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THE EDITOR'S POINT OF VIEW

THE PSYCHOLOGY OF HUMOR

IN searching for a practical modern definition for our concept of humor, we come upon a rather happy statement in the *Encyclopedia Britannica*. "Humor may be defined as the sense within us which sets up a kindly contemplation of the incongruities of life, and the expression of that sense in art." The emphasis upon kindliness presents a dimension which we do not generally associate with humor. We are more inclined to regard it as caustic and ironical, depending upon situations which appear ridiculous or unreasonable. More technically, *humor* now has two distinct meanings. First, it relates to an attribute of man's psychological integration which is called a *sense of humor*. Secondly, it refers to a pattern of events occurring around an individual, usually described as a *humorous situation*. The ability of the person to sense such situations and to react to them in an appropriate manner, or to report them convincingly to others, distinguishes the humorist.

It is worth noting that most great humorists have been essentially serious human beings, whose attainments have given them the skill to estimate with uncanny accuracy the motivations of their fellow creatures. We are reminded of the philosophic humor of such men

as Pythagoras, Plato, Aristotle, Socrates, and Epicurus. Nor is the happy man always the humorist, for even the dourest of mortals may be distinguished by the keenness of his wit. Philosophic humor is associated with depth of understanding, the ability to probe the secret motivations of others, and the capacity to perceive quickly the inconsistencies and contradictions in man's deportment and in the conduct of his affairs.

This brings us to a consideration of the origin and development of the sense of humor as this arises in the human being. So far as can be judged, man is the only creature who can laugh at himself, or is impelled to laugh at others. Animals do strange and amusing things, and at times it appears that their facial expressions indicate a keen enjoyment of some ludicrous situation. There is no real evidence, however, that an animal attempts to be funny or recognizes situations around it as amusing. Thus, a degree of intellectual egotism, as well as the faculty to contemplate or to reflect upon things observed, are essential to humor. Imagination plays a large part, resulting in a visualization of implications, and the ability to embody situations in appropriate word forms or artistic representations.

Humor, then, is one of the by-products of the intellectual complex which distinguishes human nature. This by-product evolves or unfolds with the progress of society, and it is noticeable that different races and nations have gradually developed their own humor-patterns, probably arising from the concepts, policies, and activities which differentiate the streams of cultural motion. We have all learned that anecdotes humorous to one group do not appear funny to another because the situations involved are not meaningful or pertinent to those unacquainted with the social outlook of another race or nation.

Classical learning made much of the person who did not respond to humor. Such a one was subjected to searching analysis, his temperament considered, his attitudes examined, and his reactions appraised. The final conclusion was that a person devoid of the instinct to respond to the incongruities of life, was lacking in essential qualities. Either he was dull, unobserving, and inattentive, or he regarded wit as beneath his dignity. In the latter case, he

was obviously an egotist, taking false pride in what he considered to be evidence of maturity, and at the same time convicting the humor-loving as perpetual adolescents. We hear people say, "I cannot waste my time on ridiculous and trivial things." Almost inevitably these same persons waste an equal or greater amount of time in rapt attention to the morbid, the tragic, or the neurotic. In entertainment, they avoid comedies as they would the plague, and devour problem plays, race tragedies, and detailed depictions of moral delinquencies.

To the superficial, life is essentially meaningless; to the neurotic, it is an endless cycle of disasters; but to the humorist, it is a revelation of the intimate mingling of the reasonable and the unreasonable, the factual and the fantastic, the serious and the foolish. He calls the thoughtless to be thoughtful, and reminds the melancholy that their miseries lie largely within themselves. The humorist finds good in ill, and something unsatisfactory in everything that generally brings satisfaction. He is therefore the truest realist of them all. He has learned that he cannot expect too much from his fellow men, but he has also learned that there are deep values which, under proper challenge, can reveal themselves when need arises.

Modern psychology approaches humor with such gravity of intention that the results attained are rather humorous. We cannot conform with the idea that every time a person laughs at a cartoon or enjoys the dry wit of an associate, he is actually revenging himself against his parents, his in-laws, or his remote progenitors. The villain in every story is not the long shadow of father, although it is possible that in isolated cases wit can be that bitter. There are certainly many reasons why we are inclined to enjoy a moderate amount of humor under normal conditions. Each individual has his own characteristics, and these cannot be too broadly generalized without falling into basic error. Great humorists have been, for the most part, active persons with broad interests and no more symptoms of neurosis than their less humor-loving associates. Beneath all our sophistry, we have some ability to estimate the facts of living. We can see that our own conduct is frequently ridiculous, and the individual who can laugh at himself is well on the way to a better standard of conduct. Perhaps this justifies the definition

given in the *Encyclopedia Britannica.* When we realize that we share common faults, we have a more kindly perspective. We also come to know that many things that we might regard as tragic are only ridiculous, and have been made to seem important by our own strenuous efforts to elevate the trivial and perpetuate the inconsequential.

It has been said that humor is not really laughing *at* people, but *with* people. Witticisms that hurt the innocent, detract from things really valuable, or seek to undermine the nobility of human conviction, are simply not funny. Such types of ridicule are always noticeable in disillusioned generations, and they give expression to skepticism and cynicism. When we begin to make light of serious problems, we reveal our own defeatism. We are seeking to destroy standards toward which we are not sincerely willing to aspire. By cheapening virtues, we hope to defend our own vices. As disillusionment spreads, our bitter ridicule attacks every institution and ethical theme peculiar to our society.

Real humor assails not principles, but such practices as reveal our misunderstanding or misinterpretation of principles. It is a way of accepting the obvious truth that we cannot practice all that we preach, and that our actions must always fall short of our convictions. The shortcomings may be amusing, but the convictions which we seek to attain are not funny. On this level, humor explains to us clearly why we have not succeeded in making our dreams come true, but it does not overlook the degree of success that has been attained, nor the desirability of the ends we seek. Humor is therefore a powerful key to the psychological processes continually moving man, impelling him to works and thoughts compatible with his internal attainment.

We cannot agree with Dr. Grotjahn, who said in a published interview: "A wit is an angry man in search of a victim." Nor can we conclude with the learned doctor that if this angry man "doesn't find a victim, he will probably suffer from a migraine headache attack." It might be more proper to say that the victim of the hearty humorist is the one most likely to have the headache. In these tense and troubled times, we are now supposed to develop

guilt mechanisms every time a funny story comes to mind. Perhaps it is simply jealousy. Other people resent a person who can be humorous in the presence of higher taxes and inflation.

Motives are highly personal. If our humor springs from disillusionment, it can very well be bitter. If we are by nature envious of others, our jesting can be cruel and inconsiderate. If our sense of humor is simply undeveloped, we can take a simple and pleasant anecdote and so muddle it that it is dull and meaningless. Such occurrences, however, are not an attack upon humor, and I rather like the classical attitude. The Greeks have said that "The gods on high Olympus laughed," and a more recent observer of man's complex nature has added that there can be no doubt that the Creating Power had a sense of humor, or it would never have fashioned man. The Greeks warned strenuously against the cultivation of a professional humorous attitude. They felt that the true charm of great wit lies in its spontaneity. The mind, perceiving some curious foible, instinctively reacts with an appropriate and amusing observation. The most serious debate might cause a ridiculous thought to arise in the consciousness, and if such a thought were highly entertaining, it could well be shared with a friend.

Who can deny the subtle but delightful irony in a story attributed to the life of Socrates? On one occasion, this philosopher watched a number of young men at archery practice. Observing that they were poor marksmen, Socrates ambled over and seated himself on the target, declaring it to be the only safe place in the vicinity. This was not premeditated. It arose as a happy thought. Socrates did not have a book of jokes at hand suited for any occasion. It came from the sprightliness of his own temperament, and is said to have had good results, for the young men resolved to become better archers—we hope not with the motive of shooting the philosopher.

The human mind functions with a constant need for contrasting activity. We learn in public speaking that an audience becomes weary of even the most interesting line of talk unless there are certain well-spaced breaks by which the attention is released from the strain of continuous usage. This is the reason why successful speakers nearly always introduce anecdotes, humorous or semi-

humorous remarks, relevant to the subject at hand. After a few moments' relaxation through laughter, the listener is ready to return to the serious subject matter. The professional writer and playwright understands the importance of comedy relief, and learns to use it in a way that advances his total project. We laugh because basically we enjoy laughing, find it restful and reviving where fatigue has become pronounced. The main problem is that we should not fall into the habit of enjoying what is hurtful to others.

In working with people, I have noted that persons in great difficulty, or heavily burdened, are consistently deficient in a sense of humor. This is especially true in the field of religion, where a deadly seriousness afflicts the spirit. This seriousness leads inevitably to psychic fatigue. Contrasts disappear from living; simple things lose their charm, and the sufferer is denied the quiet joys of the commonplace. These troubled ones talk mostly of themselves—of how they have been hurt, who has disillusioned them, and what ill fortune has dogged their footsteps. We seldom, if ever, hear from such persons an amusing anecdote about a grandchild, or some witty observation resulting from human contact.

There are many things in this world that must be taken seriously, but few can afford to take themselves with utter seriousness. To lose a sense of humor is to lose what may be termed "the separate look." When this happens, we cannot stand aside and watch ourselves go by. We have lost all possibility of seeing our own hat as other people see it. We can still peer out through those eyes which are called the windows of the soul, and we can say, "My, that is a strange-looking fellow," but we cannot say this of ourselves. We are monuments of nobility in a foolish world, and the more monumental our ability appears to ourselves, the less interesting we become, and the less joy we find in life.

Real humor takes the edge off self-importance. If others amuse us, it is only fair to remember that we also amuse them. I remember an interesting cartoon about a tourist. Decked out with traveling paraphernalia, he was photographing an Indian squaw sitting in front of her tepee. At the same moment, an Indian brave, presumably her husband, was peering around the opposite side of the tent, with a much more elaborate and expensive camera, taking a

picture of the tourist. In a way, this summarizes the very principle of humor. Years ago, there was an ardent photographer in a small East Indian village. He asked practically every native he met to pause long enough to have his picture taken. It all seemed perfectly reasonable and proper to record these strange sights and scenes. When, however, a native stepped forward and asked very respectfully and courteously if he might take pictures of the stranger, the photographer was most indignant. He just could not imagine himself as a curiosity. It is a wonderful thing in this life to know that if other people amuse us, we can return the favor.

We strongly recommend that those whose normal activities are serious and important should try to relax sufficiently to permit the innate sense of humor with which our species was naturally endowed to have an opportunity to express itself. We shall not be misunderstood by anyone whose understanding is worth cultivating. The moment life becomes merely a drudgery of duties and obligations, we are well on the way to mental or physical sickness. We need solid intellectual food to nourish our hearts and minds, but this is most palatable when it is well seasoned. When we add spice to life, we can live it more abundantly, and accomplish more of serious significance.

On occasion, I have recommended that melancholy folks seek to educate those faculties which can bring immediate relief. When I mentioned to one person that he seemed to lack gaiety, he was quite indignant, exclaiming, "I have a wonderful sense of humor, but what is happening to me is not funny." I could have told him otherwise because I had just heard the long, sad story. Thus it may well be that many persons do not realize that their power to enjoy simple things has gradually faded away and cannot easily be revived. As already noted, a humorist is not a special kind of creature. He has faced the same problems and tragedies that afflict us all. In fact, it is the depth and seriousness of his thinking that has enriched his humor. Problems have given him a wonderful insight into the very nature of problem itself. We cannot forget the great Scottish comedian Sir Harry Lauder, telling his wonderful stories with his rich Scotch accent, bringing laughter to thousands of soldiers gathered around him. Sir Harry gave this performance

standing beside the grave of his own son, who had died in the war. He had a simple philosophy of life; namely, that great happiness of soul comes to those who make others happy.

We do not wish to believe in a wisdom that is not happy, nor in a religion that does not bring gladness as part of itself. If, in our search for greater values in living, we have found a rich contentment in ourselves, if we have experienced a warm glow of understanding, we will find it difficult to lock this pleasantness within our own hearts. It flows out to those whose needs are varied, and whose reactions may be markedly different. A kindly humor is a bridge to friendship and understanding, and carries with it an alchemistical power of transformation.

Proper Expression of Approval

While Benjamin Franklin was in France, he attended a literary reunion where conversation was animated, original articles were read by the learned, and numerous comments were exchanged. As Franklin's French was scarcely equal to the occasion, he decided to applaud when a friend of good taste and judgment set the example. Later, a friend remarked to Franklin, "You are indeed a most unusual man, and a forthright one, for you applauded most loudly when nice things were being said about yourself."

Days of Desperate Journalism

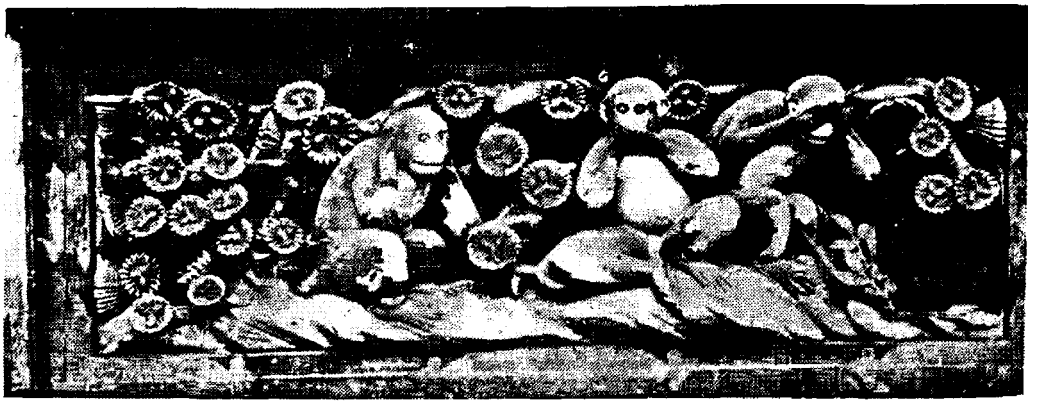
During the eighteen years of Louis Philippe's reign, fifty-seven journals were obliged to discontinue publication. Their writers and contributors were sentenced, in the aggregate, to an imprisonment of 3,141 years.

The Miracle that Did Not Come to Pass

The Roman Emperor Julian, called the Apostate, in one of his letters, relates the following story about Democritus. Emperor Darius was heartbroken over the sudden death of his beautiful wife, and could not be comforted. Democritus tried in every way to ease his unhappiness with philosophical instruction, but failing, finally told the Emperor that he would restore the dead wife to life if certain necessary things could be provided. Darius eagerly accepted the offer, and promised to supply anything that was demanded. Democritus finally declared that only one more element was needed. The Emperor must write on the tomb of his wife the names of three persons who had never grieved. When Darius protested that this was impossible, the philosopher laughed, saying, "Can you, the most unreasonable of men, weep as though you were the only person who had ever suffered affliction, and yet cannot find through all the ages of mankind even one person who has not carried a cross?"

Absent Treatment

A friend once told Aristotle that a certain Athenian was condemning him behind his back. Aristotle smiled, "While I am absent, let him also thrash me."



ANIMAL SYMBOLISM IN RELIGION AND ART

Part I: Lordly and Mirthsome Mammals

Nearly all ancient religions include in their symbolism various creatures of the animal kingdom. In fact, we are sometimes amazed at the profusion of such representations in primitive art, and later in philosophical literature. The key to this practice lies in the observation of the habits of animals, birds, fishes, and reptiles. Primitive man seemingly assumed that the living things around him possessed consciousness similar to his own, but lacked adequate means of communication. The older fabulists, like Aesop, bestowed human attributes upon various animals, using them to caricature the attitudes and practices of human beings. Because all men observe with the same faculties, the habits of animals appear the same everywhere, and folklore in different parts of the world shows definite similarities.

Obviously, the fauna of widely separated regions and climates will differ markedly, and this will influence the beliefs of localities, but at a comparatively early time, captive animals were brought home by victorious generals as part of the spoils of war, or by men of scientific mind for purposes of study or exhibition. By the time the greater of the older civilizations reached their mature grandeur, animal symbolism had also been broadened to include many remote species. Naturally, some rather fantastic reports gained temporary credence, and early texts on zoology abound with incredible monsters believed to live in inaccessible areas.

The totemism of primitive tribes has survived to us, even though many of its religious overtones are no longer acceptable. Man

early discovered his comparative helplessness when his own abilities were contrasted with those of beasts and birds, and as veneration was based upon physical prowess, wonder turned to awe in the presence of the mastodon, the saber-toothed tiger, and the great cave bear. Also, from the observation of animals, man learned many useful secrets. These creatures made paths to water and to salt licks, discovered fords in streams and rivers, stored food against the seasons, and in various ways, announced the approach of danger. Domesticated animals became useful and faithful beasts of burden, showing degrees of intelligence which supported the prevailing concept that all creatures have minds and souls. The flesh was not only food, but had magical properties. The meat of a brave animal gave courage to those who ate it, and the fur and hides were useful in making clothing, ceremonial ornaments, and even covering for houses. The killing of animals took on ritualistic implications. No ancient people hunted primarily for the sake of sport, and the souls of animals could haunt the living unless the hunters protected themselves with sacred charms and formulas.

In totemism, various divinities were believed to be attended by animals who served as their messengers, or into the body of which the god might incarnate or at least take up temporary abode. Totemism also led to men taking the names of various other creatures, probably to indicate that the name animal was a protecting spirit whose intercession could be called upon in emergency. Many human beings, by mannerism or appearance, are vaguely reminiscent of animals, a similarity which suggested magical overtones. Even today, we liken the crafty man to a fox, the stupid person to a hog, and the mischievous or impudent person to the monkey. Creatures, therefore, seem to exhibit to an excessive degree qualities which man possesses, but which he disciplines by judgment or has learned to modify through sad experience. It is only natural that thousands of years of observation have caused us to respect the industry of the bee and the ant, the faithfulness of the dog, the grace of the bird in flight, and the strength of the lion.

