselves to distinguish that which is absolutely right from that which is absolutely wrong? We are one with another wise and foolish, like a ring which has no end. If, therefore, others give rise to anger or give way to resentment, let us be more fearful of our own faults and more anxious to correct them than to change the ways of others. Even though we may alone be right on certain occasions, it may be necessary for us to consider the good of those who are less right and refrain from extreme action.

Article 11. A further note upon reward and recognition is appropriate. In these days it is regrettable to observe that reward does not always attend upon merit, nor again punishment upon crime. Be very careful, therefore, to bestow appreciation, and in the search for those who deserve punishment be also watchful for those who deserve praise. It is the duty of high functionaries to set the example of the spirit of justice, yet it may happen that one fears to advance another lest he be appointing his own successor. There should be no such fear, for in the state the man best qualified should hold office. It is your duty to

recognize him and if necessary humble yourself before him. To fail in this is to be guilty of a treasonous motivation, even though the act cannot be punished.

Article 12. It is not good for the governors of provinces, feudal lords, or the like to levy taxes upon the people. In a nation there cannot be two rulers, nor can the people obey two masters without division of allegiance. The sovereign power must have undivided authority and must determine the exactions on all the people according to the need of the occasion. Here also there is great danger of corruption. There will always be discord where several governments upon various levels have their own separate laws and institutions. By consolidation the state is strengthened, and laws are without conflict.

Article 13. All persons entrusted with official responsibilities should attend equally to their functions. It is possible that as a result of illness or because they have been dispatched on missions, officials may be forced to temporarily neglect some of their duties. If such be the case, they should inform themselves as speedily as possible and resume their various assignments as though there had been no interruptions. It is not proper that public affairs should be hindered because ministers are not sufficiently diligent. They should so arrange their various projects that everything will run smoothly while they are away or incapacitated. The state cannot wait upon the health of its functionaries. All such emergencies must be duly calculated and provided for in advance.

Article 14. If a minister or functionary be envious, it is a misfortune. Under such conditions, it is only after the lapse of five hundred years that we meet a wise man and it may be a thousand years before we recognize one sage. Let this not be because we turn our faces from those whom we suspect to be more intelligent than ourselves. Envy prevents a minister from recognizing and rewarding those who surpass him in ability. Thus, by permitting his own nature to blind his eyes to excellence, he impoverishes the state. If it happens that we envy others, they, in turn, will be encouraged to envy us. The evil results of envy are without limit. Government should constantly improve, and the wisdom of a nation should ever increase. For this to happen, sages must be found and scholars must be discovered. Failure to observe this rule is to leave the nation to the keeping of inferior servants. This must lead to inadequate government and the failure of important enterprises.

Article 15. It is the duty of a minister or a functionary to turn away from that which is private and to set his face toward that which is public. In this, he must make a decision, for he cannot serve private

projects and the public good at the same time with sufficient devotion. If an official is dominated by private motives, he will likely feel resentment because his whole heart is not dedicated to his office. If he is influenced by resentment, he will act inharmoniously with others, and in this way create disturbance. If he fails to act harmoniously with other officials, he will finally sacrifice the public interest to his private feelings. The minister is an instrument of the state, and his personal interests are of no importance unless they advance the state. Resentments interfere with order and subvert the law; therefore, as stated in the first article, it is imperative that superiors and inferiors agree and co-operate and permit no personal differences to divide their strength.

Article 16. If it should occur that it be necessary to draft labor for the service of the state, thoughtfulness should be used. Many times decisions can be so arbitrated that they cause no hardship. Let the people be publicly employed, therefore, in those winter months when they have leisure, but from spring through autumn, when they are engaged in agriculture or with the mulberry trees, these people should not be called to public projects. Failure to observe this rule is to bring hardships, which, in turn, cause resentments and endanger the harmony of the social system. Let the official always be thoughtful to accomplish the necessary ends with the least distress to all concerned. Let him never demand what is unreasonable, and reveal always his solicitation for the happiness and security of those he governs. It is easy for the great to be unmindful of the lowly. This, however, is a serious fault and disqualifies an official. Laws and codes, decrees and edicts, policies and programs, though essential, do not require that the people be sacrificed without thoughtfulness and discretion.

Article 17. When it comes time to decide important matters, the responsibility should not rest upon one person alone. The greater the consideration, the more thoroughly it should be examined by many minds. Such small issues of less consequence as may daily arise need not be referred to a group. This would only delay action by debate. But in weighty affairs which involve many and where there is danger of miscarriage, one person may be unequal to the emergency. Then let those who have knowledge of the matter or are experienced therein or are concerned with the outcome counsel together so as to arrive at the right conclusion.

In our Western way of life, it might not seem that so gentle and ethical a concept so mildly and graciously presented would have any decisive consequences. It should be remembered, however, that the code of Shotoku emphasized many points already held to be admirable and appropriate. Indian and Chinese philosophy found ready

acceptance in Japan. The people were acquainted with the Samurai standard of personal integrity. Bushido, the code of the Samurai, emphasized the protection of personal honor against all encroachments of ulterior motives. The ideal human conduct was inspired by Confucian ethics. The truly great man was the "superior person." By both Hindu and Chinese standards, the "superior person" was one whose internal convictions made it impossible for him to perform an inferior action. To commit an offense against his own character was to disgrace himself, the memory of his ancestors, and the honor of his descendants. When a man could no longer live honorably, he had the right to choose to die honorably.

It might seem that under such a system the "instructions" of Shotoku would have been superfluous. By the same reasoning, it should be unnecessary to restate the essentials of Christ in Christendom. Unfortunately, however, men fall away from their ideals, and when they become involved in conspiracies of factions, civil wars, and the like, their inner clarity of vision is likely to be clouded by more personal consideration. As prince regent, Shotoku spoke with an authority which could not be disregarded. He also restated that which was already accepted and recognized as proper and desirable. It is difficult to estimate the immediate effect of his "instructions," but we do know that they were sufficiently appreciated to cause him to be considered the embodiment of one of the Bodhisattvas.

We cannot too often be called to the service of principles that we know to be right and true. Ultimately, also, we respect those who thus remind us of our natural duties. To the very degree that we fail to heed, we reveal the urgency of our conditions. Shotoku asked no more than that which was obviously for the public good. He brought together certain practical aspects of higher philosophy so that wisdom could serve the state. He believed that whatever laws were useful to the private citizen were equally applicable to the problem of collective administration. Buddhism brought with it to Japan a wonderful internal realization of universal integrity. The despotism inevitable in theological institutions was modified and directed. The management of the world was shifted from the ghosts of the illustrious dead, with their inevitable limitations, to a firmer ground. Universal consciousness unfolding revealed itself, first, through the harmony of Nature, and second, through the constructive impulses within humankind. It was the privilege of each individual to bear witness to the good law, and in this way bring security and peace to his environment. Buddhist belief was then new to the Japanese people, and, therefore, the inclination to accept and apply was stronger and more vital than after the lapse of centuries.

Familiarity gradually dulls the edge of dynamic incentive. We become accustomed to ideas, and their restatement may seem little better than dreary repetitions of familiar themes. Shotoku had placed himself under the guidance of the celestial Bodhisattvas. He was convinced that they had preserved the state and made possible the restoration of legitimate authority within the empire. He had obligated himself to the spirit of Buddhism, and he was resolved to serve that spirit which had preserved and sustained him. This was an added incentive to promulgate the doctrine as a religious offering and as a duty of character. The least we can say, therefore, is that, through Shotoku, Buddhism came to be firmly established in Japan and supplied a large pattern of convictions that comforted the people, inspired arts and sciences, and, to a considerable measure, influenced both the form and administration of government.

We may say that better codes can be devised in days to come, but if such is the case they must certainly be founded upon some personal and collective standard of conviction suitable to inspire and sustain them. Those who are not able to keep such ancient instructions as have already been revealed hardly need to concern themselves with improvements. The superior man—the enlightened individual—must first recognize his duty to the spirit of truth in his own heart. If he keeps faith with this, he cannot then be false to any man.

A Commentary on The Quiet Way

By MANLY P. HALL

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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

Virgil the Sorcerer

The case of Publius Vergilius Maro (70-19 B. C.) certainly belongs in the department of "Curiouser & Curiouser." The great Roman poet, generally known to us as Virgil, was born of the class of yeomen, and in later years declared that this group was peculiarly blessed. He was educated at Cremona, and studied philosophy with Siron, the Epicurean. Virgil always retained a fondness for Epicureanism, although his mind, sometimes fascinated by philosophy, was primarily under the patronage of the poetic muses. He lived for some years in Rome, and then removed to the Campania, residing mostly at Naples. From what is known of his life, he was a kindly and devout man, with few personal ambitions, and inclined to minimize his own accomplishments. He chose to dwell in seclusion and was untouched by the corruptions of the Roman state. In his will, Virgil instructed his literary executors to destroy his unpublished manuscripts, as he felt them to be unworthy of preservation. Even the *Aeneid* would have perished had not the Emperor Augustus commanded its preservation. Virgil died as the result of sunstroke while on a journey.

There seems no good reason why Vir-

gil should have been perpetuated in history by more than a dignified and adequate biography appropriate to his achievements. He was entitled to be included among such scholars and literary men as Horace, Cato, Seneca, and Cicero. Yet, by a strange course of events, he was completely divided from his contemporaries and became the central figure in a series of remarkable legends. Gradually, Virgil the poet was transformed into Virgil the sorcerer, enchanter, magician, and thaumaturgist. Perhaps the attitude of the early Christian Church was responsible for the unfoldment and perpetuation of what is generally called the Virgil Legend. He was among that small group of pagans upon whom early Christian writers pronounced qualified approval. Certain lines in his fourth *Eclogue* were supposed to contain a veiled prophecy of the coming of Christ. The *Aeneid* was also regarded as an allegorical presentation of sacred Christian truths. The prevailing attitude of the times was indicated by Dante when he chose Virgil to be his guide in the *Divina Commedia*.

Naples is believed to have been the source of many elements of the Virgil Legend, and the poet was long regarded



THE OLYMPIAN DEITIES, FROM AN EARLY EDITION OF VIRGIL

as the protector of that city, where, incidentally, his tomb became a place of religious pilgrimage. The earliest references to Virgil the sorcerer have been traced to the 12th century, but most certainly the stories originated at an earlier date. There can be no doubt from the poet's own words that he had been initiated into the Mysteries. This circumstance alone could have led to numerous speculations. References to the

intensities of his philosophical speculations may have been omitted from contemporary biographical notices. After all, the Romans were, for the most part, inclined to depreciate transcendentalism. Those who knew better may have hesitated because it was improper to reveal the esoteric teachings of the sacred schools.

Virgil the sorcerer was very close to the hearts of the citizens of southern

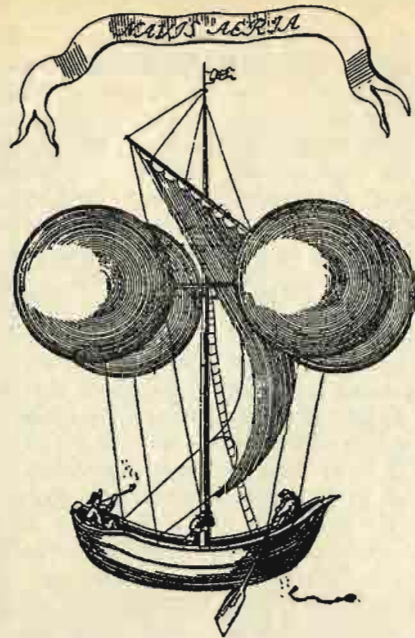
Italy. As the *Golden Legend* supplied incredible details about the persons and activities of the Christian martyrs and saints, *Les Faits Merveilleux de Virgille*, which appeared about 1499, created an entirely new history for the Roman poet. We can quote a summary of these medieval extravagances in the words of A. E. Waite: "Soon, in the South of Italy—for the necromancer's fame was of southern origin—there floated dim, mysterious legends of the enchantments which he had wrought. Thus he fashioned a brazen fly, and planted it on the gate of fair Parthenope to free the city from the inroads of the insects of Beelzebub. On a Neapolitan hill he built a statue of brass, and placed in its mouth a trumpet; and lo! when the north wind blew there came from the trumpet so terrible a roar that it drove back into the sea the noxious blasts of Vulcan's forges, which, even to this day, seeth and hiss near the city of Puossola. At one of the gates of Naples he raised two statues of stone, and gifted them respectively with the power of blighting or blessing the strangers who, on entering the city, passed by one or the other of them. He constructed three public baths for the removal of every disease which afflicts the human frame, but the physicians, in a wholesome dread of losing their patients and their fees, caused them to be destroyed. Other wonders he wrought, which in time assumed a connected form, and were woven into the life of the enchanter, first printed in French about 1490 - 1520."

