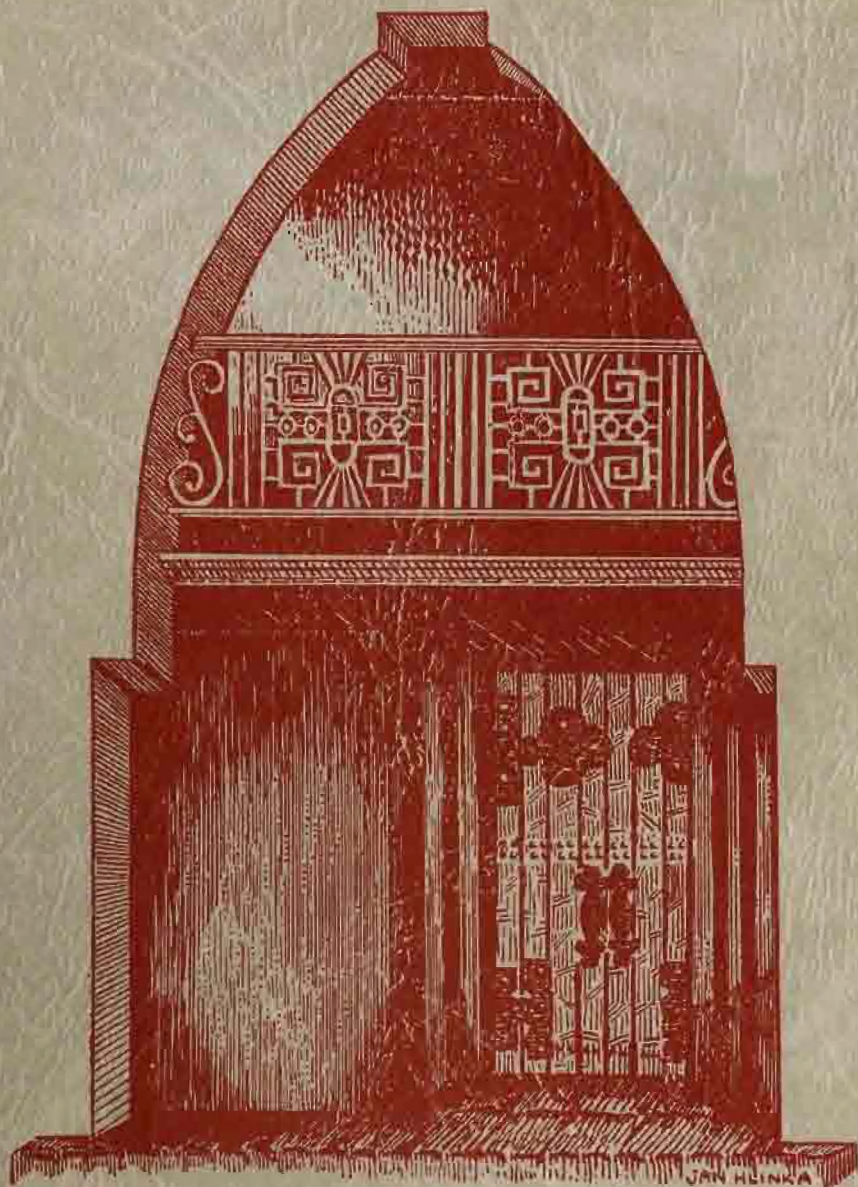


# HORIZON



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# HORIZON

Journal of the  
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WINTER  
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ISSUED  
QUARTERLY  
VOLUME 6 No. 3

HORIZON  
LINES

AN EDITORIAL  
BY MANLY P. HALL



## Basic Principles of Domestic Psychology

SIMPLE RULES FOR STRENGTHENING  
THE HOME

**D**URING the past twenty-five years a number of clinics have been set up in various parts of the country to assist married couples in personality adjustment. Some of these clinics maintain a regular service and are available to those contemplating marriage, those recently married, and those with homes already established where difficulties are arising, often involving adjustments with children. These clinics have been generally successful. Certain of their findings are useful and practical as basic rules of relationship, especially in cases where inharmony has developed from a variety of causes.

### *Basic Psychological Definition of a Home*

A home is the legal abode of the members of a family. It is established by man-made laws regulating marriage and divorce, and depends for its perpetuation upon the mutual consent of the persons who comprise it. This is the barest statement of the fact, but unfortunately this fact is not sufficient in itself to preserve any social pattern.

Psychologically, the home is composed of individuals who accept the responsibility of mutual relationship because of personal affection, esteem and regard. Domestic life can succeed only when both participating parties accept marriage as an inevitable limitation upon freedom of action. This point is most important. It is impossible for either or both of those who enter the state of marriage to retain the complete freedom of personal living which was theirs in a single state. Something must be sacrificed in order that a mutual relationship may be strengthened. This is the basic modern difficulty. The average person wishes to live his or her own life without restraint. If this impulse is stronger than the impulse toward mutual security and mutual happiness, then the wiser course is to dissolve the home. In the early stages of disagreement this dissolution can be accomplished with a reasonable amount of dignity and self-respect. Later the disagreements will be intensified, resulting in serious personality damage and the loss of self-respect.



The first problem to be considered is to determine the strength of the basic desire to remain together. If this strength is sufficient, any and all particular problems can be solved. If it is not sufficiently strong there is not enough motive to counterbalance the human tendency to drift toward extreme individualism.

Home life has certain definite advantages and certain inevitable disadvantages. The basic advantage is intimate companionship and the strength of united efforts against certain common problems. In this sense of the word the home is opportunity for development of many of the finer human characteristics. The primary difficulty arises from the incompatibility of temperaments. No two persons are alike, nor can they become alike without serious damage to themselves. This disadvantage of basic differences becomes a heavy responsibility which, if accepted wisely, deepens and enriches the nature, developing personality tolerances which orient the individual not only in his home but in the larger social pattern of which he is a part.

### *Personality Differences*

Each human being is born with a distinct personality pattern. This pattern is intensified by reaction to environment, early training, education, and experience. These factors set the personality so completely that it is unreasonable to expect any major change in the basic personality after maturity is reached. Extremes of personality can, however, be modified, and liabilities capitalized. The marriage ritual does not permanently alter the personality pattern of either the man or the woman.

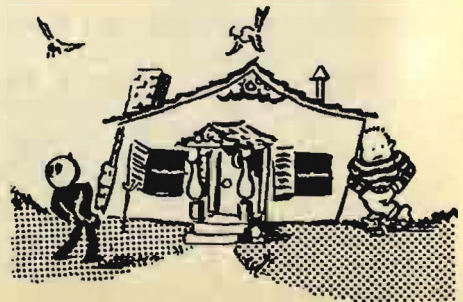
Marriage should never be based upon hope of reform. To marry a person in order to change him is a tragic mistake, yet it is obvious that we do not marry unless we discover in each other certain likable and admirable qualities. We marry because of these qualities, and inherit with them the remainder of the personality. It is the duty of each person to defend the personality rights of

the other; in fact the personality differences are as important to the maintenance of a home as are the points of agreement.

### *The Pressure Impulse*

It is inevitable in marriage that one of the persons will assume a dominant position. This dominance is not unfortunate unless it becomes excessive, and then it is fatal. Experience proves that where a wife dominates a husband the dangers of a broken home are greatly increased. Yet strangely enough, the situation is almost inevitable. The problem is to keep the domination from being obvious. Let us consider the difficulties first and then the solution.

The human being is instinctively desirous of converting others to his own opinions on whatever subject may arise. We regard disagreement as a personal affront; something which challenges us to overwhelm that disagreement by any means possible. Naturally, we also desire the improvement of those we care for, and instinctively assume that this improvement will result from following our suggestions. Many homes degenerate into a struggle for domination by one person, and the struggle to resist domination by the other. Usually the domination follows a pattern of reform. Irritated by character tendencies of one marriage partner, the other settles down to the task of destroying or blocking those tendencies. The result is that this blocking creates psychological tension and repression which periodically breaks out as an excess of the undesirable quality. No person can live contrary





to his tastes and convictions without becoming neurotic, and no one can live indefinitely with a neurotic.

In the end, solution lies in the recognition that the impulse to dominate must be transmuted into the impulse for constructive leadership. In all personal relationships there must be a powerful impersonal factor. Leadership and guidance are generally acceptable from a person we love if that person presents the facts without emotional pressure. No advice, regardless of its virtue, is acceptable if bestowed with irritation. If both parties to a marriage will sincerely dedicate themselves to protecting the personality integrity of each other, and be less mindful of their own personality, things will go better.

#### *The Dangers of Criticism*

Criticism is usually justified but unjustifiable. It rapidly degenerates into nagging, and nagging ultimately undermines and destroys finer sensibilities. It is hard not to nag when the provocations are numerous and frequent, but nagging is never solutional. It intensifies the normal reaction to rebel against imposed limitations. Experience shows that periodic family councils are the best solution. We will consider these more in detail under another heading.

#### *Certain Reasonable Doubts*

It frequently occurs in the course of marriage that one or both of the marriage partners commits certain actions which give reasonable cause for suspicion, distrust, or disillusionment. If the damage is obviously fatal, then it should be accepted as such and the marriage dissolved. Even if there are children, this is the better course. If, in spite of this damage, a sincere desire remains to continue the home, the offended party must completely transmute the damage by a full and generous understanding of the circumstances involved and the temperament of the other person. There is no use keeping quiet about a situation that continues to upset the inner psychology. In this case patience is no virtue. Only clear thinking can meet the issue and triumph.

Very often mistakes are isolated incidents, and like certain types of crime do not indicate any definite tendency. If, however, the person at fault knows that the suspicion remains, and that his future action will always be questioned and doubted, the tendency to chronic delinquency will be greatly increased. It will appear, therefore, that the suspicions were justified in the first place simply because they lead to their own fulfillment. Philosophy teaches us not to expect too much of human nature, and moderate expectations are less likely to end in tragedy. We must learn to like people in spite of what they are rather than because of what they are.

#### *Home Planning*

The modern home cannot be a success without a proper plan and a proper program. The plan, impersonal, and consisting of nothing more nor less than adherence to the rules of the game, must be defended and supported by both parties regardless of provocations. Keep the rules and win, break the rules and lose. It is just as simple and just as difficult as that.

Average married persons do not think about a plan until trouble is at hand, but the plan should begin even before marriage and should regulate conduct throughout the entire period of married life. Only a planned home can succeed.

As yet human emotions have never been completely analyzed, but we do know that love depends for its survival upon a series of intangibles and overtones. The first duty of the homemaker is to establish these intangibles and dedicate his or her life to their perpetuation. If the intangibles are destroyed none of the practical consideration can be strong enough to preserve a home.

Sometimes these intangibles are called glamour, and for simple purposes we will use the word. The basis of glamour is mystery, a certain unknown quality which we enrich with the power of our own imagination. The moment too much is known glamour suffers. During a romantic period of courtship neither party knows a great deal about the other. Both are dominated by emo-



tional impulses which temporarily obscure basic character. After marriage, association gives each person an intimate knowledge of the strong and weak points of the other. All routine associations lose glamorous import, for glamour is closely allied to novelty. The home planner cannot depend entirely upon glamorous relationships, but they must form the basis of deeper and more enduring qualities. Where difficulties arise it is a certain sign that glamour has disappeared. We can endure many things if they are charmingly and romantically presented, but even solid virtues end in boredom through monotony.

The home planner must devote a certain amount of time to thinking up benevolent little conspiracies to break up monotony patterns. These conspiracies should be unselfish in intent and pointed directly toward some interest of the other person. It is said that small leaks sink great ships, and the average home is not destroyed by a great catastrophe but by an endless sequence of small irritations and frequent examples of thoughtlessness in little things. Never depend upon the strength of the other person's affections alone. Nourish that strength with a well-defined program of stimulating interest, thoughtfulness, and small joys.

Break up all domestic routine as frequently as possible. Do things you are not expected to do, and cultivate an interest in the thoughts and ideas which are meaningful to the other person. Do not regard such activities as a sacrifice to the whims of another, but realize that it is a privilege to learn and to explore and to discover what makes life important to others.

### *The Family Council*

The family council, at which both persons approach their problems from the standpoint of impersonal fairness, assists in determining correct courses of action rather than the mere restatement of dissatisfaction. Instead of deep-seated plans to break down the faults in each other, it is more profitable to organize a definite program for building up those



points of character which were the basis of the original attraction.

The family council is a regular meeting of the adult members of the family for the consideration of problems which arise within the group or which affect the group from outside causes. It is equivalent to a board meeting in a business organization, and a successful home is a well-organized business. Under certain self-determined parliamentary rules each member expresses his own plans, doubts, and fears simply and honestly. These become the basis for a broad program of mutual help and mutual confidence. Carl Jung, the Swiss psychologist, stated recently in an interview that because of the confessional he had never found it necessary to psychoanalyze a Roman catholic. Open discussion releases tension and prevents the building up of frustration mechanisms. It is long-concealed frustration that finally breaks out in irritations and discord. Once the complaint has been told, its power to demoralize the personality is greatly reduced.

Where there are children it is important to set up a council for them as soon as they are old enough to take any part in the intellectual life of the group. An hour a week should be set aside to answer specific questions, explain difficult problems, and exchange viewpoints, thus tending toward maintaining confidence between child and parent. After adolescence young people should join in the adult family council. It is a valuable course of factual knowledge which they themselves will need when they assume the responsibilities of mature life.

It requires a certain amount of self-discipline and a broad constructive attitude to carry the family council with dignity and honesty. It is the begin-



ning of practical philosophy in the home, and is an excellent means of applying abstract principles hitherto believed but not properly exercised. Once the family council is a smoothly working mechanism, most ordinary situations can be met with a united effort. For those mystically inclined it is often beneficial to establish a mood for such council by brief meditation or a short reading of some work which is cherished by all the members. This has a tendency to put the council on a high plane of idealism and integrity. Most problems begin as small irritations, and if these are immediately aired they do not develop serious consequences.

### *Program of Future Action*

Home planning also includes the necessity for setting up a clearly defined program of future action toward some reasonable and mutually desired end. The home must always be building or else it will be eternally collapsing. The proof of healthy life is growth. No organism can stand still; it must develop or disintegrate. During the early stages of marriage there must be a common goal, not impossible or so difficult as to demand inordinate self-denial or sacrifice, but sufficiently difficult to require continued effort for its accomplishment. A natural example of this is the desire of the young married couple to own its home. This desire should be consistent with economic probabilities in order that the thing attained will not be a burden and a drag. If and when this end is achieved further ends must be envisioned, so that throughout life all the members of the group work together for something larger than their personal individual ambitions.

In home planning everything possible should be done to emphasize family projects. Each member should plan to stimulate and maintain projects in common. Hobbies, recreations, and avocational interests should be inclusive insofar as is possible, the purpose being to increase companionship rather than to isolate the various individuals. There are certain rules in this part of the game,

however, that should be observed and practiced.

### *Intelligent Conversation*

Conversation is an important part of family life. Many homes break down for lack of interesting subjects of discussion. After three or four years every possible subject of conversation has been exhausted, and the members sit about speechless or else repeating words which have already been memorized by the other person. Silence is dangerous; we are inclined to fear it as we fear darkness. We suspect silent people of holding negative attitudes. We begin to build conclusions and preconceptions which are detrimental. We may think the silent person is secretive when in sober fact he simply has nothing to say. We may think he is pouting when in reality he is speechless. These attitudes bring tension and frequently end in wild outbursts which originate in nothing more serious than misinterpreted conversational lags.

The best source of intelligent conversation is the experience of the day. A thoughtful man riding home from work will select from even the most minor incidents something interesting, stimulating, or thought-provoking, to be the source of conversation when the need arises. The woman at home or in business will do the same thing. If all else fails, some abstract subject may be chosen where interest can be maintained. Plan home evenings ahead, realizing that it is just as important to maintain a reasonable level of interest within the family as it is to entertain guests who come from outside.

### *The Problem of Finance*

Finance plays an important part in home planning, but statistics prove that financial security is as likely to break up a household as it is to maintain it. Most so-called successful families look back to years of struggle and poverty as the happiest years in the community experience. Naturally, financial limitations restrict expensive entertainment, costly recreation, luxurious conveniences,



and even necessities. But a home which is psychologically sound seldom breaks up from financial causes. If the members are happy inside themselves no sacrifice is too great. Lack of money demands more of the individual himself. What he cannot bestow in means he must bestow in intelligence or thoughtfulness. He must be more inventive and creative and must find greater values in the limited outlets at his disposal. Home difficulties involving personality adjustments are not solved by improved financial conditions. Added means will only give wider scope to the misunderstanding.

The family pocketbook must come under rigid discipline depending upon its size and flexibility. Wherever possible, husband and wife should have separate bank accounts. Where this is not practical, then they should share a joint account. If either abuses this privilege, then the matter should be taken up in the family council if there is any real desire to keep things straight. Neither person should be held accountable for the use of family funds unless there is example of rank wastefulness or thoughtlessness. There must be spending money to be used as the individual pleases, and it should be budgeted as part of the family account. This should be maintained regardless of how small the sum involved.

In the family budget necessary expenditures should come first, and as far as possible the balance should be evenly divided. A man who brings his paycheck home and then has to ask for his carfare is never going to have much incentive in the financial world. A woman who must ask her husband for every dollar that she needs, and explain its purposes, can never have a feeling of individual security or personal dignity. One family I know has an income of sixty dollars a week. Food, lodging, and necessary expenses require about fifty dollars. Five dollars each week is put away in a saving account, and the remaining five dollars is divided evenly between the two persons to spend exactly as they please. This has been a satisfactory arrangement for several years

and has resulted in both persons spending their personal allotment almost entirely on each other. But the psychology is that each is spending his money according to free impulse rather than being forced by a sense of duty or responsibility. This minor detail is all-important.

### *Understanding*

A sound, dependable sense of humor is absolutely indispensable with all human relationships. We must remember that sarcasm is not humor. We must learn to laugh with people and not at them. Home making is serious business, but it is fatal to take it too seriously. We are inclined to depend more and more on other members of the family for our happiness. If difficulties arise our poise is destroyed. We must learn the philosophic lesson that each human being must keep his happiness in his own name. We must give it wherever possible, but never demand it. There are moments when one member of the family for any of a number of causes is depressed, discouraged, and tired. Too often all the others are dragged down at the very moment when they should have been a source of strength and inspiration to each other. Weakness demands strength, not added weakness. If we unselfishly care for people we rise to their emergencies. If we think only of ourselves we become irritated when they fail us.

There have been many changes in the psychology of the American home in the last fifty years. The old tendency to endure indefinitely from a sense of duty or to preserve the appearance of respectability is rapidly disappearing. Human beings are no longer content to remain silent partners in an unpleasant situation. In the end the new way will prove to be better, but the transition period presents unusual complications. To meet the strain of increasing individuality the basic purposes for the home must be restated. Reproduction is no longer the basis of marriage. The new foundation is companionship, and the family will not endure if this fails. It should also be remembered that the



modern man and woman analyze themselves and their temperaments far more critically than those of the past generation. This analysis is not always accurate, but it is accepted as the basis for certain personality demands. We expect more, but conversely, under proper conditions we are willing to give more because actually we have more to give.

### *Sex*

After centuries of unhealthy repression modern trends toward honesty are bringing the problem of sex into the open. As one psychologist observed some years ago, "Sex is the cornerstone of the home, loaded with dynamite." Problems involving personality adjustments on the plane of sex must be the subject of open, honest, and dignified discussion in the home. Ninety percent of American homes have sexual incompatibility as the real but usually hidden cause of their disintegration. Proper education can correct at least seventy-five percent of these failures, but nothing can be accomplished while the involved parties nurse their difficulties in secret.

Psychoanalysis will help, but in many cases it is an unnecessary expense. The psychologist can tell only what the sufferer himself already knows to be true. The principal help which the psychologist gives is that he becomes a channel for the communication of difficulties from one person to the other. It would be far more simple if the involved parties would frankly communicate directly with each other. Thoughtfulness in this direction is also a valuable source of practical education and can become a means for increasing knowledge in a variety of subjects involving the entire social structure of the races. Intelligent reading in this department pays large dividends. Most of us assume too much, functioning from the belief that untrained instincts will accomplish all things well. This is not true in a complicated civilization where nearly all instincts have been falsely educated.

It is well to bear in mind that romance is an art requiring just as much thought and consideration as music,

painting, or literature. Basic impulses are natural, but it is the purpose of art to perfect nature. The average man is particularly deficient in this respect and then wonders why his home is not a success.

### *Annual Vacation*

Due to the modern tension of living, the family vacation is almost as important as the family council. Human beings cannot be constantly in the association of each other, and intervals of personal privacy must be set up for each member of the family. This privacy should never be regarded as a desire to escape from the other person, but rather as a time for the restatement of the self. There should be times when the individual is left unhampered by external influences in order to create islands of strength against outside pressure. These preserve individuality and prevent the person from becoming the hopeless victim of his environment.

These interludes, but of shorter duration, are also important for children. A child cannot be left unattended for any great length of time, but as soon as he is able to appreciate the principles involved he should have at least fifteen minutes a day to think or play by himself. He should be taught to cherish this time as something peculiarly his own.

With the adult an annual vacation is usually helpful. It gives us time to gather up loose ends, to do certain trivial things which we want to do *our* way. The annual vacation, like the business man's two-week holiday, is a time for correcting our calendar; something to be looked forward to against building tension; something to be looked back upon as a period of peculiar comfort and tranquillity. Usually we learn from this freedom how much more important our home life is, and return with sincere gratitude for the advantages of companionship. This periodic discovery is important to our psychology.

Where means permit, each adult member of the family should have his separate life for at least two to four weeks each year. This policy usually ends



roaming tendencies for the rest of the year and decreases the suspicion that the other person is intentionally staying away from home—a suspicion which is not comforting or helpful. Some people are afraid of this family vacation because they do not have confidence in what the other person may be doing. If this condition is exposed, then the home is already in a pretty bad way and will not be improved by huddling. There should be absolute confidence and no questions asked and no explanations expected by either person. All discussion of what occurs in these interludes should depend on the desires of the individuals themselves, and should never be based upon the policy to account. If financial conditions do not permit this, then shorter periods should be set up throughout the year. One evening a week is usually practical, in which the individual does as he pleases with the approval of the other person. Usually the evening will be spent in a most innocent manner, but if denied these trivial outlets, the impulse toward freedom which is innate in all of us may break out with destructive results.

### *Personality Demands*

To maintain the glamour of relationship it is far more necessary to keep up one's standards inside the home than it is to maintain social standing outside of the home. It is a cardinal error to put on one's best clothes when visiting the neighbors. Naturally we must maintain certain outward appearances, and where means are limited we are inclined to save our best for the world to

see, but this is no excuse for slovenliness, sloppiness, or indifference inside the domestic institution. We should never perform an action within the home which would be inconsistent with an action on a similar level outside of the home. Even with strict economy glamour can be maintained by thoughtfulness, and mutual tastes can be met appropriately. Each should demand this of the other by fulfilling the demand in himself—not by constant nagging. Set the standard and in the end the other person will live up to it. Appearance is important, and the most trivial and monotonous home occupations take on charm and dignity if they are done in a becoming way. A home is always more important when it is a shrine of beauty, even if this beauty is extremely simple.

Each person should study the tastes of the other and comply whenever practical. Affection should naturally impel toward pleasing the object of the affection. In numerous ways we become attracted to those we care for by catering to their peculiar tastes. This diminishes the probability that the other person will search elsewhere, often for the simple things that he does not find at home.

Most examples of the eternal triangle originate in the failure of the husband or wife to maintain a congenial atmosphere in the home. It is an escape toward glamour, and exists where romance has died from starvation. Usually there is nothing intentionally vicious in these triangulations. The unwelcome member of the triangle usually offers nothing that should not have originally existed in the home. The common excuse is that domestic responsibilities demand so much energy and time that the person who fails has neither the strength nor opportunity to compete with outside glamour. This is not actually true except in very rare instances. The fault has been that the long-suffering victim who has lost the affection of the other person has failed to glamorize responsibility. He has not done the things he had to do with a proper internal sense of beauty and fitness. What must be done, must be done gallantly.





When this is achieved there are no triangles.

Little things are frightfully important, and as Michelangelo said, "Trifles make perfection and perfection is no trifle." The family council should expose small matters of taste and prevent constant offense which may be given unconsciously. Homes have been broken because a man developed a fixation over the way his wife arranged her hair. It is as stupid as that. Each should find out what the other one likes and at least make certain compromises toward agreement. Little mannerisms grow obnoxious by repetition. These should be aired and corrected. The family council will do this without nagging. When you want something done *don't hint*; tell what you want simply, honestly, and kindly. Most people resent hints because they insult intelligence or because they believe that the other person is afraid to tell the truth. We never admire fear, and we do not like to suspect that a person we care for is afraid to be honest.

It is inevitable in all human relationships that there will be periods of inclemency. They should be regarded as passing ripples on the surface of a deep pool, the depths of which are always placid and true. Where these outbursts are obviously the result of fatigue or poor health, or are merely consistent with basic disposition, they should not be accepted as a cause of any deep resentment. Many people are naturally moody. Learning to understand this, our job is to snap them out of their moods as quickly as possible. This is always easier when the mood is fresh than after it is well-set.

The moment a mood appears meet it by an effort to direct the mind toward some interest that is known to be dominant. The average man fails in this job, and it is one which inevitably confronts him in marital relationship. Usually business experience equips him to control his moods, especially transitory ones, better than the average woman. His moods are fewer but deeper when they do arrive. His tendency when confronted by a feminine mood



is to regard all women as inscrutable, utterly unpredictable, and beyond human understanding. He therefore retires into a dignified silence which is the most aggravating thing he could possibly do. The more silent he becomes, the more desperate the woman's situation becomes. She will accuse him of pouting, but in reality he is simply speechless. In these situations most men, unless they have violent tempers, become dazed. The mind positively refuses to function. It becomes completely blank with a sense of overwhelming futility which gradually develops into an equally overwhelming self-pity. This situation, if it becomes chronic, will ultimately break a home.

The man's cue is to watch for the symptoms of a mood. These are cumulative. He must not regard them as unreasonable or resent them any more than he would resent a summer thunderstorm. These are natural, autocorrective processes in the feminine nature. The woman wants desperately to be snapped out of the mood, but she is usually powerless to do it herself. She may even objectively throw up barriers, but she wants them to be overthrown. She wants her mind to be directed in the contrary direction quickly, and she also wants her emotions to be refocused. The intelligent man accepts this challenge instantly, creates an objective sphere of interest, and the mood disintegrates almost immediately. If not corrected it may last for several days until the tension exhausts itself.

Men in turn like to be misunderstood, and if opportunity affords they can build this sense of misunderstanding to large proportions. The family council is the solution to this problem also. A fine decision has to be made as to whether or not the man should bring his busi-



ness problems home. In some instances experience proves that it is best to do so, thus keeping the entire group informed. In some homes, however, business problems are a source of confusion because they take time which the wife prefers to have devoted to herself or to the problems of the home. The policy in this matter should be governed by a mutual agreement. It is usually unfortunate, however, for a wife to be totally uninformed as to her husband's business. In an emergency this ignorance may prove disastrous.

Misunderstood husbands usually prove their misfortune by references to trivial incidents. If these are well-ventilated the situation can be set right. No home should be too busy to take the necessary time to examine into minor complaints. Misunderstanding is simply lack of understanding. It is unwillingness to estimate the significance of trivia or a tendency to brand as trivial the details which are important to the mind that is addicted to them. Nothing is really unimportant if it has meaning to the individual involved. Impatience leads to secretiveness, secretiveness to tension, and tension to discord. Watch small things and the large problems will take care of themselves.

