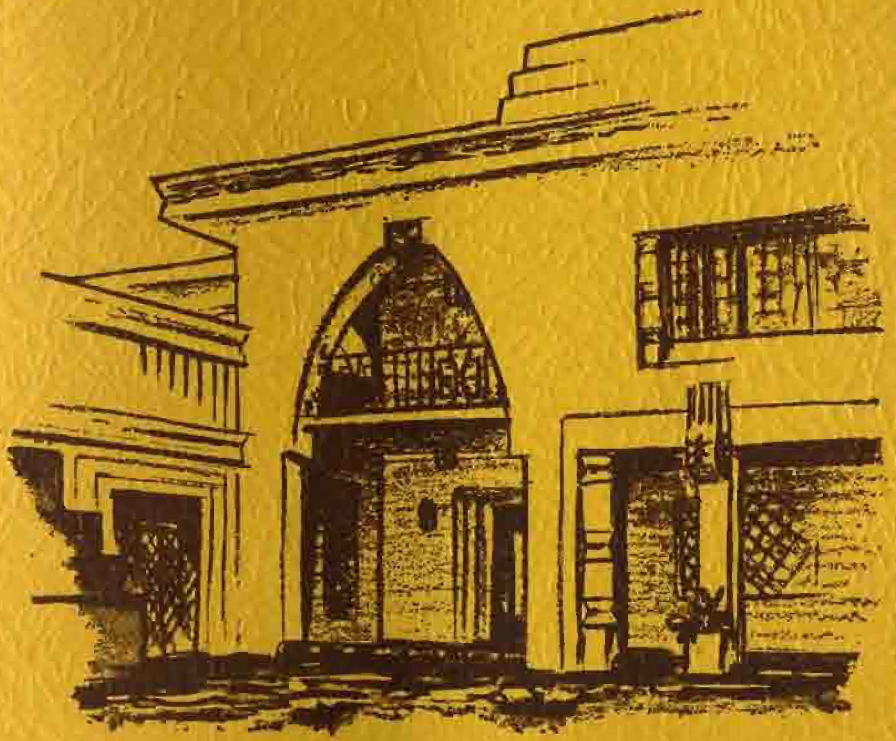
HORIZON



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SUMMER 1957

HORIZON

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HORIZON

SUMMER
1957

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VOL. 17, No. 1

Journal of
The Philosophical Research Society, Inc.

HORIZON LINES
AN EDITORIAL

(LECTURE NOTES)

Television and the Subconscious Mind

OPULAR inventions have greatly changed the American way of life in the last fifty years. It would be almost impossible, for example, to estimate the changes brought about by the automobile. Perhaps an outstanding result of rapid personal transportation has been the decentralization of living. This, in turn, has certainly provided the average individual with more pleasant home surroundings, and enabled him to escape from the restrictions imposed by horse and carriage. His new mode of travel, while highly useful, has not proved an unqualified blessing. A speed and power mania has caused the accident rate to reach monstrous proportions, and we are killing and maiming on our public highways more persons than have been war casualties over the same period of time. Needless to say, the increasing congestion, leading to the most gigantic program of roads and freeways ever attempted by man, is also taking a heavy toll on the nervous resources of the average citizen. The resulting changes in political, industrial, cultural, and physical habits, have altered the foundations of our entire society.

To a less obvious, but perhaps no less significant, degree, air transportation has wrought its transformation on both national and international levels. Countless smaller devices have strongly modified home and business conditions, and all these alterations have required

psychological acceptance and adjustment. Motion pictures and the radio have set up habit mechanisms with both constructive and destructive consequences, and last, but by no means least, we have television, which, though still a precocious infant in the sphere of new and useful devices, is exerting an undue influence in the shaping of human conduct. Altogether, the average individual is being bombarded by so many highly directional conveniences and commodities that his mental-emotional orientation is seriously disturbed. Because his personal integration is not strong enough to permit him to direct constructively the facilities now at his disposal, he is showing distinct signs of maladjustment and insecurity. As nearly all of his scientific appliances have been highly commercialized and the manufacture, distribution, and sale of these articles have become an essential part of our national industry, it is difficult, if not actually impossible, to create and apply rational codes which will prevent abuse and protect the citizen from his own lack of discrimination and common sense.

Over the last several years, a number of articles have appeared in the public press indicating general dissatisfaction over the quality of television programs. Thoughtful parents have been alarmed by the panorama of violence and delinquency to which their children are daily exposed. Most viewers resent the commercials and many of the products which they endorse. Still others are offended by the trivia which passes for light entertainment, and educators in general feel that a valuable means of public improvement is being wasted and perverted. To date, the emphasis has been largely upon the effect of television on the younger age groups, but this by no means represents the total picture. It may well be that the danger is greater, and the adverse effects more consistent, on the level of the adult audience.

It cannot be denied that the majority of persons are affected for better or for worse by environmental factors. In the old days of the legitimate theater, the number of theater-goers was limited, and available entertainment was not abundant, except perhaps in a few metropolitan areas. The motion picture had a vast audience, but except in the case of the film-addict, there was a tendency to level off to one or two shows a week. In smaller communities, the movie theaters usually played the same film for three or four days. Also, an amount of discrimination was possible without demanding too much of human nature. The viewer selected what he wanted to see, was loyal to certain stars, and expressed his disapproval by staying at home.

With the coming of radio, entertainment began to move into the home, but it was limited to the auditory sense. The program was heard but not seen, and the great listening audience frequently divided activities. Folks could listen while engaged in various occupations, and

the programs themselves had to be adjusted so as to convey their meanings principally by words supported by a few rather simple sound effects. Television, however, caters to the most powerful of human faculties—the sense of sight. The eyes and the ears together receive the full impact of the program. Furthermore, the viewer must give himself totally to whatever he is witnessing. He must sit facing the instrument, in a dimly lighted room, receptive to everything—good, bad, and indifferent—that is presented for his amusement. Surely he can turn from one channel to another, or give up in disgust, but he generally finds that he watches longer than he intended to, faithful to a level of amusement for which he can find little excuse within himself.

The economic factor plays quite a part. We all like to feel that we are getting something for nothing. After all, we have bought the instrument, and it is easier to depend upon it for recreation than to drive through heavy traffic to some motion picture theater, pay a ridiculously high price for admission and probably an additional parking fee. We also like to think that television keeps the family together, amuses the children, and offers some cultural advantages. There are newscasts, sports events, weather reports, old movies with nostalgic overtones, quiz programs, and even an occasional sermon. Altogether, we stress the educational advantages, although valuable or useful information is only incidental. It is so easy and so convenient that the habit is allowed to grow and intensify, and now the millions of viewers are looking forward to color television, which is supposed to open another world of glorious adventure. We must assume, therefore, that programs of one kind or another are being channeled into the millions of American homes every day, and the members of families are individually or collectively exposed regularly and systematically to a totally unplanned bill of fare—a hodge-podge of visual impacts which have as their one primary objective the advertisement of products distributed by the sponsor. There is no concern over what people should see. The first consideration is to give them whatever will cause them to turn on the program and endure the commercials.

Apart from such features as may be considered standard and which are broadly non-directive, television entertainment divides into two rather clearly defined classifications. The first may be considered entertainment for adolescents. This covers everything from the traditional "horse-opera," mystery stories, detective yarns, and horror-tales. This bill of fare also includes narrative and episode epics that continue year after year, light comedy, and the factual or semi-factual dramatizations based upon police records or international espionage files. Some of the stories are pleasant and rich with family incident and humor, others are fantastic, and still others depend upon violence to

maintain interest. Broadly speaking, the more sanguine of these productions have excited much of the criticism directed against television programs. There is some foundation for the prevailing attitude, but like so much public criticism, it appears to me to be superficial and inadequate.

It is doubtful if the proverbial stage-coach robbery or the bad man in the border town is the cause of serious consequences. Such programs, extending into the field of mystery or even the horror-picture, are not the larger cause for alarm. These productions are for the most part utterly outside the experience of the television audience. We are not in the days of the Texas desperado, nor can we take one of Frankenstein's descendants too seriously. It is difficult to forget that these stories are contrived or at least have slight bearing upon our daily conduct. We may suffer the occasional nightmare, but even children today are rather too sophisticated to be profoundly damaged. It is about time that someone began to examine what we call the "better programs," the mature entertainment, the high art which it is hoped and believed will add to the dignity and survival of this mode of entertainment.

These important shows form together the second group to which we have referred. They are well written, ably directed, and proficiently acted by good casts. They are selected frequently because of themes considered socially significant. Many of the stories are completely believable, leaving the viewer with the conviction that they are truthful and represent incidents that could occur to his neighbor and even to himself. The audience is flattered because these adult productions imply a mature group of viewers who appreciate the better things of life. There is no doubt that some of the plays presented and sponsored by reputable organizations are highly commendable. Yet for the most part, they are built upon a deep philosophy of disillusionment. They subtly but insistently convey the impression that the world is filled with insidious human beings, dedicated to selfishness and genteel conspiracy. They influence our estimation not only of our friends, but of strangers around us. They transform our world into a morbid sphere of troubles, and continuously recall the inhumanity hiding beneath the surface of our apparently placid culture.

Some will argue that everyone should see dramatic works of this kind in order that he may take a realistic attitude on the subject of human behavior. What we would like to convey at this point is that our level of serious television drama is essentially unhealthy, suffering from the same ailments noticeable in art, music, and the legitimate theater. Less and less frequently we turn from our entertainment refreshed and inspired; in fact, today we consider the program trivial

unless it stirs us to some kind of emotional tension. Psychologically speaking, it is good drama, so-called, which can most deeply injure us. We can survive the momentary horrors of some vampire tale much more easily than a top performance of Ibsen's *Ghosts*. No terrors of a wax museum or some monster from outer space can stir our deepest fears or place us under the same profound anxiety as the scene in which a normal human being is gradually transformed into a helpless and hopeless maniac because of the transmission of hereditary venereal disease.

It is outside the point to stress the grand moral lesson or to insist that the total play has constructive ethical overtones. The quiet gentlemanly husband slowly poisoning his wife may give a wonderful opportunity for an outstanding performance, but the better the acting, the deeper the impression upon the subconscious minds of the beholders. With programs of this kind flowing into the home every day, it is inevitable that unstable persons will be adversely affected. It is also useless to sit in an ivory tower, talk about great art, and imply that the wrong kind of people should not watch the program. I personally know a number of neurotic television owners who could only be kept from such plays and stories by physical restraint. To these folks, comedy offerings are trash; travelogues are dull and uninteresting; Western stories, detective mysteries, are boring. They must have the heaviest, most involved emotional situations that can be found on any of the channels. They twist their dials back and forth until they find some heart-breaking domestic triangle with some poor suffering mortal desperately struggling against inevitables. This is *the* program for the evening. Every tragic detail is absorbed with a strange, unnatural relish, and the consequences are almost immediately reflected in the personal environment. The viewer is moody and depressed, ready to hate races, groups, classes, and eager to discover, if possible, some parallel between himself and the sufferer on the screen.

We may as well face the simple fact that the adult television audience is not composed of mature, healthy persons with happy minds and well-balanced emotions. Two thirds of the middle-aged TV addicts are themselves psychically immature or immediately susceptible to negative and destructive influences. The average home is not a strong and secure institution, but rather precariously poised on an uncertain foundation. Adult relationships are not dominated by faith and hope and charity. The very way of life that has constantly catered to selfishness, fault-finding, and dissatisfaction, is producing a generation of frustrated mortals loaded with complexes, phobias, and inhibitions. Psychological drama is no release for these individuals. They have already reached that degree in which they resent optimism, cheer-

fulness, or constructive indoctrination. They have instinctively chosen to aggravate their own symptoms. They want to believe that the world is a hateful and malicious sphere of which they are the constant and hopeless victims. In the course of a year of carefully choosing neurotic entertainment, perhaps supported by an occasional book written by some frustrated soul or an avowed degenerate, these actually sick men and women relentlessly destroy whatever healthy thinking or creative emotion may still lurk within them. They will not tell you that this happens, but it is easy to watch them turn to their television as the alcoholic turns to his bottle, or the narcotics addict to his heroin or cocaine.

Behind the avalanche of problem-stories lies the conviction that has burdened both American and European theater for several generations. It is the worship of realism—the doctrine that the worst must be true and that the truth must be told. Morbid sensationalism is box-office success. The sick go to watch the sick, and even the actor himself may be adversely affected by his own roles. The best-selling book is nearly always one which contains objectionable elements. Perhaps it does expose an existing evil and, likely enough, the public should know the facts. Under such conditions, however, we are no longer in the sphere of entertainment, but rather on the level of education. Essential knowledge should be communicated factually and without the glamorization of degeneracy and delinquency.

Not long ago a physician told me that he had built a craftshop in his garage with which to entertain himself and seek needed relaxation. He said he never turned on television because he could see no advantage in working with the sick all day and watching them all night. Of course, a great deal depends on presentation. A clinical program may be very interesting and informative to the public. It should not, however, be half truth and half fiction. It should not twist and distort, leading in the end to a false evaluation of data. Naturally, an occasional program that is not essentially sound would probably have slight effect. To see a problem-motion-picture once a month, or a heavy play once or twice a year, establishes no pattern, and the sordid implications would be counteracted by numerous incidents occurring in the daily life of the person. We all know the psychological importance of repetition. The same level of literary taste forced upon us every day over a period of months, indoctrinates us finally with the prevailing temperament of modern art. This art is the direct result of war, depression, and insecurity. It has led to a broad intellectual despondency which reappears in countless forms, but is always essentially the same. Realistic drama encourages—in fact, forces—the spectator to identify himself with the story. His identification is usually negative

because he is morose and frustrated in himself. By the end of an evening of such alleged entertainment, he remembers nearly every misfortune which has ever occurred to him and finds new grounds for many of his deepest frustrations.

This point was driven home to me not long ago when I was watching a television production in which a badly neglected child was developing hysterical tendencies. Before the picture was finished, the life of the child was hopelessly ruined by parental discord. A neighbor's child was among the television audience as the story unfolded, and suddenly the little girl broke into uncontrollable sobbing bordering on hysteria. She got up and ran out of the room, exclaiming: "That's just the way daddy treats mama." The child had sense enough to leave, but the adults remained, their attention glued to the screen, absorbing every unhealthful detail with intense satisfaction. It seems to me that this cannot be good and must contribute considerably to the increasing mental disturbance that is reported throughout the nation.

On another evening, I used the station listings and checked what were presented as the "worthwhile" offerings. There were five plays and playlets, apart from ancient films, which we will ignore. One of the plays was really delightful, for in this case, a serious effort was made to portray an elder relative whose contact with his young family helped him to find new interests and activities in living. He became a relly constructive influence and found himself enjoying better health and a larger circle of friends and acquaintances. You left the program feeling better, and hoping that when you grew old, you would do as well. The other four programs were all morbid—one a perjured witness in court wrecking innocent lives; another, an escaped maniac from an asylum, terrorizing a simple family; another, a triangle in which all persons involved were unfaithful and despicable. There is no reason to take the Pollyana attitude toward life, but we cannot solve our problems by merely perpetuating real or imaginary delinquency.

What kind of people, then, watch these television shows? The immediate answer must be: all kinds of people, most of them impressionable to some degree. We know that the stress and tension of our way of life is undermining both physical health and mental perspective. We are becoming more tired, irritable, and worried, with each passing day. We are best off through some reasonably constructive escapist mechanism, which means that entertainment should help us to get our minds off ourselves and onto some constructive level which inspires us to improve our natures and overcome our difficulties by the best uses of our available internal resources.

Fortunately, most of the so-called adult entertainment is over the heads of children. Unless they have had particularly unfortunate experiences, these problem-tangles are beyond their comprehension. They still turn back lovingly to the jalopy race or the baseball game or one of their interplanetary heroes. It is the person suffering from the delusion that he is mature and that he will not be affected by what he sees, who is most likely to be further disturbed. The root of the trouble is not in the television station, nor the sponsor, nor the actor, nor even the writer. It is the broad intellectual sophistication that we have come to regard as fashionable and as complete proof that we are emancipated from the romanticism and sentimentalism of the Victorian age. We must prove that we are grownup by renouncing idealism as a sickly by-product of what the communist might call "imperialistic capitalism." Certainly there is misery in the world. We should know about it, we should consider it, and, so far as we can, we should work diligently to bring about needed changes and reforms. We should never lose sight, however, of the fact that the majority of human beings are essentially decent, law-abiding, well intentioned, but tired and irritable. These folks want to do what is right, and they would like to have as much encouragement as possible; that is, they think so.

The line of greatest resistance, of course, is that which indicates the way of positive growth. We instinctively cater to our weaknesses, even when we know that the policy is wrong. On the other hand, we are slaves of fashion, and do not intentionally depart from that which is socially acceptable. Living has given the average person few incentives to be noble, idealistic, and altruistic. Yet he has preserved these attributes deep within himself. If we want better homes and happier families, we should do everyhing possible to restore humanity's faith in humanity. We should point out more of the fine, unselfish, and truly adventurous experiences which can be just as interesting and just as dramatically satisfying as murder, madness, and crime.

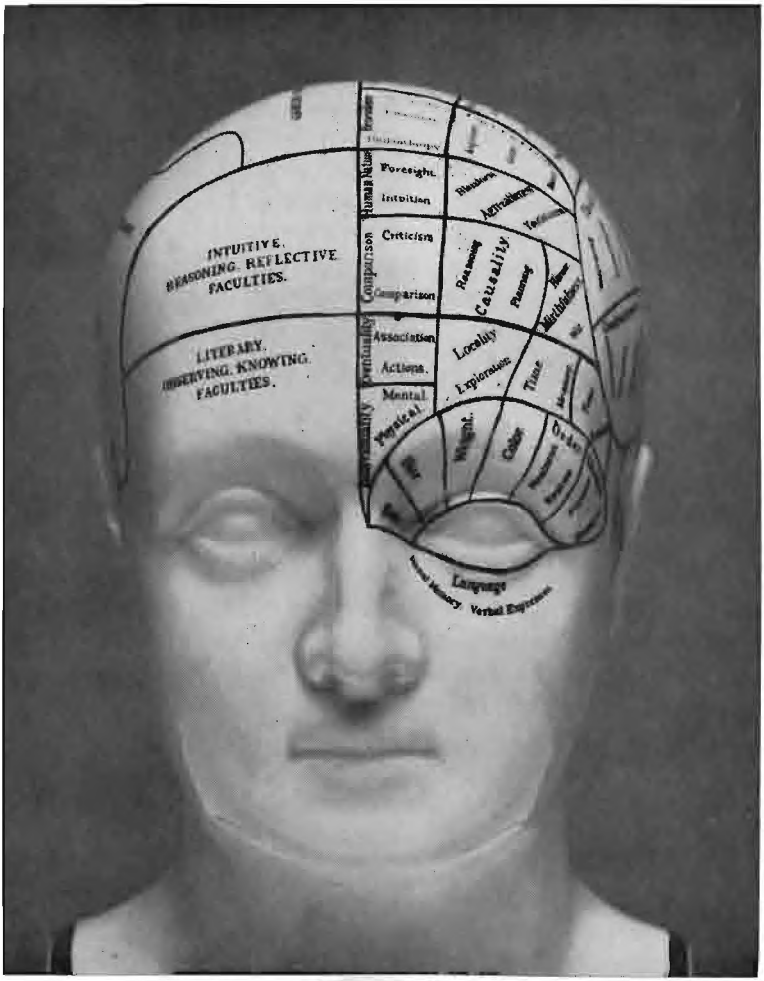
Why should we always choose our entertainment from the comparatively small circle of outstanding moral derelicts? Why should artists prefer models from the underworld of Paris, or paint the human body as something distorted, deformed, or monstrously proportioned? Have we not learned that if we expose man's ugliness long enough, he will accept it, will stop questioning it and eventually acknowledge it as a new standard of beauty? We cannot afford to have him subconsciously decide that corruption is natural or inevitable and eternal, for if he does, he will finally conclude that it is commendable. All the world cannot be wrong to the person who depends entirely upon others for his attitudes and opinions. As decadent art is morally dan-

gerous, so is decadent entertainment. Adolf Hitler undermined a highly educated, highly advanced German culture by continuously and relentlessly appealing to the worst side of the nature of his people. While it might not be appropriate to make such a comparison, I think there is an important point. If we keep on emphasizing only the worst, and disseminating this emphasis throughout society by daily messages of restatement, a lasting effect should be and must be expected. Highly impressionable audiences will be influenced, and will gradually come to believe that these mature and ably produced dramas are the true story and authentic record of man's behavior in this contemporary world. Such an insidious condition is definitely detrimental to public welfare.

