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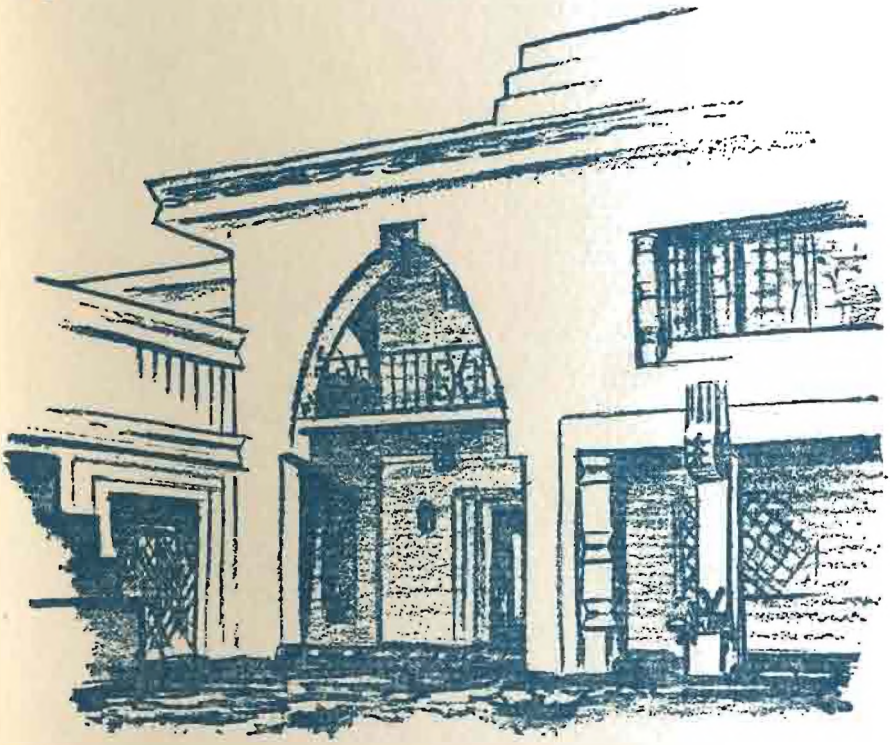

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(All unsigned Articles are by Manly P. Hall)

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HORIZON

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Journal of
The Philosophical Research Society, Inc.

HORIZON LINES
AN EDITORIAL

Overcoming the Feeling of Futility

THE numerous and rapid advancements in science, economics, and industry have resulted in a complicated materialistic culture which is gradually assuming menacing proportions. By degrees man has lost domination over the productions of his own ingenuity. He has become the servant of the systems which he has created, and much of his energy must now be devoted to the management of an unwieldly structure which is forever threatening either to engulf him in its perplexities or collapse upon him. Man is paying the penalty for what he terms success, and finds the cost far out of proportion with the benefits. By degrees, he has spun a web of inter-dependencies from which he cannot extricate himself without endangering the way of life with which he has become familiar. Individual initiative, as a means of solving personal and collective problems, has to a large measure lost significance and validity. The result is a subtle sense of insecurity—an intangible but ever present threat to the basic rights of the human being as an independent thinking creature.

The rugged individualism so fondly nurtured by our ancestors and identified with our concept of freedom, has taken on overtones of desperation. We observe countless human beings who have become convinced that survival requires a desperate aggressiveness. But even this attitude is tinged with melancholia. Few actually believe that

they can win their battle for security, peace of mind, and personal happiness. They are convinced that the odds against them are too great and that they have been born in a generation of confusion. This sense of internal insufficiency is interpreted as futility, which in turn breeds negative philosophical and psychological attitudes. If there is no hope of winning in the struggle for values, then there is no disgrace for losing the battle, and defeatism is not only acceptable, but natural and proper, and compromise is dignified as the better part of common sense.

When the zest for living is undermined, the integrity of the human being is threatened. In the management of states, principles are sacrificed to immediate advantages, and in the lives of private citizens, there is an increasing disregard for ethics and morality. Ideals fade, aspirations languish, and the dream for a better world loses its clarity. Those noble institutions of religion and philosophy may still be venerated as monuments, but few have the courage to pattern their conduct according to truth or wisdom. The result is a tired, bored world, which faces each new day with profound apprehension. We often hear well-intentioned persons remark sadly that it is useless to build or plan. The work of a whole lifetime can be swept away by the irresistible force of uncontrollable circumstances.

One of our troubles seems to be that we are losing vital contact with each other. We have little time or inclination to meet the challenge of social intercourse. Our friends are few, and even the members of our own family are isolated units wrapped up in their own concerns, and difficult to understand. One of the great values of society lies in its power to clarify uncertainties. When we know the hopes and dreams of those around us, we are better able to evaluate the compound structure of humankind. When the neighbor tells us his troubles, he builds a bridge of sympathy. We recognize him as a being like ourselves, with troubles, problems, difficulties, and responsibilities. If we never meet this neighbor, if we never speak to him, and never exchange a confidence with him, he remains a mystery; and whatever is mysterious, is in some way sinister or dangerous. It is very easy to think of a stranger as cruel, selfish, self-centered, and even dishonorable. He is a potential enemy because we have never permitted him to be a friend. The more isolated we remain, therefore, the more terrifying the world appears to be. It is easy for the lonely individual to criticize and condemn and make sweeping statements which are substantially untrue.

Bankers are a hard-hearted lot until we have a few of them among our friends. After we have heard their tales of woe, we realize that they too suffer from the shafts and arrows of unhappy circumstances.

We learn to differentiate between the unsemantic concept of a soulless financier foreclosing mortgages on the widows and the fatherless, and begin to recognize a bewildered man not naturally intending to do ill, but captured in a vicious circle of policies and practices, many of which he personally resents, but for which he has no solution. He must continue in his present course, or feel the heavy displeasure of those above him in authority and hazard the financial security of his family. In time, therefore, through understanding, we realize that there are good and bad in all professions, and a man is not vicious because he is a scientist or virtuous because he has never gone to school.

As long as we attack all our problems with complete objectivity, we see and experience only the outer surfaces of existence. In some way, we must gain greater penetration. Insight reduces fear and anxiety because we cannot examine any compound structure wisely and charitably without discovering some vestiges of good. The more deeply we pursue this policy, the more bewildered we become, however, for we discover that in a world doing things badly, everyone is trying to do them well. It is rare indeed to find a person who is totally vicious or completely selfish. Those characteristics we most dislike seem to be the exaggerated results of fear and uncertainty. Further thoughtful pause usually reveals that we are in the same unfavorable position ourselves. We are accused of identical thoughts, and cannot understand why we are so consistently misunderstood. It is true that we are nervous, irritable, suspicious, critical, and pessimistic, but we have every reason to be that way. It is hard for us to accept the fact that to all other human beings we are part of a problem which is afflicting them.

Man's symbol of freedom is his right to a certain degree of liberty in the conduct of his own affairs. He wants to know that he can occasionally do those ordinary and simple things that please him and make his own life significant. The feeling of futility is not always associated with large and weighty problems. It is more often attached to small nagging incidents which seem to indicate trends or to remind us of larger issues with which factually we may never be associated.

We hear many stories of individuals who have reached advanced stages of despondency over trivial matters. One man told me that he was completely defeated by the fact that he could not have the window open beside his desk. Whenever he opened it, someone else closed it and he was lectured on the rights of his fellow workers. He was reminded that the office was not his own, and that if he wished to have exclusive control over the temperature, he would have to wait until he had a private office. In the course of time, he developed a temperature fixation. To him it became a symbol of all the sacrifices he had to

make, and he concluded that life was just one unbroken sequence of self-denials, compromises, and frustrations. He liked to say that in the modern world a man can't even open a window without someone else coming along and making things difficult.

Once the mind centers itself upon the concept of limitation, perspective is gradually lost. We become hyperconscious of the inevitable restrictions imposed by social relationships. In the end, we conclude that we exist only to fulfill the purposes of others, and our own secret desires will never receive any expression or fulfillment. Building upon this generality, we attain nothing but dissatisfaction and self-pity. It is useless to tell someone that his basic problem is selfishness. He probably knows it, but justifies himself with the thought that he exists in the midst of selfishness and is therefore entitled to dominate situations if he can. When whole groups take this attitude, and everyone tries to dominate everyone, conflict is inevitable.

If you have a feeling of futility and it seems as though your dreams will never come true, it is wiser to examine yourself than to condemn others. For example, have you ever examined the content of your own dreams; are you worthy of the good you demand; are you entitled to that promotion, and are you preparing yourself for greater responsibility? Are you so constituted that you are capable of having a happy home; do you really and honestly merit the affection of your children? Are you so conducting yourself that you are earning the respect and admiration of your associates? Perhaps you are all these things; but far more probably you are absorbed in wishful thinking. The good things of life must be earned, and those who desire a better destiny must usually make important renovations in the structures of their own characters.

Futility is often associated with inability. We want everything, and quickly assume that we are entitled to anything we want. Nature, however, views the problem differently. Success and security have their proper price, and all too often futility bears witness to an unwillingness to advance one's destiny by the merit system. Failure is nearly always rooted in some kind of ignorance. If we were greater than the problem, there could be no problem. Growth rather than resentment provides the answer. In this materialistic civilization, we are so anxious to cultivate possessions and to add to our worldly store, that we have no time or inclination to become better persons by a slow systematic program. Yet we will never be happier than we are until we are better than we are.

This would not appear to have any effect upon our right to have the window open at the office. Such a matter does not seem to in-

volve our own merits or demerits. It is perfectly reasonable, moral, ethical, and proper to have more air and sunshine. In truth, books on good health make much of this, and assure us that proper ventilation is our divine right and our human need. Because so many of our frustrations appear to result from the conduct of other persons whose actions we cannot control, we feel justified in directing our reforming instinct toward society rather than to ourselves. Our position is perfectly defensible if something is wrong, and we remain stewing in our own futility. We are miserable because we cannot convince others that we are right.

Psychological research shows us that a considerable frustration results from our patterns of employment. In order to make a living, we must work, and a considerable part of mankind resents routine. There is very little stimulation or personal satisfaction to be found in the present economic pattern. In the first place, each individual performs some fragment or fractional part of a larger project. The full significance of this he neither understands nor appreciates. In olden days, when men worked for themselves, they had more pride of accomplishment; they felt themselves to be creative; they were making a dynamic contribution to the well-being of their community. This was recognized, and they gained reputation as honorable and useful citizens. Today these overtones are for the most part absent. Work is simply work, and even though the hours are shortened, lack of interest breeds tedium. We grudge the long hours spent in doing things that fulfill no instinct in ourselves, and we view with apprehension the years that lie ahead, which promise nothing but retirement and a pension.

If this is true in business, it is equally noticeable in the domestic side of life. The average homemaker, even though surrounded by numerous labor-saving devices, gradually develops an attitude of futility. The future is merely the extension of that daily round of activity overshadowed with duties and laden with responsibility. The homemaker is a servant of his own establishment, and the unfolding of life is marked by increase of responsibility. Fathers and mothers have told me that they love their families and want to maintain good homes, but they can do so only by submerging themselves. Their own personal dreams and hopes must be cast aside in order to keep faith with patterns that are respectable but far from exciting.

Thus we dimly perceive a psychic content within human nature which is forever restless, and is constantly pleading for recognition. Today the problem centers on a financial level. The necessary funds are seldom available—not because the standard of living is inadequate, but because self-control has not been cultivated. A man told me one

day that he had always wanted to visit a certain foreign country, but never had the money. As he was in a good earning bracket, and had few responsibilities, it seemed incredible that in the course of years he had not been able to save the two or three thousand dollars he would have needed to fulfill so strong and obsessing a desire. We examined his budget a little, and the answer was soon found. He was a high liver and a low thinker. He felt it absolutely necessary to drive the latest model of an expensive automobile. He also entertained lavishly in a rather dissipated circle. In every bracket, he lived beyond his means, and a salary which should have given him a great deal of freedom, only contributed to his enslavement. To curtail himself and place some restriction upon his expenditures was too great an effort. So as far as I know, he is still dreaming of that day that will never come when he can make a trip. In such a case, futility results from bad management.

A very common cause of frustration of this type is also lack of courage. Frequently futility results from a long pattern of compromising with decisions which need desperately to be made. We allow adverse conditions to drift along; we hope for the best, and are bitterly disappointed when neglect does not bring a harvest of benefit. Futility often results from the sense of being dominated by another person. In every family circle, in every business office, in every social group, there will be found at least one aggressive soul who oversteps the bounds of propriety. Yet if you discuss his practices with such an instinctive despot, he will nearly always defend himself on the grounds that it is the only way he can get anything done. Someone has to boss, or everything goes to pieces. What he really tells us is that either he has found himself in a negative situation and has taken it over, or else he is so overly aggressive that he has forced his associates to submerge their own instincts and inclinations. Those thus inhibited develop resentful attitudes, but are themselves intimidated and seldom speak their minds.

Timidity is a strange and complicated emotion. We often permit ourselves to be imposed upon because of the simple fear of unpleasantness. We do not like to be uncomfortable, and we do not want to seem ungrateful, disloyal or unreasonable. By placing our own comfort above principles, we tolerate what should not be tolerated, contributing to the delinquency of others as well as ourselves. A doting mother may do everything possible to prevent her only son from marrying; or she may try to force a marriage upon one of her daughters. Somewhere along the line, the natural rebellion of her children will result in some show of resentment and independence. This she will meet with such violence, uncontrollable grief, or demands for

loyalty, that the son or daughter is utterly intimidated. It seems easier to drift along, sacrificing personal desires, than to face such upheaval. In time, the habit of weakness takes over, and the character of the younger person is seriously damaged. The only real answer is to meet the situation fairly and courageously as quickly as possible. Delay only adds to the difficulty, and constant compromise may end in a situation for which no practical remedy is possible. Like a neglected disease in the body, the psychic patterns finally become incurable.

Those who suffer most from the feeling of futility in these days are the idealists, who sense the beauties and joys that could result from a more intelligent way of life. Mankind has so much that, if properly managed and directed, could be used for the common good. There is so little use for war, crime, and misery, when at hand are all the essential elements of peaceful and secure existence. These idealists are therefore inclined to press too hard. They are over-anxious, and lack patience. A little of this thinking breeds a reformer in whom all the futilities of the race are centered. The desire to help, the wonderful spirit which wishes to bring happiness to others, meets only with opposition or that strange dead stasis which is the most terrible obstacle of all.

Why must idealists always be unhappy? The answer seems to lie in the danger of over-enthusiasm, coupled with lack of insight. Reformers nearly always overestimate the available resources of those whom they hope to improve. We take something for granted that can never be taken for granted. On the assumption that everyone wants to be happy, we build the further assumption that this desire is strong enough and deep enough to transform conduct patterns.

In sober truth, the world already knows the answer to its immediate problems. The great prophets of old revealed clearly the course of life which would bring permanent security to mankind. We are not without knowledge of good and evil, nor are we ignorant in matters of ethics. It is true that most have not made a deep study of these subjects. By and large, however, such a study should not be necessary when it relates to matters about which there is a common agreement. By what authority can a Christian be converted to brotherly love if the words of Christ himself do not influence him? To nearly six-hundred million nominal Christians, Christ is the embodiment of God, and the words of Christ are the words of God. God is the supreme authority, far beyond textbooks on moral practice. When Christ admonished his disciples to love one another, his words were not susceptible of more than one interpretation. Can we say, therefore, that in the Christian world or in the Moslem world or in the Buddhist world there are not great codes and standards of right conduct, sus-

tained by the highest and most venerated authority? Can we say that these words are not in the hearts and minds of men, not only from tradition but from experience? The most noble of human beings, universally respected and admired, have practiced these virtues and demonstrated their utility. Kings, princes, and presidents, take oath of office upon sacred books, and the glad tidings echo from places of worship throughout the Christian and non-Christian world. Must we then take it for granted that men do not know how to live, and that by our words we can alter their conduct or make possible universal reformation of their ways?

Should we then be frustrated if as individuals we cannot immediately accomplish that which the sages and the ages have not brought to pass? Would it not be wiser to acknowledge that all real growth in Nature is slow and orderly; that progress never fails, but never hastens; and that all things must come to their ripeness in their proper time? We can help—that is our privilege—but it is not our right or privilege to force, or to attempt to force other human beings to attain an enlightenment which their constitution and characters cannot support. If we are then disappointed, and like to think ourselves disillusioned, is it their fault or our own? If we really wish to be of service to others, we must serve according to their needs, and not according to our own preconceptions. We can help each person to unfold himself according to his capacity and his desire to grow; but we do no good by trying to force our own concepts upon him or mold him into the likeness of our vision of what is desirable. When we help him to help himself, it is possible that he will be grateful. But if we demand of him an unquestioning acceptance of what we consider to be right and proper, we are doomed to ingratitude, and our frustrations grow.

It is possible that attempts to change our own temperaments may result in a feeling of futility. We desire to be glorious examples of cardinal virtues, but discover in the course of time the frailties of our dispositions. We make the rather depressing discovery that while we wish to save the whole world, we lack the skill to put our own lives in order. This is one labor of love, however, for which we have a certain aptitude. Potentially at least, we can understand ourselves better than we can estimate the character of a stranger. If, then, our program of personal reform seems to fail, it is because we have approached it unphilosophically or unscientifically. We have been full of good intention, but have lacked method. Intention breeds a pleasant exhilaration, but is not always effective. Method outlines procedure, and reveals the need for constant attention and self-discipline. This is hard work, and the very prospect of an extensive program of personal reformation is itself frustrating. After a short time, we dis-

cover it is easier to preach than to practice and, having no patience in ourselves, we advocate self-reform for others, and then wonder why nothing happens.

When that feeling of defeat begins to worry you, or a sense of futility pervades your inner life, these are not tragedies, but very real and present reminders that you stand in need of growing. For some reason, your resources are not sufficient to your present needs. There is only one constructive and practical solution. Find out what it is necessary for you to do or what you must become in order to meet the challenge successfully. It is probable that a moderate enlargement of your insight or foresight will make you equal to the emergency. Perfection will not be required, but you may find it useful to correct some long-standing fault, or overcome some deep-seated prejudice, which has injured you perhaps over a period of years. You are never defeated so long as you are willing to learn, and enjoy the natural instinct to grow. A long frustration may indicate that you have a bad habit—one which causes you to resist the inevitable progress which Nature requires. You may find that you must take a firm stand upon the principles you believe, and face certain adjustments in the pattern of living. This may take a little courage and a certain amount of faith, but if you will keep your principles, they will keep you in time of trouble.