While it is not possible to examine all animal symbolism, considering how widely diversified it is, it may still be useful to explore the field with moderation. Today, especially, the use of animal symbolism in dreams is of interest, for it seems to recapitu-

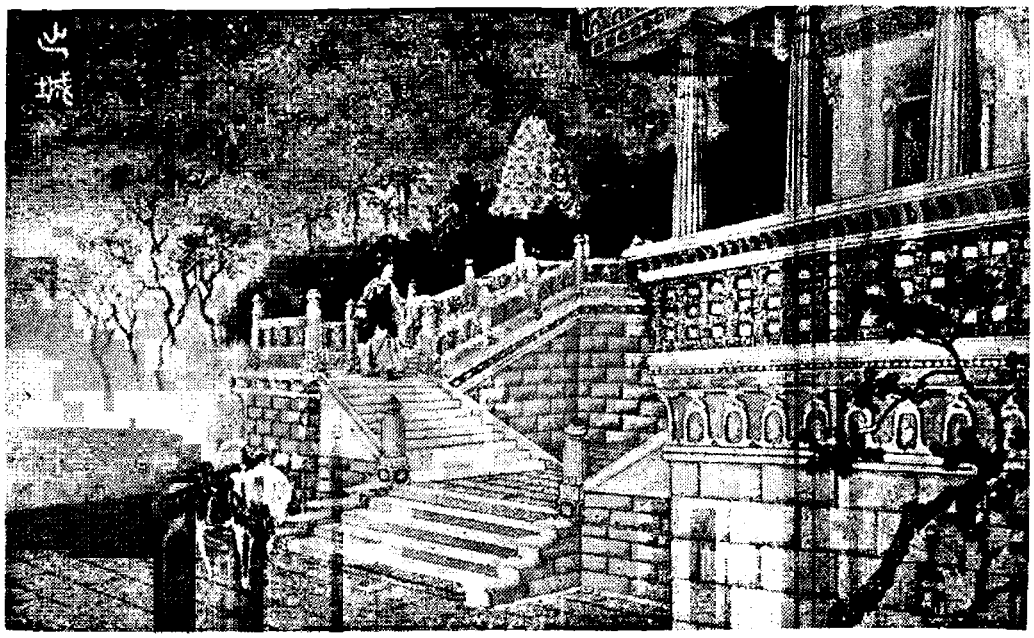
late the primitive psychic processes of mankind. We still personify characteristics of temperament in sleep phenomena by clothing them in the likeness of some familiar creature in whose conduct such characteristics are obvious.

We are inclined to intensify the magical aspect of animal worship by creating composite monsters which have no physical existence. In this way, we separate the symbolical animal from the real species, creating compounds in which the attributes of a number of creatures can be embodied in a single extravagant form. Typical of this are types of griffins, satyrs, unicorns, and phoenix birds; sea monsters, winged lizards, Minotaurs, and centaurs. It is quite likely that each of these unnatural beings had some origin in physical or psychological reality. Distortion and interpretation caused the facts to be lost to memory, and the fabulous creatures passed from totemism to heraldry.

The alchemists used dragons to signify chemical compounds, and this practice prevailed in Europe, China, and the Near East. It has also been suggested that the Chinese dragon originated with the dinosaur, or a similar prehistoric mammal. Fabulous animals and birds were often reserved as symbols of royalty or of states and empires, and ultimately became the symbols of dynasties and states —as, for example, the two-headed eagle of the Hapsburgs and Hohenzollerns, and the five-clawed dragon of China. In the sacred rites and rituals of the old Mystery cults, animal masks were frequently used, and surviving examples of the mask cults can be traced among African tribes and in Tibet, and, to a lesser degree, in the dramatic theater of Japan.

The Horse

The horse was domesticated at a very ancient date, and is said to have been conferred upon man as a gift from Poseidon, lord of the sea. In early Greek representations, this creature is often shown dashing through the waves, drawing the chariot of Neptune. It occurs also as a composite, with the lower part of its body in the form of a fish, giving us the sea horse so generously represented in art. In many parts of the world, the horse is a solar symbol. The sun-god either rides upon a white horse, or travels in a vehicle drawn by horses. The Chinese regarded the horse as one of the basic symbols of the male principle, because its hoof was not cloven.



Prince Gautama leaving his palace at night and about to ride away on Kantanka, his beautiful white horse.

The swiftness of the horse made it a symbol of speed, motion, and change. It was said to race or to fly not because it had wings, but because of its fleetness. The Chinese say that a good horse makes a thousand miles but a small journey. This fleetness probably resulted in the combination of wings, a symbol of speed or airiness, with the basic form of the horse to give us Pegasus, the winged steed of the Muses. The grace and beauty of the motion of the horse, and the numerous rhythms, such as the trot and the canter, also associated this animal with the meter of poetry.

In the course of time, the horse also came to be regarded as a symbol of nobility or of war. In China, the price of the horse was lower than the price of a good bullock, or ox. The imperial edict establishing this was motivated by the concept that a horse upon which a soldier rode was less important to the state than the ox with which a farmer plowed his field. A horse was therefore a sign of ostentation, pride, and luxury. Mohammed gave precise instructions for the care of horses because they were a staple unit of trade in the Near East. Men were rich because of their horse flesh, and the breeding of horses was considered a very important profession.

In Buddhistic symbolism, the white horse of Buddha is mentioned. When young prince Siddhartha fled from his royal palace

and, renouncing the world, put on the robes of a religious mendicant, his beautiful white horse mourned for him, and was inconsolable. The tenth incarnation of Vishnu, the savior-god of India, is called the *Kalki,* or White Horse Avatar, for the god will appear riding upon this creature. In the legends of the arhats and saints, the magic horse, as in the stories of the *Arabian Nights,* becomes the symbol of the projection of consciousness from the body to some distant place. This instantaneous travel of the soul, or its magical means of contemplating or being aware of distant events, is likened to the miraculous speed with which the horse can travel. The Tibetan wind-horse carries prayers to the ancient deities in remote Shamballa. In the Book of Revelations, the four horsemen, riding upon their strange steeds, remind us of the divisions of time into Yugas, or cycles. The horse is thus a symbol of the rotation of the world, and the revolutions of heavenly bodies.

In general, therefore, this animal, like the seven-footed horse of the Nordic Valkyrie, or the five-headed horse of the Hindu sun-god Surya, represents the motion of energy through time or space. It is the vehicle of conscious psychic force and, to a degree, of abstract form principles or archetypes upon which energy rides and through which it is distributed everywhere in space. It stands for the speed of thought, of light, or of sound, and the mysterious etheric medium through which such transmission is possible.

The Bovines

The members of the bovine group have been favored by symbolists of many religious and philosophical systems. There is perhaps no order of mammals around which more interesting and significant myths and legends have accumulated. The Western ox and the Eastern bullock, because of their slow and plodding natures and their unusual strength, have often been employed to symbolize the earth, the mundane sphere, and the physical elements. Because these creatures have cloven hoofs, the Chinese associated them with the feminine principle in space and in the world, and they are included among the clean animals of the Mosaic code. The ox or bull is included among the celestial creatures comprising the zodiac, and in remote times, when the vernal equinox occurred in the sign of Taurus, this constellation became the embodiment of the sun-god. Actually, however, the basic con-

THE KALKI, OR WHITE HORSE, AVATAR OF VISHNU.
(From a circular Hindu playing card.)

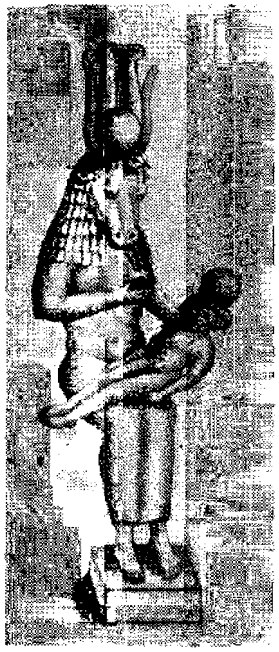
cept was that the light of the sun fructified the earth, or bestowed its glory upon nature and natural processes.

Among the Hindus, the bull Nandi was the vahan of the god Shiva, who was represented riding upon the white bull. In the Institutes of Manu, all members of the bovine group were held in the highest veneration, and to kill a cow was a crime equal to slaying a Brahman, and the penalty was death. Shiva, as the setting sun riding upon the western horizon, would again associate the bull with the earth, and by extension, with the physical body of man, which is the vehicle of his higher consciousness. Man, struggling with his own mortal nature, and striving to extricate his soul from the burden of its bodily afflictions and limitations, came also to consider the bull as an adversary, something that had to be overcome or mastered, tamed or captured—in short, domesticated. This is the key to the Zen fable of the Ten Bulls, which is also to be found in still earlier Chinese philosophy. In this fable, the young boy goes in search of a bull which has escaped. He follows its tracks, discovers the animal, finally puts a halter upon it, and then observes that the animal changes color, from dark to light, and

finally disappears into thin air, leaving only the endless circle symbol of spiritual realization. Obviously, this is the story of man discovering and taming his instincts and appetites, transmuting them into soul power, so that they are finally absorbed into reality.

The bull, in the form of the great water ox, was the creature upon which the Chinese mystic, Lao-Tse, rode away into the Gobi desert, in search of the paradise of the immortals. A number of Chinese scholars, sages, and saints, are associated with this ox. They lead it, accompany it, or ride upon it. One dear old immortal is always represented seated backwards on the massive posterior of the ox, quietly contemplating, and indifferent as to the direction the animal is traveling. This becomes a symbol of detachment, in which we permit the world to go its own way, while we remain absorbed in mystic contemplation. Among the Tibetans, the deity Yama is represented with the head of a bull, somewhat like the Minotaur of the Cretan labyrinth. The bull-headed deity seems to have contributed a familiar term to our language. We regard stubborn persons as bull-headed, and the strength of the animal, like the strength of our mortal passions, is not to be underestimated. In India, the tail of a cow is said to have unusual magical powers, and is considered to be a charm against infirmities, both of the soul and the body.

The use of the bull in agriculture again suggests fertility symbolism. The Egyptians venerated the bull under the name *Apis,* and one of the old legends tells that Osiris, the great god of the later Egyptians was driven from India to Egypt in the form of the sacred bull. The use of this animal in plowing is associated with the annual inundation of the Nile, thus becoming both a fertility and an agricultural symbol. The Assyrians and Babylonians reverenced the bull, and represented it artistically as a sphinx-like creature with the head of a man, the wings of a bird, and the body of an ox. The physical significance is again emphasized because this composite creature is used architecturally as a support for roofs and heavy overhead building construction. In Mycenae, the bull was associated with the kings of the region, and they developed a sport called bull-leaping. In this, athletes approached the bull from the front and, grasping its horns, leaped over its body. This was an extremely dangerous procedure. In



The goddess Isis represented with the head of the cow, and holding the child Horus in her arms. Here the cow symbol is associated with the concept of universal nutrition. Plato calls Isis "the nurse," and in this symbolic form, she is also regarded as a lunar goddess and the principle of generation. (From Prichard's *An Analysis of the Egyptian Mythology.*)

Greek myths, Zeus took the form of the bull in the abduction of Europa, suggesting that the creative power assumed the body of nature or disguised itself in the structure of the material world. Zagrus, a form of Dionysius, was born with the horns of a bull, and horns are usually emblems of the sun's rays or of the principle of vitality. In the Old Testament, the worship of the golden calf was considered as a symbol of idolatry or false belief, and signified the rejection of pantheism and all forms of nature worship. The horns of bulls and rams were used as trumpets, the heavy sound of which was similar to the natural voices of these creatures.

The cow, because it gave milk, was a nutrition symbol, usually of the maternal principle of nature as the nourisher. In the Scandinavian mythology, the cow, Audhumla, the nourisher of beings, licking the ice in search of salt, caused the ice to thaw by the warmth of her tongue, thereby releasing the deity Buri, who was the progenitor of the Nordic gods. This animal was also regarded as the foster mother, and in general a protectress of mortals in distress. The Egyptian goddess Hathor is shown with the head of a cow, and occasionally Isis was depicted in the same way. The cow therefore became identified with the Mystery cults as the nourisher of men's souls. As one of the early domesticated animals, the cow also signified providence, or the kindly intercession of nature in human emergency. The earth, as the source of the food for all that

lives, could be regarded as the nurse of creatures, and thanks was given for this aspect of divine bounty.

The Felines

The members of the feline family, from the lordly lion to the homely house cat, have been favored in symbolic art. It was observed at an early time that these animals had the power of seeing in the dark. Thus, they became associated with a spiritual sight, the ability to sense the motives and hidden purposes and strategies of men. The lion is a solar emblem, its mane suggesting the outpouring rays of the sun. It was so used by Egyptian Gnostics of the 1st to 3rd centuries A.D. As the king of beasts, the lion was an appropriate device for the gods, who are kings over all the earth and rulers of the forces of nature, as well as for human royalty. The Empire of Ethiopia has this symbol for its royal device—a crowned lion holding with one paw a banner surmounted by the cross. It is also one of the essential symbols of British royalty, and one brave king has come down to our remembrance as Richard the Lion-hearted.

In the zodiac, the lion was anciently identified with the summer solstice and the house of the exaltation of the sun. The solar deity, therefore, as in the case of Samson and Hercules, overcomes the lion, and dresses itself in the skin or appearance of that animal. The unicorn is a lunar symbol, and the sun and the moon, competing for control over the earth, can be discovered in the nursery rhyme, "The lion and the unicorn were fighting for the crown, and the lion chased the unicorn all around the town." Both of these creatures also occur in the symbolism of alchemy, their most obvious meaning being gold and silver.

The Egyptian priests wore the tails of lions attached to the backs of their girdles, perhaps to associate themselves with the concept of the sphinx, which was human in its foreparts and a lioness in the lower half of its body. The mask of the lion was worn by the Hierophant of the Egyptian Mysteries as a symbol of identification with the solar god. Solomon, King of Israel, was seated upon a throne of lions, and his wisdom and insight caused him to merit the leonine device and insignia; Jesus is referred to as "the Lion of the Tribe of Judah;" Buddha was referred to as "the Lion-Faced," and this animal was early held as sacred to him. It is also the vahan, or

The sun rising over the back of the lion was the heraldic device of Mogul rulers and is the symbol of Iran (modern Persia).

vehicle, upon which Manjusri, the bodhisattva of wisdom, is always seated. Other Buddhist arhats are accompanied by lions, or ride upon them. The lion is also associated with the descent of Christianity, for a number of popes have taken the name Leo when elevated to the papacy.

The lion was not native to China or Japan, but occasionally occurs in the art of these nations. It signifies courage, aristocracy, and worldly dignity. It sometimes occurs as a guardian or protector of sacred places, and can be seen in front of Chinese palaces and

monuments. This practice has been continued in the United States and Europe, where public buildings have entrances flanked with lions; as for example, the New York City Public Library and the Chicago Art Institute.

Another member of the feline family is the tiger, who plays quite a part in the primitive cults of savage tribes. On the more sophisticated level, the tiger is the symbol of despotic strength. It raids villages, endangers life, but its very ferocity causes it to be highly respected. It is sometimes referred to as "My Lord Tiger," and brings to mind dictators, tyrants, warlords, and autocrats who pillage the countryside and live by ill-gotten gains. Medicine made from the flesh and bones of tigers was said to give courage in war, and magical devices were used to win the favor of the tiger in order that his totemic spirit might guard the houses of the poor and lowly. Keeping the tiger happy would cause him to defend his worshippers from all kinds of evil—physical or metaphysical; even ghosts had no desire to enter a house guarded by the tiger symbol. Man early noted that the earth was subject to storms and strange and terrible outbursts of volcanic and seismic kind. There were so many evils lurking in darkness that any creature prowling in the night came to be associated with magic and mystery. As all nocturnal creatures were to some degree connected with witchcraft, the spirit tiger came to receive special homage.

The family cat is also a nocturnal animal, and, among the Egyptians, was identified with clairvoyance, or second sight. The cat was worshipped at Bubastis, and a cat whose fur was of several colors, or whose eyes were of different colors, was considered especially sacred. There is a story that it is possible to tell time by the dilations and contractions of the iris in the cat's eyes. In Japan, it was natural to view the cat with a certain antagonism because it is especially fond of chasing mice and rats. As these rodents were respected, or at least viewed with pity, their pursuer was not favored. One of the most interesting representations of the cat in Japanese art is found at the shrine of the Tokugawas at Nikko. It is called "the sleeping cat," and lies curled up over a doorway. This wooden image has been mistaken for a live cat by countless tourists, who stand below and call out temptingly, "Here kitty, kitty," and are surprised when nothing happens.

The cat symbolizes a wonderful degree of relaxation. It can be very alert and stealthy when necessary, but the rest of the time it lies around or huddles, like some old sage, in an impenetrable cloak of detached self-sufficiency. A cat belongs to no one but itself, but it will tolerate both good and ill treatment if the need arises. It seems to suggest something of the detachment of a wise scholar, and it is very independent in its conduct.

The Elephant

Among advanced culture groups, the elephant evoked both awe and admiration. The huge size of the animal, its incredible strength, its slow and rather awkward motion, would naturally inspire an attitude of reverence. It occurs in symbolism far removed from its natural Asiatic habitat. It is believed that one of the stone steles in Central America is adorned with the heads of elephants, although some archaeologists, outraged by this thought, have insisted that tapirs were intended. If so, the likeness is wretched. The elephant was known in certain outlying areas of southern China, but it gained favor throughout the empire as a symbolic and artistic element. In India, it is closely associated with Ganesha, the elephant-headed deity ruling over wisdom, good fortune, and shrewd merchandising.

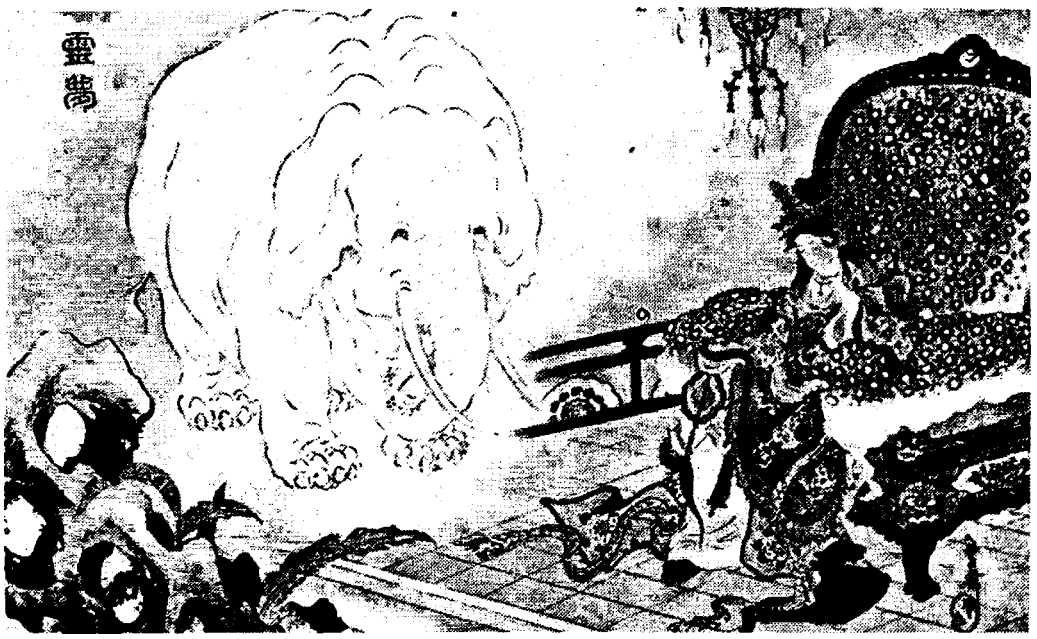
The wisdom of the elephant, its remarkable memory, and its almost human temperament are referred to by many early writers. Pliny, for example, regarded the elephant as the only animal practicing religion, although the gorilla has also more recently been suspected of similar instincts. At certain seasons, the elephant went to available water supplies, bathed itself, and on the night of the full moon, herds formed in what appeared to be a congregation, and, raising their trunks to the moon in unison, swayed their bodies and trumpeted loudly. No other cause for such action has ever been discovered, and they have come to be regarded as moon worshippers. The elephant is also said to have burial grounds, and the dying creature will journey for miles to die with his kind.

