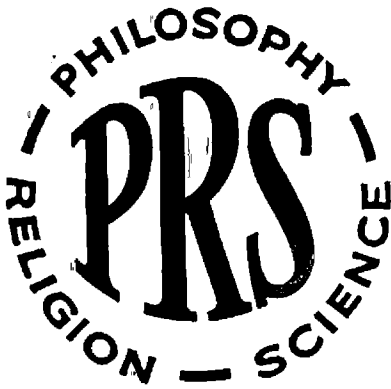


WINTER 1978



JOURNAL



DR. HENRY L. DRAKE
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

ABOUT THE COVER: Photograph of Henry L. Drake, Executive Vice-President of the Society, who passed away November 7, 1978. Obituary on p. 67.

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THE LONELY CREATION



raiano Boccalini, an Italian satirist and progressive social thinker, was born in 1556 and died (probably assassinated) in 1613. His principal literary production *Ragguagli di Parnasso* (Advertisements from Parnassus) was published in two sections in 1612 and 1613, each section consisting of one hundred advertisements or chapters. The seventy-seventh advertisement of the first century was entitled "A General Reformation of the World." It may be regarded as a political allegory describing how the deities dwelling on the heights of Mt. Parnassus contemplated the possibility of a major improvement in the character and conduct of humanity. A number of great classical scholars made various suggestions. One of them, Talete by name, suggested that a window be placed in the human breast so that the inner thoughts and emotions could no longer be concealed. If men could not have secrets their ulterior motives would be obvious to each other.

Objections were raised by a number of scholars and a general debate followed. It was finally agreed that if mortals could not conceal their shortcomings, those of apparently spotless reputation might be totally discredited. It would be evident that conspiracy was a universal weakness of mankind. Many alternative possibilities were considered but all appeared impractical and in the end that plan for the universal reformation was discarded. It

is easy to understand why Boccalini's thinking should have profoundly annoyed his contemporaries.

The human being is the loneliest of all creatures but may well be the only one which can contemplate its own dilemma. When we mingle with the passing throng we cannot but realize that we can never understand the workings of individual minds. We cannot actually share the deep hidden aspects of our character with any other living creature. Secrecy of this kind is not healthy. It permits us to indulge in strategies and conspiracies with considerable hope that our devious purposes will never be exposed. Man is born, lives, and dies in a mystery and is doomed to neurosis by isolation. Parents have their secrets, married couples keep much from each other, and the inner lives of children are often regarded as unimportant.

Economics, politics, and even religion have their security programs, usually for their own benefit. Every community has its spies and informers. Psychology seeks to discover and, if possible, correct conspiracies that lurk in the human psyche. We have lie detectors and truth serums. These are often unsuccessful because ulterior motives are generally considered normal.

Because we cannot understand each other it is easy and convenient to misunderstand and misinterpret the thoughts, emotions, and actions of both friends and enemies. Collective humanity becomes a kind of mirror in which our prejudices are reflected back into ourselves. It is easy to suspect conspiracy in others while we know that we are conspiring against them.

The greatest power toward mutual understanding is affection. Genuine devotion is a holy communion, but again uncertainties remain. We have no way of estimating the ulterior motives that may lurk behind protestations of affection. Situations may arise in which it is no longer possible to have complete faith or regard for parents or a marriage partner. Intense competitions may arise and ambitions may become over-strong; those involved gradually retire into themselves again to lick their wounds or plan revenge.

Isolation invites self-centeredness and in the present generation the tendency is to fulfill personal purposes at the expense of the common good. When you watch the milling throng in a subway

station or the complete collapse of gentility at a bargain sale, you will become aware of the negative aspects of rugged individualism. It is now considered entirely reasonable to get what you want and get rid of what you do not want. Interference with this point of view is regarded as interference with constitutional rights. Conscience which was once a powerful factor in moderating social relations is held to be an unreasonable restriction upon progress. I read a few lines recently to the effect that every successful businessman wants a castle in Spain, but when he gets it he finds out that it has no plumbing.

Small children depend upon the love of their parents for emotional and physical security. They reach out for love and understanding as the first line of defense against the sense of isolation. All social relationships involve some type of togetherness which for a time at least is a panacea for isolation. As soon as the child is able to mingle with other children he comes face to face with a conglomerate of self-centered human beings. Schooling does very little to help him; prejudiced teachers instruct the sons and daughters of prejudiced parents. The search for companionship soon leads to trouble and this in turn forces the young person back into himself again.

With minor variations the human brain is of similar construction in us all. It is astonishing, however, what we find when we lift the lid of this Pandora's box. There is infinite individuality in mental attitudes. Each person takes his own thinking for granted. He likes to believe that he was predestined and foreordained to advance his own attitudes at all cost. Anyone who opposes him becomes an enemy and he exploits those who agree with him. In such cases a window in the breast would probably be serviceable. Researches in extrasensory perception and thought transference may sometime provide such a window. Only a small part of the human brain is now in use; the day may come when all of us can find values in common, whereas now we are locked behind a veil of mystery.

It becomes necessary for every thoughtful human being to cope with his own loneliness. He has been experimenting along these lines since the beginning of mortal existence but progress has

been slow. When the mind is properly educated in basic truths and principles a personal reformation is possible. It has been said of the deeply thoughtful persons that he is never less alone than when alone. It may have been the divine intent that all divided parts should be united in God. In the mystical traditions lonely hearts and minds have experienced the immediate presence of a divine person or power. Faith is the ancient path which leads us toward communion with reality. Because true religion is the greatest good, a perversion of it is the greatest evil. Most truth seekers finally decide that religion is not only universal but intimately personal. Each must make his own peace with the Divine Plan of which he is a part. Every faith has its great festivals to honor that which of all things is the most honorable. The celebration of Christmas is a simple statement that the individual was not fashioned to be forever alone. It has been said that theology is an escape mechanism and that people who cannot stand on their own feet hope that they can cast their burdens on the Lord. This is a surface estimation only. World-weary human beings turn to faith because they have no other direction in which to turn. Religious conviction makes possible the final victory of the divine principle within us over the circumstances of physical existence.

Physical progress as we know it is largely a compensation for the frustrations of mortal existence. When primary objectives are unattainable the tendency is to glorify lesser achievements. We huddle together for mutual support and protection and for many centuries the Chinese were a notable example of this procedure. Even when abundant space was available they built their houses as closely together as possible. The Chinese fear aloneness and have always had communal consciousness. The burial mounds of their ancestors rose in the midst of the rice paddies and the living derived comfort from being close to the dead. Great cities stand as monuments to insecurity and it is sad to realize that the people dwelling in metropolitan areas find little comfort in the confusion of urban existence.

Civilization has raised the standard of comforts and commodities, but in the midst of all his luxuries the human being remains lonely and afraid. There is no solution in mutual dependency until

individuals become enlightened. Buddha was convinced that without an understanding of the Universal Plan there could be no release from suffering and no end to despotism and confusion. We become more aware of these eternal verities when we create towers of Babel and watch them crumble about us. Aesop once observed that the principal labor of the gods is to cast down the mighty and raise up the meek. Psychological research reveals that most overly ambitious persons are attempting to compensate for the frustrations in their immediate environments. The contented individual chooses to live moderately and unfold the latent potentials of his own character. We note this trend today in the rapid increase of religious organizations and idealistic philosophies.

Materialism has destroyed a kind of daydreaming which in sober fact is dreaming true. The Greeks were essentially nature worshipers. They believed that benevolent deities were concerned with the happiness and well-being of their mortal creations. Worship was based upon gratitude; even the most solemn feasts and festivals were rites of thanksgiving. This basic optimism promised a happy ending for human affairs. The Greeks were fully aware that each and all are subject to vicissitudes which must be borne with dignity and patience. For them hope achieved a victory over fear. Philosophy strengthened the mind and art comforted the heart. They fashioned their material culture as attractively as possible and regarded ignoble attitudes as blasphemy against heaven.

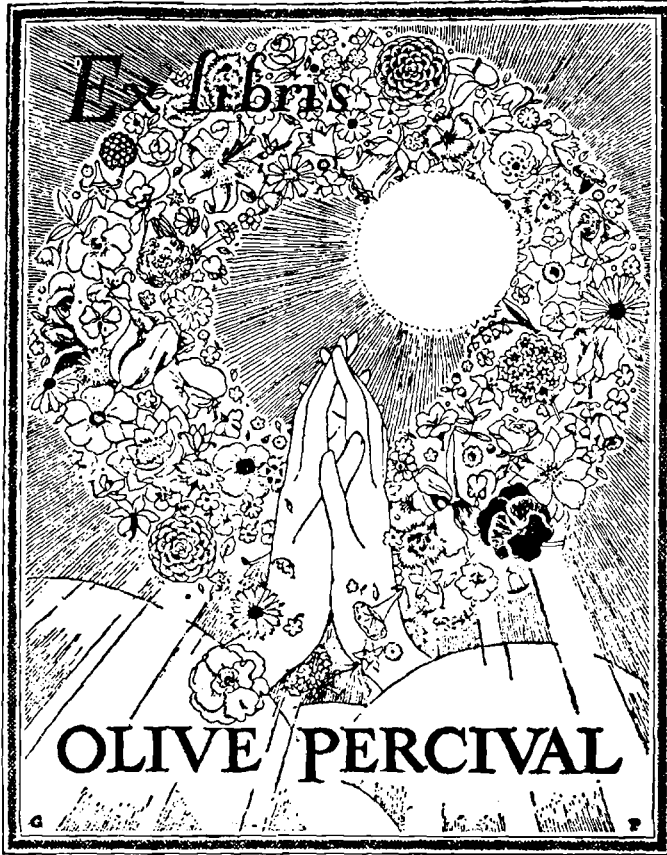
Gradually the invisible beauty which comforted the soul began to fade away and as a result the common virtues failed. The music of the spheres which comforted the soul of Pythagoras was no longer heard and the dissonances resulting from worldly preoccupations drowned out the cosmic symphony. When materialism achieved its final victory, men seeking bread received only a stone. A good example of this was the Roman conquest of Greece. The Latins had an abstract appreciation for Hellenic learning and they hired Grecian teachers for their children. They also built shrines and temples for the Greek deities; ruins of many of these still stand in the Roman Forum. By degrees the decadence of the Roman Empire corrupted Greek idealism; as ideals failed and material ambitions took over, Rome fell—conquered by bar-

barians. It is always the same; with lack of vision the people perish.

On the 25th of December more than a billion Christians celebrate the nativity of their Messiah. They honor his name, gather in their churches and cathedrals, and perpetuate the Christ Mystery in their own homes. Other religions also have their sacred days set aside for spiritual refreshment. However it seldom occurs to most worshipers that religion is more scientific than any other form of learning. It is the science of salvation and the doctrine is presented in very simple words which even children can understand. Christianity is essentially an ethical-moral code and those gain most from it who are naturally kindly and well-intentioned. We think of faith as a system of believing, but it is actually a path which leads to the experiencing of the divine purpose. It promises that all who live the life shall know the doctrine. We have wandered far from those simple truths that once inspired humanity. In the modern world man's first allegiance is to physical authority, and faith in the Divine Plan is usually neglected or ignored unless all else fails. But heaven decrees otherwise. Only faith can bring us to truth in its due time.