If in looking back upon your own life you note that it has been unusually burdened with reverses and depressions, these indicate a prevailing lack of courage in right decisions. You have allowed things to drift, on the assumption that you can attain great things without great labor. The moment you face facts honestly and intelligently, you enjoy the mystery of a new birth. You can have a new and different life when you decide to shoulder the full responsibility for your own happiness and security. Patterns cease when we change, for they are the products of our own habits. Good habits make good patterns, and when we live according to clear inner vision of the laws governing our kind, we discover a serenity of spirit which we can never know if we follow policies of compromise.

Some fear to take action because they may be wrong; but if these same persons are miserable, they are already wrong. If a new course of action is inspired by the best that we know, is unselfish and firmly dedicated to the greater good; if it is motivated by kindliness and a gentle love of God and our fellow man, and we accept the full responsibility for our actions, it is not likely that we will fail. Nor is it likely that we shall injure another by any course of conduct which is dedicated to the improvement of the highest part of ourselves. It is possible that we will discomfort for the moment someone who has made

unreasonable demands upon us, or who has unduly profited by our weakness, but this we owe to them. We are responsible that our conduct does not justify wrong attitudes on the parts of those around us. We have no right to permit others, by our own weakness, to be dictatorial or selfish or over-possessive. A firm stand of our own will help them to be honest. Our stand should never be to impose upon any other person, for we are seeking the enlargement of our own inner lives, and not worldly domination.

When we love to grow, we can always look forward to a happy future. If we set our goal according to our understanding of what is good and what is next in our own living, we will not be bored or neurotic. Each day will offer the adventure of becoming, and each experience will give us a new appreciation for the wisdom of that divine plan which is forever inviting us to be our true selves and to bear witness of that universal self which is within us.

Testimonial

At a recent lecture on popular metaphysics, the following remark was overheard: "The law of abundance really works—I'm on my fourth fur coat right now."

On American Humor

Gladstone, the English statesman, loved to tell the story of a certain Bostonian who, when he was asked what he thought of Shakespeare, replied, "He was a great man. I don't suppose there are ten men even in Boston who could have written Shakespeare's works."

The Light in the Window

As the result of the failure of the post office to deliver issues of HORIZON to persons whose proper addresses were duly verified, we wrote a letter to the post office. After due research, we received a personal letter from the postmaster explaining the mystery. The mail carrier had gone to the address, observed the window shades down, and, having gained the impression that no one was home, he did not deliver the magazine. We strongly advise, therefore, that subscribers to our journal place a light in the window, raise the shades, and convey the impression that they are in domicile. It must be depressing to the mailman not to find appropriate signs of life.

The Sixth World Religion Congress
Opinions on the Agendum

By Manly P. Hall

President, The Philosophical Research Society, Inc., U. S. A.

This brief paper was written in response to a request for a statement by the Philosophical Research Society for publication in The Report of the Sixth World Religion Correspondence Congress, held in September 1955, and sponsored by the Ananai-Kyo International Headquarters, Shimizu City, Japan. The paper duly appeared in the publication of the Congress. The Ananai-Kyo is seeking to integrate a universal religion to meet the need of the modern world, and contributions to its bulletins come from more than seventy different countries.

Agendum: *"Is Religion a Way to Secure the Existence of Human Beings and Other Creatures?"*

Most Distinguished Friends:

It is with the deepest respect and regard for your splendid activity that I take the opportunity to accept your invitation to express my personal feelings on the subject of your agendum. Individual and collective security depends upon a due and proper emphasis upon those principles and ideals which all right-minded human beings hold in common. All men are not philosophers, scientists, scholars, or economists. But there are few indeed who are not strengthened by some inner spiritual conviction which inspires them to live constructively and idealistically. We may say, therefore, that the religious instinct, and the natural and simple desire to believe in a supreme power and act in accordance with its dictates, is the greatest common denominator available in the world today. We certainly cannot hope to build an enduring physical civilization, uniting our lives in the service of truth, unless we ensoul this social program and bestow upon it the united strength of our holiest aspirations.

All the enlightened religions of the world, of the past as well as the present, have taught men to honor God, serve each other, and keep

the peace. The spiritual authority which religion exercises, the immense prestige which it enjoys, and the vast number of persons which it influences, all these together provide the opportunities and responsibilities for a powerful and enduring ministry. It seems to me that the first and most important work of modern religion is to unite on the level of principles and to serve with fulness of spirit those imperishable convictions which constitute our cultural heritage.

If the various faiths of the world are divided by certain creedal and sectarian boundaries, they are also powerfully united in their dedication to works of peace and fraternity. If they will emphasize the many concepts which they hold in common, they will find that they can unite and serve together in a spirit of brotherhood and comradeship. It does not follow that religions should or must lose their identities. Just as intelligent human beings can work together happily and effectively, yet retain individuality, so the religions of the world can labor side by side in the practical service of their members and those of other equally honorable and valuable convictions.

Man's security comes from within himself, and the security of all men is founded upon the security of the individual. When we put our own lives in order, broaden our horizons, deepen our understanding, and strengthen our dedication, we advance the security of ourselves and protect the rights and privileges of those around us. It has been established, even on a psychological level, that a man without faith lacks that inner strength which must preserve his outer state. A nation or a people without spiritual convictions cannot long endure, nor can it enjoy peace and happiness. All visible things have their root and source in realities not in themselves visible, but capable of producing the most powerful visible consequences. We can educate a man from the outside, but true wisdom and understanding are not given *to* man, they are given *through* man for the advancement and protection of society. I cannot conceive, therefore, any security for man except that which is based upon such hope and faith as a good religion encourages and inspires.

The devout and enlightened person not only respects the life and property of other human beings, but accepts a deep personal responsibility for all creatures that exist within the vast expanse of Nature. He neither abuses nor misuses, realizing that the same life that flows through him sustains the creatures of all the other kingdoms. The good man, therefore, cultivates harmlessness in the same spirit that he cultivates Godliness. He is resolved not to injure by intent any form of life, but to use with gratitude the bounty with which he has been provided.

Many years ago, I knew the distinguished American horticulturist, Mr. Luther Burbank. One afternoon, seated in his home in Santa Rosa, we were discussing religion. He had a small dog, which began pawing the screen door leading in from the porch. Mr. Burbank turned to me very quietly and said, "One of the reasons why I have not been able to accept man-made theologies is because they do not provide for the spiritual lives of plants and animals. If that little dog who has done no evil to anyone, but has lived a beautiful and faithful life, cannot go to heaven, I do not want to."

I remember with deep gratitude that Buddhism is accredited with having been the first religion to provide shelters and hospitals for animals. I think this is a very noble and proper sentiment, and sincerely hope that man's unfolding spiritual consciousness will bring him into closer communion with those kingdoms of living things which cannot speak to him in his own language, but convey to him so much through their devotion and affection. To realize that there is one universal life that we all must serve, is to appreciate the deepest truth of religion. We are the servants of that life, and it is our privilege, because we have minds capable of thoughtfulness and emotions capable of love, to conduct ourselves with an ability appropriate to our stature.

For this and many other reasons, I have read with the deepest interest the reports and papers of the World Religion Congresses which have been presented under the auspices of the Ananai-Kyo, and earnestly desire for you the greatest possible succes in your wonderful work in the cause of religious unity.

Every man is a fool for at least five minutes every dav. Wisdom consists in not exceeding the limit. — *Elbert Hubbard*

The possible is a mysterious bird always hovering above man—*Victor Hugo*

Immortal Words Department

Although the Geneva conference was not a complete success, the *New York Times* reported an inadvertent remark by Warren Austin, U. N. delegate, which, according to the press, will doubtless go ringing down through the years. The remark, which was stricken from the official record, is as follows: "We all fervently hope that the difference between the Arabs and the Jews can be settled in a truly Christian spirit."

—From a Native Print

THE TEN SIKH GURUS AND EMBLEMS OF THE SECT

Guru Nanak is represented in the center, and the nine succeeding leaders of the faith are placed around him.

The Sikhs

THE rise of Brahmanical Hinduism resulted in the appearance of a number of dissenting sects seeking to broaden the spiritual, intellectual and physical privileges of the Indian people. One of the earliest and most powerful of these dissenting movements was Buddhism, which emphasized the importance of religious and philosophical tolerance. The broad program of these sectarian reforms was the emancipation of the human being from the limitations imposed by birth and caste. The individual was encouraged to accept a system of personal merit, and was taught that his salvation depended upon his own conduct rather than the social group into which he was born. Broadly speaking, Sikhism should be included among these dissenting religious reformations. It derived considerable inspiration from Buddhism and shows indebtedness to a series of groups which emerged at various times as champions of human rights. It is interesting that Guru Nanak, the founder of Sikhism, was a contemporary of Martin Luther. He revealed many parallels of character and, like Luther, was strongly opposed to the Oriental equivalent of indulgences, penances, and ostentatious religious rites.

Among the prominent spiritual teachers and idealists of 14th-century India was Ramanand, who sought strenuously to liberate his followers from the psychological authority of the caste system. Ramanand preached *Bhakti,* a term meaning "intense personal devotion to God." He was what we would term a mystic, convinced that all sincere men and women could have a personal and internal experience of the Divine Presence. This good man chose twelve disciples from the most simple walks of life, and gained a large reputation for personal piety and inner illumination. He chose to serve the humble and the forlorn, and brought to them hope, peace, and consolation of spirit.

Among the disciples of Ramanand was Kabir, who lived in Benares. This inspired man made a valiant effort to build a universal theism by reconciling the doctrinal differences between Islam and Hinduism. Kabir vigorously opposed idolatry in all forms, and also rejected ritualism as an instrument of religious advancement. It has been estimated that, at the beginning of the 20th century, the followers of Kabir still numbered nearly a million in India. In some respects, Kabir is remi-

niscent of St. Paul, and his doctrines have considerable in common with the ideals of Neoplatonism. His earnest desire to establish a new concept of religion derived from the best parts of the then prevailing faiths, though not entirely successful, had lasting significance. There is a tradition that when Kabir was a very old man, he was visited at Benares by a wandering teacher from Lahore, who was accompanied by his faithful minstrel Mardana. This important visitor was Baba Nanak, then in his twenty-seventh year. The influence that Kabir exercised upon Nanak's thinking is testified to in several ways. The most obvious is the inclusion of several of Kabir's hymns in the *Granth,* the principal text of the Sikhs.

Nanak, the first Guru of the Sikh religion, was born A. D. 1469, and was therefore fourteen years older than Martin Luther. He died in 1538, having appointed Angad, one of his disciples, to be his successor. The Guru was born near Lehore, of Hindu stock. His father, Kalu, was a grain merchant, and his mother, Tripta, was the daughter of a peasant. The accounts of Nanak's birth include the usual signs and wonders which accompany the incarnation of a blessed soul. Sanctified beings manifested themselves, and there were portents of a divine mission.

Nanak is variously called *Guru Nanak, Baba Nanak,* and *Nanak Shah. Baba* means *father,* or one worthy of veneration, and *Shah,* from the Persian, means a *king* or *chief.* He was the first of ten Gurus of the Sikh community, and is usually represented as an old man with a flowing white beard. Due to the circumstances of his birth, he was also given an unusual name by his parents. He was called Nanak Nirakari, or Nanak, Servant of the Formless One. His father was of the Khatri caste. In one of the accounts in the Panjabi language, the Guru is said to be the reincarnation of Raja Janak, the father of Sita, the heroine of the Ramayana. While this may be considered apocryphal, it indicates the direction of native thinking. The principal text of the Sikhs is the *Granth Sahib,* which can be translated *Book of the Lord.* It is a collection of moral poems, aphorisms and the like, attributed to Guru Nanak and other great teachers.

Nanak received the type of education customary to a person of his class, but was fortunate in coming under the influence of a devout and enlightened Moslem. At about his ninth year, the boy was initiated into the religious structure of his people, but even at this early age he questioned the validity of many rites and ceremonies. In accordance with the custom of his time, Nanak married early, but after the birth of his two sons, his wife, Sula Khari, returned to the home of her parents. The marriage failed, apparently because of Nanak's religious and mystical preoccupations. It is recorded that the Guru

was about fifty years of age when he received the vision of God's favor and will.

Obviously, Nanak was a problem to his parents. While other children of his age romped about, he remained aloof, spending much of his time in meditation, and talking frequently of spiritual mysteries. His moods were so abstract that it is said that he lost everything he took out of the house. At the age of seven, Nanak became a problem to his school teacher. The boy frankly informed his instructor that conventional knowledge was useless and worthless. By his ninth year, the boy had learned the Persian language, and chose to mingle with the Hindu and Mohammedan mendicants who visited the neighborhood. By the time Nanak was seventeen years old, it was evident that he would not follow in his father's trade.

A peculiar experience seems to have occurred to him at Sultanpur. While bathing, he remained longer in the water than usual and, either in a state of meditation or in some kind of trance, he was carried along by the stream, and it is believed that he came very close to drowning. While in this subjective condition, he was instructed to contemplate the mysteries of the name of God, to bestow his goods upon the poor, to perform certain simple rites of purification and worship, and to remember always the presence of God. The teachings of the Guru are said to approach the concepts of the Christian religion. Unlike most Eastern teachers, he emphasized the forgiveness of sin.

Nanak educated himself far beyond his formal schooling by a series of pilgrimages. He journeyed to the four points of the compass, and then made a fifth mysterious pilgrimage to the abode of the saints. His travels carried the Guru to such distant areas as Tibet, Ceylon, Cashmir, Russia, and even to the sacred city of Mecca. Thus enriched by the wisdom of teachers and ascetics of several faiths, including Judaism and Christianity, Nanak accumulated a variety of observations and experiences. Naturally a mystic, he sought for and found the spiritual beauty of simple devotion and sincerity, and strengthened his conviction of the unity of essential wisdom. He taught the worship of one God, opposed idolatry in all its forms, recognized no caste system, and refused to acknowledge the supremacy of the Brahmins.

In spite of numerous differences of opinion, Nanak seems to have taken much of his psychology directly from Hinduism. This included the doctrines of reincarnation and karma and the ultimate reunion of the human soul with God. He was also sympathetic to the Buddhist teaching of Nirvana. To Nanak, however, earnest meditation and the devout repetition of a new name for God, *Wahguru,* were

necessary to the ultimate attainment of spiritual security. Nanak was a Quietist, but no authentic biography covering the details of his life is available. It does not seem that he was ever subjected to persecution, and no formal efforts were made to suppress his teachings. There is a legend that the devil himself, under the name of Kaliyuga, the Dark Age, came to tempt Nanak. He promised the Guru all the wealth of the world if he would renounce his ministry and accept the sovereignty of evil.

The passing of Guru Nanak has been touchingly recorded. After he had appointed his successor, he chose to sit quietly beneath an acacia tree which appeared to be dead. As the dying teacher rested beneath it, the tree was restored to life and was covered with leaves and flowers. He asked that those gathered about him sing while he was passing. As their voices blended in sacred music, he whispered the name of God which had been revealed to him during his inward vision. Then he slowly pulled a white cloth over his body. Almost immediately a wonderful light shone from under the cloth. This light rose from the ground and formed a halo around the head of the successor. All the disciples left the place undisturbed until the following morning. When they lifted the white sheet, the body of the Guru had disappeared and the place where it had rested was lined with bright flowers. These the disciples divided as the relics of their beloved teacher.

Since it was customary for religious people to have some distinguishing dress, Nanak chose an appropriate composite habit. He wore the headdress of a Dervish or Faquir, a Hindu caste mark, a jacket of a yellowish color, and a loose white lower garment. In his hand, he carried a string of beads, and his hair was cut short under his turban. James Bissett Pratt writes thus of the Sikh Guru: "Nanak's whole life, from the beginning of his mission to his death, seems to have been that of a wandering minstrel, singing the songs of God in all willing ears, from the sacred city of the Hindus to the sacred city of the Moslems." (See *India and Its Faiths*).

It is usual to refer to two Nanaks. The first was the factual and historical person, and the second an essentially formless entity, existing as an embodiment of his doctrines. The formless Nanak escaped from the boundaries of time and place and is the ever present Guru who lives on in his sect and in his words. It is inevitable that the unhistorical Guru should have a personality compounded of myth, legend, and allegory. Numerous inventions, calculated to reveal the principal tenets of his faith, accumulated about the man himself, and became inseparable from him. Some of these accounts were of Hindu origin, and others were contributed from Arabian and Persian sources. It would not be entirely fair, however, to say that Guru Nanak was

actually deified by those who came after him. John Clark Archer writes: "By his death Guru Nanak became Nanak Nirankari, a spirit rather than merely man, passing into legend out of history and virtually bequeathing to his followers the problem of succession, that of the Guruship." (See, *The Sikhs*).

In the Sikh system of religious philosophy, there is a primary triad consisting of God, man, and the Guru. Although the less informed followers of Sikhism probably accepted a mortal teacher as the true Guru, this is not the conviction of the more advanced members of the sect; nor would it be entirely correct to make the simple statement that the Guru is God. There is the distinct implication that the Supreme One incarnates or manifests in the form and through the nature of the great teacher. By this incarnation is provided the ladder or the means, out of the love of God, by which is made possible to man his ultimate attainment of union with the Eternal. It is written in the *Granth,* "The palace of my Lord is beautiful, adorned with gems. His palace of pearls, diamonds and gold, is enchanting. Without a ladder how shall I ascend to His castle? The Guru is the ladder."

The distant unapproachable gods of orthodox Hinduism could not satisfy the intense personal longing of the gentle and devout mystic. For him, the Divine Presence must be known and felt through the conviction that God loves his creation and provides for its redemption and happiness. Some students of Sikhism assume that Guru Nanak was inspired by certain basic tenets of Islamism, and other authorities feel that he had contacted the Christian doctrine of the saviour as the only begotten of the Father, who appeared in the world for the salvation of humankind. Certainly if the term *Guru* is interpreted as meaning essentially the same as *Saviour,* many of the Sikh concepts are clarified for the mind of Western thinkers. To quote again from the *Granth,* "If I abide within the Name, the Name comes and dwells in my heart. Without the Guru, there is darkness; without the Word, there is no understanding. Death comes not where the Infinite Word of the Guru is."