The memory of the elephant is a well-attested fact. He seldom forgets either a friend or an enemy, and has immediately recognized persons he has not seen in fifteen or twenty years. For the most part, the ancients regarded him as a combination of bravery

and timidity, and much is made of his expansive kindliness. There is a story that during a disaster, a rabbit took refuge under an elephant. The elephant placed one of its front feet over the rabbit and held it there without moving for days to protect the little animal. The elephant also has a sense of humor. It enjoys practical jokes, and is always up to some sly, but not malicious, trick, especially with its keeper. The animal is very conscious of honor and dignity. There are many accounts that in state processionals an elephant who is accustomed to walk in the third place will lie down and sob like a baby if he is demoted to fourth or fifth position. He makes no objections, however, to advancement. Indra, the god of the winds in the old Hindu mythology, rides the elephant, probably because it is appropriate to the tremendous power of the hurricane, and is suggestive of the force of the monsoon.

The elephant is always present in the symbolism of Buddhist nations. At the time of the immaculate conception of Buddha's mother, she beheld entering into her body a beautiful white elephant with six tusks, carrying on its back a ceremonial pagoda, and standing upon lotus flowers. In the sculpturing on the ancient Buddhist monuments at Sanchi and Amravati, reproduced by Ferguson in his *Tree and Serpent Worship,* one bas-relief shows Buddha descending from the Tushita heaven in the form of an elephant, standing in a primitive pagoda. In another carving, a baby elephant is floating in the sky above the reclining figure of Mahamaya. The tendency in modern religious art in Japan is to minimize the miraculous aspects of symbolic art. The accompanying picture shows the mother of Buddha seeing the sacred elephant in a dream or vision. The additional tusks have been eliminated, and the animal is represented full size, and with most amiable appearance.

The white elephant, which is actually a pale grey, is sacred in Siam, and receives royal honors. All such creatures become the property of the king, and were anciently his symbol. Bodhisattvas and arhats are represented throned upon elephants, and in primitive theology, the earth itself was supported on the backs of four of these huge pachyderms. Thus, they represented stability, endurance, and eternal submission to duty and responsibility. In China, huge stone elephants are among the guardians of the tombs



Buddha's mother receiving the vision of the sacred elephant, heralding the incarnation of the Buddha, (From a Japanese print.)

of the Ming emperors because these animals exhibited in life intelligent vigilance and continuing devotion. In India, there are tombs to royal elephants, and these sometimes are more ornate than the tombs of princes and rulers.

In Burma, the elephant is regarded as a Buddhist symbol, but those not fortunately of the most approved color, are also used as beasts of burden. Once a task has been given to them, and they understand what is expected of them, they require very little supervision. I have seen Burmese elephants piling teakwood logs. Having placed the log on the pile, the elephant steps back, surveys his work carefully, and then, with his sensitive trunk, squares up the pile, making sure that no log is in the slightest way out of alignment. The animal seems tireless, and therefore has gained recognition for those changeless virtues which the Eastern philosopher so greatly admires. The elephant is not native to Japan, but when the first example of this moving mountain was exhibited on the streets of Yedo (Tokyo) it towered above the houses, causing the gravest alarm, lest with its clumsy gait it injure persons or demolish homes and buildings. The animal, however immediately gained a good reputation. It steered its course triumphantly among children and terror-stricken pedestrians, squeezed its way cautiously through narrow streets, observed all hazards more conscientiously than any modern motorist, and completed the parade without injury to

person or property. As might be expected, the elephant enjoyed this exhibition to the fullest.

There are cases known in which elephants pursued by ivory-hunters showed almost superhuman wisdom. They would hide temporarily, and break off their own tusks, convinced that by leaving these, they would save their lives. The ruse usually succeeded. Elephants are easy to train, and one Ming emperor was so pleased when a group of these animals all majestically knelt before his throne, that he elevated all of them to the nobility of the fourth order, and assigned them estates. The elephant was not generally known in Europe, although it is mentioned in the Jewish Book of Maccabees. Hannibal took elephants over the Alps in his invasion of Italy, and the Romans used them in war, sometimes attaching torches to their heads, and drove them against the enemy. There is some question, however, as to the effectiveness of this procedure. As the animals were not used to the climate, many sickened and died, and much valuable time was wasted in nursing ailing pachyderms, which was no small task.

Genghis Khan, the Mongol conqueror, used elephants successfully in Asiatic warfare. He placed war towers on their backs, and his own battle fort is said to have been carried by fifty elephants. Naturally, such military tactics demoralized opposing armies. It is also said that the first primitive cannon was fired from the back of an elephant. Prehistoric types of elephants were one of the earliest animal forms to be depicted in the crude carvings on the walls of southern European caves. Probably the mammoth existed in this region thousands of years ago. Oddly enough, the elephant has been regarded as a symbol of humility because he always travels with his trunk or nose pointed downward, contrary to egotistic beings, who keep their noses in the air. In art, it is considered unfortunate, however, if the tip of the animal's trunk is not slightly turned upward.

The celebrated legend of the elephant and the blind man is a favorite in Asia. A blind king ordered his four blind counselors to describe for him the appearance of an elephant. The first got hold of a tail and declared that an elephant was like a rope; the second explored a hind leg, and declared that the creature was fashioned like a tree; the third climbed onto the back of the animal

and declared it to resemble an island floating in the air; and the fourth got hold of the trunk, and solemnly affirmed that the creature was like a snake. The symbolism means that ignorant persons trying to explain the universe can have no concept of its real nature, each being limited to that which is within the reach of his own faculties. Altogether, the elephant is regarded as a personification of integrity, morality, and ethics, a being above reproach, which never uses its size or strength to injure the weak, but stands firmly in friendly service to mankind, at the same time bearing witness to the wonders of nature.

The Monkey

Various members of the monkey family have always been of unusual interest to man. The close resemblance to the human being, and the amusing antics of these creatures are reminiscent, to a considerable degree, of the actions of children, and have been used symbolically to caricature many of the foibles of mankind. The ape of learning was a familiar symbol in medieval Europe, where it was used to signify imitation or mimicry without understanding. As a symbol of the sophist, or the pedantic scholar with an appearance of wisdom, but a deficiency of insight, the monkey was shown wearing spectacles, sometimes a doctor's cap and gown, apparently reading intently from a book held upside down. Probably from this source, we have the idea of aping or pretending.

The Egyptians took a somewhat different view, especially in regard to the higher apes. To them, the monkey conveyed the impression of natural wisdom, because it seemed to approximate most closely the human in its behavior pattern. It became a symbol of the human being who had not yet gained the higher intuitive or idealistic faculty. It was man copying nature, deriving his creeds and codes from an interpretation of natural phenomena. This was contrasted to genius, or creative understanding, which was reserved for those who had attained mystical illumination, or had passed through initiation into the Mysteries. The ape was also the symbol of the physical body of man, with its appetites and instincts, as distinguished from the soul, which, inhabiting the body, bestowed the richness of an individual psychic life.

In the East Indian classic of the *Ramayana,* apes play an important part. They allied themselves with Rama, the hero of the

A screen design featuring monkeys, in the style of Tohaku. Black on white background.

epic, and through their valor and ingenuity, assisted him in rescuing his beloved Sita, who had been abducted by the wicked king of Lanka. In memory of this episode, monkeys are reverenced, and there are temples set aside for their worship. The most famous of these simian heroes is Hanuman, the bravest and most intelligent of apes. Statues of him are found in many areas, and he is recognized as one of the tutelary deities. There is a belief in Tibet that man descended from the apes who formerly inhabited the country. This concept would probably have delighted the soul of Charles Darwin.

In China and India, the monkey is a favorite art motif, and is usually portrayed somewhat humorously. The accompanying picture shows the original and dramatic way in which the monkey is drawn by Japanese artists. Only the face and the extremities are lined, and the fur is represented by an area of tonality which gives a most lifelike appearance. The mischievousness and agility of these little mammals can be suggested by several artistic devices. One method is to extend one arm to phenomenal length. It might seem that such a treatment would appear grotesque, but usually it merely intensifies our appreciation for the attributes of the little creature. We also find, quite often, carvings of monkeys forming links of a chain, each suspended from the one above. This is based

upon a known habit, for it is by forming living chains, and swinging from high trees, that monkeys are able to cross streams and even smaller rivers. They are associated with magic because of their swiftness, and also because they live mostly in trees, and seldom remain for any length of time upon the ground. The care with which the mother monkey protects her young has also been used to represent maternal affection and faithfulness. Man was taught that in these duties he should certainly not be less than the ape in morality and fortitude. The monkey is also a fertility symbol, and thus is included among good luck emblems.

One of the most famous woodcarvings of monkeys is that in one of the smaller out-buildings of the tombs of the Tokugawa shoguns at Nikko. Visitors from all over the world have admired and been amused by the three figures usually called the *see-no-evil, hear-no-evil,* and *speak-no-evil* monkeys. The first monkey has its paws over its eyes; the second covers its ears; and the third its mouth. Certainly anyone is fortunate who has the wisdom and strength thus to guard himself from such common faults. The sculpturing suggests Buddhist influence, and also something of the wisdom of old Chinese philosophy.

As the highest or most similar to man of all animals, the monkey suggests the link between the human being and the animal world. It reminds him constantly of the beast in himself, not necessarily an evil creature, but one lacking in those loftier sentiments by which man transcends his own savage origin. The person who fails to live up to his divine heritage, who compromises his ethics or conduct, who permits himself to become intoxicated by alcohol or worldliness, ultimately reveals the shortcomings of the ape. Some primitive people believe that the souls of their delinquent ancestors are reborn in the forms of monkeys, but this does not need to be taken literally. It can simply signify the inconsistent and unevolved tendencies by which man, even in human form, becomes monkey-like. In some regions, also, the monkey is the protector of thieves, or a patron of this anti-social group, because of its tendency to steal small objects. It is one of the zodiacal animals in the Eastern system, and as these signs were used to delineate character, persons born in the cycles of this animal were presumed to reveal some of its peculiarities.

It may be noticed that Eastern symbolism employs animal figures more frequently and more philosophically than most Western peoples. There are several reasons for this. The Oriental artist does not distinguish between the kingdoms of nature, as is common in the West. Here, we think of Audubon's birds, Rosa Bonheur's horses, or Van Gogh's sunflowers. The Oriental painter is trained to represent all forms of life with equal ease and facility, and thereby is not limited when he wishes to represent a complicated subject. Also, Buddhism, emphasizing unity of life, recognizes closer kinship between man and animals. Furthermore, the emphasis upon a philosophy arising from experience rather than from theory, from life rather than from books, causes the thoughtful person to be more aware of the creatures around him and more inclined to consider their ways as sources of practical instruction and insight. Also, there have been fewer major reforms in religious traditions and symbolism, and primitive beliefs, though refined, linger on with their totemic and magical concepts essentially unchanged. We know that we are indebted to the bird in the development of aviation, and to the fish for basic principles of the submarine. We pass over this form of indebtedness lightly, but the Eastern mind continues to be humble and grateful in the presence of the natural wisdom around it.

(In the next issue, we will take up the symbolism of birds.)

Art for Man's Sake

Art, if it is to be reckoned as one of the great values of life, must teach men humility, tolerance, wisdom and magnanimity. The value of art is not beauty, but right action. —Somerset Maugham

Objection Overruled

The Honorable William Ewart Gladstone, distinguished English statesman, strongly objected to receiving letters that were typewritten, on the grounds that they were more difficult to read than those written by hand—if the penmanship was good.

The Modest Man

Though he (the perfect sage) be surrounded by grandeur, he will keep himself unconcerned and simple. —*Tao-Teh-King*

PLANETS AND EARTHQUAKES

(Conclusion)

In selecting earthquake data for this survey, no effort has been made to compile a list which favors any preconceived theory of planetary influence. The choice was dictated by the magnitude of the catastrophes and the availability of necessary detailed information. This data was gathered from a variety of sources, including seismological reports, magazine articles, newspaper announcements, and general historical records. There can be little doubt of the day on which the earthquakes occurred, but the hour, in some cases is extremely difficult to ascertain. Occasionally, there are reliable records from eyewitnesses, and in the case of the Tokyo disaster of 1923, one of the Japanese bulletins includes a photograph of a clock that was broken at the exact instant of the shock.

Newspaper reports and historical records do not always clearly indicate whether the time given is for the locality of the shock or for the nation or city from which the announcement was released. As our principal concern is with the positions of major planets, we have not included uncertain hour reports. In some cases, where it seems that the data is especially accurate, a calculation may be mentioned. In the list of earthquakes at the end of this article, the time given is that of official sources, but cannot be guaranteed. The positions of the planets were carefully calculated from information available, and no changes or deletions were made for the purpose of illustrating a particular theory or in defense of any

prejudice prevalent in this field of research. The calculations are for given time, without rectification.

The earthquakes chosen are representative of the most violent and destructive which have occurred in modern times. Such celebrated catastrophes as Lisbon, Calabria, Krakatao, Martinique, Messina, Kansu, and Tokyo, represent a maximum of disastrous force, with a total death toll of nearly three quarters of a million, and property damage running into billions of dollars. It seems only reasonable to assume that the position of the planets at the moment of such calamities should supply useful data bearing upon the hypothesis of the planetary factor in earthquake phenomena.

We are aware that earthquakes are almost constantly occurring in various parts of the world. The learned Baron von Humboldt (1769-1859) writes: "If we could obtain daily intelligence of the condition of the whole surface of the earth, we should very probably arrive at the conviction that this surface is almost always shaken at some one point, and that it is incessantly affected by the reaction of the interior against the exterior."

When we realize that Japan felt 27,485 earthquake shocks in eighteen years, and that their average is therefore about 1400 a year, it becomes obvious that almost any conceivable aspect of planetary bodies can be made to coincide with greater or lesser tremblings of the Japanese Islands. Yet, surely, these thousands of comparatively imperceptible shocks, many of which are so slight that only a seismograph can record them, cannot be considered as suitable for consideration in the present survey. Facts must not be fitted into theories; rather, theories should arise from an examination of reasonable facts. If planetary action can be traced in the countless small upheavals, how much more should it be present when mountains belch fire, lava flows from volcanic vents, great crevices open in the earth, and huge cities are devastated!

Our examination of earthquake phenomena is based upon the calculations of fifty distinct events, most of them major cataclysms. The only exceptions are those occurring in the United States, selected because of their special interest to the people of this country. Twenty-five of these sets of planetary calculations are set for the reported hour and minute of the occurrence, and twenty-five are

for noon of the day of the earthquake, more detailed information being unavailable.

In summarizing the findings of a comparison of the fifty charts mentioned, there are certain points which may be of interest. Following the belief that earthquakes are caused principally by heavy pressure, we considered the aspects made by the major planets, and in the following summary, we do not include aspects made by or to Venus and Mercury. We also assumed that conjunctions of malefics, or those in which one of the planets is a malefic, should be regarded as malefic. It is interesting that in the fifty charts, Uranus and Neptune are in mutual aspect 27 times: 9 squares, 6 oppositions, 5 trines, 4 sextiles, and 3 conjunctions—making a total of 18 adverse and 9 good aspects. In the fifty charts, Uranus and Neptune make 298 major aspects, not including those to Mercury and Venus. Neptune makes 152 aspects, and Uranus 146. Of the 152 made by Neptune, 97 are adverse and 55 are good. Of the 146 made by Uranus, 89 are adverse and 57 are good. Altogether, there are 186 adverse aspects and 112 good aspects involving Uranus and Neptune. In over half the charts, Neptune and Uranus are in mutual aspect, and in seventeen charts, Uranus afflicts Jupiter. It is evident that the chart for each earthquake must be considered as a separate and distinct compound of astral elements. Yet, in each case, there are factors which would justify the prediction of such a disaster. Occasionally, the Uranus and Neptune factors are subservient to powerful aspects involving Jupiter, Saturn, and Mars.

The recent earthquakes in Chile fulfill predictions made by several astrologers and myself earlier in the year. According to the Associated Press, a series of seismic disasters began on May 21st. Under the headline "Santiago, Chile, May 22nd, 1960," the report read: "Heavy earthquakes continued to jolt Southern and Central Chile for the second day." On May 23rd, tidal waves, resulting from the Chile shocks, caused damage in Los Angeles Harbor, and smashed into Hawaii, Japan, and the Philippines. On May 25th, the news services reported further quakes in Chile and tidal waves in Chile the day before. The Brazilian newspaper *Correio da Manha* carried the news of a serious quake on May 25th,

and suggested that the total death toll might reach 5,000. Reports of further shocks appeared in the press throughout June.

The City of Santiago was founded February 12th, 1541, probably old-style calendar, although this does not greatly affect the considerations of the moment. Uranus was in the 17th and 18th degrees of Leo from February to March of that year. It is significant that the city of Concepcion, hard hit on and about the date of May 25th, 1960, was completely devastated May 25th, 1751. As the new-style calendar was in use throughout Spanish areas of influence at this time, it is likely that this date is according to the present calendar.

At the time of the Atacama (Chile) disaster of November 10th, 1922, Neptune was in 18 degrees of Leo, receiving the square of the Sun from 18 degrees of Scorpio. At the time of the Valparaiso earthquake of August 16th, 1906, there was a heavy emphasis upon the critical Leo point, with Mars in 13 degrees, Mercury in 15 degrees, and the Sun in 23 degrees of Leo. There was also a conjunction of Jupiter, Neptune, and the Moon in Cancer, in the fourth house, associated with lands and buildings. Uranus opposed this conjunction from the 5th degree of Capricorn.