In our collection of bookplates is a beautiful ex libris designed by George Plank for Olive Percival. Miss Percival was a deeply religious person, devoted to her gardens, and with extensive collections of books, etchings, Japanese prints, ceramics, and textiles. While the plate has many possible interpretations, it seems to me that it combines the elements of a highly spiritual allegory. The radiant sun is an appropriate symbol of the spirit; the beautiful wreath of flowers suggests the powers of the human soul; and the praying hands represent the physical body paying homage to its own invisible Overself. It is therefore a composite, mystical, meditational picture, especially appropriate to the inner meaning of the Christmas Season.

To read the Sermon on the Mount or the words of Jesus at the Last Supper is to discover clearly why we are in trouble today. We have bestowed our confidence upon causes which must ultimately fail. As we read available statistics and estimate the probabilities that lie ahead, we can understand how Universal Law works in



mysterious ways its wonders to perform. The Arabs have the oil, and we may live to see why and how this phenomenal prosperity will bring destruction upon them. We are exhausting, thoughtlessly and self-centeredly, those resources of the earth indispensable to our survival. Land needed for agriculture is being subdivided to provide for expanding population. The pollution of air and water remind us of an ancient prophecy to the effect that the next great cataclysm, if it is not prevented, will result from our abuses of the atmosphere. The economic system is in a miserable state, and we are still trying desperately to put new patches on a rotted garment. If we fail to make the necessary corrections, Nature itself will step in, for it is not intended that man shall frustrate the purposes of the Divine Plan. We must either learn to live together or suffer the consequences of our shortsightedness. The Bible tells us the secrets of survival. They were thundered from the peak of Mt. Sinai, repeated in the words of the prophets and the world teachers of all nations.

What we call the standards of living must be carefully re-examined and re-evaluated. We know that wealth and power do not lead to harmony and ambition is as cruel as the grave—actually crueler. To survive on this planet we must count our blessings as freedom under law but not freedom from law. Politics began in religion and must return to it to protect the common good. A great reaction in human attitudes is inevitable. We cannot wait until nuclear refuse makes the planet uninhabitable. If science will form an enduring partnership with religious idealism, we will be well on our way to the greatest reformation of all time.

The spread of our materialistic industrialism has undermined the ethics of all so-called civilized nations and is spreading rapidly among primitive peoples. Local reforms cannot cope with the present emergency. The most available instrument at this time is spiritual insight applied to its proper ends. To fulfill their proper functions the religions of the world must find a common ground for unity. Sectarian conflicts are ultimately more serious than economic or industrial competition. Materialism has been, at least in part, the result of the clash of creeds. In classical civilization

those who had been duly initiated in one of the Mystery Schools were welcome in similar institutions in all parts of the civilized world. Most of the difficulty has resulted from lack of spiritual insight. Akhenaten, the great Egyptian pharaoh, was the first to proclaim that there was only one god though he might be worshiped under many names and symbols. Religious virtues, so far as they relate to the regeneration of the human being, are taught in all faiths and the acceptance of these basic truths would do much to reconcile the differences which have arisen among races and nations. The human soul is nourished by truth wherever it exists, and it would be most helpful if we placed the emphasis upon similarities of beliefs rather than upon their differences.

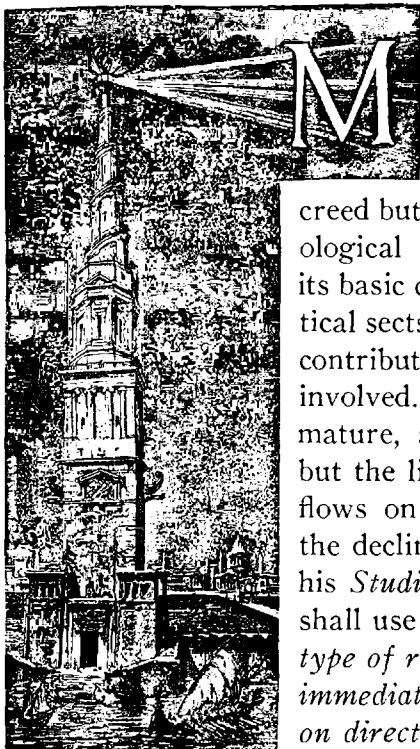
Plotinus describes the enlightened life as the journey of the lonely to *that* which *is* alone. That which is alone is deity, the Sovereign Power abiding in the hearts and souls of all creations, apparently individualized, but actually that complete unity beyond which or apart from which nothing can exist. Instead of thinking of the individual as an isolated creature we should realize that all separateness is illusionary and of appearances only, for life is one, indivisible, manifesting as the substance and cause of every phenomenon in this world and in the realms beyond.

At the Christmas season let us resolve to awaken from the dream of loneliness and discover our true place as children of One Parent. Though our minds and emotions divide us, our souls are indivisible. We are never less alone than when alone, for in quietude we mingle our human purposes with the Infinite Purpose. Because the soul within us is the abode of absolute wisdom and infinite love, we dissolve all differences by releasing the benevolence of the Overself. We are told that the soul rejoices in good, impels us to be kind and gentle in our ways, and provides us with a security beyond human estimation. We can realize the Chinese axiom "Heaven leads, man follows." The soul is a kind of light within man which can shed its rays upon all outward occurrences, revealing their lessons and their truths. To understand this will help us to appreciate the Christmas Mystery.



ALEXANDRIA, THE CRADLE OF WESTERN MYSTICISM

PART I



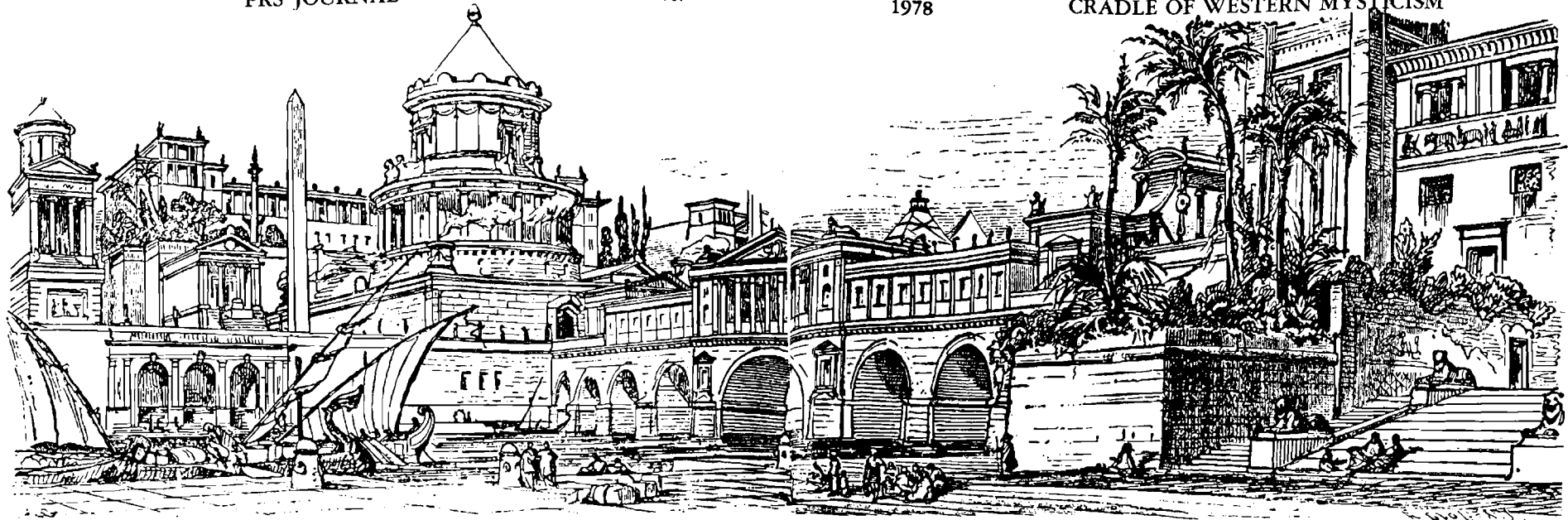
Mystical beliefs and practices have existed from the earliest time. Mysticism however has never been captured within a formal structure. It has no set code or creed but has adapted itself to dominant theological structures without compromising its basic conviction. Every religion has mystical sects within it which in most cases have contributed to the well-being of the religion involved. Doctrines and dogmas are born, mature, and finally pass into decrepitude, but the living stream of mystical overtones flows on through the ages—untouched by the decline of cults. Dr. Rufus M. Jones in his *Studies in Mystical Religion* writes: “I shall use the word mysticism to express the *type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense, and living stage.*”

Popular definitions of the word *mysticism* are made to include a variety of metaphysical and psychological phenomena. Almost any transphysical experience of a religious nature is grouped under this single heading. This includes dreams, trances, ecstasies, and a wide range of psychical and spiritualistic happenings. From the beginning it has been difficult to distinguish between soul-induced and mind-fabricated mystical experiences. We must finally assume that mysticism per se preceded both religious and philosophical systems of instruction. It involves all levels of society, from the peasant to the priest. It was never actually in conflict with formal learning and is untouched by argument and debate.

In the course of daily existence, it frequently occurs that individuals become aware of a principle or power within themselves which exceeds reason and transcends the common heritage of beliefs and policies. This has been called *intuition*, the guidance which emerges through the Self but is never the product of ordinary intellection. This leadership of a mysterious self behind the personal self raised the human being from an aboriginal state and made possible the collective advancement of civilization. Even today an inspirational factor is recognized but cannot be analyzed.

True mysticism is natural and normal. Actually, there is nothing which sets the mystic apart from those of thoughtful and sober minds. Pythagoras was a mystic and a great mathematician. Plato found mysticism not only compatible with philosophy but essential to its perfection. At any time, in any walk of life, the mystical experience is possible but is often blocked by intellectual preoccupations. When the mind is locked within materialistic projects or is addicted to authoritarianism, there is a tendency to reject that which cannot be explained by recourse to prevailing acceptance. In any age of complications the simple truths of life are less available and are passed over as vagaries.

Certain temperaments are most likely to experience mystical experiences. Because these are rooted in reality and these realities are solidly established in morality and ethics, the inner nature of the individual is under the sovereignty of the spiritual principle which sustains every phase of human conduct that is in harmony with truth. Some persons are born with humility of spirit. They rejoice in good and are free from the inordinate ambitions which lead to mental or emotional intemperance. These gentle mortals have a natural faith and recognize throughout their lives their dependence upon God. Others attain to inner union with the Divine through tragedy or the recognition of the inadequacy of the individual who has not made peace with his own soul. Many Christian mystics were worldly wise in their own youths and were absorbed by the quest for happiness. It was only when they experienced the follies of their ways that they sought the peace of God. Few genuine mystics have ever been able to explain to their associates the transformation which occurred within themselves.