Another peculiarity of this sect is its attitude toward metempsychosis. The Sikhs believe in rebirth, and hold that each successive Guru in the original descent was indeed Nanak himself. The Guru Har Govind publicly proclaimed himself to be Nanak. At the same time, it is not customarily held that sin can be expiated in a future life. The devotees of the sect incline toward the doctrine of eternal punishment and reward. The word *Sikh* is from *Sikha,* meaning *disciples.* It broadly implies therefore, "the followers of Guru Nanak." In 1574, the Guru Amar Das bestowed the descent upon his servant and son-in-law, who received the name Ram Das. To him is attributed

—From a Native print

AN EQUESTRIAN FIGURE OF THE GURU GOVIND SINGH

The last of the great Gurus reflects the increasing military inclination of the followers of Sikhism.

the foundation of the golden temple built at Amritsar in 1579 on the site granted to him by the Emperor Akbar, who was seeking to unite the various creeds of India.

The tenth and last of the Gurus, Govind Singh, was born at Patma in 1666, and was installed ten years later. To achieve his own initiation, he selected five faithful members whom he first initiated. These in turn then initiated him. He became deeply involved in the political embroilments of his time, and in 1708 he was assassinated. From this point on, the Sikhs formed an independent theocratic democracy, acknowledging no allegiance to any temporal power. There is a refer-

ence that about 1762 a sacred council of the Sikh Gurus took place at Amritsar. In the later phases of Sikhism, there are many parallels with the European order of Knights Templars. The Sikhs drifted into a warlike class, and the first and second Sikh wars took place in 1845 and 1848, and ended with the surrender of the Sikh leaders to the British in 1849. After this, the Punjab was annexed to British India.

When Govind Singh, the tenth Guru, died, he appointed no sucessor, except the *Granth* itself. "After me," he said, "you shall everywhere obey the Granth Sahib as your guru; whatever you shall ask, it will show you." Perhaps this was a pious intention, but it certainly did not follow the teachings of Nanak. Most revelations which depend upon mystical inspiration lack formal structure, and therefore face numerous difficulties in matters of descent as well as of creed. This seems to be true of Sikhism. It borrowed the useful elements from several faiths, but accepted none in its entirety. The true mystic is nearly always an individualist, emphasizing a personal relationship with God rather than a formal theological body of dogma. While this is commendable, it can also be confusing, as personal mystical experiences do not always agree, nor can they easily be communicated from one person to another.

It has been said that Guru Nanak's concept of divinity was pantheistic. This is subject to debate, but there is some ground for the belief that several concepts of the divine nature were tolerated, if not approved. In practice, the followers of the sect have been said to worship the *Granth* with the same intensity that other Hindus bestow upon their images and rituals. Nanak apparently did not deny the existence of the numerous gods and godlings worshipped by other groups, but he did directly condemn such religious observances for his own followers.

According to Archer, quoted above, there are approximately six million Sikhs in the world today. It is morally certain that the influence exerted by Guru Nanak upon the followers of his sect has been in the main as constructive as human temperament and the passing circumstances of material life have permitted. That he was personally greater than those who succeeded him is obvious. That he was moved by a powerful and righteous instinct, is undeniable. The need which he recognized still exists, and pious men and women of many lands have been motivated by similar aspirations. Guru Nanak is entitled to be included among the benefactors of the human race, and it is fitting indeed that we should recognize him and pay tribute to the sincerity of vision and dedication of life which distinguished his career. He is little known among Occidentals, but is entitled to due consideration by all students of comparative religion and mysticism.

The Unworthy One

"*The Soul Detective*"

R. NAKAMURA was not in his usual place behind the counter of his antique shop, but he heard the tinkling of the little bells attached to his door. I had waited only a few moments when his head appeared from around the corner of the screen that divided his place of business from the inner sanctuary where only the privileged few were permitted to enter.

"Good morning, Haru Sen," he beamed. "So happy, please."

"Do not let me interrupt you, Mr. Nakamura, if you are busy. I can come back another time."

It was obvious that the dealer in antiques had something on his mind. There was a certain intensity in his manner, although his face was wreathed in smiles.

"Oh, I am very busy, thank you. There is a friend I would like you to meet, if you will honor me in the next room." He stepped aside with a nice little old-fashioned gesture and waved his hand toward the doorway behind the screen.

It was a flattering prospect to be permitted to enter a place reserved for special guests. The room was completely Oriental in style and furnishing. There were shelves, partly concealed by sliding panels of silk and wood. Treasures of Eastern art beyond price were gathered there. In the midst of this exquisite setting stood a slender little Japanese person wearing a morning coat, striped trousers, and spats. It was evident that he was a man of importance, and he gazed out at the world through heavy, horn-rimmed spectacles.

Mr. Nakamura hissed softly and murmured, "I am delighted to present to you my very near and dear friend in whose presence I am less than nothing. This is Dr. Takahashi."

We shook hands. The doctor smiled pleasantly, revealing a mouthful of gleaming bridgework. There was no opportunity for introductions to end in a painful pause. Mr. Nakamura almost immediately continued:

"Dr. Takahashi is retained by a very large and important museum in the United States. A wealthy gentleman of your country is assembling an extraordinary collection of Eastern ceramics. It is only natural that he should have turned to my distinguished friend, who is an outstanding expert in this field."

Dr. Takahashi lowered his eyes in a gesture of humility. "You are too kind in your praise, for there is no one equal to yourself in skill or understanding."

Now that the pleasantries were formally concluded, Mr. Nakamura pointed to three large and ornately decorated vases standing on a teakwood table in the center of the floor. "Will you explain the problem to Haru Sen, our esteemed visitor?" Dr. Takahashi assumed a most scholarly attitude and told me his story with extreme thoughtfulness.

"Some years ago, my patron secured in Shanghai a vase with a remarkable history. It was one of a pair that had been made centuries ago for the emperor Ch'ien Lung, a noted connoisseur of the art. My patron commissioned me to make every possible effort to locate the other vase, for there are only two in the whole world. With vast trouble and expense I have carried on this search for more than five years, and lately, my agents in Hong-Kong reported success. Naturally, several dealers were looking for the missing vase, and two weeks ago, three of them sent me what they believed to be the missing one of the pair. Here you see them. They are all exactly alike, of the same quality of workmanship, and bearing the same seals. Yet it is impossible that all can be genuine. So I have come to my distinguished associate, Mr. Nakamura, and I have asked simply, 'Is any one of them genuine; and if so, which is it?'"

It seemed that I was expected to say something, so I looked at the vases closely, and turned away with a gesture of helplessness. "If you who are experts do not know, it would be imprudent for me to speculate."

Dr. Takahashi drew in his breath sharply. "I am beyond what you call my deeps, but I am sure that Mr. Nakamura already knows the answer."

The proprietor of the shop shook his head. "Not yet, but we will try. In the first place, it is useless to examine the vases. Whoever made the copies was an expert. Probably he also was a great artist,

and even the porcelain itself offers no certainty. My eyes would only deceive me, and my fingers cannot tell me the truth. There is but one way. I must seek with my soul. I must search for the feelings of the master who created the originals, and I must find the admiration of a great emperor, and the atmosphere of the palace where the vases remained for many years. The soul of the creator cannot be counterfeited, so we must seek it in the work he has done."

Mr. Nakamura walked slowly around the table. Once or twice he touched the vases gently, and seemed to be peering at them through half-closed eyes. Dr. Takahashi seated himself quietly in the corner of the room and waited. I simply stood aside and watched.

At times Mr. Nakamura appeared to be talking to himself. He would say "It is so," pause for several moments, and then add "Ah, yes." Finally, he also sat down, facing the vases, and lowered his head as though in prayer. For more than half an hour, he remained as immovable as some image carved in wood. Then slowly his features relaxed, with a look of satisfaction, and his eyebrows rose as though with surprise. He turned to Dr. Takahashi.

"I have the answer. But perhaps it is not the one that you expect. As I sat here, I seemed to see the vases in my mind. One of them turned pale, as though transparent. It was distinctly different from the other two. Now when I open my eyes I can see the difference, but I could never have noticed it unless first I had become completely receptive to the ancient influences. The pale vase was like a ghost from which a spirit had departed. It was dead—only a shell without a soul."

He rose, and picking up the center vase, walked over to Dr. Takahashi.

"The solution to your riddle is a very simple one. The vase in the collection of your friend in America is a counterfeit. So is this one. The pair remaining on the table are the genuine ones, which belonged to the Emperor Ch'ien Lung. When I think about them, I can see in my own heart the master who made them, and watch him as he labors. I seem to find myself in the Vermillion City where the Emperor Ch'ien Lung kept his treasures. These two vases have rich, wise, and beautiful souls. They make me feel very happy inside. I am glad to be near them. This I know, but I cannot tell you why. Long ago I learned that many things that seem the same are different, because there must always be a difference between the living and the dead. Things made for love have souls, and things made for profit alone have no souls. This is true of vases, paintings, books and poems.

"But we must not leave Dr. Takahashi upon what you call the horns of the dilemma. He cannot tell his American patron the way in which we have solved the mystery. Fortunately I have discovered a little more. The man who made the copies was an outstanding artist and he also had a conscience. He was not content merely to deceive. He signed his reproductions in a most ingenious way, by making a small change in the design."

Mr. Nakamura held up one of the original vases. "See, in the decoration, this tiny group of flowers and stems. In the genuine vases these little twigs form the Chinese character for the artist's name. Observe, in the copy, a single line is missing and the character is meaningless."

Dr. Takahashi drew in his breath, remarking sadly, "I should have noticed, but the difference is so slight."

Mr. Nakamura smiled consolingly. "You would have found it in due time. I would not have seen the negative sign so quickly, had I not known which vase it must be on, or had the copyist been less honest."

The wise little shopkeeper turned to me. "Please, Haru Sen, accept this little lesson in art. When you buy rare antiques, remember it is not good to live with ghosts, for they make you tired and sad and their troubled spirits disturb your rest." He bowed gravely, "I hope that you can visit my humble shop tomorrow afternoon. There will be some most interesting persons here. We plan to have another lesson in art and, as I will not be the teacher on this occasion, I can say truthfully that the meeting will be important."

A Deep Secret

Anthony Lord Shaftesbury, Lord Chancellor of England, on one occasion remarked that men of good sense are really all of one religion. A lady coming forward then said, "Pray, my Lord, what religion is it that all men of good sense have in common?" The Earl replied, "Madame, men of good sense never tell it."

Fashion Note

When Mary, Queen of Scots, was imprisoned in the Tower of London, her clothes were sent to her. Queen Elizabeth went through the shipment carefully and kept for her own use any of the garments that pleased her.

Plato's Idealistic Psychology

By Henry L. Drake

ANY consideration of Plato's contribution to psychology should commence with the realization that he is one of the greatest thinkers of the Western world. It is entirely probable that the thoughts of no other man have penetrated, almost without our being aware of it, the structure of Western society to the extent that have Plato's. This is evidenced in many ways. In general, our educational system follows the pattern he laid down, under which instruction is available to all to the degree that each, out of his own psychological capabilities, is able to partake of it. Over a hundred important works have been written dealing with Plato's life, work, and phases of his interest, varying from the proper political structure, to the nature of the gods; from the laws which should govern society, to the laws which do govern the universe. To say nothing of the works of his disciples, but to speak only of those produced by Plato, we may mention over a million words of philosophical, theological and psychological thinking. This massive collection comes down to us in some twenty-six dialogues, a literary form of which he is the chief exponent.

Plato's life, like his thought, was unique, and around the known facts of his life, certain legend has grown up. By some he is said to have been a son of Apollo; others tell of a dream by Socrates the night before Plato went to him for instruction. Socrates dreamed of a beautiful swan which came to him and then flew high into the air. The following day when Plato presented himself, Socrates recognized him as the one symbolized by the swan of his dream—a disciple destined

to become proficient in fundamental learning and to influence mankind. This proved to be true. Plato's creative work not only summed up that of his predecessors, but laid the groundwork for subsequent philosophic thought. His views present a pattern, a fundamental outline, which was to become a guide to future thinking, feeling, and psychological expression. Thus some have said that most philosophy since Plato's day is but a developing, a footnoting, of his original dialogues.

Plato's family was of a royal line, and closely affiliated with the statecraft of his day. His uncle Critias played a prominent part in the government. His associates were persons of position; for instance, Dionysius, Tyrant of Syracuse. It is easy to see how the young Aristes (for Plato was a title he later acquired due to his mental and/or physical breadth) might have chosen almost any profession, for he had both talent and means. In his youth, he was interested in poetry, and there are verses extant attributed to him. His family wished him to perfect a legal background, with the aim of becoming active in political life. But the fateful meeting between Socrates, the old teacher, and Plato, the young man, was a day to be reckoned with. This day gave Plato the stamina to follow his destiny—to resist both his family's desire that he enter political life, and the warmth of his own soul to become a poet. After meeting Socrates, Plato burned his poetry, and set his heart upon following in the footsteps of his venerable master, Socrates.

After seven years of instruction under Socrates, which ended at the time of his martyrdom, Plato began his world travels. It is hard to imagine any occasion having more influence upon a man's life than the martyrdom of his teacher had upon Plato. To this young man of powerful potential and abilities vastly beyond those of the populace and politicians who slew Socrates, it seemed that not one man alone had died, but that all of society had experienced an irreparable loss. For, to Plato, it was impossible that anything could endure except in accordance with the ideas that his teacher exemplified. Only such ideals are grounded in and related to that essential essence which is the cause and support of all things. We may presume that it was on the day of Socrates' death, if not before, that Plato determined to devote his entire life to philosophy, which for him also meant psychology and theology.

Plato commenced his program of further learning by traveling to the cultural centers of the world of his day. That he traveled and studied in Persia and India and was initiated into the Dionysian Mysteries of his own country, becomes ever more evident from recent

findings. Three times he went to Syracuse, these travels being to improve the psychology of a tyrant, rather than to be instructed. Dionysius the Tyrant* seemed most desirous of learning and of being improved by philosophy. The stories that came to Plato from his devoted disciple Dion indicated that there was actually reason to believe that the tyrant might be changed from tyranny to philosophy.

To Plato, this seemed to offer an opportunity to put his philosophy into practice, for while he was an idealist, he was also a practical man. That which is good, he thought, need not exclude goodness from the standpoint of the here and now. However, Plato's experience in Syracuse, as evidenced from his *Seventh Epistle,* was not one he could look back upon with joy. The tyrant, as it proved, was not philosophic material. What he desired most was not instruction, but that Plato should flatter him. Plato, however, informed Dionysius that tyrants —since they often had fear, even of their own barbers—were usually among the most cowardly of men, and not among the wise and brave.

Thus it was that Plato was betrayed by the tyrant, and sold into slavery. Dionysius feared that if Plato should return to Athens, and his treatment become general knowledge, difficulties would surely ensue. Plato, however, was soon ransomed by a well-to-do friend. He then returned to Athens, at about forty years of age, and founded his Academy of learning. The school lasted almost a thousand years, and taught—in addition to philosophy—psychology, theology, statecraft and certain aspects of science. The founding of the Academy was financed with the funds raised by Plato's friends to repay the ransom money, which repayment had been refused. It was then that Plato began to write his voluminous dialogues, and that his career as a famous teacher began.

It is true that what Plato has to say may be regarded as essentially philosophy. But it is even more true that his philosophy cannot be understood unless it is seen that he is one of the first psychologists, and that his psychology cannot be divorced from his philosophy. He believed that a man's soul, above all things, is most truly his own. He maintained that evolution is a natural phenomenon, and that the study of psychology, from the standpoint of philosophy, is the means of stimulating natural evolution. This is the application of art and science to the integration process. As a result, one's potentials are accelerated toward a holistic understanding of the universe, of which man is an integral part.

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* The Greek title "tyrannos" means "lord," and merely signified an absolute monarch. In the case of Dionysius, however, the popular meaning of "despot" also applies.

In all thought, feeling, and activity, the man with psychological development will move from the viewpoint of the soul, and not the body, as the source of well-being. For the body, as Plato points out, is not a primary essence, but a secondary necessity. It is from the polarity of the soul and spirit, not that of body and matter, that all things do and must gradually unfold. Plato also maintains that there are not only human souls, the source of man's psychic function, but a universal soul, the cause of all life and of movement in the universe. Soul, however, at every level, is a *first-mover*. This principle differs from things moved in that it possesses the capacity of moving not only other things, but also itself. And this, a body without a psyche or soul cannot do.

Before pursuing further Plato's concept of the human psyche, it is in point to consider how mankind's soul and body came into being. Plato's account of man's origin differs vastly from that which has come down to us in the Garden of Eden creation story. He implies that there was a time when not only were there no men, but not even any gods. His account of their beginning is as follows: The first Principle, or God, the good and ruling cause, created out of his own being, but yet within his own being, a Universal Soul. From the essential nature of this soul, he created the gods, and then, with the aid of the gods, man was brought into existence. But man was not made perfect to the same degree as were the gods. In the first place, man was created not by God alone, but with the aid of the gods, who themselves, relatively speaking, are inferior agents. And although God created man's soul from the world-soul, it was from a part of its essence not as complete as that from which the gods were fashioned. God then directed the gods to create man's physical body. The human souls were placed in these bodies.

When man had thus been brought into being, God withdrew, leaving the guidance and care of infant humanity with the gods. Plato comments that all human souls were created at the same time, and that they are immortal but not necessarily eternal. To be immortal meant that they were to endure throughout all time, whereas to be eternal implied an endurance even beyond time; that is, a complete identity with the God-principle itself. Having their beginning at the same time and after the same fashion, any evil which was later to befall these souls was of necessity an outgrowth of their own ignorance.

As to why man was born in a state of not-knowing, we may infer from the content of Platonic psychology that man was made to be a special kind of animal—a divine thinking being; one who, by his own efforts, must come to know good from evil. If, however, this knowl-

edge had been given to infant humanity from the beginning, man would have been a being which knows directly from God, as Thomas Aquinas says the angels do. But man does not and cannot know how he knows, or the conditions and limitations of the knowing process. Such was the destined way for man. However, in order that the first birth might be the same for all, God placed within the natures of his human creatures as much understanding and harmony as their immature psychologies could assimilate.

From this point onward, early humanity began to acquire experience. Great was the stress and confusion, as in the first state of consciousness, which was hardly more than mere awareness, these primordial creatures began their evolutionary pilgrimage toward enlightenment. Now it was that the various experiences and reactions to experiences, which differed for the various individuals (for even then there was individuality), began to mold their characters. For the souls began to experience events which were either good or bad in relation to their requirements for development. This process continues even today, and affords the ground for adequate progress or regression, depending upon our own judgment and action in regard to the experiences with which we are confronted.