The earth sign Capricorn, especially the early degrees, seems to be important in Chilean earthquakes. On the occasion of the earthquake on the coast of Chile in 1822, Neptune and Uranus were in conjunction in 3 and 5 degrees of Capricorn, on the place of Uranus in the 1906 disaster. At the time of the 1960 earthquake, Jupiter was retrograde in the 2nd degree of Capricorn. It will go direct, and move over the critical 4th degree again in the late fall of 1960. Perhaps, however, the most interesting testimony is that throughout the period of the 1960 disaster, Uranus has been in the 17th degree of Leo, and reached the 18th degree in mid June. Thus, it is transiting its position in the founding of Santiago in 1541.

The progress of civilization has had little effect upon the destructiveness of earthquake phenomena. Although humanity has greatly advanced in knowledge, both regarding those areas most often subjected to seismic disturbance, and in the construction of earthquake-proof buildings, death tolls and property damage are still high when a major earthquake occurs in an inhabited region. This is partly due to increasing congestion, and partly to a peculiar

optimism which permits the building of great cities on the very sites of previous disaster and in areas known to be peculiarly susceptible to earthquakes. Several of the most destructive earthquakes in history have occurred in the present century, including Messina, Italy, with mortality of over 200,000; Kansu, China, where over 200,000 perished; and Tokyo, for which the official number of dead is given at 120,000, but the actual loss of life probably considerably exceeded this figure due to difficulties with the census.

The exact time of the Catania earthquake (1693), is not known with certainty, but from available descriptions of the tragedy, it apparently occurred during the daylight hours. Catania was one of the most famous and flourishing ancient cities of the old kingdom of Sicily. It had been threatened with destruction from a flow of lava from Mount Etna in 1669. The earthquake which we are especially considering occurred on January 11th, 1693. The shock is described as a "rapid and violent perpendicular pulsation," and was preceded by the usual omens, rumblings, and warnings. Walls and buildings seemed to leap upward from their foundations, over fifty cities and towns, hamlets and villages in the region were nearly or completely destroyed, and over three hundred small communities damaged. A traveler who was approaching Catania observed a cloud as black as night hovering over the city. The sea began to roar and rise in billows; there was a terrible noise; birds flew about astonished, and cattle ran crying in the fields. The horses of the traveler and his companion stopped short, trembling so that the riders were forced to dismount. An instant later, the earthquake occurred. The men were lifted nearly a foot off the ground, and sent rolling and sprawling in all directions. When they were able to look in the direction of Catania, they saw, to their amazement, that the city had disappeared, and nothing remained but a great cloud of dust and dirt over the ruin.

Catania, with a population of 18,900, lost 18,000, and the mortality in different parts of Sicily reached 100,000. The ground opened in many places, swallowing up houses and streets. At the time of this shock, Uranus and Jupiter, both retrograde, were in conjunction and in opposition to Saturn, the earth-mover. These three planets were also square to a retrograde Neptune. According

—From *Museum of Antiquity*

A view of the ruins of Pompeii, from an early photograph showing the progress of excavation reached in the closing years of the 19th century.

to all ancient rules, these were terrible portents of impending disaster.

The great Lisbon earthquake of 1755 came with little warning of approaching danger. A sound like that of thunder was heard underground, and immediately afterwards, a violent shock threw down the greater part of the city. In the course of about six minutes, 60,000 persons perished. The sea first retired and then rolled in again, rising more than fifty feet above its normal level. Surrounding mountains were split and shaken, and the entire area was covered with dust. A great number of persons had collected on a new quay for safety, when suddenly it sank with all the people on it, and not one of the dead bodies ever floated to the surface. Many boats and small vessels nearby were swallowed up as in a whirlpool. According to von Humboldt, a portion of the earth's surface

four times greater than the extent of Europe was simultaneously shaken. The shock was felt in the Alps, on the coast of Sweden, agitated small inland lakes on the shores of the Baltic, and was recorded in Great Britain. In the West Indies, tides twenty feet high occurred, the water being of an inky blackness. The shock was felt in the Great Lakes of America, and down into Northern Africa, where a village in Morocco also vanished into the earth.

At the time of this disaster, Halley's Comet was approaching the earth. Neptune was in Leo, Uranus in Pisces, and Saturn in Capricorn, all these signs being associated with earthquakes, according to the ancient rules. The Moon and Jupiter were in the midheaven in the sign of Libra, which is said to be the ruler of Lisbon. Neptune, the planet of fatality, was in evil aspect to the Sun. During the year 1755, there were four eclipses. Three of these occurred in signs associated with earthquakes. Mars and Saturn were in opposition, and Uranus was conjunct Pluto in Pisces, the sign which rules Portugal.

The earthquake disaster of Assam, India, in 1897, was in many ways extraordinary. On the day before the earthquake, according to one eyewitness, a deluge of water, of monstrous proportions, seemed to be dumped from the sky, which, if we may believe witnesses, was clear, blue, and cloudless. The earthquake was actually an earth storm. Hills were turned into waves which, moving about, overwhelmed all types of buildings. The ground moved like the running of a powerful surf, and in the midst of this confusion, billows of people crashed against islands of cattle. The convulsions were so violent that the landscape was permanently changed. Fields, lakes, and streams appeared which had not previously been visible in the area. In Calcutta, after the earthquake, the sunset was followed by an exceptional "after glow," caused by the reflection of sunlight from volcanic dust high in the sky. The Indian press for June 15th recorded, "The entire West was a glory of deepest purple, and the colors did not fade out, until an hour after darkness is usually complete."

The dominance of fixed signs is clearly indicated in the calculations for the Assam earthquake. Uranus, Saturn, and the Moon were in conjunction in Scorpio, and Venus and Mercury were in

Taurus. The Moon's south node was with Mars in Leo, and Neptune was conjunct Sun in Gemini. The combination of six planets in fixed signs reveals a distinct unbalance likely to exert a tremendous pressure, and the Sun with Neptune has long been associated with sudden and mysterious danger. A conjunction of Saturn and Uranus will also be noted in many disasters, such as storms, floods, and tidal waves.

The great Tokyo earthquake of 1923 was a terrible disaster, still in the memory of the living. Except for brief showers and a strong wind in the early morning hours, September 1st appeared a calm and pleasant day. The principal event of the morning was the formation of a Cabinet under Count Yamamoto. Suddenly, at 11:58 a.m., a heavy rumbling was heard, followed by a sharp vertical earthquake shock. The din increased, due to the collapse of large buildings and the falling of tiles from roofs. There is no doubt that the structural damage from the initial earthquake and the two hundred and twenty-two shocks that followed in the succeeding twelve hours, was prodigious, but the Japanese people were accustomed to such emergencies, and showed only normal apprehension. Sixteen seconds after the first and major shock, columns of smoke were seen rising in several areas. Damage by fire was incredible. In the course of minutes, seventy-six conflagrations were raging in different parts of Tokyo. As in the case of the San Francisco disaster, the water supply was damaged early, and fire fighters had to make use of canals and streams to fight the blazes. The wind, which was strong, added to the horror by changing its direction several times, spreading the fires throughout the city.

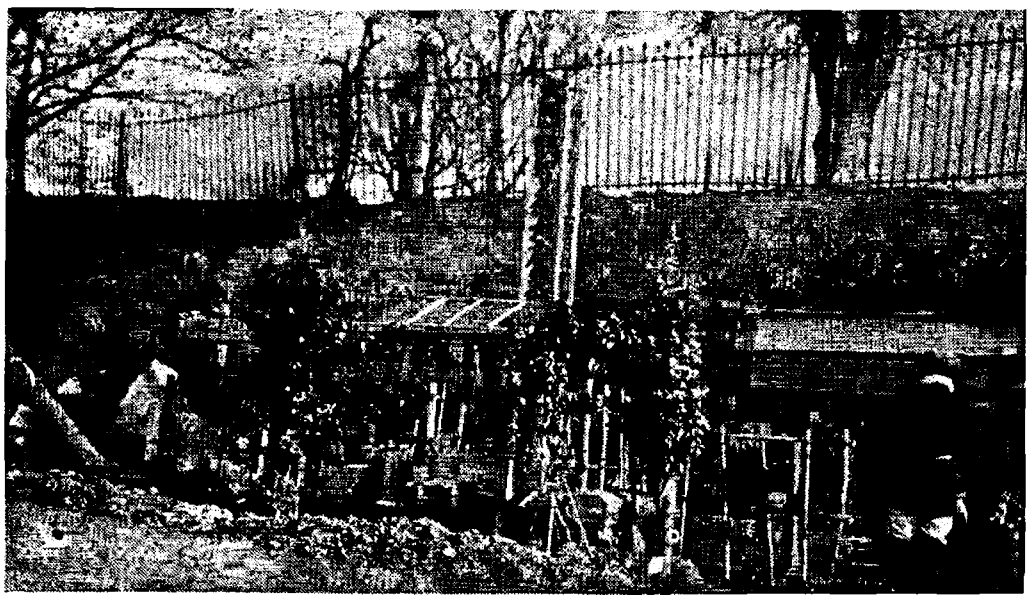
We can quote a few lines from the official report published by the *Japan Times*. "The whole city was now running wildly. Men, women, and children fleeing from the flames everywhere. The young and the strong rushing toward the conflagration to offer assistance to their friends and relatives. Fear was on everybody's face, and confusion grew to a fearful pandemonium as the afternoon wore on. When night fell, the sight beggared all description as one stood on the top of Kudan hill that escaped the general conflagration and cast eyes over miles of burning expanse which looked like the road to the fiery center of the earth."

The actual loss of life will probably never be accurately known. The estimate of 120,000 for Tokyo, and about 31,000 for nearby areas, is probably extremely conservative. Yokohama, with a population of nearly half a million, was almost completely destroyed. The deaths here were officially recorded at 23,000, but from the look of the community, it must have been much higher. It is said that the earthquake was not of volcanic origin, but was the result of a subsidence in the seabed in the deepest part of the Sagami Sea.

My ship arrived at the ruined docks of Yokohama shortly after the great earthquake. There had been sufficient time for the clearing away of the rubbish in the streets and the erection of temporary shelters. I saw one shack, the walls of which were composed of empty bottles held together with mud. In the nearby community of Kamakura, I noted that the heavy stone base of the great figure of the Daibutsu, or Meditating Buddha, had been cracked and the image itself slightly shifted, though not actually damaged. The fire had been so intense in Yokohama that heavy steel girders had melted and appeared to be actually tied into knots. A large section of Tokyo was in complete ruin, and in many of the city's beautiful parks, which had been densely packed with refugees, hundreds, even thousands, of persons had been burned to death together.

On September 4th, the *Japan Times and Mail* issued an earthquake bulletin, which, in the haste and confusion, was misdated August 4th. The first publication was a short broadside, hand-set while the newspaper office was rocking from the shocks. These bulletins were circulated free of charge, and were carried out of the city by runners, and a few by airplane. The first bulletin noted the arrival of a large amount of rice to prevent famine. Among the dead listed in this publication were three members of the Imperial family and the American Consul General at Yokohama.

At the lunation of August 12th preceding the earthquake, the Sun and Moon were with Mars and Neptune. Venus was square to Jupiter, all indicating strong planetary unbalance. This conjunction coincided geodetically with the 138th degree of east longitude, where the disaster centered. At the exact time of the earthquake, the sign of Scorpio, which is associated with such disasters, was ascending, with Jupiter therein opposed by the Moon, which com-



—Photograph by Manly P. Hall

IN MEMORY OF THE DEAD

Many of these groups of memorial tablets appeared in Yokohama following the great earthquake of 1923. They list the names of those known to have perished in the immediate neighborhood.

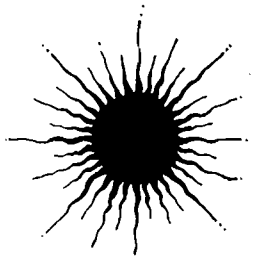
pleted its opposition about an hour after the disaster. Mars, Venus, and the Sun were in the midheaven, in the earth-sign of Virgo. There were two eclipses of the Sun, and two of the Moon, in 1923. Three preceded the earthquake, and the other followed it on September 10th. Two of the eclipses were in Virgo. The study of the chart points out that when several planets are in line with the earth in mutual conjunction, they could exert a definite influence upon earthquake phenomena in areas where land masses are precariously poised.

From the factors set forth in this article, it would seem possible that earthquakes and similar phenomena can be predicted with reasonable accuracy. Certainly, the available evidence should be examined by qualified experts. Adequate research projects should be set up, for it is only by scientifically controlled methods that the facts can finally be established. With our natural human curiosity, and our perfectly justifiable desire to explore the realms of knowledge for improvement and protection, this interesting area of investigation should not be totally ignored. Although certain prejudices against the planetary theory relating to earthquakes do exist, and have been perpetuated for centuries, prejudice is not

the proper attitude for the thoughtful person. Science should deal with facts, and the prejudiced scientist is simply unscientific.

Some may feel the foreknowledge of disaster would result in general demoralization. This has not generally been the case by actual experience. Those living on the sides of Mount Etna have their homes swept away by lava flows periodically. Only a miracle could prevent the re-occurrence of these disasters; yet the lava is no more than cold before rebuilding commences on the old sites. Perhaps we can liken earthquake disasters to the problem of war. If we had reason to believe that a certain area was going to be bombarded, and knew the approximate time, we would certainly use every possible means to warn the inhabitants and to prepare to take care of disaster victims. Such knowledge would save countless lives. For example, in many earthquakes, the damage from fire is greater than the actual damage from the shock itself. Warnings could be issued to guard against this hazard, and central power companies could be alerted to turn off their lines the moment the danger became immediate. Obviously, foreknowledge over a long period of years would assist communities to enforce regulations relating to building and the need for earthquake-resistant structures. The building of vast cities on earthquake faults could be avoided in planning new communities.

In every form of human activity, knowledge is power, and power, in this case, means protective correction of conditions likely to prove dangerous. Citizens could also be instructed as to how they could evacuate their premises safely, or what to do if they cannot leave, exactly as in the case of war. Also, adequate knowledge of causes frequently leads to discoveries in fields of prevention and swift remedy. The possibility of reducing casualties caused by seismic motions and volcanic eruptions will certainly justify taking all reasonable means to protect humankind from the ravages of such natural phenomena.



EARTHQUAKE DATA

This selected group of earthquake planetary data is appended to the present study for the use of those who wish to make more elaborate calculations. Certain positions of planets are also noted, and it will require only superficial observation to notice that distinct patterns are traceable which can scarcely be explained by coincidence.

1755 LISBON, Portugal, destroyed November 1st, 9:19 a.m., with a loss of life of about 70,000. Neptune in Leo; Sun and Venus in Scorpio.

1783 CALABRIA, Southern Italy, devastated by a series of earthquakes which began February 5th, 6:00 a.m., and continued for four years, with a loss of life of approximately 60,000. Sun and Venus in Aquarius; Moon in Taurus. Uranus in Cancer, opposing Saturn; both squared by Neptune.

1811 NEW MADRID, Missouri, and the Lower Mississippi, severely shaken on December 17th, 2:00 p.m., and between that date and March 16th of the following year, 1874 shocks were recorded, eight of which were of first intensity. Loss of life small because of sparse population. Uranus in Scorpio; Mars in Aquarius. Saturn conjunct Sun, opposed Jupiter.

1812 CARACAS, Venezuela, terrifically shaken on March 26th, 4:00 p.m., with a loss of life of 12,000 and great property damage. Uranus in Scorpio; Mars and Venus in Taurus; Saturn in Capricorn, squaring the combust of the Sun and Mercury in Aries.

1822 ALEPPO, Syria, experienced a series of shocks extending from August 10th to September 5th with a loss of life in excess of 20,000. Our chart is for an exceedingly heavy shock on August 13th, 9:30 p.m. Saturn in Taurus; Sun in Leo; Neptune conjunct Uranus in the 4th degree of Capricorn, opposed by the Moon in Cancer.

1822 CHILE. The coast of this South American country was raised by seismic disturbance for a width of from one to twelve miles on November 19th, 10:45 p.m. Loss of life was small. Sun, Mercury, and Venus in Scorpio; Moon in Aquarius; Saturn in Taurus. Neptune conjunct Uranus in 5 degrees of Capricorn.

1835 CONCEPCION, Chile. This city and neighboring communities devastated on February 20th, 11:34 a.m., with a death toll of over 20,000. Uranus and Neptune in Aquarius; Uranus conjunct Sun.

1851 SANTIAGO, Chile, rocked on April 2nd, 6:43 a.m. Four hundred houses were destroyed in Valparaiso and equal damage in Santiago. Death toll not given. Sun, Mercury, Moon, Saturn, Uranus in Aries, conjunction the Ascendant, opposition Jupiter.

1853 CUMANA, Venezuela. All of South America was shaken on July 15th, 2:15 p.m., the center of destruction being Cumana. The death toll exceeded 4,000. Saturn and Uranus in Taurus; Venus and Mercury in Leo; Moon in Scorpio. Jupiter opposed Mars, and both square Neptune.

1868—PERU, EQUADOR, AND COLOMBIA. These South American states suffered a terrific shaking from August 13th (5:16 p.m.) to 15th. The death toll was 25,000 with 30,000 more rendered homeless, and a property damage of over $300,000,000. Mercury and Sun in Leo; Saturn in Scorpio. Neptune conjunct Jupiter in Aries; square Uranus and Venus in Cancer.

1872 INYO COUNTY, California. An extraordinary series of earthquakes began March 26th, 2:25 a.m. There were 1,000 shocks in three days, and in nine days, a total of 7,000. The entire state was shaken, from Red Bluff to San Pedro. Mars, Neptune, and Mercury in conjunction in Aries, squaring Saturn, Uranus, and Jupiter. The shocks began when the Moon reached the exact opposition to Neptune.

1872 ANTIOCH, Syria. The entire country was shaken on April 3rd, 8:00 a.m. The ancient city of Antioch suffered particularly, with a death toll of 1,600. Mars and Neptune conjunct in Aries; square conjunction of Jupiter and Uranus in Cancer.

1873 SAN SALVADOR, Central America. A series of destructive earthquakes began on March 4th (4:30 p.m.) and continued to March 19th (2:00 a.m.), when the destruction of the city was completed. The shocks were felt all over Central America. Our chart for March 4th shows Leo ascending; Uranus and Jupiter in Leo; Venus and Pluto in Taurus; Mars and Dragon's Tail in Scorpio; Saturn square Neptune in Aries.