Although psycho-drama is recognized as a valid means of instruction and adjustment, the present craze for psychological drama is not sound even in terms of mental therapy. The public is incapable of evaluating correctly fragments selected at random from an immense field of research which is still technically largely theoretical. The instinct to use isolated experiences as a means for self-analysis can lead to serious errors of judgment. May we suggest, therefore, that the more thoughtful television viewer impose some censorship upon his own selection of entertainment. When he observes that programs have a tendency to stimulate emotional moods, or intensify negative attitudes, they should be discontinued in favor of more constructive material. Also, be mindful of members of the family who are under tension or have neurotic tendencies, and try to prevent such persons from developing the habit of choosing such types of stories for purposes of amusement. Practically every activity which interested families prior to the development of television is being neglected. There are numerous diversions far more satisfying to the mind and more suitable to creative emotional expression than watching the almost constant panorama of human misfortunes, discontens, and disasters, and such larger and more beneficial activities should be cultivated and encouraged. Like so many other inventions, television can be a useful servant but a dangerous master. It should be used, not to perpetuate and excite our neurotic tendencies, but to advance our positive thinking.

The Bon Mot

The Emperor Charles V once asked Michelangelo what he thought about the artistry of Albrecht Dürer. Michelangelo, noted for his frankness and also for his appreciation of artistic talent, instantly replied: "I esteem him so highly that if I were not Michelangelo I would rather be Albrecht Dürer than the Emperor Charles V."



FRONT VIEW OF PHRENOLOGICAL BUST DESIGNED BY L. N. FOWLER

Section at viewer's right shows the separate faculties distributed through the forehead and around the eyes. Section at viewer's left shows group areas, and it should be assumed that the actual distribution is the same on both sides.

Studies in Character Analysis

Part I: PHRENOLOGY

PHRENOLOGY has been described as an empirical system of physiology. In practice, however, it is more akin to psychology, as it presents a method for the analysis of character and disposition. Analysis is based upon modifications in the size and contour of the brain surface, with special emphasis upon the localities of the principal faculties which direct the activities of an individual. The system as it is now known was developed by Dr. Franz Joseph Gall, who was born in Baden on March 9, 1758. After studying medicine at Strassburg, he went to Vienna, where he came under the personal instruction of Dr. Van Sweiten, the outstanding physician of the time. In 1785 Gall received his doctorate. He then practiced medicine in Vienna for over thirty years and was the personal physician to Maria Theresa and the Emperors Joseph and Francis I.

Dr. Gall first announced his researches in craniology about the year 1800. With strong support from the royal family and a number of brilliant physicians, his theories gained almost immediate attention and of course were subjected to violent attacks by some of his confreres. In 1808, Gall submitted his findings to the Institute of France. Having established himself in Paris, Gall was physician to ten ambassadors, and in 1820 he received a gold medal inscribed: "To the Founder of the Physiology of the Brain." He died of a paralytic stroke in 1828, and, at his own request, his cranium was placed in his personal collection in the Natural History Museum of Paris.

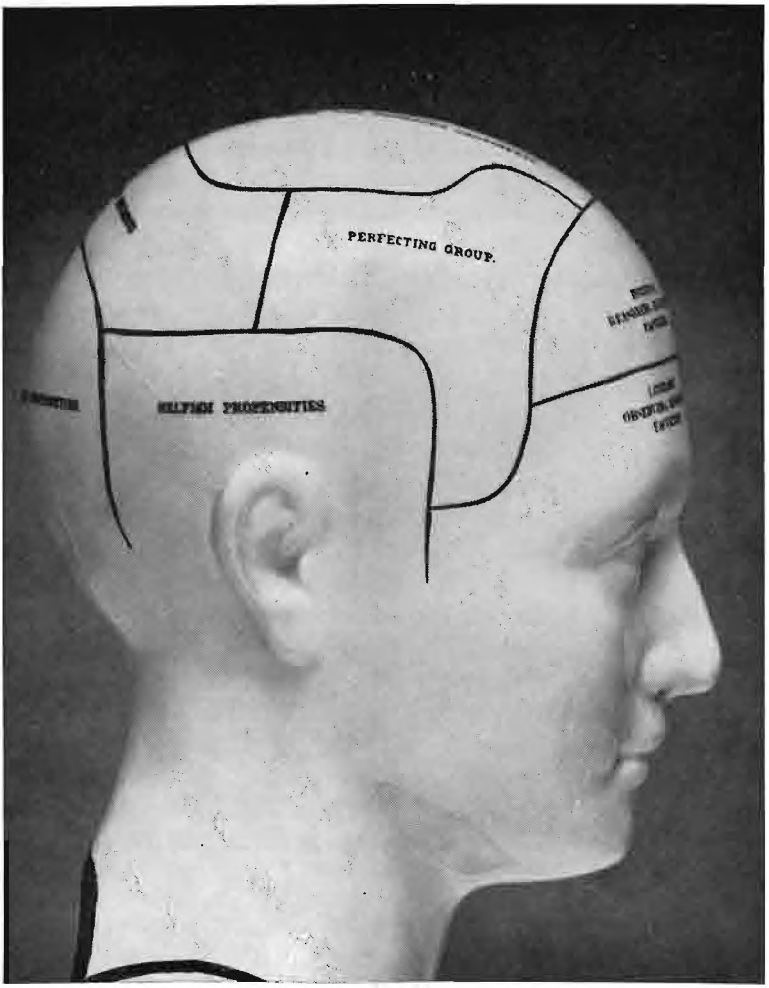
The work of Dr. Gall was considerably advanced by two of his principal followers: Dr. J. G. Spurzheim, of the Universities of Vienna and Paris and Licentiate of the Royal College of Physicians of London, and Mr. George Combe, author of a celebrated and respected work, *The Constitution of Man.* Combe was invited to Buckingham Palace in 1846, where he was presented to the Prince Consort Albert and examined the phrenological development of the Prince of Wales (later Edward VII), the Princess Alice, and Prince Alfred. Later he was called back to re-examine the children and to make his recommendations for their education. On one occasion Prince Albert wrote to

Mr. Combe, including in his letter the remark: "May you, in looking on them sometime, remember that their parents are very sensible of the kind interest you have taken in their welfare."

It is not known that Dr. Gall ever applied the term *phrenology* to his system of character analysis. The word is first used by Spurzheim and Combe, but it is established beyond doubt that their systems were merely extensions of the work done by Dr. Gall, and they both credit him without reservation. It would seem, therefore, that the subject was pioneered by eminent and able men who advanced the system by long and patient observation and actual experience. While it is true that the study of phrenology is no longer popular, the field which it sought to explore and the end which it sought to attain are still of substantial interest. There is ever increasing need for some art or science devoted to the estimation of human character and the delineation of the factors impelling to conduct on various levels. The rise of psychology has revealed new attitudes toward the inner constitution of the human being. The inducements to examine self and to search for the keys necessary to unlock the internal life of the individual have had considerable effect on the public attitude toward character analysis in general.

Nor is it necessary to accept such subjects as phrenology as contributions to a materialistic point of view. It may well be that some of the early pioneers were content to trace man's dispositional peculiarities merely to the structure of the brain and to assume that this explains everything. The newer attitude, however, is to recognize the brain as the instrument through which the mind, a super-physical but not a supernatural structure, reveals its activities and pressures. If the brain seems to control action, it in turn is controlled by the mind, and above and beyond the mind itself, there are certainly other controlling factors not yet clearly recognized from a scientific plane of investigation.

The principal objection to phrenology on a scientific level is its arbitrary assignment of certain brain areas to the various faculties and traits which it recognizes and classifies. The more intelligent of these objections are not so much concerned with the basic premise, as with the extensions of this premise from generalities to particulars. For example, Dr. Gardner Murphy, in his *Historical Introduction to Modern Psychology* (New York, 1950), devotes several paragraphs to the researches of Dr. Gall. Referring to the allotment of various areas in the brain to certain functions and traits, he writes: "Nor was the subdivision of the brain into regions possessing independent functions original in itself. But it was one thing to suggest that memory lies in the forebrain, another to itemize the way in which supposedly fundamental



SIDE VIEW OF PHRENOLOGICAL BUST DESIGNED BY L. N. FOWLER

The boundaries of the phrenological groups are indicated, and the traditional names assigned to them.

traits of man, such as imitativeness, destructiveness, the poetic gift, find their appropriate seats in the minute corners of the brain." Although definitely cautious, and inclined to dismiss phrenology as an early phase of psychological research, Dr. Murphy recognizes the contribution made by Gall. "Thus in relation to the idea of specialized brain areas, and in relation to the necessity for dynamic units in the study of behavior, Gall was a person of no mean significance."

Later in his work, Dr. Murphy makes another reference of phrenological interest. In 1841 Dr. James Braid, a surgeon of Manchester, observed that under mesmeric trance, a young woman reacted strongly to the stimulation of the brain areas according to their phrenological distribution. When the area of friendship was stimulated, she demonstrated this emotion immediately, whereas the stimulation of the combative area, caused her to strike two persons quite violently. When the area of benevolence was stimulated, she appeared overwhelmed with compassion. Dr. Braid was considerably influenced by this phenomenon.

Those opposing the idea that the faculties and propensities have local areas in the brain should consider the work of Fritsch, Hitzig, and Brodmann. They gradually identified what they regard as the speech area, the pre-motor area, and the pre-frontal area. The last of these seems to have special importance in integrating mental activity. While their findings may not be said to confirm phrenology, they assail with some intensity the popular opposition to the theory that the faculties are distributed throughout the brain. (See, Morgan's *Physiological Psychology.*) Pursuing this further, we find that Dr. James C. Coleman, in his *Abnormal Psychology and Modern Life,* describes a patient who received surgery for a brain tumor. During the operation, considerable portions of the frontal lobes of the brain were removed on both sides. To quote: "As a result, the patient's general adjustive capacity—including comprehension, judgment, restraint, memory, and learning capacity—were markedly lowered." Although the results of such surgery are variable, the case described would be consistent with the findings of phrenology.

Critics of phrenology have objected that the structure of the skull is such that variations in the formations of the brain might not result in any visible modification of the skull surface. Ridicule can damage worthy causes, especially if it excites the imagination of the uninformed. During his own career, some declared that Dr. Gall developed a science for detecting "bumps." With the passing of time, phrenology came to be defined as "bump reading," and even those only mildly interested began feeling around on their craniums for excrescences which would explain their dispositions. When sober scholarship failed to support phrenology, it lost its early scientific reputation and fell into disrepute. Actually, however, many serious, if obscure, students continued such investigations as were possible to them. I have known several and they all agree that experience justifies, although it cannot fully explain, the basic principles of the system.

At this point, let us dispose of the "bump" theory. There is nothing in phrenology which declares that faculties are to be measured

from the hills and vales of the skull's surface. The analyst is not dismayed if such knobs and protuberances are entirely lacking. If you will observe or examine heads, you will find that each has a total shape in which large areas are more or less pronounced. Your first impression will be that a certain head is high or low or narrow or broad. Perhaps it seems rather flat at the back or, again, very full in the occipital area. Even so, you must continue to be cautious, establishing a faculty for mental measurement which you can learn to apply almost instinctively. The phrenological rule is that the prominence of certain faculties is to be determined by establishing a point in the center of the brain, approximately the pons of the medulla oblongata. You can imagine a line passing through the skull on the level of the ear, crossing another line passing from the bridge of the nose to the projection at the back of the skull just above the base. Where these lines cross, there is an hypothetical point which becomes the center of the head. For phrenological purposes, the shape of the skull is measured in terms of the radial lines drawn from this center to various points on the perimeter of the skull, the length of the radial line determining the size and strength of the faculty being considered. It also follows that the faculty centers themselves are so distributed that they are most frequently found strong or weak in group formation, rather than completely separate. The result is the testimony of several faculties in an area, although under certain conditions, the radial length will disclose one or more to be especially dominant.

Dr. Gall pointed out that the heads of various people differ markedly in size and shape. There are also distinct racial types, so that it is possible to identify some ancient excavated skull and even go so far as to declare with reasonable certainty whether the original owner was male or female. Intuitively, observant persons have sensed these differences, and they are well known to artists, who make use of them in delineating character in their paintings or sculptings. Language has been affected on a colloquial level. We speak of "high-brows" and "low-brows" when referring to degrees of intelligence. Obviously, the subject cannot be allowed to rest on so insecure a foundation of generalities. The size of a head does not necessarily indicate a degree of mentality, nor can we say that everyone with a noble forehead is a philosopher. There are many other factors to be considered.

Organic Quality

One of these important factors is known as *organic quality*. By this is meant the degree of refinement revealed by the structure of the face and head, sustained by the total testimony of the body. It was believed that the degree of refinement indicated the state of the in-

strument through which mental energy could operate. The analyst must be sufficiently observant to notice the organization of structure, to discover, if he can, the sensitivity which distinguishes the person he is examining. If the features are coarse or ill-shapen; if the structure gives the impression of incompleteness; if the skin is coarse, and the body in general is lacking in fineness, with the hands and feet suggesting grossness, it would be assumed that the person would have less delicate attitudes and less clarity in the thinking processes. Here again, however, only experience is sufficient guide. A face does not have to be beautiful in order to be strong, nor is the physique of an Apollo a certain indication of refinement. Structure must not only be orderly, but also dynamic, and the trained phrenologist would have no difficulty in recognizing the rugged grandeur of Abraham Lincoln.

There are countless ways in which the fineness of organic quality is revealed—as, for example, mobility of expression, in which it seems that the consciousness instantly marks the features with its moods. Thus, organic quality also implies quick and sufficient receptivity of structure to impulse. Nor should great personal beauty dazzle the analyst. Structures can be harmonious without being important. Like a mask, they fail in the quality of aliveness. If, however, the organized quality is good, there is no obvious grossness, and there is evidently mobility of expression. The analyst is then justified in assuming that the body, especially the nervous system, is available to the purposes of the mind, will respond quickly, and has attained to a high degree of immediate usefulness. The person, therefore, is not imprisoned in a body, but can express through it with a reasonable degree of freedom. It is further assumed that a lower degree of organic quality, if visible on the surface of the body, is also present in the brain structure, and therefore is likely to prevent or at least restrict the higher and more creative attributes of mental function.

Size

The second general consideration is size. All other things being favorable, size is an indication of power. This means that if the organic quality and organization of the brain reveal a high degree of refinement, increased size bestows enlarged ability. Here, however, the analyst must discriminate between normal size and that which could be regarded as abnormal, suggesting deformity. Size must also be in proper relation to the body and its development. A small body with a relatively large head may indicate a mental temperament, whereas a head of the same size on a larger body would not have the same interpretation. This has caused the adage that you cannot discover a wise man with a tape measure. For example, the female

body and skull are usually somewhat smaller than the male, but the organic quality is often higher and the proportions more harmonious. The shape of the skull in relation to the size and proportions of the body should also be noted. Napoleon was a small man with a very large head, suitable for a person at least a foot taller than the little corporal. His head, however, was consistent with his body, emphasizing great personal vigor, determination and ambition, but deficient in the more sublime faculties which include idealism, veneration, and religious comprehension.

Temperament

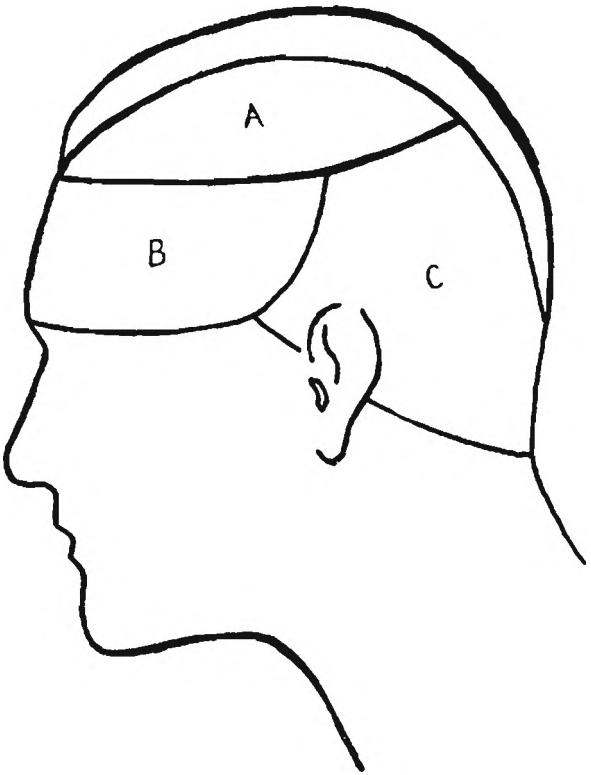
Phrenology recognizes three temperaments, and these must be accurately determined before it is possible to judge the level of the personality and the spheres of activity in which the person is most likely to operate.

The motive temperament. The body is wiry and muscular, giving the impression of strength and endurance. The face is elongated; cheek-bones usually prominent. The neck is long, the shoulders are broad, and the chest is deep. The features are strongly and often deeply marked, giving an appearance of sternness. Ambitions are strong; there is an instinct to positive decisions; the language is emphatic; and diplomacy may be deficient.

The vital temperament. The body may be heavy-set, but the hands and feet relatively small. The head and face appear round and massive; the neck is short and thick; the complexion may be light. The face, though heavy, has a mild or childish look. These persons are agreeable and have a pleasant sense of humor. The mind is versatile, and the disposition in general is amiable.

The mental temperament. The body may be small and slender, or, if heavier, is not robust or muscular. The face has been described as egg-shaped, with the large end of the egg upward. The forehead is high, the features delicately formed, skin and hair fine, voice soft and slightly higher than the normal. The manners are graceful, the imagination strong, with natural love for art, music, philosophy and religion. The temperament is not aggressive, and the face is frequently slightly melancholy in expression.

As may be expected, these temperaments are generally modified, and complete examples of any one are rare. Observation reveals that most persons have two clearly marked temperament combinations. Thus, one person may be mental-motive, another vital-mental, and an-



Side view of the human head indicating the areas of the three regions marked by the letters A, B, and C.

other vital-motive. Such compounds often represent divergent interests or versatility which help to identify the balance of the personality.

Distribution of Faculties and Faculty Groups

The cranium itself is divided generally into three areas, called regions, and when one of these is especially prominent, it contributes a powerful testimony relating to the consciousness of the individual and the attitudes which will dominate his character. In the accompanying diagram, these regions are indicated by the letters A, B, and C.

