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WINTER
1957

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VOL. 17, NO. 3

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HORIZON LINES

AN EDITORIAL

Is Tolerance A Virtue?

ROADLY speaking, most people sincerely believe in tolerance. They regard it as a virtue, and like to see it exemplified in the conduct of their associates. In popular usage, the word means "the disposition to tolerate beliefs, practices, or habits differing from one's own." On the level of our particular interest, the emphasis is upon religion, philosophical systems, or branches of learning. As a nation, we advocate religious tolerance, and assume it to be the natural right of every person to worship God according to the convictions of his own conscience. The only restraint is that which limits such practices as would be inclined to impair the freedom of others, or deprive them of the privileges which we cherish for ourselves. Yet, although we live in a democratic state, there is a natural tendency of theological systems to assume autocratic attitudes. Each sect regards its own doctrines and beliefs with peculiar reverence, taking for granted the infallibility of the revelation which it follows. Assuming that their leaders were divinely inspired, and that the interpretations which they advocate are true beyond question, the members of devout groups find the idea of tolerance exceedingly troublesome.

To quote from the solemn pronouncement of one sect—no doubt stated with complete sincerity—"No man is free to embrace and profess that religion which he believes to be true." The implication is inevitable.

There is only one true faith, and not to accept it, is an offense which cannot be condoned. The situation becomes a little complicated when we realize that there are nearly five hundred Christian sects, large and small, and most of these, in the privacy of their own convictions, feel much the same way. Many of them may not be of the mind to condemn each other, but they do have a special kind of loyalty to a basic concept, and they indoctrinate their members with this loyalty. If such indoctrination is excessive, a degree of fanaticism inevitably results; creeds are separated, thus weakening the total religious structure.

It seldom occurs to us that Christianity, with all its parts and branches, is still a minority religion. Two thirds of the world's population are non-Christian, composed of Hindus, Buddhists, Moslems, Confucianists, Taoists, Jews, and members of several other systems. Yet, every religion traces its origin to inspired prophets, teachers, philosophers, or mystics, and in essential principles, there is marked agreement. For example, the Golden Rule is almost universally regarded as indispensable to human conduct and relationships. In a situation of this kind, involving two and a half billion persons abiding in or seeking the consolation of their faiths, how can we evade the need for tolerance? We can say that understanding is more important than forbearance; yet understanding itself nearly always inclines to mental generosity. As consciousness unfolds within ourselves, it becomes increasingly difficult to be dogmatic, for we can neither accept without reservation, nor unconditionally reject. We begin to recognize that there is good in all the more advanced beliefs of mankind, but that these numerous denominations also include articles of faith which are not completely acceptable to everyone, everywhere.

As the light of true believing shines more brightly in our hearts, we seek the consolation of a total spiritual concept. We think of religions not as isolated revelations, but as the unfoldments of one supreme tradition, serving one universal necessity. With a few exceptions, humanity leans heavily upon its religious devotions for security and strength in time of adversity. We may wonder sometimes why a total world religion has not been generally recognized. The answer lies, of course, in specialized needs of various races and peoples. Perhaps almost as strong a dividing factor is traditional allegiance to ideas long held to be uniquely true. As we face the social, political, and economic crises now threatening the survival of human society, it appears urgent that we find some ground for religious unity. It would not seem possible that such unity can be achieved without that religious tolerance which matures into a sincere generosity of spirit.

The founding fathers of this nation recognized the importance of the right of free worship. They laid down the pattern which has since dominated the religious policy of this country. They had no desire to

establish a State religion, for it seemed to them that the right-minded person should judge his associates by their deeds rather than their creeds, and respect their beliefs because their conduct was worthy of such respect. We can find little fault with this idea, which is noble and honorable. Ideas, however, can fall upon evil times, and the most beautiful sentiments of enlightened mortals can be used against them by the unscrupulous. The right of tolerance has obviously been abused and has permitted many weeds to grow abundantly in the garden of faith. Some of these weeds are deliberate impostures; others devout foolishness; and still others, sincere convictions of the deluded. All these are troublesome, but we must also realize that the most obvious remedy is extremely dangerous.

To the average member in good standing of some denominations, the question often arises: Is tolerance a virtue, or is it a compromise with principles? Have we a right to condone what we sincerely believe to be false, or is it our spiritual responsibility to root out the error to the best of our ability? Should we preach against the faiths of our brothers, strive to disprove them or subject them to ridicule and scorn? Factual observation reveals to us that the light of the sun sustains all men, regardless of their creeds. The same rain falls upon them, and the earth provides them with food. Those who differ from us can be as strong and healthy as ourselves; their homes as proper as our own; and their children as bright and happy as ours. When these others pray to their God, their prayers are also answered, and their beliefs are the consolation of their old age. If Deity has permitted many faiths to flourish, with no indication of divine disapproval, have men the right to be less generous? Is it our solemn duty to persecute what God has not persecuted, dishonor those whom God has not dishonored, or reject as impiety and heresy that which God has not rejected? Are we here to reform Heaven or to serve Heaven?

In a country like ours, religious equations can become involved and confused. A boy of one faith may marry a girl of another, and American soldiers coming back from Japan are bringing home Japanese wives who may be Buddhist or Shinto by conviction. This can be a considerable strain on families and acquaintances. It can open these young people to gossip and slander. In such a case, shall love or a creed come first? Must those of other beliefs be converted to our own before we can accept them and permit them to enjoy wholehearted communion with us as human beings? Is there any reason under the sun why a Christian and Buddhist, both dedicated to high moral codes, should not be able to live together in peace and tranquility? Perhaps the very thing we admire most in another person is actually due to his religion. If we take this from him, and impose in its place some unfamiliar doctrine, it is quite possible that we will injure him.

In the open mart, we do not ask a man his faith. We buy, barter, and exchange, and the penny of the stranger is worth the same as our own. He is a customer; we sell to him. We are a customer; and he sells to us. We are more concerned with a bargain than with doctrinal divergences. When the time comes to defend this country, our armies take men of all faiths and creeds; we are grateful for their protection. On the headstones of World War II are the sacred devices of all religions —memorials to the men who lived and fought and died together to defend principles that are stronger than life. Where, in such a pattern, do we find intolerance profitable?

It seems to me that Buddha was right, and that it is in our minds alone that the beliefs of our brothers are troublesome. It is not their religion, but our own prejudices that turn us from each other, causing those who are by nature friendly to take on an unfriendly appearance. There is no doubt that the same conviction which gives us the right to our own believing should impel us to an atttitude of common courtesy. Among the Plains Indians of western United States, it was not uncommon for strangers to seek food and shelter for a night or two. It was the law of these Indians never to question the faith of a visitor, and to judge him solely by his conduct. None knew the God to whom he prayed, but when he prayed, all other good men were silent. If it was his practice to place the first morsel of food in the fire as an offering to the spirits, his host did likewise, for faith, by any name or without a name, was good. The man with a faith was honorable and dependable. He would not deceive or plunder or pillage. He was received in peace, and he departed with the blessing of the tribe. In such matters, should civilized nations of today be less thoughtful or less considerate?

I am often asked to appraise the integrity or validity of some contemporary religious organization. Usually I am expected to agree with the inquirer, but sometimes it is a case of genuine bewilderment. It has never seemed proper to say to any man "This faith is good" or "That doctrine is bad." Rather, I would encourage those of uncertain attitudes to clarify basic principles in their own hearts and minds. We are seldom deceived unless we are in some measure dishonest. We are not the guiltless victims of imposture; rather, we have been victimized by the egotism, selfishness, ambition, or avarice which lurk somewhere within ourselves. Of creeds, as of individuals, it is justly said: By their works so shall ye know them. If we are so totally lacking in perspective, or in a true sense of values, that we are actually unable to use some discrimination, it is not likely that we are ready for membership in any faith which makes unusual promises or places strange restrictions upon our conduct. If a doctrine is followed by honorable persons, sincerely practicing the simple virtues of life—friendly, kindly, and considerate—

allegiance will likely do us no harm. If, however, the members of a sect are strange, uncertain persons, preaching virtues that they do not practice, unkind and critical in their attitudes, and addicted to opinions that have brought no real security or satisfaction to themselves, we may properly hesitate.

This is especially true where a teaching has no ground in Nature and advocates doctrines which are contrary to common experience. Beware of faiths that are built upon fear, prejudice, or special privileges reserved for the elect. Such creeds have no justification in the obvious workings of the universal will, and we may fill our minds with wonderful conceit, only to find, in the end, trouble and disillusionment. Have kindly regard for the faith that promises little. It is the privilege of the virtuous to serve God with a whole heart, seeking to give rather than to receive, bestowing all of themselves and demanding nothing. In simple words, seek for honesty, and, having found it, cling to it with all your strength.

False beliefs can live only because they are sustained by the ignorance or perversion of the public mind. There is no need to persecute that which is not true. It ceases of itself when men outgrow their own failings. When human beings, by natural instinct, cling to the good, that which is not good fails of itself. It departs like a shadow, not because we have fought with it, but because it has been dissipated by a stronger light. Broadly speaking, our faiths can be no better than ourselves. An imperfect creation cannot follow a perfect religion, because it cannot conceive one, and if, by some strange fate, it were conceived, it could not be understood. Thus we share not only the imperfections of the flesh, but also those of the soul and mind. Intolerance denies this, but tolerance knows it to be true.

If, then, we must choose between tolerance and intolerance, and recognize that abuses do exist, we have the stronger case for the tolerant heart. To place compulsion upon man's spiritual life is even more dangerous than to enslave his body. Death relieves man of slavery, but we are not certain that it can relieve him of an intolerant mind. Man has been given sovereignty over Nature because he is capable of decision, and he is able to attain virtue because he can choose good before evil. Take this power of choice from him, and you deform his nobility. The whole process of social growth, as recorded historically, reveals an indomitable determination to attain liberty of life and action. Freedom always leads to abuse, but this in turn reveals the sovereign remedy. The individual, observing the consequences of his own excessive conduct and the mistakes of his associates, is thereby instructed and inspired, thus growing as Nature intended him to grow. Take from him this prerogative, which he has so painfully earned and assiduously cultivated, and

he is no longer fruitful. He becomes internally sterile, and the tyranny which takes over his soul will ultimately control his body.

We observe today a considerable shifting on the level of religion. Individuals move from one church to another, seeking for that statement of faith most suitable to themselves. In due time, these same persons may shift again, always seeking a fuller statement of spiritual integrity. This opportunity itself—this right to explore and to examine—is a blessed privilege of the democratic way of life. It will not lead to impiety, but to a broader religious foundation. Worship is based upon wisdom, and not upon ignorance. We are not better because we know little. If our faith is wise and strong, we can sustain it by free choice and cling to it because we find it most useful. Many so-called agnostics are the products of a limited religious background. They have never been able to experience spiritual truth as something having an eternal subsistence in itself. They have identified God with a creed, and when this creed proved insufficient, the blame was transferred to Deity. Today, many devout persons attend no church, choosing to seek God in their own way. Some are mystics, turning completely into themselves for inspiration and guidance. Others are satisfied to live as best they know, keeping the rules by choice rather than by obligation.

There are many ways to broaden spiritual perspective. One way is to become familiar with the religious art of other peoples; another, to read their scriptures; and another, to choose friends among them and observe their practices. It has been my privilege to do this, and I am convinced that virtue is not in the keeping of any sect, nor is vice denominational. Some of the noblest persons I have ever known worshipped sticks and stones, and found their God in the wind, the earth, and the sky. No creed could have contributed to their simple integrity. They were honest in their weights and measures, patient and sympathetic, gracious and kind. It is beyond my conception that these loving souls are not known to the God who marks each sparrow's fall. Why should we convert them when we cannot practice a way of life more factually constructive? Words without works have slight value when compared to inspired deeds of unselfishness and self-sacrifice. If we must be intolerant at all, perhaps we will be forgiven for a little impatience toward those who make affiliations the foundation of salvation.

Even our attitude toward intolerant creeds, however, must likewise be tolerant. The members of such groups are certainly inspired by the deepest integrity available to them. They are often truly saddened that their friends have not been duly and properly "saved." They pray for the unbeliever, support missionaries, and strive to spread the true doctrine into the furthermost parts of the world. Yet if the principles of religious freedom are neglected or compromised, a desperate state of

theological strife could result. The larger and stronger groups would lock in a struggle for supremacy, and the winner might not be too kindly disposed toward the vanquished. It is better, therefore, to tolerate some objectionable beliefs than to place ourselves in a situation in which the very right to believe is aggressively threatened. Under a system of tolerance, we broaden man's opportunity for inter-religious experience. In this way, we most directly promote the ultimate goal of one faith for one world. This one faith would be the sum of believing—a total way of worship; whereas under intolerance, it would be merely the exaggeration of a single fragment of man's religious structure.

It is heartening to observe that the leaders and members of many denominations are now able to meet together and discuss with fraternal sincerity important issues of morality and ethics. This voluntary cooperation is vastly more significant than a spiritual autocracy could ever be. The boundaries of such improved relations are enlarging daily. East and West are meeting for inter-sectarian purposes, including programs for better inter-racial and inter-religious understanding. We are no longer shocked because there are young Moslems in our universities, or because our gardener happens to be a Buddhist. Even the subtle differences of racial structure are less disturbing, and we are perfectly willing to mingle socially with members of other races. We discover the Confucianist to be a charming and cultured person. Our Hindu friend plays good golf, and the kindly Buddhist monk from Cambodia has a twinkle in his eye which we can readily recognize and appreciate. We are laboring diligently to recover from the illusion that there can be a stranger in our house. Many families have more or less unofficially adopted Korean children whom they never see, but for whose needs they are happy to provide. It would hardly occur to us to ask if the emaciated infant is a heretic or a heathen. Its simple human needs come first, and the cry of the hungry child cuts through every barrier of race and faith.

Because these instincts are in our hearts, we should not be ashamed to let them be manifested on the conscious level of our decisions. Some years ago, I entertained a prominent Oriental in my home. He was a man of fine breeding, excellent education, and of distinction in his own race. He told me he had lived in America for twenty-five years, and this was the first time he had ever been invited to a non-Asiatic home. Such conditions can never lead to an equitable peace, nor can they open the proper gates of trade and commerce or tighten the bonds of sympathy between nations. Under all this strangely cold indifference, is prejudice, supported by intolerance. After all these ages, we must still learn to value a human being for himself, and not for those artificial attributes which we have long over-emphasized.

It is sometimes difficult to take a fully constructive position when confronted by another person who lacks this largeness of understanding. Our first impulse is to treat him as he treats us. In many cases, therefore, intolerance breeds intolerance. An attitude of condemnation is contagious, but if we permit it to influence our judgment, we have merely doubled a misdemeanor. Judging all members of a sect by the one who has offended us, we build a career upon a grudge. Much intolerance is semantically unsound. We listen to our own generalities until we believe them. We convert our ears with our own tongue, thus impoverishing common sense.

Most intolerant people are to a degree unhappy. Intolerance is a negative condition of the mind that detracts from the good things of life which we have a right to share together. It burdens us with fears and anxieties. It may break our homes, and not only alienate our children, but actually injure their lives. It brings with it bitter words and cutting reproaches, perhaps even impelling us to rage and irony. If we are more genteel, it can become the cause of a deep internal pain which accompanies us throughout life, darkening our native optimism. Can it do all these things and still be good? If we harbor this emotion, can we worship God with gladness and sing praises to the Almighty? Can we unite in the sowing and the reaping if we are utterly divided, even though we work side by side?

Tolerance, on the other hand, is a far more gracious attitude. It softens the lines of the face, adds sweetness to the smile and kindliness to the eyes. We have no rancor in ourselves. We look out upon a world of creatures, each of whom has a right to his dream and to the privilege of building his own altar to the Most High. We may even feel an urge to help him heap together the stones to fashion his place of worship. We are aware of that universal temple of which the sky is the vaulted dome and the earth the tessellated floor. We are more healthy because we are without guile, and are not even tempted to think unpleasantly. We are glad to know the good man, and perhaps we might even question him as to the source of his goodness, that we may profit by his instruction. If we are open-minded and kind-hearted, we can discover, as Emerson did, that every man is our teacher, for he knows something that we have yet to learn. As prejudices disappear, we have more time and opportunity to grow, for our thoughts are free from the nagging of bigotry.

Thus it would seem that tolerance is positive because it gives, and intolerance is negative because it takes away. No doubt many intolerant people want to give, and believe they are giving, but when the gift comes from a doctrine rather than from the heart, there is likely to be unreasonable pressure. Jesus said, "Other sheep have I which are not of

this fold." Perhaps too many of his followers have overlooked this line. Some day, indeed, there may be one sheepfold and one shepherd, but until then, we are our brother's friend, and not his keeper.

If, then, the occasion should arise, I would defend tolerance, in spite of strong arguments and objections. In some cases, it may demand more of man than he can presently give, but it is in the right direction. As we go further into the study of religion, we may regret the perversions which have occurred within its structure, but these are not sufficient to justify the restriction of religious liberty. Let us not lose what we have gained at such common sacrifice. Man was created with the right to earn his freedom. He may have neglected this right and perverted it, as he has many other things in Nature, but the principle itself stands unassailable. We are not required to agree with what appears to us unreasonable, but we should always remember that there are some to whom our beliefs are equally unreasonable. If we attack them, we must expect them to attack us, and the result is the most unholy of all wars—the Holy War. If, however, we cling to what seems to us right and good, and cheerfully bestow upon all other men the same privilege, we may ultimately win their friendship rather than their scorn.

We live in one of the most difficult and dangerous periods in history. The only hope for the survival of our world is the internal goodness in the souls of men. This tiny flame, so often near extinguishing, must be revived and strengthened. The only treaty that can bring us peace must be sanctified by the clasped hands of friends. Nothing must endanger the instinct to love and the desire to be loved. It is the proper duty of religion to make love strong and useful, for there are three—faith, hope, and love—and the greatest of these is love. Whatever weakens love is contrary to our needs, and if we cannot love our brother whom we have seen, how shall we love our Heavenly Father whom we have not seen? Prejudice cannot strengthen love, nor can intolerance make it grow. I strongly recommend, therefore, that we seek to understand rather than to convert, strive to know rather than to judge, and labor unceasingly to bring together the broken fragments of the universal religion.

Psychological Note

Benjamin Franklin, on several occasions, mentioned to his friend Cabanis that he had frequently been assisted by dreams in the solving of the numerous problems with which he was concerned.

High Diplomacy

An author known to be lacking in genius, presented an impossible book to Disraeli. "Many thanks," murmured the statesman, "I shall lose no time in reading it."

The Good Shepherd of Young Minds

THE STORY OF JOHN AMOS COMENIUS

The works of men must always be framed in terms of time and place. If often happens that great sincerity of spirit breaks through the boundaries imposed by dates and localities, but in judging the merits of an endeavor, we like to know its author. We want to understand him as a person, and not merely as a name. His humanity is his reality. It may be of little philosophic import whether he be tall or short, dark or fair, but we still want to know. We would like to become acquainted with his family, the house in which he lived, his friends and, for that matter, his enemies. We cannot know whether he was a reactionary, a liberal, or a progressive, unless we know his time and the history which surrounded him. Did he live in days of peace or war? Did he enjoy security, or was his life troubled with those uncertainties which have burdened most ages? The man without a personality, without a date, so to say without a body, is only a fragment of a person—perhaps little more than the long shadow cast by his words and thoughts.