The integration process described is indeed a lengthy one. Only on the assumption that the elements of man's soul and body are never ultimately destroyed is such a process possible. Plato tells that the soul is the center of awareness. Believing in metempsychosis or reincarnation, he says that this cycle is a necessary phase of the soul's unfoldment. Hence the soul moves from one level of existence to another; that is, from the metaphysical world to the physical, and then once again to the higher world of forms. In these cycles of birth and rebirth, the soul carries forward all of its aggrandizements and liabilities, which must be expressed through each of its new bodies. Herein lies the necessity that at death the principles of soul and the elements which comprise the body should not be lost. This does not mean that the new soul enters a body made up of elements which comprised the former body. It does mean, however, that body elements as such are not lost; they are present in Nature to be drawn upon by reincarnating souls.

In the Platonic psychology, it is strongly stressed that man's potential for growth is the direct result of his being an inseparable part of Universal Soul, which is already wise and good. Hence, it follows that the worst thing that may happen to man is not the loss of life, but the loss of his soul. This cannot happen actually, but in a significant sense it does happen. It occurs when the soul does not re-

ceive its proper nourishment, which is proper instruction. For without enlightenment, the soul does not really become alive.

Plato informs us that there is a science of sciences which aids us in the process of becoming. It is this science which causes man to recognize good from evil, to know in each instance what is most probably the best. It also causes man to know the proper interrelation between all other sciences, arts, and human events. It teaches the proper usage of all things. But the way which leads to this science is not easy. It is the end toward which all one's active life should be directed. It comes as an end result—a culmination of the training of faculties, after which the fundamental values, which Plato refers to as the True, the Beautiful, and the Good, may be experienced more directly.

As sad as it is true, men generally are not aware that an understanding of the Science of Sciences is the purpose of life. Nor do they conceive that there is a legitimate way, other than death, from this life to a better and higher one, which may be experienced even while incarnate. Plato says men living on earth are comparable to oysters at the bottom of the sea, unable to know what goes on above. He makes a parallel between men on earth and persons who spend their lives in a cave. Being dwellers of the cave, which is this earth, and chained therein, we are unable to see the true light of day which shines beyond. Even when we are told by those who live outside of the cave that the greatest realities are not to be found in the cave, we fail to regard these men, and even kill them, as Plato says, if we can.

Thus it is pointed out that the human mind does not function at its highest levels. Its thought and the objects with which it deals are usually but shadows. At this level, the mind acquires only sufficient acumen to handle the objects of this world which it gradually comes to know. After much training of the cave people, some of them come to the point of being able to reason. They are now capable of setting up hypotheses, which, if truly rational in their premises, may be proved scientifically. But the highest type of mind possesses capacities beyond that of creating hypotheses. In this mind, an intellectual principle operates which is capable of looking upward to First Principles, to the basic Ideas of Nature. From these, by the means of intuition, such a mind establishes within itself true conceptions of realities as they exist in Nature itself. Hence, Plato believes the human mind to be capable of establishing a direct relationship between the relative ideas of man and the fundamental Ideas present in the intellectual universe. These principles comprise the archetypal forms of psychological force which permeate and vivify all living beings. Thus, man's internal relation with the intelligence present in Nature, brings him to a consciousness of the Good. Yet, even where an insight of the Good is

established in a human mind, it is difficult, if not impossible, to portray the vision to others. But of the Good, we may say this: the spiritual principle of the Good is to the psychological nature of man what the physical sun is to his material nature; namely, the giver of life.

This Good is approached through the Science of Sciences, as this Science is approached through knowledge of and adjustment to life. Such a life balances all phases of becoming and strengthens man's various faculties. For instance, pleasures are not to be discarded in their entirety, nor indulged in to an extreme. Plato recommends that only those pleasures which result in greater pain than pure pleasure should be discarded. As to reason, it is always good when used for good. However, the man of knowledge, such as the well-trained geometrician, should not use his ability merely to build bridges, but should understand the true and theoretical relationships existing between the squares and angles of geometric forms. In this way, he comes to understand one of the chief purposes of theoretic study—that of seeing that true relations are first valid at the ideational level. In fact, this validity is the condition of their being valid at any other level. However, it is not always possible to reproduce in the material world a self-consistent principle. For instance, in theory it is perfectly reasonable that a right-angle triangle should have ninety degrees. However, no physical triangle of exactly ninety degrees has ever been made. So much for the relative merit of theoretical and practical knowledge.

One of the culminating points of Plato's psychology lies in its stressing that various elements of life must be blended into a soul-body harmony, bringing health and growth to man. To establish such harmony, one must recognize that there are three essential and distinct phases of soul—the sensuous, the courageous, and the intellectual. The first of these represents the largest area in the psyche; the intellectual comprises the smallest. Likewise, the number of pople who, in their activities and attitudes, correspond to the first and lowest division of the soul are also the largest numerically. Those of the wise or intellectual nature comprise the smallest group.

To illustrate how these faculties must work together, our philosopher presents the imagery of a three-headed animal. One head is that of a man; the second, that of a lion; and the third, that of a monster. Here we have illustrated the intellectual, the courageous, and the appetitive natures of mankind. Now observe how foolish it would be if in this three-headed being the human head allowed itself to be ruled by the monster, or by the monster and the lion together. Plato recommends that the human head of this being, along with the lion, must lead the being to a legitimate fulfillment of its functions.

In this ascent, the human head must lead while the lion of courage gives support and obedience.

Regarding the soul's ascent, we are given another illustration, under which man is symbolized as a charioteer driving a chariot and two horses—one white and one black. The charioteer may be regarded as the reason of man, the chariot as his body, and the horses as the light and dark aspects of his own psychology. The soul, which possesses both spiritual and physical aspects, is obliged ever to balance these forces within itself. When the charioteer drives well, controlling the unruly, dark steed, and directing the power of the other, he is able to direct his chariot where he would, even in the company of the gods.

Plato leaves us with a clear conviction as to his psychological belief. Man completes his formal structure by developing and expressing his potentials. In so doing, he becomes a more noble and gracious being, vastly superior to man as we know him, and yet, a man. The difference between such a being and mankind generally lies in his constant and constructive efforts, which result in the maturity of his soul. On such a basis may be explained the endurance, kindness, intelligence, and capacity for prophecy, intuition, and spiritual awareness of the leaders of mankind. At the practical level of society, the importance of such development cannot be overstressed. For as Plato reminds us, societies and states are not comprised of sticks and stones, but of men. Society will never be any better than the souls of those who comprise it. And there is but one way to improve man, and that is by improving those qualities within his soul which make him truly human. It is only when a sufficient number of such wise individuals exist in society that there can be adequate statecraft.

The future of man depends upon man himself. His problems and his destiny are in his own hands. When he comes to grips with his destiny, which is to grow, there will be real and permanent solutions to personal, national and international problems. Let us conclude with Plato that those who have taken the first steps along the path of integration, called "the heavenly ascent," shall, ever afterwards, be the better for their decision. Gradually, they become the enlightened souls of the world, the blessed benefactors of all mankind. To produce such men is the aim of Plato's psychology, and the worthiest goal of man.

It is said that a river becomes crooked following the line of least resistance. So does man — *Anonymous.*

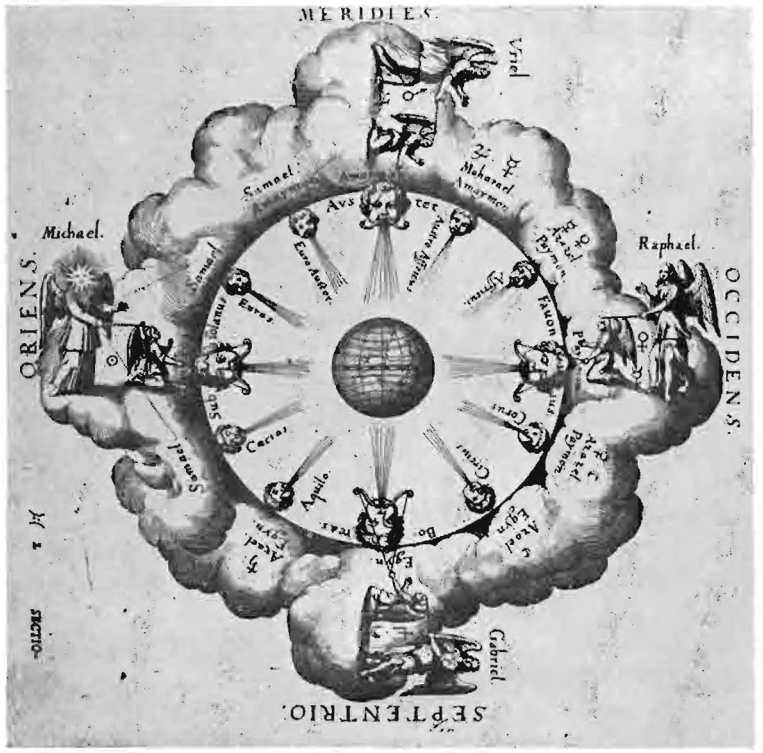
A New Theory of Astral Influence

MANY persons are inclined to reject the scientific basis of astrology on the ground that it is inconceivable that the planets moving in the heavens should influence the lives of individuals. This objection is valid if we assume that the heavenly bodies focus their rays upon some particular man or woman, blessing or plaguing him for reasons unknown. On the other hand, the immense number of recorded incidents indicating that planetary positions and aspects have affected human destiny cannot be entirely disregarded. The answer seems to lie in a more careful consideration of available data.

Kepler, the astronomer, demonstrated the possibility that the heavenly bodies, although always emanating one distinct vibratory quality, could cause a variety of phenomena through their changing relations with each other. The planets are always in the solar system, and they are ever moving. The only way in which unchanging energies can produce changing effects is through their compounding and the mathematical patterns which they form. If Mars has a certain effect, and Jupiter also has a distinct influence, it becomes important to determine the convergence of these rays upon a given point at a particular time. This effect is different if the body of Mars is separated from the body of Jupiter by 90 degrees than when the two bodies are separated by 120 degrees. Through these angles of incidence, constant energy can manifest inconstantly.

An example of this is revealed through astral seizmology. A severe earthquake and volcanic disturbances usually accompany a heavy conjunction of planets. This seems to result in an unbalanced and conflicting condition in the solar system, accompanied by unusual intensities. The ancients watched with grave concern the so-called major conjunctions, and prophecied accordingly. History records the accuracy of many of these predictions. We can scarcely assume that planets have no effect upon each other when we realize that the discoveries of Uranus and Neptune resulted, at least in part, from noticeable disturbances in the orbits of other planets. We may as well say that the sun and moon exercise no influence, which is obviously absurd.

There is nothing to indicate that planets directly influence people. This influence primarily affects the total planetary environment in which human beings exist. If astral meteorology has any foundation in truth, weather, storms, and climatic changes can be accurately pre-



—*From Collectio Operum*

Engraving setting forth the teachings of Robert Fludd, the English Rosicrucian and mystic, relating to the convergence of celestial forces upon the earth.

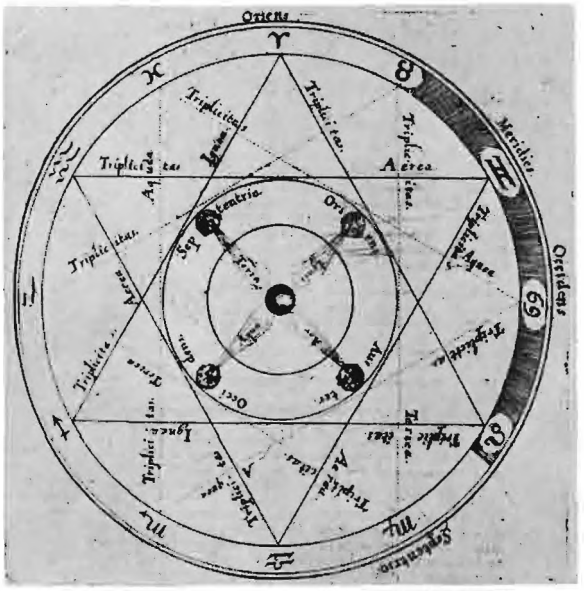
dicted. Man lives within a climatic pattern; his activities are modified by the part of the earth upon which he resides. Less obviously, but no less certainly, he exists within a powerful electro-magnetic field, and is constantly bombarded by energies from space. These affect the food he eats, the earth upon which he builds his house, the air he breathes, and the balance of electrical forces in his own body. Living as he does within a total environment, he is dependent upon the constantly changing solar activity.

It may be asked why it happens therefore that many persons living in the same environment react differently to the energies which they share in common. Consider a meadow of wild flowers. They grow in the same earth and derive their vitality from the same sun, yet this does not prevent them from being different in structure, form, and most of all, the colors of their blossoms. What a blossom is to a plant, man's character is to a human being. Each person has his own heart

and mind, his own life pattern, and his own field of responsibilities. We all depend upon one life for existence, but each of us interprets that life according to his own essential nature and disposition. Astrology teaches that this is due to the pattern of the heavens at the moment of birth. The pattern remains only for an instant, and the planets continue on their several courses. The individual, however, retains the original psychic chemistry which was diffused through his nature by his first breath. With the passing of time, the planets form various aspects to this natal position, or horoscope, and thus they appear to be benevolent or malevolent as the life of the person unfolds. The ancients did not believe that any planetary force was evil or destructive. They recognized, however, that some relations between planets were fortunate, and others unfortunate. Most of all, these relationships were harmonious or inharmonious with the natal chart of the person. Here, again, the planets were not directly affecting a certain human being; rather, they permeated the whole environment or magnetic field of the earth and all human beings partook of this common influence, each according to his own nature. All men eat approximately the same food, but one uses his nutrition to improve his life, and another uses it to afflict his neighbor. It is not the energy itself, but its use or abuse which distinguishes its characteristics.

The solar system is a vast atom within which numerous smaller bodies, both known and unknown, move in their wide orbits. The positions and reactions of these bodies affect the entire atomic field. Series of chain reactions are released. Man, because he is in the solar system and composed of the same substance as all other bodies, comes under the common influence and reacts on his own level to each change and modification which occurs in the larger scheme. Because man also has a dynamic center of consciousness within himself, he consciously attempts to alter his relation with the forces that surround him. He strives for victory over the intangible moods and occurrences which the motions of the heavenly bodies impel. He uses his mind to censor his instinctive reflexes. This caused Ptolemy of Alexandria to say, "The stars impel, but do not compel." Flowers and trees must grow according to their kind, but each human being has the innate capacity to be an individual. Man has struggled against the limitations of his physical environment for ages, and he must also struggle against the pressures of his psychical environment, and it is on this level that he responds most directly to the patterns of planetary rays.

It was anciently believed that the starry influences directly affect the internal or psychic life of the person rather than his outer body. The individual, therefore, experiences subjectively subtle modifications in his feelings and attitudes. One day he discovers himself to be more instinctively energetic or aggressive. He has a certain sense of



—*From Collectio Operum*

Fludd's diagram showing the mutual influences of the zodiacal signs, according to the order of the elements.

order and well-being, and these impel him to approach problems with positive optimism. Another day he lacks this conviction of security. He reacts timidly and negatively to the stimuli of circumstances and, as a result, is neither efficient nor convincing. It seems to him that the problems of the first day are less, but actually the difference lies within himself.

Response to planetary influence depends, therefore, upon the basic structure of the psyche. If it is well organized and adequately integrated, it is less likely to experience depression or extraordinary exhilaration. Just as a well-disciplined and integrated man can attack a variety of problems courageously and efficiently, the soul which is appropriately strengthened by wisdom and understanding retains its central focus even in the presence of adversity. Astral energy should not, however, be regarded as necessarily an afflicting force. It is a varied nutrition which supplies the internal man with specialized energy which he can use or abuse according to the pattern of his psychic life. If he is deficient in positive qualities, it means that he does not respond normally to certain kinds of energy. It does not follow that the energy is absent, but that the individual lacks adequate means for its expression and interpretation on the level of conduct.

Assimilation provides a useful parallel. We all eat approximately the same food, yet each of us remains a distinct person. Nutrition supplies the energy for such activities as concern us. Some overeat, and yet are undernourished. Others retain excellent health with small food intake. Today many require nutritional support from specially prepared vitamins and minerals. The body is not maintained by food intake alone; much depends upon metabolism. The constantly moving bodies of the heavens are continually modifying the quality of energy which is available to creatures on the earth. Research has shown the effect of sun-spot cycles on the rings of trees, the length of rabbits' fur, and the vicissitudes of the stock exchange. It is scarcely reasonable to assume that these cycles have no effect upon the mental, emotional, and physical characteristics of the human being. With man, however, effects are not always immediately visible, due to the factor of individuality which causes responses to vary in different persons.

Medical astrology has pointed out the cycles of epidemic diseases. These cycles result in periodic outbursts of certain illnesses. Epidemics are seldom terminated by human skill; they seem to exhaust themselves after a certain period of duration. Experiments have been made to correlate epidemics with planetary motions, and while adequate data is not available for a dogmatic statement, there seem to be sufficient recordings to justify a more careful examination.

Aquinas and Albertus Magnus believed that the phases of the moon not only affected the fluids of the earth, but also the liquids in the human body, which were subject to tidal motion. It is commonly noted that mental institutions find unusual restlessness among the mentally ill during the full moon. It is also reported that the great English philosopher Lord Bacon was subject to a fainting spell whenever there was an eclipse of the moon, even though his Lordship was not aware of the event. The relation of the lunar cycle to menstruation was well known to the ancients, and the Greeks administered medications at fortunate aspects of planets. Research in these fields has been limited by prejudice and tradition, but a thorough exploration of this fascinating subject would be most timely. We are devoting much attention to subjects of less interest, and the so-called conflict between astrology and the sciences will continue until an adequate program with proper research facilities has been duly and properly instituted. It is almost certain that the findings—when they are found—will be positive.

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Do not get excited over the noise you have made. — *Erasmus*

In Reply

A Department of Questions and Answers

QUESTION: *Will you give a few words of advice to young college students?*

ANSWER: Young persons entering college or university life are faced with a number of problems and decisions which are often difficult because of lack of practical experience. Perhaps it might be well to begin, therefore, by attempting to discover the motives that impel a boy or girl to seek the advantages of higher education. Four years is a long time to spend in school unless there are reasons which justify or require such an expenditure of time and energy. Obviously, if the student intends to enter a profession or to attain special proficiency within an area of concentration, he is justified in availing himself of every possible means and opportunity. If, however, he does not possess special aptitudes, or have some clear vision of the career which he wishes to follow, he will approach his education with a negative viewpoint.