The spiritual region (A). This agrees generally with the crown of the head, and includes those faculty areas associated with moral and religious sentiments, impulses to self-improvement, such as ideality and sublimity, and may include the higher aspects of self-esteem. If this

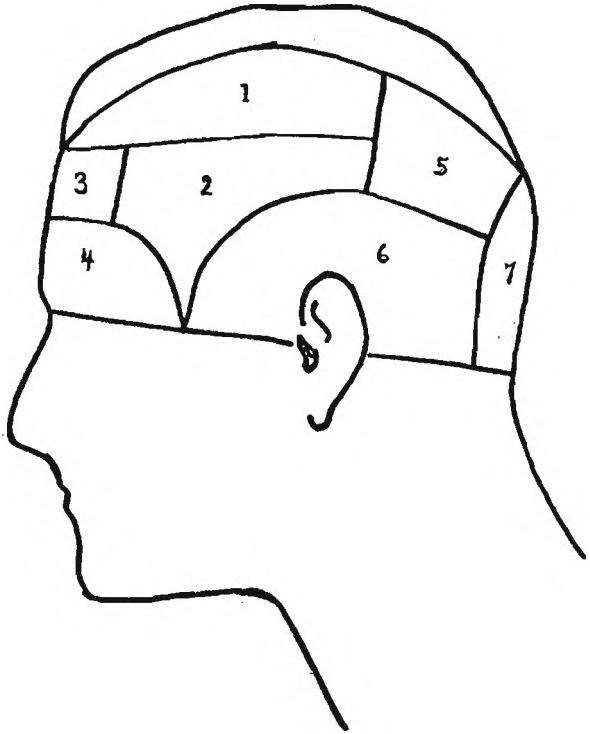
part of the head is large and well shaped, appearing to dominate the other regions, the person may be said to be concerned with the noblest ideas and sentiments of human nature.

The thinking region (B). This agrees generally with the forehead, extending upward from the bridge of the nose to the hairline. It follows the contour of the temple as indicated. It is closely associated also with the small area directly below the eye, which is involved in self-expression. The mental region is divided horizontally at approximately its center. The upper half is assigned the intuitive, reasoning, and reflective faculties; the lower half, the literary and observing faculties. A small central zone directly above the bridge of the nose is identified with individuality. The upper forehead prominence indicates the abstract thinker; the lower part prominent, the concrete thinker.

The region of propensities (C). As shown, this area includes most of the back or posterior part of the brain below the spiritual region. It is divided into the selfish sentiments, selfish propensities, and domestic propensities. The higher part is assigned to the selfish sentiments, including egotism, ambition, and love of display. The part surrounding the ear constitutes the selfish propensities, and includes acquisitiveness, the love of possessions, and secretiveness. The back part of the head, below the selfish sentiments, is concerned with the domestic propensities, including love of home and children, marriage, and the instinct to reproduction. If the head, therefore, is broad, deep, or heavy in its posterior part, the emphasis is upon the physical and personal concerns of life.

Again it is usual to find that two regions will be well developed, but one will almost always predominate. It should be noted, however, that various sections within each of these regions may be strongly developed thus testifying to the various aspects of spiritual, intellectual, and physical activities.

The faculty areas recognized by phrenology are further divisible into seven groups. It will be noted that these groups may include various parts of the three regions just described. This is because at their mutual boundaries, the qualities of two regions may be so similar that they seem to mingle and are therefore susceptible of further grouping. For example, the selfish sentiments include such elements as conscientiousness and firmness of character, usually associated with the spiritual region. On the accompanying figure, the groups are identified by the numbers 1 to 7.



Side view of the human head indicating the areas involved in the seven groups of faculties numbered from 1 to 7.

1. The moral-religious group. This is composed largely of the frontal part of the spiritual region, and emphasizes benevolence, veneration, spirituality, and hope.

2. The semi-intellectual group. Here we identify ideality, constructiveness, imitation, agreeableness, humor, musical and artistic propensities.

3. The rational group. This agrees with the central area of the upper mental region, especially the reflective qualities of the mind, comparison, criticism, and foresight.

4. The perceptive group. This corresponds with the lower half of the mental region and includes those faculties by which man orients himself in the objective universe, examines and estimates physical experience, and gains the ability of self-expression in the material world.

5. Selfish sentiments group. In this area, which is dominated by self-esteem, dignity and independence are strongly noted, but selfishness also includes cautiousness and the defense and protection of the person and his possessions.

6. Selfish propensities group. This drifts from phases of constructiveness motivated by self-advantage through acquisitiveness and secretiveness, and in the back part of this group the emphasis is upon combativeness. In its lower part, this group includes destructiveness, alimentiveness, executive instincts, and vitativeness (hold upon life).

7. The social or domestic propensities group. This coincides with the extreme posterior part of the region of propensities. Directly at the back of the head are continuity, inhabitiveness, and philoprogenitiveness. On each side within this group, are friendship, sociability, patriotism, constancy, amitiveness, and the reproductive urge.

Observation of the development of these areas, and the combination of their testimonies with the previous classifications, will result in a formula of factors leading to inevitable conclusions relating to disposition and character.

The separate faculty areas are distributed over the skull as indicated in the accompanying figure. In each case, the corresponding area on the opposite side of the head is assigned the same faculty. To simplify identification, we list the faculties from 1 to 42, beginning at the base of the brain at the rear of the head.

1. Amativeness, indicating the intensity of personal feelings, the probability of marriage, and the strength of the sexual instinct.

2. Conjugality. Normal development of this faculty promises fidelity in marriage.

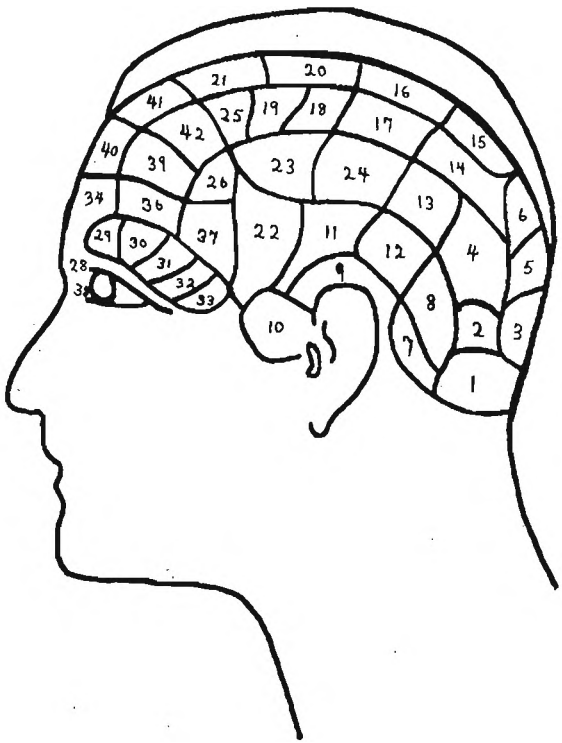
3. Philoprogenitiveness. Emotional attachment to children, pets, or anything needing protection and care.

4. Friendship. The bonds of relationship and social adjustment. Development of this area is usually stronger in women.

5. Inhabitiveness. This includes devotion to home and country, desire to remain in the same locality. When undeveloped, there is very little attachment to home.

6. Continuity. The ability to carry a project to its completion; concentration of attention and willingness to carry routine.

7. Vitativeness. Located in the area of the mastoid process, this faculty, if strong, strengthens the desire to live and the ability to survive under difficult circumstances.



Side view of the human head indicating the locations of the 42 separate faculties recognized by phrenology.

8. Combativeness. This includes courage and the ability to face and overcome obstacles. It may lead, however, to belligerency, if other indications concur.

9. Destructiveness. The tendency to extraordinary severity or evil actions impelled by the passions.

10. Alimentiveness, covering appetites for food and drink. If strongly developed, the person may become over-addicted to "liquids and solids."

11. Acquisitiveness. The propensity to accumulate money or goods without moral considerations.

12. Secretiveness. This extends from prudence to definite misrepresentation. There is a tendency to work alone and develop strong reserve, when this area is highly developed.

13. Cautiousness. The area of solicitude; the sense of fear; anxiety, and negative apprehension.

14. Approbativeness. This bestows desire for recognition, the urge for distinction and fame, the love of praise, and considerable diplomatic skill.

15. Self-esteem. This area prominent indicates pride and self-respect. The person is confident of his own abilities. Egotism is strong.

16. Firmness. This is the region of perseverance, stability, and the power of will. If this is weak, the person lacks strength of decision.

17. Conscientiousness. A strong sense of right and wrong, respect for justice and integrity; the temperament is circumspect.

18. Hope. Optimism about the future; adjustment with present conditions; constructive imagination; general enthusiasm.

19. Spirituality. Faith in religious principles; trust in God; belief in immortality; the recognition of the reality of internal consciousness.

20. Veneration. Respect for antiquity; reverence for religion and religious institutions; the tendency to honor superior persons.

21. Benevolence. Here sympathy, generosity, and the instinct to philanthropy are located. There is emphasis upon compassion, kindliness, and a desire to advance the happiness of others.

22. Constructiveness. This area covers dexterity with the hands, ingenuity and inventiveness, contriving to get certain things accomplished; the planning and advancing of projects.

23. Ideality. Refinement of disposition; admiration for perfection; taste for things beautiful; love of the fine arts; strong appreciation for the skill or ability of others.

24. Sublimity. A general admiration for grandeur; tendency to exaggeration; high sense of drama; love of natural wonders; powerful emotional reaction to things large and impressive.

25. Imitation. Adaptiveness to environment; mimicry; tendency to gesticulate, copying the mannerisms of others.

26. Mirthfulness. Delight in humor and readiness of wit; inclined to remember jokes and anecdotes; tendency to see the ridiculous in apparently serious situations.

27. Individuality. This is a single faculty, causing the person to express a distinct and particular nature. It includes special memory for

particulars, a focus of the observational powers, and a desire to personally examine both ideas and things.

28. Form. Power to retain the shapes of things and their relationships. Memory of persons and faces. When strong, this area often indicates good eyesight.

29. Size. The area concerned with the dimensions of things in terms of their height, distance, width, and mass.

30. Weight. Curiously enough, this area is concerned with equilibrium and judgment about the motion of objects. In those deficient in this area, there is proneness to accident.

31. Color. The ability to distinguish minor variations in colors; taste in the selection of color combinations; memory of color. This area is usually strong in artists, designers, etc.

32. Order. Neatness; the recognition of fitness and suitability; discomfort when patterns are disarranged.

33. Number. Natural ability in arithmetic; skill with numbers; memory for them; a valuable faculty in many sciences.

34. Locality. Love of travel; instinct to explore; good memory for roads, addresses, etc. Interest in foreign countries and their peoples.

35. Eventuality. This is associated with recollection, memory relating to circumstances historical and factual. When it is strong, it emphasizes memory of incidents.

36. Time. This gives the power to measure the passing of events, and causes the individual to be conscious of the time factors as they arise in living.

37. Tune. Ability to recognize and remember melodies and musical compositions; good musical ear; sensitivity to rhythms; skill in composition.

38. Language. According to phrenology, this area is located behind the eye, may cause it to appear to protrude or enlarge the areas directly above and below the eye. If the eye does not protrude, there may be considerable fullness along the under-eyelid. This area bestows memory of words, ability to arrange and organize them, and aptitude for expression through language; skill in quotation from the words of others.

39. Causality. Bestows the tendency or disposition to search for causes or reasons, to argue and discuss the relationship between cause and effect and also increase the power to plan and organize.

40. Comparison. The faculty which enables one to judge the differences and similarities of things. This may lead toward a critical attitude.

41. Human nature. This strengthens the intuitive ability to estimate the character and motives of another person. If undeveloped, the individual is gullible and easily imposed upon.

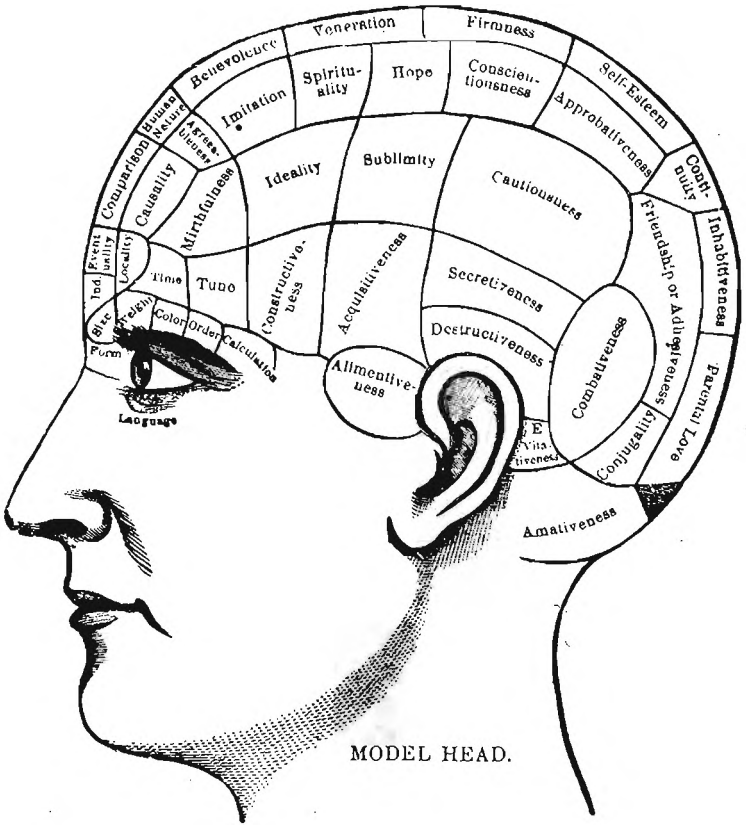
42. Agreeableness. Contributes to adjustment with others; causes the person to be popular; is often evident as a youthful and ingratiating wholesomeness which disarms suspicions.

Delineation

Phrenological delineation depends largely upon judgment in determining the weight of the various testimonies resulting from the study of a human head. Some practitioners classify the strength of faculty areas by a decimal system, the highest possible development being considered equivalent to 10, and the least equivalent to 1. By this arrangement the norm would be about 5. Proceeding thus, the delineator would work with a group of factors such as ideality 4, constructiveness 6, acquisitiveness 8, cautiousness 3. Proficiency must arise from constant experience, careful observation, and the checking of the reading with the known attitudes of the individual.

Actually, manual examination of the skull is only necessary because large areas are covered with hair. The analyst is simply discovering the true shape of the head, and not looking for bumps. Having identified the group areas, the predominance of one faculty in a group must also be ascertained. One difficulty is the correct locating of separate faculties. This is usually accomplished by reference to the bridge of the nose, the opening of the ear, and the occipital protrusion at the base of the skull. Distances forward and backward or upward must be memorized from a chart of the faculties.

A simple method of delineation is to begin by identifying the temperament. This can usually be done by observation, perhaps supported by general conversation. The American head particularly is likely to be a compound, but one temperament obviously dominates. Contributions from factors indicating other temperamental traits must be evaluated in final judgment. The next step is a broad consideration of the three regions. These will usually agree with the attributes of the dominant temperament, but will clarify the large motivations impelling life. Here again, manual examination may not be necessary unless the hair is excessive or unruly. If the regions should conflict



DISTRIBUTION OF PHRENOLOGICAL FACULTIES
ACCORDING TO O. S. AND L. N. FOWLER

with the temperaments, the degree and direction of this conflict must be weighed and considered.

It would then be proper to advance the delineation by careful examination of the faculty areas. As these begin to tell the story about aptitudes and the availability of coordinated resources, they also help to determine the adjustment of the individual with society and his instinctive reactions to environmental pressures. It will be observed that high development of one faculty group is usually accompanied with less development in other incompatible groups. For example, if the mental faculties in the forebrain are prominent, the domestic faculties at the rear of the head may be deficient. Higher intelligence is usually incompatible with destructiveness and acquisitiveness, whereas the

religious sentiments may be compatible with the domestic faculties, especially in a woman. The seven groups may be arranged in the order of their prominence, and the elements revealed coordinated into a general statement.

The analyst must then consider the forty-two faculty areas separately, and this usually requires manual examination. He searches within the boundaries of groups for dominant areas, realizing that all human attitudes and abilities result from the combinations of consistent factors. When such consistency is not apparent, excellence or outstanding achievement are unlikely. By degrees, the analyst formulates a pattern in his own mind. He then instinctively seeks to fill in the details by re-examining, if necessary, doubtful or uncertain areas. Having once discovered the person as revealed by factual symbolism, he is in a position to counsel, advise, or suggest.

The total discovery which he makes is a compound of positive and negative factors. He can therefore point out the character, abilities, and debilities indicated by the head. Phrenology is not a predictive art, and cannot be considered related to fortune telling. Its entire purpose is to acquaint the individual with his developed and undeveloped capacities. Nor does phrenology imply that anyone must live with his character as it is. The recognition of undeveloped faculty areas is a constant invitation to self-improvement. Knowing weaknesses, we can correct them. Examination of heads at various periods in life indicates that they change to some degree as the result of the systematic development of special faculties. In the young, the head indicates pre-disposition to various employments. Occupations may enlarge faculties, gradually bringing into play those less prominent and helping them to develop. The head, however, usually, remains consistent because most persons follow their inclinations and reject that to which they have an attitude of indifference. Over-developed faculties, which may prove troublesome through excess, are neutralized by the enlargement of compensating faculties. Thus, increase of spirituality will help to neutralize a situation in which the observing faculties are too prominent and abstract reason is deficient. Many phrenologists have held that compatibility between two persons can be ascertained by adequate delineation. There is also a school which declares that in the male, the right half of the head is positive and the left, negative; the reverse being true of the female. Recognizing positivity as objective strength (the individual's relationship to externals), and negativity as subjective strength (his relationship to internals or himself), unbalance between the right and left areas of the brain assigned to the same faculties also becomes important.

It should be remembered that the pioneers of phrenology devoted years of study and training to their work, and examined thousands of heads, normal and abnormal, before they attained outstanding proficiency. The amateur, therefore, should not take it for granted that he can master the subject in a few hours. He will certainly lack the coordinating faculty of judgment until long familiarity deepens his insight and sharpens his intuitive ability. He should, for his own protection and the good of others, be appropriately modest and refrain from all excessive or dogmatic conclusions. It is possible, however, for him to arrive at certain helpful generalities which may be useful for all concerned. There are many forms of character analysis, and although none is as yet complete and perfect, all can contribute something to the quest for self-knowledge. If this article creates a desire for further study in this direction, the writings of Gall, Combe, Spurzheim, and Fowler should be consulted.

(The next article in this series will be concerned with palmistry)

The Great Profile

The oldest known example of profile portraiture is that of the Roman Emperor Antigonus, who had his likeness so represented because he had lost an eye.

A Matter of Degrees

The keeper of a Scotch ale house, a man of no education, always signed after his name the letters M. D. F. R. S. A physician once said to him, "You are no doctor, and you are certainly not a Fellow of the Royal Society." "That's all right," replied the pub keeper, "but I *am* a drum major for the Royal Scotch Fusileers."

What's in a Name?

During the reign of Queen Elizabeth I, the Puritans were denied the right to name their children with names derived either from paganism or popery. The result was a deluge of Abrahams, Obadiahs, and other names derived from the Old Testament. They also adopted phrases and even sentences for the names of their children. Thus we have "The Lord is Near Smith," "Heavenly Mind Jones," "Free Gifts Murphey," and the like.