Panorama of ancient Alexandria

They witnessed the new life which filled them with a joy beyond human comprehension; for them the universal mystery was accepted without question.

True mysticism demands nothing, seeks no favors, and expects no special privileges. It rests in the sense of immediate identification with the will, wisdom, and love in which we live, move, and have our being. There is a gradual tendency to turn inward for courage and solace, but the mystic does not turn against the mortal world. He does not alienate himself from the common responsibilities of mankind. Therefore he is neither neurotic nor antisocial. He does not attempt to storm the gates of heaven and is not concerned with techniques and spiritual development. He does not try to hasten illumination, realizing clearly that unfoldment comes from within and cannot be manipulated by the mind or the emotions.

Psychological mysticism usually arises from external circumstances. The intellect becomes preoccupied with metaphysical purposes, much as the lawyer or doctor who seeks to advance his

skill and uses the mind to aid and abet his professional life. The mind can also conjure up visions in the subconscious, cause what appears to be miraculous occurrences, and fulfill the wish patterns which have been intensified by repression. This kind of unnatural mysticism involves autosuggestion and autohypnosis. Conditioned usually by external influences, a sincere person can be the victim of self-induced phenomena. Voices may be heard, forms of various kinds rise before the inner eyes, unfamiliar landscapes and mysterious regions take on the appearance of reality, and strange teachings can be communicated by robed sages who exist only in a borderland between sleeping and waking. Often the contents of such experiences reveal symbolically the causes that produce them, but the average believer is not equipped to evaluate circumstances of this kind. Genuine mysticism is seldom accomplished by extravagant symbolism and is reserved for those who have outgrown all personal fears and desires. If other means of analyzing extrasensory occurrences are not available, time and experience will clarify the situation. True mysticism leads to peace, whereas

pseudomysticism ends in complication and sometimes in misery and further frustration.

It is not within the scope of the present article to attempt a formal history of Alexandria. It was involved from its beginning in the conflicts raging in the areas adjacent to the Mediterranean. Ambitious leaders battled with each other over disputed territories and, in the brief interludes between wars, conspiracies and seditions were the order of the day. Under the Ptolemies every effort was made to avoid involvement in the political upheavals of neighboring countries. Unfortunately, however, dissensions arose within the city itself and these finally increased to major proportions. Historical accounts are dismal reading but we can concern ourselves only with the religions and philosophies of this great city which during its golden age had a population of approximately one-half million.

Most of the religious groups were divided according to the old Mystery System. There was an outer teaching for the uninitiated and an inner teaching available only to those who had bound themselves to secrecy by most solemn obligations. The Egyptian Mysteries had a limited autonomy and those who passed through them certainly received privileged instruction. The Greek schools followed a similar procedure as did the Jewish and, most especially, the Gnostics. After the introduction of Christianity this group also held its sacred beliefs in private; as a result the city was always permeated with esoteric doctrines of one kind or another. Every government stands in fear of secret societies. While their numbers might be small their power was magnified simply because of the uncertainties which surrounded them. To further complicate the matter there were overlapping memberships and it was difficult to tell where basic allegiances rested. The Ptolemies were confronted with this unpleasant situation and the dilemma descended as a disturbing heritage upon the Romans.

When it was deemed prudent to weed out troublesome sects, it was next to impossible to identify the membership with certainty. The philosophical schools with their more temperate approach to learning were tolerated, but learning itself with its high moral and ethical standards was viewed with suspicion by the less in-

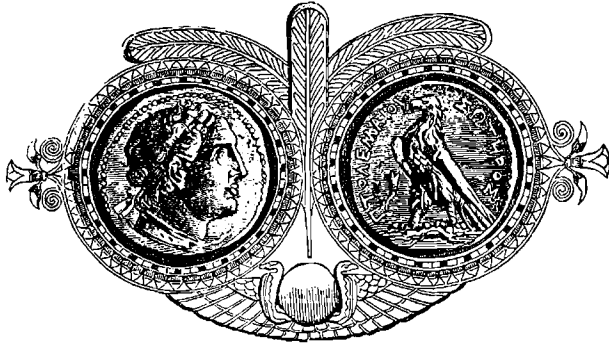


Statue of Serapis, patron deity of Alexandria. From an engraving in *Antiquity Explained* by Montfaucon, London: 1721.

formed. Actually, the government had little in common with Platonism or Neoplatonism for both these systems venerated God with a full spirit, whereas Ptolemy was a mortal man who could demand only temporal allegiance. This attitude was also unacceptable to the Romans who realized that a secret government of an enlightened few might some day challenge the supremacy of the Caesars. The monotheism of the Jews, the pantheism of the Greeks and Egyptians, and the trinitarianism of the Christian community mingled together, giving rise to a number of exotic sects. Thus, personified through their teachings, the sages of many lands assembled in Egypt to die a second time.

Officially, Serapis was the weeping god of Alexandria and his tears were more than justified. It was hoped that this compound divinity would be acceptable to the populace in general. There is an interesting statement in *The Golden Age of Alexandria* by John Marlowe, London: 1971—"Of the deities of Hellenism Isis of the Myriad Names was probably the greatest. She was Lady of All, All-seeing and All-powerful, Queen of the Inhabited World, Star of the Sea, Diadem of Life, Lawgiver and Saviour. She was Grace and Beauty, Fortune and Abundance, Truth, Wisdom and Love. All civilisation was in her gift and in her charge." It was easy for members of all the Alexandrian sects to revere Isis under one of her appellations for her equivalent was to be found in every faith. Even when Christianity came into vogue a similarity was traced between the sad-faced Serapis and the crucified Messiah, and Isis was identified with the Virgin Mary.

Public celebrations cut through the conflict of beliefs. Callixenus was a witness to one of the great state festivals of Alexandria. Ebers paraphrases the report of Callixenus: "The procession with the mythological impersonations must have been interminably long. In the time of the native kings the ancestral images of the Egyptian gods and Pharaohs had been introduced; and in the same way the gods of Olympus with the Macedonian princes, Alexander the Great, Ptolemy Soter, and his son Philadelphus, were now represented. To add to the delights of the feast splendid sham fights were held, where the victors, and among them the king, received golden crowns as prizes. One such feast-day under



Obverse and reverse of silver coin minted by Ptolemy Soter. Note the similarity of the eagle to that appearing on the American coinage.

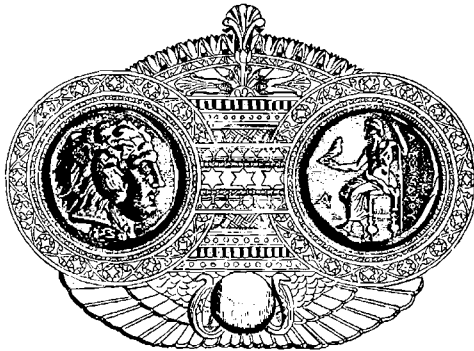
the Ptolemies cost between £300,000 and £400,000; and how enormous must the sums have been which they expended on their fleet—eight hundred splendid Nile-boats lay in the inner harbour of the Lake Mareotis alone—on the army, on the court, on the Museum and Library!”

The Ptolemies were not above intrigues and other misdemeanors but the earliest ones, at least, were strong and gifted men. Ptolemy Soter maintained a modest establishment on the assumption that it was right to bestow grandeur but not to heap it upon himself. He remained on good terms with the State religion of Egypt and was probably initiated into some of their rites. He counted on the Egyptian priests to cooperate with the Greek regime, as they had for thousands of years supported the governments of the native Pharaohs. It was not until the Greek influence had begun to wane that lawlessness troubled Alexandria. Ptolemy Soter had been a general in the armies of Alexander the Great and from years of military life he had learned how to discipline himself and those associated with him. When the later rulers were unable to maintain law and order among the Alexandrians, they appealed to Rome for assistance which was graciously extended but this help ended, as might be expected, in the Romans taking control of the city. This led to the involvement of the Alexandrians in the predicaments through which the Romans themselves were

passing. Rome at that time was mistress of the civilized world with a huge colonization program. Alexandria which had been content to unfold its internal culture was unfit for the subtleties of power politics. It had hoped to remain a sheltered abode of learning, but the Romans were of different mettle. They were far more concerned in conquering the world than in conquering their own ambition and appetites.

The city of Alexandria was founded in 331 or 332 B.C. by Alexander the Great. The Macedonian conqueror assembled a group of skilled architects and artisans; these were resolved to create a metropolis of such grandeur that it would be truly the greatest wonder of the world. Alexander did not live to see the city he had planned but he was buried there. For several reasons, not entirely sentimental, the embalmed remains of Alexander were placed in a coffin of gold and Ptolemy Soter contrived to have them brought to Egypt. A magnificent mausoleum known as the Soma was prepared to receive Alexander's remains. One of the later Ptolemies, in need of funds, substituted a glass coffin for the golden original. The Soma was also the place of interment for the Greek pharaohs reigning in Egypt, but no vestige of the building has survived.

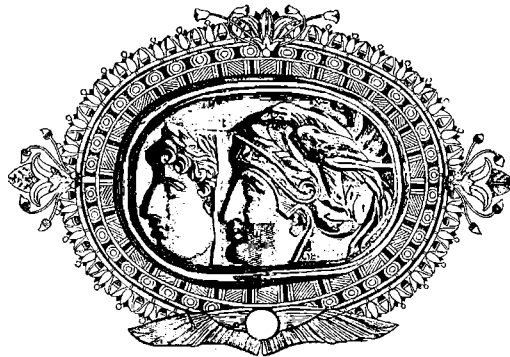
The expansion and beautification of Alexandria passed to the Greek pharaohs of Egypt. The first of these, Ptolemy Soter, was



Obverse and reverse of silver coin of Alexander the Great. Alexander is presented in a manner to resemble the Greek deity Hercules.

largely responsible for the perfection of the original scheme and the work was carried on by his successor Ptolemy Philadelphus. During the reign of these two kings the Bruchium, the most famous museum, was completed and, when Ptolemy Philadelphus died, the collection of manuscripts exceeded one-hundred thousand items. Through the industry of Callimachus the collection was classified and labeled and by the time of Julius Caesar the library contained over seven-hundred-and-fifty thousand items. When Caesar besieged Alexandria the Bruchium was destroyed.

H. P. Blavatsky was well acquainted with Coptic Christianity and from those who held her friendship she gathered a number of details concerning the fate of the great Alexandrian library. She tells us that several hours elapsed between the burning of the fleet, as ordered by Julius Caesar, and the spreading of the fire to the city. In this precious interval, librarians and servants attached to the Bruchium saved the most precious of the rolls. The parchments had been fireproofed and, even after the conflagration, numerous rolls were found intact although their bindings had been destroyed. Many works were saved also by the circumstance that they had been moved to the house of the principal librarian for reconditioning. Because of a prophecy that the library would be destroyed, the most important records were gradually spirited away and there are Arabic accounts that they were hidden in a



An engraved gem with the portraits of Ptolemy Philadelphus and his queen Arsinoë, daughter of Lysimachus.

subterranean temple some distance from Alexandria. For further material on this subject, see *Isis Unveiled*, New York and London: 1872.