1875 CUCUTA, Colombia. San Jose de Cucuta was devastated by a series of shocks from May 16th to 18th, 11:00 a.m. The loss of life exceeded 14,000. Uranus in Leo ascending; Moon in Scorpio; Saturn in Aquarius; Neptune and Sun in Taurus.

1883 KRAKATAO, Dutch East Indies. A terrific earthquake and volcanic eruption shook the island on August 26th, 12:00 midnight. Thirty square miles of land sank, with a death toll of 50,000. Neptune in Taurus; Venus in Leo; Moon and Saturn in Gemini, squaring Sun, Uranus, and Mercury in Virgo.

1886 CHARLESTON, South Carolina, suffered a quake of considerable intensity, with the city three quarters destroyed by a series of seventeen shocks on August 31st, 9:50 p.m. Great property damage, but small death toll. Taurus ascending with Neptune; Venus and Mercury in Leo; Mars in Scorpio; Uranus conjunct Jupiter in Libra.

1891 GIFU, Mino Province, Japan, was seriously shaken on October 28th, 6:37 a.m. 7,000 persons were killed, 17,000 injured, and 20,000 buildings destroyed. Scorpio ascending; Uranus, Mercury, and Sun conjunct Ascendant; Venus also in Scorpio. Jupiter square Neptune and Pluto.

1895 KUCHAN, Persia, rocked on January 17th, 11:50 a.m., with a death toll of over 10,000. Mars conjunct Ascendant in Taurus, opposed Saturn and Uranus in Scorpio; Mercury and Venus in Aquarius.

1897 ASSAM, India. This province was terrifically shaken on June 12th, 5:15 p.m. The shock lasted continually for over five minutes, and one and three-quarter million square miles were shaken. Sparse population resulted in a death toll of only 6,000. Moon, Saturn, and Uranus conjunct in Scorpio; Venus and Mercury in Taurus; Mars in Leo; Sun conjunct Neptune in Gemini.

1902 MARTINIQUE, West Indies. The volcano of Mont Pelee near St. Pierre erupted on May 8th, and at 7:45 a.m., St. Pierre was destroyed by earthquake. Death toll 30,000; property damage $40,000,000. Dragon's Tail, Mars, Sun, Moon, and Mercury in Taurus; Jupiter squaring from Aquarius.

1906 SAN FRANCISCO, California, was shaken by a destructive earthquake resulting in a serious fire which destroyed the greater part of the city. The earthquake began April 18th, 5:14 a.m. The quake and fire together resulted in a death toll of 480 persons, and a property damage of $350,000,000. Neptune in Cancer, opposed Uranus in Capricorn, and square Mercury; Jupiter square Moon and Saturn; Venus and Mars in Taurus.

1908 MESSINA, Italy, suffered one of the greatest shocks of modern times on December 28th, 5:20 a.m., with a death toll of nearly 200,000. Neptune opposed Uranus; Moon opposed Jupiter; Saturn square the combust of the Sun and Mercury.

1920 INGLEWOOD, Southern California, was severely shaken on June 21st, 6:48 p.m. Considerable property damage. Uranus opposed Saturn; Neptune conjunct Jupiter in Leo; Mars square Mercury.

1921 KANSU, China. The most destructive earthquake since Pompeii occurred on August 23rd, 4:17 p.m. Death toll well in excess of 200,000. Mars, Neptune, and the combust of Mercury and the Sun in Leo; Jupiter conjunct Saturn in Virgo.

1923 TOKYO, Japan, was rocked on September 1st, 11:58 a.m. Yokohama practically levelled. Death toll over 100,000. Moon in Taurus, square Neptune in Leo, and opposing Jupiter in Scorpio.

1925 SANTA BARBARA, Southern California, was severely shaken on June 29th, 6:44 a.m., with enormous property damage. Loss of life small. Mars and Neptune in Leo; Saturn in Scorpio; Moon square the Sun.

1933 HONSHU ISLAND, Japan, rocked by a disastrous quake on March 3rd, 2:24 a.m., with a death toll of over 2,000. Saturn and Venus in Aquarius; Moon in Taurus; Mars and Neptune conjunct in Virgo, opposed by the Sun.

1933 LONG BEACH, California. This city and surrounding towns, especially Compton, were badly shaken on March 10th, 5:55 p.m., by an earthquake of severe intensity. Official death list, 120; property damage $45,000,000. Moon, Mars, Neptune and Jupiter in Virgo, the ascending sign; Venus and Sun in Pisces; Saturn in Aquarius.

In Reply

A Department of Questions and Answers

QUESTION: *What is your opinion of statements now being made that Jesus and other great world teachers were psychologically unbalanced or self-deluded?*

ANSWER: A number of learned works have appeared in recent years which seem to me to be ill considered and scientifically unsound. As the books to which we refer come under the general heading of psychology, it may be well to examine them by the very techniques which they claim to exemplify. The modern materialistic intellectual, resolved to sustain his own opinions, chooses to direct a malicious attack against the very foundations of man's religious convictions. The result is little better than a vicious defamation of character. The bold attempt is made to prove that religion is substantially a mental aberration, and that religious leaders, in fact all great idealists who have influenced the spiritual convictions of mankind, were actually unbalanced persons, deluded, self-deluded, or suffering from mental disease.

Picking at random, we might mention the data accumulated by Dr. Albert Schweitzer in his small work *The Psychiatric Study of Jesus*. It is obvious from the nature of Schweitzer that he would defend all that is noble and beautiful in religious idealism. He therefore dedicates his researches to the refutation of the psychiatric interpretation of Jesus. In the process, he quotes and summarizes the opinions of several writers, including Dr. William Hirsch. Hirsch diagnoses Jesus as suffering from paranoia, and

points out that Jesus was baptized by John the Baptist, another paranoiac. He goes on to say that with the unfolding of his ministry, Christ revealed a mounting megalomania. Hirsch also opines that the cursing of the fig tree was a clear revelation of a paranoid state. This is enough to indicate the direction of Dr. Hirsch's analysis.

There appears to be no end to the industry of protecting simple folks from their unfortunate tendency to worship and honor those outstanding mortals who have long been regarded as the principal benefactors of mankind. In his last work, *Moses and Monotheism,* Sigmund Freud sought industriously to destroy the aura of sanctity which for nearly three thousand years has surrounded the great Lawgiver of Israel. The reputation of Socrates has been torn to shreds; Plato has been presented in the most unfavorable light possible; St. Paul has been made out as diseased of mind and body and subject to hallucination, the final proof of his mental instability being the vision which he received on the road to Damascus. Mohammed is supposed to have been an epileptic, and to have suffered from a variety of emotional disorders and delusions. It is only a matter of time before Confucius, Buddha, and Lao-Tse will also be subjected to this unkindly form of "scientific" criticism. Recently, we have been solemnly informed that Akhnaton, the gentle pharaoh-mystic of Egypt, revealed a highly advanced example of the Oedipus complex. We have been told that Leonardo da Vinci was little more than a twisted mental wreck, and our great poets, artists, and musicians can be analyzed out of all semblance of sanity by the Freudian technique.

No one is secure from these prying mentalists, who seem to have extreme difficulty in discovering anything normal or commendable in the characters and temperaments of the illustrious. I do not doubt that many of these critics are sincere, and feel that they are making priceless contributions in their chosen field. They all appear to be working from an assumption which they expect the reader to take for granted. According to this assumption, religion is essentially an invention of primitive man, and the only elements of it that can be safely trusted are a few ethical principles relating directly to the immediate needs of human conduct. The mystical experiences of religion, from this viewpoint, cannot be true because they have no foundation in universal facts, and all who pre-

tend to such experiences must be impostors or victims of psychic aberration.

Perhaps it is the rapid increase in the influence and numerical strength of religious groups that has resulted in this outburst of scientific hysteria. It seems that these scientists feel that it is time for a crusade to save mankind from its faith in the reality of God, the immortality of the human soul, and the ultimate victory of good over evil. Something seems to suggest, however, that this crusade is being led by disenchanted souls who have very little faith in themselves or anything else. As Freud himself admitted, he wished he could have the faith of ordinary men. Is this to imply, then, that if we cannot find faith in ourselves, we should proceed to destroy it in others, since misery loves company? While more conservative scholars are rather hesitant to come into open conflict with religion, materialism is producing its own heroes who are willing to sacrifice life and reputation in the defense of total negatives.

It is true that we have a tendency toward hero worship. We gain a certain natural strength and courage from the noble examples of those who have served their fellow men unselfishly and well. Sometimes we may place these heroes upon too high a pedestal, overlooking all frailties and forgetting that even the best of beings have their faults. It has never seemed to me, however, that admiration should blind us to human imperfections; rather, we should rejoice that there have dwelt among us sincere persons who, in one respect or another, have transcended normal limitations. We like to believe that the best of a man's actions testify to the best of himself. We notice that neurotics and those suffering from unusual frustrations frequently become critical because of their sickness, and the tendency to minimize the achievements of others is a symbol of abnormalcy rather than normalcy.

In his recent work *Oedipus and Akhnaton,* Dr. Immanuel Velikovsky appears to be on the horns of a dilemma when he finds it necessary to differ from Freud, who advanced Akhnaton as "perhaps the purest case of monotheistic religion in the history of humanity." To sustain his own devastation of the character of the great Egyptian reformer, Velikovsky says of Freud that "He omitted to use the scalpel of psychoanalysis on Akhnaton." We are expected

to believe that such an omission cannot mean a sincere admiration, but must arise from some inner compulsion. After all, Ernest Jones, in his biography of Freud, acknowledged that the great psychologist did exhibit symptoms of neurotic traits. These are dangerous admissions, involving, as they do, the very foundation of the art of psychoanalysis.

Dr. Velikovsky suggests that the Pharaoh Akhnaton caused the name of his father to be erased from the monuments of Egypt because of some deep antagonism toward the father-image in himself. Also, that his rebellion against the State religion of Egypt was merely a symbol of his neurotic resentment against the traditional patterns which prevailed in his time. This type of thinking appears contrary to existing evidence. The rulers of Egypt were long given to defacing the records of their predecessors, and the religious reforms instigated by Akhnaton were timely and benevolent. Are we to assume that a man can be called psychologically ill because he objects to the corruptions of his contemporaries, or tries to improve the general state of his people? To conclude this, would be simply to affirm that all difference of opinion testifies to mental illness. Perhaps we are invited to assume that sanity is merely conformity, and that all outstanding individuals who refuse to compromise their principles are in need of therapy.

This brings the whole problem to a head. Is there any essential difference between erasing the name of an ancestor from a monument, and the desperate determination to erase the honorable memory of our progenitors from the pages of history? Are certain psychologists, in their enthusiastic efforts to belittle honored and respected citizens of the past, doing more than exhibiting their own private unresolved father-antagonism? Do we not see in others with exceptional clarity those faults which are largest in ourselves? Do we not suspect others of the same attitudes which dominate our conduct? Is there not some truth in the idea that the maladjusted person experiences a way of life consistent with his own expectations? Private criticism can rapidly become a sickness, and certainly adds nothing to our happiness or peace of mind. Is public criticism more beneficial? Is it normal and proper to look back through the pages of history and discover only a bewildering array of psychotics? Is there any reason to doubt that perfectly normal

individuals can strive after wisdom, skill, and beauty? There are certainly instances in which famous persons have been unbalanced or mentally disturbed; but is there no other explanation for noble accomplishments? Must we view Abraham Lincoln with deep scientific suspicion because he signed the Emancipation Proclamation; or Benjamin Franklin as a neurotic because he experimented with lightning? What of Edison, or Eli Whitney, or Robert Fulton? They were all regarded as feebleminded until their experiments succeeded. Then they were heralded as benefactors of mankind. I simply refuse to accept the idea that normalcy is to be measured in terms of mediocrity.

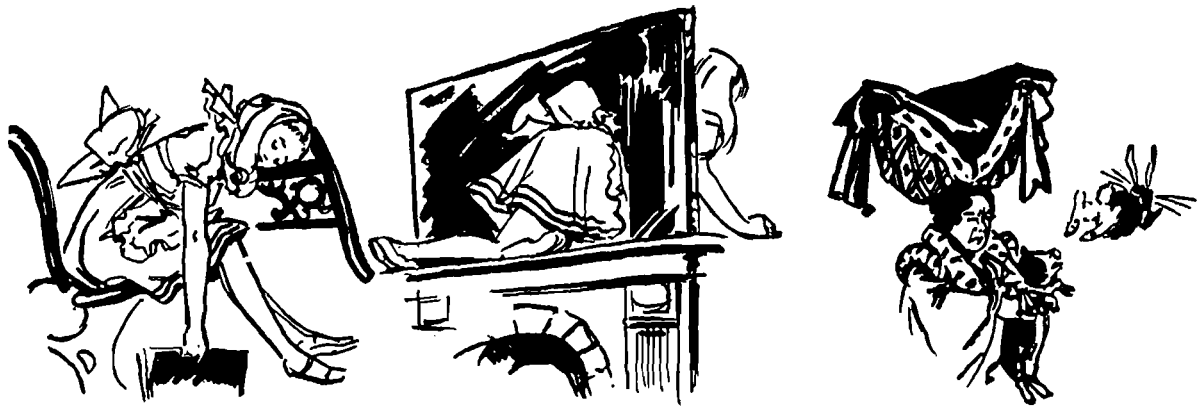
There is no scientific proof whatever that the visions of mystics or the raptures of saints have to be a form of illness. For the most part, these experiences were sublime, conveying the highest of resolution and a noble preview of a better time to come. There is no reason to assume that the Christians who died martyrs to the cruelty of the Roman Caesars were sick. It would be far more reasonable to assume that the Caesars were the psychotics. If there be any essential nobility in man, this is revealed through human dedication to those principles which have always brought with them the certain evidence of their own verity.

Why not strike at the heart of the situation? Why not admit that veneration for the wrong kinds of persons is the real danger? Why try to belittle the true friends of humanity, and then glorify the smart business man, the gangster, and some crooner with a preposterous pompadour? Let us not lock ourselves in a foolish generation of little people trying to impress each other with pseudo-greatness. It is neither wise nor safe to diagnose idealism as sickness, and solemnly pronounce those who live purposeless and meaningless existences as enjoying the best of mental health. If we destroy man's faith in good, as this is associated with the great teachers and reformers of the world, we will only help to bring our own way of life to quicker and more certain ruin.

Help Wanted

The final test of science is not whether its accomplishments add to our comfort, knowledge, and power, but whether it adds to our dignity as men, our sense of truth and beauty. It is a test science cannot pass alone and unaided.

—DAVID SARNOFF



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE SEVEN GODS OF GOOD FORTUNE

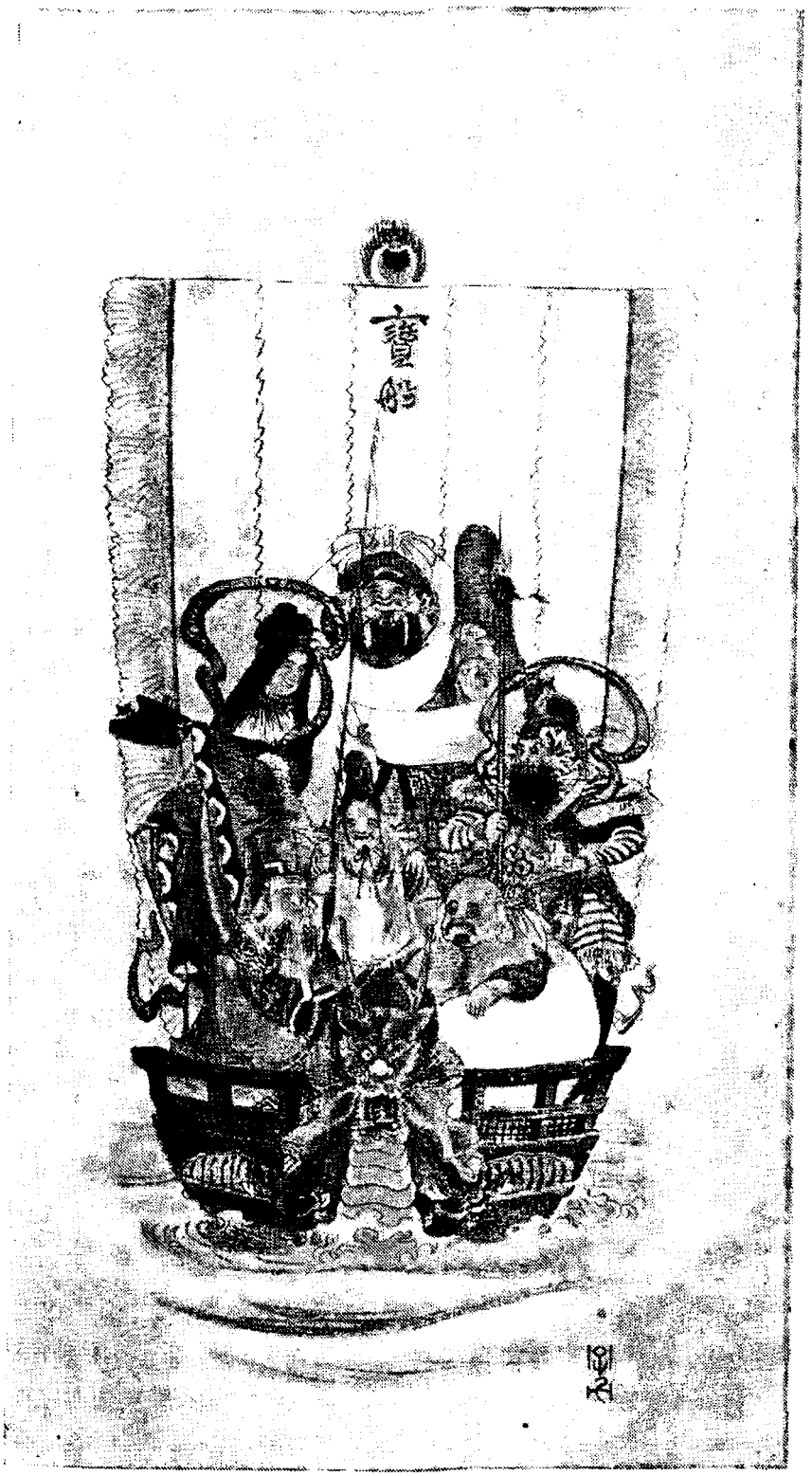
One of the most frequently recurring symbols in Japanese art is the *Takara Bune,* or the ship of good fortune. It appears, sailing along on a gently rippling sea, as a decoration for delicate porcelain vases and plates. It is the subject of numerous carvings in wood and ivory, paintings on silk and paper, and recurs in the art of the woodblock printers of the 18th and 19th centuries. With its dragon prow, its full sail, and the precious jewel of immortality on the masthead, the Takara Bune, bearing its sacred cargo of deities and treasures, sails into every man's life on New Year's Eve. Its passengers are seven delightful beings known as the *Shichi Fukujin,* or seven gods of good fortune.