Where a family lives a rather routine existence every effort should be made to break the entire family routine. There should be at least one evening a week devoted to social interests and relaxation. In this evening all regular standard processes should be reversed, thus giving color, variety, and change.

Many men whose business is demanding come home too tired to take part in family activities. This can be endured for a time, but the family planning should include a long-range remedy

that can be looked forward to with reasonable hope by all concerned. When a man comes home, sits down to dinner, after dinner reads his paper and then goes to bed, he is endangering his domestic establishment. Actual physical limitation of strength may apparently justify such routine, but especial efforts must be made to correct this condition. Remember that a change is a rest. A person fatigued by one line of endeavor can refresh himself by a change of interest just as easily as he can by merely lying down with the evening paper, but his interest must be challenged by an environment which invites him to take an active part in some light non-fatiguing phase of family life. If the man has strength enough to read a paper he has the strength for light conversation and minor demonstrations of affection and regard. They are not tiring unless he has developed a complex to the effect that they are.

In summary, a home is the result of intelligent building of community interests and the practice of simple virtues of sharing one's self. It is not a convenience, but a theatre of opportunity. In the home all of our ideals and philosophy, religion and sociology, can be perfected by application and action. A home is not only founded on ideals; it is sustained by their daily application. If the values are sound, large crises can be met and small ones prevented. If the home is allowed to drift and its security taken for granted it will invariably land on the rocks. Most of all, it is not an endurance contest. It is not a burden unless the persons in it make it a burden. It is founded on a solid rock of human affections, and it must be preserved by a constant and consistent display of these affections directed toward mutual helpfulness and mutual support.

(WRITTEN SPECIALLY FOR HORIZON)



- *A rational pattern that changed the whole course of European history emerged from the old crusaders and troubadours in the Dark Ages*



CREST OF MARTIN LUTHER

## The Romance Of The Rose

### THE SPIRITUAL REGENERATION OF THE ARTS

IN the stress of daily living, and in our natural reactions toward a variety of human fallacies, we are apt to overlook some of the very important and constructive things that happen in the world about us. Our daily experience inclines us to regard human beings as a pretty selfish lot, and yet there has always been in the world a certain number of persons who have made great sacrifices by giving themselves entirely to the service of larger and more vital issues. These unselfish leaders in the progress of human thinking are in truth the salt of the earth. They have been the powers behind progress; they have helped to keep alive the dream of a better world; and they have paid a tremendous price for their unselfishness and their devotion to noble causes. We should remember them when we feel that the world has failed, and be mindful of them when we begin to regard others as dominated by ulterior motives. While it is true that the larger part of mankind is without the perception to discern these greater causes, still we have produced in every generation dreamers, poets, idealists, and mystics, dedicated to the preservation of the value of living.

Our subject deals with a little known but vital part of this long tradition of mystical values in a material world.

We have selected that period which follows immediately after the decline of the Knights Templars in Jerusalem. These knights went forth from their various kingdoms and principalities to the Holy Land as part of that tremendous motion in Europe which we know as the Crusades, and returned after a period of time to their native homes, bringing back with them to the feudalism of European thinking and the medievalism that represents obscuration of learning and purpose, a tremendous dynamic power which had come from contact with the Near East.

It was the first time that Europe had looked over the boundaries of its own small empire and had become aware of the world outside. It was as though a man who had lived his whole lifetime with his eyes closed, suddenly opened them. The psychological shock was terrible. Europe never entirely recovered its equilibrium after the awful revelation that it was not the only area of civilization on the earth's surface. The disillusionment was almost too great. It was the same sort of disillusionment that faced Asia when modern China suddenly realized that culture and civilization did not end with the boundaries of Grand Cathay. For thousands of years the Chinese believed that outside the Great Wall there was a precipice



which led to oblivion, and nothing existed beyond it. Europeans had the same concept at the time of Columbus. They believed the Atlantic Ocean to be an abyss, a maelstrom, in which ships would be brought to destruction; that there was nothing beyond the Pillars of Hercules but death.

This belief in the limitation of culture to a circumscribed area, and this absence of contact with anything beyond that area, was psychological rather than real, because even the sober historians and geographers of the medieval period were aware that there were other lands, but psychologically they were dominated by a complete isolationism. This isolationism was fostered in part by the clergy, which discounted the religious beliefs of all other races and nations. The world was divided into two parts, the Christian area which was important, and the non-Christian world which was unimportant. Nothing that was non-Christian could be important or significant. There was no point in sending missionaries to teach the people of these other countries because the mere fact that they were not born in Christian areas consigned them to perdition. There was just no reason to go beyond the boundaries of the known.

We may think this attitude medieval and provincial, but we still have it with us in a variety of ways in our own modern world. We are still afraid to go beyond the boundaries of the known; afraid to take a chance with something not already proved. We are still afraid to experiment politically or economically, and in the past ten years we have shown an almost childish terror at the thought of internationalism. We fear a world organization for peace because it is something we have not had before. We are still dedicated to the concept that if it was good enough for our fathers it is good enough for us.

While we have advanced far beyond the medieval period, it would be wrong for us to say that we have not some medievalism in our consciousness. We are still afraid of the new. Only a few years ago one of our college professors in a solemn statement to the

student body said, "When you are confronted with a problem or an opinion or an idea, first analyze it and see if it fits into what you already know. If it does not fit in, discard it." *If it does not fit in, discard it!* Do not change the basis of your thinking, because to do that is to go forth into the presence of the unknown. If you change your basis of thinking in one thing you may have to change it in something else, and the first thing you know you will be dedicated to change, which is a dangerous thing in our time.

Europe in the 13th century was a tight little continent, and practically illiterate; not only unlettered and unschooled, but not thoughtful by basic culture. The communities were utterly isolated from each other in terms of physical distance. We have overcome distance, but not qualitative intervals. Our communities are still isolated, not because we cannot reach them but because we cannot reach into them and discover them as experiences in consciousness. So to a great extent we still have the phenomenon of competitive community existence, with various cities engaged in nonviolent non-co-operation with each other.

But in this tight, dark little Europe of the 12th and 13th centuries, communities were small. Travel was restricted, viewpoints were limited, and ambitions were practically nonexistent. Most men were bound to their lands, farms, or trades, and respectability meant becoming a stout burgher with square-toed shoes, and living in the smug sense of local significance. There was nothing beyond that for the average citizen. Above and beyond these things to which he could aspire was another world; a world utterly apart composed of feudal barons and lords in their castles; castles on lofty hillsides, castles on cliffs, castles that towered over the communities. These castles were almost like a paradisiacal world about which one might read but could never hope to know. Behind the grim walls of these castles was a lordly life; lordly in terms of words only, because it is doubtlessly true that the average baron of the medieval



period did not live as well as the underpaid bookkeeper lives today. They had practically no conveniences or security. Their lives were composed of an illusion of grandeur. Sickness, crime, and war was their natural heritage, and they complicated the already difficult situation by a variety of conspiracies. But they were the great and lordly ones. They were the absolute despots of the towns and villages below; towns shivering in the long, dark shadows cast by the towers, turrets, and battlements of their feudal lords.

In the midst of the community itself there arose other castles. You can see them in Europe today, the one, two, and three-story houses that make up the village; houses leaning against each other at crazy angles; houses with smoked beams, sagging doorways, dormer windows, panes made of bottle bottoms; houses with crooked stacks, with storks nests in the chimney pots.

Centered in the town of rickety houses towers the great feudal castle of the Church, with its spires rising a hundred or more feet above the roofs of the cathedral town. The cathedrals represent one, two, and sometimes three hundred years of building. Immense stone blocks were stood one upon the other, and the cathedrals were built and rebuilt through the centuries. One generation added a tower; another generation added a buttress.

Little by little this great feudal house of ecclesiastics cast its long and ever longer shadow over the patient village. And the people of the village divided allegiance to the feudal baron in his castle, and the cleric on his cathedral throne. The baron and the cleric represented the power of the State and the Church. Between these two were the people occupying a curious position, a position of serfdom, involuntary to the one and voluntary to the other. It is hard for us to visualize this pattern in our day, but is it so very different in its principles from our own time? We have polished it considerably; our villages are no longer made up of crazy, tired houses, and we have substituted fine plumbing for the common fountain.

But still the great psychological problem remains almost identically the way it was five hundred years ago.

Out of these towns, under the instigation of a great social industrialism there flowed streams of yeomen with bows and crossbows. Each wore the colors of his feudal lord, and each had his weapon, whatever it might be, consecrated in his cathedral. These bands of yeomen, these foot soldiers with their doublets and leather hats, followed behind the elaborate procession of gaily caparisoned knights in armor with flying crests and flaunting banners and long steel-tipped lances; knights from the castles above. Behind them was the sacred procession of priests from the castles below, and further behind was the long procession of fighting men drawn from the village; the shoemakers, the tailors, the common artisans and craftsmen of the time. Each had put aside his own life and private purpose, and together they were going forth on a great crusade; a crusade that drew the manpower out of Europe for two hundred years.

What were they going to fight? They were not sure; they had only a general idea. They were going into a holy war to fight a strange and mysterious creature called the infidel. Just what the infidel was they did not know, because they had never seen one. But someone's great-grandfather had once known a man who had seen one, and this memory was not only cherished but was enlarged upon, so by the time the Crusade was started the infidel was a curious monster belching smoke and fire and adorned with horns and a tail; a creature devoted and dedicated to the destruction of human souls as well as human bodies. He was not only an enemy of the feudal lord on top of the hill, but what was even worse, to the clergy in the Church. The infidel was not only a manifestation of Beelzebub, a friend of the Devil; he was created, foreordained, and predestined for one end only, to destroy Christendom.

So they all went forth together, consecrated to the belief they knew; went forth in all the glory of their bigotry.



And over and above all other considerations there was in many instances an utter sincerity. They were doing what they believed to be right, and they were ready to give their lives for what they believed. Perhaps they had a virtue we do not share, and that was the willingness to give up everything they had for the sake of their conviction even though this conviction itself was far from noble. Many of them left their remains upon the soil of Syria. They fell at Damascus and other great cities.

They discovered the Saracen, met him face to face, and knew the infidel for what he was, personified in the glorious person of Suleiman the Magnificent. They found that the infidel, instead of being a terrible monster, was a man of culture, and that whereas they themselves were illiterate, the infidel could read and write. He was versed in great cultural arts, poetry, and literature. He knew about the motion of the stars and planets, and the shape of the earth. He had instruments of navigation, and was engaged in commerce with men in other lands; lands that belonged to Prester John, the great King of Inner Mongolia. And the more intelligent knights, and some of the more thoughtful burghers, began to ponder this situation.

The original purpose of the Crusades was to rescue the Holy Sepulcher. True, the Crusades failed; the Crusaders did not succeed in rescuing the Sacred Tomb. They did not succeed in crowning the Christian as King of Jerusalem. The infidel won the war, but strangely enough the infidel did the unexpected. Instead of locking the Holy City he opened it, declared it to be a zone of peace, and gave the Christians the privilege and right of pilgrimage. Out of his bounty he did this; not out of necessity. The result was that the Christian pilgrims began to visit the Shrine, but it was through wild and bandit-ridden country, as was most of the country at that time, because people were starving.

The pilgrims who made the arduous journey to the Holy Sepulcher had to

be guarded, so the knights set up stations to protect them; stations almost like the stations of the cross. They took for their symbol two men riding on a single horse, to represent not only the fact that they were too poor to have a horse apiece, but like the good Samaritan they were picking up the wayfarer and taking him to safety. These knights came to be known to us as the Knights Templars of Jerusalem. For a time they continued faithfully to guard the roads that led to Jerusalem, but finally, as the entire furore died down, they returned to Europe after long experiencing a new way of life. By virtue of their knighthood they were of the gentry, and those who led the Crusades came back with a liberal education.

And here is one of the reversals of procedure, difficult for us to understand but from which we can gain something. The great problem child in the Near East at the time of the Templars was a mysterious character by the name of Hassan Sabbah, called the Old Man of Mount Alamut. He was chief of the sect of Hashshashin, from which we have our word assassin. Assassin also means one who eats hashish, an Oriental drug. The sect of the Assassins is too long a subject for discussion here, but it is one of the great problems of the Near East. Among its most outstanding members was Omar Khayyam, a personal friend of the leader. Hassan Sabbah has been generally remembered as the personification of everything that is wrong in life and nature, and there is probably some ground for the general attitude. He was by no means a perfect personality, but he did one thing that was important and significant; he created an organization against the State in the Near East and set himself up as an antisocialist leader; a little dictator. He did it so successfully that the State had to tolerate him, and he achieved one of the first successful revolutions against authority recorded in the literature of the Near East. He was addicted to a variety of mystical and esoteric practices, as was most of the Near East of his time. All of this magic and sorcery of Asia Minor became part of



the lore and legendry of the Knights Templars.

The intelligent men of that time were far above the peasantry and villagers by birth, education, and ability. Many who were sensitive to learning were illiterate when they left Europe, but came back able to read and write several languages. This was almost unheard of; in fact it was highly heretical. It was unusual, and therefore it was wrong. So when these knights returned with a tremendous amount of legendry and lore, not only about Eastern myths but about their own religion (because they had come in contact with a mystical sect in Asia), they were a people entirely different from the ones who had departed years before. They cracked the shell of Europe with ideas that were entirely foreign to European thinking.

Historians have been unable to find in the five hundred years of the Dark Ages a single entry of historical importance or significance. They can find no record of anyone who did anything. The only records are of plagues, pestilences, and feudal wars. No one had a thought, nothing was invented, there was no important literature or poetry, no philosophers, no music, and practically no artists. The period was almost a complete blank, and for that reason was called the Dark Ages. We have fished this abyss for a long time trying to get something important out of it, but if we find a tiny scrap that is important it is little short of miraculous. No one did anything except disagree, and they did not even do that in a literary form that would survive.

These men came back fired with purpose, with zeal, with intelligence, and with a Near Eastern viewpoint. There was no great conflict between the Near East culture and the European culture for the simple reason that there was no European culture. There was no argument about which to believe; one believed something, or nothing. It was not a case of adjusting a knowledge to a previous knowledge; there was no knowledge. These men came back leaders, persons of authority. They mingled with others who had contacted

a similar knowledge in the Near East, and enjoyed a common knowledge. They formed a great pattern in Europe, the first rational pattern since the decline of the Roman Empire. Out of these orders of Templars and similar knighthoods there emerged a design that was to change the whole course of history.

These men asked themselves, "How is it that the Saracen is a man of culture, and the European is a rustic and for the most part a boor? What is the reason that literature and the arts and all sciences have perished in Europe? Yet only a thousand miles from our midst is a great civilization. Why has this tight little continent rotted?" These gentlemen sitting in their castles thought about it carefully, and finally arrived at the answer; the cause was twofold, themselves and the Church. This was rather obvious when they started looking into it.

Remember, these men had gone away much as our young men went away four or five years ago. They had gone to fight for an ideal. They were not bad men, these crusaders; they were rather unselfish or they would not have gone. They would have hired someone to go in their place, which was perfectly possible at that time. Not only did they go, but they impoverished themselves and their families in arming and equipping their yeomen. Furthermore, many of these men left their bones on Syrian land, or came back old and broken. Their lands were impoverished, since no one had been left at home to till the soil; famine, plagues, and pestilences swept across Europe. It was a terrible period. These men went away because of a right motive, but many were disillusioned before they came back. Those who came back resolved to do something about it, because they perceived clearly the fallacy of what they had left behind. They came back to a tight little world that did not care any more about them than many of our selfish industrialists care about the men who came back from this war. There was a difference in magnitude; it might have been ten thousand at that time and



ten million this time, but the same principle is involved.

So these noble knights sitting long around their tables and thinking about what they had been through, decided that it would be perfectly possible for them to go out and teach some of the things they had learned. But they knew what would happen; they would come head-on in conflict with the State and the Church. Anything not always known was heresy; anything worth knowing was treason. But with things as they were life was not worth living; something had to be done. The burghers down below could not do it; they would not dare raise their heads. Some of them came back with strange thoughts, and they became members of guilds, organizations, and unions that were set up among the working class, but it was still too soon for them to take form.

Then the knights remembered the example of Hassan Sabbah, the Old Man of the Mountain, who had built his castle on top of the mountain and dared the State to come and get him. The State had said, "We will just ignore the whole idea; it will be too costly to waste our time over, so let him sit there." The knights realized from the example of Hassan Sabbah that there was only one thing to do if they were to accomplish anything; they must organize. They could not do it as individuals or as small groups; they had to create a pattern and fit themselves into it and present a solid front. So out of their meditations there emerged what might be called the great temporal power of the Knights Templars, the most feared organization in Europe. It was composed almost entirely of the nobility, which fact points out an interesting subject.

This nobility was not seeking anything for itself; the whole purpose of the Knights Templars was humanitarian. To accomplish their purpose they had to destroy themselves because they belonged to one of the two privileged classes that were responsible for the illiteracy and decadence of Europe. The great social reformation did not arise

among the people, but among the very classes that most needed reform.

The Knights Templars increased in power, built their hostleries, and set up their shrines. They increased in wealth and drew unto themselves practically all the great leaders of European thought, until finally they emerged as the most powerful single group in Europe, with one exception—the Church.

Finally there was a head-on collision between the rising power of the Knights of Jerusalem and the tremendous dynamics of the Church of Rome. There was a terrific crash, and when the dust cleared away the Templars were gone. Under the anathema of heresy they were not strong enough in number to stand up against the Church. With the help of the State and the gibbet the Church had stirred up the common people against those who were trying to help them; it had united the common citizenry against these humanitarians whose purpose was to serve them. The result was the Inquisitional Court and the great demonology and witchcraft scare that ruled Europe and reached even as far as Salem. The Templars, accused of diabolical arts, were destroyed, their properties were confiscated, and their last grand master, Jacques de Molay, was burned at the stake. Thus the power of the Templars apparently was broken and they were not heard of again for hundreds of years, until the Knights Templars appeared as a modern revival in the late 18th or early 19th century. However, the modern order makes no claim to direct descent.

The Templars were not entirely wiped out. Some fled to the hills and hid, and others who were in sympathy carried on the work in secret. But the original organization was submerged; it retired into secrecy, and there it remained. The Templars had come to the realization that it was useless to attempt a revolution against prevailing conditions. It was impossible for any group of individuals to reach a point of security before they were destroyed. The ever-watchful eye of the State on one side, and the Church on the other, prevented the possibility of any organ-



ization rising to sufficient temporal power to conflict. "It was," as one historian on the subject said "the broken sword of the Templar that became the dagger of the heretic." The shorter blade, combined with secrecy, became the beginning of the rise of great secret societies in Europe.

Their power lay in the fact that no man could find them. Five Knight Templars who could not be discovered were more of a nuisance than five hundred who were known, and the order which had been outwardly destroyed, in a few years became a subjective terror to the so-called dominating classes in Europe. No one knew where it was or who belonged to it, but periodically something happened which proved its survival. It was blamed for almost everything that happened, and no one knew what was true and what was fallacy. A panic swept over the privileged classes of Europe. They were bewildered; they could not find this elusive breath of revolution that was being constantly promulgated in curious and obscure ways.

Then out of this great stream of Templar inspiration emerged one after another a series of groups. One of these groups was called the Order of the Troubadours. The troubadours were minstrels. To us a minstrel means a white entertainer in Negro make-up, but the word *minstrel* in the Old English dialect from which it came means priest, minister, or to minister.

The minstrels became a sort of communication department by which the secret societies of Europe developed an almost telegraphic code method. At that time there were no theaters as we know them. Most of the people were illiterate, and they had very little diversion except for occasional hunts and warfare, so they depended very largely upon wandering minstrels for entertainment at their feasts and banquets. These wandering minstrels were public entertainers. They were called bards, or men who sing, and their songs were romantic legendary stories, fables, and myths. It was among the bards that the legends of Charlemagne developed and



the famous cycle of King Arthur came into prominence. They were given seats below the table where the great men feasted, and after the banquet, in the flickering light of the huge burning logs in the fireplace, they sang far into the night. They were the general source of culture. Occasionally they would convey important messages from one castle to another as they wandered about. Someone would give them a message, and in the course of time the message would reach its destination. They also answered questions about what was going on in the next castle, so the lords and barons were very careful not to tell them anything important that would reach their enemies and help them. But by the simple method of observation it is safe to say that the troubadours were the best informed men in Europe.

They were the only ones who traveled extensively, for they were the only ones who had entree to the homes of the great. They sat quietly below the table when the nobility, in its cups, talked too much. No one paid a great deal of attention to them. They were considered fools, mountebanks, jugglers, individuals without any intelligence. Needless to say the troubadours played upon this to the fullest degree. When the occasion demanded they seemed to be less than half-wits, but they listened and listened and listened.

In their wanderings about the country they would come to some castle, and the lord of the castle would call in the head minstrel and say: "We have a group of lords and barons from nearby castles, and we're going to have a feast



to celebrate the fact that we haven't had a fight for fifty years. Now we don't want the feast to end in a fight, so will you please bring in a half-dozen lute players, singers, poets, acrobats, and jugglers to keep us entertained?" And the lord of the manor would look quietly at the wandering minstrel as he said, "We want you to give a poem tonight. Do you know the story of Satan who was stoned?" The minstrel would reply, "Yes, I believe we heard it long, long ago." And he would gather his band together and tell them, "These people are here for serious business. This is a Lodge of the Templars. Tonight we sing to them what we know." Perhaps two-thirds of the guests were initiates, brothers of the mystic tie. The rest did not belong, but the dignity of the occasion demanded their presence. The local bishop might be there, but naturally he was not a party to the Templars' doings.

The minstrels took all the things they knew and put them into fables so that the initiates would understand, but to the rest it was just entertainment. From the color of the minstrels' robes to the number of balls the juggler used, everything had a meaning. And many an old bishop who sat watching it all knew it meant something, but could not figure it out. Obviously it was simple entertainment. Everyone had a wonderful time. Not a political word was spoken during the whole evening; not a criticism of the Church.

This was the mission of the troubadours; a part that has been forgotten in history and which after long centuries can be rescued only by the study of their songs and the psychology of the times that produced them.

The troubadours developed an entire theory around a simple central motive, and the story descends to us in literature as "The Romance of the Rose." The poem was obviously written by a troubadour who was a member of the society of troubadours to which St. Francis of Assisi, and Dante, belonged. Though troubadours, both of these men were given to profound thinking. Outwardly, troubadours might be enemies,

but inwardly they were friends. They might seem to spite each other, but always there was a reason; there was a camaraderie underneath and behind a veil of differences. They centered their entire philosophy in what was called the great court of love. This whole drama assumes extraordinary proportions when understood, but on the surface it means very little.

"The Romance of the Rose" explains the great court of love in the description of the castle of the troubadours, a castle divided into seven parts (the old mystic number), the seven secret initiations that led into the inner parts of the castle. On the walls of the castle were great designs, symbols, and hieroglyphics, and only those who could interpret them were entitled to enter. The main symbol of the troubadour was the rose, the same rose which, according to Dante, held upon its petals the celestial choir in the Divine Comedy. It is the same rose that appears later on the crest of Martin Luther; the rose of Sharon; the mysterious symbol produced by scrambling the letters of the name of the Greek God of Love, Eros. The rose became the symbol of the heart of man, and behind their love songs and ballads, behind the minstrels' lays, and behind the jugglers' cap and bells, was deep meaning.

The juggler was the phantom king, his scepter adorned with a fool's head. He was the only confidant of the king, and the only one who could laugh in the face of the king. He belonged to the empire. The court jester was a member of a union just as tight as any modern trade union. He was bound by oath, and he was a man of the greatest political importance. Very often it was the court fool who was the wisest man in the court. He was the only one, by unique position, who could ridicule the fallacies of the king.

All of these curious undertones fitted together into a great pattern, beginning with the Knights Templars, passing through such secret societies as the Luciferians, the Troubadours, and finally emerging into the secret society behind the French Revolution. But it was an



unbroken chain of motivation from the time of the creation of the Order of the Templars down to the latest aspect and phase of the French Revolution and the breaking down of isolationism created by European provincialism. There was never a stop in the procession. The whole program began with the solid conviction that the supreme emotion in man is the love of man, and that the supreme love is the love of God through the love of man, and that it is the solemn duty of the human being to serve his fellowman. That is the motivation that lies beneath the whole pattern. The only work, the *magnum opus*, the supreme purpose in human policy and human society, was to free man from intellectual, spiritual, and material bondage. It set up the pedestal which was to carry upon its top the open book, the principles which were sought for by the Rosicrucians, by Voltaire, and by Thomas Paine. While these men lived later, their words are identical restatements of the original proclamations of the Knights Templars and the Order of the Troubadours.

The troubadours were not singers by profession; they were reformers and educators who found it safer to hide their identity. They were united in the common recognition of the symbol of the open rose, which was identical in meaning with the lotus of India. It was the symbol of the unfoldment and growth of the human soul. In the case of Martin Luther, he places the human heart and the cross within the heart of the rose. There is no doubt but that it was the lays of the troubadours, which continued on through the guilds, that resulted in the Protestant Reformation, the first great organized effort to break the monopoly of the clergy.

The renaissance in letters, the reformation in religion, and the setting up of great democracies in Europe, (of which the democracy of Switzerland is the earliest example) are the direct consequences of the conspiracy of the Templars. For the first time in the modern Western world civilized men became aware of the concept that leadership is where we find it.

The age of chivalry was another stage in the same pattern, where power, wealth, and position were to be regarded as responsibility, and not as opportunity. It was in these orders of chivalry that there arose the realization that it was the duty of the strong to protect the weak. We ignore that principle today, but it was very important six hundred years ago, and they lived, struggled, and died for that conviction. They were burned at the stake and broken on the wheel because they declared it to be the revelation of God in the human heart that the duty and sacred privilege of the strong is to protect the weak and not to exploit them. Our whole theory of life is the exploitation of the weak, organization against individuals, the creation of monopolies against private practices in order to gain supreme control of others. We are back again in what might be termed medievalism as far as certain practices of our living are concerned.

So we have the story of knight-errantry; the knight on his white horse riding out to perform the labors of knighthood; to befriend the friendless, succor those in trouble and tribulation, defend the right and if necessary give his life to protect the inalienable privilege of the individual to exist as a free, self-motivating creature. Thus the legends of chivalry grew up; legends like those of Lohengrin and the Knights of the Holy Grail. The Grail was the chalice or heart of Christ, and the knights were the servants of the order of the Christian Mysteries. When those who were in need cried out for help, when those who had no representation in the courts of law, when those without friends or means communicated their necessity in any way they could, it was the duty of the first knight who heard the story to come to the assistance of the one in trouble.

This required special training and skill. In earlier times when nearly all legal problems were solved on a basis of might over right, knight-errantry followed the same general pattern, and if a man were being tried for his life the only way he could prove he was



right was to overcome the adversary who said he was wrong. Then it was said that providence gave victory to the virtuous. For instance, an old man or a young boy (too old or too young to fight) is being cheated out of his inheritance; or some woman without male protector is caught in the grinding wheels of human selfishness and greed. The petitioner would stand up in a court of justice, where men and women had gathered to see the outcome of the trial, and would cry out for a champion, probably asking if a knight-errant were present who would accept the cause. Inevitably an unknown person would step forward to fight for the petitioner, and usually would win. That was the age of chivalry; that was the purpose behind it. The knights-errant knew that everywhere in Europe people were crying out for help against tyranny, and they came forward in every emergency, always under an assumed name and always hard to trace. Usually the knight wore on his shield a covering so the crest could not be seen, but having proved he belonged to the knightly class and was privileged to defend, he performed his task and disappeared.