Almost immediately after the destruction, a restoration was enterprised and Marc Anthony presented Alexandria with the Pergamene library consisting of approximately two-hundred thousand manuscripts. Among the famous scholars who availed themselves of the facilities of the Alexandrian collection were Eratosthenes, Strabo, Hipparchus, Archimedes, and Euclid.

The Serapium was also built by Ptolemy Soter in honor of the Egyptian deity Serapis. It was a most extraordinary complex of buildings and contained remarkable statuary and diversified works of art. The Library of the Serapium housed about three-hundred thousand manuscripts and was burned by order of the Caliph Omar in 641 A.D. Details of this event can be found in Gibbon's *Decline and Fall of the Roman Empire*. There is a legend not sustained by any strong evidence that the manuscripts in the Serapium were used as fuel to heat the public baths of Alexandria. After the Moslem conquest, the importance of Alexandria as a center of learning gradually diminished and for nearly a thousand years it languished on the delta of the Nile all but forgotten. While its cultural life has waned, it is now a flourishing community with a population in excess of two million and is the second city of Egypt, exceeded only by Cairo in population and importance.

The ancient Alexandria was adjacent to the Island of Pharos where once stood the great lighthouse, one of the seven wonders of the ancient world. It was engineered for Ptolemy Philadelphus by Sostratus of Cnidus, a most celebrated architect. According to Budge this lighthouse was about six hundred feet high, but other authors are considerably more conservative. (The illustration at the beginning of this article is a drawing of a reconstruction based upon early descriptions.) Sostratus is remembered also for his magnificent Temple of Diana at Ephesus, also one of the seven wonders of antiquity. He was by no means a modest man and he carved his own name with an appropriate inscription in the stone at the top of the tower. It is reported that he spread plaster over

this memorial to his own genius, fully aware that this fragile material would later deteriorate and his own name would then be read by future generations. See *Egypt* by G. Ebers, London, Paris, and New York: no date.

No trace of this amazing construction has descended to modern times. Beacon fires on the top of the Alexandrian lighthouse were visible for miles out in the Mediterranean. At the time of Ptolemy Soter or his son, the Island of Pharos was connected to the mainland by a causeway and in the course of time the city itself extended along this embankment. E. A. Wallis Budge, for many years keeper of the Egyptian and Assyrian antiquities of the British Museum, wrote that Alexandria was of very little interest to Egyptologists. It was largely a Grecian settlement and, while it had a considerable Egyptian population, there are few archaeological remains of major importance relating to ancient Egyptian culture.

Alexander the Great ordered that all persons living in the vicinity of Alexandria should move into the city and these were principally Egyptians. With the passing of time, however, and through the inducements offered by the various Ptolemies, Greeks, Romans, and Jews settled in various sections of the city. As a result of its strategic location elements of Asiatic culture found a secure footing in this ancient metropolis. The result was a diversified populace which provided a suitable atmosphere for the advancement of learning and the intermingling of several streams of religious, philosophical, and scientific beliefs. From the beginning Alexandria offered an appropriate atmosphere for scholarship. It was probably the first important polyglot system of culture. It drew to itself persons of extraordinary attainments who appreciated the opportunity to improve their knowledge and deepen their insight.

Etienne Vacherot in his works published in Paris in 1856 summarizes the place of this ancient city in the spiritual life of humanity: "Alexandria, at the time Ammonius Saccas began to teach, had become the sanctuary of universal wisdom. The asylum of the old tradition of the East, it was at the same time the birthplace of new doctrines. It was at Alexandria that the School of

Philo represented the Hellenizing Judaism: it was at Alexandria that the Gnosis synthesized all the tradition of Syria, Chaldea, and Persia, blended with Judaism, with Christianity, and even with Greek philosophy. The School of the Alexandrian fathers raised Christian thought to a height which it was not to surpass, and which was to strike fear into the hearts of the orthodoxy of the Councils. A strong life flowed in the veins of all these schools and vitalized all their discussions. Philo, Basilides, Valentinus, St. Clement and Origen, opened up for the mind new vistas of thought and unveiled for it mysteries which a genius of a Plato or an Aristotle had never fathomed."

Alexandria was not only a center of religious and philosophical scholarship but also a seed ground for scientific research and in *A History of the Ancient World* George Willis Botsford, Ph. D., Professor of History at Columbia University, writes: "The campaigns of Alexander had greatly enlarged the bounds of geographical knowledge, and had stimulated men to explore other regions then unknown. The new information they gathered was published in geographies. Greek scientists had long believed the earth to be round; and now one of the famous geographers computed its circumference at about 28,000 English miles, which is remarkably near the truth. He believed, too, that the opposite side of the world was inhabited, and that India could be reached by sailing west Across the Atlantic, were it possible to make so long a voyage. Similar advances were made in astronomy. It was found that the sun is many times as large as the earth, and that the earth revolves on its axis and around the sun. This truth was rejected, however, by most scientists of the day in favor of the view afterward known as the Ptol-e-ma'ic system, which represents the earth as the centre of the universe. A certain physiologist found that the brain is the seat of the mind, and that the nerves are of two kinds, for conveying the feeling and the will respectively. He discovered, too, the circulation of the blood. Many of these truths were rejected at the time, or soon forgotten, to be rediscovered in recent years. In the same age the practice of medicine became scientific, and surgeons acquired great skill."

The geographer referred to in the above quotation was Eratosthenes, the astronomer was Aristarchus, and the physiologist was Hierophilus. From the same authority we also note that one of the kings of Egypt founded a zoological park in which he and his successors gathered many varieties of animals from all the known parts of the earth. Many scholars were attracted by the collection and wrote works on zoology and botany. These advancements took place during the so-called "Alexandrian Age" extending from 323 to 140 B.C.

Claudius Ptolemy of Alexandria was an outstanding mathematician, geographer, astronomer, and astrologer. Living in Alexandria, he had ample opportunity to benefit by the discoveries and speculations of Alexandrian scholars. He remained true, however, to the geocentric system of astronomy and is responsible at least in part for the modern conflict between astronomy and astrology. By tying the solar system to the mythology of the ancients he provided an analogical pattern which may be best described as psychological astronomy.

The mystery deepens when we attempt to interpret psychological elements of Alexandrian thought. Dominated largely by the prevailing mysticism, a number of books and essays came into existence which defy the common rules of scholarly writing. Milton S. Terry in the remarkable book *The Sibylline Oracles*, N.Y.: 1890, referring to collections of ancient prophecies, says, "They belong to that large body of pseudepigraphal literature which originated near the beginning of the Christian era (about B.C. 150-A.D. 300), which consists of such works as the Book of Enoch, the Testaments of the Twelve Patriarchs, the Book of Jubilees, the Assumption of Moses, the Psalms of Solomon, the Ascension of Isaiah, and the Second Book of Esdras. The production of this class of literature was most notable at Alexandria in the time of the Ptolemies. The influence of Greek civilization and culture upon the large Jewish population of the Egyptian metropolis, and the marked favors shown this people in that country, turned them far from the strict usages of their Palestinian brethren."



Claudius Ptolemy of Alexandria contemplating the stars, attended by a female figure representing astronomy. From the *Margarita Philosophica*, Basel: 1508.

Professor Terry's list could be considerably expanded. Several other apocryphal works of the Old and New Testaments can be traced to the same source. Possibly the most important is the Hermetic literature which is believed to have appeared in the first or second century A.D.

The Egyptian deity Thoth was combined with the Greek Hermes to produce the semi-mythological deity of Universal Wisdom, Thoth-Hermes Trismegistus. It has never been finally decided whether the author of the Hermetic literature ever actually existed or whether he was used in an allegorical sense. If he was truly the embodiment of all learning, he might also be regarded as the author of all the books in the world. Scholars are now of the opinion that the Hermetic writings show strong Greek and Egyptian influences. Isaac Casaubon writing in the seventeenth century was convinced that the original Hermetic philosophy involved the blending of Platonism, the teachings of the Stoics, and Oriental concepts. As time went on, the mystical theology set forth in the *Pymander* was expanded to include alchemy, cabalism, and ceremonial magic. It was not until the Renaissance that the conviction arose that the Greco-Egyptian Hermes was actually a divinely enlightened person and efforts were made to create a pseudo biography for him. While it is quite possible that a marvelously enlightened philosopher-mystic did actually exist, this situation will probably never be completely clarified.

In his *History of Egypt* S. Rappoport quotes the following prophecy attributed to Hermes Trismegistus: "Our land is the temple of the world; but, as wise men should foresee all things, you should know that a time is coming when it will seem that the Egyptians have by an unflinching piety served God in vain. For when strangers shall possess this kingdom religion will be neglected, and laws made against piety and divine worship, with punishment on those who favour it. Then this holy seat will be full of idolatry, idols' temples, and dead men's tombs. O Egypt, Egypt, there shall remain of thy religion but vague stories which posterity will refuse to believe, and words graven in stone recounting thy piety. The Scythian, the Indian, or some other barbarous neighbor shall dwell in Egypt. The Divinity shall reascend into the heaven; and Egypt shall be a desert, widowed of men and gods."



Hermes Trismegistus; from a copper engraving of Johannes Theodorus de Bry, 1615.

The Hermetic dialogues are devoted largely to a reconciliation of Grecian and Egyptian esoteric teachings. There seems no doubt that they were written or compiled in Alexandria. The Supreme Power was a thinly veiled representation of the Egyptian deity Thoth who embodied the highest aspects of wisdom. The Hermetic approach was scholarly and scientific and emphasized the highest ethical and moral aspects of learning. Hermeticism may embody parts of the teachings of the Egyptian Mysteries. As these were similar to the secret rites of the Greeks, there was little conflict and they helped to reconcile the aspirations of the Greek and Egyptian communities. Although these works may have been compiled in the early centuries A.D., they contain little or no trace of Christian influence. With the decline of the Mystery School systems Hermetic philosophy lost its distinguishing stamp and gradually faded out of Alexandrian culture. It certainly intrigued some of the early Christian teachers and traces of the doctrine have survived in modern mysticism.

K. R. H. Mackenzie in his *Royal Masonic Cyclopaedia* discusses the Hermetic Brothers of Egypt. He states that this fraternity is rooted in antiquity and still survives as an organized group of esotericists. While such a claim must be accepted with caution, it is quite possible that there are some footings in the past. When I was in Egypt over fifty years ago, I spent considerable time with an antique dealer who had a shop close to Shephard's Hotel. He assured me that secret societies did exist in his country and had a profound knowledge of the secret beliefs of the people of the dynastic periods. When we realize that many mystical organizations in Europe and America trace their teachings to a remote past, there is no reason to doubt that the same is true in Egypt and countries of the Near East.