In Need of Arthur Murray

General Grant once noted that he could dance very well if it wasn't for the music; that always put him out.

Beyond Statistics

A few months ago, the magazine "Woman's Day" carried an article setting forth in some detail how seven hundred and sixty-four married women in the state of Michigan handled the irritations of daily living. The statistics were most interesting, but very little was said about the underlying circumstances which caused emotional outbursts. Thirty-nine percent tried to restore equilibrium by reading or watching television; twenty-one percent blew off steam by becoming angry or fearful; fifteen percent talked with relatives or friends; fourteen percent went for a walk or to the movies; and ten percent worked it out at household jobs. We find no reference to the number of persons originally interviewed in order to arrive at the sample of 764 individuals who disclosed the methods of handling their annoyances. In other words, was there a group, large or small, which did not permit minor irritations to create tension and thus require some form of compensation?

In days of yore, respectable women suffered in silence and developed a variety of neurotic tendencies. Recent psychological techniques advise against the grin-and-bear-it policy, and suggest that pressures rising within the personality should be immediately and fully extraverted. Both extremes, however, evade the basic issue. No reputable physician is satisfied merely to treat symptoms. He realizes that adequate therapy must involve the discovery and correction of causes. In the subject under discussion, causes are numerous and complicated, but there is a strong tendency for them to take patterns. Any attitude which is frequently indulged becomes habitual, and negative emotional habits very often finally control the individual, destroying peace of mind, interfering with normal relationships, and endangering the continuity of the home as an institution.

Our personal problems always loom large because we are very personal creatures. The more self-centered we become, the more easily we are hurt, offended, angered, or displeased. If we cuddle our misfortunes or carefully nurse our animosities, we will ultimately become victims of undesirable or even impossible temperamental intensities. We know that this is true whenever and wherever the human being becomes a strong individual with positive likes and dislikes and a deep-seated conviction that he should have his own way, live his own life,

and think his own thoughts without obstructing influences. It has been generally admitted by the philosophically minded, and this includes the entire gamut of thinkers from the formal scholastic to the crackerbarrel sage, that everyone whose thoughts and emotions are centered upon himself is in danger of self-pity, worry, and unreasonable dissatisfaction. Occasional outbursts may be inevitable, but if these increase in number and intensity, they always bear witness to basic character deficiency.

We have taught for a long time that a happy life must be one sustained by worthwhile purposes. The individual man or woman must have some reason for living beyond economic security, luxury, or the humdrum routines of survival. Creature-comforts will not bring happiness if they are regarded as an end, nor are they sufficiently valuable in themselves to provide dynamic incentives which will adequately occupy the mind. Here is one of our fundamental dilemmas. The American woman is educated, intelligent, and independent in her thinking. She is equal to the average man in her ability to participate in the worthwhile things of living. She has gone too far in her evolution and has attained too much as a person to be content with small talk, beauty parlors, bridge parties, and cocktail assemblies. Social life is not completely satisfying to her real needs.

The problem of her children also confronts the modern woman with confusion unknown to her ancient forebears. She regards it as her natural maternal duty to feed and clothe her little ones, and to supply them with all such attention as is necessary to their physical well-being. If she is conscientious, she may go further and attempt to discipline them or inculcate in them the rudimentary virtues recognized and required by modern society. It is doubtful if she is especially well equipped as a child-psychologist unless she belongs to that minority group which systematically prepares itself for motherhood. If she has not purpose and perspective in herself, she cannot bestow these upon her offspring. If she has been a mental drifter, living from day to day, facing emergencies as well as possible, but doing very little to prevent them, it is not likely that children will satisfy her needs for self-expression. If she transfers too much of her own psychic pressure upon her children, she can become over-possessive, which is only another name for selfishness. We do not live simply to be amused, nor to have our every wish gratified. We live to release potentials of character from within ourselves, and we are never truly happy unless we are growing. Planned growth is not only an investment in ourselves, but enables us to bestow a richer heritage upon those we love.

In families where there are no children, or where the children have grown up to those years which do not require constant personal super-

vision, it is better in most cases for women to find suitable employment, whether this is economically necessary or not. They must be busy, and they must maintain a certain impersonal relationship with society in general. Otherwise they will become too personal, too attached, and too restricted in their attitudes. If there are small children, and the conscientious mother cannot feel that it is her right to go adventuring in the larger world, then she has the need to bring the larger world into her home and express it through her thinking and living.

On some levels of society, women are still almost constantly occupied with their familiar tasks and routines. But in this country particularly, there is a rapidly increasing leisure class of women. Families are smaller than of old, homes are more compact, many live in comparatively small apartments. Mechanical devices have simplified arduous tasks. Leisure exists, and this is indicated by flourishing beauty parlors and the enormous number of women shoppers who haunt their favorite stores. There is time to spend hours in front of television, to chat with neighbors, to entertain friends, and to seek a variety of diversions. If this time, or a reasonable part of it, were organized into a planned program of interests, the individual would be a better conversationalist and more adequately informed on the larger issues of human society. No one, man or woman, can afford to use his leisure hours worrying about himself. Worry almost inevitably releases a host of negative imaginings and forebodings, distorting the simplest circumstance and creating a circle of imaginary ills that become more factual in the mind than the more healthy realities which should be of concern.

In the old Guild system of education, every man, from the prince to the pauper, was taught a useful trade. Every woman today should have a trade, a craft, or a profession, even though she may occupy that hypothetical status known as the "housewife." She should and must have a direct contact with the workaday world around her by which she learns to appreciate the meaning of money and the right use of such necessities or commodities or even luxuries as she may possess. As a group, women are not hobbyists, although there are also exceptions to this rule. It is notable that these exceptions are more contented and better integrated than those without such interests.

I have talked this over with women, and they generally blandly remark that they do not need hobbies; or they will say "my home is my hobby," or "my children supply me with all necessary interests." Factually, this is not true in most cases. Keeping a home and raising children are vocations, not avocations. They are jobs that stand along with those held by men in the business world. They are routines and

responsibilities, and they must be met, but they should not be faced with a kind of pathetic resignation. All work is important in terms of results. A man devotes his life to his trade in order that he may have a good home and educate his children. A woman does her work also because she believes that it is important, and it must give her the satisfaction of accomplishment. For this to be true, there has to be a perspective—a long-range view, a planned program. Each day the accomplishments must fit into this larger project, helping to build and perfect it. Unless this attitude is present, work is simply drudgery, and nearly anyone can become discouraged and irritated.

Instead of trying to find outlets for pent-up pressures, let us realize that energy moves all things in this world. If a person has enough available energy to become angry, there are many other uses which suggest themselves. No engineer would permit the steam pressure in his boiler to reach a dangerous degree. There is nothing very happy or satisfying about an emotional outburst. It injures the subtle relationships between people, is nearly always followed by fatigue and depression and perhaps a spell of repentance. In time, these pressures also manifest themselves as health problems, and it is a mistake to assume that all introverts get sick and all extraverts stay well. Extraversion beyond a reasonable degree also has its penalties. As no one really enjoys a tantrum or an outburst of hysteria, and no one feels any additional respect for himself afterwards, all advantage lies in correcting a situation before it takes on uncontrollable proportions.

Emotional outbursts tell us simply and directly that the individual does not have proper and reasonable channels in which to express his energies. When he is angry at someone else, he may only be angry at himself. A few such incidents should be regarded as danger signals. This does not mean that we should prayerfully supplicate the Infinite for more patience, or that we should grit our teeth and force back the relentless pressure moving out from within us. We must find the cause for the symptom and, realizing that it is not good to be miserable, we should find out why we are unable to cope with daily problems in a constructive way. It can be done, and many people do it, and we can do it if we really want to.

The answer nearly always lies in the gradual enlarging of our field of interests. When we begin to understand people better, they offend us less. When we appreciate the numerous advantages we enjoy, we are less dissatisfied. When we reach out in the field of personal creativity, we are less frustrated. In Nature, we are required to use the faculties and powers we possess. If we fail to use them, our living will never be complete or satisfying. Instead of working off steam by a desperate acceleration of activity, why not have a program which invites well-

balanced activity at all times? Instead of working off a temper fit by reading a book, why not read good and important books while we are relaxed and in control of ourselves? Perhaps we will learn something that will prevent a crisis. If we went for a walk every day in some pleasant environment, and enjoyed ourselves, there might not be any need to wander about the streets trying to integrate a disordered personality pattern. If we were interested in our friends and relatives when we feel good, and tried to help them to feel better, we might not have so much time to nurse our own grievances. Negative situations will arise whenever and wherever positive attitudes are lacking. When we finally decide that life is worth living, that it has been rather kind to us and we have much to be grateful for, our explosions will be less numerous.

We can't solve all the problems that come along, nor can we supply solutions to every complex situation that can cause temperamental disquietude. But we do know that the person who is doing the worthwhile things has a better chance to be happy than those who nurse grievances. This world presents us with an infinite diversity of opportunities. There are activities suitable to every type of temperament. There are worthwhile things that have been waiting to be done since the dawn of time. Somewhere there is a purpose for each person, and this purpose is big enough to keep him busily and constructively occupied for the rest of his life. Let us not wait for other people to make us happy. If we must be exhausted at the end of the day, let it be the fatigue of good hard work, and not the psychic weariness which hangs heavy over neurotics. Let us not envy a happier neighbor. If he is really happy, it is because he has found a work worth doing.

Beyond Redemption

To revenge himself on a Cardinal who had annoyed him, Michelangelo included a portraiture of him among lost souls in perdition in his painting "The Last Judgment." The Cardinal complained to the Pope, who stated regretfully that if his Eminence had been placed in purgatory, the situation might be mended, but the papal power cannot redeem those who are already in hell.

The Letter of the Law

Cosmus, Duke of Florence, who was burdened with perfidious friends, once said, "We are taught that we should forgive our enemies, but I find no reference that we ought to forgive our friends."

Jamini Roy
His Art and his Psychology

By Henry L. Drake

Part II

THE BREAK WITH WESTERN TRADITION

JAMINI Roy's psyche, longing to produce unadulterated Indian art, demanded he forfeit his sound standing and growing fame as a portrait artist. There was no other way for a soul like his; he could never acquire peace of mind until his object was achieved. Thus, notwithstanding family and other responsibilities, he no longer disregarded the powerful impulse within, directing him to fulfill destiny. His faith in his own fundamentals now demanded that he break with portrait painting and Western art. Praise to the stamina of this rare man, who stood against the current art tendencies in his country. This man, opposing all that his people had come to regard not only as art, but as Indian art, produced a miracle at a time when to follow the current trend was all so neat and proper; even the better Indian artists had given way to the pressures, with the saddening result that while Indian artists sometimes continued to paint Indian subjects—the only thing Indian about them was the subject itself. Their work, having lost all natural depth of sentiment, became photographic and dull. But through the courage of one man, the Indian's outlook on art has changed.

India need not look to other artists or nations for her source of artistic inspiration—she has a mighty heritage of art all her own; she need only return to her own roots. The merit of the Ajanta paintings was respected long before Western art was established. These frescoes of early craftsmen, perfect in technique, seldom if ever surpassed, existed before pseudo-critical measuring sticks had been developed to determine art's worth. Their artists knew what few comprehend today—that it was their devotion to principle and an Almighty which moved their heart and hand. Yet, Roy would not go back to the Ajanta style. Though beautiful and sufficient, it was produced by an age not ours. India and Roy live today, life moves on, presenting each age with responsibility for a creativity of its own.

That India is not devoid of formal art traditions is recognized in the art produced in the 11th and 16th centuries. There is ample evidence that in this land, pure art has expressed at a highly developed level. No one can view Indian temples or the fantasy of tantric paintings without recognizing that her early artists caught and preserved the very substance of art. And the subject matter her artists have to draw upon is superb: the cosmic principles of her philosophers; the gods and goddesses of her varied and rich religious literature; her fabulous mythology. This land, most old, abounds in ancient tradition, in mountains, rivers and plains, flora and fauna, all in need of being captured by the aesthete.

The Indian cannot follow the West. The West is secular, while the East looks to an inward holistic manifestation. The psychology is different, which does not degrade it to lesser honors. It portrays the subjective and the ideal, aiming at revealing concepts rather than facts. It involves imagery based upon an inner depth of consciousness and conviction. It, like Roy, looks not outward, but inward, and what it finds there are not things of the personal ego, but of the impersonal self. In contrast, Western art portrays concepts more definitely; it is not consciousness that is expressed so much as technique, representation, and objective realism.

Roy illustrates the Indian approach. He will conceive an object to produce and then ponder it for days or weeks before going to his canvas. When the creation is ready for birth, it comes forth easily, not deformed by first creating a structure and then endeavoring to imbue it with vitality. The creative power having first gathered around his subjective idea, composition and completed product take shape spontaneously. Vitality must come first, producing in a natural manner the structure it is to imbue. Conception, and then movement, comprise the proper order for bringing art to birth. When Roy paints, no model is before him, but only his mind's eye—in his soul—from whence it flows outward.

This is no copy work, but an expression of subjective impression, a process involving concentration and the meditative mood. Only by these means can the subtle object of the creative artist be gathered. Hence, no pseudo-catering to the West could possibly satisfy Roy. This he came to regard as a misrepresentation of his culture, and a misdirection of the essence of self which led to the degeneration of the Indian artist. S. V. Harvell, once director of the Calcutta art school, illustrates Roy's point of view. "I was sent to India to instruct in art, and having instructed them and myself to the best of my ability, I returned filled with amazement at the insultery of the Anglo-Saxon mind which has taken more than a century to discover that we have

THE MOTHER OF KRISHNA, CHILD, AND ATTENDANTS

far more to learn from the Indian in art than they have to learn from Europe." (S. V. Harvell, *The New School of Painting*. Calcutta Art Gallery, 1908).

Another reason for Roy's break with portrait art and the West is his belief that every culture is moving toward general improvement, which can only be attained when a people expresses its own inherent qualities without compromise. When a culture endeavors to imitate another people, or when foreign principles are forced upon a people, its body is infected as by foreign matter, its soul contaminated, its spirit stupefied. In India half-assimilated Western traditions had resulted in a racial consciousness neither Western nor Eastern, nor as vital as either. Roy has not read of such things, but by an inner conviction he feels and knows them. This is the basis of his discontent. True Indian that he is, he would not endure to see his countrymen and his Mother India curtsying to imitate the Western. Yet, it is not his contention that Western art is in itself inadequate, but only that for him and his India, it will not do as the art tradition to be followed. He would accept what is good from every culture, but would not allow it to kill his own heritage. Psychology knows that if a man is cut off from his psychological heritage, he is liable to become ill; so, too, it is with a race cut off from its accumulated culture. It is a matter of life or death to Roy that Indian art remained alive only through its European contact, for he felt that it would be better to have no art at all than what they had.

When the break came, Roy returned for a time to Bankura to seek and to find artistic liberation. With these artists he discovered profound simplicity, no touch of imitation, no dank hollowness, and no transmitting of mere outer surfaces. In this natural art he found a con-

tent as glowing with feeling and meaning as it is permeated with originality. This in manifold version Jamini Roy became—but not as a copyist; for what was later to develop came from the depths of his own soul. No other influence determined the final direction his internal impulses were to take, for, "Jamini Roy is the only living painter in a country of four hundred million people who has achieved a really pure and vital intensity of creative expression." (*Jamini Roy,* Bishnu Dey and John Irwin. Indian Society of Oriental Art, 1944. p. 3). His skill as a draftsman and his vivid imagination enhanced the meaning and value of this folk-art, and, like folk, pat, and kalighat —art forms which have been practiced from a time forgotten—Roy's art became timeless. As the lives of the village craftsmen were free, unhampered and unsophisticated, so too, his pictures came to be rendered as direct, without artifice, and yet, impressive and forceful.

The complete break with the past, now fully established, must be regarded as an internal development. Having sacrificed all else to his cause, Roy was thrown entirely upon his own resources. His psychology demanded that he discover the new way. No longer could he depend upon the liberal commissions from those who desired portraits; he regarded it dishonest to accept their ample honorariums and surplus cash by displaying a virtuosity to which he no longer gave his heart. Determined to follow his inner urge to be himself, refusing to follow pseudo-art impositions, the necessity was upon him to seek and find, or die, psychologically, if not actually. The pattern of life and art to be developed was already being released from his unconscious, but at that time he could not see how it would evolve. It was to be brought forth as he pondered and worked. His life became a struggle to achieve integrity of character and perfection in art; and for this, he endured many years of unremitting labor, since he would not think of commercializing his values. He cannot ponder economic matters or contractual affairs, because, as he says, "My mind concentrates only here, on my art."

The time had arrived for Roy to leave Bankura and return to Calcutta, a city which depresses him. It is not artistic, and manifests Western attitudes and achievements which become superficial when placed in an Eastern setting. Yet, he said, "This is my home and my country, I must go on here." Perhaps this is why he has not sought to show his art in other countries. Although this has occurred on several occasions, it has always been somewhat against his will. He prefers to remain quietly in his studio. The Zen monks know that if a person is completely quiet, all necessary things tend to gravitate to him. Roy's quietude has established in him what psychology knows as a *mana personality,* which must finally gain its ends. Such a character is as

immovable as the Law of the Buddhists, and for the same reason. This Law, based on cause and effect, is scientific, grounded in universal law. If Roy's paintings have been accepted by more persons within and outside his land than those of any other contemporary master, it is because people, liking him, come to his studio.

Notwithstanding Roy's stamina and application of his abilities, Calcutta is a city of giants in which persons of unusual capacities often lurk unnoticed by their fellows. Many were the years this fate was known to Roy; but finally and inevitably, his merit demanded that he be given heed.

Back in Calcutta Roy's life became one of perfecting his art, of releasing primal conceptions without hindrance of interfering influences, social or political, and without extensive formality. Day upon day, applying himself to this endeavor, with the effortless effort of the Zen, he placed deep feeling directly on canvas. One who observes him sees that he has worked, and still works, like a spirited but benevolent demon. The creative fire within him never ceases its craving for expression; for as he says, "Through work, a man must move toward the reality within himself." Many are the years he worked without recognition, but in solitude came to understand man and the world. No wonder that among the paintings of these years are to be found many of his most impressive presentations. His psyche released moving impulses in the direction of the object of his subjective interests. Thus, as Kant, without leaving Konigsberg, became learned through thinking, so Roy, centered in his own being, became wise through the deep emotion that art can engender.

This transition from portrait painting and Western tradition to the artist who best portrays India's true art instinct, was indeed one of numerous hardships—a period of sacrifice when no one understood him, and few saw his merits. Roy contented himself, realizing that, "Every man must express in his own manner; there is no other way, but through it he grows." His friends and admirers were slow to comprehend what was happening, and slower to appreciate the change which had come over Roy, or what it was he strove for. He now had no one to look to; no patron who could, or would, help him. Of years gone by he remarks compassionately, "No one came to my studio —I painted for myself, there alone in my room." He suffered, his family suffered, and his income vanished almost to the point of being in the category of the non-existent. Year after year, he painted, not because there was interest in his efforts, but spurred on by his love of art and his goal. "My house," he reflects, "was so small and my paintings so numerous, I had to throw many of them on the roof; there was no other place." I own one of these paintings that lay on his

JAMINI ROY'S FIRST PAINTING OF CHRIST

roof for more than ten years, being made the more beautiful by its exposure, even as the artist was being transformed by his experiences. Such was the beginning of one who in 1956 prepared a picture to be used by the U. N. I. C. E. F. section of the United Nations as a Christmas card. Nearly all of the numerous early paintings have now been taken home by appreciative admirers, for the world has come to know Roy's fullness of meaning. But then he lived almost literally on the spirit and courage of his convictions, saying, "I must live by what I am; I am only an artist; I must paint." Fate, however, had destined that he would endure; such a man can hardly fail—a clay pot to drink and eat from, a straw mat to sleep upon; "These," says Roy, "are all I really need." Such sincere words remind one of Buddha and his

begging bowl and of the one who had no place to lay his head. When nature produces character such as Roy's, we need only add to the bowl and the mattress a little paint—then, a genius begins to function.