Negativity exposes the mind to unreasonable conditioning. Having no vision of his own, he is apt to take on the dominant pressures, attitudes, and policies, of an educational institution, and lose sight of his real objectives. He should remember that it is not the duty of education to make up his mind for him. If he has no anchorages, certainties, or clearly defined values within himself, he will be unduly influenced, and may become merely lettered and unlearned. He is in school to learn *how* to think, and not necessarily *what* to think. A considerable number of college students try to build a personal philosophy of life upon the curriculum, and finish with their own minds and hearts impoverished rather than enriched. Young people who

become opinionated snobs as the result of higher education have mistaken the purpose of schooling.

The effect of college life on the ideals of young people has been open to a great deal of criticism. Parents continuously report an undermining influence in the direction of materialism. They point out that in the second or third year of college, young people make a series of negative adjustments in the society around them, and are prone to accept a policy of compromise on matters of ethical and moral importance. It is unlikely that education actually attempts to destroy idealism, but we must remember that the ideals of the young may not be well grounded or strongly sustained by experience. Dominated by the impulse to become successful in some profession or trade, young people are inclined to follow prevailing policies, even though these policies may not be especially enlightened. It is also quite possible that the home life of the college student has not been positive or dynamically constructive. He does not reach higher education with deep-seated resolutions or clear convictions about life and living. Lacking personal integration, he is easily affected by negative pressures and the immature examples of those around him.

On the collegiate level, young men and women are still struggling with the post-adolescent problems which precede maturity. The emotional life is still dominant in many cases, and this throws too much emphasis upon the social side of the college program. While it is true that the college offers the first organized program of meeting and mingling on a mature level, it does very little to assist the student with constructive suggestions relating to the development of his own character. The curriculum is one thing, and the fraternities and the sororities constitute an entirely different focus. The student suffering from strong emotional stress during his collegiate years needs guidance in these phases of his personality just as surely as he needs formal training. For the most part, the subject is ignored, and often leads to serious complications.

It would be very good for college students to realize that they are going to school primarily to learn, and not to become football heroes, fashion-plates, or campus romeos. This is not intended to be a repressive statement; social life is certainly necessary. But the idea that it is the principal reason for higher education is exaggerated and overworked. Experience indicates that it does not result in a positive state of social adjustment.

Let us look into this a little further. On the social level, the college years frequently lead to disillusionment and embitterment. The battle of the sexes begins in full force at a time when judgment is

immature and character largely unformed. Most of the young college people I have talked to have developed strong antagonism on the subject of male-female relationships. They live in a constant atmosphere of mystery, doubt, and uncertainty. While exploring the psychological aspect of their romantic instinct, they are happy one moment and miserable the next. As young people, they lack, for the most part, the ability to mingle in a healthy normal manner. They have few constructive interests in common, and they form lasting impressions which are frequently detrimental.

There are several, in fact numerous, books, papers, and magazines, written by psychologists to guide the young through these formative years. A friend of mine discussing this subject over the radio recently made a very pertinent remark. He said that most of the available texts were addressed directly either to boys or to girls. The girls were taught how to develop characteristics which would make them suitable partners in marriage. The boys, in turn, were encouraged to strengthen those attributes of character by which they could be constructive heads of homes, good husbands, and intelligent fathers. My friend noted that this was all right, but that the advice given to the girls should be given to the boys, and vice versa. In other words, the young men should be taught the requirements that make an individual a suitable life partner; the girls, in turn, should be instructed in home management and taught to become good wives and intelligent mothers. Much of the confusion is due to this lack of fundamental thinking and planning. Unfortunately, college life brings the problem into sharp focus, but leaves the solution unconsidered.

When you ask the young college girl about the men in her life, she is very likely to describe her present favorite as tall, dark, and handsome, with a fine sport car and an adequate expense account. The young man asked a similar question declares his girl-friend as the most beautiful creature on the campus, and he is proud of the fact that he has captured her attentions under heavy competition. Under such conditions, life for both of them is an almost constant sequence of ups and downs, doubts and fears, hopes and anxieties, all the factual elements concealed in a roseate atmosphere of impenetrable mystery. Under these pressures, the educational phase of college life is very likely to suffer.

We are disturbed when we learn that back in the 16th century the only records we have of educational conditions in the great universities of England relate to the amount of ale consumed by the collegiate body. Perhaps it is fortunate that such records are not kept today. I know several young college people who have been brought

up to regard temperance as a virtue. As a result, they are practically ostracized, and are seldom invited to the social functions of their fraternities and groups. Excesses of this kind, and the lowering moral standards, warn the young person that if higher education is to contribute mature citizenship on a constructive level, he or she must be prepared to face a considerable number of social heartaches and headaches. Compromise may seem the easiest solution at the moment, but it will lead to complications which may have a ruinous effect upon character in the future.

This does not mean that the prevailing policies will prevent the student from graduating with scholastic honors; but it does mean that his usefulness as a citizen, in family life, and in the rearing of his own children will be markedly reduced. He will join that throng of compromised and compromising souls who can contribute nothing more than the status in quo. He will go out into his profession with a tendency to alcoholic addiction and a willingness to compromise his morals and his ethics under the slightest temptation.

Young people today are becoming increasingly aware of the difficulties they face. They are perhaps more interested in a solution than their parents or instructors. They would like to find practical answers to many vital questions. Each of them, however, as an individual, is surrounded by others who may or may not share in honorable aspirations. Youth moves in broad patterns of general acceptances. It can, however, establish its own standards and, having established them, will support them with great enthusiasm. Many young people have told me that the problems of college years must be solved by the students themselves. They must demand from their friends and associates better standards of conduct, and withhold their approval from that which they consider improper. When the young woman going out for an evening with a young man obviously indicates the way she expects to be treated, and shows a real appreciation for the right attitudes of her escort, she will be accepted on that ground. If she is not accepted, then it is wiser for her to find it out immediately than to project such uncertainty into a possible marriage. The young man should gently but firmly be assured that he is expected to be a gentleman, and it is this quality which has led to his selection as a friend or associate. Incidentally, this sounds puritanical, but it is not so in practice. One of the big problems is that neither the boy nor the girl has any clear idea of what the other person expects, and often makes a serious mistake when really trying to be affable or acceptable.

It is all a very frightening experience for most young people. They want to be popular and admired; each wishes to be considered as desirable. They want to make good impressions, enjoy themselves,

and strengthen bonds of esteem and even of affection. They are more confused than ill-intentioned. Yet, confusion can lead to serious and lasting damage. There are certain traditional attitudes and errors that must be corrected. Most girls, for example, are convinced that their boy-friends do not wish them to be intelligent. Sometimes they base their opinions on hearsay or upon a comparison with some flighty but attractive girl-friend. They also are influenced by the general conceit that boys must always be considered as superior creatures, or their vanities will be injured. Rest assured that their vanities will be more injured if they marry some charming bit of femininity who is unable to think, but who can still gossip, nag, and make life generally miserable.

Boys, on the other hand, in addition to their natural fears, have been indoctrinated with the stupid notion that they must dominate every situation on general principles. They must be forceful, dynamic chaps, good spenders, fast talkers, and equipped with appropriate cliches. If they are not of the athletic type, they must gain a strong reputation for being irresistible. When two persons with this background get together in mature life, we can expect the worst. Why not admit in the first place that the real person is an internal psychic structure manifesting through essential values of character, temperament, and disposition? Why not give greater thought to real human being, and not merely to complicated posing which tells either too little or too much? This is no longer a world in which the struggle for domination between the sexes is important. The boy who is worried because his girl-friend is too intelligent is simply admitting that he is not intelligent; and the girl who feels that she can attain her heart's desire merely by accentuating her physical charms is going to get a man whose fidelity is dubious. Many young people, of their own accord, are working these things out and coming to some very intelligent conclusions, but they are still in the minority, sad to report.

Perhaps we have spent so much time on the emotional complications of college students that it seems that our advice has departed from the educational phases of higher learning. We would point out, however, that some of the highest and also lowest learning on the campus is centered in the personal lives of the students, and not in the courses they are taking. It may reasonably be assumed that the professors are adequate, that the program has been selected with some judgment, and that the student who remembers the right answers will graduate. Far more important is the realization that college life is a dress-rehearsal for mature living. The student learns not only from his books and class instruction; he is learning about human beings, and his conclusions determine whether he will be a cynic, a skeptic, or a well-adjusted person.

A young man in his middle twenties, working in a large office, has been contemplating matrimony. Several men with whom he is closely associated are all unhappy in their home life. Each one feels that in one way or another he has been deceived or is being exploited under the concept of marriage. Our young friend is hesitating, estimating the probabilities in his own case, and being negatively influenced, no doubt, by the negative recommendations of his associates. He is a college graduate himself, and so are most of the men with whom he is working. Obviously, none of them found guidance or direction during their years of schooling. They have drifted along on a collegiate level, although some of them have been out of school for many years. They have continued to judge by appearances and hope for the best. We do not know much about the wives in these cases, but we may assume that they have also done the best they could, without mature guidance or insight. They are also probably trying to perpetuate the policies which dominated their thinking in collegiate years. Some may have failed to keep up their intellectual interests. They have been afraid to be suspected of intelligence. Therefore, they are not companionable, they are not interesting, and they are not interested. They have not learned to work together, but are still wandering around in the mystery of the sexes, trying to preserve formulas which never worked and never will.

There is every reason to assume that the college graduate can go out into the world, establish himself in some line of remunerative living, and gradually attain that security which will enable him to establish a home. It is also likely that the college girl can make her way through some business or other activity until she is ready to establish a home. From that time on, much that she learned in the curriculum will be of little use to her, except perhaps in planning the education of her own children. A great part of her success in life will depend upon the degree to which she survives the emotional conditioning of college life. If she became snobbish, she will remain so; if she gained an appreciation of values, she will not forget them; if she continued to admire a boastful adolescent man, all surface and no depth, she will probably marry one and live with him as long as her patience permits.

It seems to me, therefore, that it is of vital importance during collegiate years to build the foundation of a mature relationship with other human beings. The truth lies somewhere between illusions and disillusionments. Mortal beings are not perfect, nor can we afford to expect perfection from each other. We can, however, learn to discriminate between standards of values. We can teach ourselves to admire most that which is most admirable. We can encourage others to im-

prove themselves by simply refusing to accept them if they fail to maintain proper standards.

Some schools are now including positive programs designed to assist young people through the difficult years of social orientation. These schools are showing positive results. Where such courses are functioning, the divorce rate among graduates is markedly reduced. Unfortunately, however, even such programs are often developed only on a biological level. They are deficient in overtones, and therefore they lead to a static compatibility. The individual is encouraged to adjust to prevailing conditions, when in reality he should be taught to make a personal contribution to progress on the level of human relationships.

University teachers have told me that they too are on the horns of a dilemma. The majority of the students who take their courses are pititfully deficient in character training. They have not received proper guidance in childhood. Many are without religious background, or else their theological viewpoints are so narrow that they are ineffectual. One university teacher told me that it seemed to him that the college was intended to take the place of parental guidance. Obviously, it cannot do so, with several thousand young people gathered on a single campus. Thus we may say that the powerful impact of college life does not create weakness in the young; it reveals the weakness that is already there. It is a melting-pot, and each student must find his sphere of activity by calling upon the resources within himself. If he has none, he will drift with the crowd, and usually take on the most objectionable traits of the entire group.

Some parents, anxious about these matters, have decided to send their children to sectarian colleges, hoping that strong religious overtones will be helpful. There are cases where this is good, but for the most part, again, it is only strengthening environmental factors. As these become stronger, the need of the individual to make his own positive adjustments is reduced. He does not become any stronger, nor is he better prepared to face the non-sectarian world where he must build his career.

It is on the college level that the conflict between natural instinct and acquired intellectualism is most pronounced. The natural instincts of the average human being are comparatively sound until they have been adversely conditioned by environmental pressures. Mistaking the college for an infallible structure bestowing all benefits, solving all problems, and revealing all virtues, the student is not always able to retain his own natural and normal attitudes. One young man told me that he did not personally wish to drink, smoke, or en-

gage in promiscuous relationships with the girls around him. But he was gradually being convinced that these were the proper things to do. He was therefore torn between his own intuitive standard of values and prevailing custom. Unless he is strong, he will probably finally succumb, and gain the reputation for being a "hail fellow." He will feel undue pride at his own popularity, and by degrees the small voice within him will become smaller and weaker until he no longer heeds it at all. He will be adjusted, but the question arises—to what will he be adjusted? What kind of a life will he build upon this first dramatic compromise? He may be successful, but will he be happy? Can he face the stress and strain of maturity, or will he be one of those countless thousands who will finally seek solution or consolation in some psychological clinic?

If you are going to college, remember that you are there to learn: first of all, how to face life constructively, and secondly, how to make a living. If you fail in the first, your success in the second will ultimately prove a hollow consolation. There is no reason to be disillusioned, because the end of knowledge is that we shall face facts serenely, wisely, and lovingly. The world is not bad, nor are these young people around you delinquent or malicious. They are simply unoriented. You can even help them to find themselves if you find yourself. You may have to stand a certain amount of ridicule; they may call you a strange and unsocial chap. If you are a girl, you may not be invited to all the parties, and you will not be able to proudly claim the outstanding football hero as your particular boy-friend. You may have some lonely times of it, and will probably shed a few tears. It is also quite possible, however, that you will gradually find a small group of compatible souls who feel the way you do. There will be a few who have held on to their values, and among them you will make friendships and attachments that will last through the years, and of which you need never be ashamed. You may be going to college to improve your mind, but the greatest lessons you will learn relate to the deepening and enrichment of your heart, and the discovery of those resources within yourself which will help you to grow into a fine person, capable of real happiness.

Cure for Chaos

"It is a truth perpetually, that accumulated facts, lying in disorder, begin to assume some order if an hypothesis is thrown among them."

—HERBERT SPENCER

Pride of Heritage

The man who hath not anything to boast of but his illustrious ancestors is like a potato—the only good belonging to him is underground. — SIR T. OVERBURY

QUESTION: *I am very much interested in the work of your Society, but would like to ask what you have to offer over and above the contributions of other sincere groups and organizations whose objectives are much the same as your own. I must admit being a bit confused as to which of several institutions of a similar nature has the most to offer in the way of home study and reading.*

ANSWER: Your question is a very reasonable and proper one, but it has seemed wise to delete the names of the three groups which you mention by way of comparison. We do this so that there can be no implication that we hold a competitive attitude of any kind. It has always seemed to me that we should take a firm stand on principles alone, and it is our constant hope that many groups and organizations will arise to serve the great and pressing need for an enlightened attitude on the basic principles of living. We shall therefore make no comparisons of any kind, but explain as briefly as we can the ends which we seek to achieve.

The Society is a non-profit, educational corporation, dedicated to the dissemination of useful knowledge on the levels of religion, philosophy, psychology and counseling. We attempt to attain these useful ends by making available to the public the essential teachings of the world's great spiritual, ethical, and cultural leaders whose contributions are of proven worth. We recognize no limitations of creed or sect and require no obligation of secrecy or peculiar allegiance. We invite all sincere persons to share with us the responsibilities and opportunities of learning, believing that a foundation of basic ideas will equip each individual for a larger sphere of usefulness.

We are convinced of the supreme importance of an idealistic approach to education. The mere transmission of knowledge is not sufficient to insure the application of constructive principles to daily conduct. We hold it to be true that to know more, the student must become a better person. This is possible only through consecration and discipline. This leads naturally to one of our primary convictions. Learning is not merely an enrichment of the mind or an accumulation of facts; it is a way of life, a constant application of principles to their reasonable ends on the level of conduct. We do not feel that this point is properly stressed in most programs in the educational field.

East-West orientation is also important. There are many groups serving within certain fields of interest, but usually the emphasis is upon either the East or the West. We take the position that we are living in one world, and that all cultures should make their valid contributions to the integration of the individual. We should no longer

be hampered by an attitude of division or by the deep-seated habit of comparison. Our goal is not to find points of difference, except for the purpose of reconciling them in a larger unity. Here several problems arise for which we feel that we have reasonable solutions. We must build bridges of understanding and, at the same time, adapt the doctrines of far places and distant times to the immediate needs of Western man.

We also feel it to be essential to refrain from an autocratic attitude on the educational level. It is more important to teach a person *how* to think than it is to tell him *what* to think. Our program places no barriers upon the growth of the human mind. We encourage the release of potentials and relieve the mind from the fear of non-conformity. Many students in various groups and institutions are afraid to be themselves because they are studying within a pattern or framework with certain well-defined boundaries of belief. We do not agree with this approach to knowledge, and consider it wiser to emphasize quality rather than traditional scholasticism.

We desire to attain a penetration beyond the horizon of most educational institutions. Because our emphasis is upon idealistic philosophy, we dare to approach highly controversial issues. This is the more possible because we are not dependent upon the usual sources for our maintenance or the extension and expansion of our projects. For example, we consider a study of the doctrine of reincarnation to be entirely proper in the field of education. We assume that an adequate research program, sustained on a proper academic level, is just as important as any other phase or branch of study. We do require, however, that the work be done with the same thoroughness as that expected of any assignment on a university level. We have the same attitude on extra-sensory perception research, Eastern doctrines of Yoga and Vedanta, or the higher forms of Tibetan transcendentalism.

We feel that we differ from most groups in the field in our approach to these subjects. We are not concerned with belief or disbelief, acceptance or rejection, but with thoughtfulness and an honest examination of available data. As we have no creedal or sectarian limitations, it is not necessary for us to cater to prejudice of any kind.

We also believe that we offer unusual advantages on a non-academic level. We are prepared to accept students who are not qualified to enter colleges or seminaries, and give them the same quality of instruction. When they satisfactorily complete their work, we give them a Certificate of Fellowship. In this way, many persons can profit by formal scholarship who might otherwise be excluded. This program

has been successful, and the work done by many of these students has been outstanding.

Religion, philosophy, and psychology have long been separated and specialized. We regard this segregation as unfortunate, and highly impractical. Therefore, we stress the need for the integration of these three branches of essential learning into one holistic system. Many scientific schools are deficient in philosophy and religion, and many religious groups are deficient in science and philosophy. The human being requires all three of these basic knowledge patterns for his own personal growth and security. Without philosophy and science, religion has a tendency to drift toward excessive allegiances and intolerances. Philosophy without religion and science is likely to become merely a sterile higher intellectualism, essentially unprofitable in terms of utility. Science, especially psychology, needs the spiritual consolation of religion and the ethical disciplines of philosophy to perfect itself and be of the greatest service to mankind. We are not aware that this program is generally available, and for that reason have given it the strongest possible emphasis in the work we are doing.

