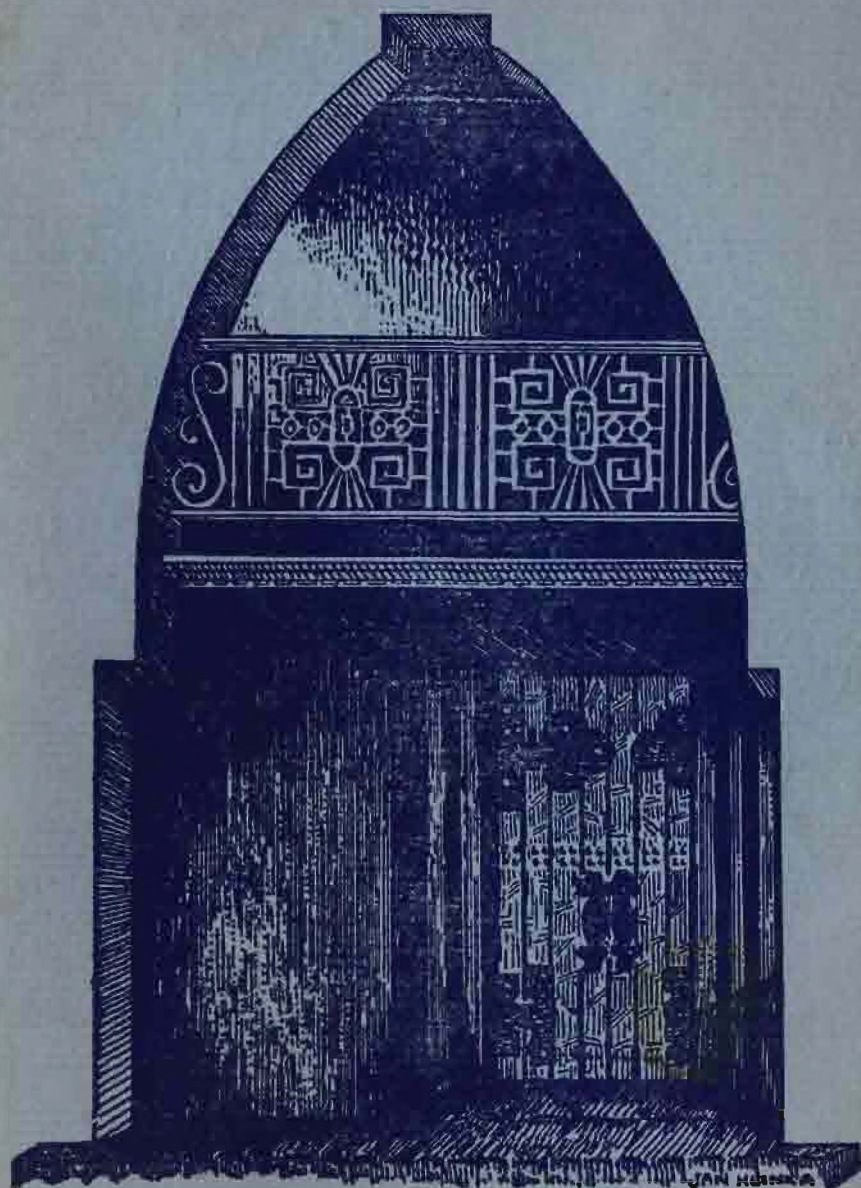


# HORIZON



JOURNAL OF THE  
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AUTUMN 1952

# HORIZON

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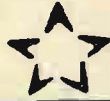


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Philosophical Research Society

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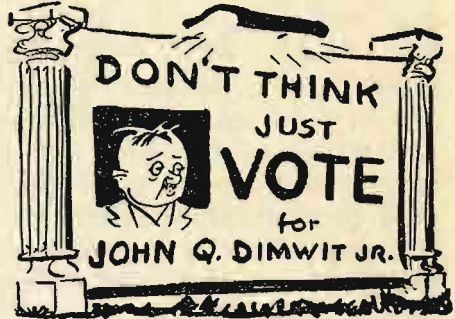


ISSUED  
QUARTERLY  
VOLUME 12 No. 2

HORIZON  
LINES

AN EDITORIAL

BY MANLY PALMER HALL



## Political Psychology

**E**LECTION years work an unusual hardship on the nervous resources of many persons. There is no subject about which there can be greater emotional intensities with less justification. A situation which requires sober and thoughtful consideration should be met with complete relaxation. It is only when we are calm within ourselves that we can think clearly. A national election is an important event in the democratic way of life. Candidates for public office present themselves, their policies, and their platforms for our immediate examination. Each prospective office-holder hopes that he has a formula that will win general approval. He uses all available facilities to bring his message to the voters in an attractive manner. Only a fair use of basic intelligence can result in an accurate estimation of the advantages and disadvantages of attitudes relating to internal affairs and international relationships.

The voter cannot afford to indulge his negative impulses. It is quite likely that he will not be completely satisfied with any of the available offerings. He must try to discriminate between good, better, and best, and to do this effectively he must have a solid ground of knowledge and understanding. We are all subject to wiser moments, and these reveal themselves in those brief interludes of composure which permit the internal resources of consciousness to dominate the



pressures of environment. Nothing can be gained by defeatist generalities. To say that our ballot is unimportant is to shirk those civic duties which, as a people, we have earned and preserved at great individual and collective sacrifice. The prevailing tendency to retire mentally and emotionally from a situation which does not meet our full approval is merely to contribute to conditions which we most dislike.

Philosophically speaking, those Olympiads which come around every four years constitute a pressing invitation to self-improvement. We should be reminded of the ever-increasing demand upon our native abilities to manage our affairs with dignity and efficiency. While large groups fail to accept this challenge, we must expect the democratic system to be proportionately crippled. The great philosophers of the past have pointed out that democracy is the most difficult type of government to maintain, because it makes the largest demands upon the integrity and devotion of the private citizen. It is much easier to depend upon autocratic leadership, and assume that the thinking and planning will be in the safekeeping of a small group of executives. Such faith invites autocracy and impels opportunists to pervert the privileges of authority.

The democratic state, to be completely successful, must be composed of individuals each of whom is self-governing. By this we mean that the citizen has experienced the adequate management of his own affairs. He has learned to make decisions and to maintain them with his energy and resources. He has succeeded in the integration of his own home and has proved that he can co-operate with others on one or more of the several levels of the economic system. Having attained a relatively adequate orientation, he can appreciate that collective government is merely the extension into a larger field of activity of the laws and patterns revealed through self-government. It is only necessary to examine the consequences of collective behavior to realize that we have not yet succeeded in the application of democratic principles to our own conduct.

Even today the majority of persons is innately, instinctively, and impulsively autocratic. In the actual practice of living we are much more concerned with personal advancement than with the concept of equality. The average voter acts as though democracy were a sphere of infinite opportunity and limited responsibility. We interpret freedom as the right to do as we please, when in reality it is the privilege of acting for the greater number. We can only preserve our institutions to the degree that we positively defend the principles upon which they are founded. In a democracy people cannot drift without the state ultimately drifting also. Perhaps at this time, therefore, it would be useful to consider what constitutes a purposeful and useful citizen.



Multiply him by one hundred and fifty million and you have the nation. In modern times a nation is not an area of land, but a zone of conviction, the true boundaries of which are determined by common participation in ideals held in common.

Each citizen must have an internal strength of character, for it is this which makes available such virtues as courage, patience, and resourcefulness. To shirk such means and endeavors as contribute to the integration of the personality is finally to betray the state. The indispensable ingredient of an adequate temperament is idealism. The powerful and enduring civilizations of the past have been political extensions of cultural platforms. In substance, idealism sustains and defines culture. It bestows those overtones which bind large groups to projects not immediately profitable, but ultimately essential. Without what we call spiritual values, the average human being cannot meet the emergencies of daily living; at least, he cannot meet them on a solutional level. Democracy needs the strength bestowed by religious training, insofar as this training contributes to the security of the inner life of man. The natural principles of religion include a personal acceptance of the existence of a divine power, inevitably and eternally good and intrinsically wise. The dignity of man himself and his place in a universal plan must also be considered. The unfoldment of the spiritual resources within human nature and the application of newly discovered faculties and apperceptive powers to the problems of management are essential parts of religious conviction. Only when we have a vision of the divine purpose and the divine plan can we be sustained in our determination to co-operate with universal motions.

A sufficient faith overcomes all fear and bestows a dynamic kind of patience. It does not follow that we accept the sufficiency of that which is obviously insufficient. It means, however, that we face the future purposefully and not fretfully. There is no greater waste of energy than a perpetual agitation which manifests only as criticism, condemnation, or defeatism. If we contemplate life, we will realize that our institutions cannot be perfect, for they can in no way excel the creatures which create them and maintain them. When we estimate the condition of the small child, we do not resent its lack of maturity. We are fully aware that the processes of growth must be experienced before the individual reaches the age of discretion—if he does. To complain constantly because that is unfinished which must as yet be unfinished is foolish. Incompleteness is an opportunity, not a disaster. While we may not be able to add the final stone to any structure, it is always within possibility that we can add the next stone and leave the future to artisans as yet unborn. Our great trouble is our own impulsiveness. We must do all or nothing. We cannot do



all, and this so discourages us that we ignore more moderate but immediately possible achievements.

The perfectionist has many troubles in his own life, because he is in a state of perpetual irritation over inevitables. Religion or philosophy would help him, for they could moderate his dominant attitudes and enrich his appreciation for what has been accomplished. We can paraphrase one of Emerson's observations and apply it to social conditions: The wonder is not that we have not done better; the wonder is that we have done so well. Looking forward to some hypothetical golden age, we are impatient of the slowness of the human effort. Looking backward, however, and honestly examining the long road we have already traveled, we can scarcely fail to be encouraged. The modern tendency to reject the past and live for unborn tomorrow may be progressive, but it often destroys perspective. We forget our blessings while we moan over our adversities. The moment we lose track of the thread of evolution, we can become emotionally unsettled.

Sometimes we multiply our anxieties by trying to become prime movers on the plane of universals. We feel that progress depends completely on ourselves, and in sober moments the burden is rather heavier than we can bear. There are schools of philosophy that have attracted our younger generation which insist that the future is a vacuum which we must fill with our own skill and artistry. The destiny of man is subject to the brute force and awkwardness of our own inadequate mentation. While it is true that we must bring our way of life to maturity, we are not expected to valiantly advance beyond our own comprehension. Our growth is within a larger pattern of cosmic procedure. If we can understand this pattern and will permit it to unfold without our constant interference, we will all do better and be better. When we wish to make use of natural resources, we first learn to obey the laws governing these resources. In other words, we achieve mastership to the degree that we attain understanding. We are most wise when we know what the universe requires, and most courageous when we dedicate ourselves to the service of these requirements.

Here, again, relaxation is a real asset. Everyone has experienced the tragic results of overeffort. We try too hard, and the net result is confusion. Remedies desperately applied only bring about another desperate crisis. One man told his son: "When you do not know what to do, my boy, do something." This sounds energetic, and has become an article of policy. Actually, when uncertainties pyramid, the solution lies in thoughtfulness. Even though we have been blessed with a considerable supply of energy-resource, we cannot afford to waste vitality by intensive blundering. Yet, when we most need to find the cen-



ter of poise deep in our own constitution, we are the victims of mass hysterias which carry us away along paths of emotional excess. The only way in which we can escape the hysteria of crowds is to strengthen the realization of security. This means that we must function upon different dimensions of effort—less obvious but more productive of permanent results.

The maturity of a civilization is not imposed upon a people by its laws or legislators. It is released through the people as the result of growth or expansion of consciousness. Institutions cannot exist which are inconsistent with the convictions of the citizen. They may seem to survive for a time, but they are ultimately absorbed or reformed or redirected by public enlightenment. If, therefore, we are burdened with what many feel to be inadequate politics, it is because we have not yet actually experienced this inadequacy as a fact of consciousness. History reveals how peoples have liberated themselves from unendurable situations and how leaders have arisen as embodiments of collective resolutions. It was in this way that our nation came into being, and we remember with gratitude those men who had the courage and vision to advance the causes near to our hearts. Washington, Jefferson, Adams, and Lincoln could not have helped so vigorously to shape a new nation had not this shaping been according to the will of a majority of the people.

Whenever and wherever a growth of consciousness reveals a need, personalities emerge as champions of principles. Such emergence is itself inevitable and gives those of firm resolution the opportunity to align themselves according to their dedications. Thus it is important that the intelligent citizen give the weight of his influence to those motions which his internal consciousness tells him are according to the will of Nature and Nature's God. True devotion, true patriotism, and true citizenship are best expressed through those who champion progress under law and according to the divine will as it is given that we understand that will. Immediately the questions arise: What is next, and how may it be accomplished? We may answer by another question: By what means can we determine the immediate requirement? We live in a world that has unfolded, apparently, through trial and error, and very few persons have sensed the grand pattern of destiny which encloses the democratic experiment. We look about us in an almost frantic sort of way, inquiring each of the other for a statement of the solution. About all that we get are practices which have already been disproved or principles for which no practical machinery of application has yet been devised. Even if we suspect that we know what is necessary, we are not certain of the methods by which the improvements can be legislated into facts.



It is always the optimism of the reformer that he will be able to gather others of like mind and form an impressive group strong enough to have a voice in national affairs. This is the traditional way, but it is beset with the traditional difficulties. We cannot impose upon others convictions which they do not understand and therefore cannot appreciate. Even if we are successful for a time, we accomplish at best only a benevolent tyranny. It is all part of the fallacy of believing that we can change people in spite of themselves. The chances are larger that they will either change us or find the necessary means to eliminate us entirely. Human nature itself is the mysterious ingredient which almost defies analysis. Yet, beneath its troubled surface, there is a tremendous depth full of potentials which must gradually be released as potencies. Psychology helps us to understand human nature, and through understanding we may learn how to reach the sources of popular conduct patterns. Without this knowledge, we exhaust ourselves fighting shadows.

Both religion and philosophy are dedicated to the conviction that collective growth is essentially individual growth viewed collectively. Collectives themselves do not grow, because they are not actual entities; they are rather entireties, merely patterns or arrangements of factually existing elements. The thing as it is, is the immediate fact. We may disagree with it, resent it, and resolve to change it, but while it remains, it cannot be ignored or dismissed as irrelevant. Nor can we build anything that is not in some way founded in or upon the existing fact. The present state of man is fact, and the future state of man is something devoutly to be desired. To assume that the desired is attainable without consideration for the existing fact or in spite of it is faulty thinking. Man himself grows from what he is to what he will be. In this growth he must always start as he is and find the impulsive determination to advance his state. Remember, he must think of the future with the mind he has now. He must determine that which will later be desirable according to his present desires. He seldom realizes that growth will change his basic convictions about anything. He merely pushes these convictions into the future, to discover when he catches up with them that they are no longer acceptable.

This was the trouble with the Utopians of the 17th and 18th centuries. They built a paradise to come, which was merely the satisfaction of their prevailing interests and addictions. They had a vision of the world changing, but no sense of themselves changing. This is the exact reverse of the facts. The world does not change; the individual changes, and as a result the world seen with different eyes becomes a different world. Experience is the link between the present and the future. The motion through time is marked by a sequence of occurrences. These reacting upon the individual change him. Thus con-



ditioned, he reaches tomorrow gradually but inevitably, and by the process is himself part of tomorrow.

Humanity was not launched upon the mystery of existence without being provided with such landmarks as were necessary for its practical guidance. Every part of Nature reveals law and order and indicates to the observant spectator the best ways of accomplishing necessary ends. When Benito Mussolini sponsored excavations at Pompeii, archaeologists and anthropologists were astonished at the highly advanced system of plumbing which they discovered. Old manuscripts and texts indicate that the principles employed by the plumbers were based upon a study of the human body with its systems of circulation and elimination. Thus we see that observation and reflection led to an important application of available knowledge. Students of architecture, music, law, medicine, and politics have found in the natural operations of man and other creatures the keys for a variety of useful improvements which have made possible the existence of cities and almost countless specialized lines of endeavor.

There can be no doubt that a similar exploration by those equally attentive and open-minded would result in a better grasp of the principles of government. Solomon recommended that men study the organization of an ant hill if they wished to see a practical demonstration of organized and co-ordinated endeavor. By instinct many creatures administer their lives with amazing efficiency. Man, objectifying his faculties, has submerged the processes of instinct. He no longer receives counsel from universal sources within his own nature. He has resolved to travel a long and difficult road without the help of ever-prudent Nature. To the degree that he has departed from simple and direct participation in the plan of world life, he has complicated his problems and divided his resources.

What Jakob Boehme called self-will is largely to blame for the series of emergencies which have arisen in human society. Determined to force our own purposes upon the universe, we have forgotten that we are, indeed, a minority creation. We are in no position to dictate to the Infinite, nor have we yet reached a degree of establishment which will permit us to relax the vigilance of our observational faculties. We still depend utterly upon learning for survival. We have tried to learn from each other, but in so doing have only burdened our hearts and minds with the opinions of our contemporaries. The true teacher is life itself, and the world is the only schoolroom in which we can learn what we so evidently require. It, therefore, behooves us to examine the universal plan in terms of government to discover, if possible, the system we were intended to know and unfold. While we listen to men and ignore Nature, we will only prolong our discomfiture.



Nature as government reveals a magnificent integration of policies. The universe continues along its appointed way, sufficient to all its requirements and without conflict or discord. The material scientist would like to imagine that this is because the world is a machine and therefore is not subject to the vicissitudes of thought and emotion. To the savant, man is unique in that he alone has the capacity to do all things badly. In an optimistic moment, there may be also the more encouraging thought that man also has the ability to mend his mistakes and ultimately attain sovereignty over Nature. It seems more profitable to contemplate the possibility that the universe has an innate intelligence and operates purposefully rather than mechanically. A purposeful cosmos embarrasses, however, because it seems to interfere with the concept of free will. There is a school that clings to the notion that if it cannot do anything that it desires to do it will sit back stubbornly and do nothing. Obviously Nature is not going to be moved by this intellectual "picketing" and references to "unfairness" to organized human conceit. Sir James Jeans, after a lifetime of consideration of the universal plan, finally left his materialistic convictions behind and concluded that an unintelligent universe was an unsatisfactory hypothesis. Even the physical scientist was frustrated by his rejection of a cosmic mind.

We will not, therefore, be in bad company if we prefer the findings of vitalism to the solemn pronouncements of mechanism. Nor does it seem satisfactory to accept the possibility of a universal intelligence at the source of a vast project which has only been able to produce one insignificant creation possessing mental potencies. It has been my misfortune to listen to several debates as to whether there was elsewhere in space any other creature as sapient as man. It would appear a great misfortune if the universal intellect is without other representation. If cosmic mind can produce with all its resources no monument to its own workings superior to what we know as humanity, the mountain has, indeed, given birth to a mouse. Human experience denies such a fantastic concept, and therefore encourages us to further mental endeavor. Suppose that a large corporation, with many branches throughout the country and with a personnel running into the tens of thousands, consisted only of a president and office boys. Between these two extremes is imposed a mechanistic complex little better than a vacuum. The office boys, eager and well-scrubbed behind the ears, are desperately desirous of fulfilling their proper duties. Unfortunately the president of the corporation is too far for contact and too high to be approachable. Each of these lads, therefore, tries to devise proper employment, and a few of the more aggressive say that they are convinced that the president desires this or that to be accomplished. How long would the corporation endure?





Beneath the president of this far-flung enterprise must be an efficient Board of Directors and consulting specialists. There must also be public relations counsel, legal counsel, investment counsel, etc. Then come managers, department heads, accountants, superintendents, clerks, and, lastly, the office boys. Each of these levels of administration is responsible to its immediate superior for the efficiency of its department and the well-being and contentment of its employees. There is much to indicate that the universe itself is so governed, and that the Supreme Power manifests through a complete pattern of organization, which in religion is called the Hierarchy. This further implies that there are degrees of intelligence superior to our own, but inferior to First Cause. Somewhere in this Hierarchy is that level which we call humanity. Perhaps we are no longer office boys, but there is much to suggest that we are not yet the executive Board of Directors.

Assuming that sovereign intellect, manifesting through levels of individuality, manages the cosmic pattern, there can be only one way of explaining the evident fact of cosmic concord. Above the human estate there must be orders of intelligent life that participate consciously in the experience of the divine will. In this way obedience to a vast program is real and sufficient. Man's innumerable doubts cannot sustain his own small orbit in peace; therefore, doubts must be resolved in certainties somewhere above man in order that the administrator of world affairs be prudent and immediate. With this thought in the back of our minds, we can understand why the ancients made every possible effort to initiate the rulers of states and nations and the leaders of all departments of human education into those Mystery Schools which gave instruction in universal operations. Only the initiated leader who had attained the conscious power to draw upon the spiritual resources within himself could receive the impressions of the divine will into his own heart and soul. These illumined guardians of old times were kings by divine right. They were channels dedicated to the service of humanity and the works of God.

It is also quite understandable that parental influence, if continued indefinitely, might frustrate the human incentive. It is easier to consult the oracle than to solve problems by enlarging personal resources. The time had come, therefore, when the child accepted responsibility



for its own conduct. The very growth and strengthening of human potencies made the old way of the shepherd kings obsolete and unsatisfactory. It does not follow that mankind no longer required leadership, but it was inspired to search and find for itself and to attain to the state of self-leadership. In a wonderful way the adolescent human being drifts toward maturity and begins to feel within itself the stirrings of personal character and personal decision. Thus, even those who are not too well guided through childhood become successful and responsible citizens. This is due largely to a series of automatic releases within the nature brought about by the maturing of the body and the mind.

Collective humanity seems to be passing through a transition from adolescence to maturity. The great institutions of the past were essentially parental. Autocracy was parental, but one fair day the composite young man was given a gold watch, one hundred dollars, and the family blessing, and told to go forth in search of fame and fortune. It does not follow that the elders took no further interest. They were available if needed, but recognized the importance of building strength in the young by requiring strength from the young. Much in this way human society has been launched upon its own career. The wonderful sources of counsel are always available, and the wisdom of those who have gone before can be called upon when need arises. But young people are not inclined to seek counsel or profit by the experience of their forebears. They must make their own adjustments to what they consider a new kind of world. Collectively, we feel superior to the past and must experience many shocks and discomforts before we are willing to make use of the old wisdom.

Between the eighteenth and twenty-fifth years of most persons' lives they must orient themselves as sustaining agents in collective society. Obeying impulses stronger than obvious utility, they build homes, assume responsibility, and transform themselves gradually from children to parents of children. Each in his own way creates a commonwealth, and, having fashioned it, becomes a servant of his own creation. He lives not for himself alone, but for the good of the pattern which he has accepted and the burdens which he has assumed. This voluntary acknowledgment of normal destiny is for the individual what the voluntary acceptance of social democracy is to the political organism. Democracy is a statement of personal and collective acceptance of maturity and the willingness to dedicate life and resource to the fulfillment of the impulse and instinct toward social progress. This the adolescent cannot understand, because he has experienced nothing beyond the desire for self-expression through pleasure and indulgence. As many so-called adults are mentally and emotionally adolescents, there is a division in all organized social patterns.



A few realize what must be done. The majority has no sense of duty or obligation.