Thousands of young men in Europe, (the type of young men who came back from the recent war) formed the Order of Chivalry, a police system based upon the preservation of human values. They built schools; they created systems of learning; they demanded literacy. They set to work to break the complete bondage of serfdom which held the majority of people.

If these knights of noble family came into power themselves, they set up schools and principalities, encouraged foreign travel, and created important institutions of learning, from which have descended the great universities of Europe. It was a tremendous pattern, and it fought against the most absolute darkness the world has ever known. Our own condition is not comparable to it. We have means of communication, the press, radio, and books. They had none of these. We have developed a certain degree of tolerance; we permit men to speak their minds on most

matters. In that time even this was forbidden. There was no break in the armor of limitation with which man was surrounded, and into this terrific problem rode the knight-errant charging the dragon.

The dragon was the symbol of tyranny, and knights were always slaying dragons, from St. George up and down. But always the dragon was the symbol of the darkness of tyranny, the old serpent. It was the symbol of the power of evil, of which ignorance, superstition, and fear were the primary manifestations. It was the demon of darkness against which the bright ray of the sun with its golden lance struck the blow of death. It was Apollo slaying Python; Horus slaying Set, the monster of Egypt; Marduk slaying the Dragon in Syria; the hero soul slaying the dragon of ignorance.

The troubadours sang their love songs of the sacred mysterious virgin of the world. Dante called her Beatrice, others Sophia, etc., but they were all symbols of philosophy and wisdom; symbols of the great goal toward which they were working, the tradition of which had descended unbroken since long before the Roman Empire. This great philosophic program was set up in Greece five hundred years before the Christian era, and its basic principle was: "Man has the inalienable right to freedom."

How to confer freedom is a problem. A free state cannot be conferred upon an enslaved mind. Freedom cannot be bestowed by an act of Parliament or Congress, or even by an act of God, upon an individual who is intellectually, emotionally, and spiritually bound. First of all he must be capable of freedom. He must be capable of use without abuse; otherwise, the moment he is free he becomes the tyrant over others. An example is the problem in the development of modern science, which has failed to keep up its moral and ethical program. If power, skill, or ability exceeds integrity, chaos results. It is not enough to overcome the physical tyrannies of the world, because they will be immediately re-established as long as the spirit of tyranny prevails. There is not



use turning civilization over and putting the bottom on top, because the new top will take on the same tyranny. There can be no emancipation from serfdom apart from the release of the mind of man from ignorance, superstition, and fear. There can be no possibility of bestowing liberty until the individual is capable of administering his own life without performing actions detrimental to the lives of others. Liberty is not the privilege to do what we want to do, regardless of the consequences. Liberty is the right of all men to the performance of such actions as are right. We must first determine which is right, and then perform the right as God has given us the power to know the right. We must have integrity.

From the beginning the problem was not the creation of a policy of equality, for this could not long survive. Rome had it for a time; Greece had it for a time; practically every nation has had it for a time but it could not live, because one benevolent ruler cannot change the complexion of a people. All progress must be through the people, but it cannot arise among them because it demands a perspective, which belongs to the minority. The French Revolution did not result from the spontaneous rising up of the common people. It was fanned into a flame that was communicated to the common people, but it started among the young idealistic aristocrats who resolved to create a better state for man.

It was the same in the time of the troubadours. The knights-errant belonged to the privileged class because they were the only class capable of action, and in their hearts they realized the tyranny of their own ways. All through history there have been a certain number of human beings who have recognized these values, and resolved to live them according to their greatest and best understanding.

With the passing of the medieval period, with the invention of printing, with the setting up of the first primary schools, with the gradual emergence of the human mind, Europe moved into a position of greater integrity. After a

time the way of life changed, and it was no longer necessary for these knights on their fiery chargers to dash about the countryside. Communication was set up, in a simple way at first, but the work of these orders began to produce results. Dictators began to be more benevolent; there were more liberal governments with greater consideration, and gradually the lives of the common people improved, bringing about the great reforms of the 15th and 16th centuries. The Renaissance and Reformation brought with them a new way of life in Europe, but still a large part of the problem was left unsolved. The mere fact that man could read and write did not answer the question; there was still much to be done.

With the advent of gunpowder the knights no longer possessed a certain immunity by virtue of their armor. The secret orders, such as the troubadours and the knights-errant, disappeared, to come out again through the secret bilateral, philosophic orders, of which the Rosicrucians, Illuminati, Alchemists, and Hermetists are a part. These orders took on a philosophic form. They became able to use the instruments of their minds as a means of perpetuating their knowledge. Instead of singing songs they wrote books, and marked their books with codes and ciphers by which they could be recognized by their own kind. Why did they not come out and tell it all? The Templars did, and died! But in spite of the danger, it was necessary to keep the pressure constant; so now what do we find? We find in Germany a perfect line of descent from the Germanic, Gothic, and Teutonic myths, down through the troubadours and their groups: the singers, the minnesingers, the guilds of the singing burghers, and then the meistersingers in Nuremberg, immortalized in Wagner's opera. From the descent of the singing guilds and the meistersingers came the German Trade Union, which was the beginning of organized labor against unfair practice. There has been no break in the movement since the 12th century. It is a pity there has not emerged with it something of the pur-



pose for which it was originally intended.

The same thing has occurred in medicine and science, and in other groups and organizations that have descended to us; the form has survived but not the spirit. The great spiritual overtone, the purpose, has been obscured by the materialistic emphasis of the 19th and 20th centuries. We have lost the recognition of the spiritual contact between the knights-errant and their sacrifices, and the modern set-up in our social system. But just as surely as we have representative government, so surely they created it, and died at the stake for their efforts. They passed along what is now common knowledge. They passed it on in whispers, fearfully, and died for passing it on. What we know today as the common facts of life was the secret cherished hope of that time. They dreamed of a world of representative government; a world built upon an idealistic social commonwealth. They whispered it and they were burned, hanged, and quartered, but they worked on toward their goal. They built gradually what was the ground reformation; the complete reorganization of human life and government according to the laws of God and nature. Upon such foundations as the Magna Charta have come documents such as our Bill of Rights. Washington once said that Thomas Paine did more for America with his pen than he (Washington) had been able to do with his sword.

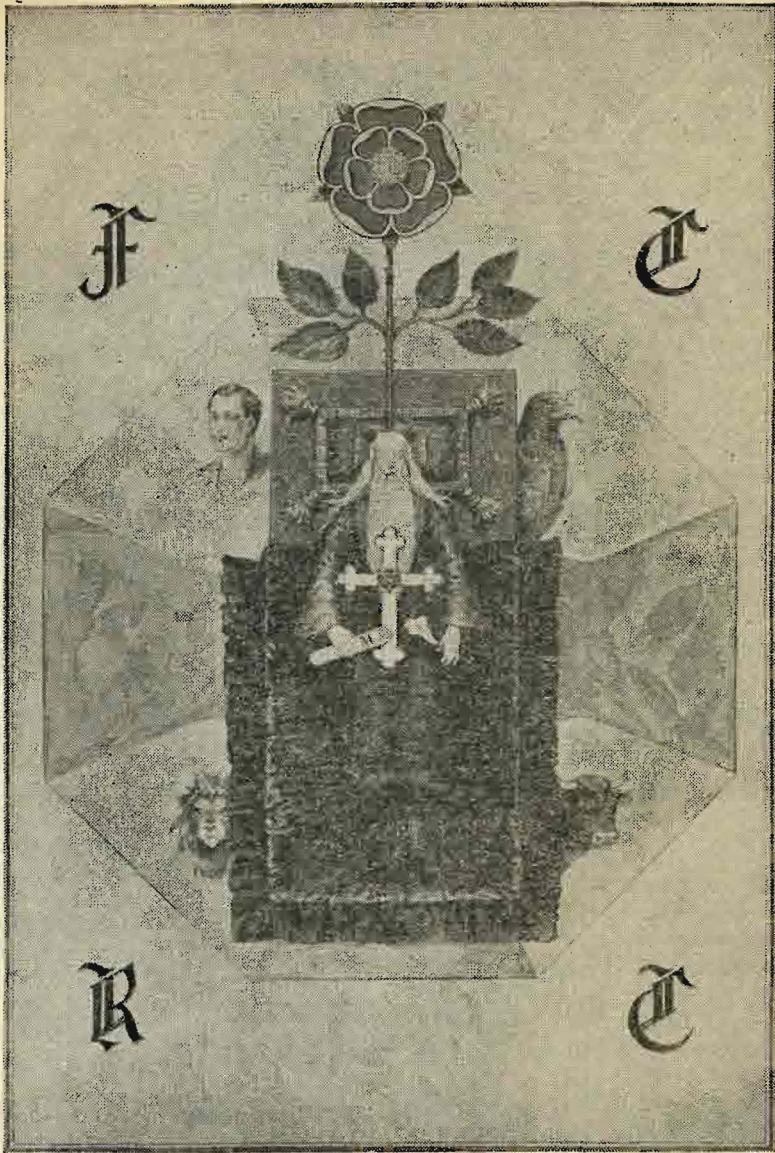
Who were the pamphleteers that preceded the American Revolution? Who were the moving spirits behind them? Who wrote the *Letters of Junius*? Who in Europe was behind the identity of men like Cagliostro, who wrote upon the walls of his little cell the day upon which the Bastille would fall? These were not prophecies based upon a hope, a vision, or a dream. They were based upon the fact that the man making the prophecy knew the machinery was already set up. We assume the same to be true of Nostradamus, and that a large part of his prophetic power was due to the fact that he knew the machinery which would make these things

come to pass had already been set up. He belonged to the secret societies of his time, and while it was not possible for him to give the exact date to a day, he knew that the tremendous motion working under the surface of Europe was going to produce the changes he predicted, and perhaps he keyed his verses so that others of his kind might share his knowledge.

Then there was the great Illuminate Comte de St.-Germain, one of the great political figures in Europe. He was mixed up in European politics in a strange way. He had credentials no one could deny, but where they came from no one knew. Napoleon III collected a dossier on the subject and had it put in a building in Paris so he might study it, and a few days later the building was burned.

There is no way of tracing these things, except that we do know that we can trace the concept of our modern world back to those times. And we can do more than that. From the plan set in motion by the Knights of the Temple, and from the program and symbols which the Alchemists, the Illuminati, and the Trade Unions of Europe picked up and carried on to the guilds who carried them forward, we know that the labor part of that program is yet to be fulfilled. And because of the mathematical precision with which it has moved forward in spite of the vicissitudes of wars, plagues, and crime, in spite of despotism and tyranny, in spite of the problems of nature, that program has never stopped. It is not a constant, spontaneous restatement by individuals; it is not one here and there suddenly arising to the realization of the importance of reform. It is one of the most powerful social motions known to man, and it has never stopped since the first dream was placed upon paper or parchment in written form. And that first form of the Platonic concept of the philosophic commonwealth was thousands of years old when written by Plato. He did not originate the idea. It emerged from the Mystery schools, the great institutions of antiquity that were founded upon religion as respon-





THE SYMBOLICAL TOMB OF THE MASTER OF THE ROSY CROSS

sibility. These great systems of the ancient world taught that the purpose of religion was to serve man; that it was to assist him in the development of his own complete existence. The purpose of religion was not to perpetuate itself but to perfect man, and it was the loss of that perspective which resulted in the collapse of the great cultural systems of

the past. But the vision has never ceased; it can never cease.

Campanella in his *City of the Sun*, More in his *Utopia*, Andreae in his *Christianopolis*, all these fantastic concepts of a better world sprang from the concept that was given to us by the troubadours in "The Romance of the Rose", the unfolding human heart that



brings with it the perfection of all things. And the great service of the Heart of the World, the Bleeding Heart, is the service of suffering, the service of pain, the rescuing of human integrity from domination by ulterior forces of human selfishness; the rescuing of the human being, if necessary, from himself.

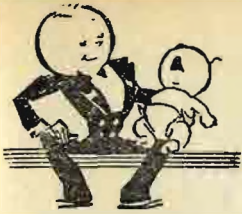
This was the great organization of the hidden government, the secret government of the wise, the government of Parnassus upon the Mountain of the Poets. All the great thinkers that we know, as well as the greater leaders of evolutionary motions, have been part of this movement. They have all been bound together by the same common vision, and they have indicated in a series of arcane and cryptic methods that they were physically bound into the fraternity of unknown philosophers, the fathers of the progress of our people.

The motion will go forward until its final end is attained, and nothing can stop it, neither wars nor dictators, because it is as inevitable as the growth of man. The end of the human social state is the creation of the philosophic commonwealth, the empire of the self-ruling where each individual is a good law unto himself; where each individual has the internal capacity to administer his external action in conformity with the principles of integrity. This is the end and the only end which can bring peace. It is impossible for one wise man to administer the rest. Leadership is necessary at various stages in the development of this program, but the ultimate leadership is self-leadership, and the end of the quest is the establishment of the spiritual perspective powers of man himself as the ruler of his personal life. He must become the proper citizen of the world state. He must realize that the world state can come into existence only in an atmosphere of universal literacy, universal equality, universal tolerance, and the entire complete dedica-

tion of all men to the service of universal principles.

That may seem today to be an utterly impossible state, but those who worked six hundred years ago would find today what seemed then to be impossible has been attained. Behind all the things that look so forbidding, from wars and strikes to the atomic bomb, there is this inevitable motion; the motion from abuse to use, from ignorance to wisdom, from tyranny to equality, from intolerance to tolerance, from competition to co-operation. We ourselves are fighting that very motion as they did in the Middle Ages, but it cannot be stopped. It is forcing us, moving us relentlessly forward, and the hand that is guiding this motion is some abstract, indefinable, unknowable impulse. It is an integrated pattern, served by the world's idealists today as it always has been. It is being pressed forward by the concerted efforts of the greatest intellects the world has ever known. Their identity is unknown and will remain unknown, but the force will never cease until the Brotherhood of Man is accomplished, and the last troubadour will sing not only of the struggle of the past but will sing of how man arose and slew the dragon of his own desire; how he freed his world; how the old world perished in flames and how out of it came the new heaven and the new earth; how men worked together and built together, and how out of their common union and common purpose was created the greater guild; how each man sings his own master song, the song of his own attainment and achievement through ages of struggle, and how in the end all disunion ends in union, all discord ends in concord, and men achieve a nobler state of life by becoming nobler men. There is no reformation for man apart from the reformation of man, and in this is the great burden of this tremendous European motion. The more we think about it, the more we study it, the more dynamic it becomes.





# Bringing Philosophy to Children

*SUGGESTIONS FOR THE HOME AND SCHOOL*

WE all realize, theoretically at least, that in some mysterious way children are the hope of the world. Every time a new little one is born into this material sphere there comes in with that child a solemn pledge, a promise, that within that child's consciousness is something which, if realized, revealed, and perfected, will make its contribution to our common good, for through the growing ones the whole world grows. After a time we become weary with the struggle, and the pressure of circumstances and conditions dims the conviction within us. Youth has its courage and it is this courage which builds, even as it is the experience and wisdom of years that adorns the building when it is finished.

We are deeply concerned with the security of future generations as that security is bound up with the mystery of childhood. The child is truly the father of the man, and out of these potentials we must create new potentialities; we must keep faith with that stream of life that is sending youth into the world. It is our sacred duty and privilege to bring all the experience, wisdom, and integrity we possess to the release and perfection of these new lives which must inherit our world and which must in turn be burdened with our errors. They must inherit our mistakes, carry the pain of our thoughtlessness, and suffer through the consequences of our selfishness. Yet when these little ones come into the world we rejoice, and we congratulate the proud parents upon their offspring. We are glad these children have come, but we have done nothing to make the world safe for them; we have done nothing to insure them their proper heritage under the sun. We either neglect

them or spoil them. We lack the comprehension, the integrity, wisdom, and vision to recognize that these young people are the one vital hope of the race; that in comparison to them wealth and possessions are nothing, for without their courage, without their growth, their normalcy and integrity, all other treasures fail.

This important consideration we have entrusted to the keeping of our educators. We have maintained and supported through various means a broad educational program that we revere and respect; an educational program that we regard as sufficient in spite of the fact that it has failed us absolutely. Under this educational system we have grown up as a generation of selfish human beings dedicated to our own small purposes, and acquiescent to a variety of uncorrected delinquencies. We all find in the critical periods of our lives that the theoretical education we have received is utterly insufficient, and yet we blithely pass on this insufficiency with a certain moral conviction that our children will do well in spite of us rather than because of any intelligent assistance they may receive.

Working with adult human beings it is obvious to me, as it must be to others who follow this line, that the majority of lives have been ruined before they began, and persons now in their forties, fifties, sixties, or seventies who are in varying degrees of misfortune, have reached their present unhappiness largely as the result of the conditioning they received before they were fourteen years old. The great tragedy originated back there, and it grew because of neglect, inaccurate guidance, and insufficient training, protected and sanctified by an attitude of bewilderment. The parents



say again and again that they would have done better had they known how. And as a further convincing excuse they explain to us that they themselves did not receive the necessary pattern of life and so could not transmit this most priceless heritage to their issue. Thus ignorance propagates its kind; inefficiency and insufficiency are handed down from generation to generation.

This situation goes on uncorrected in the presence of a world which boasts of its attainment, which regards itself as the most advanced, the most informed, the most powerful of all generations in history. The human being has the skill and initiative to split atoms, to create powerful destructive instruments. He has the skill and ingenuity to build great economic enterprises, vast corporations, to approach and solve a variety of incredible discoveries, but he has not the understanding or vision to approach the simple problem of creating a solid foundation for the world in which he lives, so that the home as a sound institution might survive. And yet if mankind itself fails, of what virtue are the intellectual achievements of man.

We must face these issues. They become more vital to us every day, but up to very recent times there has been no intelligent program directed toward the sovereign need of the American people. In this we are confronted with a most important crisis. Sometimes we wonder why it is that people less advanced than we are appear to have a more direct solution to these basic problems. These people have not so great a variety of difficulties as we have here because the tempo of life is different. In a simple world dominated only by simple and moderate ambitions the weaknesses of the race are not so prominently exposed. But here where everything is moving at an intense rate of vibratory power, where every condition is magnified by our temperaments and by the pressure and stress of our way of living, the inadequacies are startlingly and distressingly apparent. The question is, where shall we turn to lay the foundation for the correction of these

problems?

The first and most natural thought is that we should begin in the home; but in simple terms, what is the home? What is the average American home? The average American home is a detour between the front door and the garage. The average American home is a boardinghouse bound together by natural and artificial laws. While it is true that the exceptional home does exist, and the small minority of our young people are being brought up in a proper atmosphere, we can say that by and large the average American home is a dismal failure. It is a failure because it has ceased to exist as an imponderable in the life of the people.

A home is not a house and a house is not a home. A home is not a place where individuals dwell together in tolerance of each other. It is not an institution which exists primarily upon the theory that two people can live together more cheaply than they can live apart. All of these false and superficial values indicate our lack of basic approach. The thing we lack as a people is depth. We have breadth and we aspire to height, but we do not have depth; we do not have invisible values concealed within ourselves. We do not have strong codes of ethics and we are woefully ignorant concerning the values of internal strength, internal beauty, and the internal philosophy of life. Looking through the pages of history we find that no civilization has become truly great that did not produce its own philosophy of life, an intangible pattern dominating all tangible action.

We are inclined to regard intangibles as impractical, but as Plato so well pointed out, that which is intangible but which at the same time produces tangible effects cannot be regarded as impractical. Ideals which change the destiny of empire are not abstract; they are only abstract until they are applied. The only knowledge which is impractical is knowledge possessed but not used. The moment use is made of intangibles they become essentially practical structures. We have no basic national pattern of intangibles. There is



nothing we are trying to do, nothing we are trying to be. Our most fond desire is that we be left alone to accumulate as we please. We resent all interference and discipline. We regard the efforts of collective groups to improve the condition of individuals as an odious meddling in private affairs. We have as a basic pattern, if it can be called a pattern, a chaotic concept that our principal goal is to live badly and be happy. We think that if we could ever achieve that combination nirvana would be at hand. But experience proves we can never achieve such an end because it is contrary to all patterns or laws of life.

The lack today is vision, the background to bestow upon young people the basic values which they require. Probably the present generation is not entirely to blame. This lack goes back to the dawn of things. It merely means that our emphasis has been so wrong that we have built a tremendous physical structure and have built no soul to inhabit it; created no life to bestow vitality upon the crystallized structure we have erected. On Manhattan Island stand great mechanical and architectural achievements of the human race, buildings that rise like mountains, and beneath them intricate passageways, machinery, and devices beyond the average person's comprehension. We point these things out as great achievements; we have built a great machine, the most powerful machine the world has ever known, yet we have built no one equipped to run it. We have not created any sense of values by which skill and power can be administered to the permanent good of our kind. Home, with its innumerable vicissitudes, with the hazards of our present way of life, lacks motivation, and the word has lost nearly all of its meaning until today it is practically a synonym for residence. We have lost the semantics of this word; we have lost the strange, quiet, calm mystery of home, and so we cannot bestow tranquillity, or peace, or sufficiency upon our children because we do not possess these qualities. That which we have not we cannot bestow, nor can

we convey to another that which we lack as an experience of consciousness. We will have to acquire more depth if we ever expect to decrease this debt which we must pass on as part of the inheritance of those who come after us.

Education is one of our boasted institutions. Nowhere upon the earth can an individual get more schooling and apparently receive less from it than here. An individual can be taught everything except how to live. We can teach him how to make a living; we can try to find some device by which he may hope to excel. With more members of most professions than we need, we continue to graduate men and women, the object being that by an intensive process of competition most of those with great talent will work their way to the top. But what are we really offering that is much more than a remedy for illiteracy?

Education is challenged today, and a few thoughtful persons are rising magnificently to this challenge, but they are being opposed from every side not only by inertia, but by a dynamic resistance. Against every effort to clarity and correct there rises up a terrific voice which reminds one of the voice of the dragon in the opera *Siegfried*, when he raises his head slowly and rumbles forth the words, "Let me sleep."

Man is like that today. We have gathered up certain material treasures; we have changed ourselves from real human beings into dragons to guard these treasures, and we meet the challenge of the future with the same low, rumbling moan, "Let us sleep; do not disturb us. Let us go on in the old way regardless of consequences." About the only thing we can do with great gusto is struggle to our feet and say, "We object." We object on principle, usually because it looks as though any change would interfere with this stasis which we have come to regard as an essential form of our present discomfort.

So when education comes face to face with these issues, it finds the greatest resistance from those who need it most. For lack of common vision the vision of the few is limited, and although not





destroyed, is unable to accomplish the greatest good possible.

We are facing today the simple and natural truth that was known to the Ancients thousands of years ago, and which we have forgotten in our rush for gain. There is only one way by which the human race can be made secure, and that is by a process of adequate education; education that is directed primarily toward the building of character, and only in its secondary aspect to the accumulation of material goods. Character comes first, for without character there is neither safety, security, nor protection for private ownership or public good. Without this integrity in values, invisible and intangible though it be, all other achievements of man collapse into a common ruin. This we are beginning to know.

The pain and sorrow of the second World War is still upon us. We realize that with all our boasted progress we are still not able to arbitrate a dispute, and even in the presence of a great war we were not able to unite our efforts toward the achievement of the necessary end. We simply lack self-discipline. We must realize there are in the world other people, other races, with perhaps a higher consecration and a greater willingness to sacrifice self for a common good. These other nations and races will grow strong by virtue of their consecration, and unless we build within ourselves purposes which justify our survival we shall vanish into limbo. Therefore it is our survival that demands a higher standard of integrity. Education must try to meet this requirement, and we as average private citizens

must, as our sacred duty, support a more progressive education. We must stand firmly with those who are trying to accomplish something, and not drift listlessly along wishing that something might be done but taking no part in the arduous labor of doing it. If we cannot all have the great vision, let us at least have the courage to sustain this vision and consecrate ourselves and what we have to every noble, rational, and reasonable correction which is advanced in these critical times. Let us support it even if we do not fully attain it within ourselves.

In addition to education we have religion. Religion is so powerful a factor that the religious education of the young is an overwhelming problem of our time. This problem should be met by the churches but unfortunately it is not, for the simple reason that they are too busy propagating their own creeds. In too many churches the propagation of their own creed is more important than the perfecting of the young people. This is not intentionally a subterfuge; it is simply because in the minds of the members themselves creedal problems and creedal patterns have been so highly elevated. It is only by means of constant emphasis upon creeds that one religion can be divided into two hundred and fifty competing sects. If the emphasis had been upon Christian doctrine there never could have been more than one Christian Church. So the differences have become important and the unities are lost, and we regard religious education as a process of inoculating our young with those creedal tenets by which we regard our sect as superior to any other, and the very competitive fact itself prepares the young mind for a competitive way of life. If the churches themselves, institutions of religious integrity, are devoted to a competitive program, why should the members be dedicated to ethical co-operation? If the gods war in heaven what chance is there for peace upon the earth?

This creedal problem is slowly being met. Leaders are arising in religious organizations who sense the necessity for a restatement of religion and the wip-



ing our of creedal controversies which have frustrated the religious program for eighteen centuries. This will help in time, but it does not answer the question "What shall we do now?" How shall we save for the future every individual who can possibly be saved? There are many ways in which we can help; no individual can do it all. For the public citizens there are large public works to be done; for the private citizens there are smaller but equally essential works to be done.

One of the first and foremost tasks of the individual, young or old, is to establish within himself a pattern whereby he can set to work immediately to correct the difficulties in his own immediate environment. He can have only two programs, a public program in which he can play only a small part but one with which he should align himself, and a private program in a small world in which he can play a large part.

But all this improvement demands work and discipline, sacrifice of opinion and prejudice; it demands that the individual see within himself that principle comes first. This is hard for us; we have never had the genius to understand it. Our principles have been so obscured from the beginning that even from the greatest literature and traditions of all time it is very difficult for us to discover a working formula with principle first. Principle has always been something that tagged along under the general heading of luxury. We appreciate it, admire it, but pray to be spared from it lest we become poor like the persons we admire. So we do not get a very solid foundation under these principles with which we work.

We can divide the youth problem into three distinct periods. The first is that period in which the child is under the discipline and control of the home, and includes the period up to school age and the first few years of schooling, when the thinking faculty is comparatively mechanical. The mind, not able to carry the burden of thinking, is merely learning to play with the instrument of thought. The second period carries the

child through adolescence and young maturity. The third period sees the individual apparently grown up, but still without the complete use of the instruments of adult thinking and living, lacking as he does the element of experience. These three periods present three different issues in three different worlds, and they must be met. They must be met with the same integrity of purpose with which we carefully carry our dollars to the bank to be deposited in our savings accounts. We must devote to this problem the practical thinking we devote to a business. Human beings are our business, and the perfect human being is the greatest business under the sun, the only business that really pays living dividends.

The home life, as we see it in working with the adult, reveals a series of serious weaknesses. It is difficult for the average parents to bring philosophy to bear upon the problem of their own children. It is that same issue that comes between the personal and impersonal in the sense of values. The parents are at a disadvantage from the beginning because the children are theirs. If they belonged to someone else they would know exactly what to do. But just as we are critical of the faults of others but have a thousand explanations for our weaknesses, so surely by the natural psychology of life we include our children with ourselves, separating them from the rest of humanity. There are other children, and our children. Other children are inclined to be a bit on the "brattish" side; our children are merely misunderstood angels. It is hard to get a perspective on our family. We are so close to it that we are over-aware of its virtues and under-conscious of its vices. For that reason the average person will be dishonest with his own family when he would never think of being dishonest with others. He will be cruel to his own and kind to others, or else he will spoil his own. These extremes are due to the fact that the impulses and instincts of the human being have never been disciplined. He is not able to approach any such personal problems with a sense of values



and detachment. It is the same in connection with adults and their philosophical problems. Ninety-nine out of a hundred persons know better than their actions attest. They can give the best of advice, but when it comes to application they do not know what to do. They are bewildered; they lack confidence in themselves although they bestow confidence in others.