To be entirely correct, there are six gods and one goddess, and around each of these whimsical divinities, many delightful tales and legends have accumulated. The gifts they bring include the hat of invisibility, reminiscent of the Tarnhelm of Wagnerian lore. The philosophical implication seems to be that when you keep your thoughts to yourself, your inner life cannot be seen by ordinary mortals. There is also the lucky raincoat, a fringy garment of straw to protect the wearer from bad weather. This stands for resourcefulness, by which each must guard his life and his person from the storms of circumstance. The third treasure is the *kagi,*

the sacred key which opens all the mysteries of life. This is continual observation, for if we watch and think and remember, we shall discover all that it is necessary to know. There is also the inexhaustible purse, the content of which renews itself like the fabulous Grecian pitcher. This is the wealth of the internal life, always available to those who attune themselves with the inner resources.

The accompanying representation of the Takara Bune shows the seven divinities tightly packed into their magic vessel. In the center background is Daikoku, god of wealth, with his treasure bag. To the right, is Fukurokujiu, reading his mystic scroll. He has an extremely high forehead, and it is said of him that his head is as long as a summer evening. On the left, is the gracious lady Benten (Benzaiten), goddess of grace and beauty and the protectress of lovers. On the right, in front of Fukurokujiu stands Bishamon, in the costume of a Chinese warrior. He is the protector of the Buddhist doctrine, carrying in one hand a small pagoda, symbolizing the philosophy of Buddha, and in the other hand, a tall spear (sometimes he is shown with a sword) indicating that he is the defender of the faith. The other immortals are grouped near the bow of the boat. Directly behind the dragon prow, is Ebisu, the patron of man's daily food, with his fishing pole. The rotund deity, with his hand resting on a large sack, is Hotei, the children's patron saint, who has many of the attributes of Santa Claus. Facing him is Jurojin, looking much like an ancient Chinese scholar. He is the god of longevity and of that spiritual composure which protects the learned from the wear and tear of living.

This happy congregation of immortals was derived from several sources, and the present arrangement dates from the early years of the 17th century. The concept of Daikoku probably originated in India, and he exhibits many of the characteristics of Ganesha, the elephant-headed god of the Hindus. Sometimes he is presented standing on bales of rice, or again, with a huge bagful of wealth. He holds a mallet-like hammer, and as he shakes this about, coins fall out, which are eagerly gathered by the poor. It is natural that in Japan rice should be a symbol of economic security. Like Ganesha, Daikoku is also associated with the rat, often represented



—From *Mythological Japan*

THE TAKARA BUNE (THE SHIP OF GOOD FORTUNE)

The seven fortunate divinities are here represented sailing in their magic vessel upon the surface of the sea of life, to bring their benefits and gifts to all worthy and devout persons.

as nibbling at the bag of riches. In Japan, the rat is not despised as among Western people, and these little animals help Daikoku perform his charitable actions, and are often shown as assisting him in his workshop.

Fukurokujiu is obviously of Chinese origin. In addition to his exaggerated forehead and his large ear lobes, he is usually shown accompanied by a crane, upon which he rides about the world. He may carry a long staff, a common emblem of wisdom, and a fan suggesting the reviving airiness of spirit. He more or less personifies the attributes of all the Shichi Fukujin, for in his name we have *Fuku,* meaning good luck and happiness, *roku,* standing for wealth and prosperity, and *jiu,* properly representing longevity. We sometimes speak of intellectuals as "high-brows," or a resourceful man as long-headed. The Japanese seem to share these concepts. Fukurokujiu learned so much that his head was required to enlarge so that it might contain the knowledge. His happy smile and elfish ways should remind us that intellectualism is not a dreary pursuit. He reminds the thoughtful that wisdom is the best of fortunes, and that none can be truly rich without the wisdom to gain, the wisdom to use, and the wisdom to guard that which has been accumulated.

Benten, the most glamorous member of the group, reveals the mingling of Buddhist and Shinto ideals. She is deeply rooted in the legendry of Japan, and protected the people of that country from an evil dragon. She is often shown playing a musical instrument, and some have suggested that she is akin to the Hindu Sarasvati. Actually, in art, however, she is depicted in much the same way as the Buddhist divinity Kwannon. She bestows all the graces of culture and refinement, indicating clearly that good fortune must include the virtues of love and friendliness. One must be thoughtful and share the joys and sorrows of friends, comforting all who are in distress, and ever ready to perform small services as tokens of sympathy. Benten writes beautiful poems, and is especially heedful of lovers separated by unfortunate circumstances. She conspires in many ways to bring them together, and blesses their union with many offspring.

Bishamon, with his grizzly beard and his formidable military appearance, is sometimes called the god of war, but is really the embodiment of courage. He has strength and steadfastness. He

serves the right with stern self-discipline. The Samurai of Japan regarded Bishamon as their protector, but it was part of Bushido, the code of the Samurai, that the man who never drew his sword might be the bravest of all because he had the courage to discipline his own emotions. Bishamon, therefore, tells us to be true to ourselves, to defend the principles we believe to be right, and to place honor above all other worldly considerations. He wears the armor of courage, and is called upon whenever it is necessary to be true to principles, even at the expense of happiness or life itself. Bishamon is really more a guardian than a fighter, for if we have real courage, it may never be necessary for us to commit any injury upon another person. Our courage is respected, and others are not likely to attempt injury against us. Bishamon is probably of Buddhist origin.

Ebisu goes back to the early mythology of Japan. He was born, according to the legend, as the deformed offspring of the great Shinto divinities, so he was banished to the furthest parts of the sea and has, generally speaking, a rather dismal time. He is among those deities springing from the old Shinto cult. Among the seven immortals, he takes the appearance of an eccentric character, with thin chin whiskers and a funny cap tied to the top of his head. He carries a fishing pole from which sometimes hangs a red-skinned tai, a favorite staple of Japanese diet, as these people greatly enjoy both fish and rice. Sometimes Ebisu carries a basket of fish, or simply holds one fish in his hand. He suggests that good fortune arises from patient industry. Man must work hard for what he needs, and life is a continual fishing excursion. Out of the sea of life comes the food for our souls, our minds, and our bodies. Each of us, in one way or another, is a fisherman, hoping to catch what we want, but in the end, required to accept, as graciously as possible, whatever comes to us.

Hotei has been described as a dreamy, yawning vagabond, with something of the temperament of Diogenes, but lacking all vestiges of critical philosophy. Our Japanese divinity is sometimes called Father Hotei, or the Reverend Hotei, or simply Mr. Hotei. It seems to make no difference to him by what title his services are invoked. He is massive and good-humored, and his general appearance can be traced directly to China. Actually,

however, Hotei is also associated with the Maitreya Buddha, the symbol of the great world teacher to come, who is to bring contentment to all humanity. Humanity is represented as a group of children who climb all over Hotei's ragged garments, and examine the contents of his huge sack. In the form of Kris Kringle, he answers the prayers of children asking small favors and wanted toys. He is indeed the contented soul, for where can there be good fortune unless our natures are at peace and we accept life as it comes? As a reward for maintaining good humor through adversity, Hotei will bring us the jewel of long years and keep us healthy as we grow old.

The last of our septenary is Jurojin, represented with his twisted staff and sometimes accompanied by a deer. One look at his apparel shows clearly that he comes from the doctrines of Taoism. He has a snow-white beard, but a very young face, and wears a mitered cap. He carries the fan of the immortals. Sometimes the tortoise, another symbol of long life, is associated with him. The Taoist sages held that serenity of spirit was the secret of great years. Unless we are at peace within ourselves, our wisdom profits us little. With the exception of Bishamon, all of these deities of fortune beam upon life with most benign smiles, and even Bishamon seems to be trying very hard to conceal the fact that he would like to join in the common laughter. There are pictures of the seven deities feasting together, and Bishamon looks completely relaxed and on the most congenial terms with his peace-loving associates. Jurojin, like the hermit sages of China and Korea, lives alone, but is never alone, because the air around him is filled with friendly spirits, and he can always listen to the voices of nature and the song of the waterfall.

Authorities on Oriental art and religious symbolism often mention that much of this early emblemism reached India from Greece, as a result of the campaigns of Alexander the Great. The fact that the Shichi Fukujin come riding into the world each year in their magic ship suggests the symbolism of the Mediterranean peoples. It is quite possible that they represent the seven planets, which were known to Buddhism and have always played an important part in the symbolism of the Chinese. In this old system of calcula-

tion, the Sun and Moon were usually considered planets to make up this important septenary.

In this arrangement, we might say that Hotei, the giver of life, and the more or less inclusive bestower of all good, including spiritual sustenance, corresponds to the Sun, whose gifts are distributed among all men. Ebisu, who lived so long in the sea, and who is associated with labor and the common works of mankind, is reminiscent of the attributes associated with the Moon. Fukuroku-jiu is associated with Mercury, symbol of intellect, with his scroll or book properly indicating a teacher. Benten, the charming lady in this family, is Venus, patroness of arts and goddess of beauty and fecundity. What better analogy could exist than that between Bishamon and Mars, the warrior-god? Mars was not represented as an evil force, but as the bestower of steadfastness, honor, and the courageous heart. Daikoku, spreading his wealth and firmly established upon his bales of rice, is Jupiter, the giver of great fortune, whose thunderbolt may well have been turned into Daikoku's hammer. Jurojin, the oldest and gravest of the immortals, suggests Saturn, the ancient one, who has always been associated with that higher wisdom which is not of this world, but which leads to the fullness of spiritual enlightenment.

The Greeks and Romans regarded the planets as the givers of fortune. We have a saying, when we are waiting for some happy or propitious event, that we are waiting for our ship to come in. In Japanese life, it came sailing along in the form of the Takara Bune, which carried the message that good fortune comes most quickly to those who live well, work hard, and keep, throughout life, an indestructible sense of humor.

Out of Step

General Ulysses S. Grant was highly deficient in his appreciation of the arts. Michelangelo left him cold, and Greek sculpture appeared little better than ridiculous. He was also utterly tone-deaf to music. He thought he could distinguish "Hail to the Chief," but when it was changed to "Yankee Doodle," he didn't know the difference. On one occasion, he topped his peculiarity by observing that in State balls he could dance very well, if it weren't for the music—that always put him out.

Happenings at Headquarters

During the Summer Quarter at Headquarters, Mr. Hall gave eight Sunday morning lectures in the Auditorium, as well as a Wednesday evening seminar based on his book *Self-Unfoldment by Disciplines of Realization.* On five Friday evenings, the Society presented Miss Hedwiga Reicher in dramatic readings from the works of Mr. Hall, Tagore, Gibran, O'Neill, and from the *Bhagavad-Gita.* Miss Reicher is a well-known director, actress, and reader, having appeared on Broadway and with the San Francisco Symphony Orchestra. She was producer-director of the first Hollywood Bowl production, and has coached a number of outstanding personalities.

* * * * *

The Art Department reports that in September, its exhibit of Egyptian art will go on show at the Pasadena Public Library, 285 E. Walnut Street, in the main lobby of the Library. Further information may be had by phoning Mrs. Esther Larsen, Exhibits Officer at the Pasadena Public Library. On September 10th, the India Art—some fifty-five items—will travel to San Diego State College for a special showing arranged by Dr. Ilse Ruocco, Professor of Art, who recently visited P.R.S. Headquarters and selected two definite exhibits for the College Gallery.

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We acknowledge with sincere appreciation the gift of twelve rare camellia plants and a ginkgo tree. These have been donated to the landscaping program of our Society by our very good friend Miss Agnes Kast of San Francisco, in memory of her mother, Mrs. C. A. Kast. The camellias have been distributed strategically along the East side of our Auditorium and in the central patio, near the main entrance. The ginkgo tree, which was approximately five feet high at the time of arrival, and is reported to attain a height of 120 to 130 feet when full grown, has been placed near the front of the administration building, on a raised terrace about

twelve feet above the street, where it can be seen from both boulevards. The *Encyclopedia Britannica* tells us that the ginkgo was cultivated in China as a sacred tree, and was planted in and around the courts of temples. The ginkgo is described as a "living fossil," for it has existed essentially unchanged for millions of years, or probably for a longer period than any other living tree. It is found in the fossil remains in many parts of the world, but is not known to exist in a wild state anywhere on earth today. We are proud indeed to have this fine example.

* * * * *

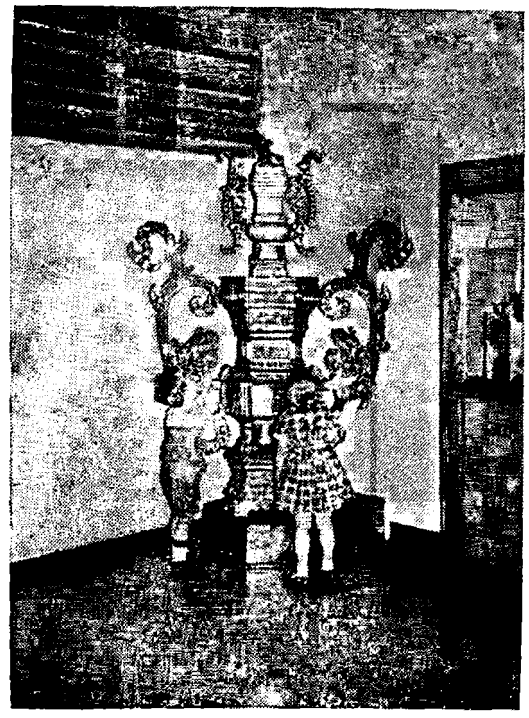
During his lecture campaign in Chicago last May, Mr. Hall was the guest of Miss Katherine de Jersey, whose radio program on WSEL-FM is extremely popular, combining interesting personalities with informal chats on birth data and planetary influences. Mr. Hall expressed his own viewpoint on these subjects. In St. Louis, Mr. Hall appeared on KPLR-TV. This station features a daily program extending from noon until 1:00 p.m., presenting a round-up of news and events, interesting personalities, and similar features aimed at the vast audience of women viewers. The discussion with Mr. Hall centered around making philosophy attractive and useful in daily living.

* * * * *

A number of the gentlemen interested in the advancement of the activities of our Society met recently for the purpose of organizing a special Men's Committee. Approximately twenty attended the preliminary gathering, and Mr. Hall discussed with them several valuable projects. Mr. Gilbert Olson was elected chairman, and regular meetings are planned. We wish them all success.

* * * * *

A massive and valuable Chinese incense burner has been placed in the permanent collection of our Society by Mr. Karl J. Tashjian in memory of his brother, M. J. Tashjian. The accompanying picture shows the size and general design. (The children are members of our Sunday School program.) The incense burner was fashioned about the year 1700, is made of pewter, inlaid with Canton enamels and semi-precious stones. It was originally part



of the furnishings of a Chinese temple in Canton. A small engraved plaque with the name of the person memorialized has been attached to this beautiful piece of Oriental art.

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The Fall Quarter of activities at Headquarters will open on September 11th with a Sunday morning lecture by Mr. Hall, and will continue through December 18th. During this quarter, Mr. Hall will make two brief lecture tours, while the program at Headquarters will continue with guest speakers. The first fall tour will take Mr. Hall to Denver, Colorado, where he will give four lectures at Phipps Auditorium: October 2nd, 4th, 6th, and 9th. On November 15th, he will open a series of four lectures at the Scottish Rite Temple in San Francisco: November 15th, 17th, 20th, and 22nd. The week-day lectures will be at 8:00 p.m., and the Sunday lectures at 2:30 p.m. We will be glad to cooperate with those who wish to have additional programs for friends.

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We are happy to report that our Vice-president, Henry L. Drake, has been elected to membership in the California State Psychological Association and in the Group Psychotherapy Association of Southern California. The latter group is concerned with develop-

ing the theory and practice of group activity and group therapy, and its relation to personal situations and human events in general.

Dr. Drake attended the annual meeting of the Group Psychotherapy Association of Southern California, which was held in Los Angeles on May 21st. George R. Bach, one of the country's leading group therapists, and President of the Association, presided. Some two hundred were present. There was a general assembly in which the group heard such authorities as Eric Berne, M.D., speak on "The Effect of Group Membership on Human Personality," and Lee Edward Travis, Ph.D., Professor of Psychology at U.S.C., and an outstanding authority on speech, discuss the meaning of dreams of the stuttering patient. After the general assembly, the group attended individual seminars. Some of these discussion groups dealt with such topics as "Advanced Techniques in Psychoanalytic Group Therapy," "Values and Goals in Therapeutic Groups," "Group Techniques in Marriage and Family Counseling," "Jungian Concepts in Group Discussion," and "The Group Therapeutic Use of the Therapist's Personality." There were some twenty-seven groups in all. At the end of the day, following the individual group discussions, there was another general assembly at which recorders from each discussion group presented the significance of the subjects discussed by their groups.

* * * * *

A fine, healthy young redwood tree has been presented by Mrs. Ernst Wilhelmy of Altadena, California, whose thoughtfulness we deeply appreciate. The tree will certainly add to the beauty of the premises. The evergreen has long been a religious and philosophical symbol, representing the immortality of the soul and the victory of life over death. It is most appropriate that in due course of time, our building should be shaded by this beautiful and inspiring symbol.

* * * * *

The Saturday afternoon art class, under the direction of Miss Marjorie McDonald continued through the summer months. Miss McDonald is a well-qualified instructor, and students working with her learn very rapidly, as is evident from examples of their

work. To help in the advancement of our Society, the proceeds from these classes are shared with the P.R.S. Birthday Club. We are most grateful to Miss McDonald, who has given so much of her time and effort to make this project a success.

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On Thursday, August 25th, Mr. Hall was guest speaker at the American Federation of Astrologers Convention held at Long Beach, California. The subject of his address was "Astrology and Psychotherapy," and in his talk Mr. Hall included anecdotes from his personal experiences in this field.