It frequently occurs that the members of a young family discover that they are not adequately equipped for the way of life that is unfolding around them. Specialized training may be essential to an improved financial condition, and this, in turn, is forced by the advent of children or problems of caring for the aged. Realizing that they are not equal to their own requirements, young people frequently study or improve their knowledge in order to advance their estates. This is not regarded as a tragedy, but as an opportunity to appear favorably as solid members of the community. If nations observe that their knowledge is not appropriate to the decisions which must be made, the natural and obvious conclusion is that the leaders further educate themselves and in this way deserve larger consideration and fuller recognition. There are signs that the executives of nations and states should enlarge their own capacities if they wish to maintain honorable positions and enjoy the respect of their constituents.

The study of democratic principles cannot be consummated merely by rehashing the records left by predecessors or by surveying the difficulties notable in other nations. We are not seeking an excuse for failure or a justification for ineptitude. Even if these are found they may save the face of the politician, but not the country which he serves. What is needed is a compound of greater vision, deeper insight, and more adequate skill. To these ends, every leader should be devoting such leisure time as his responsibilities will permit. It is far more important that he is considered sufficient by the universe than that he win the approval of others no better-informed than himself. The duty of the legislator is to discover the laws governing the administration of orders of life, especially, of course, the human group. It is only when these laws are known by the leader and are communicated as rapidly as possible to the governed that human society can rescue itself from the disasters of war, crime, and poverty. These deficiencies cannot be outlawed; they must be outgrown. Only growth can permanently solve problems which are the direct results of insufficiency.

The word democracy itself implies *division or distribution of authority*; that is, the decentralizing of the powers of government. It differs from other forms principally in that it recognizes no hereditary or arbitrary ranks or privileges. It has been proved impractical to attempt an absolute democracy, especially in a large and widely distributed social body. The modern representative democracy functions through elected representatives whose duty it is to administer popular sovereignty. Political structures, democratic in principle, exist for the protection and improvement of the people. Duly appointed or elected officials are considered to be public servants, and this relationship is an



essential element in the democratic concept. The degree to which the people actually and factually exert their sovereignty depends upon the public-mindedness of the citizens. If they are indifferent or are satisfied to consign their privileges to their elected officers, many vital and important functions of democratic government are allowed to fail through disuse.

The moment we cease to exercise our duly acquired prerogatives, government is forced to make decisions according to its own judgment. This inevitably results in a drift toward oligarchy, which is government by a few. The word itself does not imply the quality of the governing body. The only way to prevent the loss of certain constitutional rights and privileges is to exercise the full powers granted by a democratic constitution. Popular indifference is equivalent to neglect, and that which is neglected seldom fulfills its duties competently. Political psychology takes the position that the collective entity is subject to the same laws which operate in other types of organisms. Organizations are humanly devised organisms, and the moment they have been formed they come under those universal laws which rule all organic structures. Social systems and political institutions pass through phases of growth, maturity, and decline. They are afflicted by such infirmities as attack the functions of all composite creatures. Growth must be within natural patterns or conflict ultimately destroys the nonconformist. We may disagree with each other, but we cannot disobey the will of God as this manifests through the ways of life.

Obedience to the divine purpose does not imply unquestioning acceptance of the unknown. We are not supposed to continue in a state of ineffectiveness on the assumption that human helplessness contributes to the divine glory. We have been endowed with faculties of observation and reflection in order that we may advance our own destiny. Superiors wish to be understood and not merely honored; in fact, true honor is not possible without true understanding. The situations in which man finds himself constitute a series of challenges. We must improve to meet the emergency or we are overwhelmed thereby. There is nothing to support the notion that we were fashioned simply in order to be overwhelmed.

The evolution of government reveals clearly the strengthening of the human resolution. We have become more and more positive in our reactions to the invitation to growth. We have accepted increasing responsibility for our own conduct, and have already realized and acknowledged the kind of pattern within which we can function most effectively. The present vision conceives the desirability of a procedure which may be described as *personal competition within a field of collective co-operation*. We wish to retain the right to excel



and at the same time protect the privilege of others to attain an equal excellence. We wish to be individuals, but realize that we frustrate our own ends if we attempt to prevent individuality in others. Perhaps our position is a trifle inconsistent, but so are we. The average person is not yet ready to accept the concept of a noncompetitive personal code. He feels that an honorable and sportsmanlike spirit of competition is a distinct contribution and inspiration to self-improvement. Only a handful of the enlightened is content to labor for the joy of labor or to grow for the pleasure of growing. We work and improve ourselves in order that we may gain some recognition or advantage or privilege. We still race for the prize and not for the exercise.

It does not follow that we will always remain of the same mind. It is quite possible that the time will come when internal satisfaction will amply reward our endeavors. Ethically speaking, we can certainly justify a noncompetitive approach to living, but it is one thing to rationalize a desirable state and quite another thing to experience it as satisfactory. Unless transitions are gradual, they unbalance our delicate economic structure and precipitate a vast amount of suffering and distress. As a result of his own temperament, the average man does not profoundly admire any form of government. Wherever there are rules or laws, they interfere with the private practice of our own inclinations. There has never been a time in history when men have been content with leadership. Even when they overthrow vested authority and substitute some new and apparently more attractive policy, the people remain unhappy. The small child resents discipline because he lacks the internal realization of its importance. The same is true on the level of political administration.

Realizing that we cannot be completely satisfied, there is no excuse for undue agitation, nor can we afford to indulge in the pleasant vagary that we will do better if another candidate is elected. Actually, we do not resent the official, but the office which he occupies. In the popular mind, however, we so intimately associate person with policies that we confuse them and dislike the individual because we are opposed to the work which he is supposed to do. Actually, government cannot change to any great degree except through growth or violence. History shows us clearly that violence is a negative and undesirable means of reformation. Far more suitable is the gradual unfoldment of the potentials of a basically constructive system through the interpretive powers of the individual and collective mind. We may have growing pains, but they are in no way to be compared with the suffering caused by anarchy.

Nature in its profound wisdom has limited all policies by the simple fact of mortality. Generations too crystallized to keep pace with progress are gradually extinguished by the death rate. For this



reason the conscious experience of the past is gradually lost, and that which occurs to us in one generation is only to be known historically to another. There is no continuity, therefore, of actual participation in a way of life. The present generation reads about the past, dreams about the future, but lives only now. It is conceivable that if immortality were conferred upon a small group of powerful reactionaries progress might have been frustrated for ages, but this does not happen, and in the transition from generation to generation something of the old fades away and something of the new becomes vital and acceptable. Those who devote their lives to a desperate policy of perpetuating the status quo labor in vain. After they have been gathered to their fathers, the structures they built and the regulations which they have imposed disintegrate under the pressure of a new vitality. We can bestow upon the future the instruments we have fashioned, but we cannot control the use of those instruments after we are gone.

When humanity experiences the past as a restricting force, it breaks through the bonds of tradition and escapes into a conviction of the contemporary. We may respect the old ways, but decline to perpetuate them. The main problem is to make this transition toward freedom without mental or emotional violence. We can never be liberated from anything that we hate or resent, for these negative reactions are themselves a kind of bondage. The simple and gracious acceptance of the new conserves energy and frees the mind for the important work of perfecting contemplated improvements. In policy there is a constant need for adjustment with the growth of the individuals who compose the state. It is a tragedy when man is better than his laws and more progressive than his administration. There should always be the invitation to progress, and every effort should be made to use new ideas. Here another problem arises. Authority entrenches itself behind traditional fortifications and tries to maintain itself by recourse to tradition rather than by the factual demonstration of aptitudes. We must learn to respect leaders, not because they *have* governed long, but because they *are* governing well.

For leadership to be contemporary, the governing must be more enlightened than the governed. This presents difficulties when the official is elected from the citizenry and is therefore of its own kind and station. Some years ago I knew a college professor who had decided to teach a course with which he had not been previously familiar. He solved the matter by keeping one day ahead of the class. He never realized that in a few weeks most of his students knew the truth. Even this policy is not always noticeable in the sphere of politics. Many politicians are from a few weeks to several thousand years behind their constituents. Under such conditions there is a good reason why the official is not receiving the degree of respect to which he con-



siders himself entitled. The moment it becomes apparent that a private citizen is to be called to public office he should begin the process of qualifying himself for the duties and decisions which this office imposes. We are generally satisfied if leaders prove themselves to be shrewd or astute. Unfortunately, however, familiarity with political machinery produces only a politician and not a statesman.

Sufficient statesmanship implies adequate enlightenment. By enlightenment we mean *ethical elevation*. Only a better human being can meet the challenge of a higher position of responsibility. Merit of this kind is measured by lofty convictions and a degree of apperception by which the grand purpose of human development is intuitively apperceived. How can we contribute constructively to the unfoldment of human society unless we can answer, at least with some degree of idealism, such primary questions as: Where did we come from? Why are we here? And whither are we going? We cannot afford to be satisfied to function for four years without vision or purpose and then pass on authority to another no more adequate than ourselves. Under such conditions growth depends upon the internal motion which develops within the citizenry. Likely as not, the progress of the people will be resented by their own leaders instead of being appropriately strengthened and directed. The public official must be the instructor of his people as well as their political representative. He must bestow instruction from his knowledge and by his conduct.

As we contemplate these universal implications, we may have certain anxieties, but these are purposeless and valueless so long as they merely interfere with peace of mind. It is more important to perform one right action than it is to moan over a hundred mistakes made by others. We feel a certain superiority when we are able to detect the errors in the ways of others. Like the Pharisees of old, we give thanks that we are not as other men. Incidentally, there is some question as to whether the Pharisees of Bible time actually held such attitudes. A critic is a person who, according to Voltaire, has done little himself and is therefore wonderfully qualified to pass judgment upon the labors of others. The tendency to seek out the faults of systems may, of course, have some constructive results. Such is possible only when the critic himself is impelled to the discovery of an adequate and workable remedy. The disgruntled seldom carry their dissatisfaction to constructive ends. They are perfectly satisfied to find fault and feel that they have performed an outstanding service.

In the pressure of elections, a vast amount of energy is going to be wasted, to say nothing of the dubious expenditures of private and public funds. Millions of persons are going to be for someone whom they do not know, and against someone whose policies they have never examined. The excitement will be substantially traditional. It has



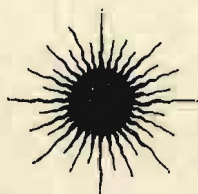
always happened, and it will happen again. The same excitement, if dedicated to a useful purpose, might change the course of empire, but the intensity will soon be water over the dam where its power will be lost. Why not quietly refrain from depleting your energy-resources by declining to participate in the prevailing hysteria? Instead of trusting the future to party-pressures, sit down and study the platforms which you are being invited to support. Ask yourself which of these programs comes the nearest to your understanding of the divine plan for man. Perhaps the choice will be difficult, but you will find that certain wisdom will come from within yourself. You will learn even if you are unable immediately to capitalize upon the knowledge. Strive to discern merit, and do not permit yourself to be overinfluenced by glamorous promises or pretensions. There is nothing that will inspire good leadership more rapidly or discourage ulterior motives more effectively than the quiet dignity of the people. The moment it is evident that the public has serious intentions, leadership will become more observant, thoughtful, and respectful of its followings.

Let us also free our minds from that kind of daydreaming which makes us hope that some fortuitous circumstance can preserve us from ourselves. The kind of leadership which we desire can only come when we make a strong and definite claim for such leadership. Although we do not realize the simple truth, any type of public official that we desire with the sincerity of our minds and hearts and are willing to support with the courage of our lives is always and forever available. A friend said to me not long ago: "Why does Mr. J, who is a fine and outstanding citizen, decline public office?" Approached by a committee of supporters, Mr. J stated his position clearly: "There is no use in my becoming a candidate. If I present my program, I will not be elected; and if I attempt to do what is necessary after I am in office, I will not be supported." It is evident that this man would have accepted a heavy responsibility in his advancing years if a lifetime of experience had given him the slightest hope for success. One of the ancient East Indian princes once said: "A nation must earn good government by the conduct of its citizens."

Through the years which intervene between elections, we must live from day to day according to the policies of our government; thus we experience the adequacy or inadequacy of such programs. When the time for election comes, we must not let passing emotionalism cause us to forget what we have previously observed and considered. It is a good rule that we should never make a decision under stress. We can reverse this and say that we must never permit ourselves to be stressful in a moment of decision. This applies not only to politics, but to all the departments of our activities. Yet, the very crises which arise invite inner resources of consciousness. All that we have built of courage



and understanding is available in times of need. Failure to provide such a background of enlightened reflection is to cause us to endanger the future through irrational and desperate actions. The dignity of government is guaranteed by the intelligent seriousness with which its functions are performed. It is not fitting that a great nation should make important moves without quiet and sober participation by the citizens. In our way of life our democratic institutions are next in importance only to our faith in God. It is as unseemly that we profane statesmanship as it would be for us to profane the sanctuaries of our faith. Our way of life is not only our own hope, but is also the security of our children and their children. Even more, it is an example to a troubled world seeking security and striving to build a legislative structure for tomorrow upon the ruins and ashes of the past. Regardless of our knowledge or our estates, we should do our best to make sure that we are protecting our own life-way. Reminded of our duties and responsibilities, we must be strengthened and rededicated to the unfoldment of wisdom in and through ourselves. In other words, an election is serious business, and we should approach it with all the love in our hearts and the wisdom in our minds which we can dedicate to the labor of the present and the works of the future.



### *Old Mother Goose*

The authoress of these famous nursery rhymes was Elizabeth Foster, who was born in 1665. In 1693, she married Isaac Goose, and a few years later became a staunch member of Old South Church, Boston. She died in 1759 at the age of ninety-two years. Her rhymes were compiled for her grandchildren and were published in 1716 by her son-in-law, Thomas Fleet.

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The word *thimble* is from thumb-bell, and the handy little device was originally worn on the thumb. The Germans call the thimble a *finger hat*. It is said that thimbles have been found in the excavations at Herculaneum. The device is of unknown antiquity.

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According to Archytus, who is remembered because he interceded to protect the life of Plato, "Every commonwealth consists of three things: the ruler, the ruled, and the laws. Of things, in each instance, the best should command the others, and the worst should be controlled by the better."





## The Book of Job

OF all the books of the Old Testament, there is none that more completely unfolds what has been called the Hebrew wisdom-literature than the Book of Job. This wisdom-literature is directly concerned with the practical experience of religion. What we generally call theology finds little place in this approach to the human necessity. All the emphasis is upon a way of life and the complications which arise in the course of living. Because of this directing of the theme, the wisdom-literature is timeless in its usefulness. The Book of Job unfolds the conflict between the deeply religious instincts of the human soul and those doubts or uncertainties which result from what appears to be undeserved pain and suffering. The question includes the effort of the good man to understand the misfortunes which come to him in spite of, or even because of, his piety.

The root of the argument is the mystery of evil itself: Why does a benign Deity permit human suffering? Job, as the virtuous person, comes upon evil times. He is unable to find in himself any fault or failing sufficiently reprehensible to justify the disaster or chain of disasters which befall him. It is not the intent of the story to indicate that Job was without fault, but rather that his punishment was unreasonably excessive. He had not committed any of the sins or misdemeanors which, according to his own understanding, deserved such retribution. Sustained by the promise that a virtuous life was acceptable unto the Lord, he had walked in ways of uprightness, and yet he was punished as though he had been a corrupt and dissolute man.



Job's complaint is heard in these later days. Most persons who claim that they believe in universal integrity feel that, for one cause or another, they have been treated unfairly. With fewer provocations for disillusionment than Job endured, the modern sufferer is less patient and certainly less devout. From this very discontent, materialistic philosophies support their negative convictions. They assume that the apparent inconsistencies between cause and consequence are enough to merit a rejection of Deity as an unnecessary hypothesis. In simple words, from the mortal viewpoint God is in his heaven, but all is not right with the world.

The ambitious mortal is burdened with conflicting assumptions. He is inclined to suspect the reality of a divine sovereignty, but at the same time he likes to think of himself as a free agent capable of doing whatsoever he pleases. Obviously, both of these convictions cannot be demonstrated simultaneously. It is therefore fashionable to alternate them. When we are momentarily successful, we are self-sufficient, but in hours of adversity, we are inclined to return the management of the cosmos to the heavenly Father. Another mechanism also intrudes a conflicting element. Having performed an action which obviously deserves punishment, we seek to evade retribution by prayerful supplications for forgiveness. If these prayers are not promptly answered, we conclude that God has hardened his heart against us, and have further grounds for dissatisfaction against celestial management.

Job, looking back upon his own years, was satisfied that he had lived uprightly. His friends, who could not share the actual experience of Job's integrity, insisted that he must have earned the calamity which descended upon him. Their reasoning and persuasions, however, had slight effect. Job refused to admit faults which, according to the dictates of his own conscience, he had not committed. This led to the long and persuasive efforts of Eliphaz, Bildad, and Zophar to prove to Job that he was suffering for his own sins. Job stoutly refused to ask forgiveness for crimes which he had never committed, and he vehemently declined to consider himself in the position of a repentant sinner. This point is interesting because it is so closely involved in medieval Christian theology.

On the assumption that "with Adam's fall, we sinned us all," the Church explained the common tragedy as resulting from a universal circumstance beyond human control. We suffered for the sins of our fathers unto the third and fourth generations as an explanation, if an evasive one, of our own sorry plight. The only alternative was the patient acceptance of adversity as the will of God, which surpasseth all understanding. Job found no consolation in such an escape from an imminent dilemma, and slight comfort from the opinions of his friends. The God he worshiped was either good and just, or else unworthy of



the admiration of mortals. All concepts, hypotheses, and opinions must take second place to obvious facts, and to preserve his own faith and his own center of spiritual convictions it was necessary for Job to solve the mystery of adversity. The adventures of the old patriarch have become the classical example of steadfastness of spirit.

The explanation given in the story still leaves the subject of good and evil essentially untouched. Satan was introduced as a spirit of negation who attempted to explain the piety of Job as resulting from his prosperity and happiness. If this were true, then virtue was not a matter of character but of circumstances. The problem returns in different words in the New Testament, where virtuous conduct is defined as a procedure of doing good to those who despitefully use us. God was made to debate with Satan over the essential substance and nature of virtue. Substantially, Job was subjected to a series of tests to discover the quality of his own integrity. The sufferer naturally is unaware of the cause of his troubles. If he were aware, then the tests would be meaningless. It was only when left completely to his own resources that Job could make the heroic decision which revealed the firm ground of his own faith.

The apparent relentlessness of Nature in the distribution of its benefits and afflictions has always troubled the minds of mortals. The rain falls upon the just and the unjust, and the prayers of our enemies are as effective as our own. We often develop the conviction that the just are sorely burdened and troubled, while the unjust prosper and flourish. Unselfish lives are not spared from tragedy because of the sincerity of motives, and those who strive unceasingly to promote the happiness of their associates are often neglected and forgotten. The man likely to be remembered by a grateful world centuries after he has departed from this life may be martyred in his own time. To quote the Greeks: "Seven cities vied for Homer dead, through which the living Homer begged his bread."

To compensate for the ingratitude of our neighbors and the strange impersonality of Nature, we are inclined to create an over-world of values which becomes our refuge. We console ourselves with certain abstractions which sustain the consciousness through long periods of tribulation. Some may feel that they are serving the will of a secret God, and others that they are building a better future for generations yet unborn. Immediate disappointments and disillusionments are carried by the sustaining power of internal resolution. Right must triumph in the end, and beyond the narrow boundaries of our understanding are compensations which make present effort necessary and worth while. The more resolutely we oppose traditional patterns or seek to bring about reformations in learning or policy, the more certainly we must depend upon sources of inspiration and courage from



within ourselves. Elaborate doctrines have been evolved to prove reasonably and logically that virtue is profitable and integrity rewarded. Sad to say, however, the immediate evidence often conflicts with the larger concept, and each individual must integrate his own convictions as to what constitutes enlightened living.

The law of compensation as taught in Asia is probably the most reasonable available explanation for the seeming contradiction that disturbs our ethical persuasions. The present state of man is founded upon the past, and is bound to preceding events lawfully and honorably. We can realize this even within the narrow framework of personal experience. The majority of mortals is in servitude to dead yesterdays. Man is not free to do as he pleases, but must continue in a course selected and determined in years gone by. He has gradually accumulated personal responsibilities and become increasingly involved in the by-products of past decisions. To extricate himself violently from the encroachments of his own policies requires more wisdom, skill, and strength than are available. No day selected from the life of a person can reveal the whole story of that life. If, according to the narrow vision of the moment, the man appears to be unjustly persecuted, a larger and more inclusive estimation of his career may reveal that he is really being justly punished.

On the other hand, a superficial consideration might incline us to suspect that fortune is favoring a man beyond his merits. He is living no better than others less privileged. In truth, this apparently lucky mortal may be enjoying the well-earned profits of long and enlightened industry. It is therefore impossible to arrive at an adequate estimation of the workings of universal law by the observational faculties alone. All appearances are suspended from invisible causes, and until these are understood, both judgment and criticism are meaningless and unsound. In this complicated situation we have a clearer insight into the natures of good and evil. As long as these terms are applied to the phenomenal activities of moral creatures, the terms themselves are without essential meaning. There is no common agreement as to what is good and what is bad. It is observable that in many cases there is nothing more benevolent than misfortune, and nothing more unfortunate than success. Usually, we think in terms of the imminent and overlook completely the vaster sphere of the eminent. That which is presently comfortable is accepted as eternally good. This obscures the dimensions of the universal plan and leaves mankind to judge uncertain judgment.

The blight of a concept of evil has contributed immeasurably to the misfortunes of humankind. The moment we feel the reality of an adversary or acknowledge a malevolent spirit at work in the world, our own moral codes are undermined. Many religions would have



slight justification for survival if they were not in a state of perpetual defense against a "prince of darkness." The more we explore into the subject of the substance of evil, the more rapidly this substance dissolves. There is no actual, factual evidence in Nature to support the belief in the existence of a principle of evil. Nor is there any solid ground for assuming that there is a principle of evil within man or operating through his mental or emotional nature. The unkind and unreasonable actions of mortals are not the result of a demoniacal creature, but can be traced directly to simple and explainable causes. The human being is affected by pressures which have gradually distorted his sense of values. He has created systems and codes, some of which are false and therefore impractical. From unenlightened convictions, man then sets in motion unenlightened actions.

Evil can only be sustained as an explanation for certain conditions that arise by those who limit their judgment to some fragment of a larger pattern. Increasing knowledge of causes and a broader contemplation of the phenomena of living disprove the validity of the doctrine of evil. This may not lessen the intensity of an existing tragedy, but it supplies us with the incentive to search within ourselves for those causes which we have a tendency to assign to an infernal agency. We do accomplish a great liberation from the pressures of fatality when we accept personal responsibility for personal conduct. We are more inclined to correct defects if we recognize that they are our own and therefore subject to discipline which we can impose. We know that a great part of demonism was actually the manifestation of psychotic pressures within the human personality. Because these pressures were not understood, they were attributed to a separate agency. Thus the devil came to be blamed for the inevitable psychotic consequences of domestic incompatibility, parental cruelty, and social benightedness. Individuals, sickened by their way of life, became mentally ill, and their erratic and often destructive actions were explained as evidences of demonic possession.