This inability to get a perspective demands a basic reeducation of parents. For example, there is one fault that we find constantly cropping up, and that is the belief that the way to bring up a child conscientiously and well is to give that child all the advantage the parents always wanted but never had. That is one of the basic patterns. Father had only a limited opportunity, but was able to make money. There is only one answer; the child must have the best possible education. Father or Mother always wanted to go to college but could not, so the child must. The parents work hard so the children may have luxuries. The child must have everything done for him, and on that foundation the delinquency is already deeply set. From that point on it is a matter of to what degree the child can withstand this vicious environment. If he cannot withstand the environment we have the hopelessly frustrated human being. The child may be forced by his parents beyond his capacity, and so develops a superiority complex not sustained by values, and goes through life utterly miserable and a failure in everything. Or, as is sometimes the case, the hard pressed child suffers a nervous breakdown and an early death. If he survives at all he will gradually develop from his own integrity a violent dislike for the parent that spoiled him.

Take the case of a doting mother and a strict aunt, where both are involved in the training of the child. The mother does everything the child wants, gives him everything he wants, but Aunt, not touched by such a personal feeling, occasionally gives the child a necessary correction. At six the child loves the mother and is afraid of the aunt, but at thirty he despises the

mother and respects the aunt because it was the aunt who gave him something with which to face life. There is a difference between nagging a child, punishing him for inconsequential faults, and correcting him, but the American habit of giving the child the best because we did not have it is probably the greatest single cause of ruin. The successful human being is one who has to make certain efforts for himself, and learns from the dawn of his life that he is not here to receive but to give; that he is important not because he gets what he wants but because he does things that are important. Too much ease weakens the consciousness and character; spoiling destroys integrity, and the spoiled child becomes a bad citizen and a bad parent.

Another important delinquency that we find in these early training years is the very, very common belief, among people who can afford it, that the child is better off away from home than he is with his parents who do not understand him. So these parents turn the child over to a boarding school as the solution. The boarding school is also a solution for the child who is more or less in the way when the parents have other plans, and it also inherits the majority of children from broken homes, the idea being that the child will at least get discipline. Experience again proves that with but few exceptions the boarding school does more harm than good. It is not a success, not a substitute for parental integrity, and not a solution for the moral life of the young child. If he can get out of boarding school without having a postgraduate course in delinquency he is lucky. The boarding school consists of discipline without the values necessary to a growing child. The average small child does not need to be policed, which is just about what the boarding school amounts to, especially the military type. What he needs is to be guided intelligently and properly by the example of his own parents, and the parents who do not do these things should not be surprised if later the child is not a comfort to their gray hairs. We have a



variety of these disasters, but the majority are due to the fact that the responsibility of children interferes with the modern way of life. Some look a little longingly toward the Soviet system of state maintenance of children, because the raising of their children interferes with the freedom of action they regard as an essential part of life. Well, we sow the whirlwind and we reap the whirlwind.

There is another thing that confronts us constantly. It is the homes composed of battling parents, of sulking parents, of pouting parents, who remain together just to keep the home alive for the little ones. The home was dead long ago and the child does not develop a healthy nervous system in a life spent with two persons who stay together only to raise the child and spend their leisure time depreciating each other. Naturally, this does not work and never did. This problem of the home is a difficult one, but experience, which is the sovereign teacher beyond creedal limitation, tells us a child is usually better off with one parent in a state of peace than with two parents in a state of war. These things start the child off wrong, and by the time he is eight or ten years old the damage is so thoroughly done that only a long, painful life, with perhaps an intensive course in psychiatric reconditioning, will ever bring him back to normalcy, and even this may not accomplish the desired end. A child is not oriented when he comes into this world. He watches those about him, gaining all his basic principles from observation, utterly incapable of understanding elaborate discourse but painfully aware of simple facts; this is the situation that the child must work with. It is not what the parents say but what the parents do that determines the measure of the home.

After the child gets a little older he must have contact with the school. The doting parents choose a private school where he will not be contaminated, but the doting parents do not know the facts of life. He will be just as much contaminated in the private school as in the public school. Certainly he is

going to have problems; he is going to meet all kinds of people, but the individual who can go through life without meeting all kinds of people is very rare. And it is better for the child to meet certain problems at ten than to suddenly come face to face with them at forty and not know what to do with them. Out of the struggle to preserve his own personality; out of the competitive system of the school, the child is fitted for certain adjustments to our way of life. Our competitive way of life is a failure, but the individual, by virtue of conditions beyond his control, must exist within it, and therefore he must be prepared to meet this challenge. The private tutor and the private school are dismal failures unless the child is a hopeless invalid or some condition exists which forbids him becoming adjusted to the normal pattern.

In the public school the child will make friends, and possibly will have some feuds and struggles, but if he has had five or six years of good home training behind him he is already pretty safe, and can go into the public school system to equip himself for life.

Now what is the parents' duty from there on? According to our written and unwritten laws it is not within the American way of life for a child in the public schools to receive a sectarian religious education. It is not that this country should be dominated by any church, with the political implications that would attend such domination, but it is a very grave question as to whether or not children can be educated at all without a spiritual equivalent. I am of the opinion that a religious education is as important to the child as reading and writing and arithmetic. A child is educated in order that he may use his faculties for a purpose, and there is no point in teaching him to read if he is never exposed to anything worth reading. Skill is useless unless that skill is devoted to a purpose. It is perfectly possible to be literate and be perfectly stupid.

This problem of a spiritualized form of education must be approached from



one of two ways. Either religion as a subject (spiritual tradition *per se*) must be separated from theology and given to the children without any creedal restrictions, or else the religious content of all arts and sciences must be revealed. The latter is probably the simpler way, and the individual becomes aware of values as he becomes aware of facts themselves. After all, Christianity, or the Judaeo-Christian tradition we know, is probably the only great world religion in which Deity is regarded as apart from nature. That simple part of theology does not appear so important, but it definitely is. God separate from nature means a teaching in religion separate from the arts and sciences. That division in itself is fatal to the unity of perspective. There are simple basic patterns of usage which will not conflict with creedal or sectarian boundaries, but will emphasize those principles which all faiths have in common. These can definitely carry with the simple instructions that we give along certain lines.

In this whole religious issue the child is very seldom considered. It is not that we are afraid religion is going to affect the child; we are concerned with whether or not the religious teaching will irritate the parents at home. The main consideration is to keep the parents happy even if we have to keep the child benighted. If the parents belong to some dominant sect, that sect must not be interfered with; whether or not the child is benefitted is of secondary consideration. Instead of putting first things first, we invariably put first things second, and real values necessarily suffer in consequence.

Our proper solution to this is the recognition that a spiritual utility, a spiritual principle of values, is intrinsic in knowledge itself. Chemistry, music, art, literature and even such simple, material things as banking, advertising, and journalism; all these arts and professions, these trades and crafts, are built upon a pattern of universal law. There is a machinery beneath all of them, a way of improvement in them, and always these underlying problems are universal patterns. If we want to

build a successful banking institution we have to use the same framework that Deity used to build the world. It is, therefore, possible to discover through the arts and crafts, through the trades and professions, a pattern of life, a utility that is truly of spiritual value. This can be emphasized without changing any of the basic subjects considered, and by throwing emphasis in one way or another we change the entire value pattern of the involved subject.

We need a restatement of the higher branches of the educational theory. We must have a deeper realization that one of the purposes of education is culture, and culture is that phase of human civilization which is devoted to the perfection of things for their own sake rather than the perfecting of them for the furtherance of temporal ambitions. This is coming, and one of the simple things that parents can do is not to oppose it. Do not oppose the religious education of a child simply because you belong to some other sect. As long as that religion is not sectarian in itself, do not make it difficult to bring ideals to the child. Until the educational systems are better developed the parents have the privilege of pointing out to the child the intangible overtones of the subjects that child is studying in school. The child brings his lessons home, and the parents, without changing any part of the lesson, can point out values if they know the values themselves and are sufficiently interested and want to take the time. The parents can supplement or support the spiritual program. If they do not know how it might be a useful experience for them to find out how. If they are unable to answer the questions the small child asks, (and we give the parents leeway here because there are some questions the small child asks that God himself could not answer) it is time they learn, because sometime they themselves might need to know the answers. In the process of the blind leading the blind it usually ends with them all falling into the ditch together.

When the student has finished the gradual process of becoming informed, he receives his sheepskin, and with his



mortarboard perched upon one ear he starts out on the magnificent adventure of life. At that moment his ideals begin to be put to the supreme test. He suddenly discovers that the world of platitudes, noble injunctions, and parental headpattings disappear. In their place is a hard, cruel, and selfish system which resents him because he is one more element in the unemployment problem, and everything possible is done to oppose his progress and make life difficult at every step. He realizes that any ideals or dreams that were bestowed upon him by older generations do not fit into the patterns of this generation that is busily engaged in trying to outdo itself in one way or another. He suddenly realizes the important fact that his own elders, the generation that produced him and bestowed upon him a series of vague ideals, is composed of selfish human beings who never lived any of the fairy tales they taught him; that all the beautiful ideals and principles are forgotten in business. He finds that he is here only to be exploited; that he is important only to the extent of his efficiency. And he comes to the conclusion that there is very little brotherly love exhibited in this world.

This is the beginning of disillusionment; this is the breaking down of dreams. Things that were built up are thrown down again, and the world, which should receive these young people unto itself, for they are the keepers of its hopes and dreams, makes this younger generation a stepchild from the beginning. Then by the time another generation builds its home, disillusionment rules under the roof and we go on through the same thing again and again and again. We keep on doing it with good spirit and the full conviction that if we live long enough we will make it right.

But there suddenly appears a danger signal; it looks as though our own selfishness is getting out of hand. We now realize skill, selfishness, ambition and avarice, when highly educated, become very dangerous. The fact that they are dangerous in themselves does not mean

too much, but there is a grave possibility that Sonny Boy may invent a bomb that will blow up father's bank. Now in all probability he does not intend to blow up father's bank, just the bank down the street, but if the bomb is good enough it may take father's bank with it. We realize we must do something about this condition. We must explain to the young man why he should not do it. But when he says, "Why shouldn't I?" we do not have a good answer.

Our high-lettered ignorance is catching up with us. Now we are in mortal danger and we are getting ethical very fast, so let us build as quickly as we can; let us use this great emergency to encourage every bit of culture we can possibly develop. Let us try to build a foundation under these patterns that will give vision and purpose. Let us try to prove to the young people why they should not destroy us, and do it in a way that means something. Let us try to prove to them why they should be building forward to a greater universal plan of things.

The greatest gift we can give to the world is a generation of solidly established, clear thinking young people with a basic foundation of ideals strong enough to meet life. That is the purpose for which parenthood was conceived; not merely to propagate the kind, but to propagate the culture of the kind. Generation is more than propagation of kind; it is the propagation of ideals; the building of security by which the human race moves forward to a place and a time when those who come into the world will come into a rich heritage of integrity. And while we are building, it might not be a bad idea to build in more of ourselves, our hearts and our minds and our love as a special gift to the little ones. It does not necessarily mean any more work; it merely means more integrity in effort, more vision; and it may in turn mean fewer hours of work because we will not have to spend so much time in repairing the damage caused by ignorance.





## Christmas - A Spiritual Symbol

IN consideration of the season of the year we should pause for a moment and consider Christmas itself, and its meaning to those of us who are concerned with self-improvement and service to others. We hear enacted over the radio what is called The First Christmas, the birth of Jesus in the little town of Bethlehem. Of course we know that was not the first Christmas. Christmas as a Festival, as a Spiritual Symbol, has existed since the dawn of time. As soon as the human mind became aware of the phenomena of nature men began to recognize the annual motion of the sun, and gradually the meaning of this annual mystery, which they called the long night, dawned upon them. They realized that each year at the period which we call the winter solstice the sun seemed to be farther away, leaving the world in darkness for a longer period than at any other time of the year. This became part of their religion and philosophy, and as the sun's action upon the seasons affected the harvests, primitive men, who were mostly agrarians, began to realize that the annual life of the sun was closely linked to the security of the human being. In the most remote periods of time the winter solstice was celebrated because it was after the solstice that the sun increased in light. All the countries in the Northern Hemisphere became aware of this mystery and built it into their spiritual conviction as a symbol of the annual restoration of the life of the world.

Of course we have many times discussed the character of Santa Claus. We know this little image, this little figure, was derived directly from the Egyptian Bes, the god of little children, the bringer of secret gifts. But the Greeks recognized also the relationship between the winter solstice and the god Saturn. Now Saturn was the aged individual with a long beard, who carried in one hand a scythe and in the other an hourglass. Santa Claus was the deity of time, and time was very important. Time was opportunity, time was privilege, time was the framework of action. The human being who had time could achieve, and this astronomical mystery of the year, the annual restoration of life, the winter solstice, became the symbol of the gift of time; time was the opportunity to grow, to serve, to attain all things natural and to distribute them to mankind. Time was the gift of the gods; it was in time that man must perfect himself; it was in time he must perform his good works. In time he must achieve and attain, and in time must consecrate himself. The use of time became one of the supreme mysteries of human thinking.

A simple example of our time problem comes to us today in our Western thinking as soon as we begin to consider the fact that time is money. Time is more than money. Time is something money cannot buy, and when our time is gone no wealth in the world can add a day to it. And yet the use of time is one of the supreme proofs of integrity



and culture. As the ancient Chinese observed, the dignity of the use of time is symbolical of the superior human being. To waste time is to waste life. To waste time is to break faith with the great cycles of nature in which we exist.

I think I have told you before the story of the time when the great Chinese statesman, General Chung, was the guest of General Grant. It was when the railroads were being developed in this country. As a special honor the President invited the Prime Minister of China to accompany him on a record-breaking trip of a crack train. With a watch in his hand the President called attention to the starting time, and when the train drew into the station at the end of the trip General Grant turned to the Chinese statesman and said; "Earl, this train made the run in five minutes less time than any train has ever made the trip before. We have saved five minutes!" Earl Lung Chung replied, "Yes, Mr. President, and now what shall we do with the five minutes?" That is our problem today. Hundreds of thousands of human beings are being hurt and killed in the haste of traffic. We are all trying to save minutes, seconds, often at the price of life and limb. Why? What are we going to do with the time? What is the individual who has wasted sixty years of life going to do with the half minute saved in traffic? A certain amount of time must be used in which to make a living, and by making a living we buy a certain amount of time back for our own use; time in which to grow spiritually beautiful. Let us use this time to the best advantage.

Ancient Cronus at the winter solstice bestowed on human beings the gift of a new year, a gift of the restoration of time, an opportunity to perfect all things within themselves. He gave his people time in which to build a better world, time in which to educate children, time in which to perfect their own thoughtfulness and meditation, time in which to reform, regenerate, and revitalize the necessary structures of existence.

Five thousand years ago the Egyptians worshiped the symbol of the winter solstice as a rededication of humanity to the great laws of life; the great privilege of cycles in which time is perfected. The ancient Egyptians gave thanks, not for the gift of presents bought in exchange for material wealth, but for the supreme gift, the gift of life itself. They believed man should demand nothing from the gods, but should be eternally grateful for the opportunity which nature affords; the opportunity to unfold and perfect all things.

In ancient Syria and Babylon they also had a ceremony at the solstice. With them the little green tree, the pine or acacia, was the symbol of life that survived the mystery of the long night. They adorned these little trees with symbols of life and growth, originally the fruits of the harvest, and the little glass balls and trinkets on our Christmas tree represent the fruits of the harvest. So the use of the pine tree as the symbol of the winter solstice is at least four or five thousand years old.

In the northland among the Celtic peoples the druids had their ceremony. When the time came, calculated by the position of the heavenly bodies, in their great temples such as those of Carnac and Stonehenge they worshiped the mystery of the sun deity. When the calculated time came they sent word to all their priests, and in ancient Brittany they all gathered together in their nocturnal groves and every light was extinguished. With the putting out of the old lights, with the extinguishing of the old fires, the druids consecrated their people and themselves to the annual creation of a new life. The old fires were symbolical of the old life with its fears, its animosities, its hates and its debts. Everything in the human consciousness not beautiful was extinguished that night. Nothing was carried over to the new opportunity to overshadow and burden the new lives of the people. The night the fires went out all the old things ceased to live, old enmities died, old debts ceased to be.



The one thing the human being can bring to opportunity is a clean life, a clean mind, and a clean heart. How can we make this coming year a great and beautiful year if before it is born we limit and restrict it by bringing over all the old unfinished negotiations and restrictions that made up the past? We cannot do this. As the druids put out the old fires, the human being should cause to die within himself all that is not beautiful, useful and necessary. With the first rays of the dawning sun, the ancient druid priests, watching from the high hills, saw in that first radiant light the promise of a new pact between God and man. The new year was come, and with it would come a new consecration. With the appearance of the first rays of the sun the priests rekindled the fire upon the altar, and all the fires in Brittany and Gaul were lit from this great flame upon the altar. This new flame was symbolical of new homes, new fraternities, new understanding, and a new dedication of life to that long ray of light that has lighted every man who ever came into the world.

It is the same in far Asia. The Buddhists in Asia, in Tibet and other far-off lands of Asia, also have their ceremony of the annual birth of the sun. To their meditative way of life the first rays of the light after the winter solstice sends its long beam into the heart, where it flashes upon the golden roofs of the pagoda of the heart, and here the eternal Buddha is reborn in the heart of the priest as he reconsecrates himself to the service of life, that his own life shall become a sun that will send life and hope to all life that exists in the thirty-three worlds of space.

Everywhere from the dawn of time this great ceremony has been kept as a significant pact, and the gift that the gods bring to us is the gift of life, the gift of the newborn sun, a new harvest and new crops, new dawns in which we shall live to see the rising of the sun; and in these new dawns we shall have a new opportunity to dedicate all we are and have to the supreme work of the perfection of our time. This is our duty and our privilege, and the most blessed gift that the ancient ones gave to us is the opportunity to renew annually their pledge to the world, and though we be small and faint-hearted, although it is hard to grow up, although we are selfish when we would be unselfish, weak when we would be strong, and thoughtless when we would be thoughtful, yet if within our hearts we try; if in our souls we are consecrated to the desire, if in every part of our consciousness we are resolved to grow, to become beautiful, to become wise, as long as that consecration is within ourselves, so surely will the sun be born again, so surely will there exist in nature a time and place in which to grow. The gods give us this time and this place, and for these things we are truly thankful, and we offer our sacred religious act, our perfect religious performance, our sublime religious conviction, that in this time and place given to us under the sun, sustained and warmed by the light of eternal truth we shall reconsecrate our lives to that constant prayer of good works well done, by which we keep faith with the deity god who is born again for us each year, and shall continue to be born until the last of creatures has completed its work.

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### NIRVANA AND HIGH EXPLOSIVES

On one occasion while Buddha was preaching to his disciples he was asked to describe the state of nirvana. He is said to have compared the dissolution of the personality into the universal state with the disappearance of gunpowder when it is lighted. From this it would appear that India was aware of the existence of gunpowder more than five hundred years before the beginning of the Christian era.

*See Temples and Elephants* by Karl Bock — 1883



*Ex-Libris P. R. S.*

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EGYPTIAN ZODIAC

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## The Pagan Heaven and the Christian Earth

THE zodiac is an imaginary zone of the heavens paralleling the ecliptic, about sixteen degrees in width. It is divided into twelve signs, each of which is thirty degrees in extent. Each of the signs is marked by a constellation, and the symbolical figures associated with the signs are supposedly traceable in the star groupings which form the corresponding constellation. In many instances, however, there is little resemblance between the two.

The origin of the zodiac is one of the unsolved mysteries of ancient times. A variety of explanations has been offered, but none has the stamp of general approval or acceptance. The popular belief that the signs of the zodiac were delineated by ancient shepherds guarding their flocks at night is untenable. The system did not originate among untutored herdsmen, but bears witness to a high degree of intellectual organization. Perhaps the legend of the shepherds has reference to the myths of the shepherd

kings, the priest-initiate-rulers of the world of long ago.

The selection of certain animals and figures to represent the star groupings gives us a clue to the origin of the system. In the classical zodiac that we know, all the star symbols pertain to a way of life which developed in Mesopotamia, North Africa, and southeastern Europe. Had the zodiac its beginning in Asia the symbolism would have been different. In fact, Eastern zodiacs to this day include several forms peculiar to Eastern regions.

It is useless to attempt, with our limited knowledge of the workings of the ancient mind, to fix either the exact date or the exact location of the origin of the zodiacal speculation. Assyria and Babylon come the nearest to meeting the broad requirements of the subject. It is known that astronomy flourished in these nations long before the rise of the classical civilizations of Greece and Egypt. The Chaldean priesthoods were



dedicated to the study of the heavens and all types of celestial phenomena. They developed their knowledge of the sidereal bodies and their motion largely for purposes of divination and magic. In ancient times astronomy and astrology were one body of tradition, and at the time of the Romans it was usual to call both astronomers and astrologers Chaldeans. Astronomy was designated the *science of the Chaldeans*, the assumption being that the science originated among the Persian Magi and Chaldean star worshippers. Astrology was widely practiced in the valley of the Euphrates. Towers for the observation of the heavens, called ziggurats, were erected in various parts of Babylon and Assyria, and it is now believed that the Tower of Babel was one of these ziggurats.

In addition to the divisions of the heavens into a northern and southern hemisphere girdled by the zodiac, antiquity recognized the division of the signs themselves into thirds. Thus each sign contained three subdivisions of ten degrees each, called decans. Thirty-six decans made up the complete circle. In addition to the zodiacal signs, twenty-four other important groups of stars were recognized and endowed with symbolical forms. Twelve of these were in the Northern Hemisphere, and twelve in the Southern. These three groups of twelve signs each were allotted to the thirty-six decans by a magical arrangement.

Through the belt of the zodiac, which was called the furrow of the celestial bull, moved the seven planets called by the ancients *The Wanderers*. It was inevitable that the various motions of the heaven should be regarded as significant. Not only was the sky an immense clock and calendar, but it was observable that the periodic return of the sun was associated with periodic renovations and changes in the conditions of physical life. As these changes were regular and could be anticipated with reasonable certainty, a prophetic art came into existence. Further study revealed that the shorter periods of the moon were also attended by physical consequences affecting human life. It required only time

and the ingenuity of man to perfect an elaborate theory which was sustained by thousands of years of observation. This theory led to the conclusion that all mundane affairs were dominated and governed by the motions of the heavens, and by the extension of this belief these motions could be interpreted in advance with reasonable certainty.

Ancient astronomers recognized five planets, and two luminaries which they included among the planets for practical purposes. There is indication, however, that the Greeks were aware of the heliocentric system as early as the 6th Century B. C. As most Greek learning originated in Egypt, we may assume that heliocentric speculation was cultivated there at an earlier date. The Chaldeans never emphasized the heliocentric order of the world for the reason that they were concerned primarily with the effects of the sidereal bodies upon the earth itself. For their predictive art the heliocentric system offered no practical advantages.

James Gaffarel, in his work *Unheard-of Curiosities*, published two charts showing the letters of the Chaldean alphabet distributed among the star groups of the heavens. He was convinced that the characters themselves had been devised from star patterns. He also regarded the planets as vowels moving through the consonant patterns, thus forming words which changed constantly. The words thus formed were a sacred language by which the will of the gods was made known to man. This is the handwriting on the wall of heaven referred to in the Bible on the occasion of the feast of Belshazzar. Gaffarel's opinions are interesting, as he was the official astrologer and confidant of Cardinal Richelieu.

Unlike most ancient arts and sciences there has been very little change or modification in the astral theological speculations of the ancients. The symbols and patterns approved by antiquity are still in general use, and no basic fault has been found in the old arrangements. The same is true of the astrological influences assigned to the planets, signs, and constellations. The inter-





THE ZODIAC OF DENDERAH

pretations in vogue at present are identical with those inscribed in cuneiform characters on tablets of clay during the reign of Hammurabi, about 1900 B. C.

Although it is known that astrology, which includes all the essential knowledge of ancient astronomers, was cultivated at an early date, most of the forms and symbols with which we are acquainted are comparatively recent. The oldest representations, for example, of the signs of the zodiac, the decans, etc., are in horizontal strips or panels usually placed in rows, one above the other. The Egyptians were especially devoted to the idea of the decans, and to each of the ten degrees of the zodiac they assigned a deity, who received special veneration in his appropriate season. There is a complete list of the decans among the decorations adorning the tomb of Seti I, 14th Century B. C.

A similar list was found in the tomb of Ramses II. The symbolism is clearly delineated, and the figures can be identified immediately by reference to a popular almanac.

We are all familiar with the planispheric form of celestial symbolism, but the circular design does not appear among ancient examples. There is a popular belief that the circular zodiac found in the temple of Hathor at Dendera is the oldest known example of a celestial planisphere. This great stone slab of a reddish brown color is now in the Louvre at Paris, and has been the subject of extensive literature. It was originally believed that it was simply a symbolic representation of the heavens in stone. Recent study of the details, however, indicates that it was a horoscope, probably of the ill-starred young Egyptian king Cesarion. He was born



47 B. C., and according to the official statement of Cleopatra was her son by Julius Caesar. There is also a rectangular zodiac still in the temple of Isis at Dendera. By calculation of the star pattern this is dated 29 A. D., and may be the nativity of Tiberius. This is disputed, however, some holding that it is the scheme of the heavens, erected for the building in which it is contained.

While it is impossible to say with certainty that the ancients did not represent the heavens in circular form, examples of such planispheric distribution of the heavenly bodies certainly are not plentiful until the early centuries of the Christian era. In fact, European astrologers frequently made use of a square horoscope form as late as the early 19th Century. The same is substantially true in Asia, where circular zodiacs appear only after the 7th Century A. D. One of the determining factors in China was the habit of decorating the reverse of metal mirrors with astrological figures. The circular mirror required a circular design.

Among the Chinese the order of the signs is reversed because these Asiatic people paid special attention to the planetary hours of the day, whereas the astrologers of the Near East thought in terms of annual motion. Several of the figures of the Chinese zodiac occur without any major change among the divinational signs of the Aztecs of Mexico. In fact, some form of the zodiac as the principal element in an astrological art is to be found among all civilized nations of antiquity. This observation led Dr. Richard Anthony Proctor to the grudging observation that no race or system of culture ever rose to great heights without developing an elaborate system of astrological divination.

In all probabilities symbols representing the zodiacal signs originated from the observation of natural phenomena. Primitive peoples devoted to agrarian pursuits selected figures associated with the planting, cultivating, and harvesting of their crops. Later an association of ideas resulted in the introduction of theological elements. Deities were appointed as patrons over the departments

of human labor, and gradually these gods and goddesses were appropriately enthroned among the constellational groups. There is a hint of this process in the Greek hero myths. Exceptional human beings endowed with faculties and powers beyond the allotment of mere mortals were translated after death to the heavens, where they continued as patterns among the stars. Thus came Orion the mighty hunter, Hercules with his club, and Perseus with his winged horse Pegasus. It is interesting to note in passing that none of the great religious or philosophical leaders of the world have ever been associated with astrology.