In this tremendous struggle, Roy's family, wife and sons, have been a help to him. To see them together is to understand how they stand for one another. His is a happy family, each devoted to the other, all loving art. His wife is not an artist, but, more important, she understands its tremendous significance for her husband's psychology. Amiya, called "Pontal," Roy's youngest son, possesses artistic ability, and is a joy to his father as they work together. Roy and his family comprise a unity, and he has deep regard for them; here fame has caused no break in the household, for the progress of one has not meant the degradation of the others.

These were the conditions under which Jamini Roy struggled to success, refusing to paint things which, decaying, passed their way—his subject was the soul of India, which lives on. He is rightly called "the son of conquest." After forty years of constant effort, he continues to improve new creation with the discoveries of his last effort. But he is no perfectionist. He merely believes that one can never fully express the inherent beauty of the universe through the relative faculties and body with which God has endowed man. Yet, with him, the search goes relentlessly on.

Roy's drives and my interest in psychology caused me to ask about his dreams. He replied, "I do not dream much, my dream is my work, my aim; and I get it out of the water." This is an interesting statement, especially when he adds, "I am always in the water, like this." Then he reached over, took a helper by the head and bent him over as if to baptise him. Water is a symbol of the unconscious, the storehouse of potentials to be brought forth. That he is "always in the water" evidences his closeness to his unconscious, his constant striving, and his ever-bringing-forth. Work, being his dream, keeps him in constant contact with the unconscious, as he makes it conscious through expression.

Too many persons of ability and nearly all of limited capacity, have no contact with their unconscious; they do not understand the process by which it aids development. In this respect Roy's concept of work as a means of growth is important, for even those who know something of the unconscious too often labor under the false impression that dreams, or their analyst, can do all for them while they do little for themselves. Roy well understands this never leads to self-discovery; for it is through effort that the latent powers of the psyche are brought to integrative fruition. If one gives attention and manifestation to his thoughts, feelings, sensation and intuitions, his cap-

tivating interests must eventually manifest. Then one's dream becomes objectified reality.

Roy's art will be considered later, but one work should receive attention here. It is a symbolic painting, the most important piece he has ever produced. When he broke from Western art portrait painting, he felt an inner urge for something different yet natural to him. What it was and how it would develop, he could not know. This must always be the case, for were the object of the search known and immediately obtainable, there would be no element of overcoming and no development process. He only knew that there must be a change; but he says, "I did feel deep within me that something good would come of it." This often happens, especially in the lives of those who have an important mission. Often they will have a dream, or produce a painting which symbolically states what is to be expressed, the way one is to take, and the end to be sought. Roy did not have a dream, but he did produce, at this critical time, a most symbolic painting; as he searched for his new way, the unconscious brought it forth. It meant more to him than any picture he ever produced; of it he maintains, "It is the beginning and the end." Following the psychological meaning of the symbol, his art expression comprises a process which he refers to as "breaking it down," aiming always at simplification to fundamentals, which is both Roy and India.

The picture itself presents fertility symbolism, evidencing creative energy adequate for Roy's accomplishments. It also clearly indicates the powerful depth of feeling toward which he was to move. As time passed, he has seen and verified the symbol's meaning. Generally, it is not understood that such a symbol can be so potent a directive to one's destiny in life, yet, this symbol has led Roy from one period of art expression to his next, always releasing energies assisting him in "breaking it down." Throughout the years one sees certain portions of the symbol unconsciously reproduced in his paintings. But now that he has essentially attained its full meaning, it does not appear in his paintings as frequently. After all these years, Roy still expresses his regard for the symbol, "It is everything; it includes all." Including all, it is unlikely that it can be fully expressed. No man is capable of completely expressing such an archetypal form, which always remains partially potential as a challenge to the man of character. So with Roy, the symbol's force drives him on, searching for the first principles of art as he strives for perfection. Perhaps it is impossible to place his final concepts on canvas, since there is always more in the unconscious than can be brought forth. Integration moves ever onward, because man is a relative phenomenon in a sea of infinite potential.

(To be continued)

In Reply

A Department of Questions and Answers

QUESTION: *What are the responsibilities of grandparents in the lives of their grandchildren?*

ANSWER: The friend who writes in this question actually answers it in her own letter, but the subject is of sufficient interest to justify further elaboration. It is not easy to generalize adequately on problems which many individuals must face under highly personal circumstances. At the same time, there are certain rules which, if followed as conscientiously as possible, usually prove helpful. Grandparents are in a rather peculiar situation inasmuch as their personal experiences cover a period in our social history in which patterns have changed rapidly and drastically. Unless "grandma" has been able to attain a contemporary focus, she is certainly likely to be considered reactionary and old-fashioned. At the same time, it cannot be denied that her voice is frequently raised in good counsel and her ideas are often substantially correct.

For thousands of years, age has been held in peculiar veneration. Primitive man turned to his elders for counsel and guidance. It was assumed that the old were wise with the wisdom of rich experience. This was certainly true in those more leisurely eras in which progress was gradual and almost imperceptible. Men lived within a cultural framework which endured for generations. It was assumed that the shoemaker's son would follow his father's trade and would probably inherit the ancestral bench and instruments. These, in turn would in due course become the property of the grandson. Even today, in parts of Europe and most of Asia, trades and professions descend in families, and with them passes also the total heritage of family tradition. Under

such conditions, the elder continued as guide and counselor, and his advice was not only valued, but valuable.

Another point must also be considered. It was psychologically important to the full expression of human life that grandfather and grandmother should feel that they were making valid contributions to the happiness and security of their descendants. No one wishes to feel useless. When we reach those years in which we can no longer aggressively participate in a highly competitive economic program, we like to know that we can still be helpful and thus justify our place in society. If we cannot share wisdom and understanding with those whom we love, we are deprived of the sense of being needed. This can be tragic unless other values are introduced which compensate for those which have been lost. At the same time, it is most unlikely that the old order of relationships will ever be restored. We must all, therefore, face the facts.

Let us remember that the archetypal grandparent is also disappearing from among us. The distinguished-looking old lady in black taffeta, with a cameo pin and a little collar of ruching around her neck is seldom to be seen these days. She has disappeared along with Whistler's nostalgic painting of his mother. There have been great changes in this department, even in the memory of the living. The average grandparents of today are becoming distinctly modern. Often in better health than their own descendants, they are active and resourceful, with ever enlarging spheres of personal interests. I have frequently discussed plans and programs with these oldsters. A man of sixty-five or seventy may be planning a new business venture, building a house, or deeply involved in some dynamic and interesting avocation. It has not even occurred to him to become a patriarch, although one did admit to me that he was planning to take it easy after he was eighty. Grandmothers also have revealed amazing vital resources. They take up careers in art, music, and literature, become strongly conscious of civic matters, travel, and, while not so addicted to hobbies, reject emphatically a matriarchal status. Not one in ten of these older people considers herself as old. They dress youthfully, haunt the beauty parlor, and are actively competing with the younger generation in many fields. A hundred years ago, such conduct would have been regarded as almost immoral, but it no longer causes even passing comment.

This basic psychological change will certainly affect all human relationships in future generations. Transition periods, however, present difficulties. These will be more apparent in the lives of older women than of men. It has long been considered proper and virtuous for a

woman to make the home her principal focus in living. The most important years of her life have been devoted to raising and educating her children. She worked for them, worried about them, and hoped for them to the exclusion of most other interests. She had to decide between career and family and, by her natural instinct reinforced by social procedure, she usually chose family. She considered a home a fulltime job, and in those dear dead days, now gone beyond recall, she was fully occupied. When the children were grown and had built homes of their own, the conscientious mother was deprived of many of her vital incentives. She was thrown back upon her own resources, and often found these insufficient. During this same span of years, work in the home was markedly reduced by labor-saving devices, thus providing further leisure which was not always appreciated.

Insurance statistics also tell us that women have a longer life-span than men. As they frequently marry men from two to ten years older than themselves, there is strong probability of widowhood. This means still fewer ties and responsibilities, and often a fair degree of financial security. Under such conditions, the woman is apt to attempt to continue the pattern of her previous living by centering her attention upon grandchildren as the best available means of perpetuating her maternal instinct. To the very degree that she was absorbed in her own family to the exclusion of compensating outside activities, she will become involved in any pattern by which she can continue in those familiar ways which she regards as proper and useful. Frankly speaking, there are numerous cases in which the grandparent is motivated by a subtle kind of selfishness, and ulterior motives, even though they appear benevolent, usually lead to unsatisfactory results.

On the level of philosophy, the solution lies in the realization that every human being is an individual. Children and grandchildren are actually persons with inalienable rights to the pursuit of life, liberty, and happiness. So is the grandparent. Each human being is endowed with powers and faculties which will provide a full and satisfying life if properly developed and used. We are overly inclined to depend for our mental security upon associations with those around us. To a degree, this is normal and permissible, but if the situation is aggravated by mental and emotional pressures, it can prove disastrous. In large measure, life is valuable because the individual gains experience through trial and error. As it is a mistake to overshadow and dominate children, it is equally wrong to continue such domination after the child has become an adult, married, and established a home. By the same thinking, it is usually unwise for a grandparent to take over the management of the children's children. There may be, and some-

times are, circumstances by which grandparents must assume such responsibilities. Where it is not necessary, however, it should not be encouraged.

We do not strengthen anyone by doing his work for him. Young people easily lean upon the old generation for purposes of convenience. They would like to go out every evening and are happy to have grandma act as babysitter. She may be perfectly willing to do so, but it is not good for young parents to be relieved of all their normal duties. Here moderation is a virtue, but it is difficult for anyone to be moderate when immoderation is encouraged. Helpfulness on proper occasions is one thing, but catering to selfishness and irresponsibility is another. The older person is wiser in these things, or should be, and it is certainly her privilege, if not duty, to take a practical attitude.

There is often a head-on collision in matters of family policy, and this does not help small grandchildren. Divided authority always confuses the young. Grandmother may be overly indulgent, and thus undermine discipline, or she may be unnecessarily strict, trying to perpetuate the policies in vogue while she was young. In terms of psychology, children should be under the discipline of their own parents whenever this is possible. First of all, there is less age interval, and therefore a greater degree of natural compatibility. If a grandmother takes over, the parents themselves may become lax or indifferent, thus weakening natural ties and undermining the psychological integrity of the basic formula of home. In the case of a serious conflict on policies of child-raising, the grandparents should certainly retire. This does not mean that the older person should not express his feelings or beliefs, or counsel according to the best of his or her judgment. Having, however, advised with kindness and good sense, and this advice being rejected or ignored, responsibility ends. There are occasional exceptions, of course, even to this rule, as in the case of criminal tendencies or delinquency. But where such abnormalcies are present, it is doubtful that even the most valiant intercession will be successful.

The best thing for grandparents, especially grandmothers, to do is to fill out and enrich their own characters. They should cultivate such interests as maintain a constructive level of optimism, activity, and industry. They should distinctly have lives of their own and, as these are contemplative years, they may well turn to self-improvement in religion, philosophy, or education. They should have their hobbies and their friends, their own social circle, and their own ideals and objectives. Such programs make it unlikely that the older person will develop neurotic tendencies, become hypersensitive or overly aggressive in the home. The grandparent should be a friend in the house, one available when legitimate emergencies arise, but much

too busy to become involved in petty bickering or small annoyances. When the older person is mentally and emotionally independent, young parents have greater opportunity to think together and plan together. There is not always someone sitting around with a real or imagined attitude of criticism or reproach.

An optimistic, happy grandparent can be a benediction in any home. She can inspire, strengthen, and direct the household in subtle ways that are not objectionable. She can also bestow a sense of strength, security, and permanence. Her counsel will generally be sought in ratio to her reticence in bestowing it. It is an old rule that we should advise those who request advice, and otherwise keep our own opinions. If grandmother is sought out in time of trouble, she immediately assumes some of the overtones of the traditional matriarch. If she is fair-minded and basically intelligent, she can iron out difficulties, arbitrate dissentions, inspire kindliness, and counsel moderation. She can develop and exercise many of the prerogatives of the old family physician, the local clergyman, and the neighborhood attorney. It may also be that she is quite a psychologist in her own right, and there are many instances where she has saved homes that otherwise would have been broken, and guided tired and perplexed parents into better relationships with their over-active children. All these beneficial results, however, depend almost entirely upon grandmother's own conduct. She must win and hold the confidence of her children, never abuse it, and never exploit it for her own satisfaction. She can attain this high level only when she has achieved a satisfactory personal life.

One very successful grandmother whom I knew made it a basic rule never to solve any problem for her children. Periodically, they frantically besought her judgment. She would sit down and quietly present both sides of the problem as clearly and briefly as she could. She would explain the reasons for confusion or discord, and would point out the necessity for tolerance, patience, and understanding. When she had concluded her remarks, she would sit back and say: "These are the facts. What are you going to do about them?" She also had a wonderful knack for not being prejudiced for her daughter or against her son-in-law. She refused emphatically to permit either one to bring her tales about the other. Her son-in-law came to me one day and said that grandmother was responsible in large measure for the success of their family, and without her quiet strength the home would certainly have been broken. Incidentally, grandmother was chairman of the League for Civic Betterment, active on the Committee for Clearance of Substandard Dwellings, and a constant worker

in a liberal church movement. She always had to cancel an appointment to make time for a family session.

It sometimes happens that grandmother, or even grandfather, has become seriously interested in some religious or philosophical belief, and would very much like to bestow these convictions upon the younger generation. This can lead to results either good or ill, according to the strategy or lack of strategy practiced. Usually, youth does not experience the need for wisdom. It is strongly concerned with its own objective activities. It is too busy to set aside time for reflection, and has not been deepened by immediate tragedy. It is also quite possible that younger folks have been conditioned against idealism, mysticism, and theology, by the educational systems through which they have passed. It may even be that marriage has brought into the family one person of strong religious prejudices, and that an inter-religious crisis lies beneath the surface as a threat to the harmony of the establishment. Under such conditions, the older person must be thoughtful and realize that the perspective of years cannot be communicated in words.

Again, much depends upon the grandparents' personal integration. Perhaps their new religious and philosophical interests are not as attractive to others as might at first appear. The impact of grandmother's belief is determined largely by her conduct. If she becomes fanatical, or descends to interminable sermonizing, she will not be popular. Fanaticism is never attractive, and age should not be used as a lever to force beliefs on others. After all, the laws of our land protect our right to our own convictions, but do not empower us to force beliefs on others. It is a rather familiar observation, however, that good principles descend in families, and there are many cases where grandparents have introduced valuable ideas that have gradually come to be meaningful and important. The secret is to apply understanding first to ourselves and make sure that it produces beneficial results. The young man that I previously mentioned, who had such a devout regard for his wife's mother, had become sincerely intrigued in the philosophy of life which had made her such an outstanding person. The entire family, including the grandchildren, was instinctively adopting ideas and concepts which were obviously useful. This is about the only way these things can be done without hurting someone.

The reactionary tendency so often noticeable in the older generation is a barrier which must be wisely and lovingly overcome. It is true that the experiences of early life make a deep impression. As we grow older, this impression is intensified, and we are likely to live in the past. Yet it is obviously impossible for any person to live

factually in another generation. Policies which succeeded admirably in 1910 are not applicable today, and it is unprofitable to pine over inevitables. This has been observed frequently in the cases of foreign-born grandparents and parents. They are still living not only in past years, but in a different country. I know a case of this kind where an older person tried to force, or at least perpetuate, a pattern of living which he had known in Europe forty years before. It never occurred to him that even in the country from which he had come, ways of life had changed. He constantly talked of the good old times when people were sensible, parents strict, and children obedient. Heavily burdened with these remembrances, this person finally visited the place of his birth. He came back to America completely cured. Nothing was as he had expected it to be. Two world wars had shattered the old ways, and the inevitability of change was brought home with a terrific impact.

In summarization, therefore, the simple truth must be accepted. The grandparent cannot live the life of his children, nor can they live his. His helpfulness, within reason, is usually respected and appreciated to the degree that he has preserved his own kindliness of spirit and depth of understanding. He should stand ready to help, but should not force his ways upon those whom he so highly regards. He should not interfere in the patterns of discipline set up for his grandchildren, but should counsel them to respect their parents and to become self-reliant. It is good for the grandparent to contribute something to the comfort and perhaps the freedom of his children, but he should not do their work, solve their problems, or take over their decisions. When his help is requested, he should do what is needed if it is right and proper; no more and no less. He should never remind children or grandchildren that it is their duty to obey him or have profound veneration for his gray hairs. He should not give counsel to others if this same counsel has never benefited him; nor should he take sides in any family dispute. He can wonderfully embody the wisdom of the race—that kindly, mature understanding which comes from experience and years. If he preserves his own dignity of being, and reveals his natural maturity through his conduct, he will have the pleasure and personal security of knowing that he is serving usefully and well. Such inspiration can help young and unsettled people living in confused years to maintain strong patterns of value. The real work of the older person is to preserve or restore the faith of the young in the dignity of right conduct and personal integrity.

QUESTION: *Everything in Nature is dual; when one thing comes into existence, its counterpart or opposite comes into existence simultaneously. This produces a very puzzling situation. For instance, if this is true, then an effort to produce good, will automatically create an evil somewhere else and, vice versa, when one does something evil, a compensating good comes into existence at the same time. If this is so, one is inclined to ask many questions. If good helps create evil, can good ever overcome evil? Also, why is there a difference when one performs a good or evil act, as in either case you are creating a good and an evil? We know, of course, that there is a difference—but why?*

ANSWER: This is a rather lengthy statement of a problem, but we have decided to reproduce it in full because of the inter-relation of several logical sequences and the conclusions to which they apparently lead. It seems to me that the difficulty lies in our concepts of the nature of good and evil, as these relate to the individual. First of all, the very words themselves present something of a dilemma. What is good? Have we any definition apart from our own personal conclusions, or at least apart from our conditioned experiences as human beings? It would seem that the human mind cannot conceive a basic definition of absolute good. The dictionary gives us some rather scattered information. Good is defined as sufficient or satisfactory for its purpose; ample; full; considerable; possessing attractive qualities; kind; friendly; well behaved; agreeable; pleasant; adapted to a useful end; proper; becoming; virtuous; pious or devout; honorable; orthodox; reliable. On the level of ethics, good is particularly defined as fitting in the moral order of the universe. It would appear that a great many of these ideas about what is good center around the concept of that which is satisfactory, likeable, and, by reasonable extension, agreeable to ourselves or consistent with our own ideas and purposes. Obviously, the average person uses the term with slight regard for semantics, because he is occupied principally with the justification of himself or the preservation of things meaningful to himself. Thus there is little concern about the essential nature of good or the sovereign principle of universal integrity which might be represented by capitalizing the word *good*, so that it becomes synonymous with *God* or *the divine will*.