Once more the phenomenon itself appeared to sustain the judgment of venerable and respected citizens and officials. There seemed no reason to doubt that a malicious spirit possessed otherwise honorable persons and compelled them to acts of cruelty and degeneracy. A study of old accounts of trials of witches and sorcerers reveals to the trained psychiatrist the infirmities which troubled these wretched persons. They were not agents of Beelzebub, but the unhappy victims of mental sickness. The terror which demonism inspired caused other respectable and sincere folks to testify against the sick and the forlorn, and hysteria completed the tragic spectacle. These long records of trials and tests have been used to justify the fact of evil, but all they actually reveal is a profound stage of human ignorance.



No one can deny the importance of balance or equilibrium in the universal economy. Nature is forever seeking to preserve moderation or to restore it if it has been disturbed. Moderation is always being attacked by the impulse toward excess, which is a part of the undisciplined power-potential in man. There are two kinds of excess: one is the impulse toward overindulgence by which the boundaries of moderation are exceeded; the other is the instinct toward privation—a good term used in antiquity, but requiring definition. Privation means *the reduction of a quality or a quantity to the point of extinction*. Thus the process ends in a negation, which means the absence of that which is necessary to sustain moderation. Evil always involves one of these excesses and may practically be described as the state of too much or too little as contrasted to proper sufficiency, which is moderation.

For those socially conscious, the distinction can be revealed in terms of human estate. Society is composed of three classes: the rich, the moderately endowed, and the poor. What we think of as the moderately endowed, we call the middle class, and have long recognized it as the basis of national and cultural security. We consider both extremes as fundamentally unnatural and therefore hazardous to the survival of the commonwealth. The very rich seldom contribute to essential progress and create a world of their own detached from the emergencies of the multitudes. The very poor are a constant source of health problems, difficulties arising from underprivilege, and the disturbing consequences of dissatisfaction. The greatest happiness experienced by the human being will consistently reward moderation.

It would be impossible to list adequately the possible excesses of man. He is remarkably ingenious in discovering and perfecting ways to depart from moderation. We are profoundly suspicious of the ambitious, the accumulative, the aggressive, and the despotic, because we identify them with the excess of overindulgence and self-gratification. We sense that such inordinate impulses endanger the security of human institutions and threaten to end in collective catastrophe. In old times if the ambitious succeeded, they were servants of God; if they failed, they were vassals of the devil. Actually they were only human beings who had lost control over their appetites and selfish instincts.

Conversely, excesses of abstinence or the privation of natural inclinations have been esteemed as peculiarly virtuous. If excess destroys the outer life of man and his works, privation demoralizes the inner life of man and his character. By making a virtue out of negation, the individual may cause a greater harm while trying to escape the evils of excess. Privation, when applied to temperament, impoverishes the natural buoyancy of the disposition and inclines toward introversion. It may be true that introverts have contributed a great deal to



human progress, but as the tendency becomes excessive, the good which has been done will be dissolved in the ills that follow. The man who eats too much burdens his body and corrupts it; the man who eats too little impoverishes his body and ultimately destroys it. Moderation alone accomplishes the maximum of efficiency with the minimum of wear and tear. Materialism demonstrates one type of excess, and asceticism bears witness to another kind of intemperance. The ascetic, because he is neurotic, has been responsible for much of the cruelty which has disfigured religion. The materialist, because his extroversions are uncontrollable, has systematically undermined the normal inclinations of the human being to seek certain values in the quietude of his own inner life.

Moderation is equivalent to quietude, inasmuch as it frees the heart and mind from all unnatural pressures and permits them to examine the essential values of living without stress or prejudice. The **moment we lose our own center of poise**, sustained by tranquillity, we verge in one direction or another toward obsession. In this case, obsession is domination by an attitude or compulsion which destroys judgment. The ancients, observing this obsession, considered it a sign that the victim was possessed by a spirit, good or bad according to the fallible judgment of observers. When Alexander the Great conquered the world of his time, it was the common opinion that he was possessed by a god. We wonder, however, if those who suffered for his conquests might not have thought it more likely that the spirit which moved him was a demon.

The anthropomorphic concept of a god and demon struggling for supremacy of the universe and contending for ultimate control of the human soul is not even intimated in the Book of Job. In this work, Satan acted only under the authority of Deity. He was permitted to afflict the patriarch, and until this permission was granted he was, at least by intimation, powerless to trouble the virtuous man. Part of this story evidently originated in the Mystery rituals, in which the candidate was subjected to a test by an official appointed to try him in all matters. In the story, God permitted Job to be tried and to be weighed in the balance, but it is specifically stated that the life of Job was not to be taken. Was not Job in this predicament the embodiment of humanity, which is tested in the process of growth? The source of the testing thus emerges as the popular concept of evil.

During the medieval period in education, students, when passing their final examination for a doctorate, were examined by professors selected to try or test their knowledge. It was the duty of this official to use every reasonable device to discomfort the candidate. The scholastic attainments of the aspirant were examined by a committee to determine, if possible, the weaknesses which this report indicated





ILLUSTRATIONS FOR THE BOOK OF JOB,  
BY WILLIAM BLAKE





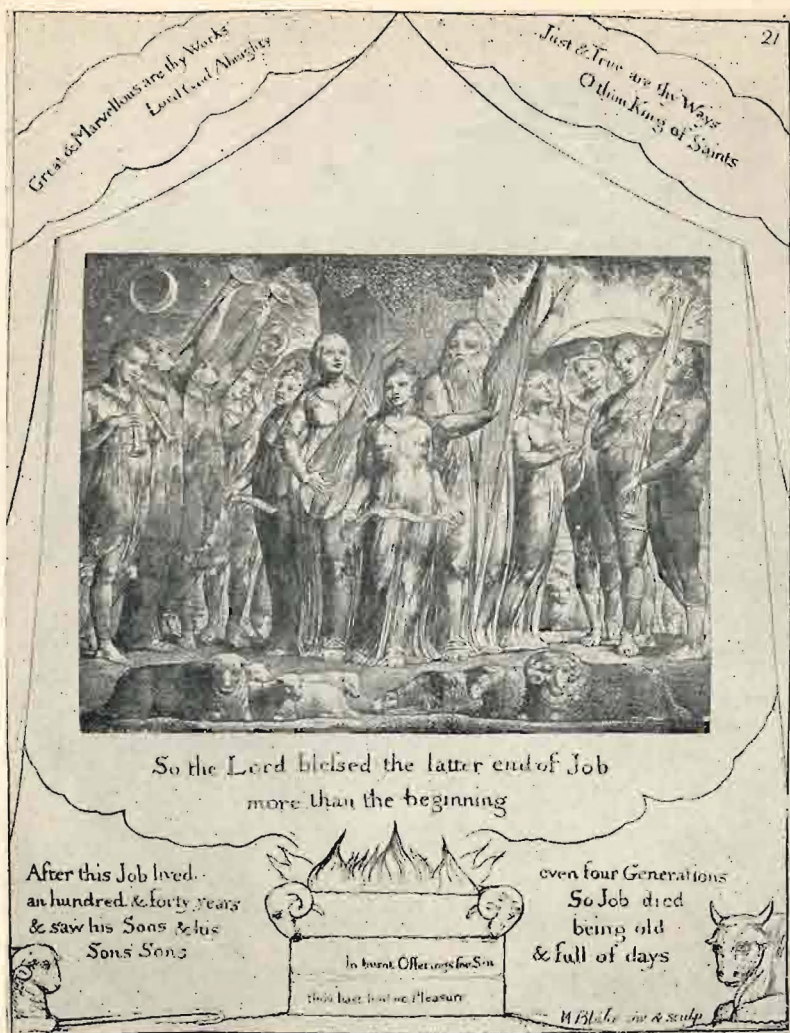
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or revealed. It was a benevolent conspiracy actually devised to encourage the student to become better informed and more able to express himself accurately and concisely. The ceremony of interrogation took on the aspect of a solemn ritual, and the entire faculty, prominent members of the judiciary, and representatives of the clergy were present. If the candidate did well, he was roundly applauded and enjoyed special preferment and consideration. If he failed, he was required to take additional instruction and then permitted to try again.

In the older religious institutions, disciples, for initiation into the State Mysteries, were also periodically examined. The tests were not, however, merely a review of formal studies, but were extended through all the departments of knowledge, character, and skill. Among the matters especially emphasized were courage, thoughtfulness, and prudence. Again the examination was accompanied by rites of purification and consecration. The gods were invoked to bestow their presence and to indicate by some sign or intimation that the aspirant was acceptable to their service. Enlightenment was measured in terms of both theory and practice. The neophyte was not only required to prove his skill in mathematics, astronomy, and music, but was also given a series of problems for which no answers were available except those which originated in his own insight and understanding. Learning was not acceptable on the level of intellectual proficiency. The disciple had to prove that he could apply learning to its legitimate ends; namely, the solution of human problems. The examiner presented these situations sometimes through discourse and sometimes by means of spectacles or pageants. It was the duty of this advocate to make the candidate fail if possible, although all concerned hoped devoutly that he would succeed.

Many of the old rituals included temptations which were tests upon the planes of ethics and morality. If for any reason the neophyte compromised integrity, he was regarded as unworthy for advancement. Sometimes the moral values were so confused and the situation so cunningly contrived that decision required a profound apperception of essential values. In each instance, the disciple must first untangle the confusion and determine the proper course of procedure. Some fragments of this method of examination through self-examination were preserved in the Socratic Dialogues.

All living creatures exist in some kind of arrangement or association with other living creatures. No man lives by himself alone or for himself alone. Relationships, especially on the human plane, often lead to a confusion which disorients the concept of values. Usually, the correct manner of procedure is not evident and there are countless inducements to compromise principles for the advancement of projects or the accomplishment of personal security. A compromise always



ends in further complications. If these are, in turn, compromised, the motion is toward disaster. Not completely endowed with faculties of infallible judgment, man advances by the difficult course of trial and error. The records accumulated by this means become the history of mortal experience. Experience, in turn, is the incentive for the development of codes or schools of philosophy and religion. These attempt to systematize that which is known to be so through testing, to the end that man can discover the laws governing himself and the environment in which he is placed.

Philosophy is inclined to view good and evil as terms indicating degrees of adjustment or maladjustment revealed through the operation of conduct patterns. Ignorance, therefore, is the cause of what we commonly call evil, and the increase of knowledge has always resulted in a corresponding decrease of misery, pain, and misfortune. Degrees of knowledge, however, have excesses and abuses peculiar to themselves, and we outgrow one disaster to find ourselves confronted with another. In this way the quest for enlightenment is motivated by the desire for security and the resolution to conquer the causes of pain and sorrow. So-called evil, like the devil's advocate, should not be regarded as a spirit of doom but as a challenge, revealing that the person is not adequate to the problems which confront him. There is no more powerful argument against the existence of a principle of evil than the Scriptural statement that one man's meat is another's poison. Some live happily in situations intolerable to others, and some find their fulfillments in what their associates would consider frustrations. It is not what happens to the individual, but the spirit with which the incident is accepted and interpreted that determines the relative factors of good and evil.

Man dies for lack of water, yet his survival may also be hazarded by drowning or a deluge. The warmth of the sun is a constant source of comfort, but in a desert it brings madness and death. Excess of water is a flood; privation of water is a drought, and we are all troubled by extremes. Moderation is everywhere beneficial, and races and civilizations develop and unfold most normally and naturally in temperate zones where climate is moderate. If the temperance of Nature produces a healthful environment, temperance in man preserves the economy of his function. In the case of the human being, departure from moderation may result from either ignorance or indifference. There are many of the wonderful workings of Nature which we do not understand and therefore with which we may come into conflict. If, however, we accept experience, we will learn our lessons and not make the same mistake twice. Indifference may come as a result of a philosophy which disregards human dependence upon universal proce-



dures, or it may come from a studied willingness to attain some present desire at the expense of the future good.

Many of the misfortunes with which we burden our living are not the result of ignorance but of our disinclination to control our appetites, impulses, and emotions. The normal person is surrounded by evidence which he can ignore but cannot deny. The excuse that we do not know better is often basically untrue. We have actually decided to ignore what we know, because it appears more satisfactory or advantageous to indulge selfishness or bad humor. If, as the result of a consciously made and willfully sustained wrong decision, we come into unfortunate conditions, we have no right to assume that these are due to a universal spirit of perversity. Small children do not agree with their parents in matters of punishment, but if their own childish whims are indulged, these same young people grown to maturity will accuse their parents of weakness and thoughtlessness.

The afflictions that came upon Job were three kinds and degrees of intimacy. First, he was deprived of his worldly goods; second, the lives of his children were taken; third, he was afflicted in his own flesh. The order of these infirmities indicates a definite pattern. Satan had insisted that Job was good merely because he had no incentive to be otherwise. A man with ample means, a congenial home, and good health should instinctively give thanks for his blessings and be strong in his faith. The degree of Job's sincerity was tested much in the same way that the integrity of disciples was tried in the religious Mysteries. The patriarch was confronted with a situation which demanded a devotion to God and an acceptance of the divine will under extraordinary reverses and infirmities.

The greater part of the trial was the direct attack upon faith itself. Had Job been an average man, he might well have taken refuge in the conviction that his previous sins were being punished. As things were, he had to go beyond this and, renouncing even the conviction of divine justice, maintain his love of God and faith in God's integrity. In the story, no effort was made to philosophize upon the merits or demerits of suffering. Job was God's good man, and to meet the test he must remain good, regardless of the apparent incentives to doubt and deny. To disprove the accusations of Satan, Job was required to make the internal statement of absolute and unconditioned faith. The story itself implies that the situation was exceptional, a kind of test-case, and therefore not applicable in detail to the problems of average living. But, again, Job was not an average man, and an average decision was not sufficient to protect him.

The subject then moved subtly into the sphere of faith. To what degree must a man accept that which he cannot understand and cannot justify with his own reasoning power? This, again, depends upon

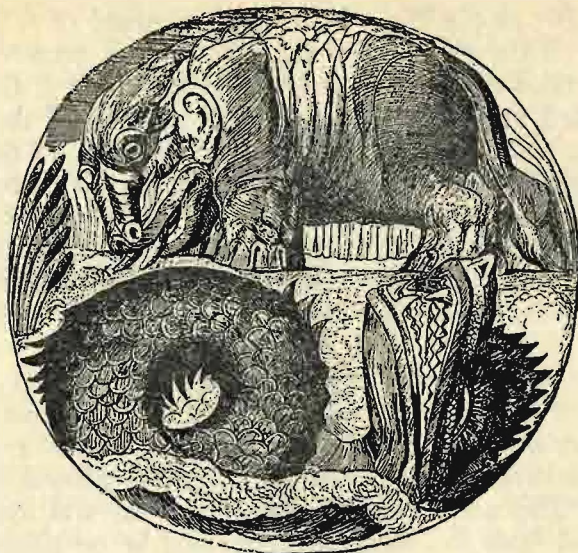


the man and the level of his own consciousness. Job was good, which implies that he already had attained to a state of virtue or integrity which he was being tempted to compromise. There can be no such thing as temptation unless a decision is involved which exceeds the immediate capacity of the one tempted. We cannot actually accept a standard less than our natural growth as revealed to our hearts and minds. The question then becomes concerned with the ability of the person to extend his faith to meet a larger and more complicated emergency. The strength of a faith is experienced by the testing of that faith. We can define faith itself as the inner conviction that the unknown is an extension of the known. In this case it was the extension of the divine power and the divine grace beyond the contemplation of the human mind. The goodness of God remained goodness, even though it surpassed human understanding. Faith supports consciousness when understanding can no longer explain or justify conditions or occurrences.

Job, bereft of all those good things which are the natural harvest of virtue, was required to take his position firmly on the evidence of faith. He could no longer recognize any relationship between a good life and the misfortunes which afflicted him. In the story he was not asked to explain, interpret, or rationalize. All that was required of Job was one simple decision: the unquestioning acceptance of the will of God. To a degree, his misfortunes were complicated by his three friends, who impersonated the departments of learning which seek to explain the inner meaning of physical evidence. In his disaster Job was "comforted" by religion, philosophy, and science, or their equivalents in the culture of old times. The comforters had ready explanations for everything, but they solved nothing, because Job himself realized that their interpretations did not fit his case. When he objected, they insisted that he was wrong and went to some detail to enlarge upon the possible or probable disobediences of Job which might have led to such dismal results. In the formula it was not for his sins or his father's sins that Job was being afflicted; rather it was that the glory of God be manifested as an experience in his own heart. Job was not immediately able to accept this remarkable fact, but he was more and more certainly driven toward it by the well-intentioned ministration of his comforters.

The historical descent of human beliefs help us to orient the poem of Job. In the earliest forms of religious doctrines there was no consideration of the problem of divine justice. Deity was an absolute autocrat, distributing his favors and bestowing his anger according to his own pleasure. Probably, the political tyranny served as an appropriate pattern to explain and justify spiritual tyranny. The leader might be strong, but not necessarily good. He might rule by divine





## BEHEMOTH AND LEVIATHAN

BY WILLIAM BLAKE

right and still be burdened with mortal weaknesses and intemperances. As the God-concept could only be understood in the terms of human experience, it was the obvious duty of the believer to accept that which came, and be as patient as his disposition would permit.

Gradually, the dimensions of an ethical divine power became apparent or were carefully traced by the human understanding. Even then, however, it was generally believed that the universe was inhabited by a multitude of spirits, good and bad, and these might interfere with the careers of ordinary mortals. Even though the sovereign power was benevolent, it could not or did not control all of the lesser powers which flourished in various parts of the creation. Here also a measure of justification was available on the plane of personal conduct. Even if the prince was benign, the laws good, and the religion enlightened, there remained corrupt individuals who worked hardships upon others and lived in constant rebellion against the common good. These were among the burdens that flesh was required to bear, and the afflicted must find such consolation as their convictions would sustain.

The belief that the individual was responsible for his own actions and that retribution was individual rather than collective was late in appearing in the descent of religions. The concept of God was racial, national, or tribal. The fate of the foreigner was of no importance. It was only necessary to understand those occurrences which related



to the particular people over which a god governed or ruled. If a nation sinned, all the citizens suffered, and an evil merited by a community descended upon both the just and the unjust if they belonged to the involved group. The doctrine that the sins of the fathers descended upon their children also offered a solution to the imminent fact of seeming injustice. A man might burden his descendants with numerous afflictions because of his own intemperances. This consideration had ethical utility, but presented an unhappy conclusion. The children and the children's children were required to suffer for sins that were not their own, and the essential concept of justice was still frustrated.

In his discussions with his friends, Job admitted that affliction descended directly from God, and also that God punished those who had sinned against his laws or his majesty. By such a statement of faith, the patriarch attempted no more than a general statement of God's will. The nature and degree of the sin was determined by the Deity, and from this decision there could be no escape or redress. Job also realized that the blessing which he had previously enjoyed must also be attributed to the goodness and mercy of God. Deity had been mindful unto the needs of Job and had blessed him and had revealed his favors unto his servant. Why, then, was the face of God suddenly turned away from Job? By what action or cause was Job deprived of the good things which God had given him? Had God blessed Job in order that in the end his afflictions might be greater? Was the apparent kindness of Deity a strange and perverse deceit? If so, what was the cause? Was the God that Job loved unworthy of this devotion? Even the thought was so terrible that the miserable **man** could not entertain it long. Apparently the patriarch considered the possibility that in some future state he might be compensated for his suffering. This solved nothing, however, as the real problem remained as to why unmerited affliction should be necessary in the case of a good man.

In his extremity, Job appealed to God for some sign, some indication by which the integrity of the divine power could be known. The intensity of Job's spiritual dilemma unfolded through a series of psychological conflicts. Even as the patriarch voiced his doubts and proclaimed his bitterness, his own doubts came into violent conflict with his spiritual convictions. Perhaps he sensed that he stood perilously close to an internal tragedy. He met his own emergency from within himself. His very doubts gave new strength and definition to his faith. In the struggle which ensued, faith triumphed. Through the urgency of his need, Job so intensified the psychic functions of his own consciousness that he accomplished a mystical experience. Even this experience is difficult to interpret due to the corruptions of the texts.



It is not stated that Job understood what occurred to him, but he was permitted to see God. Thus in the presence of a sublime majesty, his doubts were resolved. Job's acceptance of the divine explanation has been variously explained as a fuller trust in God's will or as a mere submission to an acceptance of God's power. Actually, Deity never did answer directly the doubts of the patriarch. Nothing was finally explained or completely clarified.

In the 31st chapter of Job, the patriarch makes a solemn protestation of his integrity: "If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance, that God may know mine integrity." It was at this stage that Elihu was angered against Job, because the old man had justified himself rather than God. After listening to Job's lament, Elihu said: "Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters." The theme was enlarged, but the burden remained the same and only added to the despondency of Job. It is believed that the speeches of Elihu were added at a later date and were not a part of the original book. The purpose may have been to extend the arguments to their logical climax, and in this way introduce the approach of Deity. Job is further estranged from his concept of God to intensify the final act of the drama.

It has been especially noted that the unknown author of Job refrained entirely from introducing any explanation or justification for the incidents involved. This is most unusual, as it is customary for the writer to reveal himself through an attitude or a pattern of explanation or interpretation. The most likely place for such an insertion would have been when God himself was made to speak. The philosophy of the situation would then have been advanced to bring the poem to its proper moral and ethical conclusion. As interpolations were made after the book had passed into circulation, it is also likely that there were deletions, especially where the story conflicted with dominant theological convictions. Certain parts of doctrine if sacrificed to the public taste would account for the inconclusive ethical formula.

The 38th chapter of Job describes the eminence of God, introduced by the words: "Then the Lord answered Job out of the whirlwind..." In a strange way, God placed himself upon the defensive and justified his will by his works. He challenged Job to explain the wonders of creation: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" Although the poetry is majestic, it is substantially little more than a rhetorical argument. If we care to assume that a mystical experience



occurred to Job, we must also recognize that the patriarch received only certain admonitions. He knew God as Supreme Sovereignty, against whose will and pleasure there was no recourse. Deity demanded submission, and Job submitted himself utterly and completely, saying: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes."

This solution leaves the original premise also unsettled. Satan, in the original wager, had said of Job: "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." In order to restore Job, it was necessary for the Lord to appear to him in majesty, which certainly did not testify to the clarity of the patriarch's conviction. Job, the good man, was unable to extricate his own consciousness from doubt and fear without a miraculous intervention. Thus it seems that the story fails to sustain its own point, unless the very failure itself was the point involved. In any event, the Lord was satisfied by the complete submission of Job, but the wrath of God was turned against the four men who had actually been attempting to prove the omnipotence of the Creator. Apparently, God would have been satisfied had Job accepted calamity without question and at the same time maintained his own innocence of sin.