According to Albertus Magnus, the great Catholic father and later saint, Hermes was buried in the Valley of Hebron and his tomb was later opened by Alexander the Great. It was here that the celebrated Emerald Tablet was discovered, the surface of which was inscribed in high relief with the law of analogy which was later to bring comfort to the disciples of alchemy. Clement of

Alexandria mentions forty-two books of Hermes. One of these related to the proper conduct of kings. Tradition has associated this work with the mysterious Black Book originally in the possession of the Knights of the Garter. Like the original Hermetic manuscript, the Black Book disappeared under mysterious circumstances. Scholars are uncertain as to when what is known as the Corpus Hermeticum was created, but it is assumed it was created in the second or third century A.D.

In notes appended to his translation of *Iamblichus, On the Mysteries* Thomas Taylor refers to the ancient pillars of Hermes. According to Amm. Marcellinus, these pillars were concealed prior to the deluge in certain caverns not far from the Egyptian city of Thebes. Taylor implies a first Hermes who lived in antediluvian times and a second Hermes who probably lived shortly after the beginning of the Christian Era who interpreted the ancient pillars as Iamblichus informs us in his work on the Mysteries. These pillars are mentioned by Laetius in his "Life of Democritus," by Dio Chrysostom in "Orat. 49," by Achilles Tattius on Aratus, and by others of the ancients. The cabalists seem to imply that the first Hermes may be the same as Enoch. There is a tradition that Solon, the Greek legislator, saw these pillars which were believed to memorialize the destruction of the Atlantean empire.

Under the same general heading should be included Dionysius the Areopagite. There is a popular story that this learned Athenian was converted to Christianity in 50 A.D. when St. Paul preached in Athens. This Dionysius studied first in Athens and afterwards at Heliopolis in Egypt; according to early Christian martyrology, he was tortured to death for his faith. There is no actual proof that he wrote on sacred or secular subjects but the treatise attributed to him under the title *The Mystical Divinity* is probably the most important work on Christian mysticism ever produced and has profoundly influenced Christian doctrine for more than fifteen centuries. Critical scholars have approximated the date of this book as in the fifth or early sixth century A.D. and it follows the general pattern of Alexandrian theism.

In her preface to her book *The Cloud of Unknowing* Evelyn Underhill writes of early Christian Mysticism: "That wisdom



Dionysius the Areopagite. From an old engraving by Michael Burghers.

made its definite entrance into the Catholic fold about A.D. 500, in the writings of the profound and nameless mystic who chose to call himself 'Dionysius the Areopagite.' Three hundred and fifty years later, those writings were translated into Latin by John Scotus Erigena, a scholar at the court of Charlemagne, and so became available to the ecclesiastical world of the West."

There seems no doubt that various texts emanated from the Alexandrian nexus. It seems to have been the custom to backdate certain texts and associate them with venerated names of earlier centuries. This was certainly true of several books supposedly of scriptural origin. There is no doubt that these apocrypha are remarkable in themselves and are equal in style and meaning to the biblical writings. In fact, their inspirational quality is often exalted and their moral and ethical implications far in advance of the times in which they were written.

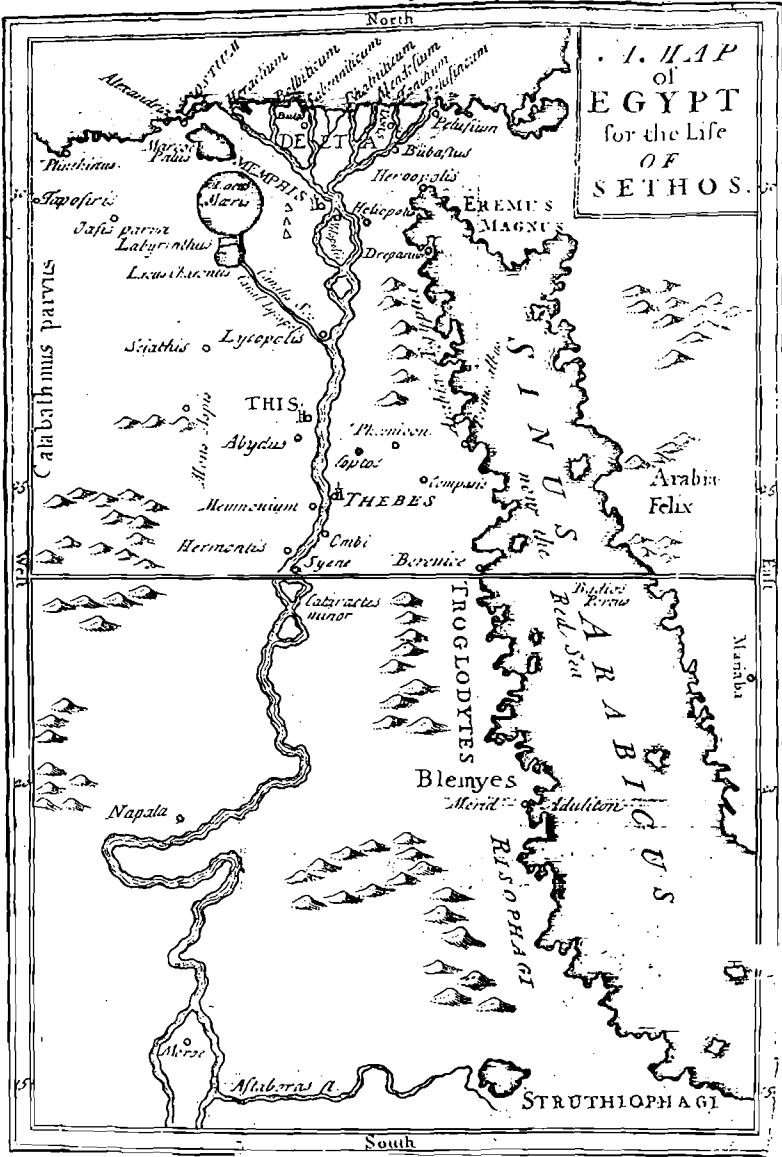
We have already mentioned a number of the unusual religious and philosophical writings which apparently emanated from Alexandria. At least one more production should be mentioned and considered briefly. A Masonic novel entitled *The Life of Sethos* was published in French by the Abbé Jean Terrasson, (Paris: 1731). Many take it for granted that Terrasson was the actual author but this is by no means certain. The following year the work appeared in English as *The Life of Sethos. Taken from Private Memoirs of the Ancient Egyptians. Translated from a Greek Manuscript into French. And now faithfully done into English from the Paris EDITION: By Mr. LEDIARD*. Incidentally, the book is listed in the catalog of the Bibliotheque Nationale but without author, date, or place of original issue. *The Life of Sethos* was translated into German by Matthias Claudius in 1777.

In his preface to the English translation, Mr. Lediard writes that the Greek manuscript was discovered in the library of a foreign nation which was extremely jealous of this sort of treasure. Those who gave the translator access to the original work and permitted its publication were insistent that the name of the library wherein the original was deposited should nowhere be named nor any clue be given which might make it possible to trace the volume. Mr. Lediard, from a careful study of the book,

was of the opinion that the author was a Greek-born who lived in Alexandria during the reign of Marcus Aurelius.

It is assumed that *The Life of Sethos* is a fictional work concerned with the career of an Egyptian prince who lived about one-hundred years before the Trojan war. The book contains a number of interesting details dealing with the history, religion, and philosophy of the province of Memphis and in the course of the narration the translator has introduced confirmatory notes from the writings of ancient scholars. The section most often referred to is contained in Book III and describes an initiation ritual in subterranean passageways under or adjacent to the great pyramids now in the vicinity of the town of Giza. It is obviously the source of the libretto of Mozart's *Magic Flute*, generally referred to as his Masonic Opera.

Three hypotheses have been advanced to explain the origin of *The Life of Sethos*. The first and most simple assumes that the author was indeed an Alexandrian scholar who, following the example of Homer and Virgil, produced an elaborate fiction based either upon an earlier legend or invented for the occasion. The second, and less likely theory, is that the original manuscript was preserved in one of the great Alexandrian libraries and was copied by an unnamed scribe for some scholarly patrician. In one way or another it survived the destruction of the Alexandrian collection and by devious courses descended to the early eighteenth century. The third solution to the riddle is that *The Life of Sethos* was a modern work, probably from the pen of Abbé Terrasson at the time when a number of other curious Masonic publications made their appearances. Most researchers had given slight attention to France as a source of esoteric speculation. Actually, many important works appeared there relating to Rosicrucianism, alchemy, Freemasonry, and the Order of the Illuminati. *The Life of Sethos* may be considered a significant example of a marked trend to backdate esoteric writings. This may have been partly for protection at a time when such speculations could lead to public or private disaster. It could also have provided a historical descent for ideas which seemed to need this kind of support. Some authors may have justified this practice on the grounds that their sources



Map of Egypt. From the first English edition of the *Life of Sethos*.

of inspiration originated in antiquity and that classical wisdom deserved the credit for truths long concealed or neglected.

If by chance the book of Sethos actually originated in Alexandria it can claim the distinction of being one of the earliest examples of romantic fiction. As might be expected of an initiated hero, the character of Sethos was above reproach and at the end of the novel he sacrifices his personal feelings for the good of the State. In the course of the book he travels widely into distant places proving his personal bravery in numerous adventures during both war and peace.

The first English edition of *The Life of Sethos* is in two volumes, each of which has an engraved map inserted at the beginning of the text. The first of these maps deals directly with Egypt and the second with the regions through which Prince Sethos traveled in his adventurous career. The map in volume I is reproduced herewith. It will be noted that the City of Alexandria is included on this map which would indicate that it represents the area not earlier than the fourth century B.C. This is in conflict with the statement that Sethos actually lived a thousand years earlier. It will also be noticed that Memphis lies directly south of the delta of the Nile and the name *Memphis* is accompanied by three small triangles to represent the great pyramids. It would appear that these maps conform closely with the findings of the seventeenth century Egyptologists. The description of the interior of the Great Pyramid would indicate that the story must have originated after the Caliph al Mamun forced his way into the pyramid in 820 A.D. Prior to that time the entrance had been completely sealed and so covered with facing stones that it was entirely invisible. The Alexandrians established a precedent for dating their writings according to convenience. This procedure has been followed in recent times and many of the alchemical, Rosicrucian, and emblematic books were not produced in the year given on the title page. The Masonic Rite of Memphis is certainly based upon early records and ingenious reconstructions of the Sacred Mysteries of antiquity.

To Be Continued.