Jesus said: "Only the Father is good." This may imply that Deity alone possesses the total attributes of complete good. In all other creatures, there are deficiencies of virtue due to the imperfections intrinsic in creatures and the ignorance which results from such im-

perfections. We must, therefore, seek an abstract quality of good, subsisting in itself and sufficient to itself. About the nature of such a quality, we have no adequate comprehension. Thus, when we say a thing is good, we mean that it is relatively good and, conversely, when we say that it is evil, we mean that it is relatively evil; that is, it is good or evil according to our own imperfect judgment, and not according to the nature of the thing itself. Many philosophies have taken the position that the thing itself, or reality, can never be evil. To believe a factual principle of evil, is to affirm a dualistic force at the source of life. Some religions have held this to be true, but as thoughtfulness and experience increase, we are inclined to doubt that evil is a thing in itself. Rather, it appears to be a falling-away from reality or truth into error or delusion of some kind.

It is hardly necessary to make a detailed analysis of the definitions of evil, for in most cases they are merely antonymous to *good.* Nowhere do we find a comprehensive statement of absolute evil; rather, the emphasis is upon extreme contrast by negative opposition. In daily usage, evil means that which is disagreeable, or unpleasant, or contrary to our religious, moral, or ethical convictions. Thus it appears that, so far as man is concerned, good and evil are concepts or convictions about the thing as it is. These concepts and convictions are not fixed or unchanging, but are subject to continuous modification—sometimes actual alternation. That which is good at one time may not appear to be good at another time; the virtues of one people may be regarded as vices by other peoples. Good and evil, in practical usage, have become identified with our legal codes covering right and wrong, and there is no clear differentiation between things approved by God or decreed by men. The final criterion for most persons is their own mental or emotional reaction. If it satisfies them or pleases them, a thing is good, but if it causes them disturbance or difficulty, pain or sorrow, it is assumed to be evil, or at least bad.

Actually, we are not able to affirm dogmatically whether a thing is good or not good, unless we know the essential nature of good itself. Deficient in this knowledge, we must fall back upon opinion—either our own or the collective authority of social attitudes. The very question that has been asked illustrates this dilemma. The writer points out that things we call good seem to produce evil, and things we call evil seem to produce good. If such be the case, then our insight into the substance of both good and evil must be imperfect. Furthermore, we are left upon the horns of a dilemma. We can conceive, even theologically, that good can come out of adversity and result from circumstances apparently evil. We have difficulty, how-

ever, reversing this position, for we cannot conceive that good should be a source of evil.

The confusion lies not in the fact, but in ourselves. We attempt to determine the nature of values which we do not understand, and because our conclusions are therefore not completely valid, we doubt the facts rather than our ability to determine the facts. This is further complicated by the general structure of learning as we know it today. Dominated by certain pre-conceptions, we expect or require that good shall be consistent with these pre-conceptions. Thus we measure the facts with the imperfect instrument of our own judgment. To be more explicit, we assume that we know the good and can therefore pass judgment upon it, and from this judgment, in turn, decide with certainty that which is not good.

Here we run headlong into a large group of ethical and moral concepts. If we assume, for example, that we are here to be happy, then happiness is good, and unhappiness is bad and those who cause unhappiness are evil. The weak point lies in the basic premise. Can we prove that we are here to be happy, or that happiness is the greatest good which we can experience? The philosophy of pleasure is attractive—but is it sound and demonstrable? There are some who believe firmly that we are here to suffer, and they regard pleasurable and comfortable situations as dangerous and likely to contaminate the soul.

The friend who wrote the letter from which we quote points out that apparently everything in Nature is dual, and that when a thing comes into existence, its opposite is simultaneously engendered. The Hindus believe this and it is an essential feature of Buddhistic philosophy. Both these religions, however, analyzed the subject and arrived at the same conclusion. The adversary, or negative pole, the shadowy counterpart of any fact, is not in itself real. For example, the rising of the sun dispels the darkness of night. Actually, however, this darkness is the absence of light, or at least of that kind of light which we are able to see with our eyes. The ancients believed that when the sun set, darkness swallowed the light; but we know astronomically that such an appearance of things is not true or factual. Hope, we can say, is a kind of light, and fear, a form of darkness. The establishment of hope helps us to define the nature of fear, which is actually a deficiency of hope. We cannot say, however, that this deficiency is an actual adversity. It is not a principle, but a concept of negation, depending for its existence upon a positive concept of faith and security.

The perversion of a principle actually leads to the final revelation of that principle itself. Crime, for example, can never justify crime, but it can justify virtue as something necessary to restore the lawfulness

of living. If a good man is one who does not commit crime because of principles and convictions within himself, then a bad man is simply one either lacking such convictions or lacking the integrity to apply them in matters of his own conduct. Everywhere evil reveals itself to be a falling-short or a lack of sufficiency. At first it may seem that evil can be of excess, but this excess in turn is excessive departure from that which is right and normal. The greater the contrast between good and the action performed, the more excessive the evil appears to be.

The ancients assumed the principle of good to be in a state of eternal equilibrium. Like Deity, it was in the center, as a radiant power. To depart from good, therefore, in any direction is to verge toward the absence of good or a state of deprived goodness. There are two immoderate courses. The one is a negative departure from good, by which the person gradually fails to do what is right. The other is an aggressive departure from good, through an excess of action, moving the individual to do that which is wrong. Both of these causes are motions from the self, leading the person into conflict with good as it is. Thus a man may believe that which is not true, or he may fail to believe what is true. In either case, he will come to trouble if his attitude impels him to unreasonable conduct.

Nature, however, is essentially good. By this we mean that it is lawful and in no way contrary to the eternal principles upon which it is established and by which it is sustained. These principles are unchangeable and inflexible, and to depart from them for any reason must lead to some kind of retribution. Retribution in this case is simply the penalty of being unadjusted or maladjusted with the thing as it is. Yet there is nothing to indicate that Nature seeks to destroy adjustment. In fact, all essential knowledge that we have sustains the concept that Nature is engaged in a benevolent conspiracy to preserve and perfect all the creatures within its domain. It is the way of providence to reward moderation and punish excess. Man, through ignorance or selfishness, departs from moderation and attempts to maintain courses of conduct built entirely upon his own concepts of what is desirable or undesirable. In so doing, he violates the rules governing his own survival. Nature, which decrees that he must survive and must therefore ultimately attain to good, then reveals her innate corrective mechanisms. These mechanisms exist always and everywhere, but they are experienced only by the lawbreaker. There are many laws in this universe which mortals do not understand, and through ignorance, these laws may be transgressed. When this unfortunate condition arises, the transgressor discovers himself to be at a disadvantage. He may not know why, but his activities bring neither satisfaction nor

accomplishment. This is not due to the existence of a perverse power, but to the imperfections resident in human nature.

Let us say for a moment that man makes a new and useful discovery or perfects some invention which can be of benefit to himself and others. This always means that the discovery or invention is a revelation of some universal principle hitherto unknown or at least not applied to this particular purpose. Once the invention is pronounced practical, human nature moves in upon it with a variety of ulterior motives. The discovery or the device must become economically profitable; it must be manufactured and distributed; and it may well cause the rise of new industries. Selfish persons, becoming aware of the technical advantages at hand, begin to exploit the new idea or the new product, and find numerous ways of profiteering on their fellow men. A device intended to advance world peace may be adapted to armament and cause war. Conversely, an invention first perfected for military purposes may become of therapeutic or social value. This does not mean, however, that there is good in every bad and bad in every good. It does mean that there is selfishness and unselfishness in human beings.

Until man himself accepts the divine responsibility for knowledge and realizes that his discoveries and inventions are revelations of principles resident in the consciousness of Deity, and uses such knowledge for its legitimate purposes, he will continue to compromise principles for personal profit. The average human being has within himself a division of allegiance. He naturally and inevitably desires the good and the consequences thereof, but his immature mental and emotional equipment is not able to sustain this high level of conviction. Thus when he discovers something useful, he is led to abuse it; but when he discovers something dangerous or hurtful, he is also impelled to redeem the productions of his own genius and dedicate them to proper and lawful ends. This conflict is present throughout society, but has little if anything to do with the facts.

This is the position of science and is in measure defensible. The scientist makes a discovery and feels it his proper obligation to communicate his findings to the world. The use or misuse of this discovery then becomes a matter of ethics, and wherever ethical enlightenment is inferior to scientific attainment, discoveries will be perverted. Sometimes the perversion is immediately and obviously evil; at other times it is only discovered to be so after long periods of trial and error. When a form of knowledge results in trouble, or contributes to the general disaster for mankind, it becomes obvious that such knowledge is being misapplied or falsely interpreted. When men really understand this, or become frightened by the dangerous crises which arise,

they attempt to regulate the use of this knowledge and finally accept such changes as are decreed by universal procedure. Thus where man discovers good, he ultimately clings to it, for he cannot go beyond it in a constructive way. If, however, he discovers evil, he finally departs from it because he cannot endure the misfortunes which it causes. Altogether, therefore, we cannot find that evil flourishes, although it may seem to dominate for a time.

This points up another dimension of our problem. The average person cannot or does not follow sequences of events to their ultimate ends, and this gives him an incomplete perspective. Considered only as an isolated incident, a good or evil action may appear confusing or inconclusive. A sentence out of context may reverse an author's meaning, and an incident out of context may cause man certain doubts concerning the integrity of the universe. Actually, Nature teaches in two ways. First, it rewards right action with immediate security of some kind. Second, it penalizes wrong action by causing a situation of insecurity. Man, seeking to escape evil, inevitably moves toward the good, for there is no other direction in which he can turn. The man, however, who has attained the good, makes no effort to escape and therefore remains where he is. Ultimately, both men will be united in the good—one by direct action, and the other by indirect action. In no case can anything languish forever in the state of evil, because this state is intolerable and all suffering leads in the end to the irresistible desire to depart therefrom. Some are willing to endure their misfortunes longer than others, either because of ignorance or a prodigious stubbornness, but in time or eternity, good must be victorious. Evil, which is the absence of fact can never be as strong or as enduring as the fact itself.

Experience which is lived against the background of right and wrong is thus forever conditioning man for the right. It is teaching him that he must be right and must do right, and that any compromise with right is dangerous. It is also this same experience which reveals to him the very nature of right, which was formerly mysterious or uncertain. This may be termed a course of trial and error, but, by degrees, the person increases in understanding, develops discrimination, and becomes truly wise. These are the ends which Nature requires, and it will never cease its ministrations until man himself conforms with the plan for his own destiny.

Nature, the Great Mother, is a wise and prudent parent. She realizes that the perfection of the human soul requires that man make a personal voluntary decision to leave all else and cling to that which is good. It is only a creature possessing a mind and a complex psychic organism that is capable of moral determinism. If, for example, Na-

ture blazed the formula of right across the heavens or spoke with the thunderous voice of divine authority, men would obey because they could not do otherwise. Nature undoubtedly could also devise a pattern by which wrong would be impossible, and there are many who feel that this would be desirable. They wonder why Nature provides such obscure and circuitous operations to enforce her edicts. The larger explanation vindicates the decision of Heaven. Man must not do right because it is forced upon him, but by voluntary choice, thus revealing his own inner maturity. He must experience his way to the state of good and voluntarily give his allegiance to concepts and convictions essentially true and noble. He has the right to create institutions to advance his growth and to recognize teachers of his own kind who can inspire him and contribute to his advancement. But always he must have the right to accept or reject, and those worthy to teach him know this to be true and are not indignant by misunderstanding or martyrdom. It is conceivable that man should be lifted bodily from the tragedy and confusion of his mortal state, if this were according to the divine will. Man so miraculously preserved, however, would still remain uncertain as to the nature of good and evil. In fact, his standard of ethics would be highly compromised. If perfection could be bestowed upon him, then virtue would be meaningless. If he could be saved in spite of himself, morality would be a travesty.

Take a simple case. The indulgent parent attempts to prevent a child from normal contacts with an unregenerate world. This parent gives the child more than it needs or requires and the child becomes less grateful and its standard of values is permanently undermined. If man experiences the possibility of enjoying good that he has not earned, sharing in a security which he does not merit, or attaining some kind of growth without personal effort, the universe ceases to be lawful and becomes a sphere of special privileges instead of a world of equal opportunities. The destiny of man, though not fully and clearly envisioned or defined, seems to require the establishment of the individual upon a solid foundation of freely bestowed allegiance and internally accepted responsibilities. Anything which interferes with this basic freedom prolongs inadequacy and sustains error and illusion.

Good does not create evil, but man, in the presence of good, is unable to accept it completely and therefore comes into imperfect adjustments which appear evil. Nor does good overcome evil; rather, man outgrows his own insufficiency. There is a difference which inevitably results from the performance of a right action or a wrong action. A right action leads to right consequence for the person performing it. If others misuse or misinterpret, the responsibility rests with them, and they are accountable for the perversion of something essentially

good. If, however, a person performs an evil action, he is responsible for both the action and the consequences. In himself, the evil action will lead to retribution, which he must face and endure. Ultimately others, observing that wrong action leads to distress, may learn a useful lesson and themselves choose a wiser course. This improved experience entitles them to greater security and peace. It does not, however, remove responsibility from the individual who performed the wrong action.

We then come to the most important factor of all, and that is motive. The law of compensation operates on the level of motive. Wrong motive results in psychological disturbance in the person who permits this motive to influence his actions. A wrong motive seldom stands by itself, but indicates many maladjustments within the personality. If we were essentially right, and true to ourselves, we could not tolerate wrong motives. We permit them only because we prefer them, thus revealing our psychological immaturity. A naturally selfish person, given a special opportunity to express that selfishness, will act in conformity with his temperament. An unselfish person under such temptation, will use such resources as he has to resist this selfish impulse. If he succeeds, he has attained an important personal victory. Thus what we call evil is not a principle or an energy floating in space; it is a series of situations which bring selfishness out of the selfish and encourage the unselfish to preserve their integrities. We can follow chains of circumstances and observe that wrong motives are not the same as right motives, even though all motivation ends in ultimate growth.

There are two ways of growing—one, direct and by far the easier; the other, indirect, largely made up of compromises, by far the more difficult. We are not here because Nature wishes things to be difficult, but because Nature demands a proper tempo of growth. We are not expected to attain the impossible or to be wise beyond our understanding, but we are expected to be thoughtful and observant and to recognize the symptoms arising within us and everywhere obvious in our world. If we are thoughtful, we can build patterns of conduct suitable to our needs and we can even enjoy the privileges of growth.

To summarize briefly our answer to the question, we may say that good and evil do not constitute a duality in Nature, but only in the mind of man. Therefore, good and evil, being moral qualities, do not come under the law of equal and opposite reaction, so that we cannot say that good creates evil or that evil creates good. Absolute good is a reality in Nature, and what we call evil is merely a deficiency of

good. Good must ultimately triumph because all evil is finally transmuted, through compensatory and karmic processes, until it is dissolved in good.

QUESTION: *The Golden Rule (Matthew 7:12 and Luke 6:31) is not as simple a guide for conduct as may appear on the surface. Will you please interpret this celebrated statement?*

ANSWER: The principal objection to the Golden Rule is that we cannot be certain how another individual may wish to be treated. What makes us happy may cause him to be miserable. We may feel that we know what is best for our friend or relative, but when we attempt to force our conviction upon him, serious misunderstandings can result. Unless we have sufficient perspective, we may feel entirely justified in requiring others to conform with our pattern "for their own good." We have mentioned this point first because it has certain elements of validity which, however, may be overemphasized. We have a general inclination to attack traditional codes and creeds because they interfere with our rugged individualism. Actually, we are subtly attempting to defend our right to do as we please or to protect personal advantage from the encroachment of other people. It is quite true that we really do not know how chance acquaintances wish to be treated, and, in keeping the Golden Rule, we may unintentionally work a hardship upon them on rare occasions. It is broadly factual, however, that most folks are like ourselves. They want to be treated kindly and charitably, even when their own self-centeredness interferes with noble instincts. Lack of the Golden Rule, or the rejection of it, would probably leave us without a simple directive toward kindliness which has considerable social value in these troubled times.

Although we are inclined to associate the Golden Rule with the Christian Scriptures, it is actually to be found, with only slightly different wording, in practically all of the great religious systems of the world. It seems to follow, therefore, that its ethical implications have been acceptable to persons of many races and numerous beliefs. The rule itself is apparently entirely forthright. It assumes that we should treat others as we wish to be treated, and that we should not commit actions which we would resent if they were committed against us. Obviously, this concept came into existence in an early time when conduct-patterns were simpler than they are today. It was easier to be honest, even in this country, a hundred years ago. Temptations were fewer, family ties closer, community bonds more real and significant, and the local religious situation exercised stronger spiritual

authority. It does not follow that truth changes with times, but its interpretations and applications are certainly modified by circumstances.

Buddha taught the Golden Rule, and today a major crisis is taking place among the Buddhist nations of Asia as the result of the rise of communism. For nearly twenty-five hundred years, Buddhism has been essentially a doctrine of non-violence. It has taught the sacredness of all life—not only human, but animal—and has admonished its followers to seek ways of peace and non-aggression. But Buddhism has also stood for universal education, the inalienable rights of man, justice and equity, freedom of thought and speech, and complete religious tolerance. It is inevitable, therefore, that Buddhism and Chinese communism should have little in common. The rise of communism has been marked with a great deal of anti-religious vandalism in several countries. The Buddhist temples and shrines have been pillaged and destroyed, libraries have been burned, and sacred images have been used as targets for rifle practice.

Today Buddhism numbers many progressive men among its spiritual and temporal leaders. The recent Congress held in Burma sought to unite Buddhism solidly behind the essential teachings of its founder. The dignity of the human being and the validity of his search for truth must be upheld. Should the Buddhist, therefore, fight to protect his homeland, guard his temples, and seek by every device possible to overthrow the tyranny of the communist dictators? Or, conversely, should he cling exactly to the letter of Buddhist doctrine, accept all evil with patience, recognize that physical things are illusionary and that only the gradual awakening of man's internal consciousness can free him from temporal autocracy? I will make no effort to pass judgment on this situation, but will simply point out that Christendom is confronted with a similar decision. The Christian is admonished that if he is struck upon one cheek, he is not to retaliate, but is to turn the other cheek, and that under any and all conditions, he must do good to those who despitefully use him. If the brotherhood of man is a fact, and if the victory of soul over selfishness is inevitable, should this basic code be compromised? Even present experience is indicative of something. The communist leaders in China have recently issued instructions that there shall be no further desecration of sacred places because the effect of this sacrilege upon the people is exceedingly detrimental to the regime. Does this mean that the victory of principle over compromise is possible even under the exaggeration of modern selfishness and aggression?

Immanuel Kant, in his categorical imperative, asks in substance: "If my personal code of life became a universal law, would it be fair and just to everyone?" If we cannot answer this question in the affirm-

ative, are we justified in following such a code? To maintain a world and build it toward a better future, we must ourselves be willing and able to practice the virtues we demand in others. Most persons wish to be treated fairly, justly, and honorably. So do we. They want to be understood rather than misunderstood, and they want affection and friendship, as we do. They also want a certain freedom of action, and resent being dominated or enslaved. I think the Golden Rule is most obviously useful on the level of generalities. The pattern then unfolds on a level of factual conduct. We will all be better for a little more effort in this direction.

Courtly Compliments

Dr. Whitehead, a grave theologian, was much esteemed by Elizabeth I, but she gave him no public office because of his blunt stoical nature. One day the Queen happened to say to him, "I like thee the better, Whitehead, because thou hast never married." With a gallant bow, he replied, "In truth, Madame, I like thee the worse for the same cause."