As can well be imagined, the "revised" biography of Virgil developed every phase of his character in the terms of his magical powers. He was changed into the son of a wealthy Roman senator, his birth was announced by miraculous events, and even during his childhood he showed unusual and wonderful powers. He was sent to the University of Toledo, the curriculum of which included intensive courses in magical arts.

He became a Cabalist, astrologer, and diviner, and had several adventures with evil spirits and demons. He then became involved in Near Eastern necromancy, and the story takes on the coloring of *The Arabian Nights' Entertainment*. As the wonders grew, we are forced to assume that the legend of Virgil was no mere accidental accumulation of idle gossip. It was probably invented and circulated by those same Secret Societies responsible for the Roland Cycle and the *Idylls of the King*.

Because the *Aeneid* in particular contained a wealth of information about the secret rituals of the ancient Mysteries, it was convenient to perpetuate the facts under appropriate symbolism. Obviously, a serious effort on a scholarly level would have run afoul of the Church. It was easier and safer to keep the subject on the level of high fiction. All were entertained thereby, many were amused, and a few were informed. Virgil emerged as a personification of certain secret arts and sciences, which were to guide ordinary mortals through the mysteries of the underworld as set forth by Dante, who was himself a Troubadour. There is a good chance that intensive research would reveal that the Virgil Legend was created and circulated by these wandering minstrels, who were seeking to restore the glories of the Philosophic Empire.

Mankind is most likely to perpetuate that which seems to be least important and challenging. For this reason many of the deepest secrets of Nature have been concealed in romantic and poetic literature. An even more remarkable example is the deck of playing cards. For purposes of gambling and gaming, these cards, ornamented with the deepest of religious and philosophical emblems, have survived through general popularity. If the true meanings of the cards had been known, they would have been destroyed or would have perished from disuse centuries ago.



EIGHTEENTH-CENTURY CONCEPT OF AERIAL NAVIGATION, FROM THE BOOK BY ZAMAGNA.

The Flying Saucers Fly Again

FOR the past several years the subject of flying saucers has intrigued the public mind. Periodically, accounts and explanations relating to these elusive disks have appeared in prominent journals, and several books have been added to the literature in the field. Some of the explanations seem more amazing than the phenomena reported, but this is not strange when we realize the rapid growth of science-fiction under the impact of modern research methods. About all that can be done to clarify "Operations Saucers" is to evaluate the available evidence and to prevent our own thinking from falling into fantasy.

Under the general heading of "Flying Saucers" should be combined widely differing accounts of mysterious shapes, lights, glows, beams, gleams, etc., which have received unusual notice. Reports of space ships resembling huge zeppelins or trains of aerial railroad cars should be accepted with reservations. Even the conservatives, however, are beginning to take the attitude that flying saucers have some kind of reality and cannot be dismissed as mere hallucinations of masses. It is quite possible that several distinct phenomena are present and that more than one explanation is necessary to cover the subject.

It is rather amazing that the blasé citizens of the atomic era should so eagerly embrace extraordinary notions about flying saucers. At the same time these intellectuals discount utterly far more reasonable speculations relating to the existence of God, the immortality of the human soul, and a wide range of mystical and philosophical beliefs. Some investigators have delved into earlier literature and found what they believed to be reports of strange flying objects. These reports cover a period of nearly a thousand years. A greater antiquity could be established by reference to the accounts of mysterious forms seen hovering over Jerusalem at the time of the Roman conquest. Such apparitions are usually included among the visitations of comets, but certainly the comets of recent times have been decidedly less spectacular, and many can be distinguished only with powerful telescopes.

We know that long before the elaborate researches of Leonardo da Vinci human beings had toyed with the idea of flying. Ancient myths and legends include accounts of gravity-defying mechanisms devised by magic and propelled by secret power. Aviation flourished in the human subconscious long before any practical mechanical device was perfected. Until, however, man himself had fashioned a practical flying machine, there could be no integrated concept of the possibilities of aviation. Naturally, therefore, explanations of aerial phenomena were consistent with the process of human thinking.

Astronomical knowledge was comparatively inadequate prior to the findings of Copernicus and Galileo. While these discoverers revealed the true proportions and dimensions of the solar system, they upset older opinions regarded as sacred. For a long time astronomy weighed and pondered the probabilities of other planets being inhabited by rational creatures. For several centuries the conclusions were decidedly negative. Man, always a modest little fellow, came to the natural conclusion that he was unique and that no other wonder equal to him could exist in the broad vistas of space. As such an attitude was highly satisfying, it was accepted without undue resistance. Analysis of atmospheric conditions and related matters convinced the learned that the other planets, with the possible exception of Mars, could not support a kind of life even remotely resembling our own. Fiction met this sober pronouncement by inventing orders of fantastic beings, really humans remarkably distorted, and created empires for these monstrosities in those worlds regarded as suburbs of the earth.

Moralists and wits stepped in with a variety of conclusions. Mark Twain described Captain Stormfield's journey to heaven vividly and roughly. Since his day the concept has found favor, until now we have space patrols to test the ingenuity of the special-effects departments of the motion picture studios. Young people brought up on a

mental and emotional diet of Buck Rogers, Flash Gordon, and Superman, together with their relatives, are quite prepared to accept a new dimension of interspace relationship. After all is said and done, however, our knowledge is not keeping pace with our imagination, and there is slight foundation under many of our popular notions. This is not intended as a discrediting remark. There is no reason to suppose that, unless we exterminate ourselves in the meantime, we will not ultimately accomplish means of communication and transportation by which we can know and probably visit at least the other planets of our own system. At the moment, however, we are slightly ahead of ourselves. If we report that we have seen a ghost, we are merely superstitious, but if we announce that we have seen a little man from Mars, our pseudoscientific stature is promptly enlarged.

What is a reasonable attitude toward a concept that other planets and solar systems are also theaters for the unfoldment of conscious life? There can be only one intelligent answer. If the earth can be inhabited and its isolated population unfold socially and mentally through millions of years, other planets certainly can produce the same phenomena. Even on our sphere the adaptation of living creatures to their environment is sufficient to indicate the adaptability of organisms to the conditions in which they find themselves. The argument that life cannot flourish on Jupiter or Saturn because the environment is different is essentially unsound. A different environment may produce a different type or kind of life, but does not deny the existence of life. It is inevitable that we will finally come to the conclusion that space is populated with an immense race of beings, distributed much as on the earth and developing their potentials in the specialized environments in which they must function.

The next problem, however, is not quite so easy to solve. If environment determines the development of culture, is there any other race of creatures similar to ourselves—that is, sufficiently similar to be engaged in projects which we are now undertaking with the same essential motives that dominate our endeavors? There can be no dogmatic answer to this until much more information is available than we now possess. For a long time there has been a popular belief that Mars and possibly Venus are sufficiently similar to ourselves as planets to produce life-environments approximating our own. If this is true, there may be inventors, physicists, biologists, and the like among the Martians and Venusians. This is sheer speculation, but it has a certain justification in what we like to call common sense.

Assuming, and the assumptions are now piling, that the citizens of Mars and Venus have developed a wanderlust and are in a position to gratify this inclination, it is not impossible that they have or will

pioneer interplanetary travel. It will be a little humiliating to us that they have anticipated our own fond projects, but if such occurs it must be endured with becoming humility. But we must not jump to conclusions. Maybe they have, maybe they can, and maybe they have no inclination for such activities. We have long worried about the canals on Mars, suspecting that they were artificial productions of intelligent creatures. Even this, however, has not yet been satisfactorily demonstrated. Our nearest neighbor, the moon, appears to be a sterile orb devoid of visible life and unsuited to maintain any type of existence with which we are familiar.

On this uncertain footing, we have indulged some remarkable speculations. Some of our thinking is psychological, possibly psychotic. We have attempted to impose our own concepts of life upon all the vast galaxy of suns and their planets, but about all that we have accomplished is an intensification of our own fears and doubts about the benevolence of Providence. At this stage of our abstractions, the flying saucers appear. Minds, largely chaotic and disoriented by the muddle of our own planetary discords, meditate upon further complications and the possibility of a major invasion from outer space. It is all intensely conversational and can be guaranteed to brighten any social assembly.

Present thinking has classified explanations for flying saucers and their attending phenomena under four general headings. Partisanship is strong and devout, and the adherents to the various theories are busily assembling evidence to support their pet conclusions. It might be well, therefore, to summarize these opinions and examine them as unemotionally as temperaments will permit. As in most sober subjects, imagination is a doubtful asset. We are seldom inclined to accept a simple explanation of the unknown, especially if several extremely difficult and almost impossible explanations are readily available.

1. First concept:

The members of this group assume it to be a self-evident fact that flying saucers come from outside the earth's atmosphere and originate somewhere among the other worlds that dot the firmament. The strongest arguments are that such devices are not known on this planet, and that in operation these speeding disks reveal a method of locomotion outside the pattern of our scientific research. The speed and maneuverability of the disks are unreasonable in the light of human knowledge. The substance of the argument is simply a series of unexplainable factors which appear to indicate nonearthly origin. Having accepted this basic assumption, new problems present

themselves in the form of incredible distances, unknown interspace conditions, and a variety of assumed universal laws which must be adapted to the phenomena. Nothing daunted, the advocates of this hypothesis proceed to explain away the difficulty until it appears that visitors from elsewhere may be expected to assume the proportions of a tourist influx.

The objections to this explanation are numerous and weighty and can never be satisfactorily resolved until a flying saucer can be examined by highly informed and highly skillful scientists. Even if the saucer traveled at the speed of light, it would have a long journey if it came from outside our solar system. It is also remarkable that such devices so far from their base of operations would not develop mechanical difficulties that would require a forced landing. If, also, these space ships were composed of substances originating in other solar systems, would they be able to function in our atmosphere and would those creatures controlling them be capable of surviving? Hundreds of such questions arise, and for most of them the answers are as yet hopelessly insufficient. Another curious point is the report that these flying saucers maneuver in formation identical with that used by our own aircraft. It is also curious that these saucers have a tendency to appear in certain places, whereas interspace travel could scarcely follow channels so definitely.

2. Second concept:

This approach is similar to the first, but with certain modifications. Is it possible that other forms of life exist in space around us, divided by a qualitative interval rather than quantitative distance? Are the flying saucers phenomena resulting from an effort to bridge dimensions of matter, time, or energy? Socrates, in his last discourse, said that he was convinced that there were creatures living along the shores of the air as men live along the shores of the sea. Is space more complicated than we think? Can it support a variety of life at one time and even in one place without the different types being aware of each other's existence? Assuming the reality of a second energy-field on a higher level of matter, a complete panorama of evolution could be unfolding around us and even interpenetrating our own dimension.

If such were the case, atomic fission may have disturbed the equilibrium of the two interpenetrating planes of qualitative substance. Under such conditions, the flying saucers may or

may not ever be captured. They might be visible, like decarnate spirits, but efforts to hold them on this dimension of consciousness would be futile. This is a noble notion and is perhaps more intriguing than the interplanetary hypothesis. Here again, however, we are building a large pattern upon uncertain foundations. The idea is sufficiently scientific to intrigue the senses and may lead to some useful inquiries into the substance of time- and space-binders. This also offers a golden opportunity to science-fiction writers, who are not slow to take advantage of the dramatic possibilities.