CREATIVE IMAGINATION AS AN INSTRUMENT OF POSITIVE PSYCHOLOGICAL UNFOLDMENT



The word *imagination* seems to have been closely associated with the ancient concept of magic. Imagination is "mind magic"; a great part of ancient religion was concerned with the power of imagination to advance man along the course of his long evolutionary journey toward personal enlightenment. The principal value of imagination lies in the fact that it is in almost constant conflict with what we commonly know as prudence, judgment, or mental organization in that it cuts through the red tape of our ordinary mental processes. However, like all parts of our mental-emotional structure, imagination must either be disciplined or brought into some organization—otherwise it achieves a negative end, separating us from reality. Thus imagination moving toward reality is of the greatest value. If, however, it is captured in non-reality, it becomes a curse to us in our efforts to grow.

Imagination derives its authority very largely from human experience. It is closely associated with our mental and emotional reflections and reactions to things that happen. Thus the better we are integrated as persons, the more constructive our imagination-life will be. We all realize, for example, that many fears are little more than negative imagination. A great deal of criticism arises from imagination; one of the simplest examples of this faculty is our effort to anticipate the thoughts of others or to interpret the unknown in those around us in terms of our own experience. Thus we surround ourselves in life with a number of imaginary persons—persons whose real natures we do not understand but for whom we have created natures. We have decided what these people think, how they feel, what they intend to do. We have decided for them their motives, attitudes, ideals, and their purposes; then we must live with the creatures we have created.

One of the great problems in philosophy is the effort to discover the true nature of others. This is just as difficult as seeking to dis-

cover the true nature of ourselves. After we have fashioned a number of characteristics and imposed them upon other people, we observe that imagination carries us then to the next natural step. We begin to see in these other people what we have imagined them to be. The mind then begins to create a kind of defense which supports our own findings so that wherever we look, we expect something; and whatever we expect, we will find. When we find what we expect, we feel very smug about it. We turn to someone else and say: "I told you so. That's just exactly what I expected." The only break in this pattern is the occasional occurrence of the unexpected and we feel this as a definite affront. When people do not do what we expect, we are disappointed in them. However, we are seldom disappointed in our expectations. We consider that in some way these people have injured or wronged us by failing to be what we expected them to be.

A great many lives have been seriously damaged simply by the interplay of these expectancy patterns. In order to cope with these patterns, we must first try to understand that the world around us is a kind of psychic mirror in which we are forever seeing reflected not only our images but the images of our attitudes. Our attitudes grow for the most part from certain limited experiences; upon these experiences we bestow a validity far in excess of their true merit or worth. We have certain experiences with certain persons, and we then create an expectancy pattern toward all persons. This expectancy leads inevitably to imagination. We may start with only a very simple mental expectancy, but it can seldom remain in this rational bracket for man does not like to be rational. He does not wish merely to think. He wants to feel. He wants to sense overtones, and he is constantly fighting for a positive emotional stimulation in thinking.

Imagination provides this release into creative expectancy. It is also, however, continually resulting in negative visualization. The dark magic of our ancient forebears was a type of negative visualization. It gradually created a world of destructive imaging and of negative suggestion. In this dark world the individual locked himself evermore into fear patterns. He became afraid of the very ghosts that he had created. He populated the world with evil

forces; then he had to live with them. We do this to a large degree even today, but our black magic, so to say, is of a rather different quality. There is no longer any shaking of rattles or devil dances before unknown gods in remote parts of the jungle.

Our expectancies today are conditioned by a series of pressures that come upon us from our life and from our world; these distort the imagination and destroy integration. They break down our capacities to feel clearly. Most children have strong imagination, but for the most part it is not morbid. Children surround themselves with a world of beauty because they have not discovered any other kind of world. If in early life situations arise which destroy this beautiful world, these children are on their way to becoming neurotic adults.

There is a great difference between being practical, accepting life and value as it is, and taking a highly colorful attitude toward these problems. Today, for example, we are fed almost continuously on a fare of crime and human misery. We are frightened by our newspapers and magazines, by television, radio, and motion pictures. These have gradually become the great conditioners of our psychic life. This is particularly true of television and motion pictures for these add the power of visual acceptance. It is difficult not to believe what we can see with our own eyes. In our comparatively disorganized reactions, we are not careful; we are not able to discriminate the true facts of a situation. We do not realize, for example, that a great part of our television and motion picture fare is created by specialized writers. In this specialization facts play no important part. Even the so-called *factual type* of educational program is dramatized to some degree to create audience appeal. Thus most of the stories that are portrayed are simply inventions. Those that are not inventions are largely exaggerations; those that are entirely factual, or almost entirely so, present us with comparatively rare and unusual occurrences.

Nearly all of these entertainment media are also pointed or directed in one way or another. They are trying to sell us something—not only the product of the sponsor but the idea of the author. They are coming from individuals who themselves may or may

not be well integrated. Thus we gradually lose sight of the fact that we are fed upon fiction and fiction becomes a kind of imagination-fact for us. We are also inclined to overlook the comparative rarity of the factual incidents involved. Fed continuously upon crime and violence, we are inclined to overlook the vast structure of society which is not criminal and not violent. The newspaper headlines blare out exceptional cases, pointing out what happens to one or two or three persons out of a group of four million. We lose perspective and, by this loss of perspective, we in turn intensify our attitudes which were perhaps only bestowed upon us in the first place. This does not mean that we should not take a constant and constructive interest in the improvement of programs or the correction of excess in entertainment. It means however, that we should not permit ourselves to build our attitude toward our world, our lives, our friends, and society in general upon fiction.

I have been working with people for a long time. I imagine that in the past forty years, I have heard the personal life stories or problems of possibly fifteen or twenty thousand individuals. During this time, working with these persons, I have not found the general condition which the average person who has no more than a dozen people to judge from feels to be true. We find troubled people; we find unhappy people; but we very seldom find completely bad people. They are just as rare as perfect people. We find confused individuals who have compromised far too much. We find sick people whose sickness may be visible or invisible to the physical perceptions. We find stupid people—evidently the Lord is particularly fond of them for he has given us a wonderful supply. But really bad people we find only rarely; very occasionally do we have an individual who is, you might say, bad clear through. Such an individual will always be a problem to us; but we cannot afford, as persons, to live continually in negative imagination which arises from an acceptance of the worst as true. The worst is not true. The best is not true in most cases. But the medium—the mingling of good and bad, of hope and fear, of good intentions and poor results—we will have with us for some time.

This, however, should not cause an individual to gradually develop psychic acidity. It only requires a little more understanding. There is something in the attitude that Will Rogers so beautifully expressed which is preserved on his memorial: "I never met a man I didn't like." Now perhaps this is a little Pollyannaish; perhaps there were some people he met and did not like, but he forgot about them. And he may have found *something* he could like in everyone. This is important because it helps to get our imagination out of the doldrums where it has a tendency to go rapidly these days.

Many people nowadays are habitual complainers, often complaining about things they know very little about. They are always able to quote some authority in their own defense, but the authority is as mistaken as they are; so the story goes on, gathering momentum until it destroys a great deal of peace of mind. For the average person, life will have its ups and downs, its color areas and its dull areas, its opportunities and its responsibilities, its successes and its reverses. They go along in a kind of pattern. If we are very careful never to exaggerate a negative situation, we will escape from a considerable percentage of our troubles. The moment we exaggerate, the conditions get too big. The larger they get, the smaller we seem; then it is only a little while before self-pity sets in and we begin to regard ourselves as the most tortured and abused of mortals. This peculiar uniqueness of having the most of the most in a line of trouble becomes our only distinction. This we cannot afford.

Actually, in the same world in which we can always find something wrong, there are also many good things continuously occurring. There *is* progress; we *are* growing in regard to many parts of life. This growth is more complicated as *we* become more complicated, and it is not always obvious. Attainment is always somewhat quietly preserved for our consideration. Up to this time the growth of man, the essential progress of man, has never been news. His mistakes are news; his virtues are not news. When he does something right, that is only what everyone expected of him; and when he does something wrong, that is only what those very

same people really expected of him all the time. It is very difficult to win in this kind of a pattern. So we do not try to win. We try to think straight and clear our own conclusions.

Imagination, if it is captured and held in this peculiar negative psychosis of society, is gradually going to become psychotic. We have given considerable thought to the psychologically disturbed individual, but we have not yet recognized the psychological disturbance of the folk in its full intensity and meaning. This is the archetypal disturbance of masses, sometimes referred to as the "mania of mass," sometimes the "delusion of mass." But where orientations are not secure we fall into the collective difficulties, and these can move in so completely upon the individual that he very quickly adjusts to the common mistake by making it also. Then he becomes personally responsible for a situation which previously was not his own but became his because he affiliated himself with it.

In the ordinary problems of life, there are certain responsibilities and duties which are peculiarly our own. Our first problem is to carry them well, to integrate them purposefully; to achieve this end, we must cultivate a certain degree of hope. Hope becomes a kind of goal by which we are directed toward an end. It is a necessary part of our economy, and the individual who is without hope is already largely defeated. Hope carries with it visualization. It is very difficult for us to hope reasonably toward that which is completely unknown. This is one of our collective problems. We are moving in society, pressed on by our own psychic natures, by the tremendous stream of life which moves through us constantly. Yet we have no adequate concept of goal. We do not know where we are going. There has never been a generation which has been as inadequate in the visualization of some form of ultimate attainment.

Actually, we do not need to believe in a static ultimate, one which would mean the solution to everything and is forever "just around the corner." We can no longer accept this kind of concept as demonstrable to our rational nature. But we must have some kind of gently sustained visualization of future possibility. This

we need constantly. We must have some sense of direction; there must be some North Star by which we can steer the course of our ship. The magnetic needle of our consciousness must always be pointed toward that goal which is reasonable and inevitable. Lacking such concept of purpose, our imagination is deprived of certain lawful help in the planning of the future. As disillusionments increase, the dim vision of the future becomes even dimmer; we can no longer perform the ordinary works of life with a good heart and spirit or with any hope that we are contributing something to this unknown good which we seek to understand. Deprived of all such directives, our imagination is turned back upon its own smaller purposes and the individual develops all kinds of attitudes that are not conducive to permanent security.

Knowing that we lack this common goal, we need not, however, be deprived of all directives because we have a natural goal. We have these ends to which nature itself must inevitably be aspiring. The whole motion of nature is toward something. If we are unable to define that *something*, we can still have consolation in the reality that nature is moving toward an archetypal purpose which has always existed and always will exist. Our own inability to capture the visualization of this end is not so important. What is important is our ability to sense or to know that we are moving with it and toward it.

Thus, imagination when deprived of so-called earthy support always has the support of nature itself—the validity of the fact that creation has a reason or it could not be. It has a purpose or it would not have endured. It has an end or it would not have moved life inevitably along this path which we recognize as biological evolution. There has to be purpose, and this purpose can become a tremendous sense of strength if we will accept it and make use of it.

On the more delicate side of imagination, we therefore find the person who is seeking nutrition for his belief in good, seeking support for his realities—and yet, probably is not even able to define his own realities. Nearly anything that we can imagine is relative in terms of that which must inevitably or ultimately occur.