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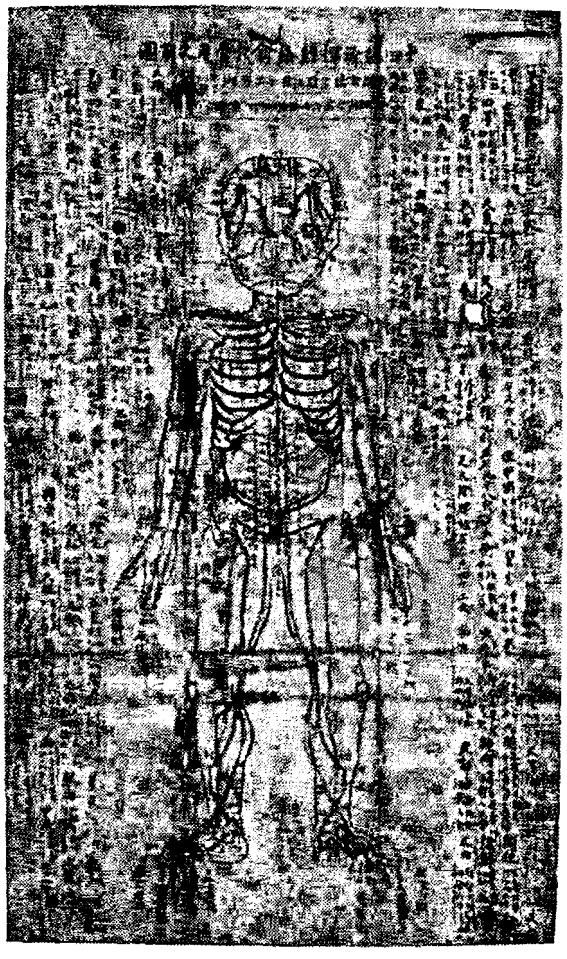
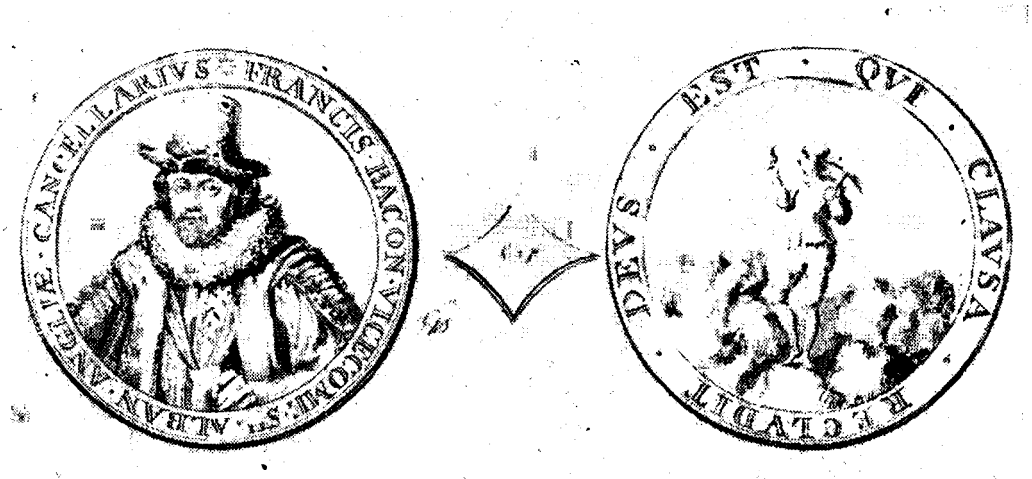


Through the generosity of several members of the Friends Committee, we have been able to add a very curious Korean manuscript to our Library collection. The manuscript consists of four very large sheets, three of which include elaborate anatomical diagrams in color. They deal with a medical subject comparatively unknown in the West, but still prominently used in China, Japan, and Korea. The diagrams show a form of treatment called *acupuncture.* This is performed by inserting small needles of metal, ivory, or sometimes jade, into the skin over certain nerve areas, as a means of treating a variety of ailments. Another form, called *moxa cautery,* consists of burning small cones made of moxa wool on these same nerve centers. When the heat blisters the skin, the treatment is complete. The concept goes back to the oldest records of Chinese religious philosophy, and we plan to do a more complete article on this subject in the Winter Issue of our Journal. The manuscripts

which we have been fortunate enough to obtain are not dated, but from the general condition of the material, the age may be approximated at a hundred and fifty years.

* * * * *

Among recent visitors at our Headquarters were Mr. M. Nakano and Mr. K. Kurata. Mr. Nakano is the son of the Reverend Yonosuke Nakano, founder of the Ananai-Kyo, an organization working for world peace through religious understanding. Mr. Kurata is in charge of the foreign section, and Mr. Nakano is chief of the publicity section. The founder is now actively engaged in the formation of the "International Foundation for Cultural Harmony." These kindly Japanese people are dedicated unselfishly to a better understanding between nations, religions, and cultural systems, with full realization of the critical times in which we live. It was indeed a pleasure to meet these fine men, and we wish them all success on their American tour.



In Tribute To The Memory Of

FRANCIS BACON, LORD VERULAM,

VISCOUNT ST. ALBAN, AND

HIGH CHANCELLOR OF ENGLAND

On the Four Hundredth Anniversary of His Birth

We honor him at this time for his contributions to philosophy, literature, science, and industry; for his broadening of the foundations of human rights; for his reforms of the Common Law; for his contribution to the colonizing of the Western hemisphere, leading directly to the establishment of the American Colonies and the democracy of the United States of America; for his vision of the ideal social and political commonwealth; for his deep foundations in enlightened and liberal religion; and for his noble example of modesty in honors and patience in adversity.

LOCAL STUDY GROUP ACTIVITIES

The announcement of the forming of a new P.R.S. Study Group in Hermosa Beach, California, arrived in our office just too late for inclusion in the Summer issue of the P.R.S. JOURNAL. We are happy, therefore to let you know that the president of the new group is W. L. Maxwell, who can be reached at 2623 Manhattan Ave., Hermosa Beach, by those interested in participating in this fine program. We wish for this new group a happy and useful future.

During his recent trip, Mr. Hall broke bread with members of the Chicago Local Study Group. It was indeed a pleasure to meet all these fine folks, and to learn from them that their work together has been inspiring and profitable. At St. Louis, Mr. Hall was not only entertained by members of the study groups, but these kindly friends cooperated in many ways to make the campaign an outstanding success. Mr. Hall hopes to be able to visit other communities where Local Study Groups have been formed, and in this way enlarge the area of the functions of the P.R.S. and its students.

The new Survey Course on Philosophy, which will be ready for circulation in the early fall, will provide a further program of planned work suitable for P.R.S. Local Study Groups. Mr. Hall is building this course around the Introduction to his large *Encyclopedic Outline of Symbolical Philosophy*. The Introduction to this book is complete in itself, and provides an excellent working survey of philosophy and philosophical ideas from the time of the Greek Sophists to such modern thinkers as Santayana and Bergson. This course will consist of twelve lessons, each accompanied by a special letter from Mr. Hall expanding the contents of the basic text, and providing information not to be found elsewhere in his writings.

This Study Course will be available in two forms. The student may either grade himself, or, if he prefers, arrangements can be

made for the work to be examined and graded by a qualified instructor associated with our Society. The lessons are mimeographed in large readable type, and the first edition is limited to four hundred sets. We have had many requests to expand our home study program, and the present course does not overlap those courses already available. Individual students, and leaders and members of study groups, are invited to communicate with the Society for further information concerning this course, which we feel will supply a valuable insight into the great thoughts which have influenced the culture of Western man.

The following questions, based on material in this issue of the PRS JOURNAL, are recommended to Study Groups for discussion, and to readers in general for thought and contemplation.

Article: *ANIMAL SYMBOLISM IN RELIGION AND ART*

1. Explain why animals have always been used to represent or caricature traits of human character.
2. What attributes peculiar to the elephant may have caused it to be regarded as signifying wisdom?
3. Why would it be natural for ancient and primitive peoples to make greater use of animal symbolism than modern man?

Article: *THE BROKEN HEART AND THE OFFENDED PRIDE.*

1. Why is the disillusioned person invited to examine his own psychological pressures?
2. Summarize the true meaning of love as understood in the teachings of Buddha.
3. How can compassion lead to greater personal happiness and peace of mind?

(Please see outside back cover for a list of P.R.S. Study Groups.)

Compound Interest

There are no uninteresting things; there are only uninterested people.
—G. K. Chesterton

Toot-toot!

Never brag. It isn't the whistle that pulls the train. —Anonymous

LECTURE  NOTES

THE BROKEN HEART AND THE OFFENDED PRIDE

One of the most common disturbances in modern living is emotional disillusionment. It lies at the root of many instances of what we call the broken heart; the individual suddenly realizes that the objects upon which he has bestowed his affections are not what he expected them to be. He must face the depressing revelation that his judgment has been wrong.

Let us examine this a little—this disillusionment—to find out where the great fault lies. A number of couples have come to me with their problems, and in the majority of cases, nothing short of an intense glamor could have prevented certain deficiencies from being immediately noticeable. Faults are nearly always well distributed; one person does not have them all. Each individual has his shortcomings and an inadequate internal support for even the strongest principles that he may hold. Emotionally, he may make a strong effort to fulfill another person's expectancy—to be worthy of the tender emotions of which he is the recipient. But this requires an effort which cannot be constantly continued, and is therefore, in the long run, a misrepresentation. The artificial cultivation of emotions or attitudes leads to disaster.

The individual who is hurt under these conditions is not nearly as much hurt by the action of the other individual as he is to discover that he has bestowed his trust and regard where it was not justified. His real cause of trouble lay first in his own poor judgment. He expected more than was reasonable. We are almost

constantly expecting a level of conduct from others which is not consistent with our own level of conduct. We know ourselves better than others, so we do not expect as much from ourselves. We surround realities with a halo of fairy tale characteristics, and then we are disappointed to discover our mistake. This failure is intensified by its reaction upon our own living. Our greatest disillusionments are those in which the person whom we regarded as strangely superior turned upon us and hurt us. This constitutes a terrible injury. We consider it as damaging not only to our personalities, but to our faith. Yet a faith so easily shaken could not have been really strong.

As long as we measure everything in terms of its effect upon us, we are bound to be in a continual state of stress. How can we change this situation? The only way is to enlarge our experience-consciousness. What has been truly and fully experienced, we cannot deny. The individual cannot go against things which have happened to him if he has properly evaluated them. Therefore, since we all experience, the answer must lie in the fact that we do not evaluate properly; that is, things happen to us, but we never really find out what they mean or what they could teach us, or how they could help us to meet the future with better hope.

Here, again, we can learn from the teachings of Buddha, who understood human psychology perhaps better than any other teacher. He pointed out that our emotions are actually man-made focal points in fields of universal energy. Love, for instance, is man's interpretation of a value that exists eternally in space. Man has the emotion of love because he can call upon a great universal understanding. By the time this emotion is filtered through his personality, it is rather completely adulterated; but still, man loves, because love is a fact.

The emotion of love is like the air we breathe—it is everywhere. It fills everything that exists, and is continually available. Yet each creature interprets it differently, according to his own nature and ability. Man, theoretically, having the most completely organized structure of any visible form in nature, should be able to interpret this emotion with a largeness greater than that of any other creature. The human being has not only the power to react to universal

energies, but the power to use them, condition them, and apply them in various ways.

The stream of love, moving through space, is like a great river and, like a river, it has innumerable purposes and tremendous values. The river flows from the mountains to the sea, following its own course through the ages—until man comes along. Man may choose to live by the shores of the river; he may choose to build villages there because he needs this water of life, which is indeed like the mysterious elixir of love that men realize they desperately need. And so they build villages, and they use the water of the river to irrigate their fields—to make the fields fruitful—as man uses love to make his life fruitful.

Man comes to an understanding with the river, and the two work together so that man receives the benefits of the river. Yet he realizes that the river has laws which he must obey; it is greater than he is. He cannot simply take the river and do as he pleases with it. He may share in the bounty which it gives, but unless he is wise and keeps the rules of the river, he can also get into trouble. If he builds his village too close to the river, floods may sweep it away. If he dams the river, he may find it will ultimately destroy the dam. This is not too serious, of course, unless, in his foolishness, he builds towns below the dam. If he does this, they will be swept away. He finds that he can put a wheel in the river and that it will turn useful machinery for him; or that he can sail upon the river, and make it a road for his journeys. But unless he keeps the rules of the river, he will ultimately be destroyed.

In China, there was once a great architect who was called in for a wonderful project—to make a great irrigation system for the Yangtze River. China had done what we have done in this country, year after year, generation after generation, with our mighty Mississippi River. We build our cities and towns along the banks, and simply wait for the floods to come. Then we heap up sand bags, and do everything we can, and we enter into war with the river. Sometimes we win; sometimes we lose. The Chinese architect realized this problem, so he said: "There is no use building high banks to hold the water, because the higher you build the banks, the more dangerous they are, and no matter how much you put there, sometime, somewhere, the river will take it away. If you

want to be safe from the river's floods, do not build the banks high, but dig the bed deep, so that the whole of the earth will become a protection and will keep it in place."

In his own personal way of life, man is forever building banks, heaping up sandbags, against emotional stress. He is always on the defensive. He does not seem to appreciate the fact that this great stream of emotional life is stronger than he can ever be, and that it is impossible for him to take a defensive position in relation to it. If he wishes this great stream of emotion to move through him, he must deepen the bed of his own consciousness. He must prevent defensives by supplying this stream of life with a channel that is deep and real and true. If he does this, then the river will be his friend, and will serve him for many wonderful projects. Thus we can channel emotions so that they will become the most valuable and useful things that we have. It is the use that we make of them, the channel we provide for them, that determines whether they will be a value to us or a torrent that sweeps away the works and affections that we have built up through a lifetime.

Buddha taught that the way to control emotions is not by fighting them, but by learning their laws and obeying them. He said that the secret of love, and the basis of human relationships, is to understand how to direct the tremendous flow of this emotion. To do this, we must recognize what we have learned about its laws in thousands of years of human experience.

One of the things we have learned about all affections is that they cannot be too personal without tragedy. But how shall we face the problem of affection, and say that it should not be too personal? How can we love without being personal? How can we care for anyone without being strangely and wonderfully aware of that person? Buddha would have smiled and said, "But you do not understand. When we speak of personality, we do not mean the personality of the beloved, but the personality of the one who loves. This is where the trouble lies." The great problem of personality is that each individual is first and foremost in love with himself. The love we bestow upon others, unless we are very wise, is a love intended more to gratify ourselves than anyone else. It is an affection that we bestow because of the pleasure that it gives us.

Therefore, under such conditions, affection can be highly possessive; and the moment it is possessive, its law is broken.

Possessiveness breaks the law of love because it builds high walls around life. Our purpose for being here is to achieve internal release from limitations. Therefore, the greatest good that we can bestow upon others—the greatest proof of our affection—is that we help them to release, and not bind them. Wherever there is a binding tie, there is pressure, and this pressure will ultimately cause the tie to be broken, or will transform a natural and simple relationship into a hideous caricature of itself.

Thus, the affections of man must be fulfilled without undue thought of self. Yet there are a great many people who demand selfishness from those they love. They gain a certain gratification of the ego from the feeling that the other person desires to possess. Since this is contrary to law, no good can come of it. The strongest ties in the world, as Gandhi pointed out, are the ties that are no ties. The individual who releases, seldom loses; the one who possesses, seldom keeps.

Actually, we know that true love is unselfish, yet we cannot seem to practice the theory. We continue to be offended, hurt, and disappointed because of something that another person has done. If we really appreciated the fact that we are in this world only because we are imperfect, and must grow through learning, we would understand that each individual has his limitations, or he would not be here. We all share this imperfection, and we have no right to demand perfection from those around us when we cannot give it ourselves. Nor have we any right to assume that affections are not subject to improvement and growth. Man evolves, and as he evolves, his uses of energies must also evolve; his sense of values must become richer.

Let us examine this problem of feeling hurt. When the individual says that he is broken-hearted, what does he usually tell us? He begins with a present predicament, and before long, he goes into the past. It has all happened before. His life has been a continual struggle for a faith in a disillusioning world; and at last, when he thought he had found someone, this person let him down. He feels completely frustrated, defeated, and takes the attitude of a small hurt child who cannot understand why this should have

happened to him. He cannot appreciate that he is in any way responsible.

When we ask this individual what he was seeking from the beginning, he will usually say that he was seeking what everyone wants—happiness. Naturally, everyone wants to be happy. But a philosophy of life built only upon the desire to be happy is a rather superficial outlook. Such an attitude will never produce a great deal of happiness, because no one has ever been able to find a formula for happiness. Actually, no one has ever succeeded in making himself happy, nor has any desperate quest for happiness resulted in happiness. Nearly all of us think we know what would make us happy, but as soon as we get it, we must try for something else which looks a little more promising.

This situation centers around an almost infantile attitude; namely, that we can go out and find happiness by merely desiring it. We may even go so far as to feel that we have an inalienable right to be happy. We must remember, however, that in the great code of law by which we live, man is entitled to life, liberty, and the *pursuit* of happiness. Unfortunately, this is not the same thing as happiness itself. We would have a far better chance of finding it if we were not so busy looking for it, because happiness, like life and love and truth, is universal. There is no moment in man's existence when happiness is not just as near to him as at any other time. The trouble lies in the defensives which he builds. Happiness is often found where there are the least of this world's goods, and misery where there are the most. It is not something that belongs to classes or is reserved to levels; it depends upon the individual's acceptance of certain basic values. Without these values, he will not be happy, and his affections will not bring him emotional contentment.

Happiness, then, as we understand it, must be achieved through the gradual universalization of the energy which causes happiness. No form of life is happy while imprisoned, and the human personality is a prison which locks universal energies within it. These energies will seek to escape. Man is not permitted to control them; he is permitted only to use them. If he attempts to block them, or to force upon universal energies the conspiracies of his own mind and emotions, he will find that they will revolt. These energies,

when wrongly used, will result in tragedies. Happiness, like affection, is an energy which must be free. It cannot be locked; it cannot be imposed upon a person; nor can it be demanded from a person.

As Buddha pointed out, the secret of all emotional growth lies in the relaxation of pressure. Physical relaxation is a by-product of mental and emotional relaxation. The individual who is dominated by negative or unreasonable mental and emotional attitudes, can never relax; and if he cannot relax, his emotions cannot be honest. His emotions will follow the pressure of his thoughts and attitudes until they finally either break the pressure, or break through the pressure. The individual cannot win this battle. And when the emotional pressure is misused and forced into an inappropriate channel, it turns upon the channel, like a river upon the sides of the bank, and destroys it, because it refuses to cooperate in misuse. Man cannot force these pressures to misuse themselves.