The Chinese called the zodiac belt the Road of the Yellow Emperor, by which we learn that the sun was regarded as the supreme sovereign of the solar system ruling from his golden pagoda, and served by a privy council of ministering planets.

In recent years considerable controversy has arisen as to whether astronomy or astrology was the elder science. Astronomers maintain that the assignment of moral qualities to the sidereal bodies did not occur until the study of the heavens themselves had reached an advanced stage. They contend that the mechanics of sidereal dynamics was originally cultivated as an observational science. Divination was an afterthought resulting from reflection upon facts obtained by means basically scientific. This controversy is difficult to solve, but there is enough evidence available to indicate that astronomy *per se* would have languished had not the dramatic implications of astrology perpetuated interest in the subject. Even astronomers of the importance of Tycho Brahe and Johannes Kepler depended on the interest which existed in astrology to finance their so-called sober investigations.

With the rise of Christianity there came a general reformation of ancient beliefs. The Church was opposed to divination in all its forms because the predictive arts appeared to conflict with doctrines related to grace and special intercession. It was not possible, however, to dismiss completely a belief





THE PAGAN ZODIAC FROM THE ATLAS COELESTIS OF  
ANDREAS CELLARIUS

This figure corresponds to the region of the heavens Christianized in the next plate.

Figure 2 (Next Page) CHRISTIAN ZODIAC FROM THE ATLAS COELESTIS OF  
ANDREAS CELLARIUS

By comparison with the double page plate following the reader can establish the correspondence described in the writings of the Venerable Bede. Beginning at the left side of each globe (Gemini in the pagan sphere and St. James the Greater in the Christianized sphere) the two sets of symbols are easily identified.



COELI  
CHRISTI  
MISPHE

STELLATI  
ANI HÆ  
RIUM PRIUS







SIGN OF SAGITTARIUS

One of the Astrological panels in the Cathedral of Rimini in Italy. 15th Century



which had dominated public opinion for thousands of years. Many of the early fathers of the Church practiced astrology in private and defended it in public. Even such great men as St. Augustine, St. Thomas Aquinas, and the Benedictine Monk Roger Bacon, acknowledged the reality of starry influences, and included planets and constellations among the moral forces of nature. From Pythagoras and Plato to Francis Bacon and Rene Descartes most philosophers and philosophic scientists were inclined to allow the influence of planets upon mundane affairs. The five great astronomers, Kepler, Brahe, Copernicus, Galileo, and Newton, all practiced astrology. Each, however, imposed certain restrictions or limitations upon the art, but not one of them denied the possibility of the heavens affecting the earth.

The early Church was so completely indebted to the Greeks and Egyptians that it was inclined to favor their cultural institutions. It was not until the post-Nicene period when the Church increased rapidly in temporal power that it opposed its mind to the public will. But once secure as mistress of the Mediterranean, the Church broke more and more openly with the classical tradition and set up its own infallibility upon the Seven Hills of Rome.

With the rise of medieval learning, the educational system of Europe became little better than a hodgepodge of conflicting and confusing opinions. The principal subjects taught were theology, law, medicine, and belles-lettres or the humanities. The theology part of the curriculum was overwhelmingly Christian ecclesiasticism, but the rest of the curriculum was ninety percent pagan. Law, medicine, and the "elegancies" were derived directly from Greece, Egypt, and the pre-Christian Roman Empire. The situation was incongruous to say the least, and caused many shaven heads to ache. For other complications resulted from the rise of the Slavic culture and the great universities of the Moors in Spain. Here pagan ideas flourished without contest, and the stream of Arabic intellectualism flowed

northward to confound the professors of the great universities.

All through the medieval period there was no clear distinction between astrology and astronomy. There was a slight emphasis upon navigation, but prior to Columbus this was not especially meaningful. It was understood that when a man studied astronomy he had certain distinct ends in view. He aimed either at a court appointment by which he became an adviser of princes, or he planned to be a physician and use astrology in the diagnosis of disease. No one studied astronomy merely because he was fascinated by the machinery of space.

According to the first traditions of the Orphics the universe was divided originally among twelve gods who are described as the monads of the universal order. To each of these twelve ruling gods was assigned a division of the world, and over its own respective division the deity presided by establishing his mysteries or orders of worship, and such arts and sciences as were suited to the places and circumstances. This development of the divine orders in space is beautifully described in the myths of Apollo the sun god, and Python the great serpent. The sun is the lord of the Mysteries, the exalted being who dwells in the twelve chambers of the zodiacal temple. When Apollo, the sun, entered the sign of Scorpio (represented by the rocky spur of Mt. Parnassus) the sun man found Python, the huge reptile which had crawled out of the slime left by the flood of Deucalion. With his arrows (rays) Apollo, the solar spirit, slew the evil Python (the earth's humid atmosphere), and casting his body into a deep crevasse among the rocks established in that place the Delphic Mysteries.

In his precessional march the sun god performs twelve Herculean labors, founding in each age the Mysteries suitable to the times. The sign occupied by the sun at the vernal equinox is thus regarded as oracular, for the voice of the sun god is heard speaking from the penetralia of his zodiacal sanctuary through his symbolic form.



The rites of Aries, or the celestial ram, were celebrated in the Temple of Jupiter Ammon in the Libyan Desert; the rites of Taurus in the Egyptian Mysteries of Serapis and the tomb of the heavenly bull; the rites of Gemini in Samothrace where Castor and Pollux, the Dioscuri, were hymned with appropriate ceremonial; the rites of Cancer in Ephesus, where Diana, the mother of the world, was revered; the rites of Leo in the Bacchic and Mithraic orgies of Greece, Persia, and Rome; the rites of Virgo in the Eleusinian Mysteries of Attica, the Christian Mysteries of the Virgin Mary, and the Hindu rituals of Durga. The rites of Libra are peculiarly related to the Roman Catholic Church, and the hieroglyphic of Libra is one of the chief ornaments of the Pope. The rites of the Scorpion are the Mysteries of the Apocalypse and the ceremonials of the Sabasians. The rites of Sagittarius were of Atlantean derivation, for Poseidon, the lord of the sea, created the horse by driving his trident into the earth. The initiators were called the Centaurs, and Chiron, one of this vanished race, was the mentor of Achilles. The rites of Capricorn were the Mysteries peculiar to the Babylonians and Assyrians, for the goat-fish represented the two cities of Babylon and Nineveh. The rites of Aquarius, the water bearer, pertain to the Mysteries of Ganymede the cupbearer of Zeus, and later the cycle of the Grail. The rites of Pisces were those of the fish-gods Oannes, Dagon, and later, Jonah. St. Augustine writes, "There is a sacred fish which was broiled and eaten by the sinful for the redemption of their souls."

It is not difficult to understand how these numerous pagan illusions could have agitated medieval churchmen and caused them to resent the starry symbolism by which a pagan heaven moved above a Christian earth. It remained the privilege of Saint Bede, known as "the Venerable Bede," to be inspired with the resolve to Christianize the heavens. We know very little about this early English historian and theologian. He was born about 672 A. D., and was admitted into the priesthood

in his thirtieth year. He wrote extensively, was widely learned for his time, and there seems no way of discovering the circumstances by which he gained the title of "Venerable." It was Bede who hit upon the happy notion of substituting characters and symbolic figures from the Old and New Testaments for the "heathen" constellational forms. With Bede it was only an idea, but the more he dwelt upon it the more reasonable the notion became. After all, there was considerable similarity between the pagan and Christian symbolism. Was there any good reason why Cetus, the great fish, should not be identified as Jonah's whale? And Argo, the ship of the Argonauts, required only minor renovation to emerge triumphantly as Noah's Ark. It was a delicate matter of the respective importance of the Old and New Testaments, which suggested assigning the New Testament characters to the Northern Hemisphere and the Old Testament to the remote figures of the southern sky.

What Bede apparently did not realize was that by this arrangement he exposed completely the astrological and cosmological implications in the Bible. His renovation of the sky was little less than an admission that the Biblical symbolism had arisen from the old pagan star groups themselves. This may have been the reason why Bede's pious efforts were not received with more enthusiasm by the Church. The old theologian remained "Venerable," but his reform was permitted to languish in gentle oblivion.

But men's works live after them to haunt their memories and embarrass other ages. In 1627 one Judas Schiller, descended from a noble family of Augsburg, and bearing the title of "City Scholarch," published his *Coelum Stellatum Christianum*. The work appeared in an oblong folio and enjoyed but one edition, and is extremely rare. This Judas, who betrayed the pagan heavens gathered his inspiration from Bede the Venerable. But he extended Bede's speculations until all the major constellations had been appropriately theologized. Naturally the twelve signs of the zodiac became the twelve apostles, with Aries



as St. Peter with his familiar keys. Taurus assumed the likeness of St. Andrew with his cross, and so with the rest of the signs. The constellation of Lyra lost all of its former appearance, and emerged as the manger of Christ. Hercules gained new dignity as the three Magi coming from the East. Andromeda was impersonalized into the Holy Sepulcher, and Canis Major, the great dog, was advanced to the estate of David the King.

Obviously some of the "improvements" are entirely arbitrary and excel the cogitations of the hypothetical shepherds of remote times. Some, however, are most ingenious and can be sustained by comparative mythology without, however, adding much luster to the Church.

It is rather astonishing that this Christian heaven theory did not catch the public fancy. After all, it was highly appropriate for the times and temper of the people. We can only assume that it was ignored by intent. It created more problems than it solved, and could have led to intense speculation about origins, a delicate matter better left alone. So Judas, or Julius, or Ichilleus, as he is variously called, remained referee of the city tribunal, and was no doubt invited to refrain from meddling in celestial matters.

Numerous other attempts were made to revise the zodiac, usually for the purpose of advancing the prestige of the atlas maker. Various members of the European royalty temporarily found their places among the constellations, and likely enough helped to foot the bill for the publication of their new estates.

A number of small star groups had received slight attention from the ancients, so various astronomers took advantage of these in the perfecting of their imaginations. M. de la Caille in his *Atlas Coelestis* includes an air pump, a clock, a microscope, and a chemical furnace among the southern constellations. He made a trip to the Cape of Good Hope in 1750 and enjoyed an astronomer's holiday with star groups previously unnamed.

Johann Elert Bode also contributed extensively to the general confusion. He was able to discover the Scepter of Brandenburg, Montgolfier's Balloon, and Gutenberg's Printing Press in remote parts of the heavens. Among the most naive of his contributions is the constellation of Felix the cat. He also gave us *Tubes Herschelli Major* (Herschel's great telescope) as a constellation. And a contemporary, not to be outdone, added another Herschel's Lesser Telescope.

These various observations and unreasonable conclusions therefrom belong among the curiosa of astronomy. They had no lasting effects upon the science, and only go to prove that even astronomers are subject to moments of intellectual vagary.

We must mention here the great *Atlas Coelestis* of Andreas Cellarius. This work which appeared in 1708 is a magnificent folio volume of engraved plates hand colored. The title page shows an impressive group of great astronomers in traditional costumes, surrounded with scientific instruments associated with their names. The great atlas of Cellarius was too late to be involved in the theological aspect of the subject. He published both the pagan and Christian planispheres without letterpress or comment. We are fortunate in having the atlas of Cellarius in the Library of our Society, and from it we reproduce his engraving of the Northern Hemisphere of the Christian Heavens. Obviously the arrangement lacks the simple dignity of the old pagan constellations. Every possible Biblical symbol is crowded into the field, but the work is curious and of importance to those now studying the origin of myths and fables. With a little work most of the star groups can be identified in their old forms, and the student is presented with a key to a number of the Biblical allegories.

It is no accident that the Bible refers to the twelve patriarchs, the twelve prophets, and the twelve apostles, nor is there any fortuity in the circumstance that there are seven planets in the ancient system, seven churches in Asia, seven cardinal virtues, seven deadly sins, and seven sacraments. There is much





HINDU ZODIAC

of astrolatry in the beginnings of human beliefs, and the same principles of nature reappear time after time in the symbolisms of various religions.

The religions of the world follow closely the precessions of the equinoxes. Every twenty-one hundred and sixty years the sign of the zodiac, in which the sun crosses from the Southern to the Northern Hemisphere at the vernal equinox, changes. The last change occurred in the 4th Century of the Christian era when the equinox moved from Aries to Pisces. The preceding change of the equinox from Taurus to Aries occurred about 1760 B. C., and the equinox moved from Gemini into Taurus approximately 3920 B. C. This motion determined the prevailing religious symbolism for a period of 2160 years. By this symbolism, for example, we know that the equinox occurred in Aries from 1760 B. C. to 400 A. D. approximately. During this time the lamb or ram was the central figure or symbol in the religious worship of the world. The sun, born to the northern world of the vernal equinox, corresponding to our Easter festival, was represented as either a

ram or a lamb, or by a glorious youth carrying the lamb in his arms. He was the shepherd, and his symbol became the shepherd's crook. He was the high priest of the Mysteries of the solar god. Fourteen hundred years before the birth of Christ the high priest of the Mysteries of Eleusis in Greece came forth from between the columns of the temple into the presence of the assembled multitudes, carrying in his arms a lamb. He then addressed the assemblage with these words, "All Hail! Lamb of God which taketh away the sin of the world!" In the ancient Isiac Mysteries of Egypt the goddess Isis was represented as standing upon a black stone cube, the corners of which were ornamented with the heads of rams. So likewise the altar of the tabernacle Mysteries of the Jews had rams' horns upon its corners. To the Egyptians the horns of the ram were symbols of royalty and divinity, and they appear upon the plumed helmets of the gods and the deified Pharaohs. Jupiter-Ammon, the African Zeus, is depicted with horns of the ram upon his forehead. The Moses of Michelangelo is also shown with



horns. The Jupiter-Pan, the lord of the world, was depicted with the head and horns of the ram. The pipes of Pan are the seven planets. Later Pan was metamorphosed into the devil by the Church, preserving the horns and the cloven hoofs, and made ruler over Pandemonium.

Among the Scandinavians the hieroglyph for Aries, or the ram, was the hammer of the gods. In Masonic ritualism this hammer is the mallet of the third degree. Nor should we forget the lambskin apron, the pure and perfect symbol of the craft. In Greek mysticism the Golden Fleece for which Jason and his Argonauts risked so much is now declared to have been a book written upon the skins of the ram and containing the wisdom of the Mysteries. This is the same Golden Fleece referred to by the Hermetists as the wool of the wise; the same wool which they pulled over the eyes of the foolish. The symbolism goes on indefinitely, and the Venerable Bede gathers up all these threads of celestial wool and bestows the figure of St. Peter upon the old constellation with its many meanings.

If the Christian Church objected to pagan signs and constellations, modern astronomy objects to the whole conception of symbolic figures for the star groups. They have come to a common resolution that the entire policy is clearly a survival of primitive superstition unworthy of association with the sober processes of science. No longer is the sun prescribed as in Aries or Taurus or the rest. Now it is in so many degrees of right ascension, and a little mathematical symbol is substituted for the drama of symbolic beings, creatures, and things. Obviously there are no whales, serpents, or diamond rings in the sky. All these belong to the infancy of the human mind. Probably the real motive behind the modern motion toward the impersonalization of space is the nagging and embarrassing association with astrology which lingers in the heathen concept. Even today Aquarius and Pisces are words with strong semantic overtones.

Not so long ago a young astronomer with a fanatic devotion to spectrums and oblique arcs gave a lecture on the zodiac in one of the planetaria which dot our country. After the lecture the inevitable old lady in black taffeta hastened up to him exclaiming, "The lecture was perfectly wonderful! You know, I was born under Virgo. I wonder if you could tell me how the planets look for investments this year." The poor astronomer lacked Flamsteed's poise, and broke into a violent tirade against horoscope mongers in general. The little old lady was simply horrified, but instead of losing faith in astrology she simply lost faith in the astronomer. As she observed later, "He was obviously a very stupid man."

The astronomers, however, will do right well to remember that the last great reform attempted by Bede and Schiller passed rapidly into limbo. Long after our present scientific institutions have reformed themselves entirely out of their present shapes the little cut up man in the almanac will continue to intrigue mankind. There is something intensely final about the old classical institutions. They flourish in enlightened ages and decline in benighted times, only to rise again triumphant with the rebirth of intelligence.

As of signs of the zodiac, so of planets. Three new ones have been added to the planetary family since the decline of Greece and the fall of Rome. Attempts have been made to modernize these planets, but all in vain. When Uranus was discovered it was named *Georgium Sidus* in honor of King George III of England, but no one cared. George was no more popular in England than he was in America, and it did not seem particularly fitting to be forced to gaze at his namesake through a telescope till the end of time. Nothing daunted, the name was changed to Herschel in honor of its discoverer. But this name lacked drama, and survives only in the capital H which is part of the glyph used to represent the planet. Finally the name Uranus was agreed upon, and the planet took its place among the classical Greek hierarchy



where it rightfully belonged. With Uranus went its four moons, Ariel, Umbriel, Titania, and Oberon, names not entirely scientific but delightful in a Shakespearean sort of way.

The latest member of the planetary family also had adventures but they were not so outstanding. First the distant speck was named Lowell, which rejoiced only the Bostonians. Then it developed a hyphenated appellation and became Lowell-Pluto, a compromise which came to naught. Now it is just Pluto, a good old classical name associated with wealth and kidnapping. Antiquity dies hard.

It is much better to leave these old symbols undisturbed, for they belong to a system of learning beyond our present comprehension. Each of the signs is a key to a large and important system of thinking. Freud might have said that these names and figures came out of the human subconscious. And Jung would explore the subject thoughtfully and gently. There is a reason why these patterns have descended through the long corridors of time, sustained and preserved by some subtle force within human experience itself.

If we are seeking the reason which justifies the preservation of the ancient forms of the zodiacal signs, several lines of research offer themselves for consideration. For example, Aratus of Soli called attention to the fact that the constellation Eridanus, the great river of the stars, is the celestial Nile. The implication is inevitable. The star patterns have correspondences on the surface of the earth. In simple fact, the constellations are a heavenly map of the earth's surface. By the simple process of adjusting the celestial Nile with its terrestrial counterpart we gain some very interesting bits of information on ancient geographical teaching. For example, with this arrangement the constellation of the great bear falls upon Russia. Perseus corresponds to Persia, and Taurus covers Assyria, the land of the man-bull.

W. S. Blacket in his *Researches into the Lost Histories of America* brings out some very interesting results gained from moving zodiacal patterns over different

parts of the earth's surface. To quote him:

"Let the Zodiac then be shifted to Europe and Africa. Here the Lyre hangs over Britain its emblem, with the Welch name Lloegr. Taurus minor covers Spain, the ancient Tierra-connen-sis and the land of bulls. The Eagle adjusts itself to Rome, and Greece gets two constellations, the Dolphin over Delphi, and Pegasus over the Bay of Pegasus."

If we continue further we must acknowledge with this author that the ancients represented America by certain star groups including the Serpent, the Crown, Sagittarius, Cerberus, Scorpio, Lyra, etc. By arranging these over the present distribution of the American continent astonishing parallels are discovered. The Serpent falls over Mexico where the worship of the serpent is universal. Hercules covers the greater part of what is now the United States, and Cerberus guards the entrance to the Gulf of Mexico. The constellation of the crown falls upon the Rocky Mountains. If Cerberus guards the entrance to the Gulf of Mexico, this body of water corresponds to the Styx, and certainly this body of water is the son of Oceanus, being a gulf. The fabled river Acheron flows into the Styx, and corresponds closely with the Mississippi. Two great rivers, Phlegethon and Cocytus, flow into Acheron and are reminiscent of the Missouri and the Ohio Rivers.

It is true that all these thoughts are speculation, but tied with the great systems of mythology they seem to indicate that the ancients were aware of the several continents of the earth and had mapped them at a remote time, assigning hieroglyphical devices as emblems of the districts and the peoples inhabiting them. This opens another large field for pious reflections.

The constellations were discovered in prehistoric times and are among the oldest symbols preserved by the human mind. When the eagle was assigned to Italy, that country was inhabited by a savage, untutored people who did not even dream of the eagles of the Caesars.



There was no Russia when the bear first shone down upon that land, nor were there any serpent worshipers in Mexico when the sky snake first floated above the land. When civilization came, however, it accepted without question these figures for banners, standards, seals, crests, and heraldic devices. The final selection itself appears accidental, yet as Landseer pointed out in his *Sabaeen Researches*, all the heraldry of great families and estates originated among the stars. Originally signets bore the figures of a constellation or ruling planet of the person. This explains why ancient history refers to certain men as being the sons of Zeus or Poseidon or Mercury. It merely signifies that they were born under the rulership of certain planets and constellations.

Why do religions use the symbols of the star groups even if most of the followers of these religions are not aware of the connection? Is there some profound meaning to Plato's fable that in the beginning the whole of the earth was divided among twelve gods? This subject is outside the pale of modern thought and belief, but perchance there is material here that invites careful examination. We are moved by so many forces in life which we can neither define nor understand. The ancients concealed the operations of these forces under the complicated symbolism of their mythologies, but there is no myth that is not founded on some fact physical or psychological. There is no legend that does not tell a factual story. We have come to accept the fables as fictions of the primitive mind, but what is the primitive mind? Is it the sure foundation of sanity? Is it the normal we have sought so long? Is it the straight thinking, uninfluenced mind, gifted with the childlike capacity to perceive the real and discard the false by instinct or intuition?

It is evident that men as learned as Pythagoras, Plato, Aristotle, and Socrates, would not be limited by the commonplace notions of their times. From their writings we can gain assurance that they possessed the penetrating power to seek into causes, and the discrimination

to divide the false from the true. These learned men certainly did not believe that Zeus turned himself into a bull and abducted Europa. For that matter, why did Europa give her name to Europe? It is probable that common folk were satisfied to accept as literal truth the accounts of the council of the gods upon high Olympus. Certainly Plato knew that no temple of semi-divine beings crowned that rocky crest. Nor did Aristotle for one moment believe that Vulcan had his forges under Mount Etna. Yet these men did not attack the myths, and Plato especially made clever use of them to serve the purposes of his philosophy and ethics. In fact there is much to indicate that he added a number of delightful fables to the already abundant supply.

There is something inconsistent in Socrates conversing with his daemon, Plato supplicating himself before the altar of Zeus, Euclid propitiating his lares and penates, and then these men going forth to invent geometry, square the circle, measure the diameter of the earth, set up the laws of nations, and develop the theory of atoms. They give us the answer themselves. They knew that beneath the myths was concealed a solid body of scientific, philosophical, and spiritual knowledge. The human task was to discover the meanings behind the fables. Only the foolish can afford to reject; the wise must forever explore.

Mythology is the history of prehistoric times, of lost worlds, of ancient races, of great moral truths, and of scientific laws. It was not compiled by a man or a group of men; it was accumulated from the experience of the race. It was known and felt and lived long before it could be reduced to writing or carved upon the walls of cliffs.

As man's concept of the universe increased he applied the old symbols to his new discoveries. He read into the fables what he had discovered by his own searching. The myths became philosophic; they were universalized until at last the seven-pronged key was complete. Each myth has seven meanings, one for each of the seven extensions of



the human consciousness. These keys include the spiritual or religious experience which is the divine art: cosmogony, astronomy, anthropology, geography, chemistry, and psychology. There is also the anatomical key by which all of the universal mysteries are focused upon the structure and physiology of the human body. The heavens are a man, even as man is in the heavens. There are great worlds and small worlds all bound together by the great science of mathematics which is not a key, but the skill to use all keys.

When we look upon a great planisphere like that from Dendera we can feel as St. Germain did when he stood before the great slab of sandstone. The skill of his mind and his almost universal knowledge of all symbols and emblems instantly revealed to him the immense body of lore that was reflected by the shallow carvings of the stone. Here was a monument of the mysteries; a proof out of old time of that which is older than time.

Man fashions the symbols, but the universe fashions the laws. Man gathers these laws as upon the surface of a mirror, and creates an alphabet of symbols to express and yet conceal them. With these symbols he makes pictures, and around these pictures he weaves stories, and these stories in turn inspire drama and music and poetry and art. Gradually we lose sight of the secret meaning and accept the symbols for themselves alone, and because we have forgotten we assume that others have never known. We measure their ignorance by our own, and decide that the old myths were a nightmare of untutored minds and dismiss the subject as closed.

Lord Bacon in his *Fables of the Ancients* discovers in the framework of mythology the principles of a universal legislation. He finds here the proper explanation for the rise and fall of empires and for those experiences by which men in the end are driven to jurisprudence to arbitrate their difficulties. He deals with the moral aspects of the subject and finds comfort, inspiration, and guidance in the tangled complex of the ancient legends.

If the early Church were not enamored of pagan zodiacal implications, the old cathedral builders and stonemasons certainly took the subject to their hearts. After all, the guilds themselves were of pagan inception, originating with the architects of Dionysius in Greece and the architectural *collegia* of Rome. There is scarcely an important cathedral in Europe which has not a few zodiacal signs tucked away somewhere among its intricate carvings. It was fashionable in France to put shepherd's calendars on church doors. These calendars nearly always included the zodiacal signs. There is a fine zodiacal mosaic pavement in the baptistry at Florence, and in some instances Christ is placed in the center of a circle of apostles accompanied by the zodiacal signs. Here the solar myth is obvious. There are some nice astrological notes on the west doorway of St. Marks in Venice.

The great masters who made the stained glass windows during the early Gothic Period found the zodiac particularly appropriate for the so-called rose windows, and astronomical signs and figures appear frequently in early stained glass. There is a fine precessional of zodiac signs and angels in the Greek Church at Mount Athos. In Padua there is a zodiac so arranged that the sun strikes the proper sign during each month of the year.

The shepherd's calendar, sometimes called the zodiac of labors, lost favor among the aristocratic gentles who did not wish to be reminded that other men had to work. So various enjoyments were substituted, and if a man desired to go fishing he found sanction by the sign of Pisces.

Each of the zodiacal signs has a small hieroglyphic symbol, and these are commonly used by astronomers and astrologers in their diagrams and charts. The origins of these little notational forms, like that of the zodiacal signs themselves, is unknown. But some trace to a considerable antiquity. Although occurring occasionally in ancient manuscripts, the hieroglyphs were used infrequently until about the 10th Century A. D. Prior to this time either the en-



tire sign or some significant section of it was drawn into the manuscript. It is probable that the hieroglyphs were conventionalized either from the more complicated figures used in antiquity or from the letters of the words naming these figures.

The almost universal distribution of zodiacal symbolism, and the general agreement among various nations widely separated in time and place, would suggest an early migration of the elements of an astral philosophy along with the other cultural vestiges of primitive mankind. Yet the symbolism itself is far from primitive and indicates highly trained powers of observation and reflection. We are forced to the conclusion that the zodiac and its mysteries played an important part in the esoteric religious systems of antiquity. If such were the case it would account for the general secrecy which prevailed with reference to the origin and meaning of the various signs and their symbols.

It is not our intention at this time to enter into any general discussion of the association of the signs of the zodiac with divinatory astrology. It is enough to mention that the zodiacal symbols played an important part in the alchemical, chemical, medical, and pharmaceutical arts of the ancient and medieval worlds. The familiar almanac figure with the zodiacal signs distributed over the various parts of the human body belongs to the medieval conception of a universe in the form of a heavenly man.

This creature was called the macrocosm or world-man in whose likeness the human being was fashioned. Physicians prescribed remedies according to the seasons and the locations of the planets in reference to this macrocosmic figure. Plants and minerals governed by certain signs were considered remedial in the treatment of diseases governed by the signs associated with the corresponding zones of the human body. An early cabalist wrote about the zodiac in the human eye, and the Chinese distributed the signs among the various distinguishing features of the human face. An intricate and involved series of inter-speculations tied each member and faculty of the body and personality with zodiacal correspondences throughout the body, nature, and the universe.