There is no attempt to proselytize in our activities. Students of every belief and cultural background are invited to understand their own doctrine more thoroughly and tolerantly. Our Library includes books on nearly every sect now functioning in human society. We pass judgment on none, but seek to equip the individual to arrive at his own factual conclusions. We believe that increasing knowledge makes the student less dependent upon authority and in every way more self-reliant. Thus we seek not followers, but potential leaders.

Included in our concept is also an emphasis upon creative arts. This program must develop, but we are convinced that esthetic appreciation contributes to maturity of consciousness. Knowledge may be received on a factual level by the mind, but it is also accepted emotionally through the impact of beauty, harmony, and order. Thus we consider the arts to be just as practical as the sciences, and equally necessary to human integration.

Our school carries religious privileges, and we are empowered to ordain to the ministry those who qualify in this department. We like to hope that the religious teacher of the future will be equipped to serve the needs of his congregation. We feel that every preacher should first of all be a teacher, and recognize his sphere of service as a complete dedication on the levels of religion, philosophy, and science.

Some have felt that we emphasize too strongly the classical period in learning, and have fashioned our curriculum upon ancient rather

than contemporary footings. We decline, however, to accept historical orientation as the final criterion. Things are not good because they are new, or bad because they are old. We seek those timeless values which are eternally profitable, and we recognize the importance of the complete experience of the human race. We are not inordinately dedicated to any time or place, but are seeking constantly for that which is useful. We sincerely hope that our students will be inspired to this broader concept in their own program of self-improvement.

We affirm the existence of a science of sciences, a total concept of learning. We also affirm that this is dynamic and that it is possible for the human being to grow and unfold his resources according to a plan or method derived from Nature and perfected by skill. We seek the traces and indications of this method among the mystical speculations of the past and the scientific achievements of the present. We doubt if this concept of methodology, as it relates to the exact science of man's growth, has been properly emphasized in modern educational institutions. The end of man is not that he shall be economically adjusted or physically happy. His real work is to release within himself the universal potential which is his heritage and his birthright. Traces of this system are to be found in the teachings of Pythagoras and Plato and the doctrines of Gnosticism and Neo-Platonism. It is also clearly indicated in Hindu philosophy and Buddhism. The restoration and dissemination of this pattern of basic method would be an invaluable contribution to the progress of mankind.

In all abstract fields of research and speculation, it is most necessary that the student be equipped with adequate powers of discrimination. If he lacks this important protective instrument, it is very possible for him to become drastically involved in obscure beliefs and speculations. We therefore recommend the importance of original source material and adequate documentation, and the Library of our Society is one of the largest collections of this type in the United States.

To rescue our fields of interest from the dubious scholarship by which they have so long been afflicted, we emphasize the need for trained and dedicated researchers who have experience, ability, and inclination. We are gathering our faculty and faculty advisors on this level, convinced that in this way we can add to the distinction and practical usefulness of our endeavors.

We have learned from experience that the human mind has difficulty in coping with the abstraction of mystery. Therefore, we are not glamourizing any of our beliefs; we are approaching them simply and realistically, in no way detracting from their dignity, but protecting students from the human tendency to fantasy and exaggeration.

We cannot say that our program is unique; we can only suggest that you have the reasonable right to demand from any group with which you associate yourself, a program no less comprehensive, thorough, or intensive. We do not believe in pretensions of any kind, and make no effort to appeal to vanity or ambition. We like to feel that those who recognize the need for what we are doing will find us, and will benefit from what we have to offer. We hope that this answers your question, and will be happy to hear from you again.

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Traces of Freemasonry in Ancient America

THREE important culture groups flourished on the Western hemisphere prior to the period of Spanish explorations. In North America, a number of civilized or semi-civilized Amerindian tribes were scattered over that vast area now including Canada, the United States, and northern Mexico. Some of these tribes were nomadic, and others had established communal existence. Among them a number of religious institutions arose, and these for the most part were similar in essential content with those ancient cults which flourished in the Valley of the Euphrates. Although these parallels have never been fully explained, it is assumed that at some remote time, a contact was established between the old and the new worlds. Legends of land-bridges are to be found among several tribes inhabiting the Atlantic seaboard.

The Central American region, from the plateau of Mexico southward almost to the Isthmus of Panama, was populated by a highly advanced social group, including the Mayas, the hypothetical Toltecs, and the Aztecs. While we consider them under one heading, we fully realize that they were an involved pattern of cultural structures, largely influenced, however, by the philosophy and psychology of the Old Maya Empire. These peoples were builders of cities, exponents of various arts and sciences, and highly advanced and skilled in numerous arts and crafts. They evolved a broad and adequate political program, and lived under good laws duly enforced. Their civilization can be compared favorably with the contemporary attainments in Europe and Asia. Although many questions about these people, especially affecting their religions and languages, still remain unanswered, our knowledge of them is constantly increasing.

In South America, especially in the area which is now Peru, the dynasty of the Incas sustained a broad program involving both spiritual and material things. These people had a noble religious concept, and the magnificent ruins of their palaces, monuments, and roads, are among the wonders of the world. It should be noted, however, that this group had passed its zenith and was sorely afflicted with internal strife even before its conquest by Pizarro. There is indication of contact between the early Peruvians and Asia, and it is quite possible

One of the numerous atlantes discovered by Le Plongeon in the Central American area. Note the ceremonial apron tied in the traditional Masonic manner.

that their culture was influenced by China and Japan. Contrary to general belief, the ancient Amerindians of all three culture areas were basically peace-loving and industrious. Strife existed among them, but was largely defensive. It was not until after their social structures showed considerable evidence of decline that they became addicted to war-like pursuits. The reputation of these several peoples suffered severely from the reports of the Spanish conquistadors and missionaries.

Freemasonry is traditionally an association of architects and artisans, and its symbolism is derived mostly from the language of architectural

forms. Traces of Masonic philosophy are to be found wherever the building arts have flourished and men's lives have come to be influenced by the concept of monumental construction. We may therefore be justified, when contemplating the ruined cities scattered through the great Mayan Aztec area in particular, in suspecting that this vast program of building was sustained and inspired by the same incentives which dominated the cathedral builders of Europe and the architectural programs of the Near East, North Africa, and Central Asia.

Wherever Masonry as a guild of dedicated men has flourished, it has left its mark—symbols, figures and designs—upon the buildings it has erected, and it has also left invisible but very tangible marks upon the moral and ethical lives of peoples.

Masonry as a secret society flourished among all of the civilized groups of antiquity, and in various nations it involved its symbolism with the dominant spiritual convictions then and there prevalent. Thus in China, the Hung Society based its rituals upon the doctrines of Buddhism, and in Greece, the Dionysian Artificers unfolded their secret teachings through the legends and fables of classic mythology. In many instances, the Masonic interpretation finally came to be recognized as a deeper and more valuable key to sacred teachings, and contributed in many ways to the advancements of arts and sciences, especially as these pertain to the noble destiny of man. Thus civilization was advanced by the application of the mysteries of geometry and the symbolic languages of the guilds, to the end that democratic institutions came into being on a political level. The foundations of education were broadened, and human relationships in social and family life strengthened and enlightened. It is from such landmarks, although they may at first seem circumstantial, that we gain an insight into the activities of secret societies in the growth of human institutions.

We know that throughout the three Americas religious institutions arose, taking the form of secret associations, or bodies of initiated persons, to whom the deeper and more vital knowledge pertaining to the life of the tribe or nation was entrusted, circumscribed with certain obligations of secrecy and prudence. We also know that those who, after due trial and testing, were entrusted with this superior kind of learning, also assumed definite responsibilities toward their brother men, and endeavored in every way possible to advance the spiritual, moral, and ethical lives of their communities. We further know that these initiates or participators in sacred rites were accorded peculiar honor and veneration; were regarded as prophets, seers, and sages. To their keeping was given the sacred lore. They were healers, mystics, and, to a degree, the historians and interpreters of that ancient knowl-

edge which was believed to have descended from superior beings inhabiting a spiritual realm above and beyond the earth.

Wherever such a concept has been prevalent, we are obliged to recognize the presence of that Mystery System of instruction which is identified with the deeper implications of Freemasonry. This is especially true when we observe that initiation into these ancient rites was a progressive procedure, and that the degrees, or parts, of the sacred order were usually three in number, the third and highest part dealing with the spiritual truths of man's redemption. Thus the Mysteries constituted advanced schools of living, suitable to inspire personal nobility and virtue, and leading to a conscious dedication on the part of the initiate to the eternal principles of justice and equity. It is only necessary to examine superficially the cultures of the three Americas to become strongly aware that sacred institutions of this kind flourished on the Western hemisphere more than two thousand years ago, probably much longer. We find here not only broad implications, but detailed evidence that the same symbols, allegories, and fables associated with the secret rites of other nations existed in the Americas, and that the interpretations given to them were in no way contrary to those found in modern Masonry.

One of the outstanding evidences of the presence of initiate orders in ancient America involves the rights of citizenship. The young man or woman was not born into his tribe as a citizen; he or she was required to pass through certain tests and trials and assume real and deep obligations, especially affecting conduct, before citizenship was bestowed. An elaborate ceremony presented symbolically the implications of maturity, and when the candidate had successfully endured the hardships and trials of the initiation rituals, he was then entrusted with the traditional knowledge of his group, and was sanctified to his duties as a responsible member of his tribe or nation. This is essentially the intangible, but very real, ground of Masonic procedure. It was accompanied by religious rites and, among most primitive peoples, by fasting and vigil. The presence of divine power was solicited for the benefit of the candidate, and he was assured that his obligation was given in the presence not only of the members of his own community, but also of unseen powers.

The French Freemason, Dr. Augustus LePlongeon, was one of the first learned men to explore the central American area. He was profoundly impressed by the recurrence of Masonic symbols, and even regalia. He was convinced that the Mayas especially were fully aware of that philosophical system which flowered in the sacred institutions of Egypt and Greece. He went so far, perhaps with more than proper enthusiasm, to suggest that the classical systems of initiation might

Dr. Augustus LePlongeon in Masonic Regalia. From an original photograph.

have originated in the Western hemisphere, to be later transplanted to the Old World. This position cannot be fully sustained, nor can Dr. LePlongeon's actual findings be disproved.

The knowledge of architecture possessed by the Mayas (more correctly the Itzas) indicates beyond any question of doubt that they were highly and skillfully advanced in both the theory and practice of architecture. The practice enabled them to erect some of the world's most extraordinary monuments. This is the lesser part, however, for it was the theory, profoundly understood, which built the civilization and made its flowering a physical possibility. Among the Northern tribes, principally those who lived nomadically, there are traces of shrines and sacred places reminiscent of the Tabernacle of the Wilderness constructed by the tribes of Israel. These Amerindians made use of caves and grottos, or fashioned impermanent places of initiation like the great Medicine Lodge of the Ojibways or the Long House of the Iriquois nation. In each instance, the essential symbolism is correct, and the moral overtones are identical with the Masonic tradition of Europe.

Even the inadequate mythological accounts of the Southwest tribes of North America, the Aztecs, the Quiches, the Mayas, and the Peruvian Incas, can be correctly interpreted by the Masonic mythology, as has been pointed out by J. S. M. Ward and Albert Churchward in their writings on vestiges of Masonic symbolism among primitive peoples. We are faced with overwhelming proof that a Mystery System underlies nearly all religious institutions, bestowing a more powerful impulse toward the unfoldment of the latent divinity within the human being. The efforts to explain the total meaning of life and to perpetuate the teaching of venerated elders have led to the gradual accumulation of arcana worthy of protection and perpetuation through a descent of consecrated priests or prophets.

The principal mystery-deity of the Central American culture group was the god-hero Quetzalcoatl, originally considered a god of wind or of invisible movement in the air. Under several names, including Kukulkan, or Gucumatz, he was venerated, and schools of mystical learning were dedicated to his name and memory. Legends of Quetzalcoatl, whose symbol was a serpent feathered with the wings of the Quetzal bird, include a number of accounts with Masonic interest. In general, he was the law-giver and instructor of the Mayas, Aztecs, and Quiches. He came to the eastern coast of Mexico on a raft of serpents, wearing a bonnet of quetzal plumes and a grey robe ornamented with crosses. He was anciently described as a man with white skin and long white hair and beard. He was not a native of the region, but had journeyed from a distant place.

Research is making it increasingly evident that the name Quetzalcoatl, or its equivalent in the various dialects, was certainly applied to more than one person. Several teachers, reformers, and leaders of these Indians must have borne the same name, and the earliest of them reached the Western hemisphere at a remote time, probably pre-Christian. In addition to instructing the Mayas in law and medicine, he perfected their language, gave them a calendar, taught them to study the stars and to cultivate the soil. He ruled over them by divine right. They became his people, and obeyed him in all things. And while he governed them, they enjoyed a blessed time, like the Golden Age of Greek tradition. There is one account of Quetzalcoatl which describes him as an artisan or artificer. He carried the tools of a builder and was a master architect. In his journeying, he was accompanied by a retinue of craftsmen who were skilled in all manner of wonderful works, including casting of metals, and the setting of precious stones.

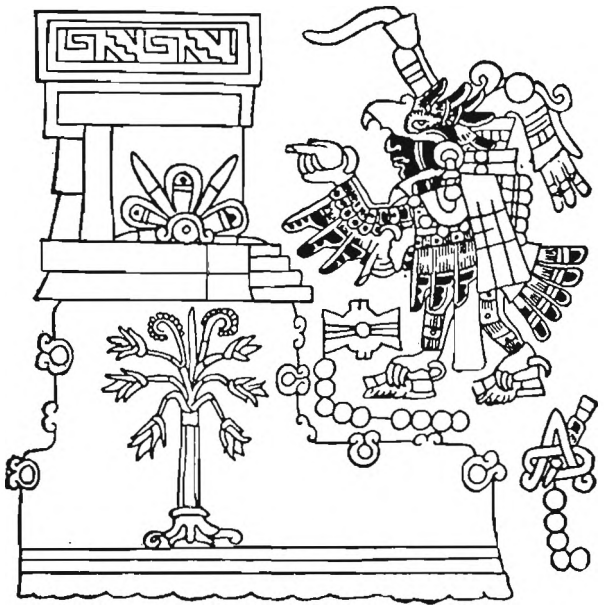
It seems from the available records that Quetzalcoatl taught two doctrines: one for the people, suitable to their needs and requirements, and the other reserved for his chosen disciples. He founded a priest-

hood with theocratic powers, and ruled as a priest-king in whom sacred and profane works were perfectly blended. He must have founded a Mystery School. There is no other way of explaining the perpetuation of his teachings, which were long revered, but are not explained by any historian of the Mayan empire. That he gave a powerful incentive beyond general understanding, we know. And that his initiated disciples were true to his memory and perpetuated the secrets he had entrusted to them, we also gain from a study of the old records.

The architectural ruins that now extend from the peninsula of Yucatan southward into Guatemala and Honduras could only have been produced and conceived by persons with profound creative imagination. They were working and building from a vast concept, and each of the structures which they completed was a miniature of a universal theme. Like the Dionysian Artificers, they brought into being models and miniatures of the larger world, indicating that they had a profound acquaintance with the Hermetic law of analogy. The shrines and temples which they fashioned and adorned were ornamented with a complicated symbolism combining sacred motifs in what appears at first to be an utter confusion. Study reveals, however, that each symbol is not only meaningful, but is based upon a legitimate and proper relationship with other figures and designs, thus unfolding a story and causing each wall and balcony to become a mystic picture-book.

The ancient initiates of the cult of the feathered serpent chose to meet in subterranean places, in natural caves, or in rooms specially designed beneath temples or what passed for burial mounds and pyramids. This practice is in complete accord with the older Masonic tradition. Quetzalcoatl was the serpent of wisdom, and his temples were called "serpents' holes," for it was believed that the snake went down into the earth and lived in an underworld not accessible to mortals. Thus gathering in secret, in the service of their plumed and winged master, the initiates certainly assembled to receive instruction and to practice the secret rites of their faith. They accepted candidates, whom they most severely tested, as we can gain from the account of the rites of Xibalba, as preserved in the *Popol Vuh*. The rituals described in this sacred book of the Quiches remind us strongly of Virgil's description of his descent into Hades—an account which is known to relate to initiation in the Mysteries.

Many images and figures found in the Central area wear ceremonial aprons similar to those represented in Egyptian monuments or recorded in connection with the Essene communities of the Near East.



Ward, in his *Freemasonry and the Ancient Gods,* describes this figure as representing Quetzalcoatl pointing at the mystic or secret "name" on the altar of a temple. He considers this a definite Masonic allusion.

These aprons are ornamented with significant devices, and their meaning and intent cannot be doubted. The arrangements of the buildings, their orientation, and the purposes to which they were dedicated, are strongly indicative of a mystical tradition in architecture. The life and death of Quetzalcoatl is consistent with that of all the heroic personalities which have been perpetuated in Masonic rituals. Quetzalcoatl emerges not only as the hero-god, but as the hero-soul in man, whose birth, death, and resurrection forms the central motif of an elaborate ritualism. He came to bring order and an intellectual cosmos to the primitive Indians. He not only established among them a monument to his own place in their history, but he also conferred an important vision which inspired these natives to unite themselves as a wonderful cooperative group, among whom even the instinct toward competition was almost totally lacking. He built a city of good intentions, cultivated ways of peace and of honor, and fashioned his workmen into a guild or brotherhood of dedicated men. He entrusted the future of his empire to those whom he had trained and in whose hearts he had planted the seeds of idealism and integrity.

The great civilization of the Mayas, in which poverty was unknown and crime almost totally absent, was a highly socialized state, built upon the enduring foundation of brotherhood. Advancement was by the merit system. The workman and the prince received equal rights and privileges. Education was encouraged, religious tolerance was practiced, and the good of the state was regarded as more important than the selfish ambitions of private persons. The health of the people was duly guarded. Children were protected; the aged were cared for; and all men had the right to earn a useful and proper living. There was no medium of exchange as we know it; all goods were held in common. Only fruit and flowers were offered upon the altars of the temple. Music and art advanced remarkably, and a theater was introduced in which ritualistic and symbolic plays were enacted. The principal counselors of the state were initiates of the sacred rites, who gained great distinction for their divinely enlightened wisdom and understanding. We cannot assume that any people can reach this height of collective attainment without a powerful central nucleus of benevolent policy. In other words, the fate of the nation was in the keeping of a small but illumined group whose instructions were accepted and obeyed, not by recourse to force, but by a universal approbation.