The logical argument against concept number 2 is the total absence of proof. We may say that man is becoming aware of an extrasensory band within his own faculty-resources. It is possible that ultimately we shall enlarge our own perceptive faculties until we can see, or at least sense, much that now escapes our attention. There is no certainty, however, that the flying saucer belong to this little-understood subject. It is well to be broad-minded, but we cannot afford to stretch our mental powers over too large an area without attendant loss of depth and penetration. We are still in the presence of what is essentially a metaphysical, or at least a superphysical, explanation for the flying saucers. Experience has proved that it is better to exhaust simple and probable explanations before we delve into the sphere of utter abstraction. While all things may be possible, some things are more probable.

3. Third concept:

This concept developed from an intensely realistic attitude. The flying saucers bear witness to human ingenuity. They should be included among the secret experiments carried on primarily to strengthen world armament. Whether these experiments are the result of research in the United States or in the Soviet Union is, up to the present time, a grave question in the popular mind. If the flying saucers are a human experiment, some persons must know about them and know the full explanation of their method of operation. One of the supporting claims for this hypothesis is the general lack of profound anxiety among the advanced scientists. It is inconceivable that an unknown type of aerial machine could appear repeatedly in the earth's atmosphere without appropriate consternation.

If these disks came from another star or a distant planet and were so highly efficient, they could well announce a danger of invasion or a plan for the destruction of the earth. This

might be an exaggeration. Perhaps the space ships are maintained totally for the interest of science, and their operators are completely benign. We have no proof of their motives or their intentions, and would certainly be using every power at our disposal to advance our knowledge unless we already know. Not having observed any pandemonium among the physicists, one may be inclined to assume that they are in possession of information which they are holding in the strictest confidence.

The opposition to this viewpoint is the popular belief that such information would inevitably become known. On the other hand, it has also been noted that there is a curious indifference in certain localities and a tendency to discount extravagant stories. Some may say that this indifference is simple carelessness, but interplanetary space ships are scarcely to be included among the trivia. Incidentally, many years ago the plans for a gyroscopic motor were shown to me by an inventor who was unable at that time to get any support for his ideas. His design was not essentially different from that suspected to be used to motivate the flying saucers. It may well be, therefore, that other minds have hit upon the same principle which appeared quite practical.

4. Fourth concept:

According to the thinking of this group, the saucers and related light phenomena are due to electric factors in the atmosphere. This explanation has been considerably unfolded and strengthened by a study of light refraction and reference to older forms of glowing balls, etc., which sailors have known as St. Elmo's fire. Why this type of atmospheric disturbance should increase so rapidly is not known, but it may be cyclic or be related to various human equations. Just as the pollution of water or air can be caused by concentration of population and industries, there may be also further reactions on a more attenuated level. This is strengthened by the localities in which saucers are most commonly seen, and involving mirages and reflections of light from clouds or reflecting layers of the atmosphere. Considerable research is noted, but several of the essential elements of the descriptions are ignored. Several observers have described particulars of the space ships which could scarcely be explained as mere luminous forms or reflections. If, however, lights, glows, fire-balls, and similar phenomena are separated entirely from specific references to some kind of flying machine, a number of general reports of luminous objects could be eliminated in the main pattern of the problem.

Against the atmospheric and electrical theory, there are a number of negative arguments. Several reputable witnesses apparently have seen flying saucers at sufficiently close range to distinguish general mechanical details and types of construction. Unless we wish to assume that all these details were imaginary, the electric glow or globe or the reflected image of lights from the earth are inadmissible as solutions. For the same reason, the possibility of the flying saucer being an electrical result of the atomic bomb must be discounted. If these devices—that is, the flying saucers—are machines which can be controlled, they must be the product of some inventive mind and they must also be skillfully maneuvered.

This brings us to the almost certain conclusion that observers, having become hypersensitive to the idea of space ships, have gathered a number of accounts of other phenomena, possibly including small meteors and discharges of static electricity. These reports must not be confused with the main issue, nor is it necessary that the two types of accounts are in any way related. After all, we are developing a great many wireless, radionic, and electronic instruments, and these may objectify or cause to increase types of phenomena previously met with only on rare occasions.

So much, then, for popular lines of thinking. We fully realize that each group of speculators has developed highly involved arguments in support of its conclusions. We have not attempted to go into these, as they will only have a tendency to further confuse an already muddled perspective. If the flying saucers are real, and we would dislike to think that all observers were mentally or emotionally unsound, then only two possible causes for them seem worth considering. Either they are coming from some distant place outside our planet, or else they are being manufactured here. We should bear in mind that in the last ten years we have become accustomed to secret military projects of several kinds. Even earlier, during the rise of the Hitler regime in Germany, scientists were hard at work in remote places perfecting instruments of destruction. An iron curtain now hangs between the sphere of the world democracies and the sphere of the Soviet Republics. What is going on in the vast areas now under Soviet dominion is largely unknown to the average Westerner. We may have agents or specialists at work behind the iron curtain exploring activities there. Whatever reports they send through could scarcely be publicized.

Enormous regions comparatively unexplored are available for Soviet research. They could carry on countless experimental programs in Siberia, inner Mongolia, and other inaccessible regions. We are in-

formed that they have an elaborate and carefully guarded research area in Tannu Tuva, an autonomous Soviet Republic in Mongolia. Under such conditions and with the aid of German scientists, whose whereabouts are unknown, it is not impossible that the flying saucers could be a product of this intense scientific-military research endeavor. We cannot say that such is the case, but it seems as likely as the story of the space ship coming from distant worlds. In the midst of countless assumptions, let us dwell a little further upon this one. The great problem today is means of delivering the highly specialized instruments of modern warfare. Assuming that a nation has various types of atomic bombs, bacterial bombs, and poisons suitable to decimate an enemy, the problem of delivery still remains a highly technical one. Defensive armament will make every possible effort to prevent the delivery of an atomic bomb. To meet this defensive armament, an enemy is in need of an extremely rapid and accurately guided mechanism for delivery. Naturally, the perfect mechanism would be a robot pilot which could be guided by remote control and could be operated more effectively than a human occupant. The rocket plane is a development undreamed of a few years ago, but the flying saucers are apparently a vast improvement over even the most rapid rocket.

The more we contemplate all these factors, the more apparent it becomes that the flying saucer is exactly the type of device with which militarists would be profoundly interested. If it were a robot, the problems of speed, banking, reversing, ascending and descending would not need to be interpreted in terms of the capacities of a human body. This means that some types of flying saucers might have a crew, and others might not. The speed at which they travel and the altitude at which they can function would overcome almost all conceivable limitations of cruising radius. They could leave some remote base, go a long distance in a very short time, and return to their source of operations. Years ago such thinking would have appeared preposterous, but we have little realization of the secrecy which now locks the research programs of major powers.

All that we have said concerning the possibilities of these flying saucers being developed in the Soviet Union could be equally true if they were being designed and tested by our own government. We also are involved in a world emergency and must use every available means for protecting our own national territory. On the military hypothesis that the best defensive is an offensive, we would certainly have every motive to perfect such devices if only to prevent the aggression of other powers. As these flying saucers have appeared principally over the United States and adjacent areas, one of two explanations presses in upon the mind. Either they are being created here, or they are being designed especially for use here. One peculiarity remains

unsolved, however. Man-made devices are not infallible, and if enough of these flying saucers skim over the surface of our country, one or more will ultimately fall to earth through defective mechanism or other contingencies.

Until the physical phases of this question are thoroughly solved, I think we should be moderately reluctant to press the outer-space hypothesis. It is not to deny the possibility, but to rationalize the probability that should be the first concern. If the flying saucers are a military secret, many curious experiences of observers can be more readily understood. One researcher complained of a general lack of co-operation. He assumed that it was because qualified authorities were reluctant to admit that we had visitors from other solar systems. Could not this reluctance be as well explained as a practical precaution in the protection of a vital defense secret? Time alone can tell, but the facts may be available any day.

Assuming for a moment that a nation wished to examine the physical resources, distribution of power centers, factories, etc., of a possible or potential enemy, what more convenient method could be found than aerial photography from a device such as the flying saucer? What, also, could prevent a number of these from being controlled from a parent ship or even from a remote ground installation? All this would require only the extension of research now known to be under way. There are cases known in which experimental devices were protected from capture by an enemy by carrying with them a means for their own destruction in an emergency. This could be true of the flying saucers, and might account for some of the strange combustions that have been noted. In any event, such reasoning deserves consideration.

Eye-witness accounts of actual saucers have mostly been realistic. The device seemed to be a highly practical airship, large enough to carry a crew and propelled much like jet planes. Flames, vapor trails, smoke, etc., have been reported. Other fantastic accounts have come from increasingly unstable witnesses, and in a few instances there seems to have been a deliberate attempt to fabricate false evidence. Once emotion takes hold, the accounts become more and more conflicting. Extravagant details cannot be accepted without a degree of censorship. The true explanation will not be required to meet all of the reports. Only the basic fact of the existence of the flying saucers needs verification. When this is possible, the myths and legends will fall away of themselves.

Some will insist that a good possibility remains that the flying saucers are visitors from another world. This hypothesis ends in a stalemate. If such is the case, there is little that earth humanity can do but watch and wait for developments. The most practical answer

to a potential invasion from space would be a highly organized defense program. This, however, is difficult until the limitations of the enemy's armament can be known. It is inconceivable that the physicists of our globe would not immediately set in motion a world-wide program of common defense. Scientists are strange people, but they talk a common language and have profound respect for each other. Through such an instrument as the United Nations Organization, the learned from all nations, including the Soviet Union, could be called together to study the most fascinating and extraordinary circumstance in the known history of the human race.

Probably these scientists are the only ones who could fully appreciate the magnitude of the challenge. Also, they alone could strive in some valiant and resourceful manner to neutralize the potential danger. There is a sufficient body of trained physicians and astronomers to make a world congress of this kind not only feasible but practically mandatory. Such minor problems as are now burdening the diplomatic world would be infantile in comparison to an invasion of super-geniuses from some far corner of the universe. Yet we observe that the struggle in Korea goes along; Burma, Siam, and Indo-China continue to perpetuate their private differences; East and West Germany find no healing for their wounds; France and England are busy propping up their rates of exchange; and the United States and Russia continue their perpetual nonagreements. The United States is deeply concerned with its political campaign, and other countries are hesitant to commit themselves to new policies until they are able to estimate the direction of the foreign policy of the United States. But that this can all go on while the sky above is being controlled by observers from somewhere whose motives are entirely unknown seems rather ridiculous even for such benighted creatures as humans appear to be.

Either we feel that we have already lived too long and have reached a point of complete indifference or else the true answers are sufficiently available to privileged groups. The only answers which could prevent a union of world powers from mutual protection are that the flying saucers are man-fashioned and therefore are included among what we have become accustomed to call natural hazards. We know that a conspiracy for world domination has been with us ever since the world has been considered worth dominating. If the flying saucer represents an advanced type of armament, then those who have it will try to keep it and use it for themselves, and those who do not have it will resort to espionage and sabotage or intensify their own research until they do have it. Silence would not be unreasonable in the latter case, and might be imposed for strategic reasons and to prevent the collective demoralization of people.

The psychological reaction to flying saucers is indicative of present mental and emotional trends. A world gradually accustoming itself to the fact of the atomic bomb reveals an incredible capacity to absorb nerve-shock. With the exception of a very small minority, the composure of the masses appears equal to the occasion. Even the possibility of an invasion from outer space causes no appreciable change in public trends. By and large, business goes on as usual, with each person continuing his routine activities without obvious apprehension. Perhaps the peculiar integrity of vast collectives is here revealed. A certain realistic appraisal, even though unsupported by adequate knowledge, bears witness to the deeper convictions of human beings.

The exceptions are of several types, but it may be generally stated that they are persons of more intense imagination. A sensitive nervous system must react in some way to the impact of potential change or disaster. Visualizing faculties clothe abstract concepts in a dynamic vestment of overtones. Some are intrigued, others amazed, and still others frightened, according to their integration of their own nervous-emotional resources.