The history of education is long and complicated. There have been alternating periods of fertility and sterility, with sterility predominating. The modern story of man begins with the Renaissance, aided and abetted by the Protestant Reformation. So great a change in the collective thinking of Europe could not fail to move the foundations of educational theory and practice. The relentless drive of humanism was gaining momentum; the old ways could never return, and the new ways were yet ill-fashioned. The Reformation in Germany resulted in the establishment of many universities and schools inspired and sustained by Protestantism. It is evident that these institutions were not founded in the same concepts that had inspired education prior to the Renaissance. A strong spirit of rivalry was introduced, and the Church extended its efforts, calling upon the resources of the Society of Jesus. This was perhaps the little-considered source of the division between the secular and parochial schools.

The troublous era was punctuated by the Treaty of Augsburg, which cleared the way, in 1555, for state domination of the school system. The rulers of the numerous kingdoms and principalities were to decide how the educational programs within their territories were to be administered and sustained. Protestant states therefore emphasized Protestant

—From *The Great Didactic*

PORTRAIT OF COMENIUS AT THE AGE OF FIFTY

schools, and it was assumed that the right of individual worship would be preserved. The Treaty of Augsburg, however, had little effect upon private and public convictions, and few of the basic disputes were actually solved. The various states, with their differing policies and strong religious prejudices, not only perpetuated their old animosities, but developed new enmities, and these were finally consummated in the terrible Thirty Years' War, which lasted from 1618 to 1648. It is evident that while this bitter struggle continued, all cultural programs languished. Men were too busy hating each other to make any reasonable plans for the future. Thus the children, so far as their schooling was concerned,

became victims of the intemperances of their elders, and noble theories were sacrificed to brutal practices.

In areas not directly ravished by war, Protestant leaders were certainly desirous of rescuing education from the surviving remnants of scholasticism. They were opposed to old methods, but had not yet devised a newer or better methodology. As might be expected where religious prejudices were numerous, the problem of method assumed large proportions. It was not possible to declare that mathematics was either Catholic or Protestant, nor could the sciences and arts be aligned under such banners. The universe continued to move in its eternal course, but there was much philosophizing about the relationship between knowledge and faith. The 17th century has been called "the era of method," and the general drift was from revelation to experience. Authority was giving way to experimentation and research. Infallibilities were sorely shaken, and as they fell, fallibilities became supreme.

The rise of method also had its effects. The learned became so involved in the immediate project of means that ends were almost forgotten. In a world greatly in need of educational facilities, and where illiteracy had long been the rule rather than the exception, it seemed reasonable that there was urgent need for a rapid and efficient method of bringing knowledge to young and old. This laid heavy emphasis upon the selection of those branches of learning most basic and necessary. The trimmings and trappings could well be dispensed with in favor of the enlargement of factual content. School books as such were either unavailable or couched in ponderous Latin beyond the reach of the average reader. There was no systematic program of instruction, and there was special need for books suitable to the mind of the very young. This was long before the coming of the McGuffey Reader or similar works. The methodologists of the 17th century were, for the most part, sterile thinkers. They were certainly earnest, honorable men, but they totally lacked imagination. They contributed little of lasting value that would entitle them to the grateful remembrance of later times. The one exception that stands out clearly against the drab background was John Amos Comenius (1592-1670). It is said of him that his primary interest in education resulted from the badness of his own.

Comenius, born Komensky, was the son of a miller, and his family belonged to a sect of reformed Christians sometimes called The Bohemian Brethren, but better remembered as The Moravian Brethren. Although these Moravians were broadly known as Lutherans, they maintained an organization of their own, claiming ecclesiastical descent from the Bohemian reformer John Hus. Comenius, who shared with other Moravians the simplicity of faith and the belief in the brotherhood of men, was born at Nivnitz in Moravia, and is described as a Slav born within the sovereignty of Austria. He has become a distinguished per-

sonality among the Czechoslovakians, and a series of postage stamps featuring his portrait has recently been issued.

The parents of Comenius died while he was still a young child, and his youth and education were entrusted to guardians. Sufficient funds were available for him to enjoy four years of instruction in a local school. This offered only elementary instruction, and was typical of the prevailing situation. It was known as a "people's school," located at Strassnick. These "people's schools" were the direct result of the Reformation, and were usually deeply concerned with the immediate religious problems of the community where they existed. Promising children were encouraged to prepare for the ministry, but this encouragement was sustained only by courses in elementary reading and writing, the memorizing of the catechism, and the barest rudiments of simple arithmetic.

The young orphan has been described as a quiet and gentle soul, rather slow of learning, but thoughtful and observant. About his fifteenth year, he took up his studies at the grammar school at Prerau. He was considerably older than his fellow students, and therefore more critical of the limitations of the prevailing system. Here the young man was condemned to procedures little better than intellectual punishment. Of course, Latin was required, especially as it appeared likely that Comenius would enter the ministry of the Moravian Brethren. Proper lexicons and grammars were unknown, and teaching was mostly by interminable and practically unintelligible formulas and rules distinguished principally by their acceptance. About four years later, when Comenius was twenty, he passed to the College of Herborn, located in the dukedom of Nassau.

While it can be said that he enjoyed good advantages according to the times, and his college was no worse than those in other localities, Comenius later summarized his conclusions about such places of learning in these words: " . . . They are the terror of boys, and the slaughterhouses of minds,—places where a hatred of literature and books is contracted, where ten or more years are spent in learning what might be acquired in one, where what ought to be poured in gently is violently forced in and beaten in, where what ought to be put clearly and perspicuously is presented in a confused and intricate way, as if it were a collection of puzzles,—places where minds are fed on words." While he was still at Herborn, Comenius was attracted by what was called the Ratichian scheme, a proposed reformation of teaching methods being favorably considered by the Universities of Jena and Giessen. This hope of general improvement produced a lasting effect on his mind.

From Herborn, the young man traveled to the Low Countries, living for a time in Amsterdam. He also studied in Germany at Heidel-

berg. In 1614, he returned to Moravia, and, being still too young for the ministry, he was made Rector of the Moravian school at Prerau, where he attempted some of his earliest educational reforms. Two years later, he was ordained to the ministry and became pastor of the most important and influential of the Moravian churches, located at Fulneck. His duties included superintendence of the new school, and he began seriously considering his new concepts of teaching. While at Fulneck, he also married, and it is reported that the three years between 1618 and 1621 were the happiest and most peaceful of his life. As a result of the Thirty Years' War, Bohemia and Moravia were grievously afflicted. In 1621, Fulneck was captured by Spanish troops serving as allies of the German Emperor Ferdinand II. Although the town was captured without resistance, Comenius was the personal victim of the religious feud then raging. His house was pillaged and burned down and his library and all his manuscripts were destroyed. He fled to Bohemia with his family, and shortly afterwards lost his wife and child by death.

From this time on, the sect of Moravian Brethren were under almost constant persecution. In 1627, the Evangelical pastors in Moravia and Bohemia were formally proscribed by the Austrian government. They fled into various distant places, taking refuge when possible under the patronage of some liberal nobleman. Gradually, their living became more precarious, and, in January 1628, several exiles, including Comenius, left Bohemia. Arriving at the Silesian frontier, they knelt together in prayer to God, entreating him not to avert his mercy from their beloved country, nor to allow the seed of his word to perish within it. Comenius never returned to Bohemia.

In February of the same year, Comenius arrived at Lissa, and here he spent a number of years serving as preacher and schoolmaster of the small Bohemian community that had settled there. He married a second time, and had five children—a son and four daughters. In 1632, a synod of the Moravian Brethren at Lissa was convened, and Comenius was selected to succeed his father-in-law as bishop over the scattered members of the faith. Gradually, the fame of this earnest and devout man extended beyond the boundaries of Poland, Bohemia, and Germany. In England, where civil war was also threatening, Samuel Hartlib, the friend of Milton, became interested in the works of the Bohemian pansophist. Hartlib offered financial aid if Comenius would visit England. About this period, also, some dissension arose in the community at Lissa, and Comenius, because he was naturally inclined to an attitude of Christian tolerance, was becoming involved in theological controversies.

After a difficult and perilous sea voyage, Comenius reached London on September 22, 1641, where he learned that in addition to Hartlib's interest, he had received an invitation from the English Parliament.

King Charles was absent in Scotland at the time, and Comenius had to wait until a commission of learned men could be appointed. The Parliament went so far as to promise that the revenue and building of a college should be set apart for the study and unfoldment of Comenius' great pansophic plan. The proceedings developed so far that Comenius, who greatly admired Lord Bacon's scheme for the advancement of learning, began to hope that his Lordship's dream would be realized, and that a universal college would be opened which would be devoted solely to the advancement of the sciences. About this time, however, there was a serious rebellion in Ireland, with a massacre of the Protestants, and the entire country was on the verge of revolution. Parliament was forced to direct its attention to the preservation of the country and the Crown, and was unable to proceed with any educational program in the face of this national disaster.

Comenius left London in June 1642, only a few weeks before the outbreak of civil war in England, and, traveling through Holland and Germany, he reached Sweden in due course. He had been invited to Sweden by the Chancellor, who wished Comenius to prepare a series of school books for use in the Swedish schools. This he consented to do, but he decided not to live in Sweden, settling instead in a small town on the Baltic coast near the border of Sweden. Here he remained until 1648, when he returned to Lissa to accept the highest office of the Moravian Brethren. Shortly thereafter, however, he was invited to Transylvania by its ruler, George Ragoczy, a staunch Calvinist in search of a prominent Protestant educator. In 1654, Comenius returned to Lissa, but a year later war broke out between Poland and Sweden. Lissa was sacked, and Comenius, for a second time, lost his library and manuscripts. He was now sixty-five years old, and a homeless wanderer. His wife had died about 1648. He finally settled in Amsterdam, where he died on November 15, 1670. He was buried on November 22nd, in the Church of the French Protestants at Naarden, near Amsterdam.

In his *Traditio Lampadis,* Comenius solemnly passed the lamp of his method, and the dream which inspired it, to those who were to come after him. The work of his life, he commended to God and to the future, sincerely believing that better schools would become the secure foundation for better conduct. Only a world inspired and disciplined could establish this foundation of peace and good will among men.

The learned speculations of Lord Bacon so fired the imagination of Comenius that he hoped to reduce all essential learning to a systematic or encyclopedic form, perfecting a great pansophic college for the universal study of the whole body of science. Comenius outlined this plan in his most profound, if generally neglected, work, *The Great Didactic.* To attain the perfect end of education, it was necessary that learning

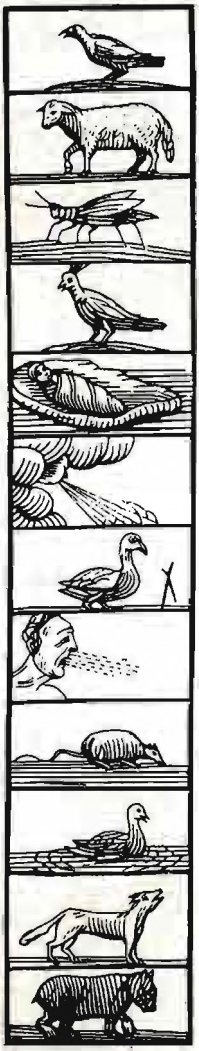
should be arranged in a philosophical order, under a broad and inclusive pattern, and thoroughly systematized. All human knowledge should lead to an understanding of God in the heart, and so the new university was to be the temple of Christian pansophy or all knowing, and was to consist of seven parts.

First, the possibility of a total knowledge and the general outline of the entire enterprise were to be justified. Second, the general apparatus of wisdom, and the concept of a total approach to knowing of all things knowable, were to be examined. Third, the resources of visible nature, and all the lessons which could be derived therefrom, should be explored. Fourth, the inner life of man himself, and of the reasoning power within him, should be revealed. Fifth, the essential relationship between free will and responsibility, and the restoration of man's will in Christ as the beginning of a spiritualized existence, should be known and emphasized. Sixth, under the concept of theology, man's complete acceptance of God as the eternal center of eternal life, should be realized. Seventh, the machinery for the dissemination of wisdom should be methodically perfected, so that the whole world might be filled with divine knowledge.

Comenius defined didactic as the art of teaching, and amplified his interpretation of the term as follows: "Let the main object of this, our Didactic, be as follows: To seek and to find a method of instruction, by which teachers may teach less, but learners may learn more; by which schools may be the scene of less noise, aversion, and useless labour, but of more leisure, enjoyment, and solid progress; and through which the Christian community may have less darkness, perplexity, and dissension, but on the other hand more light, orderliness, peace, and rest."

In outlining the aims of his system, Comenius affirmed certain things to be essentially true. Man is the most complete and excellent of living creatures, and though he has a physical existence, his purpose and destiny lie beyond material limitations. Physical life is a proper preparation for an eternal life. The visible world is not man's true home, but is only a "boarding house." In preparation for an eternal continuance, man must know all things; he must have power over all things and himself; and he must submit all things and himself to God, the Eternal Source. Lastly, the seeds of knowledge, virtue, and religion, are within each of us as gifts of Nature, and therefore they should be released and permitted to grow.

Comenius was convinced that a reformation in education was not only possible, but immediately necessary. Proper instruction should make the human being wise, good, and holy. Every individual should receive an adequate education while young, for such preparation is necessary



Cornix cornicatur, die **Krähe** krechzet, } *á á* | A a

Agnus balat, das **Schaf** blöcket, } *bé é é* | B b

Cicáda stridet, der **Heuſchrek** zitzſchert, } *ci ci* | C c

Upupa dicit, der **Widhopf** ruft, } *du du* | D d

Infans ejulat, das **Kind** wemmert, } *é é é* | E e

Ventus flat, der **Wind** wehet, } *fi fi* | F f

Anser gingrit, die **Gans** gackert, } *ga ga* | G g

Os halat, der **Mund** hauchet, } *háh háh* | H h

Mus mintrit, die **Maus** pfipfert, } *i i i* | I i

Anas tetrinnit, die **Ente** ſchnacfert, } *kha kha* | K k

Lupus úlulat, der **Wolff** heulet, } *lu ulu* | L l

Ursus murmurat. der **Beer** brummet, } *mum mu* | M m

—From the *Orbis Pictus*

An example of the method used by Comenius to correlate the sounds of the letters of the alphabet with various pictures of familiar creatures and activities. (Illustration by courtesy of the U.S.C. Library.)

to adult living. Instruction should be without severity or compulsion, and should be made so inviting, pleasant, and obviously productive, that it will be spontaneously accepted by the child. Education is not merely the training of memory, but leads to a solid kind of learning which makes available the internal resources of the student. Teaching should never be laborious, either for the teacher or the pupil. Any normal child can be well educated, if he attends school not over four hours a day. It is the business of the educator either to prolong life or shorten the processes of learning. Most of the mysteries of education are in the keeping of Nature, and if man becomes the servant of natural laws, he will instinctively improve his methods of teaching. Intelligence should be opened, and not burdened, for "Nature begins all its operations from within outward." Furthermore, Nature moves sequentially from step to step, never ceasing a project until it is completed. Education should be advanced and unfolded in the same way.

According to Comenius, words should always be conjoined with ideas and things, so that we advance by realities, and not by terms and definitions alone. Reading and writing should always be taught together, and lessons, even for small children, should have body and substance. For example, the child learning to read should be introduced immediately to ideas which, though simply stated, will remain forever true. Anything which demonstrates itself to be irrelevant or superfluous, or likely to break the simple pattern of unfolding knowledge, should be dropped from the curriculum. There can be no division between education and morality, for unless the eye of the mind is pure, the reason will be contaminated or perverted. Whatever is known to be true must be taught, for the prejudiced teacher betrays his student. Moral harmony within the child depends upon early instruction in the cardinal virtues. Prudence, temperance, fortitude and justice—these should be taught with the ABC's, for they are also beginnings of a superior kind of knowing. There are three sources of true piety—the Holy Scriptures, the world of Nature around us, and our own souls. Comenius believed that children should not be taught for this world alone, but for eternity. In his day, school discipline was hard and cruel, but he believed that punishment should not be retaliation for a transgression, but a remedy against the recurrence of wrong action.

In his general outline for a school system, Comenius said that a complete pattern of instruction should cover the first twenty-four years of human life. He divided this period into four sections of six years each, which he called infancy, childhood, adolescence, and youth. During infancy, the child should be taught in the Mother School; that is, at home, where basic orientation must be accomplished. During child-

hood, the proper place of instruction is the vernacular public school, where the inner senses, including imagination and memory, are exercised. During adolescence, training should be bestowed by the Latin school, or gymnasium, where intellect and judgment are formed and delineated. Having arrived at the last period, the young person should further advance his education at the university and by travel. Thus he would come to learn those things which depend upon the will of man, including theology, mental philosophy, medicine, and jurisprudence.

On the assumption that all learning must be established on an adequate foundation, Comenius advised that education should proceed from generalities to particulars. Arts and sciences should not be separately cultivated, so that a man learned in one thing might remain ignorant of all other things. Full comprehension of any subject depends upon an understanding of the relationship of that subject to the total body of knowledge.

The simplest way for the small child to approach the world around him, and the mysteries of his own soul, is by means of the Mother School. As our space is limited, we shall devote ourselves principally to this aspect of the teachings of Comenius. He seems to have perceived, with unusual clarity, the importance of the first six years of life. During this period, the child gains its first orientation, and opens its eyes, so to say, to the world in which it is going to live. At this time, also, its habits are established, and as the twig is bent, so will the tree be inclined.

Comenius has long been a controversial figure in the sphere of learning. The theologically minded have resented his emphasis upon natural arts and sciences, and the broad footings which he sought to set down as necessary to enlightened living. The scientifically minded have felt that he was first and last a Moravian preacher. They regard his constant references to personal piety and humility as incompatible with the dignity of higher learning. None can deny, however, that in his own day, and under the conditions which burdened his labors, Comenius was a practical idealist with profound convictions and broad experience.

In many ways, Comenius was a mystery to those who came after him. Despite having been a victim of miserable educational procedures, he became a distinguished scholar. Although he was perhaps deficient in some parts of philosophy, he read broadly and deeply, and, like Bacon, believed in the importance of the Latin tongue. He collected two considerable libraries and attained standing as a brilliant intellectual. It cannot be said of Comenius that he was ruined by learning. He stands out as proof that scholarship does not conflict with piety and that the well-read man with a prodigious memory need not be lacking in spiritual graces. As his knowledge increased, this Moravian bishop never lost touch with the underprivileged world around him, nor did he ever out-

grow his tender sympathy for children and his intuitive perception of their needs. Next only to God, he desired to serve the young, and many generations of boys and girls learned their letters from his picture books.

To be convicted of mystical speculations does not generally endear an educator to his contemporaries, or even those of later times. It has been assumed that dreamers must be impractical or deficient in judgment, or lack immediate contact with their fellow men. Against this broad skepticism, however, there is a strong defense. Comenius lived in a time when Europe was powerfully influenced by an elusive spirit of metaphysics which revealed itself through the writings of the Alchemists, the speculations of the Cabalists, and the manifestoes of the Rosicrucians. Although the prevailing mysticism could not be attributed directly to Martin Luther, it is nevertheless true that the Protestant Reformation released a spirit of inquiry which soon took on a religious coloring and caused a renewed interest in the essential concept of the mystics; namely, the possibility of man's personal experience of God.