Most religions had a pantheon of twelve divinities, and these were naturally accepted into the pattern of astrological analogy. The system is very old, exceedingly complex, and intensely fascinating. The more the analogies are studied the more intriguing the problem becomes. In the light of these considerations it may be wise to leave the system undisturbed and not attempt a hasty, prejudiced revision of its elements. Generations to come may solve the riddle, and perchance the solution may reveal a variety of interesting and useful information. In the meantime the pagan heavens with their changeless and timeless symbolism will shine down upon this small planet where everything is ruled by time and change.

(WRITTEN SPECIALLY FOR HORIZON)  
Suggested reading: STORY OF ASTROLOGY

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Crassus, the Roman orator, had a fish that he had made so tame it would eat from his hand. The fish died and Crassus was heartbroken. One day when he was arguing in the Senate with Domitius, also a skillful orator, Domitius exclaimed, "Foolish Crassus, you who wept for a fish!" Crassus drew himself up and replied with great dignity, "That, Domitius, is more than you did for both your wives!"





## In Reply

### A Department of Questions and Answers

*Question: Will you give us a summary of the philosophical doctrine as applied to the spiritual and the animal soul?*

*Answer:* The Platonists regard the human being as a compound composed of three essential parts—spirit, soul, and body. By these three parts man is bound to the threefold nature of Divine Being. God is one quality manifesting as three qualities, or three qualities in one quality. These qualities define Deity as the One, the Beautiful, and the Good, united in the substance of Being. By his spiritual nature man is bound to the substance of the One; by his soul he is bound to the substance of the Beautiful; and by his body he is bound to the substance of the Good. Therefore soul is an essence or substance of the nature of the Beautiful. Beauty is harmony of form, design, pattern, substance, essence, and power. These and further attributes of a comparable nature are the proper dimensions or proportions of the soul.

It is further to be noted that in the triune nature of man no distinction is set up between soul and mind. The principle of soul includes the potency of intellect, thus to a certain degree justifying the modern use of the word psychology, or language of the soul, to cover the field of mental phenomena. Wisdom is a soul power made possible

through the internal contemplation of the divine order operating inwardly in the sphere of causes, and outwardly in the sphere of effects. Contemplation of effects results in knowledge. The contemplation of causes results in illumination. Therefore illumination is the positive pole of knowledge.

In describing the constitution of man Paracelsus traces the energies which sustain the human being in the following way: The spiritual nature originates among the stars and constellations, the soul is sustained by the wanderers or planets, and the body derives its nutrition from the elements which make up the earth. Thus we see that the soul is suspended from the sphere of secondary causes even as the spirit is suspended from the sphere of primary causes.

The soul is the potential of self-knowing. It is therefore nourished and perfected by experience either internal or external. Experience, in turn, is built up from the testimonies of the mind and emotions. The mind is the active instrument of knowing, and the emotions are the passive instrument of knowing. The intellect extends itself toward the object of its interest or



awareness. The emotions receive the impact of experience into themselves, and estimate values on the basis of feeling.

The ancients define the soul under the symbol of the robe of glory. This robe was the proper vestment of a high priest or of an hierophant of the Mysteries. The physical garments of maintenance which indicated the rank and station of a priest or ruler were adorned with emblems and symbols which represented the powers and attributes of the soul. In the Old Testament there is a detailed description of the vestments of the High Priest of Israel, and in the New Testament there is reference to the wedding garment worn by the initiate at the time of the mystical marriage between the soul and the spirit.

The Nazarenes, a Syrian sect to which, according to tradition, Jesus belonged, wore a distinguishing robe of plain white cloth woven without a seam. This signified the endless thread of experience by which the perfection of the soul is attained. Over this simple garment the higher members of the order wore a cape-like cloak of fine scarlet fabric. This was intended to symbolize the aura of the emotional body.

So-called evolution is the gathering of conscious experience by which the soul is brought to perfection within the body. It is the soul and not the body that evolves, and the soul in turn unfolds through the body bestowing the apparent growth of the corporeal constitution. The diamond soul of the Trans-Himalayan adept, the rose diamond of the Rosicrucian, and the pearl of the Illuminati are jewel symbols of soul power.

Spirit, *per se*, cannot grow or evolve according to our understanding of these terms. Growth and evolution take place within the spirit through the focus set up by the mystery of soul capacity. The soul is the virgin of the world, "The Bride of the Lamb"; the perfected personality ascending to ultimate union with the eternal Spirit. The growth of the soul leads to the unfoldment of the conscious self. It is this conscious self

alone which can come to "The Great Decision." This is the decision born from the perfection of experience by which the personal self resolves to sacrifice its own identity by reidentification with the Universal Self. This reidentification is the Hermetic Marriage.

The Ancient Mysteries teach that evolution leads to the production of a final personality. In this final personality all of the potentials of the creature have been fully released. The human being stands forth in the glory of his human accomplishment. He has received into himself all the streams of experience, and has transmuted this experience into soul power. Perfect wisdom, both intellectual and emotional, is symbolized by a radiant star. This star which shines from his heart is the Star of the East which heralds the advent of the Messiah. It is in this luminous body, the garment of glory, that the adept receives his final initiation.

Many strange and interesting allegories have been devised to describe the mystery of the soul. It belongs to the order of Immortal-mortals. It is the supreme production of art, as art in turn is a statement in fact of the beautiful. The soul is born in humanity. It is conceived by the light of God in an immaculate conception. It is the phoenix because it is born from itself. It is the resurrection because it escapes from the body which is its tomb. It is the hero of the world because it is the perfect production out of nature. It is the philosophers' stone because it is produced by the mingling of the seven metals (planets). It is an artificial being because it is engendered by art. It is the redeemer, the perfecter, the savior because it is the beautiful attaining supremacy over matter. It is St. George slaying the dragon of the astral light. It is Siegfried overcoming Fafnir, and it is Bel destroying the old serpent.

At the present stage of human evolution the soul is the focal point of the rays of karma and dharma, reaction and action. It is all that man has been and has learned focused upon his present state and flowing through this state toward his future condition. It mani-



feats through two polarities, inspiration and instinct. The wisdom to which the human being has now attained is the central vortex of the soul entity. This is carried from life to life, and is in itself the recording angel and the record. All that has been accomplished and all that has been attained; all that is known about the universal mystery and all that has been experienced emotionally of the Universal Plan, are expressed through the term *inspiration*. Inspiration itself is the imponderable of beauty in the life of the human being. It is the impulse toward the divine by which man is inspired. Therefore, as the Greeks tell us, the natural motion of the soul is toward the One, that is, toward God.

As the physical sun lights the physical world; as the physical heart, which is the sun within the human body nourishes all of the organs and structures, so the soul, which is the sun of the internal, lights the convictions, thoughts, and emotions, and nourishes them with the love of beauty.

As the soul power, radiating from its own center, is distributed to every cell and atom of the body, it sets up a soul activity within these lesser parts. As these separate structures lack organized mental natures by which they can interpret or release the soul power, it manifests through these lower organisms as instinct. That part of the soul which is so immersed, or as the ancients would say has been swallowed up in the illusion, is properly termed the animal soul. It is the animal soul which is symbolized by the soul power itself

crucified on the cross of matter. This is the great sacrifice referred to in the sacred writings. It is the power which descends into the darkness to redeem the spirits of the underworld.

Because the creatures of darkness have not yet perfected the conscious power to serve the soul, there is conflict set up among them. The old philosophers called this conflict "The Striving". The animal soul, because its natural energies are obscured by matter, is in conflict with its own source, the Divine Soul, and they appear as opposite poles of the same principle. The appetites, instincts, and excesses of the lower personality manifest the confusion which must be present wherever the beautiful is obscured. The soul seeds remain locked within the atoms of the human body until each of these atoms through countless aeons release the soul power through the evolutionary processes.

There is a strange mystery here difficult of description, for it can be experienced only by the inward contemplation of the power of the beautiful. As the soul rises from the darkness of matter, like the sun at dawn its rays extend into the furthest extremities of darkness. Each of these rays is seminal or seed-like, and wherever the rays touch, the seed of future souls is planted. Each of these seeds has locked within it wisdom and love. Wherever the soul rays touch, the Saviour God is born, and in that instant the Law of the Spirit is illumined and made beautiful, and the old dispensation of the father gods is made perfect by the new dispensation of the savior sons.

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A disciple, observing a rich man tossing coins to one asking alms, inquired: "O Diogenes, why is it that men are more prone to give money to beggars than to philosophers?"

"Because" answered Diogenes, "they are afraid that they may be poor or lame or blind themselves, but they are not afraid that they may become philosophers."

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Bion, the sophist, once observed a man noted for his envious disposition weeping copiously, and addressed him thus, "Good sir, what harm has befallen you, or what good has come to some other man?"



● Only small fragments have survived, but we can glimpse through them the dignity, sublimity and deep spiritual conviction of the "children of the sun."

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MANCO CAPAC  
*From an early drawing*

## MANCO CAPAC

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### *The Great Initiate of the Incas*

THE Republic of Peru is located on the Western coast of South America and extends from approximately the third to the eighteenth degree of south latitude, with a seacoast of twelve hundred and forty miles. To estimate the size of the country we can say that it is roughly twice the area of the State of Texas. The country is divided into three longitudinal zones: the coastal desert, the sierra and the montaña. The coastal region is dominated by the Western Cordilleras. The sierra, which occupies the larger part of the country, is made up of the great ranges of the Andes with peaks reaching to twenty-one thousand feet. The montaña is the easternmost region, and consists principally of tropical rivers and forests. The country is rich in natural resources, and presents a wide diversity of flora and fauna.

Throughout the Andean area of Peru are scattered the monolithic remains of an ancient people. Most of the structures are composed of huge blocks of hewn masonry fitted together with amazing skill and care. Such structures must have been produced under a well-

organized system of government which could command the necessary manpower under a broad architectural program. Although these remains have been the subject of extensive research, very little is actually known about either the buildings themselves or the people who built them.

The civilization of Peru prior to the coming of the Spaniards is divided into two historical epochs, the pre-Inca and the Inca. Most of the monolithic remains belong to the pre-Inca period and indicate a long and important cultural history. It is usual to divide the pre-Inca people into two groups; the Aymara and the Quichua, distinguished especially by their language differences. For practical purposes, the pre-Inca Empire of the Peruvians is said to have arisen among the tribes of the Aymara-Quichua race. As is usual in problems of this kind, there is no agreement as to the actual time and circumstances involved in the pre-Inca architectural remains, nor is there any general agreement as to the degree of culture which developed during the antiquity of this race.



The principal sources of information are the traditions preserved from old time by the *Amatuas* (Wise Men). It is a mistake, however, to disregard mythology and legendry, for these often reveal the history of prehistoric times. The modern ethnologist too often rejects the lore of the Old Ones as unworthy of serious consideration. By so doing, the modern investigator rejects a wealth of material which requires only thoughtful organization.

About a hundred years after the Conquest of Peru, the Spanish writer Fernando Montesinos undertook an independent investigation of the history of the Peruvians. His method of work is indicative of a rational approach to a difficult subject. First of all he learned the language of the natives. This is indispensable to any sound program of ethnology. Not only was he able in this way to interpret a difficult idiom, but he gained the confidence and co-operation of the Old Men who were the custodians of the racial lore. When we speak a man's language we pay tribute to his way of life, and we build a strong bond of sympathy and confidence. Montesinos then further increased his prestige by listening attentively and sympathetically to the ancient poems, tales, legends, and traditions. He was humble and reverent and grateful when the *Amautas* recounted the sacred history of their people. Had he been critical or supercilious, the fountains of his information would have dried out at their sources. Men do not open their hearts to unbelievers, and the Peruvians had little faith in the Spaniards as a race, and for rather good reason.

What Montesinos learned he carefully recorded, collecting in this way a large number of what he called "old Peruvian documents." This does not mean that the manuscripts themselves were ancient, but rather that they contained ancient records, most of them recorded for the first time in written form. These records covered a variety of subjects: religious, historical, sociological, and literary. Many of the accounts are contradictory, and some evidently fabulous, but taken together they

form a priceless body of tradition which can serve a variety of useful purposes.

Recent writers are inclined to view the works of Montesinos as sentimental and uncritical, probably because he told his story exactly as it was told to him. The real value lies in this quality of reliability. It should also be remembered that he collected his material under more fortunate circumstances than is possible today. Many of the old priests and scribes were still alive. Western civilization had not reached into the Andes to influence and change the old ways of life. The natives had not yet developed that sphinx-like attitude of dynamic unknowing which always appears after the impact of European civilization upon aboriginal cultures.

We should also mention an earlier historian, whose works however are of less importance. This is Garcilaso de la Vega, who was born in Cuzco in 1540. His father was a Spanish grandee of the same name, but his mother was the niece of an Inca emperor. Probably Garcilaso was attracted to the history of the Peruvians by the stories learned in childhood, and the call of the blood. Unfortunately, his training and temperament resulted in a pro-Inca complex. His *Comentarios Reales* therefore is devoted largely to the glorification and justification of the Inca Empire. He did not have the gentle, impersonal detachment of Montesinos, and his records are burdened with personal viewpoints. The history as recorded by Garcilaso is valuable as a means of checking other records, and the two works together, Garcilaso's and Montesinos', reveal a number of important parallels.

As our present purpose is primarily a consideration of the religions and philosophies of the Peruvians, it will not be profitable to digress into historical or political controversies. Although there is much confusion in matters of dates, names, and places, the thread of culture is reasonably evident, and it will serve our purposes to follow the general historical pattern given by Montesinos. We realize, however, that this has been subjected to several theoretical revisions,



most of which, while interesting, are inconclusive.

According to *Memorias Antiguas Historiales del Peru* by Montesinos, the record of the Peruvian kings begins five hundred years after the Deluge. He lists a hundred and one rulers from the beginning of the empire to the time of its conquest by the Spaniards. Ninety of these rulers belong to the pre-Inca period, and eleven to the dynasty of the Incas. Montesinos assigns approximately four thousand years as the total period of the reigns of the ninety pre-Inca kings. This is an excessive period according to modern calculation, which assigns an average of twenty years to the rulership of monarchs when determining the ages of dynasties. The Indians themselves appear to have recognized this difficulty for, as in the case of Old Testament patriarchs, it is assumed that some of the early rulers lived to extraordinary age. Although Montesinos names a number of the ancient kings, it would not serve our purpose here to go into details. Certainly the old Peruvian Empire of the Aymara-Quichuas began between 2000 and 3000 B. C., and we have no way of being certain that the pre-Incas were not preceded by a still older people.

As is customary with old nations, the historical accounts retire into the dim fantasy of mythology. The quality and type of the myths suggest an Asiatic origin. They are too complex and well-organized, and abound in too many parallels with the myths of Oriental and Near Eastern peoples to have originated in the Andean region. Mythology in Peru reached a high degree of philosophical content at a very early time. From a study of the myths we derive the definite impression that the people had attained a culture equal to that of most other races of the time, and surpassing many.

The pre-Incas recognized a primary triad of divine beings who created and ruled over a world composed of three planes or spheres. According to one account the most ancient and mysterious of their gods was called Con, and he was regarded as a pure spirit without

any material form, limitation, or dimension. This conception itself indicates an advanced stage of theological belief. The deity Con moved in the air and created all things by flying through space from north to south. Wherever he passed, mountains and valleys came into being. This god seems to have been concerned primarily with the cosmic forces which brought the universe into manifestation. No temples or shrines were built to him, for the creation itself was the only appropriate symbol of his power. In many ways Con parallels the Hindu God Brahma. In India there are few shrines for the Supreme Deity, because of the abstract qualities associated with his nature and activities.

Pachacamac, the son of Con, was the most popular of the old Andean gods. He was also a purely spiritual conception, although in later times he assumed more tangible proportions. It was Pachacamac who created the human race, so he is the Old Father. He made souls for the forms or shadows which had been fashioned by Con. This heavenly father united his energies with Pachamama, the Earth Mother, and from their union sentient life came into being. Pachacamac bestowed the breath of life by an impulse of the will. He looked down upon the shadowy forms that lay inert upon the earth and he spoke the words of power, and the shadows became alive. He said, "Let a man be!" and the man was. Then he said, "Let a woman be!" and the woman was. It required a considerable grasp of the significance of spiritual energy for a people to conceive of a creation by the power of will and the spoken word.

Pachacamac is said to have created three eggs, one of gold, one of silver, and one of copper. He sent these to the city of Cuzco, and from them were born the three classes or castes of human beings. Anciently these classes were the rulers, the priests, and the common people. Pachacamac loved and protected his children and ruled over them from the sky, speaking to them through their hearts and through the priests who were his servants. But in the course of time



the hearts of the people were hardened and they no longer obeyed the will of the heavenly spirit. To punish the creation which had wandered from his laws, Pachacamac sent a Deluge to destroy them. After the great oblivion the Creator resolved to fashion a new kind of creature, so his spirit descended upon the city of Tiahuanaco, which was thereafter venerated as the place of the new creation.

Pachacamac made a number of little figures out of clay, each one different, according to their races and nations. He painted upon each the clothing it should wear, and marked their features with peculiarities. Then he bestowed upon each a language and songs to gladden their hearts, and he supplied to each seeds to plant in the ground suitable for the environment which they should inhabit. Then he breathed life and soul into each of the little clay figures, and told them to enter caves, that is, go down into the earth. He also ordered them to become civilized, and in time to grow out of their caves and come forth into the light of the upper world.

The gods Con and Pachacamac were not only culture-heroes, but probably were personifications of ancient races and cultures which had been lost in the wastes of time. Perhaps Pachacamac was a great priest or king who had brought civilization to the pre-Incas. It is obvious that this creation story is bound tightly to the universal myth which recurs in the lore of all classical civilizations.

It is not demonstrable that either Con or Pachacamac were sun gods. In some accounts Pachacamac is said to have descended from the sun, but these records show the influence of the later Inca doctrine. They were space and spirit gods belonging to a higher system of mythology and an older way of life, probably agrarian divinities. Among the Incas the god Con assumed the proportions of a rain and thunder god, and was represented with his face covered to symbolize clouds. A parallel might be noted. In Nordic mythology Thor the Thunderer was originally a creator god of Scandinavia. He was the Old Father

who formed the world with his hammer. He gouged out valleys, heaped up mountains, and like Con seems to have moved in the air. Later, when the religion of Odin came into prominence, Thor lost estate and was demoted from his ancient place to become an attendant deity assigned to the province of thunder, lightning and rain. A similar parallel occurs in India, where the god Indra was gradually transformed from the estate of creator to become the deity of the winds.

The great culture hero of the Aymara-Quichua race was Viracocha. He seems to have appeared after the second creation began to decline in culture and integrity. Viracocha was the child of the sky gods, and to a measure embodied the powers and virtues of Pachacamac, his heavenly father. He appeared on several occasions when humanity was in great trouble. In each case he took on a human form so as to mingle with men and teach them by words and examples. He was represented as a man with a beard, and possessed the power to work miracles. He could bring down mountains, raise valleys and make water spring from rocks. He taught the people to love one another, and to establish harmonious community life. He then departed to the north, promising that he would return and save those who kept his laws.

Later Viracocha came back in the guise of a physician. He healed the sick and gave sight to the blind. Many wicked men tried to injure him as he journeyed about the land. These men suffered various disasters, but in the end Viracocha forgave them all and taught them the good way of life. As selfishness and greed increased and he was subjected to various persecutions, Viracocha went down to the seashore, and spreading his mantle on the waves floated away toward the West. After that he no longer appeared in human form but came as a spirit. He could be seen, however, by those who loved him and required his assistance.

The last recorded appearance of Viracocha was about the year 1275 A. D. He appeared in a dream or as a spirit to the eighth Inca. The Inca Viracocha,



who had been named in honor of the god, built a temple in honor of his phantom ancestor. He had a troublous reign and led a rebellion against his own father, thus taking over the government of the empire. After the civil war was over he built a palace of retirement at Muyna for his father. The tomb of the Inca Viracocha is a few miles from Cuzco, the ancient capital city. It was opened by Gonzalo Pizarro who plundered it of its treasures. The historian Garcilaso saw in the tomb the mummified body of the Emperor Viracocha. He must have been very old when he died, for his hair was as white as snow. He reigned sixty-three years.

Miles Poindexter in *The Ayar-Incas* notes that according to the old legend the god Viracocha is described as a white man or one of light skin. Like Quetzalcoatl of the Toltecs and Kukulcan of the Mayas, he was a saintly ruler of another race who had traveled from his own homeland to bring culture and learning to a strange people.

We can dimly perceive beneath the surviving fragments of pre-Inca cosmogony and religion traces of a deep and broad spiritual conviction. Unfortunately so little has survived that we can but glimpse the dignity, even sublimity, of the old wisdom. Had the Peruvians perfected a written language, much more would have been preserved. It is dangerous to trust a complicated tradition to the inconstancies of the human memory. To the present time no ancient Peruvian books have been discovered. The traditions, legends, histories, poems, and songs of ancient days were in the keeping of the *Amautas*. These Wise Ones were carefully educated in the use of quipus or knotted cords which served in a general way to record important events.

The *Amautas* developed extraordinary skill and ingenuity in adapting the quipus to the purposes of perpetuating useful knowledge. The device resembled a long, thin fringe composed of pieces of string or strips of hide varying in length and color. Although the purposes were different, the quipus are reminiscent of the Chinese abacus, mak-

ing use of knots rather than beads. Each of the cords in the fringe was divided into sections which were proportioned according to the total length of the cord. These sections and proportions had to be memorized. Each string had a particular significance, beginning with the one at the left. The place of the knots upon the cord, their spacing and relation to each other, and the number of the cord itself, made up the elements of this mnemonic system. The strings and thongs recorded dates, identified locations, and could even indicate persons and their positions in the social system. At one time the circumstances of a proposed revolt among the people, the leaders of the revolution, and the time and place at which the rebellion was to start, were conveyed throughout the country by one of these fringes.

The later Incas had an official who was called the guardian of the quipus. He combined the functions of a secretary, librarian, historian, and officer of communications. The quipus could be used even in private correspondence to indicate general facts, but especially they jogged the memories of the Old Men and assisted in the preservation of the traditions.

The *Amautas* trained their memories to an astonishing degree, and were able to transmit from generation to generation long historical poems and even complete theatrical performances. Such cultural production was strongly encouraged by the Inca princes, who supported learning with private and public funds. It is astonishing that a nation so highly advanced as that governed by the Incas should be without at least a hieroglyphical form of writing.

In his *Conquest of Peru and Mexico*, John Ranking notes that quipus were also used in the Valley of Mexico before the introduction of hieroglyphic painting. They are found among the Canadians and among the Chinese until the 7th century. At about the same time they were superseded in Mexico by written forms. The historian Jose de Acosta tells of a woman carrying a handful of these knotted strings which she said contained a general confession of her life.



The ancient Peruvians knew how to make paper and were skilled in preparing vellum for a variety of purposes. In some of their languages there is a word for paper, a proof of their familiarity with the concept. It is possible, therefore, that Montesinos was correct when he stated that writing and books were common in ancient times, that is, ages before the coming of the Incas.

During the reign of Pachacuti VI, who ruled about the 6th Century A. D., the Peruvian nation entered into a period of decline and disorder. This cultural disintegration was the South American equivalent of the Dark Ages in Europe, and occurred at approximately the same time.

The art of writing became involved in the religio-political controversies which ultimately led to the decline of the Old Kingdom. It appears that written characters were used to perpetuate the ancient religious beliefs, especially the worship of Con and Pachacamac, and possibly even older deities now forgotten. This religious sect had its stronghold in the remote fastnesses of the Vilcapampa. The devotees attempted to revive the art of writing as a means of restoring their beliefs to popular favor. It was then that the members of the rival sect then in power, led by a fanatic priest, persuaded the emperor to place a ban upon writing in order to prevent the spreading of heretical doctrines. Scholars were prohibited under pain of death the use of any written characters, the invention of letters, or the instruction of men in the art of reading.

As time passed, the written word came to be regarded as a form of magic or witchcraft. Books were symbols that talked to the mind by a superhuman power. A pestilence was blamed upon the magic of written characters, and Tupac-Cauri, Pachacuti VII, commanded that no one should traffic in any sort of letters. He even placed some restrictions upon the use of the quipus. An *Amauta* invented some characters and was burned alive as a wizard. From that time on the natives used only the knotted fringes, and these with some secrecy.

Although the opinions of Montesinos are reasonable in the light of Peruvian culture, and are supported by well-established tradition, it is difficult to imagine that the pre-Incas ever possessed an extensive written literature. Had they prepared any large number of books or documents or been inclined toward this pursuit, some fragments should have come to light. Archeologists have combed the ground rather thoroughly and have opened a number of ancient vaults and repositories, but no writings have been found. The lack of inscriptions upon their ancient monuments sustains a skeptical attitude.

On the other hand, rolls of plantain paper and especially prepared skins of animals ornamented with hieroglyphical figures of birds, animals, and men, do exist. They are closely guarded by the Wise Men of the villages and communities. The symbols are arranged in lines and have certain order and symmetry, and the forms used are believed to have descended from old times. In the museum at La Paz, Bolivia, there is an example of writing (pictographic) on a specially prepared llama skin. It appears to be a record of the Spanish atrocities at the time of the Conquest.

It would seem, therefore, that at least some of the tribes had a sort of hieroglyphical writing during the 16th Century A. D. There is no evidence that the Spanish conquerors burned or destroyed any collection of Peruvian writings. If we are to judge their policy from their treatment of the Maya books, they would certainly have burned the Peruvian literature and preserved the account with appropriate literary flourishes. The subject of Peruvian writings is obscure, but most of the available evidence is negative. It seems reasonable to assume that the pre-Incas did not attain the skill in writing found further north among the Mayas and Aztecs.

The use of letters had been lost. "The art of writing by pictures and perhaps by conventional characters had once existed. In the reign of Huana-Cauri Pirua 'The Amautas who know the events of those times by very ancient traditions, passed from hand to hand,



say that when this prince was reigning there were letters, and also men very wise in them called Amautas, and that these men taught reading and writing. The principal science was astrology. As far as I am able to learn, they wrote on the leaves of the plantain tree which they dried and then wrote upon.” (Montesinos according to Poindexter).

It may be noted in passing that engraved wooden tablets with hieroglyphical figures have been discovered on Easter Island off the coast of Peru. From the appearance of these tablets, this writing is the most highly organized which existed in the southern half of the Western Hemisphere.

Rapanui, or Easter Island, lies in the South Pacific ocean about two thousand miles from the coast of South America. According to the traditions of the inhabitants, who are Polynesian, their people came from one of the islands of the Tubuai or Austral group. In 1863 most of the inhabitants were kidnapped by the Peruvians for labor in the guano diggings, and the present population is only about a hundred souls. The natives are without any knowledge of the origin of the colossal stone images, platforms, and monolithic houses scattered about the slopes of the island. The interior walls of these houses are painted with geometrical figures and representations of animals. Lava rocks in the vicinity are carved and ornamented with picture writing, but as yet these writings have not been deciphered.

Picture writing presents almost insurmountable difficulties. After a civilization has developed a more sophisticated means of perpetuating its records, it gradually loses contact with its own primitive psychology. Without the reference frame of the time, condition, and circumstance which inspired the writing,

it is impossible to restore the meanings of the symbols.