Very often, therefore, what man calls a broken heart is love itself breaking through a pattern within him which is unreasonable—which prevents its own natural, proper expression. We learn from St. Paul the famous line, "Love suffereth long and is kind." This may seem very difficult for modern man, who does not like to suffer long about anything, and who has no intention of being kind when he does not feel like it. And yet, the Apostle's statement is still true. Real affections are those which have a wonderful continuity and a tremendous capacity for profound kindliness.

Kindness is not just an offhand attitude that you can take because someone tells you it is a good idea. It arises from conviction about life. Love is able to suffer long and be kind because of characteristics and qualities within man, which, if he uses them, can transform love from self-satisfaction to a spiritualized realization of value. Until he makes this adjustment, however, he will not appreciate either its purpose or its importance.

Today, the average person does not find really great satisfaction in making other people happy. He fails to see that love is a giving, and not a receiving. Inevitably, the broken-hearted person has in some way misunderstood the work of love in life. He has failed to realize that love is a sacrament, and that all human affections

are in some mysterious way a shadow of universal love. The love of God for creation is strangely reflected in the love of all things for themselves, for each other, and for God. Thus, the motion of love is a tremendous stream of fulfillment, which brings us satisfaction through the fact that we have given and bestowed; not that we have received or demanded.

If, then, we are in great emotional stress, and find it difficult to meet the challenge of the day because of loneliness or neglect—because we are not loved—let us realize the wisdom of the old Persian poet who said, "Love is not of being loved, but of loving." It is relatively unimportant to our true emotional maturity whether others respond to our affections or not. It is certainly pleasing and gratifying if they do, but the important thing is: to what degree do we give our unselfish impersonal devotion to those whom we say we love? To what degree do we put their happiness first, and find ours as a by-product?

There is nothing that can corrupt affection as quickly as selfishness, and yet, it is almost always present; and while it is present, there is not the consolation of spirit that there should be. This problem commonly arises in the loss of loved ones, as for example, in funerals, where those who are left behind feel tremendously deprived of those whom perhaps they did not really appreciate during life. Strangely enough, they discover these appreciations when the person is gone. Nine times out of ten, individuals tell us what it is going to mean to be alone, to try to build a life without this person they cared for. There is hardly ever any positive statement concerning the good of the person who is gone. If there were a proper understanding of this, then what we call a funeral would not happen, and these doleful occasions would be transformed, as they were with many ancient peoples, into a quiet, simple expression of good will, hope, faith, and belief that beyond this transformation of life, the one who is gone has moved forward to something that is a fulfillment, a growth, a chance to go on. These releases are not present. The mourners are dissolved in their own grief, because of what *they* have lost. These negative conditions always arise when the individual turns his love most upon himself, is sorry for himself, and pities himself. Thus we have this

what-does-it-mean-to-me attitude coming out constantly in an emotion in which selfishness is the most poisonous agent.

Often, our inability to face emotional disaster is rooted in offended pride. This is most powerful in a marital situation where one of the persons has found someone else they cared for more. The one who has been rejected carries a terrific injury, a great sense of defensiveness. This can lead to a deplorable situation, which it is impossible to prevent, in many cases, because of the terrible personal insult and the demand for revenge which arises in these unfortunate triangulations. This insult to the emotions becomes an almost impossible situation to overcome. It embitters life, and causes the future to be overshadowed by the strongest negations. Again, it is wounded self-love. It is the individual sorry for himself, and resolved to injure anyone or anything that has hurt him.

If we could look back honestly, we would realize, in many instances, why we have lost the affection of someone. Certainly there are cases where it appears to be totally unreasonable. Yet it happens, and it must be faced constructively, or the person who makes the destructive application suffers the most. It is not the person who we think has injured us who takes the heaviest punishment, but the one who accepts the injury and permits it to ruin his life. Thus he is more responsible than the person who hurt him, because he has not had the ability to react constructively to a critical situation. Nowhere in life is constructive handling more important than in personal emotional affairs. Sometimes it is not possible to solve them; they are too complicated and deep-rooted; but where there is any possibility of the individual's beginning to analyze himself, instead of describing the faults of the other person, we have a good beginning.

The statement "I guess I was partly to blame"—this statement, piously made with no libido behind it, does not accomplish anything. There must be a conscientious study of the values. Anything that gets us into one difficulty, if uncorrected, will get us into another, and our whole life will be a sequence of misfortunes if we do not recognize the cause. More often than not, man is hurt because of his own internal self-centeredness. He is offended because his own infallibility is questioned. He is always in trouble because

he cannot get his mind off himself. That is why busy people are happier than people who are not busy.

A great deal of emotional stress arises because one member of the family is not constructively occupied. People must have purposes and interests that are bigger than themselves. This is why religion has such power over people—because it directs the attention to something that is greater than the individual. When a person honestly and contritely says in his prayer: "Not my will, but Thine be done," he has at last decentralized. If he is willing to accept God, or a Universal Principle, as his governing power, he is free from the terrific drive of his own ego. Of course, he must really have achieved this, not merely verbally declared it.

We recognize that there is a power by means of which the passions in man are transformed into compassion. Compassion represents the eternal love, the eternal understanding, by which the Creating Power preserves and guards the lives of growing creatures. This Power is fully aware of the shortcoming of all creatures, but through complete and perfect understanding, conspires forever for their growth, perfection, and fulfillment. Compassion is a tremendous emotional release, if man can understand it. It is the ability of the individual to feel, in a mysterious way, the struggles, the problems, the difficulties, in the other person instead of only in himself. By compassion, we suddenly realize that the other person is also having a terrible fight, and instead of worrying about ourselves, and whether this person is hurting us, there comes the instinctive desire to help this other person not to hurt himself.

Compassion is the understanding which enables us to accept the faults of others as inevitable, and therefore not to be hurt by them, any more than we would be hurt by the mistakes of the small child. We know that the child does not know better. What we do not know is that the adult does not know better; *we* do not know better; we are doing it ourselves every day. There is a great camaraderie in our imperfections, by means of which we can work and serve with each other, each in turn striving, in every way possible, to help the other person to do the things he believes to be right, rather than what we want him to do.

Out of an unselfish attitude of this kind, we are no longer hurt, or insulted, or disillusioned. We know that these imperfections

exist. We must accept them from others because we give them, in our turn, to others. We cannot be unfair when we ourselves are capable of fault. By this gentler approach to things, a great many difficult situations can be ironed out. Nearly anything will respond to love if that love is genuine, but love cannot be genuine *and* selfish.

By philosophy, we are taught how to evaluate other people. We are taught to recognize their struggle and labor, and we are given a new motivation—that of trying to help them. If we love, and that love becomes spiritually enlightened, being founded on a true estimation of values, we realize that it has a strange inevitability about it—a strange, constant, guarding quality. It is not something that we must declare, nor something that can be completely locked in another person. Like life itself, it flows from us to bring light and peace and truth to many. All the mysteries of life are the distribution of a divine agent. It is not just man's love that is important; it is the love of God moving through man that doeth the works. And every time we profane this love of God through selfishness, we destroy something and break the basic principles of a positive religious philosophy. We must remember that love is not ours, but is given to us to give out. Man does not bestow this spark of life; he merely transmits.

As man becomes a channel of love, he can use it to build a more beautiful world. Just as art and music have helped to beautify the world, so love, moving through man, will bring beauty and peace with it if man does not distort it. To remove his own distorting factor, the individual must learn to redeem and restore the values of his own consciousness. Only through the integration of his mind, the relaxation of his emotions, and the quietude of his consciousness, can he give perfect expression to love. When he does this, no harm follows, and no great tragedy can happen, because that individual who is the instrument of an Eternal Power, ever moving to its fulfillment, cannot truly suffer. He suffers only when he breaks the chain or pattern.

Thus, wherever love ends in suffering, there has been some breaking of the law. We have yet to realize that the right way is the happy way. When man keeps the law, he is filled with it, and it gives him peace of soul, peace of spirit, and the power to know

the meaning of love, which he has so often confused with passion and egotism. As we dedicate our lives to growth and understanding, our conduct will become appropriate to such levels of understanding. And if we are unable to maintain these levels, then we must not blame others if we are unhappy.

Our happiness is strangely in our own name. We have the right to give it away, and in this process of giving it away—of bestowing it—we increase it manifold. Thus, like the seed planted in the soil, it brings a great harvest because we have cast it away; whereas if we keep it, we will lose it utterly. We have the right to be unselfish, and, in this, to achieve the rewards of peace and happiness. If we can understand this in our daily living, we will have richer and happier homes.

Library Notes

By A. J. Howie

THE SEARCH FOR THE FATHERLAND

The rallying cry of "For the Fatherland" has been shouted among the nations of the earth in many tongues. Preservation of the political entity has been almost as instinctive as self-preservation. But in these modern times, may we not ask, "What country is my Fatherland—my Motherland?"

The question became pertinent as we tried to trace back the lineage of the Celts, preparatory to discussing Godfrey Higgins' *The Celtic Druids*. There is surprisingly little positive information concerning the origins of a people who, in pre-Christian times, were dispersed widely throughout Europe and Asia Minor. The Druids discouraged committing their teachings to writing; hence the Celts left no historical records. Yet these were the people who once dominated the regions of the Danube Valley, Belgium, France, Spain, Wales, Ireland, Scotland, parts of Britain, and evidently many other places where they left their imprint. The Celts upset the Roman Empire when they sacked Rome. They conquered Spain from the Carthaginians. And by their treaties and alliances with the Greeks, they insured the preservation of the Greek type of civilization — democracy — from being overwhelmed by the despotisms of the East.

The name *Celt,* pronounced *kelt,* is the Greek name for the people called the *Gauls* by the Romans, and it is mostly the gallic territorial names that have survived. Every Latin student should

remember Caesar's *Gallic Wars*—"All Gaul is divided into three parts . . . . ."—even though it might have been vague as to where Gaul was and who the Gauls were. The gallic root is obvious in such place-names as Galati in Romania, Galatia in Asia Minor, Galicia in Central Europe; and in the Gaelic language spoken by the Irish, Welsh, and Scottish Highlanders.

There are scattered references to the Celts by various writers from 500 B.C. on. In the *Fragments* of the geographer Hecataeus, he calls them *Hyperboreans*—a term implying living beyond the north wind; he speaks of Nyrax, a Celtic city, and Massalie (Marseilles), a city of Liguria in the land of the Celts. Herodotus speaks of them as dwelling "beyond the pillars of Hercules"—that is, in Spain—and of the Danube as rising in their country. Aristotle knew that they dwelt beyond Spain and that they had captured Rome at one time.

The descriptions of the Celts as a people are conflicting. Hellanicus of Lesbos, an historian of the fifth century B.C., describes the Celts as practicing justice and righteousness. Plato, on the other hand, in the *Laws* classes the Celts among the races who are drunken, combative, and barbarous. They seem to have fought, conquered, and ruled; to have instituted the laws; and the Druidic practices seem to have been amalgamated with the local religions. The Celtic place names have survived. The Gaelic word *dunum,* meaning fortress or castle, is obvious in Lugdunum, Leyden, Virodunum, Dundalk, Dunrobin, Verdun. In Britain, the Celtic term was often changed by a simple translation into *castra* — thus Camulo-dunum became Colchester; Branodunum, Brancaster. We rarely think of the many words that are of Celtic origin—*free, worth, booty, burg, reich.*

T. W. Rolleston, in his *Myths and Legends of the Celtic Race,* sums up the matter very concisely. "We must dismiss the idea that Celtica was ever inhabited by a single pure and homogeneous race. The true Celts, if we accept on this point the carefully studied and elaborately argued conclusions of Dr. T. Rice Holmes, supported by the unanimous voice of antiquity, were a tall, fair race, warlike and masterful, whose place of origin (as far as we can trace them) was somewhere about the sources of the Danube, and who spread their dominion both by conquest and by peaceful infiltration over

Mid-Europe, Gaul, Spain, and the British Islands. They did not exterminate the original prehistoric inhabitants of these regions—paleolithic and neolithic races, dolmen-builders and workers in bronze—but they imposed on them their language, their arts, and their traditions, taking, no doubt, a good deal from them in return, especially, as we shall see, in the important matter of religion. Among these races the true Celts formed an aristocratic and ruling caste."

The mystery of the Celts and Druids seems to have interested antiquarians rather than archaeologists; and those who have researched the subject most zealously have had some pet theory to champion. Thus reading throws a casual student into a maze of polite contradictions, not-so-polite accusations of untruths, assertions of the mistakes of others, philological bandying of word-radicals understandable only by specialists. Only a few statements may be made without contradicting somebody, and those facts are rather obvious generalities. It is undeniable that there were Celts among whom a Druid clergy ruled. There was a Celtic language which was highly developed, having stemmed from the same common ancestor as Sanskrit. Beyond that there seem to be two main divergent contentions; that the Druids came from the Orient; or that they were of European extraction and travelled east to influence the Orient.

Who really cares?

John Macpherson, D.D., Minister of Slate (*sic.*) in the Isle of Sky, obviously did when he published, in 1768, his *Critical Dissertations on the Origin, Antiquities, Language, Government, Manners and Religion of the Ancient Caledonians, their Posterity the Picts, and the British and Irish Scots.* The Preface is written in the third person, but unsigned; therefore, the tempered remarks must be his responsibility. "Bede, however, must be blamed for his servile copying after Gildas, a writer not worthy of such attention." "The most of the nations of modern Europe look back, with a blush, upon the strange fabrics of fiction they possess for their ancient history." "The zeal of this gentleman can only be equalled by his dogmatism."

Godfrey Higgins, Esq. cared when he published, in 1829, *The Celtic Druids; or, an Attempt to Shew that the Druids were the*

Priests of Oriental Colonies who emigrated from India, and were the Introducers of the First or Cadmean System of Letters, and the Builders of Stonehenge, of Carnac, and of other Cyclopean Works, in Asia and Europe.

Henry O'Brien conducted a violent correspondence over the reception accorded his *The Round Towers of Ireland* in 1832.

And on into the 20th Century, Harold Bayley advocates the eastward trek of influence in *Archaic England.* He describes his approach in his introduction: "This book is an application of the jigsaw system to certain archaeological problems which under the ordinary detached methods of the Specialist have proved insoluble . . . . It is thus a mental medley with all the defects, and some, I trust, of the attractions, of a mosaic."

These titles represent only a sampling of the bibliography on the subject of the Celts and Druids. None of them have determined conclusively anything about the origins of language or race. The books can be approached as the source of interesting fragments of lore and speculations, or they can be taken as the springboard for researches into the basic problems of a philosophy of the path of civilization.

What is the origin of the word *leaf,* as applied to the page of a book? Higgins contributes: "Although it was the custom for the priestesses to affect a holy fury, a species of temporary insanity, in delivering their oracles, yet it was also the custom to write them on the leaves of trees, and to deposit them at the entrances of their caves, or the adyta of their temples; and it was the object of the devotee to secure them before they were dispersed by the winds; and of course the priestessses would generally take care that there should be a little dispersion, that there might be room for a little doubt. When the practice of writing and depositing the response at the door was adopted, there does not seem to have been much room for a display of holy fury.—Whence comes the name of leaves which we apply to our books—the leaves of our books? The bark of the Papyrus had no leaves; the rolls of vellum or parchment had no leaves; the tablets had no leaves. Whence can they have come, but from these magical and horrific priestesses?"

Higgins also discusses the Celtic background of the poet Vergil. Mantua in Cis-Alpine, Gaul, was his native town. In the *Aeneid,*

he depicts the descent of Aeneas into the regions below where he learns the mysteries of metempsychosis, the fortunes, the changes, the renovations of his descendants—all doctrines of pure Druidism. He records that Dryden had noticed that Vergil was consulted by Octavius as an astrologer. Higgins concludes that this almost makes a Druid of him, especially as he was born amongst the Druids, and died within a mile of the cave of the Sybil at Cumae. All of which proves an interesting link to other inferences as to Vergil's connection with the Troubadours.

But such examples are trivia when compared to the suggestive trends of research into the universality of all religion, philosophy, and even a common origin of language. Before the acceleration in the pace of living, scholars had time to think on these things. They may have become unnecessarily excited when others disagreed with them, but they did assemble an array of speculation which we now may review to advantage.

The gods are depicted always as bringing their revelations to mankind. And yet man precipitates conflict of ideologies in the oldest traditions. New gods were being installed upon the altars of older gods before written history begins. Militant priestly bands built their own temples upon the sites of the ruins of the gods of the conquered people.

Boundaries and territorial claims arose with the needs of tribal existence. When the land within a boundary could no longer sustain the increasing population, bands would set out for an unknown beyond, and each time such bands seem to have found strange peoples already in possession of the beyond, who had to be conquered or absorbed.

Outgrowing the tribal stage, the ancient monarchs who assumed titles the equivalent to ruler of the universe had little real idea of the expansiveness of their worlds. As is evident with Genghis Khan, their fields of conquest grew as their armies swept onward. The world of conquest extended to neighbors, and beyond to the neighbors of the neighbors, to the ends of the earth, which always was beyond the visible horizon.

But another step has now been taken. We now hear of ideologies with global aspirations—and they are not unbelievable. And at the same time, nations are looking for means of controlling the

skies, the heavens. The question is whether these expansions of ideologies represent a universalizing of the human race, or whether they mean enslavement on a larger scale. To make his own evaluation of this problem, the student of philosophy cannot afford to be swayed by the conflicting arguments of men of limited vision.

It is all very well to take pride in ancestral, national, and/or racial origins. We can take certain patriarchs of the past as paragons of virtue and wisdom; we may respect all the conventions of society; but there is a forward look in comparative religion that seeks to prove a common origin of the many gods that divide men among separative religions. There is constructive purpose in the teachings of salvation for all mankind. And the reality of these programs must be worked out by each individual in quiet contemplation. The complex of genes and chromosomes in each human being seems to indicate that there is no pure strain of descent, and that our Fatherland is all humanity.

Selected Quotations from Francis Bacon's Essays, or Counsels Civil and Moral

"The virtue of prosperity is temperance; the virtue of adversity is fortitude: which in morals is the more heroical virtue."

"They that deny a God, destroy man's nobility: For certainly, man is of kin to the beasts, by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature."

"As the births of living creatures, at first, are ill shapen: So are all innovations, which are the births of time."

"Of great riches, there is no real use, except it be in the distribution; the rest is but conceit."

"A man that is young in years, may be old in hours, if he have lost no time. But that happeneth rarely. Generally, youth is like the first cogitations, not so wise as the second."

"Read not to contradict, and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider."

"A wise man will make more opportunities than he finds."

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