God then required Eliphaz, Bildad, and Zophar to bring offerings to Job and to indicate that they likewise repented their follies. If the Lord would permit no accusations against himself, neither would he allow his ways to be defended by mortal men. He required acceptance in a mystery of the spirit and not through reason or debate. It is then written that "the Lord also accepted Job." And when Job prayed that his friends might be forgiven, God turned the captivity of Job and released him from the evil times which had come upon him. "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters... After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations." Once more the story presents structural difficulties. The sons and daughters of Job were miraculously restored, and there was no mention that the tragedy in the life of the patriarch overshadowed the peace of his future years. One explanation suggests itself: Was the entire poem intended to describe a vision, so that all parts of the drama were internal experiences rather than occurrences in the physical life of the patriarch? An alternative solution to the riddle could be that the poem in its original form was based upon an initiation ritual dramatically presented at the time of admission into one of the sacred institutions. Under such conditions, the drama would be self-con-



tained and would require no historical or biological consistency. These initiation rites usually unfolded through three steps or degrees, and it should be remembered that Job's trials progressed in the same way. In the initiation rites, the disciple could depend only upon an abstract integrity for his security. He could not question and he did not presume to understand; he must obey or perish, until he had reached that degree of enlightenment which made possible those inner resources which could solve the riddle.

In daily living, this fragment of the wisdom-literature seems to teach the single purpose of the consecrated heart. In any and all emergencies there must be, first of all, the instinctive acceptance of the divine power. If for one moment we fall into complaint, there may be no end to our lamentation. Once we doubt the universal integrity in which we live and move and have our being, we are cast into the darkness of fear and are deprived of peace of mind. If we keep the faith, even the most difficult situation will ultimately clarify itself. We may not agree today that the wisdom of the Lord is beyond human comprehension, but we are constantly confronted with situations and problems which challenge patience and kindness of spirit. The story of Job refrains from all effort to examine the merits or demerits of any case or crisis that may arise. If religion brings any consolation, if the love of God has any meaning in the human heart, these inner resources must sustain us in the presence of the unknown or what to us is the unreasonable. To blame ourselves may be as faulty as to blame others, for only a wisdom greater than our own can measure the debits and the credits. We must not escape through the mechanism of blaming or shifting responsibility. We must experience through the problem by a positive acknowledgement of the divine plan.

The next time some irritation threatens to complicate and confuse our sense of values, let us make a positive statement of acceptance rather than seek self-justification in one way or another. It may well be that a completely factual attitude will prove solutional. Here is a problem. Where it came from, why it is here, and how it may be explained are all secondary matters. If we accept it directly and with a good spirit solve it promptly, there may be less incentive to doubt the benevolence of Providence. Matters long delayed, urgent actions procrastinated, or mistakes justified and condoned may lead to such grievous consequences that we will be moved to feel a spiritual kinship with Job. If we can free our minds from debate over the jots and tittles and say, "This is necessary, therefore, this I will do," and support our mental decision with a prompt and decisive action, it is quite possible that the law of life will also bless our "latter end" more than the beginning.





## In Reply

# A Department of Questions and Answers

### THE USE & ABUSE OF EXPERIENCE

QUESTION: *You have often said that life is a school in which we grow through experience. Will you enlarge upon this concept?*

ANSWER: In the Eastern system of Yoga, several paths of spiritual development are outlined. One of these is called Karma Yoga, which means substantially *union with truth through experience*. While we may not think of daily living as a religious discipline, we must acknowledge that all substantial growth in Nature is stimulated and sustained by those pressures of circumstance which challenge conduct and demand practical solution. We use the word *experience* as a collective term to cover not only occurrences, but also the acceptance and assimilation of the moral and ethical implications of daily happenings. Incidents are only meaningful to the degree that they are examined for their significant content. It is a mistake to assume that growth through experience is inevitable. Such landmarks can be ignored or denied as easily as elements of doctrine or the contributions of education.

The value of experience lies in the ability of the person to accept facts without prejudice or addiction to opinions. It is perfectly possible to so distort the imponderables of an occurrence that it is made to support a concept entirely unfactual. We can sustain our errors as easily as we justify our virtues. All depends upon the degree of mental honesty that we have personally cultivated. Without honesty we have no instrument of measurement by which we can estimate the validity of evidence. For this reason we can live a long time and learn very little; in fact, if we are sufficiently stubborn in our deter-



mination to resist experience, we can depart from this life with more false notions than we brought with us.

Within each of us is a mental entity which we can call the interpreter. It would be a mistake to assume that this interpreter bears witness to an inevitable or infallible selfhood. The mere fact that certain conclusions arise inside of our thinking-equipment does not mean that such conclusions must be correct. The interpreter bears witness to the focus of our observational and reflective faculties. It is a highly conditioned agent instinctively seeking conformity. In other words, we are all generously endowed with a machinery suitable for self-justification. Unless we have first renovated the mental processes, we cannot be certain that our instinctive acceptances and rejections are more valid than dispositional inclinations. It is the common habit of the interpreter to find that which it seeks and to censor experience in terms of preinclination.

It is painfully evident that it is quite possible to strengthen error as well as to sustain truth. If the interpreter is set in a pattern of convictions, every occurrence of life seems to sustain such concepts as have already been mentally accepted. The interpreter further functions through a process of sifting, in which that which is unwelcome or distasteful is promptly eliminated from a mental equation. We often say that it is difficult to see good in that which we dislike, or evil in that for which we hold a profound regard. The interpreter makes certain that our dominant inclinations are sustained. The result is a subtle kind of flattery very difficult for the average person to withstand. We easily become accustomed to the notion that we are always right, and become properly indignant when the validity of our conclusions is questioned—even by ourselves.

A good example of this subjective and virtually automatic procedure is revealed through the present tendency to specialize fields of activity. After twenty-five years in real estate or thirty years as a motion picture actor, we have indoctrinated the interpreter within ourselves with a variety of habitual convictions. Only a positive effort of the will backed by a compelling motive can overcome conditioned perspective. We must all depend upon a reaction of interest for the stimulus of genuine inquiry. That to which we are indifferent cannot convey any useful message to the heart or mind. Much of the value is lost when an experience fails to find an open response from our natures. Through interest we focus attention and faculties upon some object. Only then do the resources of consciousness become available as instruments of education or enlightenment. We all live in spheres of action much larger than our areas of appreciation. As a result, we are surrounded by useful facts which are never given recognition.



Most of the classical schools of philosophy advocated cathartic disciplines. These were formulated for the purpose of accomplishing a grand housecleaning within the individual who claimed an honest desire for knowledge. It has been realized that wisdom is more available than we know. It is not the lack of instruction that perpetuates ignorance; it is the lack of capacity to accept instruction with an open mind. Ten persons receive at the same time and under identical circumstances a unit of vital information. Five promptly forget the data because of lack of interest. Three distort the facts, until they are made to sustain a fallacy completely contrary to the findings implied. One, overjoyed and overwhelmed, rejects all other information and becomes fanatically addicted to a fragment. The remaining one may be able to make some practical use of the revelation which he has been privileged to receive.

Environment breaks into several distinct but related segments. In this composite sphere of perpetual invitation to growth, we live and move and have our being, but do not always grow. Ever in the presence of a living testimony to the workings of natural law, we resolutely reject any lesson which is inconvenient, uncomfortable, or contrary to our inclinations. This is true also in the selection of a religion or a philosophy of life. One man I knew joined nearly forty churches before he found the one which agreed most completely with his own opinions. There was no question as to which group offered greater challenge for personal improvement. This gentleman was concerned only with a state of comfort. He wanted to be part of a sect which justified his own policies and bestowed the stamp of divine approval upon his notions.

By an instinctive technique perfected by ages of evasion, we are impelled to avoid or evade that which is uncomfortable or unpleasant. The most uncomfortable thing in the world is to discover that we are wrong, and the most unpleasant is to discover that our errors cannot be sustained. In such an emergency, we are impelled to depart in haste and seek a more congenial atmosphere. This systematic evasion of experience and rejection of evidence not only prevents personal progress, but also strengthens the fallacies which must ultimately embarrass the disposition. There is no real virtue in blundering along determined to do things our own way regardless of consequences. This is not only selfish and foolish, but in a highly organized society must cause distress to others. Yet we are never taught to be receptive to the moderate pressures of universals. We continue to resist, and by so doing force Nature to present its just claims with greater and more insistent resolution. By the time we are forced into line, obedience climaxes tragedy. We are compelled to do against our wills that which we should have joyously done of our own accord.



We often say that travel broadens the mind. Yet it has been my misfortune to observe how far we can wander without, for a moment, escaping from personal limitations. Perhaps it is a mistake to read about countries one intends to visit; that is, of course, unless the author of the books was more than normally endowed with graces of the spirit. A retired clergyman read about the lamentable religious practices which were flourishing in a region he intended to visit. He was so indignant that his rather extensive tour was an adventure in outrage. He was aware of nothing but the faults which he had been conditioned to expect. Returning home, he resolutely wrote a sequel to another author's thinking and helped to perpetuate a grossly exaggerated attitude. Other travelers would ultimately be burdened by this highly directional but completely sincere conglomeration of prejudices.

When we take the Master Course of Five Lessons offered by some itinerant cultist, we are delighted to find that, according to him, we were all predestined and foreordained to be wealthy, healthy, witty, and wise. For a long time we had profoundly suspected this to be true, but the evidence was inconclusive. Overflowing with confirmed suspicions, we start out to demonstrate the substance of things hoped for. From that time on, the facts of life are little better than aggravations. We know what we want and are resolved to press our claims to the bitter end. One after another our air castles collapse, and ever-patient Nature seeks to correct our metaphysical astigmatism. Set firmly in our notions, however, we stubbornly ignore what should be sufficient warnings, and manage to live foolishly in a very wise world. We have blocked experience by imposing upon life an arbitrary pattern which wishful thinking cannot sustain.

Every day persons come seeking advice. Most of them want to know what to do about an experience. They have succeeded in becoming hopelessly involved in a pattern which threatens to engulf them completely. Only occasionally does one of these sufferers recognize the presence of a lesson, and even less frequently is he really concerned with the factual content of his dilemma. Like the patient visiting the family physician, he is more concerned with the pain than with the cause of the pain. When a situation frustrates the fulfillment of pleasure or project, something must be done. The first impulse is to escape from the situation in order that our cherished programs may continue as before. It is hard to admit that the policy we follow is responsible for the state in which we find ourselves. There must be some easier and more flattering explanation.

This quest for the explanation leads to fearful and wonderful conclusions. The basic premise that we are right is untouchable, even when all the evidence is to the contrary. In a complex cultural structure there is almost always someone else or something else available



as a scapegoat. Instead of being exposed to experience, we are the victims of injustice. The more we think about the peculiar distinction of being a victim, the better we like the idea. It explains everything, but, of course, solves nothing. What can we learn that is really significant once we have decided that we are unjustly treated by our associates in particular and life in general? There is no cause and effect, no pattern of universal good, no plan for human redemption if those about us use us badly and all we can do is patiently endure. It is only a step from being victimized to being martyred, and for many it is a gallant and soul-satisfying stride.

Once we have decided that our happiness depends utterly upon the redemption of others, we can settle down to a nice long life of misery. Each time our associates relapse, we have further grounds for self-pity. We have invested our happiness in the conduct of others, and such an investment seldom pays any constructive dividends. I know a great number of suffering mortals who would be perfectly happy—so they tell me—if their neighbors, relatives, and friends would reform their ways. This is a lost cause. While it is very true that we can enjoy and often share the pleasures of others, we cannot build a solid foundation of personal security on the shifting sands of individual or collective human conduct. There must be resources available within each of us by which we can surmount all environmental intemperances. These resources are strengthened by the constructive acceptance of experiential evidence.

Opposed to experience may be the pressure of tradition or the more immediate influence of trends, fashions, and styles. Traditional formulas are sometimes helpful, but just as frequently they distort the mental processes. Common agreement does not establish fact. Five hundred years ago it was the conclusion of the informed that the earth was flat and that kings governed their nations by divine right. It was also broadly accepted by the learned that fresh air was a hazard to health, bathing a menace to the constitution, and filth an essential part of the divine plan. Leading minds concurred that it was more desirable to wage war than to keep the peace, and that all educational procedure was contrary to the will of God. The majority of mortals flourishing in those good old days was honestly convinced that these fallacies were universal truths, and that good citizenship required their immediate and complete acceptance.

Under such conditions there was no room for experience. If by accident a discovery was made which did not fit into the approved concept, it was best forgotten or interpreted out of existence. The over-attitude was authoritarian. From the findings, conclusions, and pronouncements of high authority, there was no recourse. Little by little human nature became exasperated and outraged, and an era of revo-



lution broke the fetters of scholasticism. Unfortunately, however, the scholastic personified a natural tendency of the human disposition, and the tendency has outlived the historical boundaries of the medieval world. We are still hopelessly enslaved by authority and lack the courage to question the validity of learned pronouncements. Authority has limited the human perspective for countless ages and will continue to burden mortals until they are minded to examine the substance beneath dogmatic utterances. If you can get near enough to a great authority, you may find almost anything from a lovable character to a hopeless dyspeptic. One thing you will not find, however, is infallibility.

There is no virtue in tearing down patterns necessary to the survival of a complex society. There must be leaders and there must be executives. If these administrators are enlightened and efficient, they are entitled to respect and co-operation. This does not mean, however, that they can safely be regarded as adequate substitutes for personal experience. We grow by thinking and not by simply accepting the thoughts of others, even though these thoughts may be noble. Any pressures which limit our ability to think for ourselves ultimately weaken us and prevent us from co-operating on a higher and more progressive level of conduct.

Fashions and styles are less deep-seated than traditions, but often have greater emotional intensity. They sweep through civilizations like a strong wind, and before their edicts all heads must bow or be subject to unpleasant criticism. Just as we can become hopeless victims of French dressmakers, we can block native inquiry with some passing fad masquerading as a philosophy or a religion. Fashions are nearly always excessive. Their impact is immediate and they temporarily frustrate the less glamorous findings of common sense. Psychology, for example, is both an art and a fad. As an art in the keeping of skilled and informed practitioners, it can make a definite contribution to our well-being. As a fad, however, it has caused a violent epidemic of notions dangerous to sanity and tending to destroy normal perspectives. By overemphasis upon a comparatively restricted group of concepts, psychology has once more interfered with the motions of experience. Formulas take the place of mature judgment, and the public suffers.

In the more immediate environment of private living, the natural plan for human growth is obscured by lesser but equally insistent delusions. By the time the average person has reached middle life, he feels that it is his duty to have firm opinions on almost every issue relating to his continuance in this vale of uncertainty. Unless he is well-set in his ways, he is accused of lacking strength of character. His powers are measured mostly by his stubbornness. He is dedicated



and devoted if he is hopelessly addicted to a small group of intense prejudices. Occasionally we hear someone say: "I will not employ a man who is not sure of himself." It might be better to say: "I prefer to employ a man who is reasonably sure of his facts." But this is probably too much to ask in these inconclusive times.

After forty years of living, we are rather proud of our experiences. We may be slightly ashamed of the incidents, but take comfort in the thought that they have made us what we are today. To carry this thinking further might be indiscreet. By this time also we have developed parental instincts, and feel ourselves required to instruct the young because the old will no longer listen. Defenseless youth is therefore deluged with our conclusions, and this has a hypnotic effect upon the one imparting the priceless conclusions of long years. It is true that we have experience, in the sense that we have blundered through and survived, but what is the state of our survival? Are we monuments to erudition or merely proofs of an incorruptible constitution? I listen by the hour to personal philosophies. Some are downright impossible; others are quite ingenious; a few belong in the sphere of high fiction; and a very few are worth while. There must be something wrong with a personal code if the individual who lives it must seek help periodically from others.

Personal confusion on such a basic subject as experience reveals the weakness of our educational theory. The individual is not taught to build a life through the use of the faculties with which he has been endowed. The instruction he receives, though highly specialized, bestows no adequate perspective by which career and conduct can be directed or controlled. The evidence cannot be denied or ignored without impoverishing human character. It is a tragedy, indeed, that the learned should lack the capacity to learn, yet such is the common observable fact. If greater attention were given to the universal laws which control all forms of life, we would naturally mature with a respect and admiration for the guiding agencies which reveal themselves in the operations of Nature. Once we were given the incentive to seek, there would be a marked change in our policies of behaviour. It is no more difficult to accept the authority of universals than it is to acknowledge the dictates of mortals.

Although it would not be fair to say that our ancestors were in possession of facts not available to this generation, we are certainly further removed from intimate contact with natural phenomena than were our forebears. The average person today is without the experience of Nature's wisdom. We live close to the productions of our ingenuity and have taken the attitude that the world is merely a place which we were predestined to adapt to our own devices. Divine law and universal authority seem unimportant to us when compared to



the codes and statutes we have fashioned with our own ingenuity. As one man said: "It is safer today to break the laws of God than the laws of man." While this attitude prevails or is even tolerated, we are bound to live in a state of ethical decrepitude. Actually, we cannot afford, for a moment, to go contrary to the currents of space and the will of the Infinite.

The purpose of those contacts which we call experience is to reveal the larger plan for the human species. Before such a plan can be supported by observation and reflection, it must be assumed to exist. At least we must assume the possibility that it exists and therefore that further investigation is reasonable. If we deny both the Planner and the plan, we destroy our own dignity as objects of a purposed existence. For that reason, the materialist cannot attain to the highest degree of personal security. The individual can never be safe unless he exists within a system regulated by inevitable law and order. Even though the divine nature has been misinterpreted theologically, the essential need for the concept of a sovereign intelligence is not diminished. We can only grow when we believe in growth and gain inspiration from co-operating with the necessary program.

To experience the value of experience, we must have native thoughtfulness and an abiding faith. Truth must be more important to us than the most authoritative opinions, especially our own. We must be willing to adapt our own conclusions to the challenge of a wisdom greater than our own. Instead of attempting to bind the gods to the service of men, we must accept the more fruitful occupation of binding men to the service of the gods. Nor is the thought of bondage to be regarded as a frustration of our individual rights. That which we love binds us with the most sensitive and enduring and acceptable of all restraints. We give ourselves unselfishly and with the fullest realization of our actions to those whom we cherish. In the same way we find no difficulty in subjecting our human codes to the divine will once we are convinced that by so doing we are fulfilling the purpose for which we were created. It is only when we open ourselves to a learning beyond the academy and the classroom that we can experience the full significance of growth and unfoldment. In spite of anything that we may do, Nature by a long and tedious procedure brings us finally to the abdication of our own self-sufficiency. By that I mean the artificial mental sphere of infallibles which we have manufactured for our mutual amazement.

Resistance to, or denial of, the testimony of our normal sensory perceptions is always the result of prejudices. While these remain, we block the natural motion of life in and through our own composite personalities. Not long ago I was the unhappy witness to an extreme incident of race prejudice. The individual who held the intolerant



attitude was an embodiment of bitterness. There was no grace or kindness anywhere apparent either in the appearance or the disposition. Aversions had ripened into hatred, and the race against which these prejudices were turned was responsible for every failing and delinquency of human society. This unpleasant person lived only to find further evidence to sustain a fanaticism which had already approached pathological intensity. A false and destructive habit had assumed such magnitude that it is most unlikely that any change can be affected until inevitable laws dissolve the mortal compound. Even death may not break the habit of hate. The person I mention is friendless and deserted by family. No one can put up with the acidity of such temperament. When this prejudice reached a degree of dominance, the individual ceased to live as a rational being. Survival was entirely biological and of little value to anyone concerned.

It is also observable that extreme opinionism nearly always extends in the direction of fantasy. Once we lose a natural optimism, we pass into a world of hallucinations. We are literally drugged by our own psychic toxins until it is no longer possible to free the interpreter from its dilemma. Even more regretful is the effect of these excesses upon our associates and friends. We may easily influence unstable minds to accept our own unbalanced concepts. Thus we spread mental contamination even as we can communicate a contagious disease. Closed minds are like stagnant pools in a community; they constantly endanger the health of the public mind.

Another hazard to the evaluation of experience is an abuse of logic. We all have the tendency to judge collectives by their individual units. If, therefore, we are injured by a member of any group, we enlarge our sense of injury and develop prejudices against entire segments of society. We judge codes and creeds by the conduct of those who subscribe to them. It seldom occurs to us that a person may be misrepresenting his convictions even while he is afflicting us. Yet we ask constantly that others shall have patience and forbearance in our behalf. When we fail miserably, we quote to the effect that the spirit is willing but the flesh is weak. Let us remember this of others, even as we wish such consideration for ourselves.

Here the answer lies in natural kindness. If we are normal, we will be considerate and will not hold grudges or magnify small injustices. Persons with slight claim to higher insight find it possible to forgive their enemies and to continue to like people, even though they may not always approve of the things that people do. If the uninformed can be cheerful, good-natured, generous, and noncritical, there is no need for enlarging wisdom to pervert constructive instincts. The Greek philosophers were convinced that depth of understanding is measured by charitable impulses. We can never honestly believe that



we are wiser than others and then find it impossible to understand those less wise than ourselves. Wisdom conveys the ability to orient our own convictions in the midst of the confusion of contrary thoughts and attitudes. Only when we are essentially generous-minded can we approach experience with the proper personal equipment. Until then, we frustrate our own efforts to grow through the failure of the actual fact of growing.

If what we call the interpreter is reasonably receptive to the impact of events, all reactions to experience will be moderate. Excess immediately defeats the inquiring instinct. Moderation as an attitude contributes to the relaxation of the personality. We grow most rapidly when we are free from tension. Analysis indicates that wherever the nature is prejudiced there is marked intensity. If our basic desire is to grow, we accept instruction without resistance. If, however, there are ulterior motives beneath our pretensions to open-mindedness, we instinctively resist those lessons which would help us to correct our faults. To be most beneficial, experience must be accepted as instruction. Life becomes the great teaching agent, and we are pupils at the feet of the universal teacher.

It is difficult sometimes to explain to children why it is important for them to complete their educations. The most convincing argument is the visible and obvious utility of knowledge as the basis of financial independence and community standing in later years. Just as a skilled trade protects our physical survival, enlightened understanding preserves our internal security. Only the person who grows through experience is sufficient in moments of decision and more protracted periods of stress. Essential learning, therefore, is more practical than industrial schooling. The individual can never succeed on the physical level if his internal resources have not been developed and strengthened.

Experience as instruction is the only instrument by which we can estimate the validity of theories. We all have ideas, and a considerable number of well-intentioned mortals are convinced that they are in possession of formulas which will advance human society. While these convictions remain untried and unapplied, they can gradually assume fantastic proportions. To curb the tendency to take refuge in platitudinous generalities, it is necessary to apply concepts to their reasonable ends and be honestly watchful of the results. We say *honestly watchful* because there is an observable tendency to ignore obvious failures and to retire again into the gentle atmosphere of self-hallucinations. All convictions which *can* be applied to conduct *must* be applied to conduct. It is only then that attitudes are justified or reveal their fallacies. Experience exercises a censorship over convictions and conclusions, and we should be eager rather than reluctant to make the necessary tests and experiments. Naturally, we approach all



innovations with due caution, first applying to ourselves such notions as appear meritorious. It is only after we have proved through personal use that we should attempt to enlarge the sphere of application. This in itself is a procedure which would prevent numerous tragedies in the moral and ethical patterns of society.

When the followers of Alexander the Great suggested that the Macedonian conqueror permit himself to be worshiped as a divinity, Alexander declined with thanks. He explained that the observation of his own conduct *by himself* led to the reasonable conclusion that he was still human. The illustrious warrior had received sufficient instruction from Aristotle to exercise censorship over his normal inclinations to be considered an immortal. Nearly anyone who has a tendency to overestimate his spiritual, intellectual, or physical achievements can be saved from his own egotism if he will listen to the voice of experience. After a few infallible conclusions have failed to fulfill their expectancies, there is solid ground for a more moderate attitude. I have known a number of persons dominated by a Messianic complex or a divinity fixation who were already suffering from Nature's most persuasive remedies. Sad to relate, experience was not being appropriately considered. Driven by pressures, the victim of egocentricity was hastening on to inevitable defeat.