The old civilization of Peru ended with the rise of the Incas. There are a number of popular misconceptions relative to the Inca culture. Primarily, the Incas were not a race but a dynasty of rulers who governed the Peruvian nation for about 350 years. The Ayar-Incas, as they are called, appear to have been of Aryan stock, and the circumstances by which this foreign people reached the coast of South America have never been clearly defined. The word Aryan is from the Sanskrit *arya* meaning noble, and may be derived from the root *ar*, to plow. There is a question as to why the act of plowing should be associated with superiority. The solution lies in the rise of agricultural pursuits among the natives of Asia. Most primitive peoples are nomadic; they wander about living off the natural resources of the country and migrate when these resources are depleted. The primitive tribes of North Asia were hunters much like the Plains Indians of North America. The transition from the nomadic state to that of the community builder was an important forward step in the development of civilization. The agrarian life made possible a permanent residence, and this in turn increased the incentive to adorn the community with works of art and architecture. Among the consequences of permanent abode were the laws of social responsibility, the allotments of lands, the setting up of fixed standards of barter and exchange, and the solution of major problems of hygiene and eugenics. The community dweller almost immediately dominated the nomadic tribes inhabiting adjacent areas, and drew them into his way of life. For this reason the plow became symbolic of progress; in





fact, the symbol of civilization itself. Among the ceremonies of the Incas was the annual turning of the land with a golden plow.

Various efforts to trace the origin of the Inca civilization reveal a variety of opinions, most of them supported only by ingenious hypotheses. Montesinos believed that the pre-Incas came from Armenia about five hundred years after the Deluge. Other theorists suggest an Egyptian, Hebrew, or Chinese origin. It has even been suggested that Manco Capac was the son of the Mongol Chinese Emperor Kublai Khan. The anthropologists maintain that cranial and other physiological evidences indicate that the so-called red men of the new world, from the Arctic Circle to the Straits of Magellan, show such slight variations that all Indians may be said to constitute one race.

Rivero opines that both Quetzalcoatl, the Saviour God of the Toltecs, and Manco Capac, the first of the Incas, were Buddhist priests. The subject is complicated by the conflict between the anthropological and the psychological elements in the pattern. There is no doubt that the Inca civilization arose among a people sharing many of the religious and philosophical ideals of Asia, North Africa, and the Near East.

We are still inclined to fall back upon the Bering Strait or Aleutian Island migration hypothesis to explain the cultural link between Asia and the Americas. In many respects, however, this hypothesis is inadequate. It is likely that some more direct means of contact bound the peoples of the two hemispheres. Ancient navigation may be the answer, for we know that Eastern nations were not without the adventurous instincts and the ability to create and navigate large vessels. Even today the Polynesians have very large canoes manned by more than a hundred oarsmen and capable of carrying adequate supplies, and with a cruising radius of from three to five thousand miles.

In the records of the Peruvians the Incas are called the People of the Sun. They brought with them a foreign language and a knowledge of arts and

sciences entirely new and strange to the Indians of the Andes. They arrived at a time when the pre-Inca Empire was slowly disintegrating from internal causes. With a true spirit of opportunism the Incas grasped the reins of government and imposed their own philosophy of life upon the bewildered natives. It is evident that the People of the Sun were old in the ways of civilization long before they reached Peru. There is no indication that they fumbled their way to greatness by the difficult course of trial and error. They proceeded with consummate skill to bind their subjects into a strong religious, political, and social unit.

The great leader of the Incas and the founder of the Inca Dynasty in Peru was Manco Capac (*Capac*, Emperor). Among his titles are Huac-Chacuiac, the Friend and Protector of the Poor, and Intip-churni, the Child of the Sun. Of this great man almost nothing is known with historical certainty except that he reigned in Peru for forty years, and died in 1062 A. D. In this Montesinos, Rivero, and Von Tschudi are in agreement. But it should be mentioned that some recent investigators are inclined to the opinions that Manco Capac may have ruled as early as the 6th Century A. D.

The *Amautas* and their quipus are responsible for a variety of myths and legends about the origin and miraculous powers of the great Inca. These stories, as usual among old cultural systems, are highly confused, contradictory, and extravagant. The impact of a higher culture upon a primitive people always results in a cycle of redundant conditions. Somewhere among the myths we must search for those facts, and implications about facts, upon which the structure of sober history can be erected.

The slender thread of the Inca origin legend has a few important knots along its length. We dimly perceive a wandering band of Asiatics, in number only a few hundred, traveling southward along the coast of what is now Colombia and Ecuador. It would seem that these wanderers were long removed in time from their eastern homeland, but



they carried with them enshrined in their hearts the splendor of distant places and the language of their remote motherland. The leader of this expedition or migration was Atau of whom we know nothing but the name. The migrant band paused for a time on an island called Guayua near the shore of Ecuador. Here they seem to have built a more or less permanent community, and here Ayar Mango (later called Manco Capac) was born. Here also he grew up to manhood among his own people, and either through the hereditary line or by virtue of his own exploits became the ruler and leader after his father's death.

About the year 1020 A. D. Ayar Mango embarked with two hundred of his people in a fleet of ships traveling south. The expedition was divided into three parts, each with its own captain. Two sections of the fleet were lost, but the ships under the personal command of the young Ayar prince reached the coast of Peru where he and his followers landed on the shore near the present city of Ica. With two-thirds of his expedition lost Ayar Mango landed with probably less than a hundred followers.

From the native legends it would seem that Ayar Mango journeyed in a southeasterly direction through the mountains to the area of Lake Titicaca which lies on the boundary between Peru and Bolivia, for it is at this place that he first came into prominence in the Peruvian annals. With him was his sister-wife Ocllo, whose name signifies a virgin. These two carried with them a golden staff which had belonged to their father. This staff indicated direction and combined the attributes of a compass and a divining rod. Perhaps it was a compass, for the Chinese had knowledge of this magnetic needle at a very early time. To the natives the instrument was magical. Following the directions of the golden rod, Ayar Mango proceeded through the mountains in search of the place where he was to build his city. The rod fell to the ground, or pointed earthward at the site of the city of Cuzco, and here the foun-

datations of a permanent community were laid.

According to the legends Ayar Mango established his culture without violence or any conflict with the native Peruvians. He appeared to them as a glorious being from another world, and his retinue must have been well-caparisoned. He shone like the sun, and possessed great dignity and magnificence of person. He was accepted as the reappearance of one of their ancient deities, and was received with friendliness and trust.

The temper of the Indians in their reception of foreigners is indicated by their attitude toward the Spanish adventurers centuries later. Cortez and Pizarro in Peru were hailed as divine men, and treated with every consideration until their own perfidies destroyed the faith of the natives.

The city of Cuzco was to be the center of a splendid civilization. The word itself means "the navel", and like the celebrated Navel Stone at Delphi in Greece became a symbol of the center of a world order. It was after the building of Cuzco that Ayar Mango's name was changed to Manco Capac. The Mango underwent a natural change to Manco; the racial prefix Ayar was dropped, and the title Capac, meaning Emperor, was added. His wife received the title Capac Coya, the Royal Lady, or Empress. His son and heir, Sinchi Roca, seems to have been born at Cuzco. Although it is customary to refer to Manco Capac as the Inca, this title was not actually in use until much later.

Manco Capac was a statesman of unquestioned ability, and his first task was to wipe out the old feuds of the Peruvians by which the nation had been torn for centuries. His position as a divine being enjoying universal veneration made this task possible, but he was wise enough to unite his own purposes with the traditional ends of the older dynasty. He restored the best that had preceded him, and built upon the older footings the lofty structure of his own empire. He restored and reformed the religion, rewrote the laws and statutes of the people, and conferred upon them



the knowledge of a variety of arts, crafts, and sciences previously unknown or forgotten. In all this procedure he built himself and the group which had come with him so completely into the life of the Peruvians that his little band became the virtual proprietors of the entire land. It is evident that Manco Capac himself did not accomplish all of the reforms and changes associated with his name, but he certainly paved the way for those who came after him, and bestowed upon his successors an integrated program of personal leadership and collective government.

It is difficult at this distant time to estimate the mentality of Manco Capac. We know that it was necessary for him to adapt his own teachings and convictions to the requirements of the Peruvian temperament; he must maintain prestige in order to retain control; and he must answer the questions of the natives in language which they could understand. His approach to these problems was definitely Asiatic. Instead of sweeping away all that had gone before, which is the typical Occidental approach, he reasoned and arbitrated, and gradually turned the public opinion toward the ends which he desired.

A new leader must always cope with the old gods, for they are deep in the soul and subconscious of their believers. When questioned concerning his attitude toward the great deities Con and Pachacamac, his explanation would have been a credit to Solomon the King. He explained patiently that Con and Pachacamac were great heroes of the earlier stages; that they were messengers sent by the great spirit of the world to teach and govern the children of men. It was right and proper that these prophets of God should be honored, and their old laws respected and obeyed. But now the secret god had sent to them a new teacher; one of the same divine line. He had come not to destroy the old way but to perfect it, and bring greater wisdom and honor to the race of the Peruvians. There were many secrets in the old religion; many strange symbols that had never been interpreted; many promises not yet fulfilled. The time had come

for the greater revelation. The new dispensation was at hand, and if the people followed him they would march on to glory.

In some respects the Incas brought to Peru the highest degree of civilization reached on the American continent prior to the Conquest. From his great throne at Cuzco, Manco Capac proclaimed the new doctrine of collective endeavor. He banished cannibalism from the distant places where these practices survived. He ended the rituals of human sacrifice, and induced the natives to learn and apply peaceable pursuits. He instigated a broad program of social organization. He built cities which he connected with good roads, and within six years after the founding of Cuzco he had set up a national army with which to defend his little state from barbarous tribes which practiced banditry. He encouraged the study of medicine and astronomy, and is regarded as the patron of music and art and all that goes to enrich culture. But most of all he was an Ayar, and his symbol remained the plow. He trusted his strength to a highly specialized system of agriculture which he improved through the allotment of land and elaborate irrigation projects.

His political maneuvers are now regarded as dictatorial and autocratic, but we must remember the times and conditions with which he labored. The majority of his subjects were Indians with little natural inclination for routine or organized industry. They could not be asked; they had to be told. Only a strict leadership could attain the desired end in a reasonable length of time. In terms of the world in which he lived, Manco Capac was a man of broad and practical vision. He desired to achieve two distinct purposes. The first was the permanent establishment of his own dynasty, and the second was the permanent security of the native population. He was remarkably successful in both of these undertakings, but it was necessary to enforce a high degree of regimentation. Such regimentation could succeed only if it were intimately bound to the religious life of the populace. So with the Incas, the state was governed





MANCO CAPAC, FIRST EMPEROR OF THE INCA DYNASTY  
*(Courtesy of the New-York Historical Society, New York City)*

from the steps of the temple.

As the word Inca means the Children of the Sun, these wanderers from another land brought with them the peculiar symbol of their faith, the golden face of the sun god. The dynasty of the Incas was a solar dynasty deriving the powers and privileges from the great light in the heavens. As the rays of the sun extended their benevolent powers to every part of the world, so the light of the Inca was the life of his people. The human history was forgotten, and Manco Capac and his sister-wife were the children of the sun god. They had descended from the sky as a ray of light which came to earth on the shore of Lake Titicaca. The great Temple of Cuzco contained within its deep and gloomy depths an immense golden

plaque of the sun encrusted with thousands of gems, the scintillation of which was almost insupportable. The sun's rays were focused upon the golden plaque through an opening in the roof of the temple, so that the brilliance changed with the hours of the day. At the time of the Conquest the magnificent sun plaque became the property of a reckless cavalier named Mancio Serra de Leguisamo. This inveterate gambler lost his treasure on a single throw of the dice.

Most students of Peruvian antiquities assume that the sun cult was a literal and unthoughtful adoration of the physical body of the luminary itself. This seems extremely doubtful. There are many aboriginal tribes who practice heliolatry, including some nations of



North American Indians. But not one of these peoples regards the sun as an actual deity. Always the sun is a symbol of the power of universal light. This light in turn represents the invisible light of a vast universal spirit, unnamed and unknown, but venerated through the most universal of its manifestations. There is no reason to doubt that the Peruvians had reached a degree of culture by which they were fully aware of the concept of spirit, and were versed in esoteric arts and sciences which dealt with the invisible forces of nature. The sun of the Inca, like the cross of the Christian, is the symbol of a mystery that lies beyond the world of form.

As the sun is to the heavens, so the Inca was to the earth. His robes and crowns, and the habiliments of his authority signified the virtue of enlightenment. He was a child of light, a servant of the principle of illumination. By light men are brought together, and when this light enters into their hearts and minds they are good and they work side by side, and they love one another. In this way they not only share the light but become in themselves centers of light which will combat the darkness of ignorance and superstition.

The Empire of the Incas was the most absolute theocracy the world has ever known. Such power always carries with it a great responsibility. The success of theocracy depends upon the caliber of the theocrat. If he is a man of vision his people will enjoy the highest possible security. If he is a despot the condition of his nation is miserable beyond description. It is not the form of government, but the quality of the one governing that determines the results. Under Manco Capac, Peru flourished because he himself was great. But this superiority cannot be bestowed, and with the passing of time the Inca emperors followed the oldest of all human patterns; a decline into selfishness and corruption. There were eleven Incas in descent from Manco Capac to Huayna Capac, who died shortly before the Spanish Conquest. Had it not been that the Incas were quarreling among themselves and were engaged in a disastrous civil war

it is very doubtful if the Spaniards could have secured a foothold in their land. Certainly the cost to the Spaniards would have been much higher.

When we realize the almost complete disorganization of social values which distinguished the medieval period of European history, the state socialism of the Incas appears all the more extraordinary. We say state socialism, because these Indians had no conception of a capitalistic system as we understand the term today. The Inca himself, with his court and retinue, occupied the position of a benevolent autocrat. It is difficult to fit the Peruvian system into our concept of politics. Viewed from the power of the Inca himself, the government was that of an empire. If, however, we recognize the Inca as one of a class or caste, then the government was an oligarchy. But estimating the regulations by which the estate of the private citizen was governed, the system was a bureaucracy. If, however, you read the laws regulating the conduct of the private citizen you would be forced to the conclusion that the estate was socialistic; even communistic. Nor should we forget that the Inca was the high priest of the sun cult, the spiritual father of the entire state, so that the various systems worked in the departments of the empire enclosed within an inclusive theocracy. Few nations in the history of the world have been governed by such an involved and diversified political concept.

Modern writers elaborating on the subject of trans-Andean sociology have permitted their own political preferences to influence their estimations of the Inca state. Most of these recent authorities deplore the absence of rugged individualism among these Indians. There are references to regimentation, lack of initiative, the impossibility of free enterprise, and other trite phrases which indicate political ideas. The horrible side of the picture is thus summarized by Lewis Spence in his *Myths and Legends of Peru*:

"The government itself was highly organized, and developed into a colossal bureaucracy. The Inca was represented in the provinces by governors of the



royal blood. Officials were placed over groups of ten thousand families, one thousand families, and even ten families. There was no personal freedom. Every man, woman, and child was numbered and marked. Individual effort was unknown. A man's life was planned for him from his fifth year, and even the woman he was to marry was selected for him by government officials. No man could marry under 24 years and no woman under 18. Upon marriage a home was given to each couple, and land assigned to them for their support. Each child received a set allowance, the amount for a boy being the area of ground which could be sown with a hundred pounds of maize, for a girl, the amount was one-half. The public ground was divided every year according to the numbers of members of each family, and the agrarian laws were strictly fixed. Private property did not exist among the private people. Each had to spend some time cultivating the land sacred to the Inca. The aged and the sick were not expected to work."

Although we may to some degree differ with the Inca policy, it is impossible to study their laws and the methods by which these laws were enforced without profound admiration for the social experiment which took shape in Peru nearly nine hundred years ago. The least we can say for it is that it was centuries ahead of its time. Apparently the Peruvians learned something that moderns have not discovered; namely, that there can be no economic equality without regimentation. If all properties are to be distributed in common, there must be a definite ceiling upon individual initiative. Otherwise, regardless of circumstances, property will change hands and drift into the possession of the more ingenious. The moment we make laws prohibiting the ingenious from inheriting the earth we begin to curb free enterprise, which is the polite name for this kind of ingenuity.

Naturally no state, not even a socialized one, can exist without a certain amount of machinery. This legislative body must be supported. It makes no

real difference whether this body is a class, a caste, a race, or the product of free election. In order to support political leaders of any kind in the luxury to which they are accustomed there must be some type of taxation. In some way all men must pay for the privilege of being governed. Where no monetary system exists, payment must take the form of some portion of the goods which a man produces. Even that ardent disciple of equal distribution, Karl Marx, was forced to the final admission that there is no social system under which a human being can live whereby he can receive one hundred percent of that which he produces without the state collapsing. No matter what the system, some portion of the goods must be set aside for management. This will continue as long as the human being has to be managed, and this in turn will be until each human being is self-managing.

The land sacred to the Incas was that part of the allotment of each community that represented the cost of management. Each citizen contributed a certain amount of his time to working the Inca allotment. The product of this ground was divided among those responsible for government. In each case a portion was sent to the State Treasury in Cuzco. Incidentally, in times of famine or need the state supplied the common requirement from its own portion.

The principal difference between Inca Socialism and the modern socialistic concept was the introduction of the hereditary descent of power through the great Inca families. There is nothing to indicate that the princes or nobles exploited their followers to any greater degree than is found under an electoral system. All men, regardless of circumstances, resent the support of their own government. They dislike intensely to pay for the curbing of their own ambitions. So long as a governed people require government they will dislike the restrictions which are necessary to protect one citizen from the selfishness of another. It is not so much that a government is unpopular; government itself



is unpopular, and is distasteful in any form in which it may appear.

In all probabilities the native Peruvians were comparatively happy with their way of life. It was infinitely better than the chaos which preceded it, and markedly superior to the Spanish dispensation which they inherited from Pizarro and his associates. Each man had his own land which could not be taken from him under any circumstances. It is doubtful that his imagination was afflicted with delusions of grandeur. He was by nature docile and stoical, and there are no records to indicate that he was unhappy or dissatisfied. Like all regimented peoples his loss of individual rights was balanced by the absence of individual worries.

According to the Inca system, even the Emperor himself could not inherit wealth. No sovereign could inherit the palaces or possessions of his predecessor, but must build a new court with all its furnishings and ornaments. Manco Capac ordered that at his death his fortune should be devoted to the service of his mummy and the feeding of his family.

It must also be noted that apparently the Incas themselves were different in caliber from the modern political opportunist. As priests of the state religion it was their responsibility to conduct the great annual ceremonies in celebration of the birth and glory of the sun. During these ceremonies the treasures of the year were consigned to the sacrificial fire so that the spirits of these gifts could ascend to the sun. In this way the god's portion was annually consumed. This portion consisted of a variety of gifts prepared in the villages in the time set aside for the service of the Inca, such as inwoven fabrics, golden ornaments, pottery and carpentry, embroidery, and other products of the arts and crafts.

Vast assemblages were present at these great festivals, and the fires were heralded with rituals and prayers. There were very few nations in antiquity in which the priesthoods actually destroyed objects of value given to their temples. For the most part the treasures were

accumulated to serve as a basis of temple wealth, and were an open invitation for tyrants in neighboring countries to form expeditions to pillage the shrines. Evidently the Incas had no intention of using these goods for their own enrichment, which would indicate that they had better control of their own avarice than the average civilized governor of the modern state.

In one of their festivals the Incas bestowed knighthood upon their youths. The young nobles were variously tested and forced to pass through ordeals suggestive of the rites practiced in Europe during the Middle Ages. Those who succeeded were given special symbols of their rank. There were tournaments of arms, ceremonies of purification, and the ears were pierced for wearing special ornaments. The ceremony required about eight days.

Manco Capac revised the old laws of Peru so that they would meet the requirements of his social experiment. The legal code of the Incas was simple and severe. Here is a high testimony to legal acumen. For a country to be well-governed its laws must be few, and enforced without respect to classes. This was the Inca way. The most serious of all offences among these peoples was blasphemy against the sun or the earthly representative of the sun, the sacred person of the Inca. This offense was usually punished by torture. Murder and adultery were capital offences punishable by death.

If a nun, that is, a priestess of the sun god, broke her vows she was buried alive and the village of her birth was burned to the ground. Public flogging was the more common penalty inflicted for general offences. What we would call misdemeanors were paid not by a fine but by being required to carry a heavy stone for a certain period of time. From what we can learn there was very little crime, as the principal incentives which motivate modern criminal activity were absent. There could be no crime for profit as there was no private ownership, all goods being held in common. Therefore only personal motives could result in criminal activities, and where



advantage ceases, even personal motives are less intense.

Although the government of the Incas consisted of an absolute monarchy administering the affairs of a communized state, there was considerable parliamentary procedure. The nobility formed a tribunal somewhat resembling the British House of Lords. This tribunal represented the interests of the ruling class, and also steered the course of the empire in the larger issues of collective politics. There was also a cabinet composed of four men appointed for their wisdom and general excellence in science, education, and philosophy. At Cuzco these men were appointed by the Inca, but in other districts they were elected annually by the vote of the people. In addition to the federal government, each community and district had its local council patterned in miniature after the state. These councils were empowered to act as court and jury, but this function was largely hypothetical as there was practically no crime.

Mancio Serra, writing in 1589, declared that at the time of the Conquest the Spaniards did not find a thief, a liar, or a sluggard in the entire empire.

In their marriage laws the Peruvians experimented with the idea of companionate marriage. They set aside a period of eight days to prove compatibility. If at the end of that time the parties found certain defects of personality, character, or temperament, the union was automatically dissolved.

Unlike most Indian tribes the Incas did not execute captives or prisoners of war. Such prisoners were sent to a distant part of the country where their liberty was restored. They were given an allotment of land, and set up as citizens of the empire with full rights and privileges. There seems to have been very little cruelty in the Inca temperament. Not only was human sacrifice completely prohibited, but great thoughtfulness was exercised in daily living. Children were seldom punished by corporal means, and animals were not abused. In fact, the modern descendant of the Incas will not slaughter cattle or poultry for the market; the

purchaser must buy the stock alive and is not permitted to kill the animal in the presence of the Indians.

Considerable has been made of the magical practices of the Inca priests. Even the Spaniards acknowledged that these men possessed extraordinary prophetic powers, and shared with other primitive people the ability to convey and receive information over long distances by some kind of mental telepathy. Alpheus H. Verrill, in his *Old Civilization of the New World*, devotes considerable space to the consideration of the power of second sight as practiced by the modern Incas. These natives can describe the number of persons and animals in a group proceeding through the country long before the party is within range of seeing or hearing. They can locate individuals and describe their actions while many miles away. The Indians explain that they do this by reading the barking and howling of their dogs, but Dr. Verrill is of the opinion that this explanation is merely to satisfy the curiosity of the white man, and has nothing to do with the facts.

The old Incas made use of magic mirrors of a dark, polished substance. It was by means of these mirrors that the Wise Men learned in advance that the Spaniards had no intention of releasing the Emperor Atahualpa. This is the reason why they stopped many of the trains bringing treasures, and buried the wealth of the empire so successfully that the gold and jewels have never been recovered.

Dr. Verrill is also unable to account for the ability of the Incas to move monoliths long distances. The nearest deposits of some of the types of stone used are in Ecuador fifteen hundred miles distant. Yet some of the idols were of a single piece of rock as great as fifty feet in length and twelve feet in diameter. One figure of this size was ordered destroyed by the Jesuit priests, and it required thirty men three days to hack it to pieces.

So perfect was the road system that fish caught from the coast could be brought to Cuzco within thirty hours. Dr. Verrill points out that it now re-



quires six hours longer by the Peruvian railroad. The Incas built suspension bridges, causeways, and tunnels, and paved their roads with asphalt so well that some parts of the old highways are still used by motor traffic.

Traces of a sacerdotal language survived among the Peruvians. The priests conducted the temple services in a language unknown to the multitudes. This sacred kind of speech could not be changed or translated without destroying its magical power. The religious ceremonies of the priestly caste included baptism, holy orders, confirmation, and extreme unction.

At confirmation, which took place when the child attained puberty, the hair and fingernails were cut and a new name was given. Penances were practiced, as well as confession and fasting. Holy orders conferred membership in one of the several religious houses or institutions. The priests also interpreted dreams and omens, and could find lost property. Young children were sometimes turned over to religious institutions for training and education. There was religious music, including choirs, although we do not know if the Indians were acquainted with the laws of harmony.

Centuries have passed since the fall of the Inca Empire, but a great part of its psychology lingers on in the mountain districts of Peru. In these remote areas where very little of the white man's way has found favor, the Indians still live according to a program of communal socialism. They work their lands in common and set aside a part of their time for the needs of the community. If a public building is necessary each citizen devotes so many days to its construction. In this way the community grows without the burden of debt. If a farmer is sick his neighbors bring in the harvest. If a child is left orphan each member of the community supplies his part of the support. The aged and the sick are sustained by the public time without the stigma of charity. In these communities there is practically no crime other than an occasional case of intoxication. Many of these villages have

flourished for centuries without a jail, a policeman, or a judge. The pressure of the Inca has been removed, but the natives themselves voluntarily perpetuate his system because they cannot find one that is more satisfactory.

Prior to the advent of the Incas the ancient Peruvians worshiped a diversity of gods, totems, and spirits. Their religion extended to a number of animate and inanimate objects, and included most of the beliefs and charms, talismans, amulets, and fetishes to be found among primitive peoples. One point of interest, however, is not so commonly distributed. Each of the Peruvian tribes had its sacred place of origin in the underworld from which its ancestors had issued. This home place contained miraculous powers. Sometimes even oracles existed in these towns of beginnings. The Southwest Plains Indians of the United States venerate four mountains as places of origin, and some tribes have legends that their peoples came up from the underworld by way of the Grand Canyon. Most of these Indians agree that their tribes originated under the earth and climbed to the surface upon the stalk of the maize.

The Incas recognized a variety of secondary spirits which we would call elementals or nature spirits like the Greek nymphs and dryads. These attendant spirits the Peruvians called *mamas*, probably a corrupted Spanish form signifying mothers or guardians. These *mamas* assisted in the growth of corn and potatoes and ruled over the coca shrub. Offerings were made to these spirits but this nature cult never assumed great importance in the political life of the people. It was merely a culture tendency common to old nations.

In addition to sun worship the royal faith of the Incas included ancestor worship. There were eleven Incas from Manco Capac to the Spanish conquest. Their mummified bodies were preserved in the temple of the sun at Cuzco. Each of these mummified kings had his allotment of the common goods, including herds of cattle and personal slaves. Food was prepared for these mummies at stated intervals, but the people had





INCAS WORSHIPPING THE GREAT SOLAR DISK

reached a degree of civilization where they recognized these rituals as tokens rather than as actual and literal.

It was also customary to prepare new robes and headdresses for the mummies, and they were carried about the temple precincts so that they might share in the activities of the living. The descendants of each of these great princes entertained their ancestors with periodic festivals and feasts. At these banquets the mummy was set up in the midst of the diners and treated as the principal guest. The mummies of the Incas were not entombed, but as the Spanish writers testified, were usually seated about the great symbolic disk of the sun in the sanctuaries.

In the village, ancestor worship took the form of special veneration for the founder of a community or a family. All of the descendants engaged in periodic ceremonies to honor their illustrious forefathers. All the village united in the worship of the living Inca and his royal ancestors. The system is strongly reminiscent of the Shinto faith of Japan, and the Joss or hero worship of the Chinese.