Early in his career, Comenius wrote a curious and stimulating little book entitled *The Labyrinth of the World and the Paradise of the Heart.* Although he admitted in later life that certain details of his first conceptions were imperfect, he never departed from the essential theme of this gentle, but somewhat pessimistic, work. In structure, the book is not remarkable or unusual. It is founded on the old symbolic formula that the world is a city, and man a pilgrim exploring the highways and byways of life. There can be no doubt that Comenius identified himself with the pilgrim in his story. Count Lutzow, in his editorial contributions to his translation of *The Labyrinth,* believes that Comenius was acquainted with the famous Table of Cebes, anciently attributed to a disciple of Plato, but possibly of somewhat later origin. In this celebrated relic of antiquity, the world is represented as a kind of mountain, the summit of which is reached by a circuitous road. All manner of people are traveling along this road, but only a few reach the distant cloud-capped summit of the mountain. The 1640 edition of *The Labyrinth* of Comenius contains an engraving representing the Gate of Life leading into a great city. On the various streets of this community, men reside according to their calling, and in the heights above are the dwellings of eternal bliss.

Comenius mentions both More and Campanella by name in this book, but he does not refer to Lord Bacon, with whose writings he apparently was not yet familiar. Later, however, in his *Physica,* Comenius states that Verulamis and Campanella are "the two Hercules that have vanquished the monster Aristotle." The books that seem to have influenced Comenius most, at the time when he was writing *The Labyrinth,* were some of the works of Johann Valentin Andreae. It is certain that he

had studied the writings of this Wurttemberg divine during his stay in Brandeis, and knew him personally. The contact with Andreae is interesting and significant because it forms a link, first with Lutheranism, and second, with the Society of the Rosicrucians. Andreae was certainly a moving spirit behind the Brotherhood of the Rose Cross, and admitted that he had written the original Manifestoes of that order. Comenius shows indebtedness to the *Fama Fraternitatis, Roseae Crucis, Peregrini in Patria errores, Civis Christianus,* and *Republicae Christianopolitanae Descriptio*—all written by Andreae.

The first chapter of *The Labyrinth* is virtually a paraphrase of the opening part of Andreae's *Peregrini in Patria errores,* and the pilgrim's visit to the philosophers is largely founded upon a passage in Andreae's *Mythologia Christiana.* The pilgrim's experience with the Rosicrucians is mainly copied from Andreae's writings concerning that fraternity. In summary, *The Labyrinth* introduces a pilgrim journeying through the world in search of knowledge and understanding. He sees a city built in the shape of a circle and divided into countless streets, squares, and houses. There are six principal streets, named for the main professions, and here the members of these groups dwell. The purpose of the symbolism is to prove that all professions are vanity, beset with hardships and disappointments, and ending in sorrow and tragedy. In the second part of the work, the *Paradise of the Heart,* Comenius gives a version of the heavenly splendor, much in the spirit of the Apocalypse. The scene ends on a high note of mysticism, and the work, though religious, is essentially non-controversial.

Chapter XIII of *The Labyrinth* is entitled "The Pilgrim Beholds the Rosicrucians." Not much is added to the general literature on the subject, but it is mentioned that these mysterious persons knew the languages of all nations as well as everything that happened on the whole sphere of the earth—even in the new world—and that they were able to discourse with one another even at a distance of a thousand miles. Comenius then notes: "For Hugo Alverda, their praepositus, was already 562 years old, and his colleagues were not much younger. And though they had hidden themselves for so many hundred years, only working —seven of them—at the amendment of philosophy, yet would they now no longer hide themselves, as they had already brought everything to perfection; and besides this, because they knew that a reformation would shortly befall the whole world; therefore openly showing themselves, they were ready to share their precious secrets with everyone whom they should consider worthy." A curious fable is introduced which tells that the treasures of the Rosicrucian Brotherhood were wrapped in boxes painted in different colors and ornamented with inscriptions derived, largely, from the titles of books written by Rosicrucian apologists. But

when the boxes were opened, the contents were invisible, causing considerable consternation. Comenius seems to have believed that Hugo Alverda was the true founder of the Rosicrucians. It is possible that he had contact with important source material, as Count Lutzow says definitely that Comenius was a pupil of Andreae.

Comenius was fully aware of the practical problems of the Mother School. He knew that the parents might not be so well educated that they could communicate solid instruction to their children. He also recognized that in supporting a family, the adult members might not have adequate leisure time or sufficient freedom from the pressing burden of economic survival. He did not, however, regard these handicaps as completely detrimental. The most important consideration was the general attitude of the parents. If they were sincere, devout persons, conscientious in their desire that their children should grow into honorable citizens, this in itself was a most important object lesson. If the home was sustained by a spirit of true integrity, the child could recover from other defects as he advanced into the vernacular school.

In the small world of childhood, nearly all lessons and experiences have their beginnings. Among the most important rudiments which should be established and cultivated in the young are piety, morality, virtue, and unselfishness. To teach these things, the parents themselves must set the example. They must convince the child of the importance of right conduct in all things. Most important is honesty, for it becomes the basis of the total policy by which the individual will later live. Also commendable is respect for the rights, convictions, and possessions of others. Honesty, respect, and patience, help to establish regard for truth in all things, and this in turn leads to the valuing of honor and a respectable place in human society.

Comenius was convinced that in the simple procedures of home relationships, the small child could be introduced to nearly all subjects which would later be more thoroughly studied and investigated. Without actually realizing that he was becoming informed, the little one unfolded his five senses, learned the first words of his language, and discovered the names of many simple objects around him. He also learned the meaning of certain abstract words, and could associate them with processes rather than with things. He discovered the significance of "yes" and "no," like and unlike, when and where, thus and otherwise, and these discoveries, according to Comenius, became the foundations for metaphysics. The child should also be encouraged to cultivate the capacity for silence, and discover the joy of that quietude which later would be strengthened into contemplation, meditation, and quiet devotion. He would thus learn to seek inner resources when presented with external pressures.

—From the *Orbis Pictus*

Scene in a 17th-century schoolroom. To make study more interesting, Comenius built reading lessons around pictures of familiar scenes. In this case, the teacher and his class are identified by numbers, and the persons and objects are associated with words in the text. Thus, number 2 is the teacher, and number 9, a student reciting his lesson. (Illustration by courtesy of the U.S.C. Library.)

Instruction of this kind is positive, not negative. Recommendations should always be toward the right because it is right, and not because there is penalty for doing what is wrong. A child is more resourceful than we imagine, and grows best when it is protected by a sense of security. It cannot live in a world of exceptions, contradictions, and inconsistencies without being morally damaged. Indirectly, Comenius was recommending to the Christian reader that the simple rules of his faith played a vital part in the instruction of his children.

What is learned should, if possible, lead to some kind of action. The child is thrilled by the ability to do things, and if action is properly cultivated, it supports inquiry and stimulates the desire for attainment. Gradually, the demands of action must be supported by knowledge and skill. Thus the child learns that education is not simply an accumulation of facts, but a strengthening of means so that various necessary things can be done more proficiently. It is probably true that a small child's education cannot always follow a fixed pattern, nor can it be so regularly advanced. It can, however, cause the child to grow into good habits of natural seeking, and transform later schooling from a drudgery into an adventure.

The fine arts also have their place in the beginning of instruction. Music is very good, and the child can experience something of it from

the hymns which form a part of family devotion. Poetry should be admired as a gentle and inspiring form of literature, through emphasis upon verses and nursery rhymes. Health should also be brought to the attention of the child at an early age. This includes cleanliness, exercise, and regular habits of eating and sleeping. Young children must play, and when they are not engaged in some regular enterprise, they should seek recreation in pleasant but not dangerous games and sports. The child must never be idle, and should early learn to recognize his own needs.

It is obvious that all children do not develop at the same rate of progress. Comenius warned against the over-cultivation of precocity. He felt that parents should not force their children or demand of them wisdom or understanding beyond their years. To neglect this point, is to disturb childhood. Some part of general experience must be sacrificed if specialization comes too early. Comenius advised that those of markedly inferior abilities, or of uncertain morals and ethics, should be separated from other children in school, lest they communicate their infirmities to the rest who are still in an age of imitation.

The child should reach the vernacular school with a certain degree of internal poise and adaptability. If he is not able to adjust to association with other children, something has been neglected, or the principles of training have in some way been misdirected. The small child normally does not have fears, hatreds, prejudices or intolerances. These he must acquire, usually through poor example. Most children are by nature friendly, with little consideration for controversial subjects or petty antagonisms. They are too interested in the world around them to pass negative judgment, unless they have been conditioned to do so. Comenius points out that many parents say to their children, "Wait until you go to school. The master will teach you obedience and respect." This is wrong, for it will result in a classroom of incorrigibles. The teacher will be confronted with an unreasonable burden, the students will lack respect, and instruction will proceed with great difficulty. It is in the Mother School, therefore, that the child should be prepared to receive education, to value it, and to cooperate with those who are endeavoring to teach him. As the young person grows up, the virtue of basic learning becomes ever more apparent. In whatever trade he practices, or in the home which he will later build, the lessons of his first six years will remain a powerful foundation for success and happiness.

Failure of the Mother School endangers the world, for it launches upon society a person intellectually informed but morally immature. As knowledge becomes the basis of action, increase of knowledge may result in an enlarged sphere of influence, and a man may become a leader of other men, a great scientist, or a brilliant scholar. First and foremost,

however, he must be a good human being. The end achievement of the Mother School is this natural goodness. It comes from a normal and happy childhood, but one that has had proper discipline and clear inducements to self-improvement.

The prayers learned at his mother's knee may serve a man in good stead in later periods of stress. If the mature person can take refuge in the simple dignity of his own childhood, he will never be without spiritual consolation. "It is an eternal truth," writes Comenius, "that first impressions adhere most firmly to our mind." The Mother School or, as it has also been called, the School of Infancy, sets these first impressions, and without them, the future can never be quite as adequate or useful.

The whole spirit of education is weakened when children regard their schooling as a necessary evil. Nor should they be permitted to assume that they are simply learning a trade or profession so that they may attain economic success or security. All men should practice their trades skillfully, but the real purpose of education is to unfold the total human being, to strengthen his courage, enrich his insight, and prepare him to face his own years hopefully and serenely. If schooling fails to do this, it is because the foundations have not been deeply set in eternal values. It is therefore impossible for any educational system to separate the inner life of the child from his external activities.

Life must be lived from within, by a constant calling upon resources of character and disposition. Not to educate these resources, is to frustrate the real end of learning. Perhaps all things desirable may not be immediately accomplished, but without effort, matters drift from bad to worse. Men of one age may ridicule those few among them who have a vision of better times. Yet in a future age, that which has been ridiculed is accepted as normal, and so progress continues. The perfect school may still be a dream, but dedicated persons, recognizing the pressing need, can strive valiantly to build a foundation under that dream for the benefit of those who come after them.

The Hand-me-down

When Lord Tennyson was invited to appear at the Royal Court, he doubted whether it was financially worth while for him to be Poet Laureate of England. It would require his first year's income to pay for the patent and buy himself a court suit. In this crisis, his friend Samuel Rogers loaned him appropriate clothes—the same suit that Rogers had loaned the poet Wordsworth under similar circumstances. There were difficulties, however, as Tennyson was considerably larger than Wordsworth, and the only items that fitted well were the shoe-buckles and the sword.

The "Unworthy One"

St. Nicholas Nakamura

THE lady supervisors of the Kinder-Geistes-Garten (Children's Spiritual Garden) hastened forward as a welcoming committee when I entered the spacious upstairs room. Mr. Nakamura had informed them of my desire to attend the Christmas Party, and I could not have come better recommended. Mrs. Noguchi, who had established the school, was a slender little woman with greying hair and a radiant smile. She introduced her co-workers, Miss Kano and Mrs. Takahashi. There was much bowing, and a generous exchange of soft-voiced felicitations. The child-like charm of these consecrated women was most touching.

The Kinder-Geistes-Garten was essentially a Christian project, but mothers of other faiths also brought their children, and there was no religious discrimination. The school catered to the four- to seven-year olds. A kindly merchant had donated a loft over his store, and the ladies had furnished it tastefully and efficiently. There was a large colored print of Jesus as the Good Shepherd featured on the main wall. On each side of this picture was a framed portrait—one of the Emperor, and the other of the Empress of Japan, draped with small flags of the Land of the Rising Sun.

Low cupboards that also served as seats were conveniently arranged to store the toys and picture books used to entertain the children, and there were bright-colored cushions scattered about the floor. The boys and girls had been drawing Christmas pictures, and the best of these were nicely displayed on a large sheet of cardboard. One end of the room had been curtained off with gay red and white cotton drapes to form a stage.

As Mrs. Noguchi proudly explained the functions of the school, the other ladies briefly disappeared to return with tea and rice cakes. Chairs

were placed around a long table, and I learned more about Mr. Nakamura's place in the approaching festivities. He was a strong supporter of the school, and was regarded as its special patron. His outstanding contribution, however, was his participation in the Christmas celebration. The children adored him, and as he was without immediate family, he greatly enjoyed his contact with the little folks.

After tea, Miss Kano consulted her wrist-watch, which she held to her ear to make certain that it was running properly, and announced that the children would soon be arriving. Our Western chairs were placed along the side wall, so that we would have an excellent view of the happenings.

A few minutes later, Mr. Fujiwara appeared and was introduced as the stage director. After smiling and shaking hands briskly, he disappeared behind the curtains with an air of strict efficiency.

Soon there were sounds of steps on the stairs, and Mrs. Takahashi stood at the entrance to welcome the guests. The children, in their best clothes, accompanied by mothers, aunts, and grandmothers, to say nothing of uncles, and remote cousins, filed in. The members of the cast were ushered behind the curtains, and the others seated themselves upon the cushions in family groups. Soon the room was well filled, and the continuous murmur of voices assured the stage manager that he was playing to a capacity audience.

A note of concern pervaded the assembly, however, for the star of the show had not yet arrived. There was a general tendency among the audience to peer anxiously toward the door. Then came a flurry of excitement. Mr. Nakamura, carrying a very large bundle, squeezed through the portal and trotted to the curtained partition. Several of the children clapped their hands and giggled, and the lady supervisor sighed with relief.

After a dignified amount of time had passed, Mr. Fujiwara stuck his head through the central opening of the drapes and nodded slowly and impressively. The supreme moment had arrived.

Mrs. Noguchi, a wonderfully poised and gracious person, walked to the center of the room and gave a brief message of welcome, which she then summarized in English. The audience rose and listened respectfully while Miss Kano recited the Lord's Prayer. The preliminaries having been duly completed, the performance began.

The program was in every way delightful. More than a dozen of the children of the school participated. There were short recitations, flower arrangements, and instrumental selections. These were interspersed with dances and songs, accompanied by a koto played behind the curtain. It was notable that each child appeared completely at ease, although it was

evident that Mr. Fujiwara did a bit of prodding and prompting. The performances were of sterling quality, with the the exception of Miss Kano's six-year old nephew who had some difficulties when he attempted to recite The Night Before Christmas in English. The applause was generous, and as the children finished their contributions, each one joined its own family group in the audience section, where further beams of approval were bestowed. Intermission music was provided by a gramophone which played familiar Christian hymns.

After the intermission, the general air of controlled expectancy became markedly intensified. Mr. Fujiwara now appeared in full figure and personally drew back the colored curtains, one at a time. The improvised stage had been dressed to represent a "typical" American home. There was a massive overstuffed chair, a reading lamp, and several smaller seats, including a piano bench. On the back wall was a cardboard representation of a red brick fireplace and chimney, conveniently placed in front of the doorway leading to the storage closet. "God Bless Our Home" was written in large letters over the mantel of the fireplace.

In the large chair, "Father" was seated reading his evening paper. "Mother" sat on the piano bench, knitting furiously. Three small children in Western sleeping togs were hanging up their stockings on the front of the fireplace, and at the same time playing with a small dog that seemed to lack thespianic talent.

After some sprightly dialogue in Japanese, the family gathered around "Father," who read several verses from the Bible, describing the birth of Jesus. A few minutes later, the entire group succeeded in going to sleep simultaneously—except the dog.

Mr. Fujiwara jingled sleigh-bells lustily at stage right, and then ran around and tossed a handful of paper snow through the opening of the fireplace. The chimney shook dangerously and threatened to open at the seams. Then, from somewhere above, a large and heavy bundle dropped into the grate with a dull thud. This well-filled sack was skillfully pushed out into the room with a stick guided by Mr. Fujiwara, thus permitting Santa Claus to make a grand entry.

Father Christmas then appeared in all his traditional glory, crawling through the low opening of the fireplace on his hands and knees. He wore a fine red suit trimmed with white fur, a cap with a long tassel, fuzzy mittens, shiny patent leather boots, and a truly magnificent beard. In the aperture framed by the white fur trimming of his cap and the snowy curve of his mustache, appeared the bushy black eyebrows and bright dark eyes of Mr. Nakamura. The facial ensemble gave a somewhat incongruous, but thoroughly delightful impression.

As Santa Claus stood up and bowed to the audience, the Japanese version of pandemonium broke loose. There were low shouts and soft screams of delight among the children, and even the elders were obviously entranced. St. Nicholas opened his sack, revealing a large number of brightly wrapped packages. He carefully filled the stockings on the cardboard mantel, and Mr. Fujiwara pushed a Christmas tree through the fireplace opening. This was also duly decorated while the audience watched breathlessly. Spreading the rest of his gifts around the little pine tree, Santa Claus then began calling the names of the children enrolled in the Kinder-Geistes-Garten. Each rose, approached Santa Claus, knelt, received a present, said "Thank you" very politely, and returned to its cushion. As one little girl of five accepted her gift, she spoke out loudly and clearly, "Thank you, St. Nicholas Nakamura." This vastly amused the parents.

After making certain that no one had been overlooked, Santa Claus made a parting bow, and proceeded to crawl back through the fireplace. He was last seen as a broad expanse of red trouser-seat.

The performance ended with the departure of St. Nicholas. Everyone congratulated everyone, and the children went home, hugging their presents and happy beyond words.

A few days later, in the back room of his store, I found the opportunity to thank Mr. Nakamura for his kindness in letting me attend the Christmas party. It seemed appropriate to ask the little art dealer how it happened that he, a devout Buddhist, had been selected to play Santa Claus. With a bright smile, he replied, "Perhaps, Haru San, it is a matter of physique, although I admit that I was padded with three *small* pillows."

After a brief pause, in which he seemed to be remembering his recent role with distinct satisfaction, and even pardonable pride, Mr. Nakamura continued. "Some twelve years ago, when Mrs. Noguchi first asked me to play Santa Claus at her school, I too was surprised. We had a discreet discussion, and it was decided that the children were too young to suffer any serious theological consequences.

"After reading about St. Nicholas of Myra and many European Christmas legends and customs, it seemed to me they were deep and very beautiful. There was no conflict between these ideas and the principles of my faith. Santa Claus is very much like one of our bodhisattvas. Perhaps he once lived, and perhaps our bodhisattvas once lived. In the course of time, however, historical personages fade away, and we remember them only as personifications of principles.

"In Buddhism, we believe that such personifications are more real than actual persons. When I play Santa Claus, I am no longer Mr.

Nakamura. I am Santa Claus. You might say that I permit myself to become the embodiment of a kindly spirit that likes to bring happiness to boys and girls.

"The children do not ask if I am a Buddhist or a Christian. They know that I am Mr. Nakamura, but they do not care. When their young hearts are full of laughter, and they clap their hands with simple joy, I am not a person; I am an experience.

"So I explain it all to myself, but strictly between ourselves, Haru San, perhaps I am a little selfish. After all, I have always had a secret desire to be an actor."