Nor must we overlook the financial implications of something new and remarkable. There are always groups quick to exploit novelty of any kind. Public curiosity is satisfied by an adroit presentation of speculations and suspicions. The more sensationally the material is prepared for public consumption, the more newspapers, magazines, and books will be sold. This increased income is important to someone, and will be sustained as long as possible. In the flying-saucer furor, a number of pennies have changed hands. It can be taken for granted that reports and stories lose none of their color while they are being prepared for reader consumption. We have a reputation for exploiting news in every way conceivable or imaginable. In the process, various authorities are quoted or misquoted, and no one is inclined to notice that the authorities themselves may not be entirely qualified to pass an opinion.

Outside of this group, in turn, there are borderline consumers and redistributors who hover perilously close to the lunacy fringe. Neopsychics and pseudopsychics may be depended upon for additional glamour. What others describe, these sensitive folk immediately see and experience with trimmings. The saucers thus drift into the sphere of religion and other higher abstractions. Strangely enough, these religious devotees seldom believe that the unknown can be benevolent. With them, mysteries are evidence of divine wrath or proof of the approaching Armageddon. The "cult of the flying saucers" attracts many of unstable mind, and several publications have come to my attention which read like extracts from *The Arabian Nights' Entertainment*. By the time members of various religious persuasions have adapted

flying saucers to their own peculiar doctrines and beliefs, some fearful and wonderful conclusions have been reached. Needless to say, it would be a bitter disappointment in such circles if these sky-wanderers should prove to be merely the works of ordinary mortals.

After meditating upon a nice assortment of inspired revelations about space ships, one point is clear: they cannot all be true, because the theories have nothing in common and utterly contradict each other. Incidentally, the problem of irreconcilable infallibilities is not limited to floating pie plates. Paralleles can be found on every plane and level of visible and invisible phenomena. It is regrettable that good-hearted and earnest truth seekers should spend many months becoming informed on the details of the theory which is itself of no value.

Let us give a moment to the method of propulsion by which these elusive disks buzz away into the unknown. Are they jet-propelled? Do they have atomic motors? Or are they equipped with some mysterious motive agent, like the legendary "vril" attributed to Atlantean research? Most reports have described something emanating from these saucers which is suggestive of rockets or jet-propulsion. If, however, we ascend to the rarified atmosphere of higher speculation, the fuel becomes correspondingly attenuated. It has even been suggested by a small group that the saucers fly on a beam of mental energy, but if so, this peculiar type of mind-power is accompanied by considerable smoke and flame.

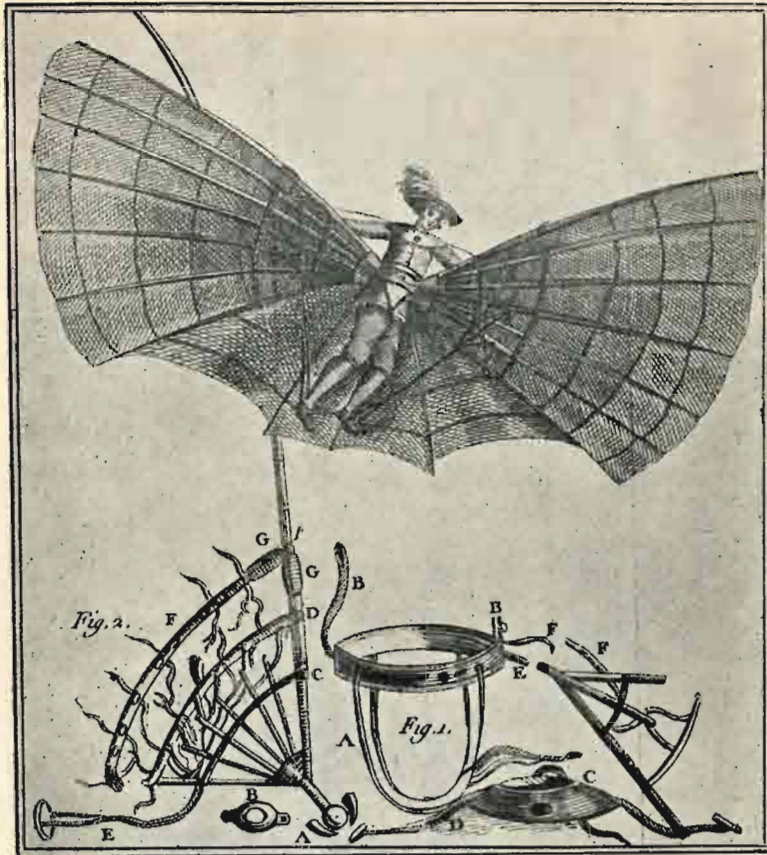
Beyond the fuel equation are the crew and passenger list. Reports of little men who scurry away and hide in gopher holes are mildly tantalizing. Still more recent reports of occupants giving the distinct impression of being human are more convincing. There is a peculiar resemblance noticeable between the postulated appearance of the hypothetical occupants of the saucers and the current trend in science-fiction. Perhaps imagination expresses itself through the fulfillment of expectation. Actually, there seems to be no available evidence that the occupants of saucers are of any peculiar breed, kind, or type. Here again the outer-space theory presents troublesome details. As the atmosphere on other planets and their gravity pull cannot be the same as our own, it is unlikely that the creatures unfolding in some remote part of the universe would have any resemblance to ourselves. Even if they have superior minds, these will manifest through bodies differently organized. Such differences would be effective in all departments of character and conduct, and might well be responsible for a uniqueness of both behavior and method which is not apparent in the present available body of reports.

The flying saucers are not convincing evidence of a completely non-human production. To date, they are little more than a reasonable extension of present earth research. They are, in general, within the



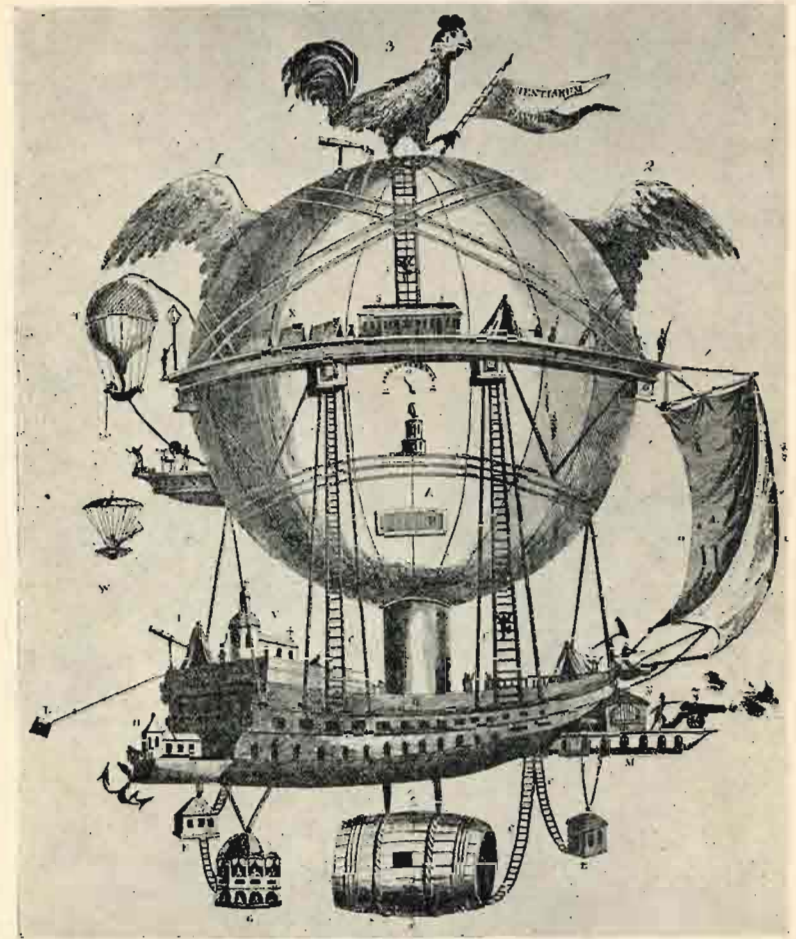
—From *Le Philosophe Sans Pretention*, etc.

The author of this work, Louis Guillaume de La Folle, presented the concept of an electrical flying-machine according to the speculations of the year 1775.



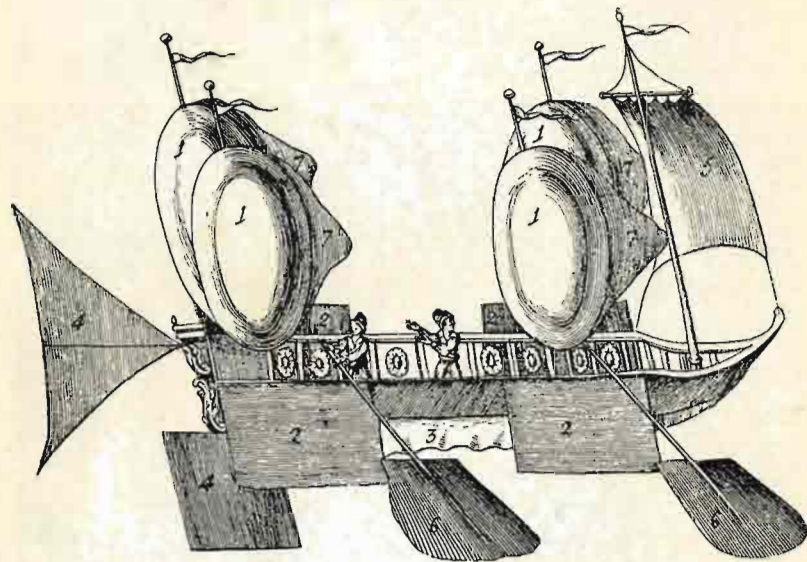
—From *Republique Universelle*

Elaborate speculations for a flying device of the glider type,
published in 1788



—From Robertson's *La Minerve*, etc.

This engraving, published in 1820, is the last word in
aeronautic fantasy.



—From *Nave Atmosferica*

DESIGN FOR A DIRIGIBLE

Published in Madrid, 1783

grasp of our estimating faculties and must have originated in some environment but little different from our own. If the saucers have plastic domes and are constructed of materials about which we can hazard a guess, we are confronted with a larger implication. Are the inhabitants of outer space living in a remote cosmic environment so nearly like ourselves that they produce a device remarkable only for its speed and maneuverability? Of course, anything is possible, but we are dangerously close to mental fantasy.

Let us see how the children of earth have reacted at various times to the novel or the remarkable. Many Chinese are convinced that the Great Wall of China was built by genii and spirits. They think this way even today, and their explanation is to themselves utterly conclusive. The wall is so vast an enterprise that human beings simply could not have built it. Beyond this thinking, there is no recourse. The 7th-century Arabs were equally certain that the Great Pyramids of Giza were erected by antediluvian magicians in a single night. The proof of their conclusions was that no human being could have perfected so huge an architectural plan. Even today there are persons who believe that the stones of Giza were levitated into place by magical means.

During the medieval period, nearly every innovation was attributed to the devil. Even with a heaven full of saints, only the Prince of Darkness could do the undoable. Gutenberg was threatened with the Inquisition because only the devil could invent movable type. If an artist produced an especially sublime painting or piece of sculpturing, he was eyed with justifiable suspicion. Anesthesia was vigorously opposed as contrary to physical Biblical injunction. Railroad trains traveling over fifteen miles an hour were against the will of God. Antiseptics threatened the whole philosophy of medicine, and progress in general savored of heresy. The moment the human being comes face to face with anything he does not understand, he is outraged. When Paganini played the violin so perfectly that the audiences were amazed, it was speedily circulated that he had signed a pact with the devil and that the strings of his instrument were made from human gut. No one suspected Paganini of hard work.

Although we have publicly foresworn allegiance to the supernatural, old patterns change slowly and old instincts reappear when occasion justifies. There is something of this psychology in the flying-saucer epidemic, and the fantasy cannot be dispelled until the facts are known. Even then there will be some who will struggle valiantly to preserve their own conclusions even in the presence of insurmountable evidence.