In addition to profiting by our own experiences, we may gain a great deal by the gentle observation of the works of our fellow men. It is not possible in one lifetime to actually participate in every form and degree of human activity. Many other people are performing actions which we have contemplated and, for that matter, are still considering. As detached observers, we are in a position to take advantage of things heard and seen. It is not necessary for us to visit a distant country in order to have a fair estimate of the region. We may read about it, see photographs and motion pictures relating to it, and discuss the subject with explorers and travelers who have had first-hand acquaintance with the land and its inhabitants. This we accept, but are less likely to extend the concept into the sphere of abstract learning. While we watch other persons making the same mistakes that are afflicting our careers, we give thanks that we are not like them, and gain consolation from the sense of individuality which has its abode deep in our psyches.

The strange sense of difference contributes all too often to our discomfort. Each person feels that the rules governing his associates are not applicable to himself. He is impelled to assume that he can succeed where others must inevitably fail. Always his scheme is a little different and his plan a trifle better. By this assumption, the egotist can deny the common experience and regard himself as unique. Many criminals are convinced that they can commit the perfect crime,



even though they have abundant evidence to the contrary. By this same egotism, would-be dictators and world conquerors hold the secret confidence that they can violate the pattern of the ages. By the time they have discovered their mistake, they have destroyed themselves and forfeited the privilege of making a more moderate but constructive contribution to the advancement of their nations.

It is a sad mistake to conceive of the self as beyond the laws that regulate other selves. The moment we emphasize the uniqueness of our own place in the natural world, we close our minds and hearts to the evidence of the sense perceptions and the reflective powers. We must all obey. No person can resist the universal plan or even for a moment interfere with the perfect workings of divine law. Real experience in no way justifies the hope that the universal can be dominated by any of its particulars. Man may increase in knowledge, but he can never know more than the world mind. We would save numerous heartaches if we would stop trying to enlighten the Infinite and give more attention to instructing ourselves through quiet contemplation of the cosmic design.

For countless centuries, theologians have been speaking for God, but they have consistently failed to improve upon that magnificent panorama of purposed activity which bears witness to the sovereignty of truth. We have long associated religion with the miraculous, and as a result have failed to recognize those natural works which are the greater glory. It would be no exaggeration to say that hundreds of persons have come to me firmly believing that they were qualified to make new and useful amendments to the constitution of the cosmos. Some have even gone so far as to explain why God makes certain obvious mistakes which merit immediate correction by mortals. The sum of the complaints is always the same. The time has come to launch a revolution against the despotism of the Infinite. By a curious coincidence, the individual who has discovered the immediate urgency is the one ordained to lead the reformation. After a time, a group of well-intentioned followers who have never succeeded in managing their own affairs are ready to take over the destiny of worlds. The crusade is abortive because it is ignored by space and overlooked by the majority of mankind. About all that can be said in summary is that a number of good-hearted citizens have wasted a great deal of time.

Such crusades are nearly always composed of socially unadjusted persons. They resent the destiny they have earned, and consider themselves the victims of divine injustice. It takes only a few moments to realize that it is not in heaven but in themselves that the blame lies. It is always easier to attempt to change the world than to correct our own faults—also it's more glamorous. Wherever we have in society



those irritating complaints that are forever disturbing the normal motions of life, they can be traced to persons whose intensities have never been moderated by intelligence. This does not mean that we have no just cause for indignation against the works of men, but it does mean that we have no right to blame the divine plan for those who insist on disobeying and ignoring its edicts. Honest experience will never lead to dissatisfaction against the universe; it will only show more clearly the results of breaking faith with natural destiny.

One of the benefits of experience is the immediate message which it conveys to those performing a particular action. The Chinese have a proverb to the effect that the first time we find ourselves in a disagreeable position, it may be anyone's fault, but the second time we get ourselves into the same dilemma, it is distinctly our own fault. We have simply failed to learn a valuable lesson. I know of a number of instances in which the same mistake has been committed fifty or a hundred times with identical results, and still the witless person remains optimistic. As one expressed it, failure only intensified his determination to force circumstances to meet his requirements. He considered his stand a matter of principle, and, at last reports, is still stubbornly continuing his vain struggle against the Infinite. He can never win because he is wrong, so he suffers and fails to learn.

For practical purposes, the problem of experience can be reduced to a series of positive concepts which, in turn, are themselves suitable to assist the development of human character. We may say, first of all, that experience is factual and its testimonies are valid. We must accept this basic premise or the entire significance of human activity is destroyed. Unless we exist on an ethical and moral plane, we are merely a parasitical form of life without reason or justification. If experience itself is acknowledged to be valid, then it becomes the opportunity and privilege of each person to avail himself of this instrument according to his needs and capacities. We immediately observe that experience patterns are larger than individual patterns and unfold historically, contributing to the advancement of nations and races. In sound philosophy, generals or universals cannot be bound or held or restricted by particulars. In other words, the lesser can never control the greater, but must be controlled by it.

Experience as a universal is not subject to those particular happenings which may cause consternation or resentment. The happening itself must be fitted into the larger and more dominant overfact. It naturally follows, therefore, that the eccentric actions of persons do not nullify, corrupt, or distort the laws which govern all activities. We must conclude, therefore, that a valid experience, testified to by common knowledge and reasserting itself whenever and wherever the causes exist, must be examined, not in an effort to violate its require-



ments, but with a sincere desire to co-operate and obey. What we are learning is to work with the universe instead of contrary to its essential program.

The distortions, misinterpretations, and misapplications which detract from the dignity of experience are due to man's mental and emotional resistance to dynamic facts. Successful resistance is impossible, and all attempts to disobey, even though skillfully contrived and enthusiastically applied, can lead only to tragedy. The most common form of ignorance today is man's ignore-ance of experience. We are no longer held in bondage by the benightedness of our contemporaries. Our complaint is an exaggerated effort to impose the human will upon the divine plan. The most useful of all text books is the book of Nature, available to all, but intelligently understood by few. The advancement of both the individual and his institution depends upon the human ability to interpret correctly the forces and patterns which constitute his natural environment. We are impermanent to the degree that we depart from the practice of enduring principles.

Each day brings us the opportunity to grow through observation and reflection. Each action that we perform has consequences; every policy we advocate leads to consistent results. The desirability of a policy is measured by the quality of the effect which results from the application of that policy. Regardless of our emotional addictions and mental persuasions, ideas are adequate or inadequate, useful or useless only in terms of their conformity with the irresistible dictates of universal law. We cannot afford to nurse or preserve that which substantially fails to justify our confidence and respect. Such straight thinking is contrary to our natural inclinations, but we must remember that we also desire happiness and security. We cannot perpetuate fallacies and preserve integrity at the same time.

Events must be impersonalized and considered in terms of the laws which they reveal. If in an emergency we are informed rather than offended, the incident itself is no longer offensive. It is the price we must pay for learning, and nothing in Nature is actually free. That which cannot be bought with money must be paid for by dedication and devotion. We can all be happier and more cheerful under the responsibilities which we bear if we recognize each burden as an opportunity for self-improvement. We shall then no longer wail: "Why must this happen to me?" but will realize that the happening was inevitable because of our own personality pattern. Our attitudes are magnets which draw to themselves that which is of like nature. Resentment draws resentment, fear enlarges fear, and negative thinking multiplies itself by drawing upon the negative elements of our environment. We often mention the importance of a solid sense of humor. If we were not so serious in our egocentricities and did not



have such an inordinate respect for our own ignorance, life would be easier. It always helps to impersonalize our problem, for by so doing we reduce the emotional pressures which usually obscure the relevant facts.

We are not in this world merely to suffer. Such a concept of the universal plan is unthinkable. There is little evidence that Nature requires the processes of growth to be especially painful. When analyzed critically, the cause of the pain is in the individual and not in the event or the circumstance. Pain is man's resistance to normal function. It is a symptom of obstruction, interference, or unbalance in psychochemical functions. It is man himself and not the universal law that causes pain, not only afflicting his own mind and body, but spreading the discomfort over his environment. If man is the cause of pain, he can also be the remedy. The solution is in his keeping, but he must exercise a degree of resolution if he is to maintain a level of composure. The moment things go wrong, we have made a mistake. Such a statement probably appears arbitrary, and countless incidents can be advanced to indicate that others are responsible for our discomfort. But remember this, it takes two persons or two circumstances to cause a disaster. It is not the event that is tragic, but the consequences which we permit to accumulate within or around ourselves.

A certain philosopher was asked what he would do if he were insulted by another person. He replied quietly: "Only a gentleman could insult me, and no gentleman would insult anyone." While we wait anxiously for the worst, it will certainly come to us and bring with it all the bitterness that we expect so ardently that our expectation is virtually a demand. If we would await enlightenment as breathlessly as we await misfortune, we would grow more and suffer less. It is up to the intelligent person to see through the weaknesses of others and the errors of their ways. We are all sufficiently human to want to be respected and admired, but not to the degree that we become foolish or unreasonable in order to be popular. One of the Greeks listened patiently while a critic made an elaborate statement of the philosopher's delinquencies. It was a humiliating experience, no doubt, and the disciples of the great man stood breathlessly by waiting for the outcome of the tongue-lashing. With each new indictment, the scholar hung his head a little lower and showed intense humility and contrition. When the accuser had paused for breath, the philosopher went over to him and patted him lightly on the shoulder, remarking: "It is a pity you do not know me better or you could have made a longer list of my infirmities. Come around sometime when I am not too busy and I will tell you what I think of myself." Remember, you cannot insult a man who is himself honest.



This might seem to be an excessively patient reaction, but the benefits of it were immediate. Both contestants were relieved of a long and tedious argument, and the philosopher returned to his essential labors without internal disturbance. To the average person such an ordeal would have caused hours of misery and, likely enough, a permanent estrangement. The one insulted would have gone home and spent considerable time thinking about all the unpleasant things he could have said on the occasion, but which had slipped his mind at the critical moment. Nothing useful or progressive could have resulted, but energy wasted is a loss not easily replaced. In his heart, the old scholar knew the facts about himself, and his simple sincerity plus a delightful quality of humor protected him from a great deal of wear and tear. All experience can be accepted in this spirit, and we are much more likely to learn from the incident if we decline to be moved by it into a condition of emotional intemperance. We can grow pleasantly, lovingly, and happily, but to do so we must free ourselves from pride, hypersensitivity, and the impulse to return ill for ill.



Lacydes, the Platonist, was a man of method. He kept all his valuables under lock and key, and, desiring something, took the key from its hiding place; and having secured what he wanted, carefully replaced it. He made one oversight, however. He always did this in the presence of his friends, servants, and even strangers. As a result, they filched at pleasure and were never caught, because they always put the key back in its proper place.

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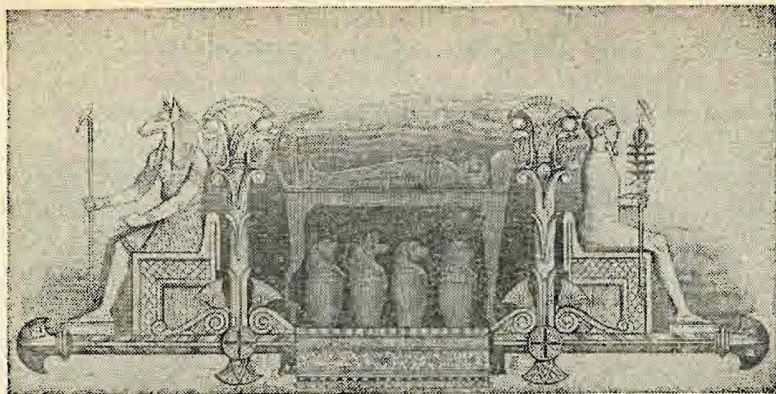
According to St. Chrysostom, the gifts of the three Magi—gold, frankincense, and myrrh—signified that Christ was sovereign over the human world (gold), the divine world (frankincense), and the abode of the dead (myrrh).

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### *Doubting Thoms*

In Westminster Abbey was buried Thomas Parr, who owed his fame to the circumstance that he lived to be 152 years old. The Honorable William Thom, Librarian of the House of Lords, has been of the opinion that the tablet honoring Parr should be removed, on the ground that such longevity is impossible. The artist Titian was one of that small minority who like to be considered older than they are. He claimed to be 95, but proved to be only a modest 86.





## The Great Pyramid

THE name *pyramid* is used to identify a type of construction which is developed from a polygonal base and rises with triangular sides which converge at the apex. This is a general definition, inasmuch as the term is applied to a variety of structures which meet some, but not all, of the specifications. The classical pyramidal buildings are associated with the Egyptian civilization, and were erected prior to 3,000 B. C. Although no other nation of antiquity built pyramids with equal mathematical or architectural perfection, similar monuments are scattered throughout the world. The pyramids of the sun and moon at San Juan de Teotihuacan are the largest yet discovered intact in the Western Hemisphere, but the pyramid at Cholula, also in Mexico, may have covered a larger ground-area. The Mexican pyramids ascend by levels, but originally they were surfaced with a perishable substance which was held in place by projections from the understructure. Although there are numerous accounts of the circumstances which caused these pyramids to be built, the subject is more obscure than the popular mind realizes.

Throughout the Mayan and Aztec Empires, pyramidal structures are to be found. Many of these, however, are really platforms to support shrines, temples, or public buildings. These bases were merely coatings of stone or brick over natural elevations which had been trued into square or rectangular forms. As in Egypt, there are numerous indications of overbuilding; that is, smaller and older pyramids are found inside of the present structures. In some cases, eight or ten earlier monuments have been noted, and excavation reveals the stratified cross-sections. Recently word has come that large pyramids have been seen from the air in a remote section of China, and vestiges



of such type of construction may be examined in many widely separated regions. This has caused the pyramid-builders to be regarded as forming a cultural level rather than a national or racial group.

In most known examples, the pyramid is directly or indirectly associated with mortuary art. As this, in turn, extends into the religious field, the tomb and the temple merge as symbols and have come to be identified with the concepts of mortality and immortality. From a purely physical standpoint, this type of pyramid architecture can be traced to an origin which seems to offer a satisfactory explanation for the remarkable phenomenon. The burial ritual of prehistoric peoples usually included the building of an apartment beneath the level of the ground, in which the dead were placed. When the tomb had been sealed, earth was heaped over the site, resulting in a mound which probably constituted the only marker to indicate the place of interment. Even the mound had its utilitarian significance. It protected the corpse from animals or other destructive agencies, and discouraged graverobbers. As time went on, the burial mound was overlaid with various materials until it took on the appearance of a special structure. By the 3rd dynasty in Egypt, the mortuary structure had evolved into what is called the mastaba. During the Memphite dynasties, the mastaba was a solid mass of brick-work, usually oblong or rectangular, with sloping sides and a gradually descending passage which led to the funerary chamber below the surface of the ground. Gradually stonework was introduced as more enduring than brick, but, naturally, such monuments were reserved for persons of high stations or heroic accomplishments.

The mastabas of the 3rd and 4th dynasties were frequently overbuilt, but later this process was discarded in favor of a more adequate architectural plan. Careful study of such pyramids as the group at Giza reveals, beyond any question of doubt, that the structures with all their details were designed in their final form before the building itself was undertaken. It is also a notable peculiarity of these mausoleums that they show no indication of being intended as places of family burial. Each was designed as the tomb of a single person, and if other members of the family merited such burial, other pyramids were constructed in close proximity. The more impressive of the pyramid tombs had small temples or chapels near their bases, usually on the eastern side. Those who came to honor or worship the remains of the illustrious dead, therefore, stood to the east of the monument and faced west as they viewed it. This was consistent with the Egyptian religious rituals which emphasized that the deceased person had "gone west."

From the available reports, it would seem that the Great Pyramid of Giza, often called the Pyramid of Cheops (Khufu), is unique in



certain details. It is the only structure of its kind in which the mortuary chambers are above the level of the foundation. In other words, the rooms are within the Pyramid and not beneath it. The reason for this innovation is not known and there is no evidence that it represented a new trend in mortuary architecture. The plan for the Great Pyramid is exceedingly complicated and must have taxed the skill and ingenuity of the designer and the artisans. Furthermore, this Pyramid is of solid masonry, whereas the conventional form was a surfacing of stone over a mass of rubble or fill. While the Pharaoh Cheops may have been a man exceptionally regarded in his own time, there is no ready explanation for the extraordinary distinction of his mausoleum. Because this Pyramid violates several general rules, it has been the source of numerous speculations. Most of these seem to have developed as the result of the impressiveness of the building. The modern Egyptologist more or less resents the obvious explanation. It seems unreasonable that a mountain of stone so cunningly contrived should have been intended merely as a tomb. From the days of Piazzi Smyth, the Scottish Astronomer Royal, there has been an assortment of curious speculations, most of which are probably incorrect, but among which there may be some seeds of truth.

The Great Pyramid covers an area of nearly 13 acres and rises to the height of approximately 482 feet, being, as one author notes, 150 feet higher than the dome of St. Paul's Cathedral. Realizing the magnitude of the structural problem, one modern architect said that he doubted whether the building could be duplicated today without an expenditure utterly prohibitive. Even with the use of modern machinery, the undertaking would be prodigious. Even the stones had to be brought a considerable distance, and the amount of hand labor required would have taxed the treasury of Croesus, even presuming that slaves were employed. There is also a surprising lack of information relating to this famous building in the old Egyptian records. It would have seemed that the project should have been dignified by an appropriate space in the literature of the nation. About all that we actually have is the report by Herodotus, who arrived on the scene so late that his remarks were little better than hearsay. We are not impressed when he tells us that inscribed on the casing stone of the Great Pyramid of Giza was an accurate account of the number of onions consumed by the artisan.

A few figures selected at random may help us to estimate the magnitude of the project. The weight of the Pyramid is estimated at approximately 5,273,834 tons. The baseline of each of its sides is over 750 feet in length, and it covers nearly three times as much space as the Vatican at Rome. These cold facts, however, in no way convey the wonder of the workmanship. It is only when one stands at the base



of the monument that the full impact is experienced. Even then the impression is bewildering. One scientist, not given to reverent pronouncements, bowed his head exclaiming: "None but God himself could have built it. It was not the work of man." Certainly it is hard to accept the concept that a people which, according to our present estimation, were deficient in so many of the blessings of modern knowledge could leave so adequate a demonstration of their wisdom and skill. The popular belief that the Great Pyramid was the tomb of the Pharaoh Cheops was given a degree of authority by the writings of Herodotus, but it should be remembered that other historians of equal penetration, such as Manetho, Eratosthenes, and Diodorus Siculus, differed in their opinions from Herodotus and also from each other. It has been often stated that if the building had not survived to confront us no one could be convinced that it had ever existed. If the recent trend has been scientific and conservative, earlier inclinations were vastly more dramatic. The Arabs, noted for their imaginative intensities, had several theories. According to one, the Great Pyramid was built by the Egyptian sages as a refuge against the Deluge, and according to another of equal repute, it had been assembled magically by an antediluvian king, Sheddad Ben Ad, to house his treasures. Such legends created considerable furor in Bagdad and led to important consequences.

Caliph Mamun, an illustrious descendant of the Prophet and the son of the Caliph Harun al-Rashid of *Arabian Nights* fame, journeyed from his capital city to Cairo in A. D. 820 bringing with him a large force of workmen to open the mighty Pyramid. It was not that the Caliph was inspired by archaeological zeal; he was hoping to enrich his coffers with the gold and jewels stored away by the genii of remote times. According to the reports, when Caliph Mamun reached the foot of the "rock of ages," all the casing stones were in place and the smooth surfaces of the immense building reflected the light of the sun with dazzling splendor. The first impression sustained all the hope of the avaricious Caliph, who, incidentally, had made a deal with his workmen. They were to share in the treasure, but it never occurred to the Caliph that he might ultimately be compelled to foot the bill for his adventure.

The casing stones which surfaced the Great Pyramid must have been in place at the time of the Caliph's visit, for he could find no indication of an entrance. This circumstance will be given further consideration a little later, as it has an important bearing upon other reports. The Arab historians wrote that Mamun gathered what stories he could from those dwelling in the surrounding area, and gained the impression from them that there was a hidden entrance on the north side of the Pyramid. He, therefore, set his workmen to the



task of pounding, chiseling, and cutting until they discovered something. Evidently the sources of their information were reasonably accurate, for they attacked the sloping surface very near to the correct location. Unfortunately, however, the Moslems were not equipped for so prodigious an undertaking. They could only soften the stones with vinegar, and then scrape and scratch with comparatively crude instruments. It was therefore quite a chore to tunnel a full hundred feet into the limestone.

By this time, the Caliph was having numerous troubles in the sphere of organized labor. His workmen, who much preferred the easy life at Bagdad, passed from discouragement to open rebellion. They were convinced that the massive structure was solid to the core. The only saving feature was Mamun's ancestry. He was a direct descendant of the Prophet, and as a consequence his word was law. To disobey him was not only a temporal misdemeanor, but also a spiritual sin. He ordered them to continue, and for a time they were reluctantly obedient. A ray of hope was offered by logic. If some ancient king had gone to such precautions to protect his wealth, the treasure, when reached, would certainly be enormous.

Finally, an act of providence relieved the growing tension. On the eve of violent insurrection, the toiling Arabs, picking and thumping on the walls of their tunnel, heard a great rumbling sound somewhere in the masonry near by. The very stonework was shaken and agitated by the falling of an immense weight. In an instant, the complexion of the project changed. The workmen realized that the Pyramid was not solid. Somewhere something had moved, and this meant that they were not far from a hollow place in the masonry. The Caliph ordered the excavating to be pushed with all possible speed, and, renewed by the providential miracle, the Moslems finally broke into the descending passage which led into what is called the subterranean chamber. They then chiseled their way around the great stone portcullis, which had fallen into position barring the ascending corridor that led into the chambers above.

The task was not yet accomplished, for as they removed, one after another, the granite plugs which slid down along the passage leading from the Queen's Chamber above, new and identical plugs fell into place. The Caliph said: "Pulverize these stones," and obediently the Arabs, now tormented with hope of a great prize, carried out instructions. Finally, no more blocks of stone barred the way, and, led by the Caliph, the workmen ascended the long gallery to the chambers in the heart of the Pyramid. From room to room the frantic men rushed, looking for loot, but, if we may believe the ancient accounts, they discovered nothing but a few worthless remnants left by earlier artisans. There is no intimation of the discovery of funerary remains,



and totally unlike other such mortuary chambers there were no carvings, inscriptions, or paintings upon the walls. The treasure house of Sheddad Ben Ad was empty.

Even Mamun's spiritual and temporal authority were insufficient to face this major crisis successfully, but he had inherited a part of the wisdom of his illustrious father, the Caliph al-Rashid, "upon his name be peace." Mamun dispatched a few of his most trusted and discreet servants to Bagdad and ordered them to bring him certain funds from the treasury of the state. Then he ordered this money to be secretly buried in the desert near to the entrance of the Pyramid. Mamun next had a most fortuitous vision, inspired, no doubt, by the Prophet himself. He next commanded his workmen to dig in the sand at the spot revealed to his superior insight, and, lo and behold, the story had a happy ending.