—From Lavater's *Physiognomy*

TYPES OF HUMAN NOSES

Studies in Character Analysis

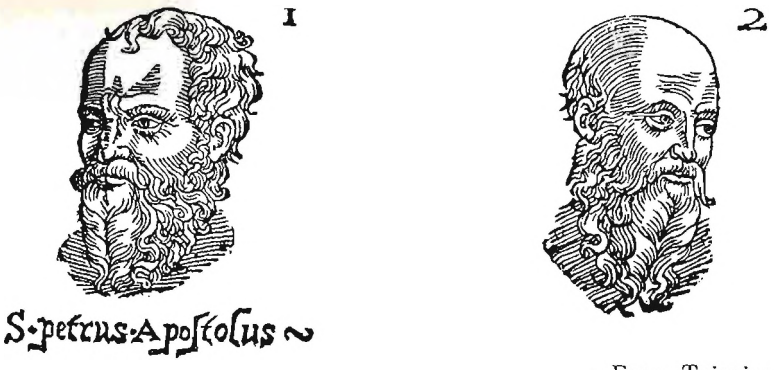
Part III: PHYSIOGNOMY

Under the general term *physiognomy* (variously spelled in early writings), are gathered the numerous opinions of the ancients relating to a science or art of character analysis by which the face is considered an index to disposition, character, and temperament. There is historical evidence to indicate that the concept of physiognomy is derived from remote antiquity, and its original inventors or discoverers are unknown. It was practiced not only among Western nations, but among Oriental peoples, and it still enjoys considerable reputation in Asiatic countries. The earliest references to the subject are informal, and are to be found in literary and poetic works. They indicate, however, considerable acquaintance with the basic ideas of the art. It is also obvious that descriptions of persons living at remote times have been influenced by physiognomy, and appearances have been created for them appropriate to the temperaments for which they are remembered. In his work on physiognomy, Joannis Taisnier reproduces heads of St. Peter and St. Paul, based upon the characteristics associated with them in the New Testament.

Physiognomists have found considerable support for their beliefs in the Holy Scriptures, especially in the line in Proverbs 15:13, "A merry heart maketh a cheerful countenance." Acquaintance with both palmistry and physiognomy is evident in the writings of Juvenal. Certain lines of Homer suggest a direct effort to associate appearance with temperament, and Lucian makes use of similar devices, especially in describing persons of evil or ridiculous natures. Even Lord Bacon was not opposed to the acceptance of certain parallels between the disposition of the mind and the lineaments of the body. Although generally restricted to the face, physiognomy is often extended to include the proportions of the body, posture, and related matters.

The first organized work on physiognomy in general is attributed to Aristotle. He probably did not invent the ideas which he set forth, but derived them from prevailing beliefs and practices. He hit upon the happy device of comparing the human features with those of animals, birds, fishes, and reptiles. A naturally thoughtful and cautious man, and a skilled observationalist, Aristotle bestowed dignity and importance to his conclusions, and most subsequent writers are indebted to his findings. The importance of Aristotle in the rise of Western learning, and the high veneration in which his name was held during the Scholastic period, caused physiognomy to enjoy a high measure of respectability throughout the Middle Ages. In 18th-century England, however, the art suffered its greatest humiliation, for by an act of Parliament, physiognomists were declared to be vagabonds subject to public whipping and imprisonment.

Arabian authors, especially Avicenna, attempted to link physiognomy with the practice of medicine, and even such distinguished Churchmen as Albertus Magnus deemed it worthy of scientific analysis. The 16th and 17th centuries were the golden age of the art, and nearly all courageous scholars had something to say bearing upon this form of character analysis. The general tendency was for physiognomy to drift into association with palmistry and astrology. Richard Saunders, whose name Benjamin Franklin borrowed for his *Poor Richard's Almanac,* went so far as to declare that every physician should understand physiognomy, through knowledge of which he could come to know the mental and emotional states of his patients. The classical Chinese physician was of the same opinion. Of the 17th-century physiognomists, we may mention John Indagine, Lucius Gauricus, Jerome Cardan, Joannis Taisnier, and Giambattista della Porta, all of whose works have been used in connection with this article. Examination indicates very little originality among these writers. They followed the traditional pattern established by Aristotle, and often copied their crude woodcut illustrations from each other. Saunders tied physiognomy closely to the study of moles on various



—From Taisnier

IDEALISTIC HEADS OF ST. PETER AND ST. PAUL ACCORDING TO THE RULES OF PHYSIOGNOMY

parts of the face and body, and apparently did considerable personal research.

By the 18th century, what has been called the "new approach to learning" resulted in a general decline of scholarly interest in character analysis and divination in general. The outstanding name is John Kasper Lavater (1741-1801). He departed from nearly all of the older traditional writings, and devoted himself to the personal examination of innumerable faces and heads, developing what he regarded as the first scientific approach based upon direct observation and experience. Lavater's writings have been criticized for lack of order and for failure to set forth an adequate scientific foundation. There can be no doubt, however, that he was a brilliant exponent of his subject, and his magnificent volumes, beautifully illustrated with fine engravings, are still in considerable demand. There is much to indicate that modern psychological research will ultimately discover Lavater, whose labors parallel the findings of many modern analysts. Later, Sir Charles Bell and Dr. Cross attempted to associate physiognomy with physiological principles, and their findings were of interest to Herbert Spencer and Charles Darwin. Altogether, we may say that physiognomy has had a strange and erratic history, passing through periods of high approval and utter condemnation. Like most ancient subjects, however, it undoubtedly has a degree of validity. Its findings, perhaps reorganized and restated, may still prove of practical value in man's eternal search for greater understanding of himself.

Physiognomy is now generally considered under several headings. The first is *artistic,* where it has long been useful in delineating the dis-

position or type of a person in painting, sculpturing, drawing, and etching. The artist, desiring to convey a certain impression, does so by exaggerating facial characteristics. Second is the association of physiognomy with disease, particularly with pain and the distortion of features or discoloration of complexion as the result of certain ailments. In ethnology and anthropology, work has been done on the physiognomy of racial and national types, and the descent of appearance through family. The effort to distinguish the facial characteristics of criminals has been treated at some length by such men as Lombroso and Havelock Ellis. It therefore cannot be said that the subject is without scientific interest or informed exponents. It suffers mostly from the general misunderstanding arising from prejudice and lack of thoughtful research. All students of physiognomy are well aware that successful character analysis is not possible without adequate training and experience, and that a mere superficial examination of faces by the uninformed cannot result in a correct interpretation. If such were not the case, the art would be so obvious and universally accepted that it would require neither defense nor study.

John Evelyn, the well-known English diarist, had a rather unusual approach to physiognomy. He issued a book, entitled *Numismata* (1697), dealing with rare coins and medals. Most of these were adorned with portraits of celebrated persons, and Evelyn felt himself impelled to analyze the characteristics of the great and the famous from these likenesses, which were often contemporary and probably accurate, though perhaps somewhat glamorized. Evelyn therefore appended these analytical studies to his *Numismata,* resulting in a somewhat different treatment of the then familiar theme.

Physiognomy takes into consideration the general shape of the face and, to some degree, of the head. Facial structure is divided into three basic types, and the study then advances to the problem of skin texture, unusual marks and blemishes, and irregularities of the bones of the face and jaw. The face is then divided horizontally into four zones or areas, the lowest extending from the point of the chin to the bottom of the nose; the second from the bottom of the nose to the bridge of the nose; the third from the bridge of the nose to the hairline; and the fourth from the hairline to the crown of the head. The next group of measurements deals with what is called the Line of Incident, a hypothetical vertical line from the point of the chin to the most protruding part of the forehead, when the face is considered in profile. This line may be vertical, or it may slant inward or outward, depending upon the contour of the chin and forehead.

The next group of factors consists of what the ancients called the principal parts of the face; namely, the eyes, the nose, the mouth, the

chin, the ears, the forehead, and the hair. Each is considered not only in itself, but in relation to the total face. Next in importance are unusual lines or furrows, of which the most typical are those descending from the corners of the mouth, the sides of the nose, or running horizontally across the forehead. Cardan and Saunders were especially concerned with forehead lines. They identified seven, and associated them with the planets. Other conditioning factors are the hairline, and the way it retires in older years, moles on various parts of the face, the growth of mustache or beard, blotches on the skin, and even scars and temporary abrasions. Scars on various parts of the face, eruptions of the skin, blemishes and disfigurements, and broken noses, are accepted as keys to planetary rulerships in the nativity of the individual.

The Three Basic Types

A certain amount of basic judgment is necessary in differentiating the basic types of human beings. Not only the face and head, but the general structure of the body, the hands, and the total impression conveyed, must be considered. In the first, or elementary, type, the organic quality is not high. Development is rudimentary. The features are not clearly chiseled. There is notable asymmetry. The body gives the impression of strength rather than fineness. The voice is not melodious, co-ordination is not rapid, and reaction to esthetic stimuli is poor. Altogether, the individual conveys the impression of force or a brutish kind of power. By training, many degrees of skill are possible, but the mental activity appears to be subservient to bodily purposes.

In the second type, we find the degree of organic and structural development which constitutes the norm. The person is obviously capable of mental-emotional activity, and his attitudes may be described as average. The organic quality is better. The features, though perhaps not harmonious, are more symmetrical and indicate strength of character. There is control of the body, continuity of purpose, some fastidiousness in appearance, and a business-like or efficient impression is conveyed. Persons of this type are found in both the business and professional spheres, and can be reasonably successful in almost any undertaking.

The third type gives the impression of extreme sensitivity. The body is obviously merely an instrument of some creative purpose, and there is frequently an appearance of physical weakness. The health may not be robust, and there is indifference to environmental circumstances. The texture of the face is fine, the features sensitive and well formed, the pores of the skin small, the hair fine, and the manner alert.

Size of the body cannot be depended upon for judgment, nor must a person be handsome to have superior endowments. Occasionally a

heavy-featured person may prove to be highly idealistic or creative. When such is the case, however, the true facts become apparent through deeper analysis. As delineation proceeds, each previous conclusion must be checked and reconsidered in the light of new evidence. Every rule has apparent exceptions, but these are reconciled by experience. All we are attempting to do at the moment is to discover an average, and learn to recognize what is below and what is above the average. We must remember that organic quality determines, to considerable measure, the power available for the activation of the mental-emotional resources of the person, and that it tells us the level on which this activation will most probably take place. We then have a useful foundation on which to build a more complete judgment.

The organic quality equation deals with the relationship between the psychic entity and the body which it inhabits. It is assumed that this entity must gradually conquer the body in order to release its own spiritual potential. Thus the power of the soul is said to refine the body, causing it to become more responsive and receptive, and giving it greater ability to express the subtle influences of the psychic life. If organic quality is not adequate, it indicates that the soul has not accomplished its own liberation, and is therefore limited or restricted. Under such conditions, the more powerful rudimentary impulses break through, but the overtones and the creative and intuitive faculties have less expression.

The Four Zones of the Face

The division of the face into four horizontal bands or zones will be clear from the accompanying illustration. These zones are associated with the four temperaments in the following order: 1) Physical; 2) Vital; 3) Emotional-mental; 4) Spiritual. Thus, unusual development in the first zone, particularly a strongly aggressive chin, wide or heavy jaws, and thick neck, indicate a physical temperament, unless this is strongly over-balanced by other testimonies. In zone 2, a strong nose with reasonably wide nostrils, high cheek bones, a well-shaped ear, and breadth of the face, emphasize the vital temperament. The mental and emotional propensities are included in zone 3, where the height, breadth, and contour of the forehead must be studied. The width of the head in this area, and the development at the back of the head in this zone, supply useful testimony. The fourth zone extends from the point of the normal hairline to the crown of the head. In most cases, it is not as wide as the other three, but where it is extremely prominent, especially frontally, it indicates the development of the higher rational faculties, creativity, imagination, and veneration. If this zone is unusually narrow, these faculties will be less active, and the person less responsive to inspirational and intuitional powers.

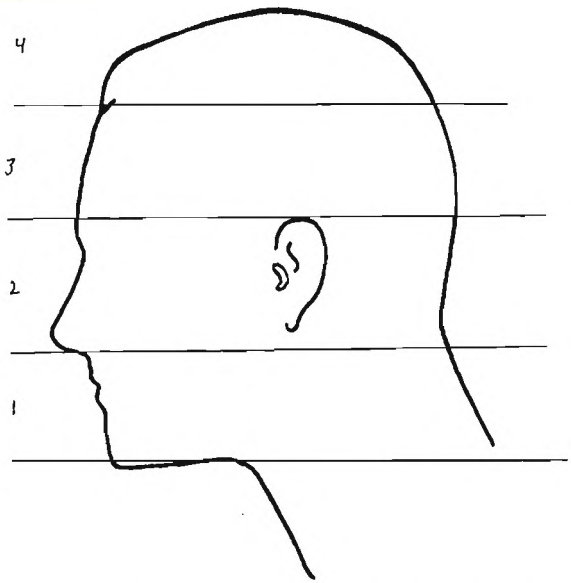


DIAGRAM OF THE FOUR ZONES OF THE FACE

These zones must also be examined from the front of the face, since a protruding chin may be narrow, or a high forehead lacking breadth to support its elevation. Narrowness always restricts in some way, according to the nature of the zone where it is found. Thus narrow nostrils and low cheek bones affect vitality in the sense of initiative and dynamic, and a narrow forehead denies a general mental expansiveness, resulting in specialization or restriction of viewpoint. It will be noted also that the mouth is located in the first zone, and all the other features of the face in the vital zone. The eyes are located near the boundary which divides the second and third zones, with the result that the eyebrows extend into zone 3.

In analysis, it is considered fortunate if zones 1, 2, and 3 are approximately the same width, and zone 4 is about one third less than the other zones. This would indicate a balanced temperament. If the lower zone is the widest, the appetites and physical propensities are too great. If the second zone dominates, the temperament may be too aggressive. If zone 3 is wide, and the other zones unusually narrow, the intellectual-emotional powers are not adequately supported, resulting in an impractical situation. Actually, the temperament is built upward from the chin, which forms the support. If this recedes, the personality is apt to be weak. If it protrudes unreasonably, it destroys the harmony of the vital,

—From Lavater's *Physiognomy*

Diagrams of heads showing methods of calculating the horizontal zones and vertical Line of Incident. The mathematical proportions of the principal features and their mutual relationships are here carefully delineated.

mental-emotional, and spiritual parts. That zone 3 should be well developed is desirable, but this development should extend upward into zone 4 to produce the truly wise or enlightened thinker. If the forehead in zone 3 protrudes too greatly, this may be caused by some physical deformity, or it may deny outstanding mentality. A high forehead, to give a positive testimony, must be well supported by the lower parts of the face. It should be great of itself, and not because the other parts are small or undeveloped.

The Line of Incident

The meaning of the Line of Incident will be obvious from the accompanying diagram. Here again, a measure of judgment is involved, and diagrams should not be taken too literally. When the Line of Incident is approximately vertical, as *A,* in a properly proportioned face, it corresponds closely to the artistic talent. There is a strong impression of symmetry and harmonious distribution of masses. If the line slants inward, as indicated by *B,* there is an impression of top-heaviness; the forehead protrudes or the chin recedes—perhaps both. A moderate degree of protrusion of the upper part of the head, causing a moderate slanting of the line *B,* frequently indicates an abstract thinker or a person deeply concerned with scientific, philosophic, or literary pursuits. Such an individual may or may not have strong moral character or adequate physical health, depending upon the testimony of the chin. If this recedes too abruptly, causing the Line of Incident to slant excessively, the constructive testimony may be nullified. Disproportionately full foreheads can indicate abnormality or subnormality. If the line slants outward, as *C,* physical propensities dominate, and a high degree of mentality is not generally to be expected. This does not mean, however, that the instincts are not strong or that native shrewdness is not present. The life is most likely governed by realistic considerations (dealing with survival) and powerful reactions to environment.

If the chin is not consistent with the general slanting of the face and forehead (for instance, if both chin and forehead recede sharply), the character is said to be weak, insecure, lacking power of reflection and courage of decision. Extreme examples are associated with subnormal types. Racial characteristics may influence the Line of Incident to some degree. When this is known to be the case, other elements must be examined before an interpretation is hazarded. As in most analytical arts, hasty decisions will usually lead to error. The balance of the head must also be considered. If the face is held high, the Line of Incident may appear to recede; whereas if the head pitches forward, the illusion is created that the forehead protrudes. Such postural peculiarities are legitimate elements in analysis. It is noted that scholarly and abstract attitudes have a tendency to be associated with stooped or round-shouldered posture and a downward inclination of the head. Posture, of course, can be artificially conditioned by vocation, as in the case of a military man or a person habitually leaning over a desk.

Astrology and Physiognomy

Before proceeding to the features of the face, let us pause and consider the work that has been done on associating astrology with physiognomy. Saunders, in his work on physiognomy, published in 1671, dis-

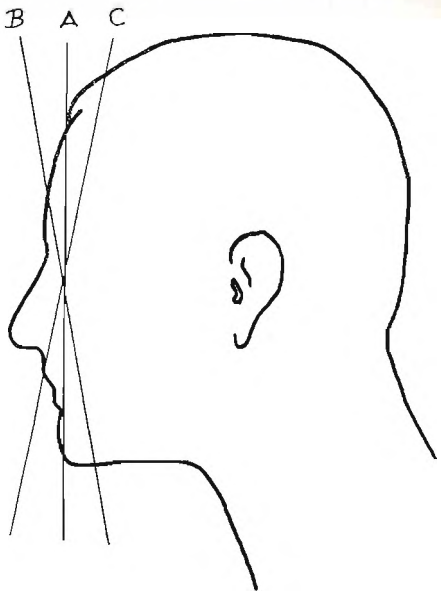


DIAGRAM SHOWING THE THREE ANGLES OF THE LINE OF INCIDENT

tributes the signs of the zodiac around the face in a more or less orderly manner. He places Cancer at the zenith, assigning to it the forehead. Then follows the order of the signs: Leo, the right eyebrow; Virgo, the right cheek; Libra, the right ear; Scorpio, the nose; Sagittarius, the right eye; Capricorn, the chin; Aquarius, the left eyebrow; Pisces, the left cheek; Aries, the left ear; Taurus, the center of the forehead; and Gemini, the left eye. Thus Cancer and Capricon, contrary to modern interpretation, are given to the highest and lowest parts of the head; and Aries and Libra, to the horizontal extremities of the face—the two ears.

The same writer assigns the planets to the parts of the face in like manner. He gives the forehead to Mars; the right eye to the Sun; the left eye to the Moon; the right ear to Jupiter; the left ear to Saturn; the nose to Venus; and the mouth to Mercury. He claims that such were the teachings of the ancient Greek and Hebrew authors, but modern writers are inclined to differ on certain points. The eyes are still assigned to the luminaries, but it is stated that the Sun rules the right eye in the male and the left eye in the female. The rulership of the Moon is also reversed for the two sexes. Modern research tends to associate the nose with Mars; the forehead with Jupiter; both ears with Saturn; the mouth with Venus; and to Mercury is assigned the synthesis of the total face. It has also been a custom to divide the forehead, giving Jupiter the lower

part and Saturn the higher. The ancients did not assign Uranus or Neptune to any of the features.

By this concept, unusual markings upon the face, or the prominence of certain features, assisted in the rectification of unknown birth-data. Many astrologers have exhibited definite skill in determining zodiacal and planetary rulerships by such means. Thus, a broken nose indicated an affliction of Mars; deformities or difficulties of the eyes, afflictions to the Sun and Moon; scars on the forehead, afflictions to Jupiter. There is another interesting field of speculation in the resemblances between faces and those zodiacal signs which have animal forms. Rulership by Leo was said to give a leonine quality to the face; Sagittarius, an equine impression; and Aries or Taurus, an impression of the ram or the bull. Those signs involving human beings—Virgo, Aquarius, and Gemini —are therefore the most difficult to distinguish because animal characteristics are lacking. The neutral signs, or those relating to creatures not easily associated with the human features, are estimated because they have a tendency to enlarge or strengthen the areas under their control.