In his *Memorias Antiguas Historiales del Peru* the historian Montesinos names a number of the ancient Peruvian kings who ruled prior to the advent of the Incas. The second of these was Manco Capac, and according to this chronology he must have reigned about 3000 B. C. It is recorded of this king that he bestowed lands upon his people and practiced numerous charitable virtues. The sixth of the pre-Inca rulers was Manco Capac II, who also reigned in remote times. The sixtieth of the kings was Manco Capac III who must have lived about the time of the birth of Christ. From these circumstances it would appear that the Inca Emperor Manco Capac, the first of the line of sun princes, and the ninety-first ruler of Peru, derived his name from a heroic king of antiquity. It is a common belief among the peoples of old nations that to take a man's name is to partake of his spirit and his power. There is also an important prestige factor. This descent of names, however, has a tendency to complicate history, especially if the chronological systems are imperfect. The accomplishments of one man are conferred with his name until it is impossible to



separate the historical persons. We know for example that among the Greeks several men bore the name of Orpheus, and their lives have become hopelessly confused. The Persians record eight Zoroasters, of whom only the last, Spitama Zarathustra, emerges as a distinct person. It is his life, however, which was embellished with numerous legends derived from his earlier predecessors of the same name.

When the Inca records describe how Manco Capac taught men the arts of agriculture, and his empress instructed the women in weaving and spinning, we are certainly in the presence of a confusion of legends. The peoples of Peru undoubtedly practiced their agrarian pursuits much earlier than the 11th Century A. D. The prehistoric architectural remains require this to be true. The same may be said for the weaving and spinning. Men must practice agriculture before they can build cities; otherwise they would be unable to survive in permanent communities. Here is a case where the Inca emperor takes on the attributes of the ancient Peruvian king whose name he assumed. The story to the effect that the Inca Manco Capac and his wife were twins born from the body of the sun shows further borrowing from pre-Inca mythology. In nearly all religions the first ruler is of divine origin and occupies the status of a demigod. He is generated by spiritual means and becomes in turn the generator of the material way of life. He is the embodiment of the racial spirit and the hero of a culture myth.

Let us examine an Asiatic parallel. The first emperor of Japan was Jimmu Tenno, who is believed to have ascended the throne 660 B. C. The great books of the Divine Age of Japanese history are called the Kojiki and the Nihongi. These are the records of ancient matters, and record the creation of the world by the Kami, spiritual beings corresponding somewhat with our concept of gods. In the Shinto system one of the Kami was the spirit of the sun, a feminine divinity named Amaterasu. It is from her that the ruling family of the empire originated. The fifth generation

from Amaterasu was the first human emperor, Jimmu, whose name means the Son of Heaven. More than one hundred and twenty emperors of Japan claimed descent from the Kami of the sun.

When Jimmu Tenno was waging war against the aboriginal peoples of Japan in order to bind them into a nation, the goddess ancestor Amaterasu appeared to him in a dream. She promised her human descendant that she would send her *yatagarasu* (a great bird eight feet in height, of a red color like burnished copper, having three legs and eight hands) to guide and protect him. This bird dwelt in the sun, and it descended from the void to lead the troops of the Yamato to victory. When Jimmu Tenno is pictured in Japanese art he always carries a long staff surmounted by a golden bird which emanates rays of light like the aura of the sun. Sometimes it is called the golden falcon or the golden kite, and among the Shintos it is referred to as the golden sun crow. Perhaps there is some symbolical parallel between the golden bird of Jimmu Tenno and the scepters and banners and battle standards of Alexander the Great, Caesar, and Napoleon. All of these include the golden bird.

The Inca Manco Capac carried with him to Peru a divine bird in a sacred wicker hamper. The sacred symbols of the Incas were the sun and the golden falcon. The numerous parallels between the story of Manco Capac and the legends of Jimmu Tenno have already been noted by historians. Some years ago a bronze statue of Manco Capac was presented to the city of Lima by the Japanese Colony. In the address made by the Japanese at the unveiling of the statue it was asserted that Manco Capac was a Japanese. (See the *Ayar-Incas* by Miles Poindexter) Certainly the parallels indicate that the Peruvian system was part of a great world *mythos* which originated in Northern Asia.

The scepter of the royal Inca was surmounted by a trifoliate figure resembling rather closely the fleur-de-lis of the French. This so-called lily is in reality a conventionalization of the



heraldic bee of Charlemagne. This scepter of the Ayar rulers of Cuzco has been referred to as a lotus, and it is known that this flower was one of the emblems of divine power in the Inca system of symbolism. Here is a further link between South America and Asia.

We are accustomed to accepting a migration of religious art motifs westward from the trans-Himalayan area through the Near East into Europe and North Africa. We are also familiar with the rise of great nations and cultural systems along this route but we are not accustomed to the idea of a great Eastern civilization flowering in the Andes of Peru. Nor are we prepared for this phenomena by the American Indian civilization further north. The Mayas and Aztecs evolved important religious and cultural concepts, and while these concepts show a remote Asiatic influence there is much purely American in the ultimate forms which emerged. In Peru the Asiatic background completely overshadows the local or indigenous elements of the design.

It is now time to consider the religious and philosophical elements in the system of the great Incas. We have shown the superficial aspects of their sun and ancestor worship as it has survived in the Spanish records. Naturally the Spaniards had neither the knowledge nor the inclination to examine beneath the surface, but even these superficial treasure hunters sensed that they were in the presence of a highly specialized and advanced type of civilization.

There is a hint of the Islamic in the quality of veneration which the Peruvians held for their Inca princes. Although Manco Capac was deified as an embodiment of virtue and wisdom, his person was never regarded as divine. His subjects raised altars in his honor, and similar shrines to his successors. But the people accepted the Incas themselves as normal men. These illustrious mortals deserved homage and honor because of the numerous and beneficial works which they performed. The emotion of the people was that of gratitude which expressed itself through rituals of thanksgiving and honor. The Incas

never encouraged the worship of their own persons; there was only one god, and they were the prophets and servants of that god. The proper symbol and emblem of the Supreme One was the sun, and all worship was through the symbol of the sun to the Mighty Spirit which dwelt in the innermost parts of universal nature.

The Incas recognized a world soul, the *anima mundi* of the Latins, the First Mover, or the *Primum Mobile*. This first motion moved upon the surface of matter and molded matter into the variety of forms which fill up the numbers of nature. The world soul was called "He who animates all things." This concept corresponds to the secret god whose worship is universal and is concealed beneath the seventy-two religions recognized by antiquity.

Among the Peruvians the name Universal Mover was so venerable that it could not be spoken. There was no symbol or figure to represent it, but certain titles and words were employed as substitutes for the Nameless Name. In all probability the ancient deity Pachacamac remained to the end the secret god of the Peruvians. But of course this name itself is only a symbol; a definition through attributes rather than through substance. If in a great emergency or in a moment of extreme piety one of the symbolic names of the deity were spoken, the word was used with the greatest humility and submission. The native lifted his eyes to heaven and went through the motions of kissing the air.

Both the Incas and their people venerated this hidden god more than they revered either the sun or its golden symbol. Like the mirror of Amaterasu, the sun was the reflector of the Infinite Light. It was a covenant in the heavens between the Universal Spirit and his creatures. The hidden god stood behind the mask of the solar face. None could look upon him and live, but all could contemplate his works. In beholding the works of the Creator we come to know the universal goodness which descends from his spirit.



In his monumental work on religious ceremonies, Bernard Picart writes of the secret father of the Peruvians, "He alone animates the universe and continues its existence, but as he cannot be seen, he is known as the Unknown God, an invisible and immaterial being." The Peruvians were trinitarian in their conception of the attributes of the *anima mundi*. The old trinity consisted of Pachacamac, the father, Viracocha, the son, and Manco Capac the holy spirit, or the comforter. The first two of these divinities manifested themselves in ancient times. Pachacamac had created the world. Viracocha had brought love and beauty to the creation. And in the last days Manco Capac came to restore and purify and lead his people in the paths of righteousness.

The Peruvians recognized that the human constitution consisted of two parts, the body which was corporeal, and the soul which was incorporeal. The body was subject to a variety of infirmities and must ultimately be dissolved. The soul, however, was only connected with the body during physical life. At death a separation occurred. The soul released from the body endured forever. The soul itself included the mind, the emotions, and all the activities which manifest through the body, but originate in a spiritual principle.

As the soul has existence apart from the body, the Peruvians believed in the doctrine of pre-existence and immortality. They accepted the reality of a future life, which they regarded as an extension of the material state. Unlike most primitive peoples, however, they did not have the concept of a "happy hunting ground" or a Valhalla of the Blessed. They had reached that degree of spiritual awareness which enabled them to realize that the future state was in no regard dependent upon the continuation of the mortal appetites. The material ambitions and convictions belonged to the material world, and in the after death state were no longer desirable or important.

The universe was divided into three parts. There was the high world which was the abode of the gods. The creat-

ing beings and the heroes of old times, having completed their labors in the material sphere, retired to this high world where they continued to exist in a spiritual state, always lovingly mindful of the creatures they had fashioned. Then there was the low world which was the abode of men and of animals and all creatures that had physical bodies and natures. This low world was a shadow of the high world, and was contained within the great expanse of the heavenly estate. The third world was a middle place, and it was located in the center of the earth and corresponded to the Christian conception of purgatory. This middle world was called the devil's house. After death those who had lived a virtuous life departed to a condition of blessedness and were drawn gradually toward the high world. Here they dwelt forever in the presence of the good gods. Such, however, as led vicious or wicked lives descended to the devil's house where they were punished according to the measure of their misdeeds.

The concept of spiritual morality was simple. Those by nature good or desirous of a fortunate after-state withdrew their souls from bondage to sensual and material pleasures and devoted themselves to thoughts and actions of piety and virtue. To these Indians the philosophic life consisted of the attainment of internal tranquillity. The way to God was through the peaceful heart. Through the quiet, gentle contemplation of the goodness in all things the soul was released from bondage to the appetites, and a kind of resurrection was achieved during life.

The Peruvians believed in a universal resurrection. In this they paralleled the convictions of the Chinese, the Egyptians, and the later Greeks. Like the Egyptians and the Chinese they interred all of a man's properties with him so that he might have the use of them in the day of the resurrection. This same motivation inspired the elaborate mortuary rituals of the dynastic Egyptians, and explains the treasures found in the tombs of the ancient Chinese princes. It does not seem, however, that



the Peruvians believed that the treasures would serve the deceased while he lived in the tomb; they were entirely for his use after he was born again. So strong was their conviction that they carefully preserved combings of hair and parings of fingernails so that after the resurrection the soul might not have to search the earth for these fragments of itself.

There is a statement in one of the old writings as follows: "They [the Incas] believed that all who were born in a material world would live again in a material world." Unfortunately there are no old glosses on this text. We cannot be sure whether reincarnation is implied, but the Asiatic elements in Peruvian theology would make such an interpretation possible and reasonable. The conservative viewpoint is that this meant a belief in a last judgment, and the resurrection of the body in the final day when the gods return to rule over a perfected world.

This parallels very closely the early teachings of the Christian Church. The first Christians interred their dead with every possible precaution. Often the body was placed in a preserving fluid in order that it might be complete and perfect in the day of the resurrection. The early Church emphasized the literal fact that the dead would rise from their graves, and there were long and heated debates as to what would happen if the body were destroyed that fatal day. The mummification of the dead was inspired by two emotions. The first was the preservation of the body itself and the second was the binding of the soul to the mummy so that it (the soul) could remain in contact with its descendants in the physical world.

In a theocracy where no marked division exists between the church and the state the ruler is also the high priest of the state religion. This system prevailed in Egypt where the Pharaoh was both priest and king. It survives in Tibet and lingers on in Japan where the Mikado is a living Shinto divinity. There is sufficient archeological and historical evidence to prove that the Incas developed a highly stylized religious ritualism. The great temple at Cuzco

was the principal seat of the state religion. The building itself was of massive size and its shape definitely symbolical. In addition to the great sun face above the altar the walls of the shrine were ornamented with devices representing the moon, certain of the planets, and groups of the fixed stars. As among European nations, the moon was associated with the principle of generation, and though sacred occupied a subordinate place in the religious symbolism. The planet Venus was called the page of the sun, and the Peruvian name for this planet signified long, curly hair. The Pleiades attracted the attention of these natives, who called these stars the waiting maids of the moon.

The temple at Cuzco was obviously intended as a symbol of the world, and like Solomon's Temple its ornaments and utensils were established by tradition, each with a special and invariable significance. The plan of government was astronomical. The country was distributed like a small solar system with the nobility serving as the material equivalents of the heavenly bodies. Divination was widely practiced, and there were classes of mystics and visionaries who practiced visions and conversed with the spirits. All arts and sciences, crafts and trades, were regarded as essentially spiritual. Life itself was a ritual, and the gods were served by the useful works of men. The supreme authority behind action was the goodness in the heart. Virtue in terms of conduct was obedience to this goodness, and was practiced with a broad tolerance. There is no indication of religious bigotry or the persecution of religious beliefs by the Inca rulers. The great periods of persecution preceded the establishment of the Ayar-Inca Dynasty. As the power of the Incas grew they brought into the state a number of vassal tribes. Each of these had its own religion, and like the Roman Emperors the Incas decreed a general state of tolerance throughout their empire. Men could believe as they pleased so long as they honored and respected the beliefs of others. All joined in the ritual of



the sun because each recognized in the symbolism an interpretation of his own convictions.

While it would be a mistake to assume from the foregoing that the Incas had built a terrestrial paradise, and were free from all blot and blemish, it is certainly true that they had an extraordinarily broad and deep understanding for the times and conditions under which they lived. It is a pity that so little has survived, for their general convictions imply much more that probably can never be restored.

After he had established his people in the good ways and ruled over them for forty years, Manco Capac gathered his followers about him, left certain final instructions for their future good, and then, surrounded by a great light, ascended to heaven to be reunited with his father the sun. His final instructions included advice about personal conduct, precepts of government, and injunctions for the progress of all useful knowledge. Most of all, the emphasis was upon unity. Survival results from close co-operation of purposes and constant thoughtfulness about the common good. His words and precepts became the guides of the state, and Manco Capac was justly regarded as an illumined and sanctified prophet who had led his people from the darkness of chaos into the light of co-operative labor.

It is inevitable that with the passing of time men shall fall away from the good laws of old days. When Pizarro and his conquistadors reached Peru the country was in the throes of a civil war. The last of the great Incas, Huayna Capac, died at Quito in 1525 A. D., apparently from smallpox, a disease of Asiatic origin which is not supposed to have existed in the Western Hemisphere prior to the advent of the Spaniards. Huayna Capac ruled for fifty years, and left the empire to his eldest son. As the rightful heir was an invalid and died young, the emperor's second son was proclaimed emperor as the Inca Huascar. It appears that Huayna Capac had an illegitimate son by a noble lady of the city of Quito. This illegitimate son, by name Atahualpa,

made war upon the ruling Inca, defeated his troops, and captured his person in the eighth year of his reign. Atahualpa proclaimed himself the Inca. Such was the state of affairs in the year 1532 A. D. when Francisco Pizarro, with his little army of adventurers, appeared upon the scene.

Pizarro's expedition consisted of one hundred and sixty-eight men. Of these sixty-two were cavalry. Only three carried firearms. The soldiers were protected by armor, and a few, estimated at twenty, were armed with crossbows. This was the fighting strength of the Spaniards against the Inca Empire of approximately ten million. Whatever we may think of Pizarro we cannot doubt his audacity. Obviously the Spaniards could not depend upon their military strength to accomplish their purposes. In terms of warfare the Spanish Conquest of Peru was achieved in thirty minutes. The engagement took place at Cajamarca. The Inca army was led by the Emperor Atahualpa himself, and in the fighting approximately six thousand Incas were killed. The Spaniards did not lose a single man. The only casualty was a scratch on the wrist received by Pizarro in an accidental skirmish with one of his own men. Although referred to as a battle, the affair at Cajamarca should be more correctly described as a massacre. Pizarro had requested that the Inca emperor should meet with the Spanish commander with an unarmed escort. Atahualpa's army was therefore a retinue of ten thousand of the Inca aristocracy on a ceremonial visit. When Pizarro had this delegation within the walls of the city a bugle sounded and the Spaniards butchered the greater part of the assembled nobles and took the Inca himself as hostage. Such fighting as there was consisted of unarmed men struggling to escape or to defend themselves against a surprise attack.

Once the Inca himself was a captive, the empire was doomed to destruction. Pizarro entered into negotiation with the Indians for the ransoming of their ruler. Immense treasures flowed into the Spanish camp to buy the freedom of Ata-



hualpa. It is estimated that the gold delivered by the Indians would have a present value of nearly twenty million dollars. Of course Pizarro had no intentions of releasing the emperor. After he had collected all the treasures that he could he proceeded with his original plan and ordered the execution of his royal captive. Miles Poindexter describes a painting in the state museum of Lima depicting the details of Atahualpa's death. The painting shows "the arrogance of the Spanish conqueror, the anguish of the Inca's wives, the horror and perplexity of the Inca's attendants at the sight of the sacrilege of the violation of his sacred person, the smug sanctimoniousness of the priest, Valverde, as he offered the unfortunate imperial descendant of an immemorial line of kings, as a bribe for his acceptance of the faith of a merciful Christ, the consolation of being strangled instead of being burned alive."

It is recorded that Atahualpa, while imprisoned, allowed one of the Christian priests to write the name of God on his fingernail. He then showed the marks to the guards, each of whom could read and pronounce the name correctly, which caused great admiration and astonishment on the part of the emperor. Later he showed the written name to Pizarro, but the Spanish conqueror could neither read nor write; therefore he alone could not repeat the written name. The Inca thereupon expressed his contempt of Pizarro's ignorance. This is said to have so piqued the Spaniard that it influenced his decision to execute the Inca.

Although superficial efforts were made to perpetuate the royal descent, the empire of the Incas ended on the 29th of August, 1533 with the death of the Inca Atahualpa. The Spaniards themselves, however, found the burden of the Inca wealth more than their ethical standards could sustain. They fought over their newly gained powers, and the moving spirit of their villainy, Francisco Pizarro, on the 26th of June, 1541, was himself assassinated.

How did it happen that a magnificent empire could have been utterly and completely destroyed by a handful of

gold-mad adventurers? Certainly it was not because the Incas were cowards or lacked military skill. The explanation lies deep in their way of life. In the first place they had no comprehension of intrigue. Being honorable themselves, they assumed that Pizarro was a man of his word. This was a fatal mistake. Then also, the Incas were inclined to regard the Spaniards as superhuman beings; gods from another land or world for whom they must maintain an attitude of respect, even veneration.

As in Mexico, horses played an important part. The Indians had never seen a horse, and to them mounted men were centaurs, fabulous monsters, inspiring terror. Of course firearms were entirely beyond their comprehension, and the three arquebuses were as terrifying as the thunderbolts of Viracocha. Essentially, the Incas were not a warlike people. They had tribal disputes of small consequence. They lived a cultural and peaceful life and had little experience with the idea of conquerors and conquests. When the great Manco Capac came he arrived in peace, and attained the empire without force of arms. The Indians expected Pizarro to do the same; to become a new and great leader. It did not dawn upon them that any man could be motivated only by the desire for gold. In fact, to the Incas gold would not have been any motivation for selfishness. It was precious only for adornment and ornamentation.

Here also their political system played them false. Their communal, socialized form of living did not result in the development of any strong personal initiative. For centuries they had been completely regimented and had learned only to obey. When their leader was captured and the strong system of their state collapsed, the individual citizen was without any experience of personal action. He could not organize himself or his resources, and fell an easy prey to the crafty Spaniards. The Incas were destroyed not because they lacked culture, but because their enemies lacked it.

This splendid civilization that grew in the trans-Andean fastnesses is one of



the most brilliant chapters in the history of the human family. Its destruction was an irreparable loss because it strengthened belief in the power of might over right. Many of the institutions which the Incas created will return to the world in time to come, for these institutions were based upon a high conviction. The Inca way of life reveals both the strength and the weakness of intensive organization. It points out, however, the dramatic lesson that the individual is not created for the state; rather the state is created for the individual. There can be no permanent civilization until the individual himself

becomes strong. The strength of the state cannot be substituted for the weakness of the citizens.

From the information available we are justified in recognizing Manco Capac as one of the great teachers of the Aryans. Like other world leaders, prophets, and priestly kings, he was one of the golden line of human benefactors who have brought civilization to far places. The founder of a great religion, the builder of a vast empire, and a teacher of the esoteric doctrines of the East, this son of the sun has a rightful place among the brothers of light.



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## Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

### Business Dealings With The Devil

In the old museums and libraries of Europe the browsing scholar occasionally comes across an extraordinary bill of sale. Long ago such documents were comparatively common, but at various times edicts were passed ordering the destruction of all papers pertaining to the transaction of witchcraft and sorcery. Such fragments as have survived were simply overlooked in the general house-cleaning.

A pact between some disgruntled mortal and the Devil in the autograph of said mortal is a scarce and desirable collector's item, but if it be countersigned or endorsed with a bona fide signature of Satan himself, then it is a genuine rarity.

A well-worded pact with the Devil combines the best legal elements of a bill of sale and a promissory note. In consideration of certain considerations, to wit, worldly wealth, dignity, and power, the party of the first part promises to pay to the party of the second part at the end of a prescribed time (usually twenty years) his own immortal soul in exchange for benefits presently received. First-rate pacts are usually written entirely in blood, but as this is a difficult writing medium it was only

required that the signature be so inscribed. If the party of the first part could not write, a professional scrivener might prepare the document, which became legal and proper when a drop of the petitioner's blood served as his mark.

A variety of motives, mostly selfish, inspired these infernal transactions. One of the earliest recorded concerns a Christian ecclesiastic who was deprived of his station and orders. He therefore made a pact with the Devil so that he could regain his position in the church. Commonly, however, any person giving the Devil a promissory note upon his future life was expected to forswear God and the saints, cease all the sacraments, and perform appropriate actions of impiety.

It is not difficult to picture some forlorn, frustrated and disillusioned human being willing to enter into a partnership with the Prince of Evil. We can even visualize this disgruntled citizen slowly and carefully composing an appropriate legal instrument according to the demoniacal practices of the time, but subsequent developments are a bit obscure. How was the sorcerer to know that the Angel of Darkness was properly impressed by this unusual business op-



portunity? Furthermore, by what machinery was the wizard to attain the benefits for which he was willing to barter his immortal soul? And lastly, how did the Devil enforce payment at the time appointed and agreed upon according to the pact?

Perhaps some of these questions can be answered by analyzing the personality of the would-be sorcerer. Most of them were dishonest, even when dealing with the Devil. The idea was to enjoy the benefits of the pact, but evade with true legal cunning the conditions of ultimate payment. It would appear that the Devil, in spite of his long experience, was extremely naive. It never occurred to him that the party of the first part held certain reservations, and would use every possible means to avoid his dishonorable obligations.

Old books on sorcery abound in formulas declared to be highly effective in breaking business agreements with the Spirit of Negation. If the pact were for twenty years these loopholes in the infernal law were most attractive about the end of the nineteenth year. By this time fear and a bad conscience had accomplished their perfect works. The wizard was the victim of a most melancholy humor. He desperately shuffled the pages of ancient lore in search of a panacea for the sickness of his spirit. The old grimoires usually contained some helpful suggestions. The sorcerer could make out a new parchment professing his faith in all things holy, confessing his hideous offense, and reconsecrating himself to God, the saints and the angels. If there were yet time he might force the Devil himself to deliver this document to the Eternal Throne. There are records to the effect that the Demon protested mightily and objected vehemently, but was forced to obey.

Then of course there was always a chance that the wizard could renew his lease on life. His own soul was forfeit so he could not offer that as a further bribe, but he could promise to find the Devil new customers, thus increasing the good will of the business. There are reports of sorcerers who attained a ripe old age by the annual payment of

an innocent human soul to His Satanic Majesty.

Some of the pacts did not contain the twenty-year clause. The Devil inherited the soul of the black magician only after death. In such cases the primary object of the wizard was to stay alive by extending his physical existence in any way possible. Old records like that associated with Gilles de Retz (Bluebeard) describe in gruesome detail the extremities to which a terrified mortal could carry his efforts to remain alive.

The story of Dr. Faust is the classical example of black magic. In the older accounts the demon, Mephistopheles, trailed along after the magician in the form of a small bear wearing a short doublet. The bear in question was also remembered by the ominous expression which was wont to flit across its features.

The magician Heinrich Cornelius Agrippa von Nettesheim was usually accompanied in his wanderings by two huge dogs wearing collars inscribed with magical formulas. It was generally assumed that these dogs were really infernal spirits whose services had been secured by means of a pact.

Of equally certain historicity is the report that Pietro d'Abano, an outstanding scholar, was served by seven evil spirits which he kept shut up in a bottle. As a result of removing the cork from the bottle at appropriate times d'Abano became master of the seven liberal arts. The assumption is that each of the demons tutored him in one of the branches of higher learning.

Then we give you the French historian *Palma Cayet*. This learned gentlemen, to advance the cause of the true faith, made a contract with the Devil which he signed with his own blood. He agreed to give his soul to Satan after death if the Prince of Evil, in exchange therefor, would guarantee that Dr. Cayet should always be the victor in disputes, arguments, and contentions with the protestants.

Early books contain many gruesome illustrations relating to the final payment of the infernal contract. The sorcerer, magician, wizard, or witch, or







prince, Asmodeus, simply a figment of the imagination? If so, how did this figment sign its flourishing autograph on a written contract? Perhaps some kind of spiritism was involved, such as automatic writing in which the magician felt his hand being moved by some outside power. It would do the sorcerer no good to forge the signature himself, for he did not dare to show the pact to his nearest of kin. Death was the penalty for such a transaction and of course in most cases the Devil took the document with him into hades, another reason why so few of these papers were on file.

Many brilliant and informed scholars practiced sorcery and necromancy during the medieval period. It is difficult to imagine that all of these men could have been deceived by hallucinations. Consider a usual incident. When a sorcerer resolved to contact a demon he familiarized himself with some magical writing such as the *Keys of Solomon*. Then equipped with the proper prayers and symbols, and carrying ceremonial implements, he retired to an unfrequented place such as a lonely graveyard, a ruined castle traditionally haunted, or some remote crossroad seldom traveled. He traced upon the ground a protecting circle for himself, and nearby another circle inscribed with the names and symbols of the required evil spirit. Next followed the elaborate formulas of ceremonial magic. In the midst of these sabbatic rites the demon appeared, usually in a pleasant or harmless guise. Having taken shape, the fiend stood in the circle and offered his

services after low bows and formal introductions.

Who appeared in the circle? It has been suggested that disciples of the infernal art possessed a common knowledge and shared their experiments. Perhaps many of them studied with one master who coached them and was well-paid for his services. Did this master have available confederates who put on various costumes and appeared as required? This would explain the fortuitous advent of the necessary demon, and might even account for the signatures on the pacts.

But the sorcerers made certain reasonable demands in exchange for the loss of their eternal souls. How could a fraudulent demon fulfill his promises to confer wealth, honor and estate upon the first party? Yet strangely enough there are practically no records to the effect that the Devil failed to live up to his agreement. There were no dissatisfied clients among those who did business with Satan and his minions. Thus the masquerade theory appears insufficient.

While the modern intellectual is not inclined to accept the reality of evil spirits, many elements of the ceremonial cabala are as yet obscure. Perhaps it was hypnotism; perhaps it was a collective mania of the masses; perhaps it was the power of the spoken and written word. At any rate the pacts exist, and literally hundreds of thousands of human beings paid with their lives, liberties, and worldly goods for their real or imaginary transactions with evil spirits.

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