Very close to the surface, the Arabs found an appropriate compensation. It would be an understatement to say that the laborers were deeply impressed by the wisdom and forethought of the antediluvian king. Not only had he left the reward in the good coinage of Bagdad, but had so carefully estimated the wages due to his remote descendants that he had caused the exact sum due them to be buried for their benefit. It was all exceedingly wonderful, but, as far as the Caliph was concerned, a most expensive undertaking. He returned to the city of his father with all his retinue, and the Great Pyramid was left to the ravages of time and the vandalism of succeeding generations.

In the interval between A. D. 820 and 1843, the Great Pyramid was used largely as a convenient quarry. One by one, the beautiful casing stones were removed, recut and resurfaced, and used for building purposes. They are to be found today in the walls of Moham-medan mosques and palaces in various parts of Cairo, Giza, and the environs. The modern traveler is shown the two casing stones which are still in place and they are, indeed, massive pieces. This brings up several interesting questions. One of the theories about the Pyramid is that it was built before the Noah Deluge, and was partly under water. What appear to be marks of erosion high on the sides of the monument must have been made in some way after the 9th century A. D., otherwise Mamun could not have seen unbroken surfaces to the apex. The answer is probably sand erosion, due to the wind carrying these sharp particles with great velocity against the stonework.

Several of the Greek and Latin authors imply that the Pyramid was used in religious observances about the time of the beginning of the Christian Era or somewhat earlier. This again will be difficult to understand if there were no places of entrance. Even assuming the existence of secret passageways, the series of massive stone plugs which



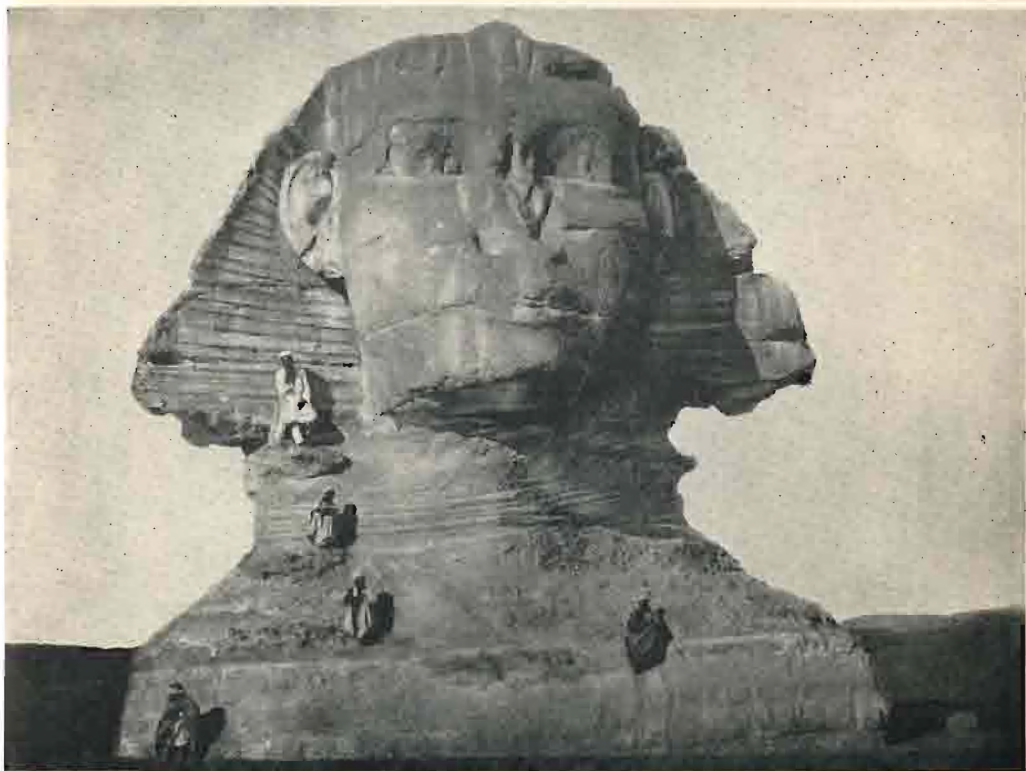
blocked the ascending gallery should have proved rather inconvenient. These plugs were put in place while the Pyramid was being built; they could not have been added later.

The next question that naturally comes to mind concerns the possibility of some entrance concealed in one of the near-by temples or shrines. It has also been suggested that a long passageway could emerge in the desert without any visible marker. The story of a mysterious person who came up through the sand but would never explain the details involved in his emergence has given weight to this speculation. A number of writers have taken for granted that there was a connection between the Sphinx and the Pyramid. This theme, however, has just about exhausted its potentials. The Sphinx, unlike the Pyramid, is a native outcropping of rock, which probably suggested an elaborate sculptural program. Under such conditions, no rooms could be hidden in its construction. The only parts which are artificial are the projecting front paws, which were added to give the proper lion posture. There is a stele and a small chapel in the breast of the Sphinx between the paws, but this has no depth and does not indicate the possibility of a concealed passageway.

In order to solve at least this part of the riddle, iron rods have been driven into the Sphinx from a number of angles calculated to reveal any hollowness within the image or beneath it for a reasonable depth. Nothing has been found. The head of the Sphinx has a shallow indentation on the top, and one author tried to show that this was a long-blocked entrance. Entirely apart from the foolishness of such an idea from a structural standpoint, it has been proved that this hollow was made to hold the base of the crown which originally surmounted the head. The structural difficulty is obvious; the weight of the Sphinx's head is supported by a comparatively inadequate neck, which it has been necessary to reinforce in recent years. To have this neck hollowed out would have resulted inevitably in the weight of the head causing it to fall from its proper position. Incidentally, the Egyptian Sphinx was male, and the ceremonial beard, which had broken off, was found lying between the paws.

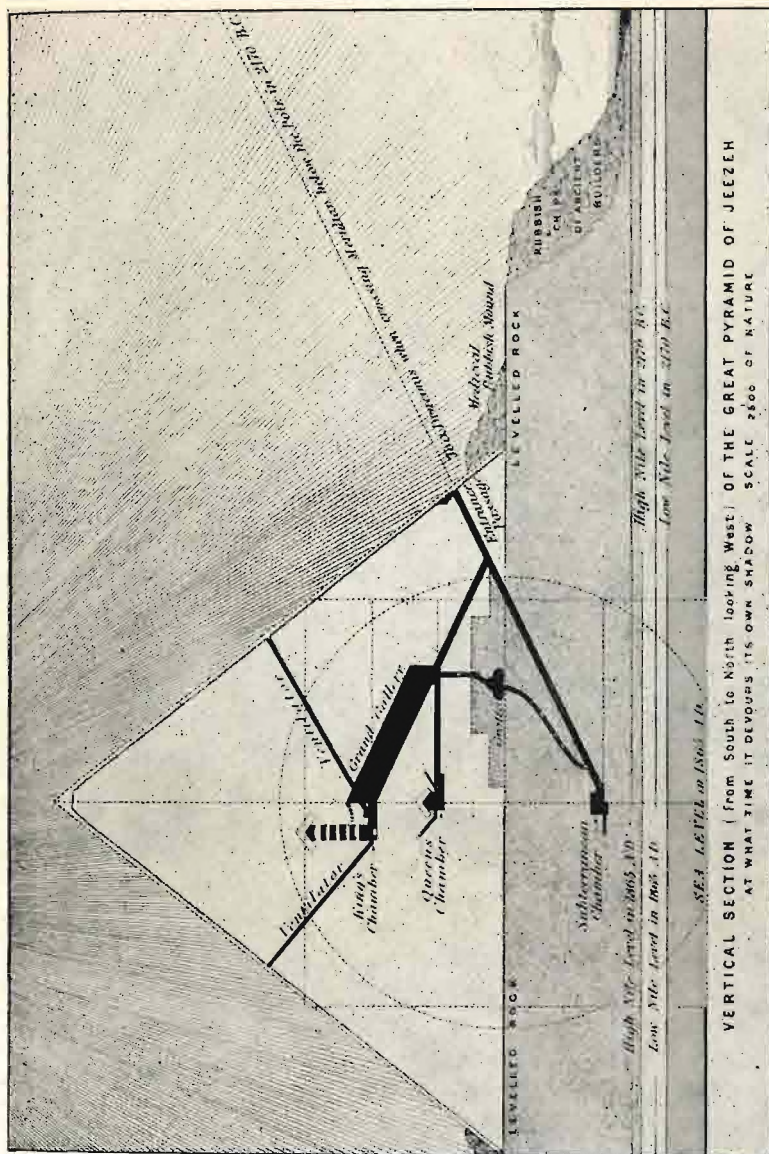
The Egyptian architects were much too skillful to undermine the foundations of their monuments by an elaborate system of subterranean rooms. The skill with which they added construction chambers above the King's Chamber to distribute the weight shows that they fully recognized the structural requirements. Such diagrams and figures as have been concocted at one time or another are therefore unreasonable. If there are passageways or rooms beneath the Pyramid, they are small like those within the building itself. It is not impossible, however, that further excavation may reveal small rooms. In fact, it was the practice of the Egyptians to protect their illustrious dead in





THE GREAT SPHINX AT GIZA

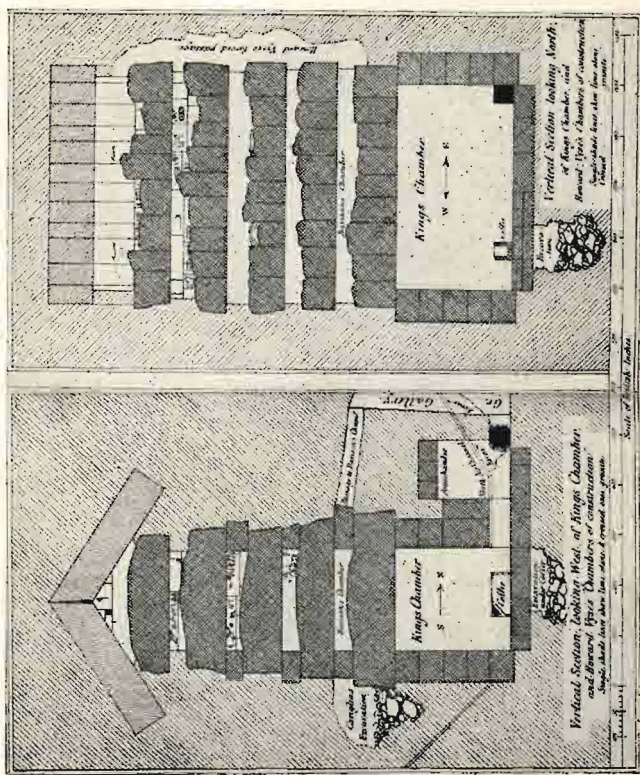




—From *Our Inheritance in the Great Pyramid*

CROSS-SECTION OF THE PYRAMID SHOWING THE ARRANGEMENT OF THE ROOMS, PASSAGES, AND GALLERIES

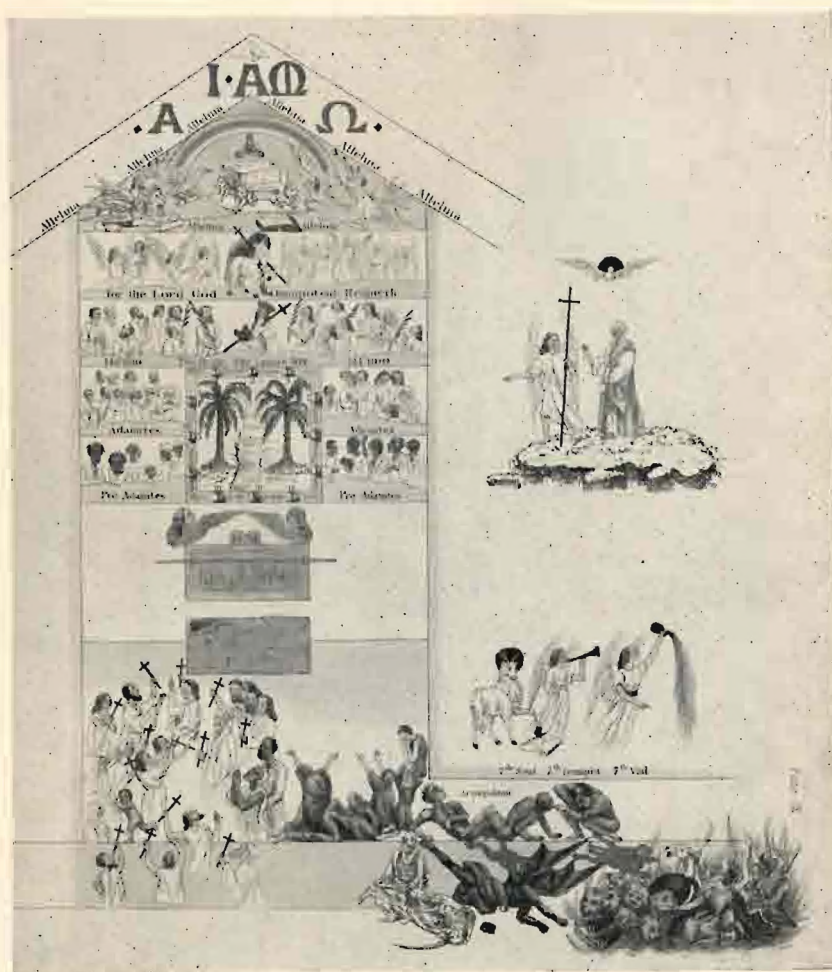




—From *Life and Work at the Great Pyramid*

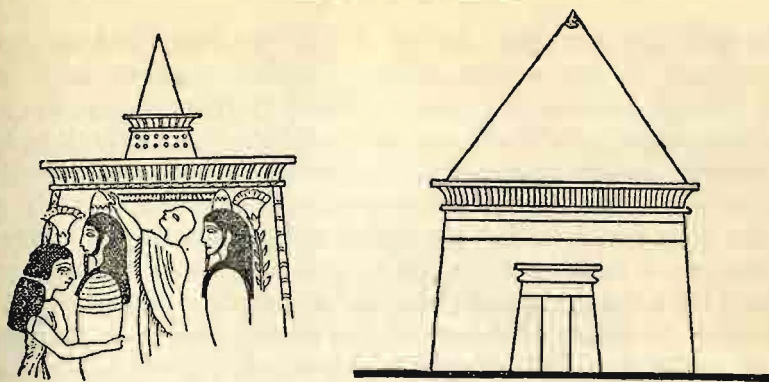
VERTICAL SECTION OF THE KING'S CHAMBER  
FOR COMPARISON WITH PLATE ON FACING PAGE





A CURIOUS REPRESENTATION OF THE LAST JUDGMENT  
TAKING PLACE IN THE KING'S CHAMBER  
OF THE GREAT PYRAMID





REPRESENTATION OF THEBAN TOMBS SHOWING  
PYRAMIDAL DECORATION

*After Wilkinson*

every possible way from the vandalism of graverobbers. Apparently, the desecration of tombs was a problem even at the time when the monuments were being built. One device was to have a false tomb which could be entered without excessive trouble. Here insignificant articles were scattered about to convey the impression that the grave had already been robbed. The real tomb was behind the false chamber and so cleverly concealed that it often defied discovery. Something of this kind may some day be found in the construction of the Great Pyramid. Possibilities have been noted, probabilities classified, but the undertaking has not been regarded as sufficiently attractive to inspire industry. The unhappy experience of Mamun still lingers in the popular mind.

The capstone has also been a subject of controversy. The Pyramid now ascends to a platform about 40 feet square. Most investigators have assumed that the capstone, or stones forming the capstone, was originally in place. If so, no vestige remains. Those seeking a source of building materials were inclined to remove those stones most accessible, and there is no indication that they were attracted to the remote apex. This they could hardly have reached until the removal of the casing stones transformed the walls of the Pyramid into immense flights of steps. The rather well-noted peculiarity of leaving monuments unfinished may apply to the Great Pyramid. If it was a religious or philosophical symbol, the capstone might well have represented an achievement left for future ages. On the reverse of the Great Seal of the United States is an unfinished pyramid, surmounted by a radiant *delta* containing an all-seeing eye. This hovers above the structure to symbolize the divine power which must finish or perfect the works of men.

The Great Pyramid is built of blocks of limestone. These are beautifully finished and trued. In the Arab tradition, which is appro-



priately dramatic, a magical cutting device was introduced to explain the perfection of the workmanship. Excavation results in a more prosaic solution. Bronze saws with teeth of precious stones were used to cut the comparatively soft material. After long weathering, limestone increases in hardness, and the difficulties of finishing it, therefore, appear greater than they actually were. The marks of such saws have also been noted in the quarries of Solomon under Jerusalem, so that the method must have been in general use. Other technical problems have been noted, especially the methods used to cement the block. So skillful is the fitting of the stones that in many instances the cement is no thicker than a sheet of writing paper. It is exceedingly strong, however, and it is often easier to break the stone than to separate the blocks.

Visitors to Egypt are amazed to observe a panel of hieroglyphs over the entrance to the descending passageway. This is a recent addition, however. Although the hieroglyphs are in the best classical style, they were placed there in A. D. 1843 by Dr. Lepsius as a tribute to the king of Prussia, who was a patron of archaeology. Actually, the only writings ever found within the building are a few crude daubings of pigment on the stones used in building the air compartments or construction chambers above what is called the King's Chamber. The masonry is more exposed in this area, which is about the only place that was not completely finished, as it was never supposed that it would be seen. The way the markings are often partly covered by other stones would indicate that they were not a tribute or actually a record of any kind. They may have been construction marks or means of identifying stones for certain positions in the masonry.

Of the many unusual features of the Great Pyramid, none are more peculiar than what Howard Vyse called the ventilating channels. These are very small chimneylike vents which pass through the masonry to the outer surface of the Pyramid, sloping upward, each at a slightly different angle. To permit these channels to pass through 200 feet of stone must have seriously complicated the construction program. Most of all, why was it considered necessary for air to reach the interior part of a tomb otherwise so perfectly sealed? This is not the worst, however. These air passages were blocked at their lower ends by stones, which made them useless for the purpose apparently intended. The blocking was systematically done as part of the masonry and cannot be regarded as late or incidental. There is no proof as to whether these channels were outwardly covered by the casing stones. If apertures had been visible, even small ones, Mamun's workmen could not have assumed that the Pyramid was solid.

There is so much to be said about the Pyramid and its mysteries that one could extend the discussion indefinitely. Let us, however,



pass from the monument itself to certain traditions, and later attempt to reconcile conflicting reports. Everything is solved nicely by the simple assumption that Cheops built or caused to be built the world's greatest mausoleum. The more we think about it, however, the less satisfactory this convenient hypothesis becomes. There was no real need for the mortuary chamber being secreted within the structure, when the builders would naturally assume that it would never be found regardless of its location. The total absence of mortuary art and ornamentation is also puzzling. The sarcophagus so-called, the ruin of which is still in the King's Chamber, is also a disconcerting element. Cheops must have been a very little man. Even assuming this to be true, the process of embalming and mummifying required a sarcophagus large enough to contain the mummy case, which actually consisted of several cases, one within the other. The final coffin, or outer case, was always much larger than the body which it contained. This would not have been possible according to the facilities provided by the coffer in the King's Chamber. Assuming also that the building was actually unviolated until Mamun forced his entry, we wonder what happened to the royal remains. Mamun did not find a body or anything resembling one, and there would have been no advantage in concealing such a find. If graverobbers had gotten in through what is commonly called the well, they would have found themselves in a subterranean, unfinished room under the center of the Pyramid, with no mode of entry or exit. It seems to me that the vandalism hypothesis is most defeated, however, by the failure of the King's Chamber to meet the requirements of a normal Egyptian tomb.

After crawling through the Pyramid with considerable discomfort, it appeared to me that the entire Pyramid-building undertaking was a series of conflicts and contradictions. Even if we wish to assume that it was built as a tomb, it may be well to bear in mind that the actual construction was entrusted to the keeping of a skillful group of builders who were certainly initiates-artificers. They may have incorporated into the structure itself much more than the Pharaoh had intended. There is the tradition that the great Pyramid was the tomb of Osiris, the demigod king, and another equally intriguing intimation that the great structure was the mausoleum of Hermes, the Egyptian embodiment of universal wisdom. If the building amazes us, we can well imagine how it must have affected a less sophisticated race. With the passing of time, myth and legend must have invested the structure with the universal religious symbolism. The report that Plato was initiated in the Great Pyramid is also intriguing, and there is a similar account of the crucifixion of Apollonius of Tyana in the King's Chamber. How were such rituals conducted in rooms completely sealed away from the world? The Egyptians themselves must have



believed that there was some way of entering the monument or they would not have conveyed such an impression to the Greeks.

If we are inclined to believe that our remote ancestors suffered from overvivid imaginations, it would not be amiss to ponder upon the conclusions of Piazza Smyth, the astronomer already mentioned. Even his background in Scotch metaphysics hardly sustains some of his conclusions. Professor Smyth maintained the notion that the great Pyramid was Joseph's granary. Even assuming that every cubic inch of available space was filled with food, it could not have sustained Egypt through the seven lean years. As a storehouse the Pyramid was a dismal failure, and the coffer in the King's Chamber would not have held enough food to maintain one Egyptian family for a month. Nor does the building seem more successful as the original Noah's Ark. It would take more than average visual faculties to maintain the spectacle of all living creatures by twos or sevens assembled on the only available place, the flat top of the Pyramid. If we must choose between such notions, the older opinions appear more reasonable.

If the Great Pyramid were the symbolical tomb of Osiris, whose mortal remains certainly were not available, then physical difficulties would have slight meaning. There would also be in the wonderful religious insight of the people and especially of their initiated priesthood incentives which would sustain an incredible building program. As Hermes was traditionally buried in the valley of Ebron, where Alexander the Great inspected his tomb, the Osiris story appears more generally satisfactory. Also we should remember that the Hermetic cult rose late and therefore was not dominant until after the era of the Pyramid builders. Egyptologists may take a similar exception to the Osiris cult, but there is much to suggest that this Mystery drama, in one form or another, was long practiced in the temples before it emerged as a popular religion. There is still another explanation for the Osiris-Hermes hypothesis. It may have simply been the intention of initiated historians to indicate that the Pyramid was the tomb of universal wisdom.

The eminent authority on Masonic symbolism, Albert Churchward, writes: "We contend that the Great Pyramid of Giza was built in Egypt as a monument and lasting memorial of this early religion, on true scientific laws, by divine inspiration and knowledge of the laws of the universe. Indeed, we may look on the Great Pyramid as the first true Masonic temple in the world, surpassing all others that have ever been built." Osiris represented a certain phase of solar energy, and therefore his house or tomb would be emblematic of the universe within which he was entombed, and of the cross upon which he was crucified. By such reasoning, the Great Pyramid would not be a lighthouse, an observatory, the finger of a gigantic sundial, or a tomb,



but a temple. Marsham Adams calls it "the House of the Hidden Places," the inner sanctuary of Egyptian wisdom or, perhaps more accurately, the predynastic wisdom of Egypt.