The Features of the Face

As its name implies, physiognomy is primarily devoted to the face and its divisions, and in this field, Lavater is the principal source of information. His extensive researches are set forth in five massive quarto volumes, but he also left a digest of his findings in the form of one hundred physiognomical rules to be used in delineation. While his findings are still highly regarded by specialists in the field, Lavater's rules have been subjected to numerous modifications by later character analysts. It has seemed appropriate, therefore, to incorporate certain personal observations and to present the material in more concise form.

The human face can be studied either in animation or repose. In most cases, there is an almost continuous flow of expressions of pleasure, reproach, inquiry, affection, or anger. By observing the countenance closely, we can note the variations due to instinctive reflexes, and these become clear indices to temperament and character. Occasionally we find persons who have attempted to cultivate facial mannerisms for one reason or another, but this always results in an inconsistency which the trained observer can notice.

The face in repose reveals essential structure without disconcerting distortions due to mood or some passing incident. This enables us to delineate characteristics without involvement in psychological factors. The student must be careful not to be overly influenced by testimonies which are not actually valid. Likes and dislikes, attractions and repulsions, should not be permitted to sway judgment or induce unreasonable interpretations. The delineator may ask leading questions, make occa-

sional remarks, or express some personal opinion in order to note their effects upon the facial expressions of his subject. If the features remain bland or expressionless, and cannot be induced to reveal any reaction, this is, generally speaking, a bad sign, indicating extreme secretiveness and lack of natural warmth.

The Eyes. It has been said that the eyes are the windows of man's soul, but from the standpoint of the physiognomist, all eyes are alike. Considered merely as a simple structure, the eye is only the organ of sight, expressionless in itself and staring eternally from its orbit. It is the structure around the eyes that bestows significant expression. The eyes must be associated with the face of which they are a part, with special emphasis upon placement in the sockets, the eyelids, and the eyebrows. In animation, the structures around the eyes are especially mobile. The brows may contract, the lids open or close, and small lines in the corners of the eyes deepen or seem to disappear. Often a modification actually due to other features may be attributed to the eyes because they have a tendency to focus attention.

It is advisable that the eyes be well apart, signifying breadth of vision, both physical and psychological. If the eyes are too close together, there is inflexibility of temperament and limitation of perspective. In such cases, there is absence of long-range policy, and the person is too concerned with immediate or imminent situations. A person with such characteristics should do everything possible to attain depth of understanding, a general appreciation of those around him, and tolerance under stress. This brings a minor point into focus. It is possible to strengthen weak testimony and make practical use of the data resulting from character analysis. Even though structure may not change immediately, symbolic modifications take place which can also be analyzed.

As noted in our recent article on phrenology, the eyes usually appear more widely separated when the structure between them, above the bridge of the nose, is strongly developed. As this structure is associated with individuality, strength in this area enlarges personal intellectual resources and contributes to well-adjusted relationships with associates. If this area is not prominent, or is marked with a furrow instead of an elevation, the person should realize that he is failing to express adequately the potentials of his own nature. He must avoid smallness of thinking and take a greater and more enthusiastic interest in the achievements of those around him. He will gain much by giving more of himself.

Eyes may be set deeply in their sockets, or at medium depth, or they may appear flush with the face or even appear to protrude. If the eyes are exceedingly deep-set, appearing to be shadowed by the brows, the characteristics include a powerful internal life, keen observational faculties, and deep and strong convictions. The ethical implications of such

depth must be determined from the other parts of the face. If the eyes appear to be of normal depth, and in symmetrical relationship with the structures around them, they indicate reasonable attitudes, a balance between reflection and observation, and moderate reactions to the stimuli of circumstances. There is better social adjustment and more tendency to confide in others and share common activities.

Protruding eyes, unless they are caused by some physical disturbance such as thyroid imbalance, indicate that the reflective powers of the individual are not adequate. He is not aware of values, and is inclined to accept or deny things superficially. He is strongly moved by impulse and instinct, and does not transmute knowledge into understanding or wisdom. On the emotional level, this type of eyes shows lack of true depth or maturity. It is associated with a kind of childishness, reminiscent of the wide-eyed expression of a child's doll. Where this condition exists, there should be emphasis upon the development and unfoldment of the idealistic powers of the soul. The person should cultivate responsibility, be punctual when keeping an appointment, inform himself so that he can take a constructive part in conversation, and, above all, defend his thinking from the delusion that a charming appearance is a substitute for intelligence.

The color of the eyes is of interest to the physiognomist, although this is strongly influenced by racial trends and body chemistry. Dark eyes, especially if deeply set and associated with gloomy or shadowy appearance, are too intense and too burdened with pressure. Reactions are strongly impelled by the ego. The person turns quickly to bitterness, maintains long grievances, and is not naturally forgiving and tolerant. There is great need for self-discipline of a constructive kind. We mention *gloominess* in connection with the eyes and face, but this is difficult to describe adequately. Sometimes the skin around the eyes is darkened, or a grey, veil-like quality seems to cover the area. Perhaps it can be said that the eyes are located in a darkened region, although careful examination cannot entirely justify the description. It is an impression instinctively experienced by the delineator.

The lighter brown eyes are usually found in individuals whose intensities are not continuous. The person so endowed has a better sense of humor and is more adjustable and patient than the one with very dark or black eyes. Light brown eyes indicate thoughtfulness, sometimes a slightly gruff outer personality, but one easily touched, quickly moved to sympathy, and humane by natural instinct. There is often some jealousy, however, and over-attachment to persons loved or admired.

The blue eyes, including shades verging toward green or even toward lavender or lilac, are closely associated with the rise of Western culture. If deeply set, and other features of the face support the testimony, these eyes signify clarity of internal vision, and also strengthen the practical

aspect of the mind. We associate such eyes with the progress of our culture, the development of our economic theory, the advancement of industry, and strong ambition toward material success. If, however, the face is highly sensitive, humanitarian instincts founded in practical remedies for existing difficulties may be pronounced. Eyes of these colors and shades usually forgive enemies quickly, respond rapidly to affection and encouragement, and regain lost equilibrium in a short time.

Eyebrows are normally associated with the ridge of bone directly above the orbits, and, in most instances, there is a tendency for the eyebrows to follow the general structure which supports them. Experience indicates that the eyebrows should arch slightly; that they should not be too even or match exactly. If the arch is too pronounced, it inclines toward superficiality, especially if the eye itself protrudes. Even with the use of cosmetics, the tendency to pencil in an eyebrow with great care, and the exaggerating of its arch, carry approximately the same meaning. It does not support a solid mental approach to life. The straight eyebrow, particularly if it is natural, is too critical, self-centered, and set in its ways. There is an attempt to dominate those with whom we are associated. Very straight eyebrows bestow keenness, but are generally associated with deficiency of sympathy. If the eyebrows are extremely bushy, there is a tendency to stubbornness and, if the rest of the face supports, an aggressive, belligerent attitude.

If the eyebrows meet in the center, over the bridge of the nose, so that they appear to be a continuous line, there is an instinct to violence, and self-control should be cultivated. If the eyebrows are somewhat irregular, having a tendency to curl and rise slightly at the inner corner of the eye, there is emphasis upon the sense of humor, but it may be caustic. If, on a Caucasian, the eyebrows slant downward toward the inner corner of the eyes, they indicate a tremendous dramatic intensity. The person has difficulty in understanding his own nature because he has over-dramatized his reactions to persons and things. Occasionally we find eyebrows which appear to rise toward their inner ends, so that they seem to slant upwards from the sides of the face. This type usually marks a person who does not react well to the pressure of environment. He is bewildered, and may try to substitute force for understanding.

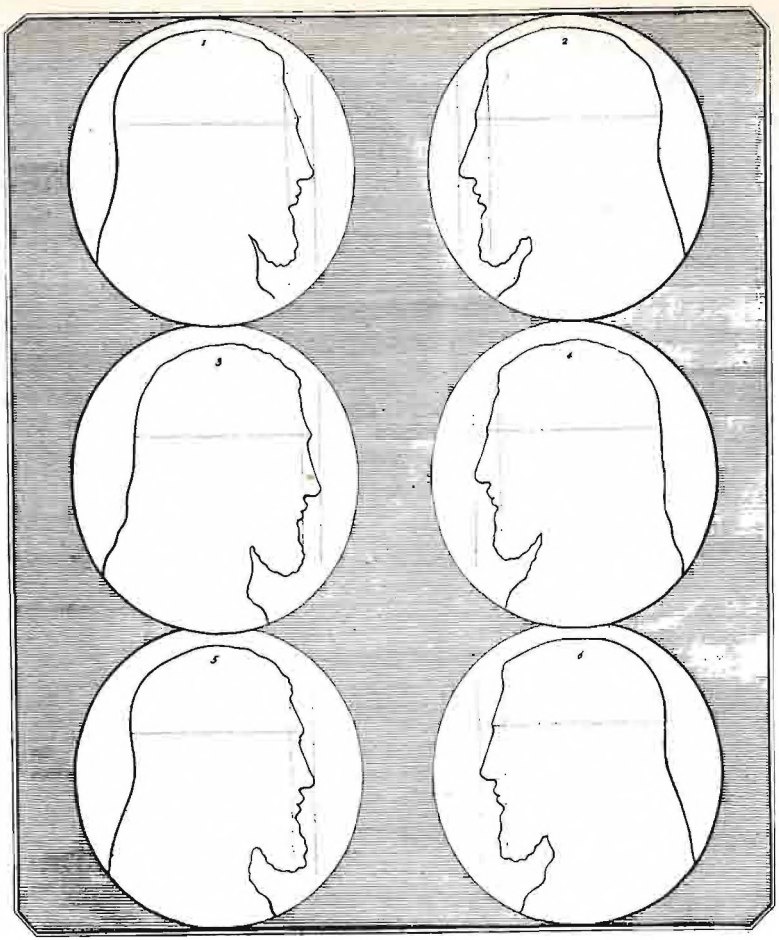
Eyelids support the testimonies of the eyes and eyebrows. In a state of relaxation, they may appear too widely open, or they may veil approximately the upper third of the eyeball, or they may droop and cover most of the eye's surface. Unless the very widely open eye is associated with optical difficulties, it indicates a tendency to superficiality. There is an expression of staring, but not an impression of focused attention. If the rest of the face is weak, the person may gain distinction for helplessness. When the upper third of the eye is veiled by the lid, we have what is

known as the normal position. The individual is partly attentive, inclined to thoughtfulness, and combines observation and reflection. Eyes that are nearly closed, or give the impression of being perpetually lowered, suggest introversion and retirement of the individual into himself. Mannerisms here become important. When directly addressed, the eyes should seek instinctively for the eyes of the person addressing. Inability or disinclination to look into the eyes of another person is an adverse testimony. Generally speaking, however, eyes heavily veiled by their lids indicate detachment from externals, and the expression suggests prayer or Oriental meditation. This is entirely different from squinting, which expresses doubt or suspicion, and may be accompanied by ulterior motives.

The Nose. With the possible exception of the eyes, there is no part of the face of greater interest to the analyst than the nose. It bears witness to the evolutionary processes which have brought man into existence. It testifies to racial backgrounds and hereditary contributions. The nose is to the face what the thumb is to the hand. It leads, directs, and integrates the patterns of structure, and other elements of the face gather around it like low hills around a mountain. All things being otherwise equal, a large nose is a better sign than a small one. The large nose generally carries with it large projects and purposes; whereas the small nose shows over-addiction to detail to the degree that details may interfere with progress. The small nose is not necessarily defeated by its size, but the owner is invited to strengthen resolution, practice continuity, and center his intentions upon some adequate objective.

The most powerful nose is the aquiline, or Roman, nose, which inclines to aggression, leadership, and domination. The owner of this nose likes to keep secrets, but not to have others keep them. He chooses to advance his own causes, even at the expense of others, and is voted as a person likely to succeed. To balance such strong indications, there must be an increase of patience, a search for the experience of sublimity, and cultivation of religion, love, and faith. If other features lack softness, a powerful nose can cause a tyrant. Conversely, it can carry heavy responsibilities and retain its self-sufficiency under dilemmas which might frighten or bewilder weaker persons.

The straight nose has long been regarded as testifying to high attainment upon a cultural level. It indicates psychic compassion and humanitarian instincts on an esthetic plane. The quest for beauty is shown, and if this nose is so shaped that it joins the forehead without the usual hollow at the bridge of the nose, it is referred to as the *classical Greek* type. There is further emphasis upon emotional or esthetic matters. The owner is strongly adjusted with Nature and natural beauty.



—From Lavater's *Physiognomy*

Silhouettes of heads of Christ from famous works of art. Here there is special emphasis on the Line of Incident in relation to the nose. It was Lavater's opinion that the head numbered 5 was the noblest and best balanced of the group.

The life is keyed to fulfillment rather than repression. Religious instinct may be strong, but the person is not inclined to frustration or inhibition. The desire is for the rich, full life.

The short nose does not have the continuity or dynamic mentioned above. If it is well shaped, however, basic values are good, but there is less resolution or force to advance them consistently. The turned-up nose is usually found associated with a combative temperament. There is lack of self-control, and persons with this type of nose have difficulty

in directing their moods. They can be happy and pleasant one moment, and irritable and miserable the next. They may also be over-indulgent to the point of intemperance. Broadly speaking, there is a strong bond between the nose and the power of will, and this is symbolized by its intimate connection with vitality.

Wide nostrils indicate a strong hold upon life and good recuperative power. According to the Chinese, they promise long life and even prosperity. Here again, however, racial factors must be recognized. If the nostrils are narrow, there may be weakness in the respiratory system. Therefore, the expectancies for good health are reduced. On the psychological level, narrow nostrils signify a sense of insecurity, and also a kind of restraint which causes the person to lack enthusiasm about the things he is doing. He cannot give himself totally to his projects. A nose which happily blends the various indications may signify a well-integrated person, perhaps lacking great drive, but more likely to have a pleasant and normal existence.

The Mouth. According to the masters of physiognomy, especially the ancients, the mouth should be of moderate size. If it is too small, it signifies narrowness and pettiness of temperament. If it is too large, it causes the individual to be too physical in his appetites, and emotionally immature. A good mouth is especially desirable to counterbalance poor testimonies relating to the eyes. If a small mouth is thin, penetration of mind will lead to bitterness. There is an instinct toward gossip and scandal. The lips should be of fair fullness, but the so-called Cupid's bow expression is not good. It is weak and deficient in individuality. If the lips are thin, the expression dour, and the face generally lacking width, a hypercritical attitude is indicated. The individual is unrelenting, unforgiving, and determined to achieve his own ends. Very thin lips, with a large mouth, show reactionary tendencies. The person lives in the past, or is under the domination of old opinions, beliefs, and customs, which he cannot easily change. If, however, the mouth appears somewhat crudely sculptured, yet in general is well shaped, emotional maturity is shown.

In the course of living, the corners of the mouth often pass through peculiar modifications. These are partly due to the structural changes of age, but if the person has been addicted to melancholy, self-pity, criticism, or condemnation in early life, there is a marked tendency for the mouth to appear set or tight, as well as to fall at the corners or to develop deep falling lines around the corners. This gives a sad or even hard look to the lower part of the face. Such testimony shows the person to be unadjusted psychologically. He has spent too much time thinking about himself and being sorry for himself, and has gradually developed a philosophy dominated by bitterness or disillusionment. Sometimes, how-

ever, falling lines do not give this impression, because they are met and balanced by more optimistic testimonies. Thus, happy eyes may rescue the appearance; or furrows which can be caused only by smiling, may leave a permanent marker to happiness.

The Chin. Because of its relation to the Line of Incident, the chin is a vital indicator of temperament. If it extends or protrudes disproportionately, the emphasis is upon physical characteristics. There is an aggressive determination to survive, often associated with combativeness and a quick temper. If, however, the chin is in pleasant relationship to the profile of the face, the individual has a normal balance between mental, emotional, and physical factors. The chin shares with the forehead and nose the administration of the personality. If well shaped, it indicates a moderation which protects the integration of the disposition. If the chin is too pointed, it increases nervousness, inclines to hypersensitivity, and often signifies loneliness. If the chin is too wide, the appetites and physical emotions may endanger health and peace of mind. There is also some danger of ailments in the digestive system.

The cleft chin is artistic and emotional, but often fretful and psychologically immature. The person may lack stability. When found on a face otherwise well developed, it may cause the ultimate failure of a career because of an infallibility complex or the inability to bring judgment to bear at a moment of stress. The face, in other words, is not sufficiently supported by deep foundations in values. It is good to have the distance from the bottom of the nose to the upper lip reasonably long. If it is too short, the individual is easily influenced. A long chin is intellectual, but not too practical. In reading this part of the face, the physiognomist must beware of the artificial modifications caused by dentures.

The Ears. All things being equal, it is good for the ear to be somewhat larger than might at first seem symmetrical or esthetically satisfactory. Large ears are associated with benevolence; whereas abnormally small ears lack mental generosity. Ears lying close to the head contribute to sharpness or shrewdness, but often indicate egocentricity. If the ear is too low, the sense of moral values is endangered. If it appears too high, the person is more combative and self-centered. It is best that the ear should have a fairly large lobe. Small lobes, or absence of them, indicate self-centeredness and disinclination to profit by the advice of others. The ear that stands out from the head, and is at the same time large, causes the person to be particularly attentive to circumstances around him. He becomes more aware of social situations, and if the other parts of the face bestow sufficient testimony, there may be outstanding attainment in humanitarian enterprises. If the rest of the structure is not so strong, there is a tendency to be an entertainer or to amuse and interest people.

The Forehead. This phase of the subject has already been examined in the article on phrenology, so we will merely summarize the conclusions of the phrenologists and physiognomists, which are in close conformity. The broad, high forehead strengthens the reflective powers of the mind, and confers intellectual generosity. If the forehead slants considerably, the artistic and emotional propensities, on a creative level, are emphasized. A narrow forehead limits the intellectual viewpoint. If such a forehead is high, there may be intense specialization in some field of mental endeavor. Hollowness at the sides of the forehead, in the region of the temples, decreases vitality and reduces the aggressiveness of the mind. High cheek bones, incidentally, strengthen versatility and often bring with them a confusion of abilities.

The Hair. There seems to be a clear relationship between the hairline and the phrenological faculties in the area. It covers that part of the forehead where the spiritual or reflective and idealistic faculties are located. The hairline has a tendency to retreat with years, which might tell us symbolically that age should reveal abstract qualities of the mind usually concealed in youth. It is generally fortunate if the hairline retires first on the sides, indicating increasing executive ability. If it retires first from the center of the forehead, there is less ambition, unless the chin is exceedingly aggressive. The widow's peak, if prominent, emphasizes love of beauty, especially in attire and adornment, and also a tendency to fatalistic attitudes. Affectation in the combing of the hair, especially in men, is psychologically associated with an inferiority complex.

Fine hair indicates a tendency to hypertension and a strong internal imagination. Coarse hair shows stronger vitality, physical endurance, and mental determination. All things considered, dark or moderately dark hair indicates potential adjustment with society. Here again, however, the racial factor must be considered. Hair that is very light shows strong emotional pressures and, on a man, is frequently accompanied by dissatisfaction and irritation with environmental problems. The red-headed person is not always the combative individual that he is supposed to be. He may be a little more aggressive than other types, and quicker in his reflexes, but he will not be truly belligerent unless the chin and nose lend support. Straight hair generally indicates more patience and conventionality than that which is naturally wavy. Very curly hair is usually associated with ambition or with tremendous vital drive.