Even though our imaginations may be ineffective and may be outgrown very rapidly by the motion of facts themselves, still we need them. We must have them, and we must continually adjust them to the newly discovered facts so that we seem to move slightly ahead of ourselves at all times. Imagination is an extension of our own awareness into the future of things. It has given us the great poets, artists, and mystics. It has integrated the great ideals that still, to a large measure, inspire progress. It has given us invention because it is always the extending of something. All progress has begun in the minds of men. All beauty has originated from the individual pressing forward from the attained toward the unattained, and in some instances even toward the unattainable. Imagination therefore can give us continual outlets forward. If, however, we misuse this, then like the perversion of any other faculty or instrument, it will result in disaster. Then it will detract from man's adjustment to the situations with which he must daily work and labor.

So it is important for us to think through this imagination problem in our own lives, making sure that we have some solid integration. One thing which we must all realize is that man by his natural intensities is inclined to be unbalanced in the development of his own faculties. He tends to create in his nature the very imbalances which later afflict him. This process we may refer to as specialization, or specialized opportunity. We live in a certain time, and this is one specialization. We live in a certain place which also means specialization. We belong to certain social brackets, and this again spells specialization. In the course of attempting to make a livelihood, we have developed certain of our resources—further specialization.

As a result of all this, our total nature is not available to bestow upon us any total or full impression of anything. Having become highly specialized or highly conditioned within ourselves, we live according to this conditioning. We think and believe and feel in terms of this conditioning; and worst of all, we have come to think that there is no state except this conditioned existence. The individual is helpless outside of the areas of the faculties which he has

developed. In most matters the specialist is authority only on his own field, but there is not one specialist in a thousand who will admit this. The individual who is an excellent mechanic and really knows how to take a car apart and put it together again would never for one moment feel that his only right to an opinion is on the level of automechanics.

The fact that we are all developing our own specializations is right and proper. But when we totally disregard the condition of our own psychic life and fail to recognize the areas in which we are equipped and the areas in which we are not equipped, we are in trouble because we begin to have ideas which are based largely upon inadequate premises and certainly inadequate knowledge and experience. It is part of our way of life that each person has the right to express himself, but we must also develop in ourselves the power to discriminate and to censor so that we will not be overly affected by some other person who does know what he is talking about. Nor must we be too glibly certain of our own ideas in areas about which we know nothing. We must sometime face this squarely and find out what we do know and what we do not know. If we proceed unwisely, pressing our opinion forward as fact, we will overlook the weakness of our own basic premise and gradually imagine ourselves to be authorities on subjects we actually do not understand. No person can be so foolish that he cannot have two disciples.

As soon as imagination becomes corrupted, we begin to bestow the wrong thing upon the future. We begin to try to mold the future into the likeness of our present conceit. We try to assume that the future will be only the justification of our own concept. This can be very disappointing, even in the course of one lifetime for the future is not only a thousand years from now—it is next week. When we bestow that which is not so, when we create a future which is non-factual, we must sometime live with it; and if we do not live with it, those who come after us must try to correct the troubles which we have caused. One of the problems we face today is this struggle against a wrong kind of future which was bestowed upon us by our own ancestors. They thought they knew the way we should go. We are not at all convinced today

that they did, but we must live with the vast structures which they set in motion.

Having recognized that imagination is a delicate and dangerous thing, we also recognize that to a great many persons it is one of the most beautiful things in life for imagination often gives us the strength to accomplish *now* and the power to keep on dreaming toward the good. If our imagination is giving us no trouble, if it is simply inspiring us to be better people, then we really have no argument with it. If it sees the future as a continuing betterness, if it contributes constantly to our own personal plan for tomorrow in a constructive but non-dogmatic way, we have no trouble with it. If it crystallizes however to the degree that it says to us, "One year from today I must buy that house," then it will become a tyrant for it is quite possible that a year from today we will not really want that house. Therefore if imagination fixes itself or centers itself too intensely, it can distort the ambition quality; it can cause us to have inordinate ambition based upon visualization of the possible.

When we visualize the possible, we must differentiate clearly from the probable and perhaps censor both with the reasonable. Neglecting all controls and striving desperately toward the possible, we may find ourselves in deep water. It could well happen that the individual is not capable with his present endowment of attaining that which he regards as possible. Therefore he may land in frustration, neurosis, disappointment, and may lose all the pleasant, proper experiences of those who have certain moderation in their natures. Imagination therefore must move in harmony with law, with the reasonable and the probable. It must find satisfaction and justification not in that which requires a complete devastation of life for its attainment but in terms of those things which are simply and naturally good.

Imagination is particularly useful and helpful when it is turned upon the power of the individual to grow. While we are mostly concerned with the development of society around us or the improvement of our associates, the one field in which imagination can actually serve us best is in the dream of our own becoming, our own betterment. For here in most instances is a field which, if

it is clearly understood, is non-competitive. The moment it is competitive, it is wrong. Growth has nothing to do with the desire to be bigger than someone else. It has only to do with the desire to be as big as our own power will permit as persons, as human beings, as individuals. One direction of imagination therefore is the individual visualizing through a present crisis, through a situation which has obsessed or repressed him over a long period of time toward improvement. This is imagination supported by lawfulness. If we wish to take the attitude that is the basis of good living, namely, that we are entitled to what we earn, we are then entitled to hope that wisely inspired learning—learning toward an imagined or imaged goal—will solve a good many of our troubles. Imagination here visualizes for us the state which we ourselves can attain; if this visualization is moderate and reasonable and is continually under the censorship of common sense, it will give us tremendous incentives with which to build toward the future.

Imagination in our present lives will also contribute to creativity, something that is desperately deficient in the pattern of modern man. Man was endowed by the universe with the instinct to create and this creativity is not only biological but psychological. The idea of human creativeness is not restricted to the propagation of the species. For man it is mental creativeness, emotional creativeness, spiritual creativeness. Unless the individual creates—that is, contributes—a large part of his own nature will always remain frustrated. Imagination very largely directs creativity for creativity is always an advancement of boundaries. It is a release into expression of something which has not previously been expressed as adequately or as completely as we feel that we can express it. Thus it is the use of the facilities of our society for the release of personal creativity that each must cultivate in some way.

This creativity always brings up the questions, "What shall I do? How shall I do it? What am I fit for?" Questions of this nature are always answered by a certain sense of ingenuity, by the feeling of creativity in ourselves. Creativity is expression. It is expressing not alone what has been done but what needs to be

done and, to the degree that it moves into the future of things, it bestows immortality upon the artist or creator. Imagination can help us therefore to enrich the purpose for life. It helps us to envision more important purpose.

There is a school of modern thinking which warns us of the danger of sickly idealism. It warns us that the individual who believes things to be better than they seem to be will always be subject to terrible disillusionments. Also, the modern tendency is to assume that imagination will run very quickly into superstition, that the person will begin to believe things which are simply remote from reality and therefore have no direct value for him, that it will cause him to neglect practical considerations and become a dreamer. This is especially sad in a generation in which poetry is so dead in the life of the average person that internationally famous poets can scarcely sell five hundred copies of a book. Not long ago poetry was great. Poetry is still important, but today we have not the imagination with which to accept the imagination of anyone else and we are the poorer.

As against this consideration which has been advanced that imagination will cause us to live in a world of non-realities, causing us to believe things which have no substance and to see beauties where they do not exist, I think we may come back at the critic with a very simple statement: Actually, modern society today is a product of imagination—but largely of negative imagination—in which we have insisted that the bad has to be right, that the gloomy has to be true, and that reality is morbid. This is just as much imagining as the imagining that everything is beautiful or roseate. Any departure from a rather prosaic level has imagination of some kind in it. Man has the faculty and he has to use it. Because he possesses it and must use it, it is far better for all concerned that he use it creatively, that he make something important out of imagination rather than merely permitting it to become completely indoctrinated with the prosaic and unsatisfactory way of life which we now know.

Our greatest hope out of our present dilemma is this creative imagination. Let us admit that in our search for beauty we may imagine that which is not entirely correct. We may see a little too

much good in things. We may see a little too much beauty where we cannot actually, scientifically demonstrate its presence. But this in itself is by far the better condition to be in for it does help us more; it helps the world more. And if we must believe in something we cannot prove, let us at least believe in something good which we cannot prove rather than something evil which also we cannot prove—even though in either case we may have some circumstantial evidence. Imagination, coming directly into our own personal living, can fulfill its highest intuitional part only when it is supported adequately by the total personality of man.

In order to imagine we must have the raw materials from which imagination gathers its strength. To have this type of available nutrition for imagination certain achievements must be made within our own natures. The old law of cause and effect, or karma, is still operating. It is operating in our own lives and in our own use of faculties and powers. What we earn we get; therefore, in the development of imagination, we can only use what we have earned. We only possess what we have attained and so we must make use of these values and enrich them as rapidly as possible.

Negative imagination is nearly always related to inadequate perspective. The individual whose imagination is untrustworthy is a person whose character and mental attitudes are untrustworthy. This does not mean that the person is dishonest but simply that he cannot depend upon himself for an adequate support for his own ideas. It is a large problem to recommend that the individual attempt the perfection of his own character; for most this is not something that can be immediately done. But there are things which can be done and done as rapidly as the person is willing to do them. Anything that is worth doing requires effort. It is of no avail to sit back and wait. If we do we will depart from this life with the same general temperament with which we came in. Inertia merits only inertia and, when we set inertia as a course in life, we only reap inertia as a result. If, however, we are willing to make reasonable efforts and have a sense within ourselves of a need for more creative expression, we can achieve this end.

Most great systems of religion and philosophy have been unbalanced to a degree. They have never recognized—or if they have

recognized, they have never been able to practice—a proper balance between the various fields of human activity. Religion has therefore produced religious people; philosophy has produced philosophers; science has produced scientists. Each of these fields has produced its own harvest in terms of a specialization or an intensification of effort. What we must face is that we need some form of learning or discipline which will produce a total human being. I use the term *total person* to mean not one who is perfect but one in whose nature all aspects have been considered with a certain amount of wisdom. As long as we have not developed a synthetic pattern, a pattern of common agreements, of unifications and concords, we cannot achieve the end we want.

Today we are attempting to impose one of these branches upon another on the ground that by this form of evangelism we can achieve our end. We are trying to make religious people scientific, scientific people religious, and to make business men philosophic. We are trying to impose these various fields upon those in whose natures the characteristics are obviously deficient. This however is not finally the solution because the individual with these specializations is not actually helped too much if the number of specializations is multiplied. Let us assume that we could unite all these fields of knowledge as we have them today and could create an individual in whom these three specializations were intensely developed. We would still have an unbalanced person because he would still be deficient in whole areas which have not yet been considered by religion, philosophy, or science.