Hermes was not only the Egyptian god of wisdom and letters, but was the divine illuminator, and to call the Pyramid the house of Hermes was merely a veiled statement that it was the supreme temple of the invisible and eternal Deity. We know also that other structures and monuments, such as the Cretan labyrinth, the Delphic oracle, and the Colossus of Rhodes were erected to conceal, and yet perpetuate, certain definite scientific and philosophic theorems. The policy of the ancient world was concealment. Knowledge was revealed only in parables and allegories. Pythagoras discovered this when he found the Egyptian priests using simple geometric solids to embody the most advanced and refined of their ideas.

Several thoughts come to mind. In the Egyptian system, the human race was under the protection of Nature deities, who came forth out of the earth in the region of Memphis. Pyramids are symbols of the World Mountain, and as their name implies were fire altars, or by their shapes flame-formed. Their ascending surfaces compelled man to lift his face to the source of light. Even assuming that many of them were built as tombs, this assumption gives credence to their larger implications. They must have suggested the resurrection of the dead, the immortality of the soul, and the ultimate union of the human being with the divine power. They stood as monuments to the eternal hope and the eternal promise. So closely was Egyptian religion involved in the mortuary rites that the rituals for the burial of the dead were actually the same as the ceremonials of initiation into the blessed Mysteries.

We have perpetuated the same false concepts in connection with that wonderful account of man's search for the eternal life which we call the *Book of the Dead*. The Egyptians knew of no such a book, but it accumulated its popular and now apparently unchangeable title from the uncertain mentations of modern Egyptologists. Because the text was often buried with the deceased or illuminated on the walls of his tomb or the surface of his mummy case, it was assumed that it was, strictly speaking, a part of the mortuary procedure. The real name of the manuscript is the *Book of the Opening of the Mouth and of the Coming Forth by Day*. Pyramids in the same manner, though usually found as tombs, are not necessarily merely mausoleums. They are as much concerned in the symbolism of the "coming forth by day" as with the repose of deceased notables.

In the course of the increasing tempo of public interest in pyramid problems, the structure was subjected to close scrutiny and careful measurement. The trend was to consider it as a complex mathema-



tical equation. By fact or fortuitous circumstances, the structure was found to conform in an amazing way with vital astronomical and geophysical formulas. This caused the ancient unknown builders to enlarge in intellectual stature until they seemed possessed of universal wisdom. Once this theory captured the public imagination, the conjectures increased and multiplied with amazing rapidity. One of the by-products of this mode of evaluation was the small but devout school of pyramid prophets. For some time there has been a strong assumption that the measurements of the Great Pyramid, especially those of the interior rooms and passageways, revealed the shape of things to come. Every crack and crevice was included in these speculations, but in all honesty it cannot be said that the prophets have been outstandingly accurate in their conclusions.

A survey of pyramid-prophecy literature reveals that the earlier inspiration was essentially millennial. Efforts were made to determine the date of the Armageddon, the Second Advent of Christ, or the end of the world. As far as we can learn, none of these events transpired at the times announced. Later, when these essentially theological interests waned, social and political changes, upheavals, disasters, etc., were gravely predicted. The pyramidologists, like most prophets, were more successful in justifying events which had already occurred by the Pyramid measurements than they were in their efforts to lift the veil of futurity. Nothing daunted, however, they prophesy, and when the expected does not occur, they revise their figures and set new dates. It may be that the prophecies would be more substantial if the prophets had a larger appreciation of the cosmic plan. At least something is amiss, and the ingenuity has not produced commensurate results.

From a more philosophical point of view, we may assume that any architectural structure which fulfills the basic laws of architectonics is, to a degree at least, a model of universals. The Great Pyramid may well embody much of the divine geometry, but it is not possible for men to interpret infallibly those particulars which may be suspended from vast generalities. The ultimate perfection of man, for example, may be revealed by a mathematical promise incorporated into a huge architectural design, but the date of this blessed event "no man knoweth." Growth is measured not in mortal years or pyramid inches, but by a sequence of events by which changes are timed by themselves and through their own operations. We do not intend to hold a dogmatic attitude and say that pyramid prophecy is impossible, but only to indicate the measure of ineffectiveness which now burdens the subject.

A study of Egyptian religion indicates that the philosophers and scholars of the Double Empire were not functioning on what we might call a scientific level. They were not historians of empire or



prophets of social and economic change. They were concerned with the immortal values of human consciousness, and it is hard to conceive that they would use their skill to date the Inquisition, the Reformation, or the first World War. Even if we wish to assume that they were so minded, there is no proof that they had such capacities of particular foreknowledge. We cannot conceive of some old Egyptian architect carefully carving a slit on the edge of a stone somewhere in the grand gallery of the Pyramid, and observing triumphantly to his companions: "On this date Napoleon goes to Elba." Perhaps we underestimate antiquity, but we must also have our skeptical moments. If the Pyramid was a building as perfectly proportioned and dimensioned as a profound knowledge of higher mathematics could make possible, it should be a perfect model of wisdom and method. The essentials of universal structure and motion must be embodied in the pattern, and therefore it can be interpreted on any plane and at any time with a degree of qualitative accuracy. It is, however, much more likely that it is the image of man's soul than a preaccount of human achievements on the level of history.

Like all wonderful and mysterious objects, the Pyramid becomes much like the Tibetan mandala. It is a symbol, an intricate design which stimulates the beholder and intrigues those fascinated by its mystery. Through these processes, the Pyramid fulfills the purpose of true instruction. It compels the spectator to search within himself for the answer and to bring out from his own capacities such faculties as can contribute to a satisfactory explanation. In other words, the Great Pyramid is an eternal challenge, and it means exactly what it means to us. The greater our own insight, the more compelling the message becomes. The ultimate solution of the great geometrical symbolism rests with those other ultimates which are only attainable when man has unfolded the powers and attributes of his own consciousness. Until then, there must be a conflict of explanations.

In an ancient fragment attributed to Hermes, but by some supposed to have been written by Apuleius, there is a remarkable prophecy concerning the future of Egypt. Hermes is the speaker, and Asclepius, the one addressed. The work from which this extract is taken is called the Asclepian Dialogue, which has never been completely translated into English. "Are you ignorant, O Asclepius, that Egypt is the image of heaven, or, which is more true a translation and descent of everything which is governed and exercised in heaven? And, if it may be said, our land is truly the temple of the whole world. Nevertheless, because it becomes wise men to foreknow all things, it is not lawful that you should be ignorant that the time will come when it may seem that the Egyptians have in vain, with a pious mind and sedulous religion, paid attention to divinity, and all their holy veneration shall



become void and of no effect. For divinity shall return back to heaven. Egypt shall be forsaken, and the land which was the seat of divinity shall be destitute of religion, and deprived of the presence of the gods. For when strangers shall possess and fill this region and land, there shall not only be a neglect of religion, but (which is more miserable) there shall be laws enacted against religion, piety, and divine worship; they shall be prohibited, and punishments shall be inflicted on their votaries. Then this most holy land, the seat of places consecrated to divinities, and of temples, shall be full of sepulchres and dead bodies. O Egypt, Egypt, fables alone shall remain of thy religion, and these such as will be incredible to posterity; and words alone shall be left engraved in stone, narrating thy pious deeds. The Scythian also, or Indian, or some other similar nation, shall inherit Egypt. For divinity shall return to heaven, all its inhabitants shall die, and thus Egypt, bereft both of God and man shall be deserted."

Such dialogue reveals a nobility of consciousness which must naturally be extended to the works of a people so thoughtful and so prophetic in their understanding. If we may assume that Egypt accepted itself as the microcosm or miniature of the whole world, both celestial and terrestrial, then the Pyramid may well fit in to this magnificent concept. The wisdom of the ages perfected a monument that should survive the ruins of ages. Even the shifting sand could not obliterate this miracle in stone. Hermes also prophesied in the Asclepian Dialogue that after numerous and terrible vicissitudes there should come a restoration of the sacred sciences. He is made to say: "When all these things shall happen, O Asclepius, then that lord and father, the God who is first in power, and the one governor of the world, looking into the manners and voluntary deeds [of men,] and by his will, which is the benignity of God, resisting vices, and recalling the error arising from the corruption of all things; washing away likewise all malignity by a deluge, or consuming it by fire, or bringing it to an end by disease or pestilence dispersed in different places, will recall the world to its ancient form, in order that the world itself may appear to be an adorable and admirable production, and God, the fabricator and restorer of so great a work, may be celebrated, by all that shall then exist, with frequent solemn praises and benedictions."

The Egyptians referred to their mortuary monuments as "houses of the second birth." As a man is born into this world from a mysterious place, so in good time he is born again out of the material sphere and into the blessed abode of the gods. As birth leads inevitably to death, so, in turn, death opens the way to a new and fuller life. Those who come here enter a place of few years and many troubles, and advance, moved relentlessly by universal law, toward a destiny beyond human understanding. This pattern became the sym-



bol of the initiatory rites. Those who attained to wisdom were born again without knowing death. The liberation of consciousness through the perfection of the human instrument and the release of divine potentials was a new birth in truth possible to the aspiring consecrated soul. The Great Pyramid stood as the supreme human symbol of the transmutation of the base elements of the mortal constitution. In the mortuary papyri, a pyramidal structure, sometimes elongated into an obelisk, stood over the entrance of the tomb. This seems to imply that the Egyptians accepted the pyramid form, therefore, as an emblem of resurrection or rebirth.

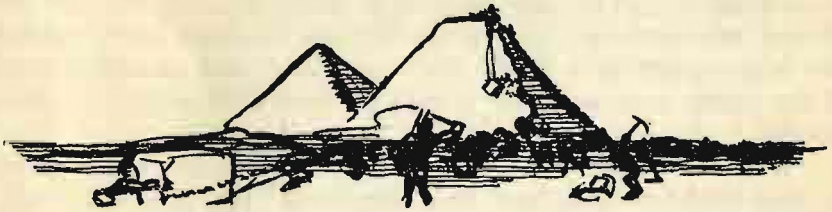
Similar markers are often found over graves in European and American cemeteries. The spire seems to rise triumphantly pointing toward heaven. The very form of it causes a subtle reaction in the human subconscious. The eye in the heart follows the invitation of the heaven-pointing steeple. The very shape and geometry involved is acceptable to some inner faculty of estimation which accepts and rejoices in the promise embodied in the symbol.

It is not unlikely that the Pyramid will endure long after the present works of men have been forgotten. The pillar that was set up in Egypt can withstand the abuses of more centuries than have already attacked its form and foundation. There is quite a group of modern Egyptians, children of a different race than the old inhabitants, who have felt the dignity of this wonderful monument. Inspired by its very existence these Egyptians are attempting a restoration of the religious mysteries of the ancient land. They have discovered that more is available than might at first be evident. There are old Copts who remember fragments of lore which they received from their fathers and their fathers' fathers. They know that the secret records of the past have not perished, but are buried in distant oases in the desert. There is an interesting tradition that the Egyptian Mysteries survived and have been practiced in secret by devoted groups since the time of the Ptolemies. A more sympathetic age may well discover that the old learning is not dead but only sleeping. In my wanderings I have come across many interesting landmarks and intimations meaningful to those who have a mind for such subjects.

The same is true of the so-called lost religions of the ancient Americas. There are still those who have kept the faith, but have also had the skill to keep the silence. There is a direct descent of Mayan priests in Guatemala, Honduras, and Yucatan. These quiet Indians have no commerce with the thinking of the conquerors. They are convinced that in the fullness of time truth will vanquish ignorance, and men will be grateful for the knowledge so long and so patiently protected. If we are not certain as yet of all the treasures that lie beneath the sands of Egypt, we are still less informed of all that lies



beneath the surface of the Egyptian. We consider nations today only as political structures concerned with the pressing issues of survival. The public institutions of the Mysteries were desecrated by the profane two thousand years ago, but that which is locked within the hearts of the devout cannot be so mutilated or defamed. The sacred sciences are for the future, far places and distant times. It would be a grievous error to assume that men, possessing a quality of understanding which enabled them to design the Great Pyramid, would trust all of the destiny of a great knowledge to a monument of stone. They had also other repositories, some of them, to borrow an allusion from Socrates, erected along the shores of the air, even as the Pyramid stood upon the bank of the Nile.




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## FREEMASONRY OF THE ANCIENT EGYPTIANS

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THE *CRATA REPOA* INITIATION RITE &  
*THE INITIATION OF PLATO*

INTRODUCTION AND COMMENTARY  
BY MANLY PALMER HALL

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## Curiouser & Curiouser

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A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

### The Dance of Death

Under the general term the "Dance of Death" (German, *Totentanz*; French, *Danse Macabre*) is included a peculiar form of artistic or literary composition concerned with the ultimate triumph of death over the ambitions and concerns of mortals. From that remote time when man first contemplated the inevitable end of his temporal existence, he has been impelled to moralize upon the theme. Although the subject was far from pleasant and the treatment often gruesome, it would not be correct to say that the essential concept was morbid. There was a wild, ghastly, and fantastic humor appropriate to the insecurity of the times and the moods of the citizenry. If death thwarted the purposes of little people, it also brought down the great, the powerful, and the pompous. Life was autocratic, but death was democratic. It seemed that many were content to die, sustained by the happy thought that their enemies were subject to the same inconvenience.

As early as the Greek and Roman cultural periods, death was introduced into festivals, banquets, and convivial assemblies as the ever-present but uninvited guest. It was customary to place a skeleton in a seat of honor to remind

the revelers to be merry, because tomorrow they might die. This ancient custom survived the collapse of pagan civilization and became an essential element in medieval psychology. In Florence, in the 16th century, the "Triumph of Death" was included as a central pageant in the annual carnival. A huge wagon, draped in sable livery and drawn by white oxen, moved through the principal streets. Enthroned on the wagon was a gigantic figure of death carrying a scythe and surrounded by coffins. The entourage included representations of the ultimate state of the physical body, and the considerable company, dressed in garments of death and carrying bones and other appropriate relics, united their trembling voices in the doleful strains of the *Miserere*.

It would be wrong to suppose that this spectacle depressed the gaiety of the carnival. To the contrary, it was hugely enjoyed and was actually the high point of the celebration. After all, the Europe of the 14th to 17th centuries was ravished by wars and terrorized by the periodic appearance of the bubonic plague. As one wit of the time put it: "No man was safe from further misery until he was dead." The type of life



that we know and accept did not exist in those good old days. Those who escaped the perils of the battlefield returned to their homes to waste away from incurable sicknesses. If the native constitutions survived these accidents, there was always the Inquisition and debtor's prison. Life was an extent of fears, rounded by a sleep. Death beckoned invitingly as a consummation devoutly to be wished for.

As a result, the depiction of death was humorous rather than fearsome. If the artist took his cause more seriously, the grim Reaper might be represented as a splendid ruler, crowned and sceptered and robed in ermine. Several of the cathedrals of Europe have elaborate paintings of the "Dance of Death." In some, a procession follows a cowed skeleton playing upon a flute or drum. In others, couples executing elaborate dance steps hasten after the figure of mortality and fall unheeding into a common grave. Figures of death were introduced into ecclesiastical architecture and may be found in many odd and unusual arrangements and concepts. In the catacombs under important cathedrals, human bones are sometimes arranged in elaborate patterns of ornamentation. These shock our sensitivities, because the modern world regards death as an enemy, whereas antiquity accepted it as a friend.

In Klingenthal, a nunnery in Little Basel, was a famous series of the "Dance of Death" design, probably dating from the beginning of the 14th century. This collection was later moved to the churchyard of the Predigerkloster, where it attracted constant attention until it was destroyed by the falling of a wall in 1805. The famous artist, Hans Holbein the younger, was in Basel prior to 1526, and it was at that time that he must have prepared the drawings for his celebrated series of the "Dance of Death." Holbein also designed a series of initial letters developed from the same theme. The series of pictures called the "Basel Recension of the Dance of Death" consists of forty-two engravings, each of

which depicts death claiming a person from one of the numerous stations of society. Altogether they tell that no man or woman, regardless of his attainments or possessions, can escape the call of the dancing skeleton.

Like many of these symbolic productions, the "Dance of Death" originated as a dramatic production similar to the English Miracle Plays. It is quite possible that the earlier forms of the pageantry were derived from Mystery rituals of the Egyptians. The morality play was always devised to instruct the beholder in the simple virtues regarded as essential to a proper code of conduct. Death warned the living to moderate their ambitions and to so live that each day was filled with useful activity. Those who permitted their ambitions to breed tyranny and who built for themselves vast temporal holdings labored in vain. Each man in the end could have no earthly property except his own grave. It was therefore better to be happy than rich, content than powerful, kind than cruel.

The origin of the word *macabre* is uncertain. Some have assumed that it was the name of an artist associated with the arrangement of the design. Others believe that a German poet named Macaber was responsible for the verses which usually accompany the pictures. Perhaps the best and most reasonable etymological solution is that which suggests that the word came from the Arabic *magbarah*, meaning *cemetery*. There is also some question as to why the series of pictures are called a *dance*. In the most traditional designs, death is present in an assortment of postures and performing a variety of actions. Of course, there are versions in which the dance is highly emphasized, but these do not dominate nor are they traditional.

In the original morality play, death was not represented as a destroying or punishing agent, but simply as the messenger of God. Throughout the Middle Ages, news was carried by the minstrels and troubadours. These entertainers wandering about the countryside kept



Herz Doctor beichanw die Anatomey  
 Art mir ob sie Recht gemacht Sey  
 Dan du hast manchen auch hingricht  
 Der eben Gleuch wie ich sey Sicht



Ich hab mit meinem Vasser beichanw  
 Beholffen beyden Mann und Frauen  
 Der buecht mir Ich das Vasser mein  
 Ich muoz auch mit dem Todt dohin

DEATH COMES TO THE DOCTOR  
 FROM THE BASEL VERSION OF THE DANCE OF DEATH



the communities through which they traveled well-informed about events in other regions. The minstrels often carried musical instruments as their distinguishing badges and insignia. They also performed feats of jugglery and legerdemain and capered about to amuse their patrons. Death thus appears as the minstrel, and to a measure as an ironical clown. The court jester was the only one who could insult the king with comparative impunity. The fool could tell the truth, whereas sober men could be broken on the rack for honesty. Death to a measure had the privilege of insulting the mighty, and had entree where the most intimate courtier could not go. This probably explains the eccentric behavior of the animated skeleton. He was the eternal jester who called upon each man at the most inconvenient moment. The peculiar irony revealed the public humor. In many of the series, death is represented as visiting first the court of the Pope. The implication was not necessarily disrespectful, but emphasized the supreme authority of death. Even the sovereign pontiff—the Vicar of God and the most powerful man in the medieval social concept—was subject to the Infinite summons. In the Holbein version, the last picture represents death coming to the beggar, who lies in his infirmity at the gate of some public building. None can escape the summons of the messenger who beats the dirge upon the drum with sticks of human bones.

Sometime ago, we added to the Library of the Philosophical Research Society an unusual manuscript of the "Dance of Death." Our copy consists of forty paintings in tempera, water color, and gilt. Except for the first two pictures, each of these beautiful miniatures on vellum is accompanied by a verse in German, the lines of which are divided above and below the paintings. The series is mounted in the form of an octavo volume, with red-velvet covers, red-silk end papers, and massive gilt-metal corners and clasp. The manuscript was certainly painted by an artist of more than

usual ability. The colors are brilliant and the figures lively and vital. They differ especially in the treatment of the background, which is extremely fine, and in numerous other details from hitherto recognized examples of this famous series. The work was done in Germany, or possibly Switzerland, in the late 17th or early 18th century.

Opening this book, we find first a representation of a charnel house, from the open entrance of which two skeletons or extremely emaciated figures are coming forth, playing a drum and flutes. The second painting obviously represents a religious teacher preaching to an assembly of princes of the Church and state and lesser persons the message of the book. He is warning all men to be thoughtful of the transition through which they must pass. The third illustration shows two representations of death leading away an infant. Then follow the usual scenes. Death takes the mayor, the maiden, the court jester, the merchant, the musician, the farmer, the state official, etc. Of unusual interest is Plate 13, in which death and his assistant call upon the artist who prepared the present version, and summon him from his palette and his paint.

The twenty-fifth painting, which is reproduced with this article, is most striking. Here death calls upon the doctor, who appears resolved to escape. This is the only instance in which the skeleton is developed with full anatomical details as though death were appearing under a most familiar guise. The thirty-ninth figure shows death coming to the queen. Beneath the picture, her majesty says: "Woe to me, calamity. Where are all my ladies in waiting? I had so much pleasure and joy with them, Death, you will not find me very interesting."

There is a very interesting example of the "Dance of Death" in the great *Nuremberg Chronicle*, where the skeletons are capering about in the best style of the *Danse Macabre*. Not long ago, an early Japanese book relating to Zen philosophy found its way into our col-





BUDDHIST CONCEPT OF THE DANCE OF DEATH

lection. It was surprising to find it contained a series of Japanese woodcut designs resembling very closely the European paintings. One is added here to show the parallel. In addition to pictures there are some fine carvings on ivory and wood, dating from the 15th century, unfolding the same theme. Death has always fascinated the living, and has not been generally depressing. The human consciousness cannot experience the fact of death. Internally we are aware only of the immortality of ourselves. We cannot experience a time in which we did not exist, nor can we receive the impact of the conviction that we will cease to exist in the future.

Because life cannot experience death, we are minded to affirm that the dissolution of the body is merely an incident in a larger life which extends beyond the grave. Walt Whitman was one of the few poets to eulogize death. He accepted it not as an enemy, but as a liberator, releasing consciousness from a prison of physical decrepitude. This, in substance, is the spirit of the "Dance of Death," which was calculated to remove fear and to make the dark visitor merely the messenger of a high destiny. Flesh may return to the earth, but spirit goes forth to meet the limitless horizon of eternal life.

Napoleon is said to have chosen the bee as the symbol of royalty because hundreds of golden bees were found in the tomb of Childeric, the old Frankish king, when it was opened in 1653. Probably, the bees were originally ornaments on the harness of the king's war horse.

It was the philosopher Pascal who said: "If the nose of Cleopatra had been shorter, the whole face of the earth would have been different."

Dr. Sigmond, a conscientious old English practitioner, was asked to prescribe a remedy for an elderly woman of limited education. He carefully wrote out the prescription and thought no more of it. A few days later she was back, overflowing with gratitude. The prescription had worked like a charm. The woman had placed the paper in a small bag and tied it around her neck.



# Chronic Inertia

**O**CCASIONALLY we come across someone whose life is so completely absorbed in trivia that he is literally and actually too busy to work. Such a character is mortally wounded in the region of his self-esteem if you intimate that he might be lazy. He will assure you that every moment of his time is devoted to urgent and pressing matters, and he will prove his assertion by a detailed account of his indispensable activities. Like Satan of old, he spends his time running up and down the world and advances motion as a proof of industry.

In attempting to diagnose this acute pandemonium of the personality, it might be wise to consider it among the allergies. The symptoms indicate that the sufferer is allergic to any controlled program of activity, continuity of effort, or protraction of endeavor. When comforted by any situation which requires routine, his symptoms are immediately exaggerated and he shows the clinical symptom of a frustration phobia.