Summary

The student is again warned never to attempt to read an isolated characteristic. No one feature of the face can be a true index to the total personality. Nearly always there is a certain conflict in the testimonies,

even as there is inconsistency in human conduct. If the right side of the face in a man, and the left side in a woman, is the stronger and the best developed, this is a testimony of adequate polarization. If the opposite side of the face in each is the stronger, the temperament of the man is not as positive and that of the woman is unduly aggressive. Such a consideration as this may profoundly affect the reading. It is wise, therefore, to select the most prominent feature and then consider how strongly it is supported and where the strength lies. By so doing, the principal contradictions will appear first. Each feature should be read in relation to its part in the composite design. That which breaks harmony or reveals unusual asymmetry, will probably indicate where the greatest amount of personality adjustment should be made.

Never be misled by superficial prettiness. Look always for strength, for, as Lavater points out, many persons regarded as homely are well liked and admired and have successful lives. Some have been bitterly deceived by beautiful or handsome faces, and as a result have come to the conclusion that the face cannot actually bear witness to the soul. This conclusion is the result of poor observation. The face does not misrepresent, but its testimonies must be correctly read. First impressions, if not supported by enduring values, have slight meaning. The basic structure of the face tells the story of underlying abilities and capacities. The more mutable parts, such as flesh, hair, lines, and so forth, reveal the outworkings of the essential characteristics. Thus, structure tells us what the person is; while expression and mannerism tell us what he does—the degree to which he uses the resources at his disposal.

It is usually better and fairer to study faces of persons we do not know, until we are reasonably well practiced in the art. The best, of course, is the unretouched photograph, such as frequently appears in newspapers and journals. We can come to recognize the relation of the features to career and attainments. We will be surprised to note how easily we can overlook the subtle testimonies to unusual genius. To the unobservant, all faces look very much alike, but to the observant analyst, each is completely different. Be cautious and careful when making pronouncements, until you have supported theory with long practice.

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

The Pitiful Character

Benjamin Franklin was once asked to describe the man who would most deserve universal pity. After a few moments' thought, Dr. Franklin replied, "A lonesome man on a rainy day who does not know how to read."
(Note: Don't let your HORIZON subscription expire!)

In Reply

A Department of Questions and Answers

QUESTION: *Are our lives all planned to the smallest detail? Can we really do anything of our own volition and effort to affect so-called future events?*

ANSWER: We have discussed some of these points before, but as considerable time has elapsed, it may be useful to advance the subject a little further. The problem of fate and free will has always been prominent in religion and philosophy. To meet the challenge, some theologians have offered the doctrine of limited determinism as a compromise-solution. They have held that man has a certain control over the incidents of living, but is held within a larger pattern of inevitables. Schools of idealistic philosophy have also been inclined to favor this concept. The human being is an individual with a mind capable of personal decision, which, in turn, results in a measure of free will. He lives, however, in a universe of laws which he cannot violate with impunity. If he departs from the archetypal pattern of his own destiny, situations arise which are unfavorable to his security and peace of mind. Ultimately, he must decide to obey the universal plan within which he exists, and conform with the rules prescribed by Nature for its creatures.

Assuming the law of cause and effect to be real and inevitable, it must follow that causation, if once set in operation, must in due course produce effects consistent with the causes which induce them. No individual can be superior to divine or natural law, but most persons are exemplifying numerous inter-related and inter-dependent causations. If we could stop the life of man at any moment, forbid him further intellectual or moral action of any kind, such causes as already exist would produce their unconditioned effects. Effect as reaction is dependent upon action, and each day of his life, man is committing action and therefore exposing himself to reaction. The individual finds himself

in a certain situation as the result of an antecedent cause. He must meet this situation with an immediate action of some kind. This new action will lead to further reaction, and so on as long as activity is sustained.

To make this point more plain, let us assume that an individual stands on the edge of a cliff, contemplating suicide. As long as he remains at the top of the cliff, he is subject only to the pressures which have led him to consider self-destruction. He may decide to cast himself into the abyss below, but the decision is not subject to inevitable consequences unless or until he jumps from the cliff. The moment, however, that he performs the fatal action, an appropriate reaction is inevitable. He will fall, and it is evident that the human being can make a decision, and that this decision can alter his future and set a new series of cause-effect patterns into operation. Although his difficulties may have been real and tragic, they could have been met in several ways. Another man in the same condition would not have committed suicide.

Fatalism would suggest that even self-destruction is inevitable, and that the whole course of life led the unhappy man to the brink of the cliff. This contention, however, is open to debate. No one can be forced to perform a voluntary action. He could be cast from the cliff by robbers, or he could have been walking along quietly and made a misstep. The conscious decision, however, was motivated largely by the available resources of his personality. He could have survived, had he willed to survive.

Let us say for the moment that this person walked to the edge of the cliff, paused, reconsidered, and went back home. For a moment he was on the threshold of tragedy, but, having restrained himself, he was not subject to the laws which closed in upon the man who jumped. It is also possible that after casting himself from the cliff, in the brief moment of life that remained to him, the suicide repented his action. At this stage, however, he could not escape the results of his conduct. The other man, who went back to his house, may have found there good news which caused him to be most grateful that he had not fallen victim to fear or despondency.

At any moment, we have a destiny lawful to our state at that moment. We can say with certainty what that destiny will be, provided that it is not altered by some new factor or circumstance. For example, standing on the corner of a street, we see a person step off the curb with the obvious and purposeful intention of crossing the street. We know that it is exceedingly likely, in fact almost certain, that he will arrive safely at his destination. There is always the possibility, however, that he will be the victim of an accident before he completes his short jour-

ney. If such an accident occurs, any train of events dependent upon this man's reaching the other side of the street safely will cease to operate. Another individual has a promising career in school, and is voted by his associates as the one most likely to succeed. He appears to have all the natural endowments for a brilliant career, but weaknesses in his disposition, which were not immediately noticeable, cause him to become an alcoholic. The cause and effect patterns associated with alcoholism therefore take over, and instead of attaining respectability, this person gradually disintegrates and fails to fulfill his early promise.

Let us take the case of a brilliant young scientist, heavily indoctrinated with materialism, who decided to devote his life to nuclear physics. As the result of war, he found himself on a battlefield. This experience caused him to recognize the need for religion. He became devout, and finally selected to assume holy orders and become a missionary priest. Each step of the way his attitudes had their own inevitable destinies, but these changed as his purposes changed. His destiny as a brilliant physicist ceased, and he finished his years as a servant of God in a small Central African village. At no point along the way was any natural law broken, nor was the concept of archetypes violated. The individual simply moved from one archetype to another, for each action has archetypal significance.

Thus man has that kind of determinism which enables him to choose his destiny, but, having chosen, he must either fulfill the patterns he has set in operation, or change his destiny again by setting in motion new actions. The law of karma also has a part in this. Man, as a total being, seldom manifests a totality in any one embodiment. He incarnates in a situation which is the effect of previous moral causes. Being in this situation, he is subject to its rules and limitations. It cannot be said, therefore, that a conditioned being can have complete or perfect free will. We cannot do anything we want to do, but we have a certain freedom of decision in choosing among those things which are possible. If we choose to do the impossible, we are immediately defeated. At most periods in living, however, man has several possible choices constantly challenging him. Some of these are purely arbitrary decisions, and others are of a qualitative nature. According to available discrimination, we can choose between good, better, and best. We can give allegiance to right in the face of wrong. We can choose to forgive or not to forgive our enemy, and we can further choose whether to compromise or not to compromise our integrity. Choice is an action, and the moment it is performed, its reactions are animated, and a sequence is established leading always to consistent effects. Free will, then, is another form of limited determinism. It is not restricted by any universal boundary, but simply by our own ignorance. We

cannot estimate, choose, or decide on any subject beyond our comprehension, and as most of life is beyond comprehension, we must move within the small circle of our own attainments.

We say to someone, "If you continue in your present state of selfish maladjustment, you will have a miserable life, lose your friends, destroy your family, and come in the end to loneliness and sorrow." This is a prophetic utterance at the moment, and if there is no alteration in the conduct of the person we are addressing, this will certainly be the case. He is young, however, and has a probable span of fifty years. Can we safely assume that these years will have no effect upon him? He may be so set in his ways that he will not change, but it is also quite possible that his wrong attitudes will lead to some tragedy that will force him to change his ways. If this occurs, his inevitable fate will follow his new decision, and the first prophecy will not be fulfilled. This would not mean that the prophet was wrong, but the living consciousness of man has certain rights which, if exercised, will transform destiny.

The old astrologer Ptolemy of Alexandria declared that there is no fatal necessity in the stars. The heavens impel, but do not compel. The sidereal impulses are like the winds and currents which the navigator must face when he takes his ship to sea. If the person drifts with the tides of life without personal resolution or willingness to stand firm against the pressures of his time, he will almost certainly fulfill his stars. If, however, he resolves to steer the small vessel of his own life with a good rudder, he takes advantage of both winds and tides, even though they be contrary, and ultimately comes in safety to the port which he has selected. It is always the drifter whose future state is most easy to predict, for, lacking courage and conviction, he is moved only by circumstances. The moment, however, that we assert self over circumstance, we can change destiny. It may be that our new decision is no wiser than the old one, but it is different, and therefore the effects resulting from it must have uniqueness.

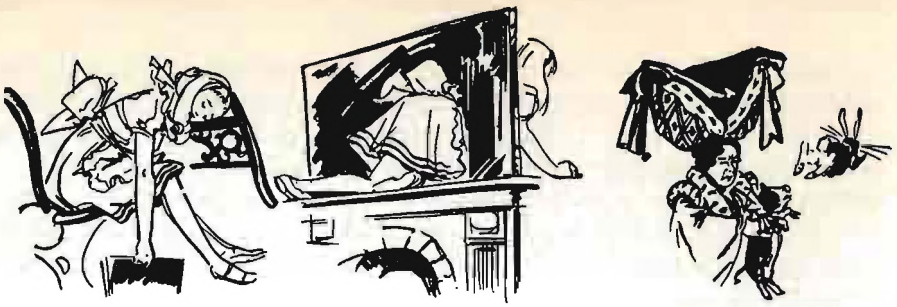
Philosophy, by continuously reminding us that we have numerous ways in which we can influence destiny, can inspire us to practical and important decisions. Our failure is not predestined or foreordained. It is only certain if we follow in the ways of failure. Ignorance and foolishness are penalized, but wisdom and foresight are rewarded. It may take longer than we would wish for a noble destiny to be consummated, but if better decision brings with it greater dedication, we come under the protective guidance of great laws that work for us so long as we work with them. If happiness must be earned, so misery must also be deserved. The conspiracy of events which leads to disaster must be pursued with great intensity to make the trouble sure and complete.

Realizing that as we sow, so shall we reap, we have an ever present inducement to plan our harvest according to those desires which are truly valuable. There is certainly more to the problem than this, but its advanced aspects are difficult for us to examine. Cause and effect operate through a mysterious factor called time, and we are assured that it is time that ripens all harvests. Time has more dimensions than we know, and it is also divisible into qualities of intensity and extensity. We realize that we can live a lifetime in a single night. The impacts of a few hours may alter us completely. In an instant, we may awaken from a sleep of years. A larger destiny may unfold before us in a vision or a dream, the force of which overwhelms our senses and our resolution. Thus action and reaction may exhaust themselves quickly or over a long span of years. The old Hindu teacher told his disciple that when the truth-seeker dedicates himself to the service of the Good, the operation of the action-reaction pattern is immediately hastened. This is obviously because new dedications come into conflict with old habits which must be more rapidly reformed and sublimated. If we succeed, however, in rising to the challenge of a better code, and persevere in our resolution, this powerful constructive causation also begins to reward us with consistent effects.

Always, action is the key, for without it, nothing can be changed. We may have good impulses, but if we do not transform them into appropriate activities, the impulses themselves will not alter the existing pattern of reaction. This is why we know people who seem to be well informed, but whose lives are burdened with adversity. Nor can we assume that a noble resolution, even if it inspires to action, can immediately nullify destiny that is already due. Right action prevents further negative reaction, but, in most cases, does not instantly rescue the individual from perplexities due to a variety of misdeeds. He must be patient for a time, paying all his reasonable debts to Nature, and assured of a better future because he is no longer creating negative consequences.

In Hock

Lord Beaconsfield, the immortal Disraeli, once publicly announced that for once in his life he was out of debt. A friend admonished him to be more discreet, because any politician who paid his bills might be suspected of being a Russian spy. Disraeli then waxed eloquent on the advantages of debt, saying, "A man in debt is a man who is trusted." Later, he gave utterance to one of his most celebrated sayings, "Out of debt, out of credit."



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Day of St. Thomas

The festival of St. Thomas, which was instituted in the 4th century, is assigned to December 21st, and is therefore closely involved in Christmas customs. St. Thomas, perhaps more often referred to as "Doubting Thomas" because he insisted on placing his hand on the wound in the side of Jesus after the resurrection, is regarded as the patron saint of architects and builders. He is therefore usually represented holding a builder's square, and there is a curious legend about him which may bear repetition.

When St. Thomas was in Caesarea, Jesus appeared to him in a vision, telling him that a great king of the East had sent an ambassador in search of workmen skilled in architecture, so that they could build him a palace more beautiful than that of the Roman Emperor. The Lord then commanded St. Thomas to go to the King of the Indies, whose name was Gondofòrus, and offer his services. The King was much pleased with him, and gave him a large quantity of gold and silver, and made him master over the project. Assuming that everything would proceed according to his will and plan, Gondoforus then went on a journey into a distant country, and remained absent for two years.

St. Thomas, meanwhile, instead of building a palace as he had been instructed, distributed the treasures entrusted to his care among the poor and the sick. Naturally, when Gondoforus returned, he was royally angry, and commanded that St. Thomas be seized and cast into prison until a suitable and horrible death could be decided upon. About this time, the brother of the King died, and, according to the custom of the

land, Gondoforus resolved to erect for him a magnificent tomb. In the meantime, four days elapsed, and then suddenly the dead prince rose from his mortuary couch and addressed the ruler, saying: "The man whom thou wouldst torture is a servant of God; behold, I have been in Paradise, and the angels showed unto me a wondrous palace of gold, silver, and precious stones; and they said: 'This is the palace that Thomas the architect has built for thy brother King Gondoforus.' "

When the King heard these words, he hastened to the prison and released the apostle. On this occasion, St. Thomas addressed him thus: "Knowest thou not that they who would possess heavenly things have little care for the goods of this world? There are in heaven rich palaces without number, which were prepared from the beginning of the world for those who purchased the possession thereof through faith and charity. Thy riches, O King, may prepare thy way to such a place, but they cannot follow thee hither."

In all probability, this charming story is a religious parable invented at some time for the moral instruction of the people, but it gained much favor, and was frequently referred to by those who celebrated St. Thomas' Day. Perhaps more reliable is the account that after the dispersion of the apostles, St. Thomas preached in Persia, Ethiopia, and India, and suffered martyrdom in India. Marco Polo, writing in the 13th century, says that in the Province of Malabar is the body of the glorious martyr, St. Thomas the Apostle. The tomb is visited by both Christians and Moslems, and earth taken from this site is said to have miraculous powers.

The festival of St. Thomas falls on the shortest day of the year, and in the small districts of England, it was associated with numerous curious practices. This Saint's day is sometimes called *Doleing Day*, or *Mumping Day*. In Warwickshire, it was customary to go a-corning in memory of the Saint, and in Staffordshire, the practice of gooding was in vogue as late as the 19th century. All the terms we have mentioned imply a solicitation of gifts for one reason or another. The practice is mentioned in *Notes and Queries* in 1857, implying that the custom was then in full force.

When the Day of St. Thomas dawned, every poor family in the local parish went from door to door asking for alms. The local clergyman was expected to give a shilling to each solicitor. Sometimes money was collected from the wealthier inhabitants and placed in the hands of the clergyman. He and his church warden, on the Sunday nearest to the Saint's day, distributed this fund under the name *St. Thomas' Dole*. It was also a solemn part of the custom for all the recipients of favors to present their benefactors with a sprig of holly or mistletoe. Of course, the most liberal dole was distributed by the squire or the principal pro-

prietor of the area. In the kitchens of those of larger means, tankards of spiced ale were in readiness. When the red-cloaked wives and widows stopped at a house to ask for corn or other food, it was traditional to offer them a generous portion of this spiced ale. One writer notes that the hospitality shown on such occasions sometimes proved rather overpowering, and the recipients of this and other charitable benefactions occasionally found themselves unable to find their way back to their own habitations.

Associated with St. Thomas' Day is also the old custom of preparing Advent images. These were representations of Jesus and the Virgin Mary, and were carried about the countryside by the poor. Anyone failing to make some small gift to the person carrying the images, would have ill luck for the next year. Obviously, these customs are an expression of folk-lore. They arose among people living in small communities and often rendered destitute by circumstances beyond their control. The emphasis was upon sharing and helping the needy, and both these attitudes have survived into the modern celebration of Christmas. Our method may not be so obvious and forthright, but the holy season is linked to the sentiment of generosity. In a way, we can, if so minded, perpetuate the charm of folk-beliefs by making some real and sincere effort to bring happiness to those less fortunate than ourselves.

IMPORTANT NOTICE

As we all know, 1957 has been a year of steadily rising prices, and even a non-profit organization dedicated to service cannot escape the implications of these economic trends. It has been evident for some time that increase in the cost of printing, binding, and distributing of our publications, would necessitate a raise in price. To make this as painless as possible for our friends and customers, we have waited until after the holiday season. We sincerely regret that beginning January 1, 1958, a number of our publications will be subject to price advance. The following items will be affected, with new prices as indicated:

Books by Manly P. Hall:

The Adept Series, $1.75 for each part; Journey in Truth, $3.50; Pathways of Philosophy, $3.50; The Philosophy of Astrology (paper bound), $2.00; Questions and Answers, 3.50; Self-Unfoldment, $3.50; Twelve World Teachers, $3.50.

Recordings by Manly P. Hall:

"My Philosophy of Life," $3.00; "Why I Believe in Rebirth," $3.00.

Happenings at Headquarters

On August 16th, the India-America Cultural Association celebrated India's independence day with a special program at Fiesta Hall in Plummer Park, Los Angeles. As guest speaker on this occasion, Mr. Hall defined the principles of democracy, and paid a tribute to the broad program of social progress in India. He emphasized the importance of building a strong bond of understanding between the United States and India, including the interchange of basic ideas essential to the progress of democratic nations.

* * *

The People's Plato, by Henry L. Drake, vice-president of the Society is announced for publication within a few months by The Philosophical Library of New York. It is a handsome volume in which the various dialogues have been somewhat abridged, and the principal teachings of Plato have been arranged systematically for easier and more enjoyable reading. There is an extensive bibliography and adequate biographical notes on the lives of Socrates and Plato. The book is arranged under thirty-five chapter-headings, grouped in four major sections. By special arrangement with the publisher, the book may be ordered directly from our Society.