A Secret Better Kept

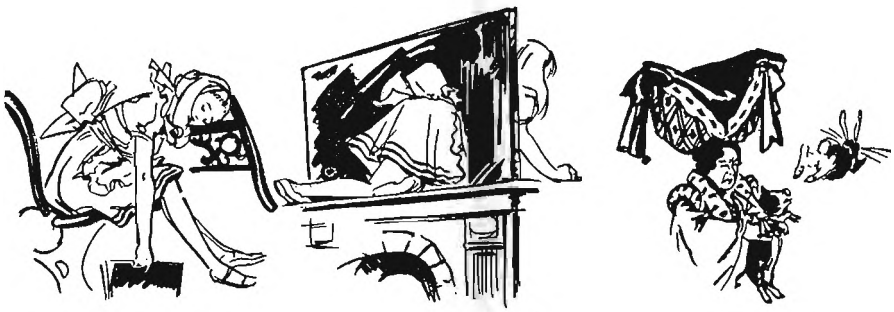
There was a great man just dead who had pretended to some religion, but had not lived in conformity with any sincere convictions. Reflecting on the circumstances, one of his acquaintances said, "Well, I hope he is in heaven; but if he is, I think it would be better that it were not generally known."

Essential Equipment

The head of a boarding school in England, when advertising the requirements for prospective students, was most exacting. Every boarding student must have a Bible, a prayerbook, a knife and fork, clean towels, and a silver dessert spoon. All of these articles, except the books, were to become the property of the teacher when the pupil graduated or left school.

Consolation Department

Benjamin Franklin is accredited with the following wistful remark: "If men are so wicked with religion, what would they be without it!"



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

"The Myth of the Dangerous Child"

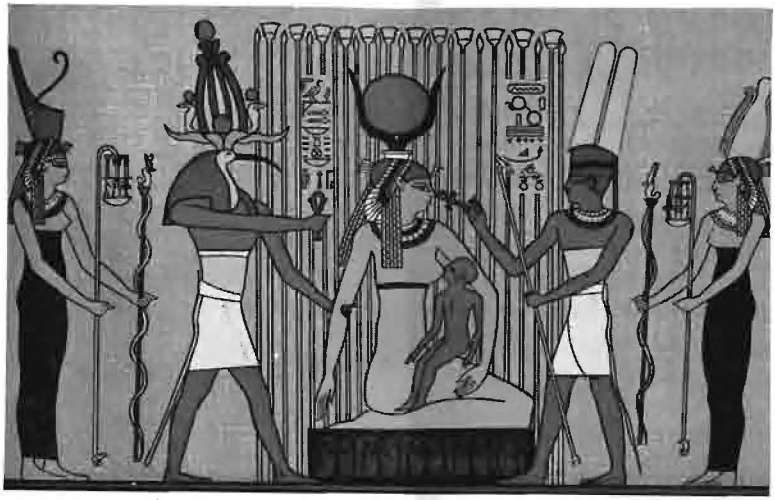
In religious literature and early legendary accounts bearing upon heroic personalities, there is a recurrent theme which has come to be termed "the myth of the dangerous child." Substantially, this deals with an infant whose birth is heralded or announced by unusual or miraculous circumstances, and whose future greatness has been prophesied or predicted by oracles or revelations. The advent of this child is therefore a cause of alarm or fear to some person, usually a monarch or autocrat, who has been warned that the child will overthrow him, destroy him, or cause his powers and estates to diminish. In fear of this impending disaster, the king, prince, or powerful person, endeavors to destroy the child and thus prevent the fulfillment of the oracle or the prophecy. The little one, however, is preserved by miraculous means or fortuitous circumstances, and in the end its prophetic destiny is accomplished. There are some variations on the theme, as in the case of Moses, but there are several instances in which the "dangerous child" has been placed in a boat or basket of reeds and entrusted to the keeping of a river because his future was imperiled in some way.

The most familiar example is found in the second chapter of St. Matthew, which includes the story of the slaughtering of the innocents by Herod. It is curious that so extraordinary a narrative should not be mentioned in the other Gospels, and it is now generally accepted that the account is allegorical. So hideous an offense as that attributed

to Herod would not have escaped profane history, nor could the king have committed so infamous a deed without bringing upon himself the retaliation of his people and the heavy hand of Roman displeasure. The probabilities of symbolical significance are heightened when we compare this incident with parallels in other religious accounts. The Indian savior-deity Krishna was carried by a foster father across the Jumna River because, according to the Hindu account, the reigning monarch, King Kansa, sought to destroy the infant deity, and he dispatched agents to kill all the newborn babes in the region. Krishna was saved because his parents were warned by a voice from heaven. Salivahana, the virgin-born savior-deity worshipped in the area around Cape Comorin in Southern India, had the same history.

Even Buddha is associated with this legendry. Bimbasara, a king of Southern Magadha, was warned that a newborn child born of the Sakyas endangered his authority. The advisors of this king recommended that he raise an army and destroy the child. It is unnecessary to describe in detail all the stories bearing upon the "dangerous child," but various phases of this tradition occur in the Egyptian legend of Horus, the semi-historical biography of Cyrus, King of Persia, the last of the Persian Zoroasters, and the well-known myth of Romulus and Remus, founders of Rome. There are several examples in Greek lore, and these are associated with Perseus, Asclepius, Hercules, Oedipus, Iamos, Jason, and Bacchus. Often the child who is left to die in some desert place is preserved by a shepherd, or suckled by some animal. Frequently a strange fortune causes him to be adopted by a king or some notable individual. Very often the "dangerous child" himself is of royal origin, and after his marvelous preservation unfolds the traditional attributes of the world-hero.

A possible parallel with the solar myth has been advanced. The evil king represents the rulership of the winter months, when the power of light is threatened by the agencies of cold and darkness. The newborn sun-god, whose birth occurs at the winter solstice, is predestined and foreordained to overcome the king of death and his legions. This victory is achieved at the vernal equinox, when the destined child inherits his kingdom. It would be wrong, however, to assume that ancient people who had already advanced beyond the agrarian state would be satisfied by so literal an explanation. The solar hero signified not only the light of the physical sun, but moral, intellectual, and spiritual light. The world-hero is always in some way an embodiment of illumined wisdom, regarded by ancient philosophers and mystics as a universal saving power. In some way, therefore, the myth of the "dangerous child" is psychologically significant to the inner



—From Budge's *Gods of the Egyptians*

The nativity of the "dangerous child." Isis in the papyrus swamp accompanied by deities, nursing her infant son Horus.

life of man. Had not this been true, it would not have survived as a world symbol.

Let us assume for a moment that the "dangerous child" signifies truth, the most powerful and the most dangerous factor in human experience. All that is corrupt, selfish, arrogant, and dictatorial, fears truth. The evil man knows in his heart that truth will ultimately vanquish him and all his works. With the desperation of his own self-centeredness, he attempts to destroy truth, distort it, profane it, or corrupt it to his own uses. Consider, for example, the attitude of tyranny toward education, and the instinctive resistance of entrenched reactionary institutions to the challenge of progress. Nearly every creative thinker, idealist, humanitarian, scientist, philosopher, and religious leader, has been persecuted in his own time. Every effort was made to discredit or destroy him, and this instinct to maintain the status in quo at the expense of the public good is still a powerful negative force with which each generation must reckon.

It has long been the policy of tyrants to control their people by keeping them in a state of ignorance, or, if this was not completely possible, through the distortion of facts, and through propaganda in the name of truth. In generations dominated by strong and ambitious men or policies, the struggle between light and darkness often reached acute proportions. When Napoleon I became emperor of France, he immediately forbade the existence of educational institutions unless they were completely dominated by doctrines calculated to advance his

own personal ambitions. The struggle between church and state is well preserved for us in the story of the renaissance and the reformation. Between medieval man and progress was raised the heavy and terrible machinery of the Inquisition. Yet such atrocities did not mean that men were evil by nature. They were entrenched behind a powerful structure of traditional opinions, which they sincerely believed and which they sought to preserve from the dangerous heresies of progress. Arts and sciences were forced to hide themselves in cellars and garrets. Scholars took refuge in distant countries to escape the wrath of worldly wisdom, personified by an array of petty despots resolved to protect their own traditional rights and privileges.

Even today, when some human being, perhaps moved by the greatest sincerity, seeks to make a new and important contribution to knowledge, he is likely to face persecution or ridicule. The whole armament of an outraged theology was turned against the doctor who first used anesthesia in surgery. The pioneers of sanitation were condemned by their contemporaries. The steam-boat was called "Fulton's Folly," and Thomas Edison was held up to public ridicule when he announced the possibility of a streetcar. Alexander Graham Bell lived under the shadow of broad disapproval, and the telephone might have been long arriving had it not been for the kindly interest and endorsement of the Emperor Dom Pedro of Brazil. Let any man today suggest an innovation in the treatment of disease, and he is likely to discover that the days of the Inquisition are not over.

Entrenched behind a gradually crystallizing barrier of prejudices, power and authority relentlessly oppose that new idea which to them is a "dangerous child." Yet all of these reactionary elements essentially believe in progress. They know that in due time most questions which can be asked by man will be answered by human ingenuity. We know, for example, that a cure for cancer will be found. Yet there is a general disapproval for all who seek it, unless the researcher belongs to a certain group which holds to itself the privilege of contributing to progress. It is safe to say, then, that a newborn thought is the most "dangerous child" in the world. Emerson remarked on one occasion that all the world is at hazard when God lets loose a thinker. Men fear change. They seem to prefer to continue in their accustomed ways, carrying heavy burdens of sorrow and suffering. They keep their larger antagonisms for those who most sincerely try to help them. Columbus died in chains because of his vision of another world, or at least of a new route to Asia. Gutenberg was bitterly persecuted for his contribution to printing, and Copernicus was under the heavy displeasure of the Inquisition when he conveniently died. These indeed

were "dangerous children," and many of them did not survive, but their ideas lived on.

So often in the legends the shepherd or some kindly animal accepts and cares for that which the great and the powerful have left to die. Truth has found its throne in the hearts of simple people who quietly, courageously, and resolutely keep their faiths and preserve knowledge for better ages yet unborn. Thus heroic truth is resurrected from the darkness of man's intellectual winter. The hero is reborn. Plato and Socrates are more alive today than they were 2400 years ago. The light of truth is indestructible, but sometimes the flame burns low and seems as though it would flicker out. In spite of all this negative appearance, the principle of truth still moves the world. It is the true king, nobly born. It is divine mind which is destined to overthrow mortal mind, the prince of this world. The good in man ultimately vanquishes selfishness. The hero is forever reborn in the heroic. Nothing can stop man's will to grow. He will seek until he finds, and he will live according to that which he discovers.

TOMMASO CAMPANELLA

This rare engraving of Campanella (1568-1639) has recently been added to the Library of the Society. It represents this Italian Renaissance philosopher in the habit of a Dominican. He was a man of unusual literary and philosophical attainments, and possessed considerable scientific insight. Campanella is especially remembered for his work "Civitas Solis" (City of the Sun), published in 1623. This is one of the earliest of the Utopias, and sets forth an ideal political state ruled over by philosopher-priests, in which the people enjoy the benefits of communal life and are dedicated to wisdom and love. It is believed by some that the "Civitas Solis" is an allegorical work, and by others that it is a serious attempt to prepare a constitution for the city of Naples. Campanella was strongly influenced by the writings of Francis Bacon.

Happenings at Headquarters

We wish to pay special tribute to several of the friends who have pledged to our Building and Budget Program. They completed their pledges and then wrote and asked us for a further supply of envelopes, stating that they would like to continue their contributions. We are deeply grateful, especially in view of the rising costs of construction at this time.

* * * * *

May 19th was the date set for the annual Award of Certificates to students of the various courses offered by the Society. The Certificates were presented by Mr. Hall and members of the faculty. On this occasion, the Friends Committee of the P. R. S. gave its annual report, which was most inspiring and encouraging, testifying to the devotion of these fine people. A special Library exhibit featured the new book by LIFE, *The Great Religions of the World.* Each religion was represented by rare books, manuscripts, or art objects from the collection of the Society. Refreshments were generously provided by members of the Friends Committee.

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During the season, Mr. Hall spoke for several groups. On February 15th, he addressed the Institute of Religious Science on "Man's Eternal Quest for Truth." On February 18th, he spoke for the Chinese Culture Society, of which he is a life member, on "Sages and Immortals of China." On March 7th, he appeared before the Key Club of the Church of Religious Science, talking on "A Survey of Mysticism." On March 11th, Mr. Hall spoke at the Besant Lodge of The Theosophical Society in Hollywood, choosing as his subject "The Problem of Immortality." On March 14th, he visited Elysian Lodge, F. & A. M. in Los Angeles, where his remarks dealt with "Freemasonry and Modern World Problems." On March 20th, he delivered the theme address for the Tenth Annual Conference of the Association for Research and Enlightenment, "Sanity, Science and Religion." On May 2nd, he appeared before the La Crescenta Masonic Lodge, where he described Masonry in America.

We have had the following message from Mrs. Virginia Hanson, Program Chairman of The Theosophical Society in Washington D. C., about Mr. Hall's March 31st lecture in that city. "We had a most successful day yesterday. It was a beautiful day here in Washington. The sun was shining although the wind was a little sharp . . . we filled Almas Temple . . . People were there early and wanting to buy books almost before I could get them out of the box! . . . I am writing to Mr. Hall at Carnegie Hall to express our appreciation and our pleasure at having him with us and for his giving us such a magnificent lecture." Our thanks for the gracious reception by our Washington friends.

* * * * *

During Mr. Hall's absence from Headquarters in April, the Society presented a special program of six lectures by members of the faculty and guest speakers on topics of general interest, including psychology, Oriental art, and idealistic education. The Spring Quarter of seminars and Sunday lectures opened on April 22nd and will continue through June 30th. We are happy to announce that Dastur F. A. Bode will again take part in our school activities. Mr. Bode, a member of our faculty, has just returned from India, where he is a High Priest of the Parsi Zoroastrian community in Bombay. He is an unofficial ambassador of India in the United States, working for the cultural friendship of these two countries. His Monday evening seminars for our Spring Quarter are entitled "Great Religions of the East" and "Doctrines of Soul and Immortality in World Cultures." Two five-week seminars are scheduled for Wednesday evenings: "Basic Psychological Concepts," given by Mr. Henry L. Drake, and "Brave Old Worlds: Studies of Famous Utopias," conducted by Mr. Byron Pumphrey. Mr. Hall will give the Friday evening classes on "The Septenaries" (April 26 through May 24) and "Counseling Techniques" (May 31 through June 28).

Although our summer schedule is not completed, we can announce, for the benefit of our out-of-town friends who may be planning vacations to Los Angeles in the summer months, that Mr. Hall will give six Sunday lectures, from July 21st through August 25th, and one five-week seminar from July 31st through August 28th.

* * * * *

On Friday, April 12th, Mr. Hall gave his first lecture in Philadelphia. The Hotel Sylvania Ballroom held a capacity audience of about 450 friends and students. This gathering was made possible through the devoted efforts of many persons, to whom we extend our thanks and appreciation. Mr. Hall spoke in Philadelphia as the guest

of the Theosophical Society. The Chapel of Truth also contributed most graciously to the event. According to all reports, the evening "was a huge success."

* * * * *

An enthusiastic turnout of old and new friends welcomed Mr. Hall at Carnegie Recital Hall in New York City. In addition to his regular program, he had an informal meeting on Saturday afternoon, April 20th, where he personally renewed acquaintances of twenty-five years' standing. At this time the Building Program of the Society was discussed and kodachrome color slides of rare manuscripts and art objects were shown. The New York folks have strongly expressed themselves as desirous that the traditional annual appearance of Mr. Hall in the area should be revived. Our appreciation also to the volunteer workers who so graciously carried the responsibilities of this lecture series.

* * * * *

Mr. Hall was up unusually late when he appeared as a guest on Ben Hunter's radio program over KFI at 1 A. M. on February 26th. Quite a lively discussion went over the air. Originally scheduled for twenty minutes, the interview lasted nearly an hour, beginning with an examination of sleep and dreams, and continuing into various phases of religion and philosophy. We all appreciate Mr. Hunter's interest.

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During the Easter Season, there were nine exhibits of material from the Society's Library and art collection throughout the Los Angeles area. Bible leaves were featured at Los Angeles branch libraries in Venice City, San Fernando, Inglewood, Temple City, Downey, and Los Angeles, and in a Glendale book shop. The Los Angeles Central Library exhibited Santero Art of New Mexico, and the Fuller Theological Seminary in Pasadena featured a display of Babylonian art objects and Cabalistic manuscripts. Our sincere thanks to the Library Subcommittee of the P. R. S. Friends Committee, whose members have handled the organizational and contact work involved in these exhibits.

Reference on the Hoof

The Arabs knew what large libraries were; a learned man could not travel without camel-loads of dictionaries.

Local Study Group Activities

We are happy to welcome two new P. R. S. Local Study Groups. In Chicago, Illinois, a group has been organized under the leadership of Jeanette Gaddis, who may be contacted by interested persons at 3270 Lake Shore Drive, Chicago. In Portland, Oregon, a new group has been formed by Wilbert Olsen. Those interested in a study group program may correspond with Mr. Olsen at Route 1, Box 54, Lake Grove, Oregon, or they may contact the Secretary of this group, Anne M. Avery, at 2547 N. E. Multnomah St., Portland 12. Our congratulations and best wishes to the members of these groups, and we sincerely hope that our friends in Chicago and Portland will take advantage of this opportunity for discussion and congenial fellowship.

Mr. Hall reports, as a result of his recent Eastern trip, that there is increasing interest in and need for organized study groups in many of our larger cities. Sincere persons would like to become better acquainted with others of similar mind in their own community. Our present way of life does not contribute to accidental contacts. We do not know our neighbors or those living in the same apartment house. As a result, we may feel that we are completely alone in our studies and that our basic interests are not shared by our fellow citizens. Actually, today large numbers of individuals are searching for growth and understanding. We would like to be of use wherever we can in helping sincere folks to experience the pleasure and benefit of friendly gatherings for self-improvement. Our Study Group Department is in contact with many persons throughout the country who are desirous of forming study grouups. There is organizational activity in the following communities: San Diego and Redondo Beach, California; Denver, Colorado; St. Augustine, Florida; Indianapolis and Ft. Wayne, Indiana; Holbrook, Massachusetts; St. Louis, Missouri; Detroit, Michigan; New York City; Dallas and Ft. Worth, Texas; Milwaukee, Wisconsin; Washington D. C. Our readers in these areas who are interested in a study group program are invited to write to us for further information.

Five new tape recordings of Mr. Hall's Sunday lectures are now available to study groups on the usual rental plan. These tapes were chosen on the basis of questionnaires sent to all study groups on which

the members indicated their preferences for the particular lectures they wished to use in group study and discussion. The titles of these talks are: "The Conflict Between Thought and Reality;" "The Human Soul —Its Nature and Functions;" "The Perilous Journey of the Soul;" "The Power of Mental Energy in Daily Living;" and "The Secret of the Untroubled Mind."

The following questions, based on material in this issue of HORIZON, will be useful to P. R. S. Local Study Groups for discussion in their meetings, and are also recommended to readers in general for thought and contemplation:

ARTICLE: TELEVISION AND YOUR SUBCONSCIOUS MIND

BY MANLY P. HALL

1. Assuming that persons look at programs on television which in some way satisfy a craving or desire within themselves, why do you think that the problem-drama involving tragic factors is so widely popular?