The matter of timing is also significant. If aerial visitors had landed on this planet prior to the modern age of invention, a very different

situation would have arisen. Now we must assume that interplanetary or interstellar travel has developed elsewhere at approximately the same time that we are contemplating the same idea. The only other alternative would be that space navigators have just decided to investigate this planet. Too many coincidences are caused by this line of thought. There are no reputable accounts of anyone arriving on this earth from other spheres in the long history of mankind. Myths and fables are susceptible to so many interpretations that they cannot be accepted as proof of space travel. That visitors from afar should appear riding in contraptions which merely anticipate our own ingenuity by a few years just when that ingenuity is focused upon the same project is extremely fortuitous. The more we ponder, the more the circumstantial evidence grows in favor of an earth origin for the flying disks.

The general theme of unusual atmospheric disturbance increasing at the present time has already received considerable public attention. The population of the earth is increasing. Its natural resources are correspondingly decreasing. The heavy industrialism is filling the air with a burden of refuse which the atmosphere is presumed to be able to absorb and purify. The population is becoming more urban, and great cities complicate health and sanitation problems. Until the architect Vitruvius devised the system of aqueducts and sewers to service Rome, the large city as we know it was an impossibility. Even with better facilities, we are overburdening especially the natural purifying processes of Nature. Our seaboard cities are polluting the ocean, and it is noticeable that fishing has been seriously affected. Ultimately, this overload may cause one or another kind of atmospheric phenomenon. This phenomenon, in turn, may bring into activity phases of natural reaction never before experienced because the conditions never before existed. The theory that electrical and magnetic phenomena are causing mirages and fire balls may have a relation to the climatic changes commonly noted.

There have always been large areas either uninhabited or sparsely populated. The very nature of these areas has discouraged settlement because they were deserts, inaccessible highlands, or unhealthy jungles and marshes. Each of these areas has been associated with phenomena of one kind or another, but very few reports have ever been available. The pressures of progress are bringing larger populations into these far places. Thus phenomena which may have long occurred is more likely to be seen or noted. We have all read of swamp lights, desert mirages, and strange reflections found in mountainous areas. Human activity is decidedly changing and modifying Nature, and as this activity is, for the most part, completely unregulated and with no consideration for consequences, we may be dangerously tipping our

earthy appellation. Man has always held that he was empowered to do anything that he wanted to do. The world is simply a vast sphere of opportunity for which few have felt any responsibility. The completely unscientific means by which we pile up cities, disturb the motions of rivers and streams, deforest huge areas, drain subterranean reservoirs, create artificial lakes, and release atomic charges may in the end confront us with a vast pattern of dilemmas. While this does not necessarily have any bearing on flying saucers, it could have much to do with several of the descriptions of space objects observed in remote places under curious conditions. There may also be a sympathy between the consequences of the spoilation of Nature and the strange epidemics and health problems which are so rapidly intensifying and spreading.

There is an ancient adage to the effect that civilizations are not destroyed from the outside, but collapse from within themselves. Invasion from another world may well be a secondary concern, even assuming that any observer would return to outer space with a report that the earth was worth pillaging. Far more important is the integration of our own civilization and culture, the correction of the evils which we cause for ourselves, and the establishment of an enduring pattern of international co-operation. We shall live in continual hazard until we put our planet in order, and from such time as this is accomplished we may look for a more permanent peace and security.

The flying saucers are either realities or unrealities. If they are real, the truth will out and we will know the answer. If they are unreal, the mania will pass, to be revived only in some other age under heavy nervous tension. In the meantime, we can say conservatively that the chances are seven to one that the mysterious disks are just one more new and useful improvement by which we hope to maintain a world balance of power. We are not saying that there is no other possible explanation, but that we rather hesitate to speculate further until the simpler and more obvious explanations have been thoroughly exhausted.

IF YOU ARE INTERESTED

The word *chess* as the name of the familiar game is derived from the Persian *shah*, meaning *king*. *Checkmate* is from *shahmat*, meaning *the king confounded or overcome*. It has been noted that a game similar to chess has been played in India for nearly five thousand years. Among great admirers of the game should be included Dr. Benjamin Franklin and the Emperor Napoleon I.



In Reply

A Department of Questions and Answers

THE THERAPEUTIC USE OF SUGGESTION AND AUTOSUGGESTION

Answering several questions concerning the therapeutic use of suggestion and autosuggestion, the following notes of a lecture may prove helpful:

In semantics in general, the power of the spoken word is recognized as quite astonishing. It is much like the power of the written word. The printed word, for example, has much more effect psychologically than a manuscript handwritten. We observe that wherever we express or manifest in some tangible form the internal instincts of our emotional or mental natures, we give new authority to these manifestations. That is probably one of the reasons why it is important to our psychological living that we have certain manifestations that are consistent with convictions. If we are, for example, externally the result of our internal codes of conduct, these internal codes manifesting outwardly again turn around and indoctrinate us, creating a vicious circle; the inside colors the outside, and the outside turns about and colors the inside. The things we do influence us as persons, and if our actions are contrary to our standards of integrity, these actions set up definite tensions and stress within ourselves.

The individual is never really able to create dimensions or patterns for his own impulses until he sees these impulses working out materially around him. When he sees them take form, then he recognizes them and is impressed thereby. All this has an important bearing on problems of psychotherapy, where people begin to search within themselves for evidence to prove the efficacy of statements they have made. An individual is told that if he says a certain thing something

wonderful is going to happen. So he gathers his resources, finds the wonderful thing, says the magic word, and then waits; waits hopefully, expectantly, even though the hopes and expectations may be contrary to common sense. He believes perhaps the magic will work.

There is just enough of the superstitious in all of us to keep that concept well alive. The moment we hold a certain attitude with a belief that it has a wonderful or magical attribute, we begin to demand the fulfillment, or to require it, or to expect it, or to seek for it in ourselves. This seeking and demanding is a shift of emphasis; the individual now expects something that is favorable; he has confidence in the mechanical formula he has used. Expectation creates discrimination in the field of things expected. The day before the statement of his affirmation the individual had seen only misfortune and had intentionally or systematically overlooked all the good things that were happening to him. As to the statement of the magical formula, he began to believe or hope that there would be a change in the things around him and that good things would begin to happen to him; therefore, he looked for them and immediately he found them, not because life itself was actually changing, but because his own faculties had opened to a different basic concept of living. The expectation then required a fulfillment of a constructive formula. He therefore began to recognize constructive things that had been happening every day, but he had not accepted.

He also began to realize or believe that evil things, or misfortunes could not be as bad after the formula had been stated, so he began to reject negatives; he began to dismiss them and to use his own arguments against them. Little by little his own sense of polarity to living shifted and he was quite certain that the magic had been performed by a formula. Actually, it was a plan case of autohypnosis; he had shifted his point of perspective; he had changed one quality of delusion or illusion for another, perhaps, but the new one was rather more comforting and constructive in its potentials.

Thus, in psychological therapy of any kind the individual receives the moral support of the conviction that some procedure or process or formula is going to assist him in the reorientation of his own career, his life, or his character. What he cannot realize is that the character is always there. He will not admit that his disaster is also a form of autohypnosis. Disasters multiply when we cultivate disasters. As soon as negative thinking gradually shifts to negative conduct and negative utterance, and the conduct and utterance react back into ourselves, again to reinfest our own mind and emotions, we are in a vicious circle from which there seems to be no easy means of escape. We have locked ourselves in a formula—just as definite a formula as the

one that Coué created. The only difference is that we have made a formula out of a concept about ourselves and our world.

If we, for instance, decide that our particular misfortunes or adventures in living indicate we are the victims of injustice, we then make the statement: "I am the victim of injustice." First, we believe it. Then begins the tragedy, of course. Why do we believe it? Usually because it is a defense against a condition, the reality of which we do not wish to face. If the individual, instead of making such a statement, would say: "I have been peculiarly stupid in the management of my affairs," there would not be much hypnosis, but life would be less pleasant certainly. The individual would be in the unhappy situation of being forced to recognize his own ineptitudes. This is very difficult for the ego, and more humiliating than most persons can stand.

When anyone accuses us of something, our first instinct is to say, "I did not do it," even though we are perfectly aware we did. We must defend ourselves. So the defense that the individual is peculiarly destined for misfortune becomes an explanation. It is a lazy explanation, because if destiny so decrees we cannot do anything about it except suffer. That in itself is an utter frustration. But under the concept that such is the case, we create our basic autosuggestive impulse. We take that impulse and begin to experiment with it in ourselves. We go out and meet five people. Four of them were very pleasant to us; the fifth was preoccupied and just said, "Umph!" and walked along. The individual who was born to suffer then says, "What did I tell you? Everyone always ignores me." He had taken the one and rejected the four, because the four did not serve to intensify his own concept. In the course of a year a dozen wonderful things happened to him and two unpleasant ones. He remembers the two unpleasant ones, ignores the others, and then turns to his friend and says, "It is just as I told you; I was born to suffer."

By gradually eliminating everything that is contrary to the autohypnotic conviction of the person, we bring another condition about. When we reveal consistent ingratitude, when we ignore systematically the nice things other people do for us or interpret all the goodness out of the incident and use it as further proof of our own misfortunes, other folks are apt to get a little tired of us. Gradually the good things do cease happening to us, and we have ever greater and more abundant evidence that we were "born to suffer!" We would probably never have set ourselves in this negative attitude so completely had we not expressed it in words.

The individual is adversely conditioning his own personality, yet if he did not neatly turn his phrase and make a verbal formula of his own disaster, and then repeat that formula day after day, the disaster

would not have nearly so firm a hold upon him. Therefore, we know that all through life there is a terrible penalty upon the destructive use of language. The individual who uses language as a vehicle of spite, for gossip, for defamation of character, and all kinds of negative autohypnotic phrases, is building a serious debt in nature which he sometime must pay. The power of the spoken word is far greater than you realize, and the consequences of it cannot be estimated in the terms of our experience. The vibrations that are set up have a tremendous intensity and operate upon us and others, and the quality of these vibrations depends upon the basic happiness or poise or calmness which we have within ourselves. If these inner qualities of peace and happiness are deficient, words can become more dangerous to the world than a contagious disease.

The therapy problem of the use of suggestion is nothing but a reversal of the natural human pattern. For some reason man drifts almost naturally into minors. He is far more inclined to cultivate melancholy than happiness; he is much more apt to be depressed than exhilarated by the circumstances of life. This is understandable because of the mystery of man's minority place in the universe, and his comparative ignorance of the world about him and all that is necessary to his own survival. He has a bit of a superiority complex, but it covers and conceals a desperate inferiority complex. So the human being is naturally inclined to be more responsive to negatives than to positives. Thus his natural tendencies are not healthy unless he is an exceptionally exuberant person. If he is as most are, life has a tendency to disillusion, and to *disillusion* means to remove from us certain illusions which were themselves false in the first place. To have false beliefs removed is a tragedy in most lives, because it is also an indictment of personal judgment, and anything that is an indictment of ourselves is a tragedy.

If we are interested in the development of positive psychological processes, it is necessary to use the same machinery, but to readapt it, redirect it and point it toward something constructive. If we can worry ourselves to death, we can also think ourselves into a better state of living. If our emotions can torment us, then they can also bestow a great deal of potential happiness. If the power of words can frighten us with their own sound, then these words can also enlighten and inspire us and give us confidence if we select them wisely and use them well. The difference between a technical approach to psychotherapy and the popular metaphysical attitude toward "thinking makes it so" is the difference in the understanding of the formula. The metaphysician thinks it is all a wonderful demonstration of divine abundance. The psychologist realizes it is a simple and very definite statement of man's own mechanics of mental operation; that the uni-

verse for the grateful individual and for the ungrateful one is the same. Clinical research proves that those who are most miserable are not the ones who have the most misfortunes. Those who have more burdens than is normal are frequently the most cheerful because they have no time to be sorry for themselves. Great complainers are often persons of comparative security, leisure and protection. The chronic complainer is the one who has more than an ordinary share of this world's privileges and has done little or nothing with them. Perhaps the complaining is partly a defense, because when an individual has much and does little, his friends are apt to say: "Why do you not do more?" The defense is: "You'll never know what I have suffered!" This apparently makes all failure justifiable.