ORLANDO BELTRAN

It is with the deepest regret and sadness that we report the passing of a member of our staff on October 2nd. Mr. Hall flew down from San Francisco to officiate at the last rites for Orlando Beltran at Forest Lawn Memorial Cemetery. Many of our friends will know Mr. Beltran through his fine book, *Symbolism in Oriental Religious Art.* He started working with Mr. Hall almost twenty years ago, and has been not only a skilled linotype operator, printer—in fact, our whole printing department—but a devoted and brilliant student, and a wonderful friend to everyone who is associated with the P.R.S. A talented actor and musician, an expert in the field of Oriental art, Mr. Beltran was a truly unusual person, and the lives of all of us here were enriched through his friendship.

Manly P. Hall conferring diploma for earned degree of Doctor of Philosophy upon Framroze A. Bode.

The School of The Philosophical Research Society has conferred the earned degree of Doctor of Philosophy in Religion upon Dastur Framroze Bode, High Priest of the Parsi Zoroastrian community in Bombay, India. Dr. Bode is a graduate of the University of Bombay. He holds an M.A. degree in Oriental Languages and Literature, and has received a gold medal in Oriental Studies. He has frequently been guest instructor of Zoroastrian philosophy and related subjects at the P.R.S. Dr. Bode has completed a two-year residency, as well as all of the academic requirements in his field. He chose as the subject of his dissertation "The Zoroastrian Doctrine of the Soul." Now on his way to India to attend a religious Congress, Dr. Bode hopes to return to Los Angeles after the first of next year.

* * *

Mr. Ernest Burmester, member of our Faculty, returned from Europe just in time to take part in our Fall Program of Seminars. His series of classes, which continues through December 14th, is entitled "Problems of Glamour," and is a psychological examination of illusion, glamour, and maya. Incidentally, Mr. Burmester also conducts his own classes in esoteric psychology in Riverside, San Bernardino, and Yucaipa . . . The Fall Program featured a special lecture at Headquarters by Dr.

—Photograph by Merge Studios

Section of the Philosophical Research Society Exhibit of books and manuscripts at J. W. Robinson's Department Store in Los Angeles.

Donald Curtis on "The Ten Commandments." In his talk, Dr. Curtis, who played the role of "Mered" in Cecil B. De Mille's production of "The Ten Commandments," gave his interpretation of the significance of this film epic. Dr. Curtis has recently been appointed Director of the Science of Mind Church in Los Angeles.

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The display of books and manuscripts at J. W. Robinson's Department Store in Los Angeles was an outstanding success. It was the most comprehensive exhibition of the treasures of the P.R.S. Library yet given. The theme, "A Grand Panorama of the Written Word," presented original examples of 4,000 years of writing. The items were personally selected by Mr. Hall, and the collection was described as a fascinating group of "Firsts, onlies, and rarities, each one in itself worth traveling miles to look upon." A large section of Robinson's 7th floor was devoted to the exhibit, which was visited by thousands of persons. The press cooperated generously, and reports about the display were most enthusiastic. The accompanying photograph gives a general impression of the arrangement of the material. On the wall at the viewer's left are early Japanese scrolls, and on the back walls are examples of original leaves from early Bibles.

Local Study Group Activities

We have had word, through a visiting friend from Seattle, Washington, that a P.R.S. Study Group may be formed in this area in the not-too-distant future. Interested persons are invited to commmunicate with us for further details.

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Numerous requests have come to us from groups and individuals for tape recordings of Mr. Hall's lectures, and so perhaps it is appropriate to point out a g a i n that at the present time our tape recording service is limited to P.R.S. Local Study Groups. This is primarily because we are neither staffed nor equipped to handle such a service on a larger scale. We hope some day to be able to expand this phase of our activities. In the meantime, we wish to extend again a most cordial invitation to all who are interested in our work to join the P.R.S. Study Group Program.

The relationship between the Society and its study groups is one of voluntary and mutual cooperation. These groups are composed of persons who have a sincere interest in the aims and ideals for which the Society stands, so that much of their work is based upon Mr. Hall's books and publications. There is no obligation in this direction, however, and many groups supplement their discussion material with books and lectures in related fields. The monthly dues from these groups, as well as the tape recording rental fees, are used by the Society for the maintenance of this program so that it may be a self-sustaining activity. We supply P.R.S. Study Groups with outlines, to be used as the basis for study and discussion, of several of Mr. Hall's books, and send out each month a mimeographed letter by Mr. Hall or other members of our Faculty, on a topic of general philosophic interest. In addition, we assist our study groups in any way we can in planning discussions and activities. Incidentally, we would like to take this opportunity to remind Study Group members that we will be happy to hear from you if there are particular subjects which you would like to have treated in our monthly letters.

In recent months, it has come to our attention that there is increasing interest among Study Groups in the field of religio-philosophical

education of the young in the home. Parents of pre-school and elementary school children feel the need for a type of instruction — either group or individual — that will introduce children to basic principles of philosophy, religion, and the esoteric teachings. Many parents who sincerely approve of the average Church Sunday program, believe that a harmonious supplementation of such instruction is desirable. We have noted for some time the splendid work of Theosophical groups in this direction, and particularly of a group in Ojai, which has brought out several publications in the field of child training. There have also been several articles by Mr. Hall, over the years, on the subject of bringing philosophy to children. This material offers many stimulating hours of research and discussion for study groups, and we will be glad to supply further information about available literature upon request.

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: *IS TOLERANCE A VIRTUE?*

1. Is it inconsistent to believe that the individual should not compromise in regard to his own character, temperament, and principles, but should be tolerant toward attitudes and beliefs that differ from his own convictions?

2. What, in your opinion, is the psychological explanation for an attitude of intolerance toward various religious beliefs? Do you think that the problem of personal insecurity may be involved?

3. Take several major religions and consider some of the important doctrinal differences. Do you believe it would be possible to reconcile such differences so as to make a comprehensive universal religion? If it were possible, would it be desirable?

Article: *THE GOOD SHEPHERD OF YOUNG MINDS*

1. Do you agree with Comenius' theory that the years in the Mother School are the most important for the development of the individual?

2. Consider the problems involved in Comenius' recommendation that children of uncertain morals and ethics shoud be separated from other children in school. How would teachers be able to evaluate this equation in a child, and what effects could such a program have upon school children?

3. Consider the education you received in school and what you know about general school education today. From your present perspective, can you suggest any practical improvements in this field?

STUDY GROUPS

Mrs. Beatrice Bell — 760 Keeler Ave., Berkeley, California
Col. George D. Carter, Jr. — 1885 Glendale Dr., Denver 15, Colorado
L. Edwin Case — 8421 Woodman Ave., Van Nuys, California
Mrs. Jacques Danon — 2701 Longley Way, Arcadia, 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
Mrs. Gladys Kaysing — 3972 Federer Place, St. Louis 4, Missouri
Milo Kovar—930 Green Street, San Francisco 11, California
Mr. & Mrs. Donald MacRury—6265 Virgo Road, Oakland 11, Calif.
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Wilfred F. Rosenberg — 318 Blue Bonnet Blvd., San Antonio 9, Tex.
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Mary Tripp — 6101 Morella Ave., North Hollywood, California
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P. R. S. Headquarters Group — L. Edwin Case.

Crime and Punishment

Daniel Webster was once sued by his butcher for a bill of long standing. Webster continued to order from the same butcher during the litigation, and wondered why his orders were not filled. Calling at the shop, Webster exclaimed, "Sue me if you wish, but for heaven's sake don't starve me to death."

Lincolnian Logic

In pointing out why a certain bill could not be passed, Lincoln gave one of his inimitable examples of logic. Turning to the delegation, he said, "How many legs will a sheep have if you call his tail a leg?" The delegates replied unanimously, "Five." Lincoln shook his head. "You are mistaken; for calling a tail a leg does not make it one."

Miraculous Transmutation

When Pope Pius IX was attempting to convince his Cardinals of the importance of a new reform, they opposed him unanimously. When the issue was brought to ballot, twenty black-balls were found in the balloting urn. The Pope, in no way disconcerted, removed the white cap from his head with majestic dignity, placed it upon the urn, and said, "Now, gentlemen, they are all white. The reform is adopted."

Lecture  Notes

Jealousy and Human Behavior

There is no department of human behavior in which the teachings of Buddha could be of greater use to Western man than that which relates to jealousy. Buddhism makes a particular and special point of the problem of possessiveness, and indicates clearly that from the long and sad story of human experience, jealousy is one of the heaviest burdens that an individual can inflict upon himself and those around him. Yet, in our Western way of life, there are a great many persons who demand jealousy of each other, regarding it as a virtue, and considering themselves neglected unless a certain amount of jealousy centers around them. This problem is closely interwoven in the general pattern of a highly competitive way of life. We have long noted the disaster of competitive relationships, yet in the last ten years this situation has increased in severity and has become an ever greater menace to individual and collective security.

In a discussion of jealousy, there are certain points which should be clearly understood. Possessiveness, or the desire to possess, and the fears and resentments resulting from the loss of possessions, create a compound emotion which expresses itself in our Western living in two distinct ways: jealousy and envy. Jealousy is a possessive emotion which gradually deteriorates into a profound suspicion. It is part of our instinctive desire to be possessed and to possess other human beings, and is expressed through unreasonable doubts concerning the integrity or fidelity of persons for whom we have unusual affection. Because we desire to be the center of interest and attachment, we become jealous of any individual or circumstance by which this position is threatened in regard to the object of our affection. We can also be jealous of people for what they are, or of their moods and attitudes. Envy, on the other hand, deals largely with the possessions of others. We

envy other persons their estates, their positions in society, their circles of influence, their worldly goods. We envy that person whose opulence exceeds our own or whom we regard as being unusually favored by providence. Both jealousy and envy are obviously associated with our own standard of possession and our own peculiar attitude toward our role in the lives of our associates. These emotions bring with them inevitable sorrow, yet for the most part, we are unable to overcome the instincts within ourselves which lead to these attitudes, although we may know perfectly well that they are unreasonable.

The more we work with human beings, the more we realize that the average individual recognizes no capacity to change himself. He demands acceptance of his nature as it is, and when confronted by the challenge of self-improvement, he is likely to become angry, disconcerted, unpleasant, and to heap abuse upon someone else. Although we are aware of our shortcomings, we continue to support them, perpetuate them, and declare our total and complete inability to change them. Such a negative attitude has no ground whatever in the natural equipment of the individual. We c a n change any attitude that we desire to change, and we can change it as quickly as that desire becomes sufficiently strong. There is no bad habit or negative attitude which cannot be controlled. Lack of control does not usually arise from basic inability, but from fundamental indolence on the part of the individual. He does not wish to accept or assume the responsibility for change; he does not wish to impose upon himself any restrictions which require thoughtfulness, patience, or attentiveness. He is much more apt to sacrifice a useful position in society than to make any direct and determined resolution to improve his own character. While this situation remains unchanged, basic errors will continue to go uncorrected.

Nature, and Nature alone, has the remedy in its keeping. The universe in which we live is ruled by immutable laws and principles, and according to these principles, each of us must sow and reap in a certain ratio. Whatever causes we set in motion will produce their inevitable reactions. We are indifferent about creating negative causes, but we are seldom indifferent to the miseries or misfortunes that ultimately come upon us. We wish to be spared the consequences of action, and have not yet realized that this is possible only for the individual who changes the course of action in the first place. It would appear, then, that in the problem of jealousy we are dealing with universally distributed, basic human emotion. Yet jealousy exists only because of the fact that we have never matured our own emotional lives. It is an immature emotion, and a symptom of a perpetual adolescence within the person who suffers from it. It indicates that the person has never accepted the challenge of his own growth and has never truly and hon-

orably acknowledged that he is in this world to prove himself or to control those appetites and emotions which have been destructive since the time of primitive man.

We are all primitive, to a degree, beneath the thin veneer of our so-called cultural accomplishments, and when we are confronted with the evidence of our own immaturity, two courses of action are obviously open to us. The first is to accept the challenge of immaturity and realize that the moment we perform an action, or hold a thought, or tolerate an emotion which is unworthy of our intellectual, moral, and spiritual natures, we should accept this as an indication of need for immediate self-improvement. This is the positive acceptance, the lawful one, and the one which, if followed and obeyed, will ultimately give us liberation and release from a wide variety of disasters. The rejection of the invitation to growth usually manifests itself in hysterical outbursts of disposition. The individual is miserable, turns upon his associates, accusing them of being the cause of his trouble, and tries to shift responsibility from his own immaturity to those about him. This is a rejection of the lesson of experience, and means that the person is unwilling, emotionally or mentally, to acknowledge his own need.

Whenever we are inadequate, we are overwhelmed; but when we are adequate, we set to work quietly and systematically to put the situation in proper order. Thus intensities, uncontrollable and by nature destructive, always reveal to the individual that he is not equal to the challenge of circumstances, and that he is not as well adapted or adjusted as the emergency calls for. He must also realize that after such a discovery, he lives in a condition of perpetual emergency. Once he has admitted defeat to himself—once he has realized that he is not strong enough to guide his own destiny constructively and intelligently—he opens himself to innumerable disasters. Even if, by one evasion or another, he escapes the immediate crisis, it will return. The problem will repeat itself again and again in his life until it is solved. Once a problem appears, the natural inclination to accept, compromise, and follow the course of least resistance, is opposed by a dawning realization that in matters of our own character, temperament, and principles, there can be no successful compromise. It is just the same as attempting to compromise with dictators.

When we are dealing with a despot, we must use firmness, clarity of purpose, and absolute determination. Our own emotions are more despotic than any Hitler, Stalin, or Mussolini, yet where our attitudes are concerned, we are so desirous of avoiding and evading a factual acceptance of responsibility that we like to believe that we can do business with a dictator. We like to believe that we can trust the word of a person who has never been trustworthy, or that we can expect coopera-

tion from a power which has never cooperated with man since the dawn of history. Jealousy is such a power, and man can never hope to enjoy any internal security or peace of mind as long as jealousy is dominant in his life. He must face these issues, for failure to do so leaves him a victim of innumerable difficulties.

We say that jealousy is a native primitive instinct. We find traces of it in the lower kingdom of Nature, and we observe it strongly in the rising cultures of mankind. We also know, however, that the flowering of any positive or negative emotion depends to a measure upon the opportunity for these various qualities to exhibit themselves. Today we live in a very intense world—a world in which the struggle for survival or for security is largely on the plane of excessive luxury. This struggle consumes time and energy, and the average person is tired, worried, and feels more or less insecure most of the time. He finds his desires so numerous, his ambition so great, that it is difficult for him to adjust to a moderate course of personal conduct. It seems that in every department of his living, moderation is penalized, and success lies along roads of excessive action. He begins to feel that only through an almost irresistible ambition can he hope to attain to a place of distinction.

All of these pressures seem to justify, or at least condone, intensive negative emotions in man. Talking with one individual who was suffering from a long and disastrous career of jealousy, I tried to explain to him some of these problems, and his answer was typical of our times. He pointed out that everyone is jealous, and that it is therefore obviously natural and normal to man. There are many who hold this attitude, and when they are told that they are showing bad traits of temperament, they simply reply: "You have the same problems. Everyone has the same problems. Why preach to me?" This is a nice little wrapped-up package of evasion. It solves nothing, but seems to give the individual a justification for being what he should not be. Actually, no justification is possible.

We can consider other problems on the same level. We can say without exaggeration that probably the majority of human beings suffer from the common head cold. It is one of the most frequent ailments in the world, and, as far as we know, no actual cure is yet available for it. Millions of human beings every day suffer from sniffles, yet no one can have enough head colds, and no number of persons can collectively have them to such a degree that they are normal, or natural, or healthy, or desirable. The fact that everyone we know has a head cold does not mean that it is not a sickness, nor does it mean that it cannot, if neglected, lead to more serious complications involving even the survival of the individual himself. It follows by this type of thinking that errors

perpetuated by great numbers of persons are still errors, and if every human being had them, they would still be wrong. There is no excuse, therefore, in Nature or in the life of man, for permitting wrongs or evils to continue in their ways, without any effort to prevent their manifestation, at least within ourselves.

The answer, as we have intimated, lies on the level of our philosophy of life. The individual who is larger than his problem is not plagued. Jealousy represents, therefore, a level of conscious function. It represents an individual who has not yet reached a serenity of spirit within himself —a person who is part of a large group which is seeking symbolic satisfaction for its own excesses of attitude. Jealousy is peculiar to those who are still of a mind to blame others for their own troubles, and this level, while common, is comparatively low in the order of social development. The longer we blame others, the longer it will be before we face the truth; and that truth is that each individual's security is basically in his own keeping. The only person who can seriously damage us is ourself, and the only person who can help us to recover from this damage is also ourself. Were it otherwise, there could be no justice in the universe. If our happiness and security were truly and factually dependent upon the conduct of others, there could be no law and order, no retribution or reward. Each person would be a member of a hopeless collective chaos.

It follows that the only possible way in which man can assume the proprietorship of his destiny is by taking a lead in the management of his own conduct. Let us consider what is at stake if the individual refuses to outgrow such emotions as jealousy and envy. The results which they produce are actually emotional diseases. They are just as much a sickness as epilepsy, tuberculosis, or arterial sclerosis. Furthermore, jealousy and envy are infectious and contagious diseases because the individual, by intensifying these attitudes in himself, arouses them in those around him, leading to dissatisfaction and discord in their lives. Also, we know that jealousy and envy as ailments hasten the fulfillment of their own worst expectations. The individual who is jealous long enough and unreasonably enough is going to sacrifice the affection and friendship of the person about whom he is jealous. The individual who is envious is going to become so absorbed in his own emotions that he will not fit himself for advancement on a constructive level of action.

With these negative emotions, therefore, the fulfillment of fears and doubts is an inevitable correlative of the emotion itself. Thus the best way to lose a friendship is to be jealous, and the best way to lose a loved one is to permit jealousy mechanisms to destroy the harmony and pleasure of living. In time, consequently, the jealous person is nearly always right, at least to himself, because the thing which he believed might

happen does happen, but the fact is that he has caused it to happen. He has taken a situation which might in itself have been meaningless and, by constant irritation, nagging, and unpleasantness, has destroyed the very regards he cherished and desired to preserve. He may blame some other person, but that person probably has very little if any part in the tragedy which ultimately comes about.

Buddha recognized that intense possessiveness is a moral disease, and he explained where it originates, declaring that all diseases have a common origin. Just as most human physical sickness probably originally arose from lack of sanitation and the inability of primitive man to rationalize the problems of hygiene, so moral diseases, such as jealousy and envy, arise from that plague-stricken area at the root of all infirmity in man which we commonly term *ignorance*. Ignorance is a very interesting and compound and mysterious thing. It has nothing to do with schooling, and although schooling may assist in overcoming it, it is deeper than the problems that can be met by any educational program such as we know. Basically, ignorance is the individual's failure to understand his true place in the plan of life. Any person who has no valid concept regarding his origin, why he is here, or where he is going, is ignorant, regardless of whatever else he may know. Also, anyone who has not yet realized that selfishness is a disaster, is ignorant, regardless of how beautifully he may be able to calculate an advanced mathematical formula.

Many persons will say that such ignorance is inevitable, and that no individual can be absolutely certain of these vast universals of which he is so small and comparatively irrelevant a part. Yet ignorance can be relatively treated. It is ultimately curable, and at any particular stage in life, it can be successfully treated so that its immediate danger is mitigated. This type of enlightenment is of the greatest utility in controlling human life. Man may not know the answers to everything, but one simple way of bringing life into conformity with a pattern is to recognize that through the ages, man, by experience, has accumulated instinctive and factual knowledge of a great many of the rules governing his own character and existence. Any individual, therefore, who wishes to take the time or energy to improve himself in the basic understanding of mankind, may begin by recognizing that this is an honest universe, ruled over honestly, and that honesty must therefore be the course of human action most likely to produce constructive results. This realization is a wonderful remedial agent for the prevailing ignorance.