2. Open a discussion of personal experiences relating to TV programs. Why do you select a particular type of entertainment, and do you feel that it affects your own attitude toward daily living?

3. Analyze television as a factor of personal environment. Why is it more powerful than theater, motion picture, or radio?

ARTICLE: JAMINI ROY—*His Art and His Psychology* (PART II)

BY HENRY L. DRAKE

1. How do you regard Jamini Roy's giving up of a successful portrait painting career to pursue art after the pattern of his own soul? Was this a neglect of his family's interests?

2. Should Indian art look to other sources for artistic inspiration?

3. In what way is Roy's approach to art more philosophical and psychological than that of the West?

STUDY GROUPS

Mrs. Beatrice Bell — 760 Keeler Ave., Berkeley, California
L. Edwin Case—8421 Woodman Ave., Van Nuys, California
Ralph F. Cushman — 5622 Laurel Canyon Blvd., North Hollywood
Mrs. Jacques Danon—2701 Longley Way, Arcadia, California
Elaine De Vore — 3937 Wawona St., Los Angeles 65, California
Jeanette Gaddis — 3270 Lake Shore Drive, Chicago 13, Illinois
John C. Gilbert — 15 N. W. 12th Ave., Miami 36, Florida.
Judson Harriss—2602 Aiken Ave., Los Angeles 64, California
Milo Kovar—930 Green Street, San Francisco 11, California
Mr. & Mrs. Donald MacRury—6265 Virgo Road, Oakland 11, Calif.
Ruth F. Morgan—14801 Miller Ave., Gardena, California
Wilbert Olsen — Route 1, Box 54, Lake Grove, (Portland) Oregon
Wilfred F. Rosenberg — 318 Blue Bonnet Blvd., San Antonio 9, Tex.
Mr. John Sherman — Mt. McKinley Apts., Anchorage, Alaska
Carl Wahlstrom—12371 Folsom Blvd., Rancho Cordova, Calif.
Aimee P. Wilt—6524 Louisville St., New Orleans, Louisiana
Edward L. Wolfman — P. O. Box 35, Calgary, Alberta, Canada
P. R. S. Headquarters Group — L. Edwin Case.

LATE BULLETIN

Publication News: Part III of our Series *The Adepts in the Eastern Esoteric Tradition,* entitled "The Sages of China," will be available on June 1. This work is an investigation of the elaborate structure of symbolical philosophy as it has unfolded in China. There is an extensive discussion of the allegories and legends surrounding the lives of Chinese Sages, indicating the presence of a secret teaching transmitted through generations. This book is the eighth section of a comprehensive work which will be complete in fifteen parts.

Bound in art paper — Illustrated — Price, $1.50

Our twelfth lecture booklet is just off the press: "Planetary Influence and the Human Soul." Mr. Hall considers the nature of the soul and presents a significant discussion of man's psychic ties with the universal forces around him. Price, 50c.

(Please add 4% tax in California; 10c for shipping on orders under $5.00 will be appreciated)

Library Notes

A Birth Out of Time

By A. J. Howie

All reference libraries bearing upon religion, philosophy, and science must include what is generally termed "controversial material." In the course of time, the contents of such a section are subject to rearrangement. In their own day, the writings of Galileo, Copernicus, and Newton, were regarded with profound suspicion, but they have gradually been transferred to dignified places among the great monuments of science. Similar revisions of opinion have affected the texts bearing upon the history of medicine. Old heresies have become modern facts, and modern heresies must be held in suspension to await further evidence and conclusions. The story of healing was long involved in religion, then mingled its course with philosophy. The modern practitioner may be inclined to reject the speculations of his predecessors, but his present attainments are in many cases grounded in strange doctrines and beliefs which have survived because their factual content would not permit them to die.

Pioneers are seldom orthodox persons. They break through heavy walls of tradition, to be immediately rewarded with persecution and disdain. It may well be, however, that their memories will be revived, and the madness of one generation may be recognized as genius in another. Ancient methods of diagnosis and therapy remind us that Hypocrates, the father of medicine, not only established clinics, but also treated asthma by burning bones under the patient's nose. Science was not overly impressed when the Chinese powdered the fossil remains of pre-historic animals and fed them to the sick. It was considered a highly superstitious procedure until someone noted that they were an excellent source of calcium.

The Phrygian Dactyls fashioned metallic hands which they applied to the bodies of the diseased in order to affect the magnetic currents in the human body. The Samothracian priests used wands and rods to transfer electric energy. We now approve of diathermy, and electricity, with its numerous rays and energies, is a useful aid to the physician. Thus, by degrees, folk-lore has been justified by experience, and it is now rather fashionable to examine the medications compounded

by African voodoo priests, Chinese herbalists, and East Indian physicians, whose remedies have survived thousands of years of successful application.

Until the turn of the present century, there was a clear line of demarcation between the reputable conservative doctor and the unorthodox practitioner. Anything in theory or practice considered too old or too new was condemned or disregarded. Strange beliefs were stigmatized as quackery, and it became the solemn duty of the medical fraternity to protect the public from imposture and superstition. The innovationist was open to prosecution and contempt, often because he did not have the necessary credentials to command protection or recognition. This is no defense of magnetic belts, horse-salves for men and beasts, or opium soothing-syrup for infants. There was real and pressing need for reforms and regulations to protect the gullible public from unscrupulous vendors of patent medicines.

It does not follow, however, that all ideas are bad because they are unorthodox, or that all opinions are sound because they are held by the respectable. Medicine is a progressive science, and Paracelsus of Hohenheim, one of the most controversial figures in the history of therapy, pointed out four hundred years ago, that the principal end of medical science is not the preservation of ethical orthodoxy, but the recovery of the sick. If the physician has had a bad time with those outside of his own ranks who dared to advance certain theories not scientifically acceptable, he is now confronted with a new dilemma. Many of his fellow practitioners are becoming intrigued with subjects considered outside the pale of respectability. Well-educated, successful, and honored savants are contemplating with new interest the diaries of ancient alchemists, pondering the recipes of Paracelsus, and exploring the texts of Anton Mesmer. In the basements and garrets of their homes, these distinguished members of the profession are building strange devices, carrying out curious experiments, and seeking in one way or another to re-discover lost methods of healing. This trend cannot be stopped, because it is originating within a body of trained scientists who have suddenly realized that there are more things in heaven and earth than have been dreamt of in our philosophy.

Thinking of this kind brings many students to libraries specializing in the lore of antiquity and the wisdom of past times. It is no longer possible to take the worn out attitude that enlightenment began in the 19th century, and that all that went before is a Stygian darkness laden with superstition, witchcraft, and magic. Psychology has contributed to the new point of view by pointing out that ideas originating within man are first presented symbolically through the inner imagery of the mind, but that these symbols may well be valid and may be keys and clues

to discoveries of the highest importance. During the 19th century, there was a marked rise in what we may call for the moment "mystical speculation." Science was breaking its ties with religion, and this created an unfavorable impression among the devout. It was felt that in the cause of a little gain, much was lost. Gradually, the conviction grew that there were natural methods of preserving or restoring health. Progressive men envisioned a time when the healing art would be truly the handmaiden of Nature, and when drugs and pills and poultices would give way to a rational understanding of the complete structure of the human body and its dependence upon divine intellectual and material energies available but neglected.

There were many pioneers in this field of thinking. Some were certainly over-imaginative, but others were sober researchers, who, with limited facilities and little if any encouragement, labored for the improvement and advancement of medical science. It is a pity that many of these ardent souls developed persecution complexes, becoming deeply embittered by the indifference and intolerance of their associates. They found little if any support, and were fortunate if they escaped disgrace and impoverishment. Whether these men were right or wrong is perhaps of secondary importance. They were honest and sincere—some had distinguished ability—and they have their places in the dramatic story of medical progress.

Chosen from a considerable group indicative of a definite trend, we might mention Joseph Rodes Buchanan, M. D., formerly Dean of the Faculty of the Eclectic Medical Institute, and Professor of Physiology and Institutes of Medicine in four medical colleges, over a period between 1846 and 1881. In spite of the scholastic importance that might be inferred from the attainments and recommendations listed on the title page of one of his books, the contents of his writings reveal that his ideas and methods were not orthodox or likely to be generally accepted professionally. Dr. Buchanan seems to have attempted a one-man revolution in the field of medical practice. His reception by his confreres can be estimated from the fact that he developed a distinct persecution complex and devoted many pages to condemning those who had so heartily condemned him.

Dr. Buchanan published, evidently at his own expense, several books, including *System of Anthropology, Manual of Psychometry, The New Education, Therapeutic Sarcognomy,* and a periodical *Journal of Man.* The publication dates of these books are somewhat confused. The *Manual of Psychometry* was copyrighted in 1885. Our copy, which is the third edition, was printed at Boston in 1889. The title page mentions Buchanan as the author of *Therapeutic Sarcog-*

nomy, which was not copyrighted until 1891. Except to indicate generally the period during which there was enough interest to result in several editions, little is to be gained by an attempt to reconcile the peculiar dating.

Therapeutic Sarcognomy, as a title, does not mean much unless we understand what the author intended by the word *sarcognomy.* Dr. Buchanan defines *sarcognomy* as "the science of the soul, brain, and body," and his book deals with the therapeutic philosophy and treatment of bodily and mental diseases by means of electricity, nervaura, medicine, and haemospasia. If the reader survives Dr. Buchanan's grandiose terminology, he will learn that it was the intent of the author to bring ideas which he had found useful in his own practice and research to the attention of those practitioners of the healing art who wished to advance certain phases of their professional skill. His wording is not always fortunate, but he tries to tell us that in 1842 he discovered certain sympathetic relations between the brain and body which were not explained or even considered in the ordinary textbooks of physiology.

In sober fact, Dr. Buchanan had hit upon the Paracelsian theory of sympathetic medicine. This is substantially the belief that in addition to physiological processes in the body, there are others depending upon an interplay of magnetic or psychic forces. Buchanan wrote: "The sympathetic relations of the brain and the body, in consequence of which, the functional operations of the brain, which when confined within the cranium are purely psychic, become, when transferred to the body by the laws of sympathy and the laws of functional operation, physiological in their effects, and also, by the inevitable manner in which they use the body for the purposes of voluntary acts, produce the same effects which result directly from the laws of sympathy, a wonderful illustration of the ingenuity and divine wisdom of the plan of the human constitution." Taken apart, and somewhat reorganized, Dr. Buchanan's basic statement is of some interest to modern psychologists. He is telling us that the functional operations of the brain are essentially superphysical, and that therefore the physical manifestations of these functions constitute an elaborate kind of symbolism, with the body acting as a symbol of the soul, and that all processes assumed to originate in the body actually originate in the soul.

He then goes on, and by reversing the concept of mutual sympathies, a process which Paracelsus also followed, he makes his second point. "But the reactive effect of the same law renders operations which are purely physiological in the body, such as circulation, digestion, or muscular action, in their reflex influence on the brain, disturb-

ing or modifying influences of psychic life." He gives several examples, pointing out that the soul or the interior part of man is disturbed, changed, or modified, by food, air, intoxicants, and other factors. Dr. Buchanan declares that these points have already been observed by homeopathic physicians. In substance, then, the mind directly affects the health of the body, and various modifications of bodily function also directly affect the mind. Today such observations do not appear spectacular, but we know that Dr. Buchanan was not acquainted with recent texts, nor could he benefit from the psychological findings of the last fifty years. He was attempting to establish the mind as a therapeutic agent, and was recommending simple observable methods by which the mind could be protected from circumstances likely to detract from its ability to perform its proper function.

We now know, for example, that one of the principal causes of sickness is obstruction to the natural circulatory processes of the body. Only by removing such obstruction can energy be released into debilitated areas to restore the natural operations of the body. Manipulative therapy found a powerful champion in Dr. Still, the founder of the ostheopathic technique, and further specialization, particularly involving the spinal nerves, resulted in the chiropractic theory. Both of these schools are founded in the broad belief that the proper and natural state of man is good health. Sickness is not normal; it arises from the obstruction of function and the disruption of the rhythms which preserve physical harmony. To this broad foundation has now been added psycho-therapy. Here the emphasis is upon the power of the mind, through the nervous system, to set up tensions or symbolic stress-centers which become the bases of obstructions. Ailments originating in psychic disturbances are usually functional, but there is a thin line of demarcation between functional and organic difficulties. Any functional process arising from an enduring psychic fixation, is likely to progress and ultimately assume organic proportions.

Dr. Buchanan was struggling with this problem. He might have advanced far beyond his recorded attainments had he received help rather than condemnation. This is not an unconditioned commendation of the Doctor or his work; it is quite likely that he had that curious belligerence which distinguishes pioneers. Probably an eccentric, he had a genius for making enemies and causing controversy. Actually, we are in no position to evaluate accurately the techniques which he advocated, nor do we have sufficient data to estimate the efficacy of his methods. We do know, however, that a broad trend has developed within the body of healing which combines manipulative, suggestive, and religious therapy. These methods are still opposed in

some quarters, but those antagonistic to the basic concepts are having ever greater difficulty in sustaining their objections.

The student of mystical philosophy is interested in all evidence concerned with superphysical forces at work in the mundane world. Most of us, at one time or another, are personally faced with health problems, and as a result our interest in healing becomes immediately personal. The sick, ailing, lame, blind, and halt, are not greatly comforted by the conflict of theories. They seek relief and the restoration of health. In the course of personal experience, they are either healed or they are not healed; other considerations are secondary. If they find relief at the Shrine of Lourdes, they are not likely to reject this health simply because it may be viewed with suspicion by the medical fraternity. If some strange and complicated device produces better results than aspirin, or relief results from the suggestions of the practitioner of mental therapy, there seem to be valid reasons for gratitude. If such improvements are referred to condescendingly as psychological or outstanding examples of faith, the layman is inclined to recommend that more physicians cultivate these phases of therapy.

Old Dr. Buchanan found his life made difficult because of what appeared to be the mystical and spiritual elements involved in his theory. Since then, many of his radical proposals have been accepted under other terminology and are in common use. He made the mistake of trying to correct or expand physiological doctrines by introducing a psychic factor. For example, he laid heavy emphasis upon the physician as an equation in his therapy. Psychology has since explained this to everyone's satisfaction, but there is still more than has yet been clarified. It is known that a recuperating patient can be profoundly affected by the personality of his nurse. There are cases where it was absolutely necessary to change the nurse in order to break a bad recovery pattern. This was not because the nurse was either attractive or unattractive, efficient or inefficient—there was simply an unexplainable conflict of personal chemistry. The same nurse had excellent results with a different patient.

The doctor, of course, must have certain personality attributes. These have nothing to do with the size and proportion of his body, the cut of his hair, or his basic skill. It is an indefinable atmosphere of condolence or security which he radiates. Facetiously called the "bedside manner," these intangibles are often more important than medication. They have something to do with the humanity in the doctor, and frequently they indicate that he is a person with idealistic and religious overtones above and beyond the requirements of his science. It may be that he is a born doctor, a legitimate descendant of those Asclepian priests who served their God through medicine.

Perhaps it is due to the shifting of sickness from a physical to a psychological level, that many old remedies seem ineffective and the conservative recommendations of the orthodox doctor do not prove successful or satisfactory. There is more and more complaint that the physician can cure every ailment except the one we have. Our case is always a little different; somewhat confusing; highly baffling; or even unique. There must be more tests, consultations, and a frantic search among the recent products of the pharmaceutical houses. Perhaps the remedy we need is on the verge of discovery or is in an experimental stage. We must take a chance with some half-proven remedy or else continue in our misery. All these solemn attitudes are driving many people to seek relief from physical ailments outside the approved pharmacopeia. We hear of some doctor with an original idea, or of some healer who has had remarkable results, and so we turn to him, to the immense dissatisfaction of the regular practitioner. Thus it follows that over-conservativism causes a public reaction, and man's faith in his doctor is undermined.

Health may be negatively defined as freedom from disturbing injurious influences, so that we can enjoy the pleasures of life. By this definition, health may be advanced by removing from the blood all noxious or imperfectly vitalized elements and by the promotion of the absorption and removal of all objectionable structures. According to Dr. Buchanan, to effect this most worthy end, we must rouse all the secreting organs to the full performance of their duties. This must be done either by medical or nervauric treatment. We must find the organ or organs which are diseased or sluggish, rouse them to proper action, and at the same time stengthen those vital forces which assist in recuperation. In positive terms, health means still more. It represents a constitution in which the vital power is able to resist disease and control both physiological and psychological activity. The organs and faculties which can confer the highest conditions of health must be energized, for energy alone can enable us to resist the attacks of sickness or tension. The word *health* must be enlarged to mean *freedom from influences which cause disease.* It is really animation with vital force which enables the body to sustain health. This vital power in its positive character animates the whole physical and moral constitution. The true science of health is connected with ethical or religious science and the performance of duty. All hygienic science which deals only with the physical must fall short of human needs. The emotional or spiritual part of man's nature is as important as the physical, as is being continually demonstrated by the vast number of cures accomplished by spiritual-religious methods without any drug agency. Dr. Buchanan was saying these things about 1890, and we cannot insist that he was wrong.

To communicate vital energy to his patients, the physician himself must have learned to develop this force within his own nature, for he can help the sick by supporting their resources with his own. He must thoroughly understand the forces with which he works. He must be correcting causes, restoring energy-fields, and not merely removing obvious symptoms or mending the consequences of bad habits or chronic depletions. The permanent improvement of constitution is more important than immediate relief of morbid conditions. All hygienic treatment, therefore, should be ethical in tendency and inclined to lead the patient to a nobler and better way of life. The healer should promote the cultivation of virtues, and these should never be separated from energies. Psychic or moral treatment becomes a valid part of therapy, for health and virtue are twins.

In nervauric therapy, the practitioner communicates energy through his hands, and he must understand those regions of the brain and body which should be treated to attain a particular end. All vital and psychic processes are transferable. Intuition becomes important because the sensitive person is instinctively impelled to select types of energy suitable to the needs and apply them to areas where they are most useful. Spiritual power is not merely an unperceived support, but an actual presence, the indispensable companion of the great physician. Here Dr. Buchanan calls upon metaphysical sciences to support medicine. He experimented with psychometry as a means of investigating not only disease, but the entire world of learning. It is intuitive diagnosis, and, whether recognized or not, is invaluable to the doctor. Also, through the magnetic field, certain medications can be imparted to the sick by vibration or sympathy alone. This is because the human being has a powerful sympathetic field which can continuously accept and distribute the emanations of other sympathetic fields without passing the medication through the digestive system.

The psychometric process by which delicate impressions from one living organism may be communicated to another involves an imponderable agency not known to chemistry, but recognized in alchemy. Impressions are thus variously received by different minds. Dr. Buchanan writes: "The minds of men are not perfectly transparent crystals through which the light may pass unchanged, producing the same image in all. Each has its own peculiar stratification, which in some way distorts the fair image of truth, and each has its own peculiar tinge to color the pictures of the external world." He then points out that it may occur that proper sympathies cannot be established because of strong prejudices or psycho-chemical lack of affinity.

The entire concept cannot be explained in a few pages, but we seem to see in Dr. Buchanan a man who has sensed a value or a problem of basic importance. He has united himself with the most mysterious phases of the healing art. No one man could exhaust this subject, but we can certainly say of him that he lived too late to enjoy the distinction conferred upon the priest-physicians of old, and he was born too soon to take advantage of the rapid growth of scientific thought in the 20th century.

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