Some individuals with problems will try to prove that it is not their attitude but other persons' attitudes that are the real cause of all the trouble. They are talking largely to convince themselves. There are occasionally cases where it does appear, at least superficially, that other persons' interferences are the major factor. Usually where such is the case, whatever the environment is, it should be broken up and the individual permitted to escape pressures he cannot carry. But in all the fussing and fretting and fuming of those who have very little to complain about, there is a broad stratum of dissatisfaction in daily living that is constantly present to take the edge off whatever joy there may be in life for all concerned, and most of that is merely bad thinking. It is the individual permitting himself to be sorry for himself, and as he develop this instinct, gradually overlooking all the reasons why he should *not* be sorry for himself, he carefully accumulates evidence in defense of his own position. Where the human mind is also influenced by the emotions, it is seldom a fair instrument. It requires discrimination and watchfulness of right intention in order to prevent the mind or emotions from leading us into mental patterns that are not normal.

After we have had twenty or thirty years of drifting into bad mental and emotional habits, we finally catch up with some consequences that cannot be denied. We observe, for instance, that most persons suffer from lack of any essential reason for existence. Anything for which we exist could be done just as well by someone else. As individuals, we are making very few contributions that are unique and purposeful. Lacking any essential conviction or program around which to build and dedicate a life, the individual drifts. In this process of drifting, he has too much time and too little resource, and the combination nearly always falls into negative patterns. The individual trying to forget his own boredom sets into motion procedures which bring with them unhappy memories. He drifts into the negative, simply because he has made no solid stand. Then when a number of

these problems finally gather and bring a focal point with them which involves some major ailment or example of bad judgment, the individual feels as though he has been curiously afflicted. Then comes the statement repeated to himself by which he can set his life in a hopeless pattern of psychoneurosis.

At this time if psychotherapy can be introduced, either by the individual himself or some reputable exponent, it may be possible to break these patterns, but they are much harder for the person to break for himself than for another to break for him. If he tries to break them himself, he really comes into a psychic-formula pattern which is a Western and more or less immature example of the Eastern mantram pattern. Mantrams are statements of certain cosmic facts, which, impressed upon the individual by his own restatement of them and by the authority of the original statement, become powerful molders of inner consciousness. The platitudinous affirmation is simply the individual imposing one level of personal attitude upon another.

If the individual is to change his own mind, however, it is nearly always necessary for him to resort to some approved formula, because he cannot immediately and inevitably accept his own judgment. He knows in his heart, regardless of what he says, that he is so frequently wrong that he could actually be wrong in the statement of the formula with which he hopes to correct his mistake, so he does not have self-confidence in that department. If the formula is one anciently and wonderfully sustained by tradition, if it is a proved demonstrable fact that others, by the use of it, have been magically transformed, then the weight of confidence is moved from the individual's own personality to the formula itself, and he has a respect for the formula that he does not have for his own statement of it. Then it begins to impress him psychologically. Then if he is given a formula by which certain effects may be gained, there will be a further intensification of his own faith and the combination of magic and normal conditioning.

Not long ago I noticed in one of the papers a new diet fad for overweight. You know I do notice those things. This one was exceptionally good. Take one little pill every morning and then eat almost nothing. The pills cost ten dollars, but the fact that you did not eat much was the reason you lost weight. That is the combination of formulas. Yet the individual who did not pay ten dollars for the pills probably would not refrain from eating; and the individual who did pay ten dollars for the pills would be so certain the pills would produce the miracle that he would probably go without eating and not even be hungry. It is an arrangement of patterns of pressures, one of which sustained the other, and both of which were concerned with the purchase of a ten-dollar bottle of pills.

In the psychological campaigning against personality unbalance, there is the same type of thinking. Very often the formula does not effect the cure. The formula, however, sets in motion certain values within the person by which he must inevitably cure himself. In all these mental and emotional problems the individual cannot be cured or healed by anyone else, any more than someone else can digest our food for us. The only thing another can do is to set up within us the machinery which gives us the courage or confidence to do the work ourselves. When we say we have been helped by another, we mean our faith in someone else has given us the strength to do something ourselves. It is necessary for the person to believe, and by the belief reorient his own standards of values so that he becomes capable of accepting testimony which he previously rejected.

The old formula, "Nothing is good or bad but thinking makes it so," means the individual lives in a good or bad universe almost completely according to his own thinking. Very few of us ever see the world as it is; we see it either through rose-colored glasses of hope or very grayish-blue glasses of despair and fear. The merest fact of existence untouched by the overtones of human interpretation is so nondirectional that we could not even accept it. The mere thought or realization that "things are as they are" and that the only possible adjustment for the individual is to find out how they are and like it may be very true but not very satisfactory. When we find out how things are, our first desire is to change them, and when there is any conflict between ourselves and others the inevitable thought is to change others, because we cannot conceive of a successful bit of transference upon ourselves.

Today joy and sorrow, life and death, and peace and misery are the result of the relation of the individual to the human compound. We have abused each other so roundly, undervalued and disproportioned our attitudes toward each other so completely, and ignored the common good in the search of individual security so systematically that we have built a world of very confused patterns. In this dilemma we live as confused as the rest, and little by little expend what resources we have in the desperate struggle to survive the human pattern which we have caused and which we are perpetuating. To meet this kind of emergency, the psychotic person or the one who is approaching a psychoneurotic condition must change his attitude and change the basic relationship between himself and the essential.

Nearly always an unpleasant situation is being sustained perpetually by one or two key persons, whether we wish to realize it or not. One individual with a bad psychotic pattern can disrupt a dozen lives in his immediate environment, and bring a certain measure of misfortune and distress to many other people. To meet this situation it

is necessary to redirect the personal pattern. In psychotherapy the individual must be given some inducement that if he does this thing, if he performs this action, or if he is treated by this expert, he is going to be given resources of reorientation not otherwise available. That is the condition that must be created. It is a position of confidence, and confidence is not too difficult to inspire in those who are desperate. When we are in great need we are willing to try greatly for that which is needed, and in an emergency we have an available faith if the right things within ourselves can be touched.

Most individuals come to a practitioner or psychiatrist with a problem which has become the catalyst for their temperament, then will continue nagging and fussing for the rest of their lives if such conduct were not at this moment in danger of breaking up their home. But as the home stands on the brink of disaster as a result of these temperamental tendencies, suddenly the individual feels he has to do something about it. So the general condition seldom brings him for consultation; it is a particular problem that brings him there. Therefore, it is on that problem that the original therapy must be directed so that he can see the improvement. By so doing, the psychiatrist is then able to convince him that if therapy will work with this problem it will work with others. If, however, we do not have recourse to the practitioner, we do have the autosuggestive approach in which the individual does it for himself. Actually, this is by far the better way, for whatever we do for ourselves is infinitely more valuable to us as an experience than anything someone else attempts to do for us. The one who makes the attempt is the one who grows, and if we make the attempt ourselves we have the double benefit, both of the effort and of the results. It is the faith of the individual which certainly helps to make him whole when all other things fail.

Having the faith in the constructive concept and in the formula, the individual has everything necessary for an autosuggestive approach to his own difficulties. If all these factors are in a reasonable pattern—the formula being properly stated, the circumstances being revised and reordered according to the proper formula—we have for the first time in the life of the individual a simple, primary nucleus of an expectancy of constructive results. The mind and emotions are looking around quickly to see if they can detect what that good thing is, where it is to come from; they do not know exactly what to expect, but they expect something good.

This optimism is itself an almost miraculously new emotion. So the person has not only the reaction of expectancy, but also the testimony of a mind that is looking for proof of good. These two things together constitute a new mood, and the individual can actually say to himself almost instantly that he feels better. The mere fact that he is

expecting to feel better is itself a new condition for him. He has always been expecting to feel worse. This reversal is itself the first miracle, and the person looking for a miracle takes hold of it and immediately begins to have justification for hope. So out of this one little incident there is a little better feeling inside, and that little better feeling inside causes the person to say, "I think the miracle is beginning to work." The individual does not assume for a moment that the good was there before; no, it is all due to the miracle. It is only after the individual is very wise indeed that he realizes the only change is inside himself.

An individual wrote a testimonial letter to an organization that specialized in absent treatments and said, "Before I took your course and went onto your absent-treatment roll, certain misfortunes were constantly pressing. Since I have been receiving your help and have been reciting the daily affirmations my family is better to me, the world is better to me, things are beginning to work out and it looks like I am going to get a job." Then the individual thanked the organization for having done these things for him.

At that stage of the procedure it is far better to leave it that way. Let the person build and gain a new security of which he can be proud, and then gradually his own increasing enlightenment will show him what was wrong in the first place. This vast improvement has a certain religious implication also; it is the idea that one person and God always constitute a majority. The individual convinced that certain spiritual powers are available to man uses the term "spiritual power" as a symbol of his own internal resources. Not for a moment assuming that he could do any of these things himself, he assumes that God can do anything. Therefore, by prayer and various religious rites the power of God becomes available to him, in this way making possible a quality of decision, of courage, of character, and integrity that he himself does not possess. Actually the power of God in him is the courage of his own consciousness, which however, receives its support from a conviction that it is in line with something superior to itself. The realization that the individual stands alone is weakening; the realization that the individual stands with God in some value-pattern and is willing to sacrifice himself for these principles gives strength and a tremendous resource otherwise not available.

Thus in your psychotherapeutic problem it is a matter of building the individual into a condition in which he is willing to accept the positive side of life, and is willing to begin to affirm that positiveness by a series of formulated statements. When we change thoughts into words, it is utterly indispensable that we formulate. There is no use in our coming forth with a sentence which is an utter confusion of

words, bearing witness to a confusion in our own ideas. The censorship of language forces us to take abstract thoughts and to a degree integrate them before we can make a sentence. The sentence has to be a clear statement, and until we put our own thoughts into such words we cannot clear them in our thoughts. When we reduce our thoughts to words for the purpose of communication, they have to be part of the universal media of communication. Therefore, in integrating our own thinking into any kind of brief statement, we perform a very useful function and a very great good for ourselves. We reduce a large abstraction to a simple formula, one that can be communicated between persons. Our abstractions about the universal good come down to something that has body, dimension, and immediate purpose. This is very valuable in the individual's own psychological study. Words thus become modifiers, conditioners of abstractions, and prevent us from remaining forever in an attenuated atmosphere of formless and unformulated concepts.

If we can get our basic impulse in life into a simple formula, we can then begin to integrate life around the formula. Those who succeed in various departments of life are those who adhere to one pattern. They may enlarge the concept within the pattern and may at times deepen the values of the pattern, but there has to be some kind of a design for living or life itself ceases to have meaning. The restatement periodically of the pattern of the life we want to live is like a little conversation with ourselves. The individual should audibly restate certain values under certain conditions. Thus we have the intensities which cause people to talk to themselves. In moments of great emergency and stress when the individual wishes to be the greatest comfort to himself, he will nearly always talk out loud. The words spoken are of greater utility to the individual who speaks them than are the thoughts before they are spoken.

Someone will say to himself in a desperate situation, "Well, have courage, be patient," counseling himself. Some part of his anatomy receives that impression as though it were spoken by a stranger, and he receives the advice or help as from an impartial source. Because of certain limitations within the thinking equipment as it is constructed in the human personality, we do not have this possibility of self-counseling and self-directing. We have the possibility of the individual having the heart-to-heart talk with himself, but aloud, so that he hears his own words as though they were spoken by another. This type of attitude and experience also has negative possibilities, but many interesting sidelines. There are cases of imprisoned persons who have preserved their sanity by manufacturing another personality to talk with, the one individual carrying on both conversations for years to create an escape from the sense of isolation. It can be highly important psychologically.