We begin to outgrow ignorance the moment we begin to outgrow negation within ourselves. No one today is completely ignorant, and no one is yet completely wise. Somewhere in the middle distance between these two extremes, men live and move and have their being. We are

all entitled to make use of the accumulated essential wisdom of our time, and we find magnificent statements of this wisdom in the great scriptural revelations that have been given to man since the dawn of his existence. No individual can remain completely ignorant who can, with depth of understanding and contrition of spirit and heart, accept and live the Sermon on the Mount, the Beatitudes, or the basic teachings of such great philosophers and leaders as Buddha, Lao-Tse, Confucius, or Plato. These basic teachings help the individual to integrate a practical course of conduct. Their eternal value is that they are applicable to us today, and by their application we can liberate our own hearts and souls from the uncertainties and disasters of uncontrolled impulses.

Man lives in a certain conflict with himself, in which he is seeking to gain control of subjective pressures which cause him to take aggravated or aggressive attitudes on various matters. There are some who attempt, by a tremendous exertion of will power, to change the strange and mysterious monsters that lurk within their psychic life. This conflict of will power, this eternal vigilance, this resolution which manifests itself by clenching the jaw, refusing to say the unpleasant word—all of this is rather exhausting, but does not contribute to moral growth. There is a great truth in the Biblical statement that "As a man thinketh in his heart, so is he." The correction can never lie in the mere frustration of symptoms. The individual who is jealous within himself, but has resolved not to exhibit it, is still jealous, and all his resolution will never cure him. Gradually, the tension will rise between the pressures from within and the resistance from without, and he will ultimately come into another kind of trouble which is perhaps even more serious than the original jealousy itself. Therefore, if he is to correct these conditions, he must correct them through understanding them, and through making certain basic changes in his own concepts toward life, so that a new way of living is not difficult or strange, or even especially virtuous.

We all like to be considered virtuous and to gain a reputation for suffering for principles. This is a gentle, kindly type of martyrdom that brings with it a wonderful feeling of self-satisfaction. Self-satisfaction, however, is just as stupid an emotion as jealousy or envy. All of these emotions are childish and unworthy of a mature person. To overcome them means that we must understand beyond them, above them, through them, until within ourselves we have come to a natural and relaxed conviction that they are wrong. Then they can no longer rise within us, because we do not supply them with the necessary energy with which to function. All things like envy, jealousy, hate, worry, fear, must be energized by having importance bestowed upon them. To maintain them, we must vitalize them with human magnetism and electricity from the very life materials which we need in order to survive as

physical and moral creatures. Therefore, if we decline to furnish the necessary energy to these attitudes, they cannot become dangerous or aggressive factors in our living or thinking. To remove this energy, simply means that we have reached a degree of understanding in which these pressures are no longer important; and if they are not important, they fade away.

In order to accomplish this, we must develop a basic approach to life which permits the release through our psychic nature of constructive and progressive instincts and impulses. Thus, by the gradual cultivation of our natures, we will gain more than any head-on assault against certain immediate and obvious faults. All faults are admissions of inferiority. They are indications that the individual is not as great, as good, or as capable as he wishes others to believe him to be. Perhaps this in itself, on the level of vanity—another peculiar and elusive emotion—would help us to overcome our larger enemies. We must learn to realize that whenever we are intemperate emotionally we are revealing an inferior phase of ourselves—a phase which is neither lovable nor apt to cause us to be respected or admired. Usually, however, by the time jealousy and envy have become set in the individual's life, he has reached that peculiar degree of toxic control in which he says simply and resolutely, "I don't care what anyone thinks of me, I'm going to do exactly what I feel like doing.'" This is an advanced case—one in which the psychic toxin has risen to such a degree that it has numbed the brain centers and has almost completely destroyed perspective on any subject. This person is in real trouble, and long before he has reached this state, he has put a number of individuals at disadvantage, because they, having no more resources than he has, have been influenced. The guilt of the so-called responsible person, however, is not basically what he does to others. His real guilt is how he has misused, perverted, and variously misrepresented the divine life within himself.

Man's greatest sin is against the God within, and it is only due to the fact that he lives in a world of common ignorance that his ills affect others. He is most responsible and most punishable for the misuse of his own resources. Having reached the "I-don't-care" state in his psychic illness, he is then to be treated and cured only by a long process in Nature. Human beings can help each other to the degree that they want to be helped. But when it is no longer possible to reach a person on the level of common sense, friendliness, or simple constructive advice—when the individual is perhaps so locked within himself that he would not seek assistance from the greatest expert alive, and will never admit his own faults—then it is neecssary for us to remember that all these things are basically in the keeping of a power greater than our own. The one thing that no man can ever outwit is universal law. This, like the mill

of the gods, grinds slowly, but exceedingly fine, and the individual who has so closed himself to improvement that he can no longer help himself, and cannot receive help, must face the long corrective pattern of universal procedure. It is safe to say, no matter what his state may be, that Nature will ultimately win, because Nature has a strange inevitability, a wonderful impersonality, which transcends the greatest genius of mortals. It has infinite resources and infinite time, and against these, even the most perfect human conspiracy is of no avail.

(To be continued)

Library Notes

Cyrano De Bergerac's
A Voyage to the Moon

By A. J. Howie

Popular interest in science-fiction is not peculiar to the modern age. In fact, this interest explains the survival of all tales of the marvelous, mythological lore, fairy tales, legends. The moral lessons of Aesop's fables are much more vivid because the words are put into the mouths of animals. Satire will be listened to when a serious discussion of the same issue will be ignored. Speculations regarding the continuity of life beyond the grave enliven fiction even when the sacred books are no longer read.

Modern science-fiction has an emphasis on the physical world, social conditions, and the changes that can be effected with man's apparent increase of technical knowledge. But while the writer of today can make travel to and communication with outer space quite plausible, similar speculations stirred imaginative writers and their audiences centuries ago.

One such work is *A Voyage to the Moon* by Cyrano de Bergerac. The copy we have in our library is a badly shaken and chewed-up copy of an edition published in New York by Doubleday and McClure Co. in 1899. The original book was written about 1650, but was not published until 1656, a year after Cyrano's death. There have been several English translations, the first one being made within a few years after the first French edition.

That Cyrano de Bergerac, the owner and defender of the prodigious nose, was an historical person as well as the subject of the famous play by Rostand, could come as a surprise to many who are familiar with the stage character. Cyrano was born March 6, 1619, in Paris, the descendant of a family with many titles but little wealth. He early proved a problem pupil for his tutors. Apparently Rostand did not exaggerate the swashbuckling and belligerent nature of Cyrano; and the phenomenal proboscis seems a tradition founded on fact. He became impatient with the restraints of college life and ran off to join the famous Gascon regiment commanded by Carbon de Castel-Jaloux. His exploits there were colorful and violent; he was wounded several times in battle, and the last one retired him from the battlefield.

He returned to Paris and devoted himself to study and writing. He became associated with the free-thinkers and was an avid student of the works of Gassendi, Campanella, Descartes, Cornelius Agrippa, Jerome Cardan, Trithemius, Cesar de Nostradamus. Needless to say, his violent temperament was encouraged by these associations to express itself in a rather unorthodox style with unorthodox material.

Cyrano was not the first writer to theorize about traveling through the air and about life on other heavenly bodies. There has not been time to check these other writers, but we do have in our library the *Orlando Furiosa* of Ariosto. The following should prove interesting and rewarding references.

Satire of Menippus (1594) gives in its supplement *News from the Regions of the Moon.*

Sixth Vision, Quevedo.

Discovery of a New World, and *Discourse Concerning a New Planet* by John Wilkins.

Melanges extraits d'une petite bibliotheque by Charles Nodier.

Man in the Moon; or a discourse of a voyage thither by Domingo Gonzales, the speedy messenger, by Francis Godwin.

Civitas solis—1623—part of *Reales Philosophiae Epilogisticae,* Partes IV, Campanella.

De Subtilitate Rerum, Jerome Cardan.

Jules Verne's book on trip to the moon.

All of the above, with the exception of Jules Verne, were known to Cyrano. He probably circulated several copies of the manuscript of his *A Voyage to the Moon* to entertain his friends. One of these manuscripts was acquired in 1890 by the Bibliotheque Nationale of France which has enabled the publishers in our edition to supply some of the passages that were either missing in the manuscript used in publishing all of the French and English editions, or, as is most likely, which were edited out by Lebret who considered them heretical.

Lebret was a strange satellite for the person of Cyrano. As boys they studied under the same tutors and later attended the College de Beauvais. They were both in the regiment of the *garde-nobles* commanded by Carbon de Castel-Jaloux. He crops up again and again in the biography of Cyrano as a sort of frustrating spirit, a role he perpetuated with the editorial freedom he exercised in publishing the writings of Cyrano.

Lebret was a devout and pious churchman who continually tried to win Cyrano to the true faith. He was not exactly honest in editing out of Cyrano's writings anything that he thought heresy. This concern for the salvation of Cyrano's soul has lost us many interesting touches and allusions, even as it is the only thing that uselessly perpetuates the name and person of Lebret.

In spite of the pious editing of *A Voyage to the Moon,* the translator of the 1687 English edition made the following comment:

"Nevertheless, since this Age produces a great many bold Wits, that shoot even beyond the Moon, and cannot endure, (no more than our Author) to be stinted by Magisterial Authority, and believe nothing but what Grayheaded Antiquity gives them leave; It's pity some soaring Virtuoso, instead of travelling into France, does not take a flight up to the Sun; and by new Observations supply the defects of its History . . . "

The narrative is written in the first person and carries the weight of the conviction "I was there." The tale opens with an explanation as to how the idea of the voyage was conceived. On the night of a full moon, a party of friends were returning to Paris from a visit in the suburbs. The brilliance of the moonlight aroused a lively discussion as to what the moon really was. One member said that it was a garret window of Heaven; another had a classical allusion, and still another offered a fanciful thought. Finally Cyrano stated that while he had amused himself with similar speculations, he believed that the moon is a world like ours, and our earth serves as moon for that body.

When Cyrano got home, he found a copy of Jerome Cardan's *De Subtilitate Rerum,* which he was sure he had left on the shelf, lying on his desk opened to a passage wherein Cardan describes the mysterious visit of two tall old men who claimed that they were inhabitants of the moon. This surprising coincidence impressed Cyrano with the feeling that these same beings had taken this means of stimulating him to experiment to find a means to travel to the moon. He shut himself up alone at his country house and contrived a sort of harness to fit his body, into which he set a great many glasses full of dew. His idea was that the sun would draw up the dew, and if he were in the harness, he would be drawn along. While adjusting the harness one day, he found himself swept up into the middle region of the air. Observing that the solar attraction hurried him up too rapidly and away from the moon, he broke several of the vials so that he began to descent to the earth. Contrary to his time calculations, the sun was in the meridian at noon. Having gone straight up, he had expected to land back in the same area. He was surprised to see a group of people stark naked staring at him when he landed. As he approached them, they turned and ran. He managed to catch hold of one, but could not understand his frightened chattering.

Some time later he saw a company of soldiers who had been sent out to question him. From them he learned he was in Canada. They took him off to the governor of the palace. The governor was cautiously sympathetic to his story and admitted to being familiar with the new belief in the motion of the earth about the sun. (We must remember

that Cyrano wrote just 15 or 20 years after Galileo was forced to recant his belief in this theory.) Cyrano elaborates on his reason for believing in the motion of the earth and the infinite extension of the universe—just as we might discuss any modern scientific theory as laymen, using the language of scholars and authorities. But he sidesteps any conclusive proof when he says: "But if you ask me how these worlds have been made, seeing Holy Scripture speaks only of one that God made? My answer is that I have no more to say. For to oblige me to give reason for everything that comes into my imagination, is to stop my mouth and make me confess that in things of that nature my Reason shall always stoop to faith."

In the days that followed, Cyrano worked on a machine in secret, by means of which he hoped to travel to the moon. On St. John's Eve while everybody at the fort was in council over Indian affairs, Cyrano decided to try out his machine. He took off from the top of a hill where he had been building his machine and immediately crashed into the valley below. Badly bruised from head to foot, he smeared himself thoroughly with beef marrow, the only nostrum at hand.

Without waiting to get comfortable, he hastened to see how seriously his machine had been damaged. He arrived shortly after a group of soldiers had picked it up and carted it off inside the fort. He rushed after them to prevent them from destroying it. He was not quite soon enough, because they had rigged it thoroughly with fireworks and were just setting a match to it. In his rage, he threw himself into the framework just as the fireworks went off propelling the machine upward. As Cyrano expressed it: "For hardly were my feet within, when whip, away went I up in a cloud." Tier after tier of the fireworks went off until they were spent; the machine plunged to earth, but Cyrano continued upward. He explains that the moon being in the wane, it was usual for her in that quarter to suck up the marrow of animals; he being so heavily greased with the beef marrow, and no clouds intervening, the moon attracted him with great force.

He landed on the moon by falling into a tree, entangled in several large branches which had broken his fall. His face was besmeared with an apple that had dashed against it. Here we encounter the first of Lebret's editing—he omits identifying the place. We find out that Cyrano described the place where he fell as the Garden of Eden, and the tree in which he landed as the Tree of Life. He attributes the saving of his life to the juice he swallowed when the apple was smashed in his face. He describes the place in a lyrically beautiful and idyllic passage. As he drinks in the beauty of his surroundings, he says that his old hair fell off and gave place to thicker and softer locks. His youth revived and he says that he grew younger by at least fourteen years.

Cyrano started off through a forest of jasmine and myrtle, where he shortly encountered a youth of majestic beauty. Here is another of Lebret's editorial hiatuses, but the context indicates that this is the prophet Elijah, who describes the place where they are as the original Garden of Eden, and tells of the Creation, the Fall, and the Banishment of Adam and Eve to the Earth. Elijah suggests that while some people knew them by the name of Adam and Eve, others knew them under that of Prometheus. Elijah goes on to say that the All-wise could not allow the blessed paradise on the moon to remain uninhabited, and inspired Enoch, who was translated, to come hither. Elijah then tells how he himself was caught up into the air in a light machine of iron that he had constructed, propelled upward by successive throws of a ball made from calcined lodestone.

Elijah then says that there is no need to instruct him further as the Apple of Knowledge is not far off, and that when he has eaten of that fruit, all knowledge will be his. He cautions him that the fruit is encased in a rind whose taste will abase him even below man, while the part within will make him even as the angels. Cyrano is impatient to hear more, and urges Elijah to continue with his description of the assumptions and translations of holy persons. Chiding him for not being willing to wait till the Apple of Knowledge will teach him all these things, Elijah is about to continue, when Cyrano decides to be funny and depicts a flippant and mocking description of Saint John's translation to the moon. Elijah is not inclined to show any sense of humor; he is horrified, and orders Cyrano out of the place, with the admonition that as he is destined to return to earth, he should remember to teach the unforgetting hatred that God bears to atheists.

As Elijah dragged Cyrano to the gate, they passed the Tree of Knowledge. Cyrano pretended to stumble as he filched an apple from the tree. As soon as he was outside the garden, he took out the fruit and, without thinking, set his teeth into the rind, which immediately caused him to feel that a thick cloud had overcast his soul. The only reason he can offer that he did not become brutish is that his teeth, in piercing the rind, had been moistened by the juice within.

Cyrano had not travelled far when he encountered two huge beasts; one of them turned and ran off, returning shortly with seven or eight hundred similar creatures. They were shaped and proportioned like men, but huge, and walked on all fours. One of them picked up Cyrano by the scruff of the neck and carried him on his back to town. As it was explained to him later, he was taken to the magistrates, who decided that he was a mate for the Queen's little animal. He was committed to the custody of a burgher until the Queen should send for him. His

keeper profited from the arrangement by teaching him a few tricks and exhibiting him to the curious who were willing to pay admission.

In the midst of one of his shows, he is surprised to hear a voice address him in Greek. The speaker identifies himself as the Demon of Socrates; he says that after the death of Socrates, he influenced and taught others—Epaminondas at Thebes, the younger Cato, Brutus, Drusus, Cardan, Agrippa, the Abbot Trithemius, Doctor Faustus, Cesar de Nostradamus, Campanella, Gassendus, and, among others, the Rosicrucians or Knights of the Red Cross. He describes himself as a native of the Sun. He says that body is overpopulated because the natural life span is 4000 years, and that there are hardly any wars or disease. Hence they send colonies out into the neighboring worlds. On our earth, men describe them as oracles, nymphs, genies, fairies, household gods, lemures, larvae, hobgoblins, shades, visions, apparitions.

In answer to Cyrano's question, the Demon explains that their bodies are not like those of humans; that while in the sense of Nature, their bodies are material, when they have a mind to appear to men, they have to take bodies proportioned to our senses—sometimes only a single sense. For example, the voices of oracles appeal to hearing, while visions appeal to the sense of sight.

Cyrano is curious about birth and death in the country of the Sun. The Demon replied: "Your senses bear but too little proportion to the explanation of these mysteries. You imagine that whatever you can not comprehend is spiritual, or that it is not at all. But such a conclusion is absurd because there are perhaps a million things in the universe that would require a million different organs to enable you to understand them. We know the cause of the sympathy that exists between the lodestone and the pole, of the ebbing and flowing of the sea, and what becomes of animals after death; but you can not reach these high conceptions but by faith because they are secrets above the power of your intellects . . . Should I attempt to explain to you what I perceive by the senses which you lack, you would represent it to yourself as something that may be heard, seen, felt, smelled, or tasted, and yet it is no such thing."

Cyrano found that there were two idioms of language for the people on the moon, one for the grandees, and another for the people in general. The refined language was much like our music without words. When people became weary of talking, they might pick up a lute or other instrument and communicate their thoughts as well as by tongue. The vulgar means of communication was performed by a shivering of the members. Some parts of the body signified an entire discourse, as the agitation of a finger, a hand, an ear, an arm, an eye.

The people on the moon live on steams. The art of cookery is to shut up in great vessels the exhalations that proceed from the meat; when they have provided enough of several sorts and tastes, according to the appetite of those they serve, they open one vessel where the steam is kept, and after that another, and so on until the company is satisfied.

Selected according to the individual, flowers served as beds. Verses were accepted as money when travelling through the country. When the Demon of Socrates was conducting Cyrano to the Queen's palace, the price of their first night's lodging was three *couplets.* The Demon said that he was well provided as he had four *sonnets,* two *epigrams,* two *odes,* and an *eclogue.*

When Cyrano arrived at the court of the Queen, he found that her animal was Domingo Gonzales, the hero of Bishop Francis Godwin's *The Man in the Moon.* Their conversations provide an opportunity for Cyrano to argue the various topics of the free-thinkers and new science.

But why try to exhaust the book? The purpose of these library notes is to stimulate students to read for themselves. Cyrano wrote at a time when thinkers were emerging from centuries of religious persecution. Therefore, when he transports his speculations to the realm of fantasy where none may challenge his seriousness, he becomes of interest to students of religious history. Who is to call him a liar if he fictionalizes a trip to the moon as a proper setting for discussing dangerous subjects?

It is interesting that Cyrano lands on the moon in the center of the paradise from which Adam and Eve, the first-created of the Christian faith, were expelled. Then he contrasts the attitude of the Prophet Elijah with that of the Demon of Socrates. Also, perhaps symbolically, he indicates that the Demon of Socrates was a familiar spirit of a number of other students who form a line of descent of free-thinkers.

We recommend that you read and enjoy this unusual little book.

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