A study of the surviving fragments of Mayan mythology would indicate that this too had been subtly revised at some remote time in order that it might sustain the grand concept which was the essential tressle board underlying the social vision. The myths became, in due course, subtle stories relating to the unfoldment of the human soul and the improvement of character. This change could only be by intent, otherwise it could not have advanced with such consistency and directness of purpose. Due to the nature of this culture, which was comparatively isolated from contact with the outside world, it was not necessary for social philosophy to become strongly aggressive or even defensive. All attention could be bestowed upon the advancement of peaceful arts and sciences. The motive was certainly right, even though the lack of warlike spirit hastened the fall of the Mayan empire in the years following immediately upon the Spanish conquest.

Even this, however, indirectly bore witness to the Masonic tradition among these Indians. The feathered serpent, their spiritual lord and master, had departed from them, promising to return. He had assured them that if they kept his laws, he would come back to them and rule forever in the golden age yet to come. Remembering the glories of his first and initial reign, the people watched and prayed, and when the Spaniards arrived, they were mistaken for the return of the wise and kindly god of long ago. All great systems of philo-

Dr. LePlongeon seated beside one of the emblematic stones which he discovered. Madame LePlongeon is in the background, holding the bridle of a horse. From an original negative by LePlongeon, in the Library of our Society.

sophical mythology intimate, to at least some degree, the return or re-advent of a Messiah. The Mayas had received this doctrine, as subsequent events clearly proved. It is unlikely that this fragment of belief would have come to them out of context. All their symbols and legends imply their full comprehension of the basic principles underlying the sacred rites.

The worship of the sun and the development of astronomical knowledge usually accompanied the ritualistic phases of the esoteric tradition. Although the North American Indians developed no integrated pattern of astronomical research, they did divide the universe, or the world as they knew it, into three major parts, as did the Babylonians and Egyptians. Humanity occupied the central zone or

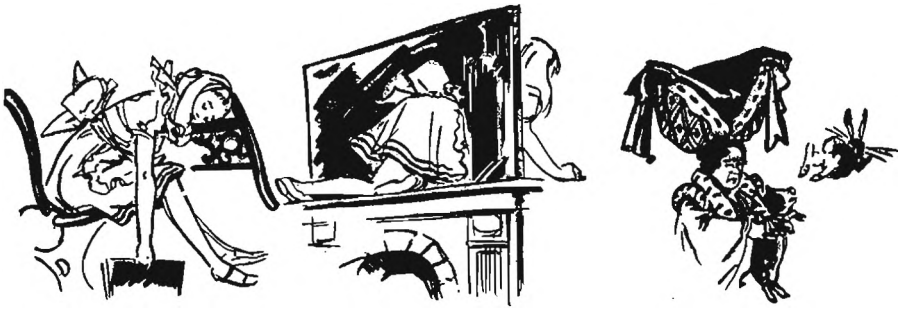
middle region of this three-fold division. Beneath the earth was a mysterious subterranean place, the abode of spirits and of earth-gods, and the original homeland of mortal creatures. The first men came out of the earth from a wonderful garden which flourished in the subterranean sphere. This garden was lighted by four mountains placed in the cardinal directions. Humanity was forced to leave this strange paradise because of sin, and the departure was hastened by a deluge which flooded the underworld.

Above the earth was a third region, extending upward from the place of clouds and to infinite expanses of light and air. In this heavenly abode dwelt the great Manitos, creator and preserver gods, whose bodies were composed of light. The stars were camp-fires in the sky, and the path of the milky way was a road leading to the Medicine Lodge of those guardian spirits which control and direct the world. Here we have the classical concept of heaven, earth, and hell, and of the three parts of man—spirit, soul, and body. Such symbolism is a strong Masonic landmark, and can be reminiscent of the three basic degrees of the Blue Lodge.

Man, living between heaven and the underworld, sought to explore the mysteries of these wonderful places. In trance and dream, he could journey to the abodes of the gods above or the earth-spirits below. He could commune with the ancestral dead, receive oracles, and even sit in psychic council with the mighty Manitos around their eternal council-fire. There were also messengers by which he could communicate with the invisible spheres around him. For example, the thunderbird, the American-Indian phoenix, one of the most ancient symbols of the initiates of the Mysteries, could carry tidings from the priests to their heavenly associates and teachers. The thunderbird lived above the clouds, and only appeared to mortals in their trances and vigils. When it shook its wings, there was thunder, and when it flashed its eyes, there was lightning. It was immortal, and king over all the creatures of the air.

The serpent was the messenger between the earth and the underworld, and it was so honored in the various ritual dances of the Hopis and Zunis of the American Southwest. When the dances and ceremonies were finished, the serpents were released, that they might return to the earth-gods, bearing news that their human children had practiced the ancient rites faithfully and honorably. The wise teachers of long ago, who practiced state Mysteries and initiated disciples into the eternal wisdom, were often referred to as serpents in the mythologies of nations. If we combine the wings of the thunderbird with the body of the serpent, we have the plumed snake, the proper emblem

of Quetzalcoatl, regent of heaven and earth. We also have the winged naga of India and Tibet. This symbolism always veils the adept tradition, with its secret lodges and places of meeting upon the heights of mountains and in the depths of valleys. The parallels and analogies are innumerable, but they all tell us that the natives of the three Americas in pre-Columbian times were acquainted with those secret orders and fraternities which have contributed so much to the spiritual, moral, and social progress of mankind.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The *Clouds* of Aristophanes

Among the witty playwrights of ancient Greece, Aristophanes was perhaps the most cynical. His biting criticism of life in general, and his contemporaries in particular, is revealed through his plays, which belong to that class referred to as "the middle comedy." He was born about 444 B. C., and the date of his death is estimated as 380 B. C. It is important that he is the only writer of early Greek comedy of whom any complete works have survived. The most often revived of his comedies is *Lysistrata,* but the *Frogs* and the *Clouds* are perhaps the most audacious. Like many cynics, Aristophanes was a brilliant but comparatively superficial man, who spent the greater part of his time banqueting and engaging in witty conversation. He had many enemies, but as those whom he attacked were often themselves controversial personalities, Aristophanes discovered that regardless of what he said, he could not displease everyone.

In the *Clouds,* the comic poet attacked the entire structure of Greek learning, which he considered to be merely a higher kind of sophistry. To attain his primary objective, he selected Socrates as the personification, or embodiment, of the most troublesome Athenian intellectuals. He presented Socrates in the worst possible light, with no appreciation for the sincerity, and no consideration for the fact of the old man's devotion to the public good. Historians have pointed out that the

only possible explanation for the attitude of Aristophanes was his total ignorance of, and natural antipathy for, an idealistic approach to life. He observed Socrates only from a distance, and never concerned himself with the great philosopher's merits, either as a teacher or as a practicer of morality and ethics. Because Socrates attacked the corruptions of his time, was an innovator promulgating an advanced concept of living, was a friend of Euripides, was the tutor of Alcibiades, and was the pupil of Archelaus, it was natural that he should be regarded with disdain by those prejudiced against or envious of these men.

In a way, Socrates contributed to the opposition directed against him by his total disregard for prevailing conventions and customs. To the unsympathetic, his appearance and his habits were in the highest degree ludicrous. These small concerns prejudiced small minds who were unable to value properly that which was not immediately obvious. The sophisticated Aristophanes was perturbed, for example, by the fact that Socrates wore no undergarments, and the same upper robe in both winter and summer—in wind and calm. Authorities on the subject also tell us that the philosopher generally went barefoot and possessed only one pair of dress-shoes, which lasted him the entire length of his life. He also used to stand for hours in some public place in a state of complete abstraction, neither noticing events transpiring about him nor acknowledging the greetings or insults of passers-by. This shabby man gained a reputation for being a disgrace to the forum and an embarrassment to visiting notables.

The general impression given by the philosopher was not enhanced by his physical characteristics. His features and figure have been called extraordinary, and he scarcely opened his mouth without giving offense to someone. He had little patience for the self-opinionated and the worldly wise, and this left him a very small circle of admirers. Most of all, he had open disdain for many of the popular beliefs which dominated the citizens of Athens. He questioned the validity of a literal acceptance of Greek mythology, and insisted that the stories of the gods had deeper philosophical and metaphysical meanings. This was little better than a frontal attack on the state religion, and impiety was dangerous even in the temperate atmosphere of ancient Greece.

In the *Clouds,* Aristophanes gathered the numerous unfavorable reports in circulation about Socrates, and depicted him as an archsophist, the proprietor of a subtility shop in which he completely confused and thereby dominated the lives of his disciples. A young man named Pheidippides is introduced in the comedy as a wastrel with an insane passion to spend his father's money on horses. It would be dif-

ficult indeed not to recognize a direct allusion to Alcibiades, who had a fancy for horse breeding. Aristophanes did not dare to introduce this powerful and influential young patrician by name, but those of the time must have recognized the intention. According to the play, Socrates instructs Pheidippides in the science of defrauding his creditors, encourages him to beat his father, teaches him to disown the authority of the gods, and to become a scoundrel in general. In one scene, Socrates is presented seated in a basket suspended by a rope from the prosinium of the theater, and studying the stars from this point of vantage. The play ends when the father of Pheidippides prepares to burn the philosopher and his entire establishment. It is said that Socrates himself attended the opening performance and vigorously applauded the masked actor who impersonated him.

For several reasons, perhaps a subtle recognition by the public that the entire spectacle was essentially dishonorable, the play was not a success. Aristophanes had hoped to win a prize, but this was given to another. The friends and disciples of Socrates were highly indignant because the play presented the philosopher as advocating policies which in his own teachings he most vigorously opposed. Today the philosopher could have had redress for defamation of character. In these things, however, the comedian, like the court jester, has strange and sometimes terrible privileges.

There is no doubt that the *Clouds* played an important part in the subsequent trial and condemnation of Socrates. The attacks upon him in court were almost identical with those in the play, centering strongly around the corruption of youth. The charges were that Socrates advised young men not to obey the orders of selfish ignorant parents whose advice would be detrimental to all concerned. He also advised his disciples to seek for the deeper meanings of religion, and not to accept without question the legends and fables circulated by the priests. As a crowning heresy, he said that eternal truths were more important than human opinion and authority, and that to perform the greatest good, the individual must follow the noblest instincts of his own character. He affirmed wisdom to be better than wealth, and personal attainments more valuable than aristocratic breeding. For these and similar outrageous ideas discomfiting to the smugness of vested powers, Socrates was condemned to die. It is interesting to realize that the judgment of time has exonerated the philosopher and condemned his detractors. The rich and powerful of Athens are forgotten, but a grateful world continues to respect the memory of the man who dared to live and die as a valiant defender of truth, as he understood the inner substance of this word.

Happenings at Headquarters

On Monday evening, November 14th last, Manly P. Hall was guest of honor at the joint dinner meeting sponsored by the Lockheed Masonic Club and held at the North Hollywood Masonic Temple. The groups attending were The Bendix Square Club, the Burbank City Employees' Masonic Club, The Lockheed Missiles Division Masonic Club, and the Radioplane Square Club. It was Ladies' night, and approximately 600 persons were seated. Mr. Hall spoke on the subject "The Lost Atlantis," and emphasized the Masonic interpretation of the Atlantis legend preserved by Plato, and the *New Atlantis* of Lord Bacon.

* * * * *

On December 4th, Mr. Hall addressed the Besant Lodge of the Theosophical Society in Hollywood. He chose as his subject "A Journey in Truth," and pointed out the parallels between the teachings of Alexandrian Neoplatonism and the basic tenets of modern Theosophy.

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The fourth P. R. S. Banquet was held in Los Angeles at the Elks Club on November 4th last. Over two hundred persons attended, and it is noteworthy that the meal was excellent. On this occasion, Mr. Stacy-Judd, the Architect of the Society, described progress in the Building Program and announced that the architectural and engineering drawings for the project were completed and have been duly presented to the Planning Commission of the City. Dr. Chetwyn Harris summarized the financial situation and impressed the audience with his careful mention of 7 cents in connection with one of his totals. Mr. Bennett Preble described the Building and Budget Program and the work of the various Friends Committees. Mr. Hall then spoke for a few moments on the ideals of the Society, and the program being developed for greater assistance to friends and students throughout the world. Mr. Byron Pumphrey, a member of our faculty, was outstanding as the Master of Ceremonies. After the Banquet, two short films

were shown, one dealing with religious ceremonies in Bali, and the other explaining the medical sand-painting of the Navajo Indians.

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We are happy to announce that Mr. Hall's book, *The Phoenix,* which has been out of print for a number of years, has been re-published with an additional article on Cagliostro and Egyptian Freemasonry. This is a limited edition of 1,000 signed copies, and the proceeds will be dedicated to the Building Fund of the Society. In view of this purpose, this edition of a very beautiful and unusual book, profusely illustrated, is $10.00. Why not order your copy immediately?

* * * * *

The sale of our book *The Mystical Christ,* was so heavy through the Christmas Season, that a new printing is necessary. Due to the rising costs of publication, the price of the book in the future will be $3.50. As a consolation, however, the new edition will have a comprehensive digest index which will greatly enhance its value for the serious student.

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Dr. Chetwyn Harris will give four lectures at the Hollywood Church of Religious Science this spring. He will speak on March 26 on "Philosophy and Its Meaning to You;" April 2nd on "The Validity of Religious Knowledge;" April 9th on "The Ultimate Truth of Religion;" and April 16th on "The Progress and Destiny of Man." The talks will be given in the evening at 8:00 p. m. The public is invited to attend.

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In recent months, Mr. Hall has appeared a number of times on Mr. Burritt Wheeler's radio program over KFI. Most recently, he discussed the difficulties which exist between the American Medical Association and independent groups of psychologists who are seeking legislative protection. The subject was covered in the editorial of the Winter 1955 issue of HORIZON. On another occasion, Mr. Wheeler read the little story, "The Unworthy One," by Mr. Hall, to his radio audience. For Mr. Wheeler's kind cooperation and many years of friendship, we are profoundly grateful.

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The Winter Seminar of instruction at Headquarters is worthy of special notice. The courses offered cover a wide field of important

basic ideas. Mr. Ernest Burmester, M. A., a member of the faculty of the Society and a Trustee, who advanced his studies in Kiel, Berlin, and Leipzig, and received his M. A. in psychology from New York University, chose as his subject "The Concept of Self in Idealistic Psychology." Dr. Chetwyn Harris devoted his attention to the theme "Psychological Principles of Successful Living." Mr. Byron Pumphrey gave two courses—one on "The Creative Use of Symbolic Processes," and the other on "The Mystic Victorians," including in the latter Thomas Carlyle, Mathew Arnold, and John Ruskin. Mr. Hall also presented two series of instructions. The first on "The Pythagorean Theory of Number," and the second on "Creative Art as Impulse and Impact." It would be difficult to imagine a more interesting group of inter-related subjects.

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Through the activities of the Friends Committee on Libraries, arrangements have been made to exhibit unusual material from the collection of the Society at various public libraries in the area. There was one exhibit in the public library at San Marino, displaying rare and unusual Bible leaves and Bibles. Several items of this group were placed in the children's room as part of a special Christmas display. The Glendale Public Library held an exhibit of Benjamin Franklin material in January, honoring the 250th anniversary of Franklin's birth. The exhibit included material from the research files of our Library. Early copies of Poor Richard's Almanac, edited by Franklin, may be mentioned. Five other libraries have indicated their interest, and plan such displays in the near future.

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As part of the activities of the Committee on Socials, a program of Open Houses has been initiated at Headquarters. These events have already proved to be extremely popular. Groups are conducted through our Headquarters, special displays are prepared for them in the Library, and refreshments are served. Much credit goes to the work of this committee, whose members devote considerable time and thought to making these programs instructive, pleasant, and successful.

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Bookings have been made at the Scottish Rite Temple in San Francisco for Mr. Hall's usual Spring series of public lectures. He will speak at 8:00 o'clock on the evenings of April 3, 5, 8, 10, 13, and 15. Those interested are invited to communicate with the Society. We will be happy to send programs listing subjects and other details.

We have recently received from our old friend Dr. John Manas, President of the Pythagorean Society of New York, a photograph of himself standing beside the tomb of Pythagoras in the Ceramicus in Athens. The Ceramicus was the cemetery for the illustrious men of Athens. Since all students of philosophy venerate the name of Pythagoras, we think you will want to see this little-known monument to his memory. The picture is reproduced herewith. Although the tomb has no inscription, it has long been associated with the remains of Pythagoras, which were brought to Athens sometime after the great philosopher's death. At the time of the recent Pythagorean Congress in Athens, the birthplace of the philosopher in Samos was officially renamed *Pythagoreion* in honor of the memory of its most illustrious citizen.

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We acknowledge with gratitude two archeological artifacts presented to the Society by Mr. Paul I. Ilton, who has spent twenty years in archeological research and exploration in the Near East. He has graciously presented to us two items in clay, excavated from a tomb near Gezer, and dating from the time of Abraham, approximately 2,000 B. C.

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Mr. Hall was in New York City between January 4th and 15th as the guest of Dr. Raymond Charles Barker, minister of the First Church of Religious Science. While there, Mr. Hall gave afternoon and evening courses on the subject "The Evolution of the Human Personality," at the headquarters of the Church, 122 West 55th Street. He also spoke Wednesday afternoon, January 19th, and Sunday morning, January 15th, at Town Hall. The programs were most successful, and the activities were well attended. We extend our appreciation to Dr. Barker and his devoted staff of workers.

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The Glendale Church of Religious Science invited Mr. Hall to give three lectures for its group. He spoke on January 25th on "Cabalistic Keys to the Old Testament," and on February 22nd on "Gnostic Keys to the New Testament." On March 21st he will speak on "Reincarnation in the Great Religions of the World." It is always a real pleasure to gather with these good friends.

Our Vice-president, Mr. Henry L. Drake, is now in India. He tells us that while in New Delhi, he had a significant interview at the Ministry of Education discussing East-West cultural relations, and visited at the home of Dr. Radhakrishnan, Vice-president of India and one of its outstanding philosophers, with whom he discussed the research projects which took him to India. Mr. Drake visited Benares, where he saw the Rama-lela, or sacred drama, setting forth the adventures of Rama, the great Indian culture-hero. He also had an audience with the Maharajah of Benares. Mr. Drake outlined his principal purpose for traveling to India to the Vice-Chancellor of the University of Calcutta and other members of the faculty. He also visited Sarnath, where Buddha preached his first sermon. In all, this is a most interesting and valuable contact with leaders in Eastern thought, and Mr. Drake is bringing them a more intimate knowledge of the activities of our Society.