Very often, also, the formulation of the definite and distinct formulas for thought help us to perceive deficiencies in our own thinking. They can be serviceable in giving us a greater skill in expressing our own attitudes so others can understand us, thus helping to destroy isolation. This is a very strong psychotic force in the life of most individuals. The problem of daily usage in psychosomatic thinking is that the person is in trouble almost certainly, because either through action or reaction he is causing tension within himself and communicating it to others. We create resistance in others when we are overly aggressive ourselves. We create in the consciousness of other persons resentment to the inconsistencies and ineptitudes of our own attitude. It can well be, therefore, that the displeasures from which we suffer are apparently caused by others and proceed from others, yet actually have their root in ourselves. They are rooted because we create chain reactions around us in our living. Any temperament is a center of a chain sequence if that temperament is sufficiently individual to cause any reaction of any kind.

Recognizing this possibility, the situation in which we find ourselves can be completely changed by a major variation in the central policy on which we operate. The only way in which that valuation can be changed is through the individual recognizing a better standard of living and thinking. The individual who has faults will correct them. The individual who suffers from grievances can only ask for patience and strength to bear them with greater integrity. In either case the remedy is available, and it can cause new remedies by changing the levels of appreciation. To bear a grievance with dignity is practically to solve it, because the individual who bears it with dignity does not have it any more. It is only to the degree we bear it without dignity that it is actually a grievance, because a grievance is nothing but a lesson borne without dignity; we have not learned it.

Thus the psychological pattern, whether it is set by an operator or by the individual gradually building a chemical or psychochemical pattern capable of supporting the suggestion, it becomes a constructive and useful remedy against the real and imaginary ills of life. It helps us against any real emergencies by giving us a certain sense of values, and it removes the false emergencies by letting us realize they were false to start with.

THE WINDFALL

This term implying good luck came into use during the reign of William the Conqueror. It was a criminal offense to cut timber in the forest, but peasants were permitted to gather such wood as the wind had blown down. After a heavy storm, there was frequently an abundant windfall.



Of Persons and Appearances

Physiognomy was developed among Asiatic peoples, and books relating to the subject are common in China and Japan. The Japanese have refined and organized the subject and consider both physiognomy and phrenology as valuable means for estimating the temperaments of various persons. Phrenology is concerned mostly with the basic formation of the skull. It is founded in the belief that the brain, by the development of its separate faculties, modifies the shape of the bony structure within which it is contained. While Lavater extended his thinking to include skull formation, his larger emphasis was upon the faces and features. It has been held that character can be delineated from any part of the body, especially the more expressive parts, by one trained to estimate structure, texture, size, arrangement, and function. The late Count Louis Harmon (Cheiro) told me that he had long intended to develop a method of delineation from the feet. He was convinced that these offered just as much evidence of disposition as the hands; in fact, he preferred to contemplate the advantages of foot diagnosis, because the feet were less likely to be influenced by artificial mannerisms.

We naturally resent affectations of all kinds. We suspect that minds are lacking in meritorious occupations if they have the leisure to be ever focused upon themselves. It may be that years of military service or athletic preoccupations have caused a man to have an upright and soldierly bearing. Even in this case, however, his body is bearing witness to his training. There is a difference, however, between a naturally good posture, supported by a disciplined body, and an assumed rigidity of backbone which is a plain indication of an inflated ego.

Phrenologists taught that the brain was so divided that the frontal half was devoted to the nobler intellectual pursuits, whereas the posterior half was more personal and egocentric. The skull balances upon two rockers of bone called the condyles. Specialized development brings with it additional size and weight. If the philosophical, reflective, and religious faculties are intensified, the weight is in the fore part of the brain. If the egotistic faculties have been overstimulated and with them the personal emotions and instincts, the weight is distributed in the back part of the skull. Nicely balanced as it is, this special distribution causes the head to tip forward with the thoughtful, and backward with the thoughtless. A man with his nose in the air is therefore the victim of an overload in the region of egotism. His posture and his personality are consistent, but traditionally disliked.

Psychologists have opined that the long-established fashion of women wearing high heels is an effort to compensate for the natural phenomenon that the feminine body is usually shorter than the male. This size difference has been interpreted as signifying inferiority; so by raising their heels, women have elevated their egos.

Even the styles of clothing developed by different peoples in the various eras of history have to do with internal personality pressures. Although attire is now somewhat standardized, there is still opportunity for minor variations and eccentricities which reveal internal pressures. Nature usually bestows its finest feathers upon male birds, but in the human family the situation has gradually reversed itself. This is due largely to the power of mind over instinct. It has become unfashionable for dominant groups to advertise their powers. The great man now wishes to be regarded as a simple citizen. Modesty graces the illustrious even more than it does those of smaller achievements. As a result, the bridegroom now wears the conventional black, and very little space is devoted in the society column to the details of his attire. The ladies have caught on to this masculine conceit and are drifting in the same direction. The male, sensing that his supremacy is seriously undermined, is becoming more colorful, and

the tides of impulses are drifting back to the patterns evident in the animal kingdom. Wherever an individual becomes an aggressive factor in these changes, it tells something about him or her.

The selection of colors favored in human wardrobes represents collective pressures and individual tastes. Whenever world affairs become depressing, the stylists advance bright colors. Quiet shades are for times of security. The more brilliant and ostentatious the attire, the more the individual is defending his own security. There is an old saying that every time women's fashions include muffs, there will be war within two years. We are constantly seeking symbolical expressions for tensions which rise within us. These expressions are especially evident and genuine in the sphere of our recreations. The work of the world is so systematized that there is little opportunity for intense symbolic release. What we do with spare time is largely a portraiture of our requirements. At the same time, the natural desire to present the personality to its best advantage, but without ostentation, shows respect for self and others. Such individuals are friendly and sincere. The effort in any instance to advance the body as a substitute for the person himself reveals lack of solid values. It is as though in the presence of fine things we select that which is poor.

Often the individual uses every means in his power to obscure the telltale markings, and when in a social gathering assumes a pose which may deceive the superficial. It is important when selecting older persons for places of responsibility to observe how they have administered their own personalities through the years. Elevated to larger spheres of influence, these people will gradually transform their environments even as they have changed their bodies. Realizing that one melancholy worker can reduce the morale of a large group, character analysis becomes a valuable aid to business organizations.

Personnel managers are usually selected because of their instinctive ability to select persons appropriate to the work at hand. When discussing their problems, these executives usually admit that they depend largely upon impressions. If they do not permit themselves to be influenced by artificial factors, they will nearly always be accurate because their instincts are trained by experience. This is one of the reasons why it is not only desirable but also profitable for all persons to improve themselves, correct their faults, and organize their mental and emotional resources. Those who complain that they have never had a chance too frequently have given bad first impressions. They have assumed that skill was all that was required. In human enterprises, however, personality is sometimes more important than proficiency. Lack of skill can be corrected, but a poor personality is not so easily reconditioned.

Each of us moves in the midst of a psychic atmosphere. Our characteristics touch all parts of our environment. We leave the impressions of our dispositions and tastes in the rooms which we inhabit and in our sphere of social and business relations. Even though we try to escape by regimenting our interests, individuality will have its way. Collective styles and modes of the moment cannot obscure the real person.

Successful salesmen are taught to observe the furnishings of the offices and homes which they visit. They are looking for keynotes and intend to develop their sales campaign according to the disposition of the prospective client. It does not take long for these observing salesmen to decide whether their victim is an idealist or a materialist. They discover the level of his thinking by the trinkets on his desk and the pictures on his wall. This survey of evaluation takes only a second, but in a high-pressure business such impressions may be the difference between success and failure. It is a little disconcerting to realize how transparent each is when in the presence of a trained observer. Even in salesmanship we are exploited by our own weaknesses. The salesman, having decided what part of our ego is most susceptible to flattery, accomplishes his purpose and leaves us with some article of merchandise which is of little use and less importance.

Many moral and ethical inducements are advanced to justify self-improvement. Often these abstract and platitudinous recommendations are ignored because they do not seem to have practical utility. The real reward for the integration of our own lives is the fulfillment of our normal instincts to be attractive and successful. The moment we realize that we cannot conceal our faults, we have a new inducement to correct them.

LITERARY NOTE

John Ruskin published his celebrated work, *THE SEVEN LAMPS OF ARCHITECTURE*, in 1849. Very few readers remember these lamps. They are the lamp of sacrifice, the lamp of truth, the lamp of power, the lamp of beauty, the lamp of life, the lamp of memory, and the lamp of obedience. The light from these lamps ennoble human character.

VITAL-STATISTICS DEPARTMENT

There is probably no less important linguistic peculiarity than the palindrome. This occurs frequently in the Latin language, but is more difficult to construct in English. A palindrome is a line or phrase that reads the same backwards and forward. A delightful example is the formal statement made by Adam on the occasion of his first meeting with Eve: "Madam, I'm Adam."



Library Notes

By A. J. HOWIE

Vestiges of Spirit-History of Man

By S. F. Dunlap. New York, 1858

Science flourishes, but it is a science which apparently is willing to limit itself to the physical world. The average scientist either flaunts an atheistic or agnostic attitude, or he affirms his belief in the orthodox faith of the masses with explanations that are not scientific. Scholars, if any distinction may be made, may or may not be scientists in a physical sense, but it should be fair to expect them to be logical in a scientific sense.

The immediate inspiration of the foregoing sentences is the new Revised Standard Version of the King James Bible published by Thomas Nelson and Sons. This new edition of the Bible was reviewed in the November 2, 1952, issue of *The American Weekly* under the caption of "Why they changed the Bible."

This review, far from explaining anything, raises new doubts about the divine absoluteness of the Bible as the layman has it. The reasons given for revising the Bible are plausible—to put it into modern English, to correct errors (human? typographical?) that have crept in during centuries of reprintings, and to take advantage of new and apparently more authentic manuscripts which recently have been discovered. The "meanings" of many commonplace words alter in the course of centuries—

descriptive words and action words. The suggestiveness of idioms and similes may become lost to later readers. And the human element in copying is recognized, for apparently it has been difficult to keep Holy Writ from having various printings being characterized by ludicrous typographical errors—the "Breeches" Bible, etc.

The lay reader of the Bible usually does not read Hebrew or Greek—hence he could not utilize reproductions of original manuscripts even were they available to him. Nor is he a theologian skilled in metaphysical subtleties. Therefore, the only criteria he can apply in evaluating the new edition of the Bible are primitive, simple standards. Hence we shall mention only a few obvious questions.

Who determines the degree of authenticity of newly discovered manuscripts? Are they more authentic because they are older? Are they free from the human errors in copying from still older works? May not the same editorial zeal that is claimed for the present translation have intervened?

We are startled by the statement that the present translators of this edition of the Bible have decided unanimously that the use of the name Jehovah for God in the Old Testament was *just a translator's error* introduced in the late Middle Ages. No explanation is publicized

as to *how there could have been an error in the translation of a name, especially an important name*, in this divine book. Numerous scholars, including learned philologists, orientologists, linguists, have discussed the names used in the Old Testament. These commentaries all testify to the appearance of the *Yod he vau he* in the ancient manuscripts, and these Hebrew letters appear in the oldest symbolism and art as the deity of the Jews. There is voluminous testimony to affirm the fact that the consonantal values are correct even if the vowel points may be in question.

In spite of all the testimony that might be offered to refute such a decision, the subject article blandly states: "Without a dissenting voice, the RSV revisers voted down *Jehovah*, and God is once more *the Lord* in the RSV Old Testament."

The article then quotes Dr. Luther A. Weigle, former dean of the Yale University Divinity School and chairman of the group responsible for the new translation: "God's Word to man must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today."

These are kindly, paternal words, but are they honest? If a committee can vote on an issue as to what the name of God should have been in the Old Testament, what are the other issues on which they have voted? Must we silently accept as of divine origin the human decisions as to what will be meaningful to us, we—the people, today?

As far back as I can remember, I have heard the infallible and unchanging word of God preached in pulpits and quoted in print. The Bible has been invoked as an arbiter of justice and moral action, not to mention the limitations it has placed on man's interpretations of the age of the earth and mankind, and scientific data in general. Now we are told flatly that superior scholars of today have found more than

5,000 errors in the Greek New Testament used by the King James translators!

Where do these errors stop? Do they affect the jot and tittle of Scripture? Do they affect the letter of the law? Can they mean that the simple faith of our fathers was founded on voluminous scriptural errors?