If someone suggests regular employment, the allergy is immediately intensified. There may be palpitation with digestive complications. The patient becomes morose, dejected, and extremely negative. He then brings into play auto-corrective mechanism in the form of elaborate self-justification. There is a strong tendency to defend the status quo, and often the thinking becomes illogical and extremely toxic. The complete economic collapse is the only remedy that proves effective in advanced cases of fixations of this kind.

The average sufferer from chronic inertia takes refuge behind some pattern of conviction: religious, philosophical, political, economic, or hygienic. Thus the subject comes within the scope of philosophy and is appropriate to the pages of our journal. Before we can fulfill the promise of recommending a cure, we must examine the cause with true diligence. Like a nervous breakdown, chronic inertia is only a term cov-

ering some type of internal disorientation. Therefore, we shall begin by describing certain classical forms of the ailment and the circumstances under which it is most likely to incubate.

## TYPE 1. *The Sensitive Soul*

Under this heading can be grouped those who have convinced themselves that the low vibrations, which predominate in the economic world, are incompatible with their own high vibrations. Sometimes these high vibrations have been cultivated, and in other cases they are the result of a genteel heredity. In either case the proprietor of these high rates cannot endure the impact of sordid materialism. He is perfectly willing to work long and hard if he can function in an environment congenial to his personality. Until such an environment comes into existence or can be discovered, there is nothing to do but wait, hope, and suffer.

In many cases the jack-of-all-trades, who lacks the ability to excel in any line of activity, bears witness to inadequate schooling or an unfinished education. This is not a defense of academic institutions or what they teach, but points out that long addiction to a program of schooling trains the individual in continuity of thinking. What he learns is second in importance to the fact that he has learned how to apply himself to one project until it is finished. Lack of this early training for one reason or another is often reflected in the disorganization of the personality in later life.

Lack of adequate training in a craft, trade, or profession also deprives the individual of the skill necessary to keep pace with others practicing the same type of work. This gravitates against advancement and damages the ego. To escape being placed in an unfavorable light, the man or woman will find some excuse to leave an occupation in which he cannot function with reasonable



distinction. Shifting about, seeking a more congenial atmosphere, the worker wastes precious time, breaks up the pattern of continuity indispensable to excellence, and finally loses the habit of industry.

In early life these inconsistencies do not seem serious, but in later years when it becomes increasingly difficult to begin a career, the individual is confronted with an almost hopeless situation. There are very few who are willing to start at fifty a program of self-improvement which should have been established at twenty. Adult education programs prove, however, that many persons of older years have recognized their limitations and are attempting the reorganization of their thinking and living by the only practical means at their disposal.

Much credit goes to a man of fifty or sixty who enters college with his own grandson. Unfortunately, however, the chronic drifter has lost control of his own mind to such a degree that it is extremely difficult for him to accept the discipline imposed by education. For those who start, there are many problems, but those who finish what they start solve most of the problems along the way.

Usually the chronic drifter is socially unadjusted. He has not been able to work for others or with others. He assumes that this is due to some superiority of himself, and this false assumption further complicates his life. If he drifts into religion or religious philosophy he is almost certain to discover in this new dimension of thought some appropriate explanation which explains his troubles without inspiring him to apply a remedy. He may decide that he is an "old soul," or that he is so far in advance spiritually of the world in which he is living physically that a satisfactory adjustment is impossible. He can only wait for rebirth in a better age, preferably the golden age.

Too frequently religion also offers an erratic kind of activity which becomes a satisfactory if unprofitable substitute for normal industry. We can always drift

about, passing on imperishable thoughts to our friends, in this way becoming "cosmically useful." It is much easier to serve God than punch a time clock in some factory.

God is seldom likely to interfere with our impulses, notions, and opinions. We can serve him when we please and as we please, and for the unorganized he is the perfect employer. Incidentally, we can at the same time gain an aura of distinction, and a warm glow is generated within ourselves. Almost any man can shoe a horse, but only those who have been called by the spirit can save the world. Also, if the world refuses to be saved, there is always the possibility of a snug and comfortable feeling of martyrdom. It is wonderful to be misunderstood and to know that sometime folks will realize all we have done for them.

Thus from being negatively unadjusted, we become, at least in our own estimation, dynamically unadjusted. This is a thrilling shift in perspective. We are in the same position as before, but now our ineptitudes are highly significant. We have, figuratively speaking, jumped from physical insufficiency to spiritual insufficiency. The former state was humiliating; the latter, a proof of appropriate humility. If the worse comes to worst, we can always look back and realize that our failure was the result of a supreme sacrifice.

The importance of balancing spiritual ideals with a practical program of economic adjustment cannot be overemphasized. The enlightened thinker who wishes to make a lasting contribution in his sphere of action must be a man of practical attainments. He cannot solve for others that which he has never solved for himself. His advice lacks weight and practical content unless it is founded in experience and achievement. We cannot take seriously the words of any person who has not taken his own life seriously. The tendency of the socially unadjusted is to seek the companionship of their own kind, and they often form groups of kindred souls satisfied to devote their years to theorizing about matters



with which they are factually unfamiliar.

We cannot study the teachings of great philosophers and mystics or contemplate broad systems of idealism without regretting the present condition of human society. We all wish that we could escape to some Shanghri-La, where we could live happily, constructively, and co-operatively. We can even see how easy it would be for the whole world to attain security IF it would practice the simple virtues appropriate to the dignity of man.

Sometimes the conflict arises because of an intense desire to devote all available time and energy to abstract study and self-improvement. We feel that the time wasted in the maintenance of a business or in the earning of a living could be better devoted to the unfolding of the potentials of our spiritual natures. Here, again, experience disproves a concept.

Those who spend all their waking hours exploring the mysteries of the Infinite do not advance their spiritual estate as rapidly as those who, organizing their time, study as opportunity permits. We do not grow by cloistering ourselves with ancient volumes and memorizing the doctrines of ancient scholars. Moderate research is helpful, but those without trained minds are seldom capable of better continuity in their religious thinking than in their economic efforts.

Experience has always been the great teacher. Wisdom can help us to live well, but unless wisdom can be applied to the solution of daily problems its real utility cannot be appreciated. If the escapist will sit down and have an honest talk with himself, he will soon realize that his lack of social adjustment is not the result of an honorable, impersonal devotion to principles. In reality he is catering to the weaknesses of his own character, and is creating an elaborate series of invalid excuses as unconvincing to others as to himself.

## TYPE 2. *The Overprivileged*

Many cases of chronic inertia originate in the early frustration of the instinct of

self-reliance. The spoiled child is likely to grow up to become a socially unadjusted man or woman. We all unfold strength by being required to develop individual resourcefulness. If we are protected during the formative period of childhood from the natural shocks suitable to that period, we are denied the human right to attain self-orientation in the social structure. This does not mean that we should be neglected or be deprived of such protection as is necessary in youth. We should, however, not be placed in a position where it is unnecessary for us to get along with all kinds of people in all kinds of situations. If we are permitted to develop snobbery, racial or religious prejudices, or encouraged to overemphasize class distinctions, these irrational attitudes later will make it difficult for us to mingle with others of our kind on an amicable basis.

Education can play an important part in the production of social misfits. A common fault today is to educate boys and girls beyond their capacities or along lines inconsistent with their natural aptitudes. We cannot educate a man to be a doctor and expect him to fit easily and happily into some humbler trade. He may be so completely incapable of being a successful physician that he must turn to some other kind of work. If this occurs, he will be dissatisfied and unhappy; whereas, had he been trained in the beginning to be a good bricklayer, all would have been well.

If we protect and shelter children so completely that they have no contact with the prosaic problems of practical survival, their later contacts with the world must lead to bitter disillusionment, open rebellion, and utter confusion. It is also dangerous to supply a child with everything that it wants to the end that it develops the conviction that all things can be had for the asking. If later there chance to be financial reverses, the overindulged will have no personal resourcefulness with which to face critical times.

The children of the rich should be taught from an early age how to live



without wealth. After all, material things are uncertain, and every man and woman, regardless of his station or his family means, should be taught a trade by which he can honorably support himself if the need arises. Not only will this increase his internal strength but will give him an appreciation of values, and make him a better steward over whatever goods may come to him.

Life teaches us that folks who are not forced to be practical seldom become so through natural instinct. If they do not reform their ways they pass through long and difficult years and waste much valuable time and energy. The time to get over chronic inertia is before it sets in. Talents and abilities should be encouraged, and we should be taught from childhood to take a lively and constructive interest in useful lines of activity. We must each have a program, a reason for living, larger than comfort and more important than catering to ourselves. For lack of such vision the personality disintegrates.

Most of the socially unadjusted lack the ability to go contrary to their own instincts. They have become the servants of notions and whims, and these for the most part center around themselves. All larger interests are entirely vicarious, and they are addicted only to such activities as are pleasing to their own fancies. Most of them, therefore, become highly introverted, and many develop exaggerated cases of hypochondria. Their resistance to work and not the work itself is the source of their exhaustion. The very thought of organized living drains them of all vitality.

One of the most common excuses advanced by the socially unadjusted is health limitation. Usually their health problems are psychosomatic. Their way of life is as unfair to their bodies as to their minds. To think constantly of ourselves and our symptoms is to create a nervous tension which reacts unfavorably upon the physical constitution.

Most of the world's work has been

done by persons unable to pass a physical examination with an especially high rating. This does not mean that we have to be sick in order to be industrious, but the hypochondriac might look into the situation with considerable profit. The sober, industrious, conscientious folk around him have bad hearts, nervous stomachs, congested livers, high-blood pressure, anemia, soft corns, and other complications.

These people have discovered from experience that the best way to live with an infirmity is to find something important to do and proceed with moderate care toward the task appointed. The body functions best when it is serving the useful purposes of its owner. If we will stop worrying about how long we will live and give more attention to how well we live while we are here, it will be a great relief to ourselves, our relatives, and our friends.

The reward for living without a plan is general confusion. An unregulated and purposeless regime is not only detrimental to the mind but works a serious hardship on the physical health. The human body functions best under a well-ordered routine. It cannot perform its appointed tasks when the personality is subject to moods and emotional extremes. A simple, orderly life is most likely to result in that harmony between the person and the body which insures a comparatively successful career.

Nearly all of the socially unadjusted are extremists and, lacking a co-ordinated program of personal action, involve themselves in a variety of fads and foibles. The mind which has no large dominating conviction drowns itself in a sea of notions. Large convictions lead to social adjustment, for they nearly always demand practical co-operation and teamwork. Notions are self-sufficient inconsequential. Usually they mean nothing to anyone but ourselves, and we can nurse them throughout a lifetime without making any practical adjustments to our environment.





## Library Notes

By A. J. HOWIE

*History, Condition, and Prospects of the  
Indian Tribes of the United States.*  
Henry R. Schoolcraft. Philadelphia,  
1853.

An unread book is a challenge, especially when its title promises information on subjects in which we are interested. Then if the work has progressed to eight impressively thick volumes in folio generously illustrated, it becomes a "must" on the agenda. Finally, its importance seems assured when the title page states: "Collected and prepared under the direction of the Bureau of Indian Affairs, per Act of Congress."

Here is a massive collection of research that has been aging for a century. What shall we find between the covers of the eight volumes?

We shall pass over the formal introductory documents of Millard Fillmore and the heads of the various departments, quoting only from the letter of the author-editor, Mr. Schoolcraft.

"The additional duties required of the agents of Indian affairs presupposed so intimate an acquaintance with the history and languages of the tribes and the distinguishing traits of races, that few of this class of officers were prepared to undertake them. The investigation in these particulars was therefore extended to embrace gentlemen of experience, observation, and learning, in various parts of the Union; including numerous teachers and missionaries employed in moral and intellectual labors among them.

Facts were, indeed, solicited from all who had facts to communicate."

This frank emphasis on the reports of scholars, teachers, and clerics who were not interested sympathetically with the beliefs, ideals, traditions, native culture of the Indians other than such knowledge as served them in breaking down those systems and converting the aborigine to Christianity. The work is going to represent a white man's viewpoint of an inferior race.

It is difficult not to accuse Mr. Schoolcraft of sitting in an arbitrary judgment seat when he dedicates himself "to rescue the topic, in some measure, from a class of hasty and imaginative tourists and writers, whose ill-digested theories often lack the basis of correct observation and sound deduction." He deplors the misapprehensions at home and abroad respecting the real character of the tribes and the policy of the government in relation to them. He minimizes the powers of expression in the Indian language. And for the aboriginal archaeology, Mr. Schoolcraft writes like a music critic: "The antiquities of the United States are the antiquities of barbarism and not of ancient civilization. Mere age they undoubtedly have; but when we look about our magnificent forests and fertile valleys for ancient relics of



the traces of the plough, the compass, the pen, and the chisel, it must require a heated imagination to perceive much, if anything at all, beyond the hunter state of arts, as it existed at the respective eras of the Scandinavian and Columbian discoveries."

We must shake off our own prejudices as we peruse a cross-section of the fascinating chapters. By recognizing the kindly and unintentionally slanted, super-race review of the shortcomings and unenlightened lives of the forest people who enjoyed these United States for untold centuries before the advent of the white man, we may glean the many flashes of understanding, friendly bits of native lore that are useful to students of comparative religion and philosophy. And there is a wealth of material here, even though the work was published without an index—a lamentable lack in so scholarly an opus which was corrected much later.

In the preface, the author submits his personal qualifications as an authority on Indian affairs.

"Thirty years thus spent on the frontiers, and in the forests, where the Red Race still dwells (1850), have exhibited them to his observation in almost every possible development. He has been placed in a variety of situations to observe the structure and capacities of the Indian mind, in its minutest idiosyncrasies; to glean his notions of life, death, and immortality; his conceptions of the character and being of a God, who is universally acknowledged as the Creator; and to detect the secret springs of his acts, living and dying. The peculiarly intimate relations the author has held to them (having married a highly educated lady, whose grandfather was a distinguished aboriginal chief-regnant, or king) has had the effect of breaking down towards himself, individually, the eternal distrust and suspicion of the Indian mind, and to open the most secret arcana of his hopes and fears, as imposed by his religious dogmas, and as revealed by the deeply-hidden causes of

his extraordinary acts and wonderful character.

"The mental type of the aborigines, which has been systematically pursued through the recondite relations of their mythology and religion; their notions of the duality of the soul; their conceptions of a complex spiritual agency affecting man and beast; their mysterious trust in a system of pictographic symbols, believed to have a reflex power of personal influence; and their indomitable fixity in these peculiarities, reveal the true causes, the author apprehends, why the race has so long and so pertinaciously resisted, as with iron resistance, all the lights and influences which Europe and America united have poured upon their minds through letters, arts, knowledge, and Christianity."

This was beautiful rhetoric a hundred years ago. But we wonder if the white race has persisted in setting a fine example of what letters, arts, knowledge, Christianity, have done for themselves—and if the untutored red man would be any more favorably impressed in 1953?

"The United States has maintained relations with some seventy tribes who occupy the continental area east of the Rocky Mountains. The great practical object, which has at all periods pressed upon the Government, has been the preservation of peace on the constantly enlarging circle of the frontiers. This effort, basing itself on one of the earliest acts of Washington, has been uninterrupted. Occupying the peculiar relation of a mixed foreign and domestic character, the intercourse has called for the exercise of a paternal as well as an official policy. No people has ever evinced such a non-appreciating sense of the lessons of experience in the career of their history and destiny; and the problem of their management has still returned to us, to be repeated again—What line of policy is best suited to advance their prosperity?"

"With all their defects of character, the Indian tribes are entitled to the peculiar notice of a people who have suc-





ceeded to the occupancy of territories which once belonged to them. They constitute a branch of the human race whose history is lost in the early and wild mutations of men. We perceive in them many noble and disinterested traits. The simplicity of their eloquence has challenged admiration. Higher principles of devotion to what they believe to be cardinal virtues no people ever evinced. Faith has furnished the Christian martyr with motives to sustain him at the stake; but the North American Indian has endured the keenest torments of fire without the consolation of the Gospel. Civilized nations are cheered on their way to face the cannon's mouth by inspiring music; the warrior of the forest requires no roll of the drum to animate his steps.

"Mistaken in his belief in a system of gods of the elements—misconceiving the whole plan of industrial prosperity and happiness—wrong in his conceptions of the social duties of life, and doubly wrong in his notions of death and eternity, he yet approves himself to the best sensibilities of the human heart by the strong exhibition of those ties which bind a father to his children and link whole forest communities in the indissoluble bonds of brotherhood. He clings with affection, but helpless ignorance, around the dying couch of his relatives; and his long memory of the dead ceases but with life itself. No costly tomb or cenotaph marks his place of burial; but

he visits that spot with the silent majesty of grief. God has planted in his heart affections and feelings which only require to be moulded, and directed to noble aims. That impress seals him as a brother, erring, indeed, and benighted in his ways, but still a brother.

"To reclaim such a race to the paths of virtue and truth; to enlighten the mind which has been so long in darkness; and to give it new and solid foundations for its hopes, is a duty alike of high civilization and warm benevolence."

We felt that this eloquent quotation ought to be reproduced for serious consideration. There is obvious conflict in Mr. Schoolcraft's opinions—of which he was blissfully unaware. The Indian today has been pretty safely crowded onto reservations while the white man has encroached with property rights in every direction. Few among us have not at least desired to benefit individually and personally by that trend of aggrandizement. But if we believe in a universe of eternal law in which every cause works its effects, it is well to study the history of the causes among our own people in order better to understand our own problems.

When we speak of preserving the American way of life, let us consider the foundations of that way of life, of how it came to be, of what responsibilities it infers, of what moral debts we owe in principle to a people to whom



we can make no immediate restitution, of wrongs which should be righted.

"Aboriginal history, on this continent, is more celebrated for preserving its fables than its facts. This is emphatically true respecting the hunter and non-industrial tribes of the present area of the United States, who have left but little that is entitled to historical respect. Nations creeping out of the ground—a world growing out a tortoise's back—the globe re-constructed from the earth clutched in a muskrat's paw after a deluge—such are the fables or allegories from which we are to frame their ancient history. Without any mode of denoting their chronology, without letters, without any arts depending upon the use of iron tools, without, in truth, any power of mind or hand to denote their early wars and dynasties except what may be inferred from their monumental remains, there is nothing in their oral narrations of ancient epochs to bind together or give consistency to even this incongruous mass of wild hyperboles and crudities.

"Whenever it is attempted by the slender thread of their oral traditions to pick up and re-unite the broken chain of history by which they were anciently connected with the old world, their sachems endeavor to fix attention by some striking allegory or incongruous fiction which sounds to ears of sober truth like attempts at weaving a rope of sand. To impress the mind by extraordinary simplicity, or to surprise it with a single graphic idea, is quite characteristic of Indian eloquence—whatever be the theme.

"Manco Capac, deriving his pedigree from the sun; or Tarenyawagon, receiving his apotheosis from the White Bird of Heaven; Quetzalcoat, founding the Toltec empire with a few wanderers from the Seven Caves; or Atatarho, veiling his god-like powers of terror with hissing rattlesnakes, fearful only to others; such are the proofs by which they aim to stay the ill proportioned fabric of their history, antiquities, and mythology.

"The native cosmogonists, when they are recalled from building these castles in the air, and asked the meaning of a tumulus, or the age of some gigantic tooth or bone which remains to attest geological changes in the surface of the continent, answer with a stare! and if they speak at all, they make such heavy drafts upon the imagination that history never knows when she has made allowances enough on this head.

"A mammoth bull jumping over the Great Lakes; a grapevine carrying a whole tribe across the Mississippi; an eagle's wings producing the phenomenon of thunder, or its flashing eyes that of lightning; men stepping in viewless tracks up the blue arch of heaven; the rainbow making a baldric; a little boy catching the sun's beams in a snare; hawks rescuing shipwrecked mariners from an angry ocean and carrying them up a steep ascent in leathern bags. These, or a plain event of last year's occurrence, are related by the chiefs with equal gravity, and are expected to claim an equal share of belief and historic attention. Where so much is pure mythologic dross, or requires to be put in the crucible of allegory, there appears to be little room for any fact. Yet there are some facts against which we cannot shut our eyes.

"We perceive in them, if examined by the light of truth as revealed alike by divine and profane records, a marked variety of the human race, possessing traits of a decidedly oriental character, who have been lost to all history, ancient and modern. Of their precise origin and the era and manner of their migration to this continent, we know nothing with certainty, which is not inferciential. Philosophical inquiry is our only guide."

"The Indians of the north have no temples for worship, and live in a wild belief of the ancient theory of a diurgus, or Soul of the Universe, which inhabits and animates every thing. They recognize their Great Spirit in rocks, trees, cataracts, and clouds; in thunder and lightning; in the strongest tempests and the softest zephyrs; and this subtle and



transcendental spirit is believed to conceal himself in titular deities from human gaze, as birds and quadrupeds; and, in short, he is supposed to exist under every possible form in the world, animate and inanimate.

"While a Great Spirit thus constitutes the pith of Indian theory, the tribes live in a practical state of polytheism; and they have constructed a mythology in accordance with these sublimated views of matter and spirit which is remarkable for the variety of its objects. To this they constantly appeal at every step of their lives. They hear the great diurgic spirit in every wind; they see him in every cloud; they fear him in every sound; and they adore him in every place that inspires awe. They thus make gods of the elements; they see his image in the sun; they acknowledge his mysterious power in fire; and wherever nature, in the perpetual struggle of matter to restore its equilibrium, assumes power, there they are sure to locate a god.

"This is but half of their capacity of stout belief. The Indian god of North America exists in a dualistic form; there is a malign and a benign type of him; and there is continual strife, in every possible form, between these two antagonistical powers for the mastery over the mind. They are in perpetual activity. Legions of subordinate spirits attend both. Nature is replete with them. When the eye fails to recognize them in material forms, they are revealed in dreams. Necromancy and witchcraft are

two of their ordinary powers. They can, in a twinkling, transform men and animals. False hopes and fears, which the Indian believes to be true, spring up on every side. His notions of the spirit-world exceed all belief; and the Indian mind is thus made the victim of wild mystery, unending suspicion, and paralyzing fear. Nothing could make him more truly a wild man.

"It is a religion of woods and wilds, and involves the ever-varying and confused belief in spirits and demons, gods of the water and gods of the rocks, and in every imaginable creation of the air, the ocean, the earth, and the sky—of every possible power, indeed, which can produce secret harm or generate escape from it. Not to suffer, with the Indian, is to enjoy. Not to be in misery from these unnumbered hosts, is to be blest. He seems, indeed, to present the living problem of a race which has escaped from every good and truthful influence, and is determined to call into requisition every evil one, to prevent his return to the original doctrines of truth; for he constantly speaks, when his traditions are probed, of having lived in a better state, of having spoken a better and purer language, and of having been under the government of chiefs who exercised a more energetic power. Such, at least, I have found the tone of the Algonquin mind, during a long residence among them."

*(To be continued)*

This Mary was a Massachusetts schoolgirl who made a pet of a lamb deserted by its mother. She carried it to school wrapped in a shawl, and secreted the little animal in her desk. On this occasion, a young man named Rowlston, who was preparing himself for Harvard, wrote the familiar poem. He died soon after, and was remembered only for these verses. The lamb came to a tragic end. It was killed by a cow.

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Although they float around in the salty deep, icebergs are frozen fresh water. They break off from glaciers and are not frozen sea water.



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