Local Study Group Activities

We are happy to announce that interest in Study Groups is rapidly increasing. Leaders and members of these groups are learning the advantages of gathering at regular intervals for the exchange of ideas and general discussions of subjects of common interest. This truly classical approach to learning has long proven its worth, and we hope that more and more of our friends and students will take advantage of the help and cooperation of the Society in this phase of our program. We can supply all the information necessary to those interested in forming groups, and a monthly letter by Mr. Hall or a member of our faculty will help in arranging programs. Remember also that each issue of HORIZON will supply the material for many informative discussions, and in each issue there are special questions which will stimulate a vital exchange of ideas.

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Five new local study groups have been formed since our magazine last went to press. Mr. James A. Butler has organized a P. R. S. Local Study Group in Gary, Indiana. Those interested should communicate with him at 2313 Filmore Street. We wish Mr. Butler and his officers and members a happy and profitable experience in the adventure of learning. We also send our greetings to Dr. Karal Carsen who has formed a P. R. S. Local Study Group in Calgary, Alberta, Canada. Friends and students in the area are invited to contact him c/o Post Office Box 35. Mr. Hall was born in Canada, and it is nice to know that the Society is now officially represented by two study groups in our good neighbor Canada.

We are very pleased to announce two new P. R. S. Local Study Groups in Chicago, Illinois. Our compliments are extended to Mr. William McHugh who is now leading a study group in Chicago. Mr. McHugh may be contacted at 623 South Wabash Ave., Chicago, 5, Ill. Our compliments are also extended to Betty Ann Near, who has formed a P. R. S. Local Study Group in this great city. She can be contacted at 117 N. Dearborn, Apt. 410, Chicago 2. During Mr. Hall's recent trip to Chicago, many friends asked about Local Study Groups, and we are certain that these two fine leaders will be enthusiastically supported.

Just too late for inclusion in our last issue of HORIZON, is a new P. R. S. Local Study Group now active in Concord, California. The President is H. Ernest Stevenson, and friends and students of the Society are recommended to contact him at 2179 Huron Drive, Concord, California. We sincerely wish for him a happy and successful program enriched with new contacts and friendships and a fine opportunity to serve and grow.

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Two additional tape recordings of lectures by Mr. Hall are now available on a rental basis to P. R. S. Local Study Groups: "Idealistic Psychology from Freud to Jung," and "The Therapeutic Value of Great Art." If you have a tape recording machine available we will be happy to send you details of how you may secure the use of these recordings. They are suitable for general discussion, and bring you Mr. Hall's teachings in his own voice.

The following questions derived from articles in this issue of HORIZON will be useful in P. R. S. Local Study Groups, and are also recommended to all readers as a guide to systematic study.

Article: Overcoming the Feeling of Futility
By Manly P. Hall

1. From a philosophical standpoint, what advice would you give to a person who says that due to the uncertainty of the times in which we live it is useless to build or plan a personal future?
2. It is noted in this article that when the mind centers itself upon the concept of limitation, perspective is gradually lost. How can we remove this concept of limitation without indulging in

platitudes or taking unrealistic attitudes? Consider this problem philosophically and psychologically.

3. It is suggested that compromise in many cases is the result of lack of personal courage. What is the difference between true courage and an aggressiveness which seeks to dominate the conduct of others? Analyze situations in your own life in which simple and honest courage would have solved difficulties.

Article: PLATO'S IDEALISTIC PSYCHOLOGY
BY HENRY L. DRAKE

1. Most of the Greek philosophers included programs of travel in connection with their educations. What would be the outstanding advantages, philosophically speaking, which would result from contact with distant nations and foreign peoples?
2. Plato taught that it was from the polarity of the soul and spirit, and not from the polarity of the body and matter, that all things must gradually unfold. Apply this thought to personal conduct and attempt to define this truth on the level of personal experience.
3. Discuss the problem of why man during infancy and childhood is the most helpless of all animals. Why does his ultimate destiny require that he be born in a state of not-knowing?

STUDY GROUPS

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RALPH F. CUSHMAN — 5622 LAUREL CANYON BLVD., NORTH HOLLYWOOD.
MRS. JACQUES DANON, 2701 LONGLEY WAY, ARCADIA, CALIFORNIA
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P. R. S. HEADQUARTERS GROUP — L. EDWIN CASE.

Library Notes

THOMAS TAYLOR'S *RESTORATION OF THE PLATONIC THEOLOGY*

By A. J. Howie

Among the literary and editorial labors of the distinguished English Platonist of the 18th and early 19th centuries, Mr. Thomas Taylor, one of the most interesting and remarkable appeared in 1792 under the lengthy and elaborate title "The Philosophical and Mathematical Commentaries of Proclus, on The First Book of Euclid's Elements. To which are added, A History of the Restoration of Platonic Theology, by the Latter Platonists: And a Translation from the Greek of Proclus's Theological Elements." The work was issued in two volumes quarto, and was originally priced at 2 guineas, "in boards." It cannot be purchased today for ten times its original cost.

Almost hidden in this long and clumsy title is an original work or, perhaps more correctly, a compilation from various sources, which Thomas Taylor calls "A History of the Restoration of Platonic Theology." This is perhaps the most valuable work in its field, for certainly no other modern author has approached this difficult subject with an equal measure of innate capacity or with the same degree of scholarly devotion for the great teachers who preserved the Platonic succession. It would be most useful if this "Restoration" could be re-issued as a separate book, and the Library of our Society has contemplated such a publication.

Summarizing his attitude toward the classical authors to whose writings he dedicated his life, Taylor in his introduction writes: "In short, the philosophy of Pythagoras and Plato will be found, when impartially considered, to contain every thing which can enlighten the mind, improve the morals, and exalt the character of man. It is built on the steady basis of truth, and will survive the wreck of ages. Its foundation is deep, and its summit reaches the heavens. It is a mighty rock, which modern systems may assail, like a raging sea; but, like stormy waves, they will only be broken about its impenetrable sides. To war against wisdom is folly; for opposition in this case is the destruction of its author. The modern may, indeed, expect, because their merit is raised by the present age, above that of the ancients, to appear

as giants in the eyes of posterity; but they will only verify the elegant observation of the poet, that

> 'Pygmies are Pygmies still, though perch'd on Alps,
> And Pyramids are Pyramids in vales.'
> (Young in "Night Thoughts")"

From the foregoing it is obvious that Taylor not only venerated the wisdom of the Greeks, but was himself entirely conversant with their philosophy and theology. He held the religion of the Neoplatonists as a pure stream of mystical revelation suitable to the internal spiritual and intellectual needs of thoughtful persons. He believed that the Platonic philosophy would be periodically restored in future ages, especially at those times when men, wearied with superficial concepts, sought the true consolation of learning. Nor was he entirely wrong, for today both his translations and his original works are highly prized by both scholars and laymen, and the demand for his writings is bringing his books slowly but surely back again into print.

Although Taylor was an outstanding Greek scholar and was also well equipped in Latin, he was educated principally by his own enthusiasm and an irresistible desire to understand the sublime theology of the ancients. He labored throughout his life with limited means and serious restrictions of health. He gained slight recognition, except in a small circle of devoted admirers. His publications profited him but little, but he was satisfied to trust his productions to the great river of Time which would carry them ultimately to those who needed, appreciated, and understood. Taylor probably was more familiar with the earliest Greek and Latin texts available on Platonic and philosophical literature than any of his contemporaries and most of his successors. He worked in the shadow of the British Museum, and had access to most of the great collections of books available in his time. Among the first in America to recognize and honor Taylor's achievements was our own beloved philosopher, Ralph Waldo Emerson. Taylor admitted that he did not translate and write for his generation, but for the future when men would want to rise above the limitations of dogmatism and dispute, when the magnificent conceptions of the Orphic traditions would be welcomed by open minds.

None of the Taylor translations are easy to read. Any kind of a review or digest is open to criticism as being the personal interpretation of the reviewer. In spite of this limitation, I believe that the Platonic Theology contains many suggestions that could relieve the student from the tensions of religious misunderstanding, release within him a new awakening to a more universal truth than is contained within the dogma of any sect or creed, and enable him to take a more

generous attitude toward the beliefs and religious prejudices of his fellow men.

The Grecian theology did not originate among the Greeks. Orpheus was a Thracian; Thales, a Phoenician; Hermes Trismegistus, an Egyptian; Zoroaster, a Persian. Even though she was not the parent of theology, Greece was a benevolent nurse who kindly educated theology to the full perfection of her nature. In the happy climate of Greece, the genius of theology became both elegant and profound; her person magnificent and graceful; and her ceremonies rational and sublime.

According to Proclus, all Grecian theology stems from the mystic disciplines of Orpheus. Pythagoras was the first who learned the secret rites of the gods from a disciple of Orpheus. This theology descended to Plato through the writings of various Pythagoreans, where it was concealed by poetical fancies and mystical tradition.

This theology was later lost for many centuries; it was restored by Ammonius Saccas of Alexandria about 250 years after the appearance of the Christian religion. Ammonius Saccas was humbly born and earned his livelihood as a porter. It is not known how he rose from this servile employment to the summit of philosophy. But the testimony of his disciples as to his penetrating genius, docile sagacity, tenacious memory, and every other ornament of the soul requisite to form the philosophic character, won for him the appellation *divinely taught,* which was unanimously conferred on him by his contemporary philosophers.

This great man opened a philosophical school at Alexandria, but with a determination not to commit the more abstruse and theological dogmata of his philosophy to writing. He was so fearful of profaning these sublime mysteries by exposing them to vulgar inspection that he revealed them to his disciples on the condition of inviolable secrecy, and under the guard of irrevocable oaths. It is not clear how his three principal disciples freed themselves from these restrictions so that they were able to disclose part of the master's secrets.

The most important of these was Plotinus, an Egyptian, who despised many of the personal details that concern most men. He would discuss neither the time nor place of his birth. From his early youth, he studied with various teachers and philosophers, but felt satisfied with none of them. In his late twenties, a friend took him to visit the school of Ammonius Saccas. After hearing Ammonius philosophize, Plotinus exclaimed: "This is the man I have been seeking." He continued his studies with Ammonius for eleven years. It was not until middle age that he began committing his thoughts to writing. After he accepted Porphyry as his pupil, the zeal of the latter stimulated him to more prolific efforts in writing.

In spite of negligent script and spelling, the clarity and profundity of his thought was evident to all readers. His composition was so connected that he seemed merely to be transcribing from a book. Even interruptions by people and other duties failed to break the continuity. Porphyry writes: "He poured forth many things agitated by the impulse of inspiring deity." And Taylor adds: "With me every page of his work is a volume, and every sentence an *oracle*."

As a trusted friend and intimate, Plotinus was often named to act as guardian for children and estates by those making wills. He was the confidant of nobles and politicians as well as philosophers. Although called upon to arbitrate many legal and political difficulties, he lived in Rome for 26 years without making a single enemy. In fact, the only enemy reported during his life was a fellow-disciple of Ammonius who was jealous of his achievements.

Plotinus described his soul as "ready winged for flight, and scarcely detained by the fetters of body." After the death of Plotinus, Amelius inquired of the Apollonian oracle whence the soul of Plotinus had emigrated. Porphyry records the answer:

"Plotinus was worthy, mild, gentle, and endearing. He was vigilant, endued with a purified soul, and always elevated to divinity which he ardently loved. He exerted all his powers to emerge from the bitter waters of this sanguine life. By the assistance of the blessed light, he had often raised himself by intellectual conceptions to that first god who is superior to intellect, and had ascended to all the gradations to an union with his ineffable nature. This supreme principle suddenly appeared to him, neither possessing any form, nor any idea, but established above intellect, and every intelligible essence. Four times during his later years, Plotinus obtained this union with that deity which is everywhere present, not in capacity, but by an ineffable energy. The gods often surrounded Plotinus with divine splendors, directed him in the right path, while they benignantly extended to his eyes abundant rays of celestial light; thus he may be said to have composed his books from the contemplation and intuition of divinity. From internal and external vigilance he is said to have seen many and most beautiful spectacles which no other philosopher has easily beheld.

"When freed from the body, Plotinus arrived at the blessed society where friendship, sweet desire, joy, and love perpetually reign united with deity, where Plato and Pythagoras reside with other sublime souls who compose the choir of immortal love; and where the most blessed demons have fixed their abode. The life of the inhabitants of these celestial regions is ever flourishing and full of joy, and perseveres in perpetuity of bliss from the benignant communications of divinity."

Taylor adds: "Plotinus seems to have left the orb of light solely for the benefit of mankind; that he might teach them how to repair the ruin contracted by their exile from good, and how to return to their true country, and to their proper kindred and allies. I do not mean that he descended into mortality for the purpose of enlightening the vulgar part of mankind; for this would have been a vain and ridiculous attempt. The splendor of truth cannot be apprehended by eyes totally fixed in the dark night of oblivion; but previous to this, punishment must be inflicted and purgations employed; the labors of Hercules must be accomplished, and the sufferings of Ulysses endured. Plotinus came as a guide to the liberal few who are struggling to gain the lost region of light, but do not know how to break the fetters by which they are detained; and who are impatient to leave the obscure cavern of sense where all is delusion and shadow, in order to ascend to the realms of intellect where all is substance and reality."

Let us now consider some of the tenets of the Platonic theology that Plotinus restored and illustrated in his writings.

He repeatedly asserts the superessential nature of *the one,* the supreme principle of things. The ancients considered *the one* as better than being, and the principle of being as free from all proportion to the subsequent order of things, as the good itself is separated from every condition of any particular good.

This sublime theory seems to have been the favorite topic of Plotinus, which is not surprising if we consider that a union with this ineffable nature was the great aim of all his desires, and the only end of all his studies and pursuits. Taylor proceeds to paraphrase in translation several works dealing with the vision of the *Supreme* and the manner in which it is accomplished; and the method of becoming united with the intelligible world. A few paragraphs of these we further digest—perhaps better, touch upon, outline, or suggest for reference to the original.

True intellect, possessing true being, can never be deceived. True knowledge resides in the essence of intellect, not as imagining or doubting, nor information derived from another or collected by demonstration. All knowledge is essential to the nature of intellect. And it is necessary for the student to distinguish between the essential knowledge of intellect from that which he collects by investigation. Though the natures of sensible objects are contained in their subject bodies, that which is known by sense is nothing more than an image of the object. Sense cannot apprehend the thing itself since it abides external to its perception.

It is not proper either to investigate intelligibles separate from intellect, or to confess that the figures of things are contained only in

intellect; or to deprive it of truth, while we admit it is ignorant of intelligibles, and that the objects of its intellection have no existence in the order of things. But it is necessary to attribute all things to true intellect, if it is requisite to induce knowledge and truth. It is necessary to preserve beings themselves and that knowledge by which the essence of every thing is known; to acquiesce no longer in the resemblances and images of things solely through an understanding of particular modes of existence instead of the real essence of things. Intellect truly knows; nothing is concealed from its essential intelligence. It contains truth and the seat of things in its essence, and is ever vital and intelligent.

Intellect requires neither demonstration nor the persuasion of faith. Intellect is essentially intelligent, entirely manifest to itself, and there is nothing more worthy of faith than its own essence. It contains real truth not consonant to any other but to itself; nor does it make any pronouncements outside of itself. That which it is, it affrms.

This one nature, intellect, therefore, is all beings; it is truth; it is a great deity; or rather, it is not any particular god, but is deservedly every deity. And such is the nature of this second divinity appearing to beholders before they survey that superior God who is seated in more sublime majesty on the illustrious throne of intellect, depending from his ineffable nature. It is highly proper that he should not be seated in an inanimate subsistance, nor again immediately occur to us moving in the circular chariot of soul, but that an inestimable beauty should wonderfully shine before his appearance. To such as advance to his intuition, it is ordained that lesser things should first occur, and afterwards such as are greater should gradually present themselves to the view.

But let us now ascend to the one itself, which is indeed truly one, not like other things. For the present we desire to contemplate, if possible, the nature of the pure and true one, which is not one from another, but from itself alone. One cannot be numerated with another —cannot be numbered at all; it is a measure free from all mensuration. Nor is it equal to any others as agreeing with them in any particular. Unity always remains the same, though all things flow from its inexhaustible fountain.

But the maze of reasoning by which these conclusions are reached is an individual process. The general method is not to consider unity as anything particular or bounded. Obviously, it is ridiculous to attempt to comprehend immensity itself. He who desires to know intelligible essence must perceive only what is above sense, unimpaired by any image of a sensible object. And he who desires to contemplate a nature superior to intelligible essence will enjoy the ineffable vision only if he neglects every thing intelligible while merged in the

most profound and delightful of all contemplations—learning from hence *that he is,* but neglecting the inquiry into *what he is* as impossible to investigate.

In our efforts to understand and to give a name to that which is ineffable in order to signify something to ourselves, both the name and the thing named will be more obscure than if its appellation had been neglected. Perhaps the name was expressed so that the investigator, beginning from something signifying the greatest simplicity, might arrive at a perfection of contemplation unworthy to express the superlative excellence of his nature. For *this* cannot be reached by the hearing, nor be understood by any hearer; but if it is manifest to anyone, it must be manifefst to the profound beholder. But if he who perceives endeavors to behold form, he will lose the intuition of this ineffable nature.

* * * * *

The foregoing is but a most inadequate fragment of Taylor's paper. Any reader who has been interested thus far should by all means consult the original to enjoy at first hand the enthusiasm and sincerity which Taylor infused into his interminable and involved sentences and paragraphs. Also, the student who reads further will understand the limitations and frustrations of trying to interpret in words that which is beyond the scope of language.

The translations and writings of Taylor were all written by men who had spent many years in the study of philosophy and religion. They studied with many teachers until they found the one who lighted them on their way to original thinking. They did not think in terms of sectarian belief, and the vastness of their thoughts transcended precise definition. They seem never to have thought that they knew all about their subject, which saved them from dogmatism. Further, they all professed a reverent love for their subject that bore fruit in the nobleness of their way of life.

It is interesting to note the emphasis on the personal or individual nature of spiritual experience, the necessity of distinguishing between a knowing that originates within the individual, and the knowledge gained from formal education, observation, and experience. None of them would have thought that schooling alone would have qualified them to define or express an absolute statement regarding the One God. All of them strove to tap the original fountain of knowing, leaving for smaller natures the fragmentary, incomplete store of knowledge comprised of the images of things outside of the self.

As Taylor himself said, such reading is not for the average public, but is reserved for those who have dedicated their minds and souls to the search for truth.

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