The article makes one revealing observation: "It's too early, of course, to judge how well the Protestant and Catholic revisers have succeeded. Half a century at least is needed to test fully the merits of a Bible—long enough to permit a new generation to grow up with it, unhampered by their prior attachment to more familiar versions."

Can the translators of the new version mean that congregations have been reading meaningless words, wrong words, wrong names, to which they have become sentimentally attached, and that all of this must be forgotten or revised? None of us probably would cling to false gods knowingly. But it would seem good to be certain that in any transfer of allegiance, we are sustaining the integrity of ideals that have survived testing and maturing with study and the processes of growing older. While we do not want to shut out new information, the present translators may be just as wrong as their predecessors. Has it been humanly possible for them to protect themselves from falling into translational errors? And would we be unduly suspicious in asking if the translators may have been motivated by impulses that are of political rather than of divine origin?

* * * * *

When we want to strengthen the foundations of our own beliefs uncontaminated by popular trends, we retreat into the sanctuary of the library of the Philosophical Research Society. Here we find scholarly testimony to bulwark an individual faith that is not mass-produced nor mass-controlled, ideas that bring an inner light of their own that is not dimmed by the smoke-screens

thrown up by the passing conflicts of human division.

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Dunlap's *Vestiges of the Spirit-History of Man* is not designed for casual reading, entertainment, or emotional comfort. It is a compilation, largely quotes, that stimulates the speculations that have vitalized our continued interest in things spiritual. Over 100 years ago, Dunlap gathered data on the relationships involved in the origins of the variously stated beliefs—relationships, every trace of which our contemporary scholars obviously seem determined to eradicate from the present translation of the Bible. But let us permit quotations and digests from the book speak for themselves.

"The basis of the world is power. It lives in us and in everything. From the beginning it came forth from God, and was uttered in the philosophies of great teachers and prophets of the ancient world. God has not placed it here to remain inactive: it strives, creates, institutes. So long as the world is filled with it so long will its efforts continue, for power expresses the will of God. This work proceeds upon the conviction that there has been a gradual rise of systems, one cultus growing out of another. Thought grows like a plant. New fruits become the bases of further developments. The present perpetually evolves new power."

"Use is made of names, which, having been handed down from remote ages, stand in the place of inscriptions and records; and if there was a name, there must have been a thing named. They are evidences of ideas, persons or things that once existed; and where they happen to be compound words, several ideas are often recorded in a single name."

"From the earliest times, among all nations, man has sought to recognize his God; to define that inscrutable Providence which rules the world. Like the successive changes of the forests, the infinite variety of the harvests, the differing notes of the birds, the opposite lan-

guages of men, the varied fragrance of the flowers, such is the contrast of religious belief which man's spirit brings, as its first fruits, to its Creator.

"From Constantinople to the shores of India, China, and Japan, four great world-religions meet in conflict. Each asserts its claims to be regarded as the civilized and saving religion of mankind. . . . This enormous mass of human beings, whom we call pagans, are adherents of systems which are founded on the religious convictions of many centuries, and are improvements upon former modes of worship that have long since passed away."

"Man has his worth—his mission. To properly estimate our own, we must consider it in its relation to that of all other men; not only those who at this day cover the surface of the globe, but those who have preceded us and contributed in action, thought and sentiment, to form the present."

Dunlap has accumulated a wealth of quotations and references to establish the trend of man's speculations on his spiritual origin, nature, and purpose. Like statistical data, this information may be distorted and quoted only in part, but like statistics, a thoughtful consideration of the organization of apparently unrelated beliefs into a universal pattern prepares the mind for a comprehensive world-religion that transcends sects, schisms, and racial differences.

Primitive man observed no harmony, no unity, in the pristine world. Everything was separate—but alive. Something within these distinct existences moved them to actions that were either favorable or unfavorable. This something within was not only attributed to his own kind and the animal kingdom, but to all of the forces of nature. And this something within had an origin, a ruling hierarchy, and it passed somewhere when a form became inactive.

Gradually a body of memory, tradition, accumulated, and the oldsters passed on the seeds of belief, orally at first, and with inscriptions and literature when civilization was born. Dun-

lap draws at random from the records of people spread all over the face of the earth.

Primitive beliefs were much concerned with the passing of the soul. The spirit is an airy form, borne on the wings of the wind, following the sun in its course to the heaven in the west. The Milky Way is the path of souls leading to the spiritland. The Northern Lights are the dances of dead warriors and seers in the realms above. The sun is the abode of the souls of the brave. The sunbeams are pious souls (according to old Vedic ideas). Falling stars are divine beings. Paradise is beyond the sun.

The details of primitive faith we might dissect and prove illogical, and yet there are more than flashes of rite and ritual which basically are the same as the liturgies of modern theology. Savages invoked protecting spirits which ranged from familiar deities to the shades of departed relatives. The early Mexicans prayed to their chief god: "We beseech thee that those whom thou lettest die in this war, may be received with love and honor in the dwelling of the Sun; that they may be gathered to the heroes who have fallen in former wars." Compare the Nordic concepts of Valhalla and the Moslem beliefs regarding the destiny of fallen warriors as expressed in the Koran. An ancient Persian liturgy says: "I invoke the fearful and mighty Fravashis and the saints, of the pure men, of the man of the Old Law and the New Law, the Fravashis of my ancestors, and the Fravashi of my soul." Must we point out obvious similarities to current Christian invocations?

Primitive peoples who had no knowledge of each other variously tried to picture the Great Soul or Great Spirit—and strangely all separately conceived of it as a winged creature. The American Indians had their Thunder Bird. Baal was represented with wings and the tail of a dove. The Egyptians had the winged sphinx, and the Greeks the Griffin. And in the Bible the Spirit of God descended from heaven like a dove.

By imperceptible stages over the vast centuries which we now have the advantage of reviewing in perspective, man progressed from primitive superstitions to conceptions of great gods, the worship of sun, fire and light. The leaders, the wise old men organized ideas of a great cosmic order—a philosophy and a theology.

"Sun-worship was the basis, the first principle, of the ancient philosophy. Reared in a profound faith in Abal or Bel, no doctrine of the creation of the world could satisfy a Chaldean's mind that did not found itself in the Sun's influence upon universal Nature. Above his head the angels hung their lamps in the dark vault of the firmament that contained within it the unseen beatific world, the Sun's kingdom and the entire light. In his castle of flame Bel-Saturn sat, the inactive Supreme Light, forever unrevealed to mortals. His Minister, the Creative Light, the Demiurgus, the 'Idea' and celestial 'image' of the glorious orb of the sun, is the moving Power of the world, the sun-god that has created life for untold ages in the plains of the habitable earth. The interpreters of his will to the angels and herds of the Resurrection."

"When we compare with these the Egyptian idea that 'Osiris (the Most High God) is concealed in the arms of the Sun, and the fact that Osiris was the sun-god, we perceive clearly the ancient idea, that the Creator took up his abode in the sun and thence governed the world. As Sol, Bel was Creator (Demiurgus), sun-god and Logos; as Saturn, he was the 'God of Heaven', the Father of the gods, the Life-God Iah philosophized into the First Cause of all things, the unknown God, the old Bel of all antiquity who had existed since the memory of man ran not to the contrary, the God especially of the circling years and the divisions of time (Aion), Chronos Time himself, the Eternal God 'who is and will be'."

"The Tao, the Supreme Reason, the Intelligent Working Power in Nature (the Intelligent Heaven), is everywhere.

It is the Igneous Principle of life, the Luminous Principle of Intelligence, the Spirit, the Yang or Male Principle. Before Creation, in its state of immobility, it is nameless like the Babylonian First Cause, who is passed over in silence. The Supreme Tao circulated alone in the void and silent infinitude. The Absolute (Tai-ky 'the highest point', the Primal Power) was before any being had separated itself from it; from it proceeded the Resting and the Impulse-giving Principle; all beings spring from it and nevertheless it is in all beings. The Primitive Power (Ly) contains in it the primitive Matter. It is the One which divided itself."

The Lenape tribe of the Shawnees believed that the Sun inspired all life. The Persians believed the same of Ahura. The Pythagoreans considered all souls an efflux from the Universal Soul. And it is thus that Dunlap continues to build up a mass of evidence from many sources that men of most ancient times believed in a universal pattern that became varied and diversified only in *words* as they strove to express verbally the Great Oneness in terms of the understanding and environment of various groups.

* * * * *

Recent reports indicate that more than a million and a half copies of the new translation of the Bible have been sold. It is big business, and even the publicity of the protests against the changes represents advertising fuel. Public burnings of copies provide picturesque news items that have no influence in retarding sales.

We have seen no mention as to how the findings of modern scholarship affect the numerous translations into various languages and dialects. English and American missionaries have made their translations from the King James version with no correlation to original manuscripts. If to the errors in the King James version be added the individual idiosyncracies of the devout translators into native African and Indian dialects,

to what doctrines have Christian missionaries been converting the heathen? A literal translation of the Bible as published in Algonquin, Gaelic, Sanskrit, Korean, etc., back into English would reveal a wealth of translational liberty as well as zeal.

And this brings us back to the importance of names. The names of Jesus, the disciples, the apostles, and the other persons mentioned in the Bible are not the same in English as they appeared in the original manuscripts. If the name is important, why not use the original Jewish form? Or does God accept the anglicized versions? Would an orthodox English Christian recognize the names of Peter and Paul in the Choctaw, Cantonese, or Nepalese versions of the New Testament? Then what is the significance of the storm over Jehovah vs Lord which was so easily settled by a unanimous vote?

Have our missionaries been preaching error in trying to win converts to a Bible that is subject to textual controversy over jot and tittle? Or have they been bending their efforts to winning men to a more realistic practice of the virtues, tolerance, and kindness? If they are concerned over the published letter of the law, how much greater is their zeal to express the spirit of the law? And if they pray in spirit and in truth, will not their prayers rise to the ONE DEITY no matter by what name the supplicant invokes?

However, both translators and critics alike seem to forget that there is a sacred, unspeakable name of God that never can be profaned by theological controversy. There are those who knowingly seek the "Lost Word". Bigotry and dogmatism may dictate for a day what God "meant" in His revealed Word. But man's days are numbered, and the powerful faiths of today will join the procession of faiths of the past. The names of God will but mark eras in human progress. The ecclesiastics of today will crumble to silent dust, and if their present pronouncements show aught of pride and error, those too will

be forgotten when new names will be spoken in the temples of the future.

Judging from the past, the pattern of things sacred is established in the heavens beyond the tampering of human hands and minds. The inscrutable infinity of human origins and destinies is yet beyond the powers of human expres-

sion. The babe slowly awakes to an awareness in the physical world, and death silences those who pass from it. The infant brings no word, and the dead transmit no certain message.

Bible students would do well to read Dunlap and the works of similar researchers.



OF INTEREST TO THE THOUGHTFUL

The Francis Bacon Society of London is a well-established organization of 67 years standing. In the November 1952 issue of *Baconiana*, which is their official journal they present a reprint of material from Mr. Hall's *Adept Series*. The part reprinted is entitled "America's Assignment With Destiny—The Colonization Scheme." It shows how Francis Bacon laid the basis for a sound theory of statescraft for Europe and America alike. A fact, the magazine *Baconiana* points out, which is far too often forgotten.

A copy of this issue of *Baconiana*, we have been informed, will be sent to subscribers of the P. R. S. magazine, *Horizon*, upon request. Address: The Francis Bacon Society, in care of William Aspden, Esq., Secretary—50A Old Brompton Road, London, S. W. 7, England.

BROUGHT TO OUR ATTENTION

We recently received the first issue of a new magazine devoted to the study of the writings of Jacob Boehme, the German mystic. We are happy to call this to the attention of our friends and readers. Those interested in studying the works of Boehme are invited to communicate with THE JACOB BOEHME SOCIETY, INC., P. O. Box 296, Woodside station, Woodside 77, New York.

A CORRESPONDENCE COURSE ON

THE BASIC IDEAS OF MAN

By MANLY P. HALL & HENRY L. DRAKE



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