Perhaps it would seem as though there could not be anything outside of these fields. In practice, however, we know that there are other areas, not because they could not be covered, or are not implied, but because nothing is done with them. In the field of philosophy, for example, as it is formally taught today, the average philosopher is totally unaware of art and music. Occasionally we will find a scientist like Einstein who wandered around on the campus at Princeton playing his violin. There are people of this kind, but even Einstein was never able to work in the religious equation satisfactorily. Even grouping two or three of these specializations into a bouquet is not enough. Something more is

necessary: it is that man's attitude should arise from generalization rather than having generalization imposed upon them from the top. As man cannot experience generalization directly because he cannot practice it, he must depend upon imagination to give him the incentive to believe that generalization is possible. Imagination reveals possibilities that cannot be entirely defended by reason. It shows us things to do that may be in conflict with all the best-organized programs we know. Yet these things may be right if we have the courage to do them and also the courage to live with our consequences if they are not right. This courage we must always have in life.

Comenius pointed out in his system of education that it is possible for the human being in one lifetime under comparatively simple, normal conditions to move from generalization to specialization as part of the natural procedure of growing up. He pointed out that the small child is cosmic by nature, potential of anything, and that the small child is well on the way to generalization by the mere process of being here. Evidently nature desired this. Nature wanted the individual to choose his or her own way of life by comparison between the things that he or she could be; it intended that this choice should be a voluntary one—a choice in which the person measures values. This might sound as though it would be rather difficult to attain, but generalization is not what we commonly think it to be. It does not mean that the child has to study fifteen or twenty arts or professions and then choose one. That is not what is intended.

There are degrees of generalization, and the complete or total degree of generalization is that which is available to the child. The child has not yet conditioned itself to its universe. It lives in a general state. The child lives in a state wherein it may receive the principles of all specialization. Generalizations arise in the child from the basic value of life itself. Life bestows total experience; it is only when we begin to deny this total experience that we begin to specialize. We specialize primarily for economic survival or for the gratification of our own ambitions, but we possess universal knowledge. If the child, therefore, as Comenius pointed out, is taught early the power of creative imagination, if it is also

given a certain basic understanding of the relationship of values, it will then not come finally to this decision in which choice is based only on economic results. The child can be taught the whole basic structure of life at its parent's knee or in the first four or five years of schooling. From this generalization arises the child's imaginative visualization of the kind of world in which it lives, the kind of job that needs doing. In all probability, the child will gradually center upon the thing for which it has aptitudes; it will center from a larger and broader concept of the value.

This takes us back to the concepts of Plato and Aristotle. Both men, looking at a city, tried to understand the city. Plato went up on a mountain and looked down on the city. He saw city as a total concept. With one quick look, he possessed *city*. Aristotle went through the streets, counting them, measuring them, perhaps recording their names. He saw everything in detail. There is some question, as to whether Aristotle ever really sensed the city because the city is a total and the streets are divisions within it. To Aristotle, the city was a series of separate experiences; to Plato, it was one great experience.

The perfect answer is that Plato, having seen the city as a totality, could then walk down into the city and see the streets; but having been aware of the city, he would never forget the total pattern. He could then examine the streets without being confused; nor would he ever mistake the streets for the city because always in the back of his mind was the total consciousness of the city. If, however, he had not first ascended the mountain, he probably would never have gone at all because landing in the streets and becoming more and more concerned with the problems of the streets he would probably have set up a school on one of the streets and tried to save the merchants from each other. He would never have found leisure from then on to go back and make that climb up the mountain. Gradually he would cease to believe that the climb was important and he would insist that he knew more about the city because he had devoted all his time to the streets. So he would defend adequately his own position, but he would never have seen the city.

Actually, it took only a short time for Plato to climb a hill and look at the city and it might have taken him the rest of his life to work with it when he went down into the streets. But everyone must have that look—that separate look at the city. Everyone must have that great look at life: nature has so endowed the individual that the time to have that look is where it is most useful—at the beginning—because, once we have become locked in our own attitudes, it is almost impossible for us to get sufficient altitude to see again the total picture. The total picture, therefore, belongs first—not as a series of exact sciences because these have all arisen within the picture but as a total concept of life itself. Such a concept could be communicated through a thoroughly planned survey which could come into the realization of even a comparatively small child.

Someone may say that you cannot teach children national boundaries and languages and go into the profundities of racial integrations; you cannot teach these things to children immediately. You do not have to. These things belong also among the streets of the city; they are not primary. The primary total of life is an archetype which is extremely simple. This archetype is something the child already experiences until maturity takes it away. It is a very simple, normal, reasonable thing. It can be known better than it can be described. It can be experienced more easily than it can be taught. It is a simple sense of wholeness, of totality, of unity—a mysterious entity which lies within the sovereign beauty of a divine order.

If the child can be given the simple principles of cooperation of working with a magnificent purpose, if it can receive the basic idea of life at the beginning, it will not wander very far therefrom. The individual will also then be able to recognize his or her own place as one contributing to a total visualized purpose. And the moment this happens, we have an entirely different attitude toward interior resource. Once we have surely sensed the sovereignty of a universal purpose, once we have seen the whole plan, we are not nearly so likely to pass from one disillusionment to another. When we behold the great circle of purpose that ties all

things in, we are then in a position to rise above the testimonies of good and evil and are able to stand in the presence of certain inevitable, basic realities. These realities are not primarily intellectual. They are realities which are known, even as a child has certain knowing apart from knowledge.

For the older person the trip back to the mountain to look down upon the city is always difficult because he or she is no longer able to have this initial, unconditional impact of archetype. Even if the person does climb up, he or she may not see the city for the eye will turn inevitably to this district or that district or the individual will begin to use what he or she sees as a means of defending his or her own prejudices. The individual does not have the openness which is the priceless asset of the child; this is attained only by the adult when he or she is able through understanding to restore the childlikeness in the self.

Imagination is a wonderful instrument with children. Given some direction, this imagination could change the course of the world. It could give the child the power to image the true nature of its world and to have this truth before error can corrupt it. Perhaps we are no longer children physically but, if we are suffering from this error of the world, we are still in need of this childlike sense of the acceptance of things, this openness which is defeated by every opinion that we have. This openness is always letting light in because what comes in to that which is truly open is always good. Our problem is the fact that we are seldom truly open. We merely open a tiny chink in a prejudice and whatever comes in must pass through that prejudice.

Imagination has its bearing upon this. The proof of having an adequate substance behind our own life is the fact that when we relax our interior imaging is beautiful. When we relax, if we move into good, then our interior creativity is sustaining us. If, however, when we relax we move into doubt, fear, anxiety, or tension, then our interior imagery is inadequate. Then, truly, we have never seen the city—the creation in which we exist. Imagination has sometimes been referred to as “dreaming true,” and it is quite possible for the individual to dream true. Probably the truest

dream of all would be the dream of a child for, while its symbolism might be complicated, its principles would be essential and inevitable. Man, growing up, must keep this faculty of *dreaming true*; this creative power to relax and find archetype is something we are all striving in one way or another to attain.

After we have gone along the way of life for some time, there are only a few courses left open to us. We cannot be quite so spontaneous as the young. In older years, to break through into creative imagining, we have to cultivate certain faculties and powers. One of the best things that we can do as we get further into this problem is to review carefully this life of our own with which we have had so much trouble. Most persons do not like to dwell upon this subject too intensely, although now, in psychology particularly, the life review is held to be rather essential. It is not necessary to go to an analyst to have a life review. I have known several persons in serious trouble psychologically and I have made a simple suggestion to them which helped tremendously. I suggested that each one of them do an autobiographical work, not with the intention of publishing, but in order to experience again.

Now the moment an individual started this, and several of them did, it made that person think more carefully. On the remote possibility of publishing, it was found there were certain facts which had better be dug out; otherwise one might be sued for libel. So these people began to write the kind of story of their lives which they thought might be useful and helpful to someone else; it was not long before they discovered that a long manuscript of complaint was not going to help anybody, including themselves. They wanted to write a good inspirational work so that their own children could read it and be better citizens.

Out of the careful reconstructing of their own lives, most of these people came face to face with a person whom they had never previously known. In fact, had they read the autobiography as though it were written by another, they would never have recognized themselves at all. They learned that life had really been a much more interesting and important thing than they had realized. They began to see how they had been closed-minded and closed

in their emotional life toward the value of the things that happened to them. After ten years they found that the person they thought had wronged them had really done them a great service in disguise. It was not the other person's intention to be of help, but nevertheless had been of help. People also realized that failure in some fond project had been the best thing that ever happened to them; if they were honest they gradually came to the conclusion that they were in just about the place they had earned for themselves, that there had not been nearly as much unfairness as they emotionally wanted to believe, that there had not been nearly as many serious problems as there had been poor reaction to small problems.

Many of these persons afterwards really felt that they had put a large part of their character in order. They had simply and quietly recorded the facts, as best they could, and found that these facts did not support the facts they were then telling their neighbors. That was a discovery—a humiliating one in some instances—for these people realized that in their emotions and thoughts for half a lifetime they had simply been untruthful without knowing it. By degrees negative imagination had magnified things that were not so and made them more important than truth.

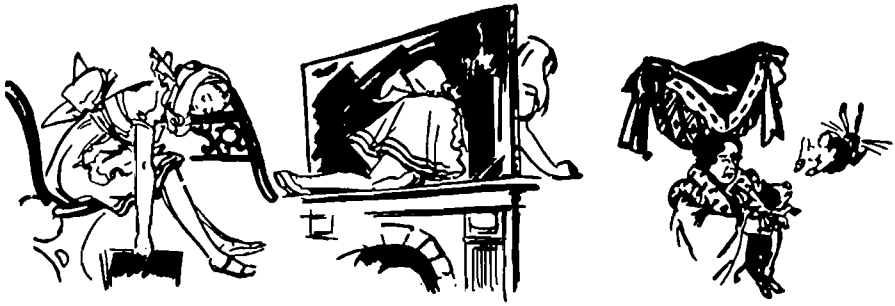
On the other hand, certain other individuals, who had come out of life with a little greater sense of optimism performing the same procedure, discovered that the good they had experienced and the fine things for which they were grateful were identically the experiences for which someone else was miserable and disillusioned. It comes gradually to the clear visualization that this imaginative faculty in man creates the life we think we have lived. It also creates into the future the life we think we will want to live. Both may be true or untrue. If imagination helps us to interpret beauty into what we have lived, helping us to discover principles and laws, then it serves us. And if imagination helps us to build a life in the future in which beauty and truth are dominant, then it serves to give us the incentives to move forward into greater and more constructive patterns. It is up to us to discover what imagination is doing for us or to us and, having found this out, we can proceed with greater courage.

I believe that most people will discover out of all this the total fact that life has treated them as well as, if not better than, they have treated life. They will discover that the mistakes they made were normal and natural to their conditions and their time and are therefore not subjects for tremendous remorse but lessons to be adequately learned. The individual will realize that he lives in the world largely according to his own inner visualization of that world and that, the more totally he has lived inwardly, the more completely he has lived outwardly. He also will come to the sovereignty of all conclusions—namely, that all things which have happened to him have happened in lawful patterns, that they have happened according to factors and circumstances which can be scientifically outlined, philosophically interpreted, and religiously understood.

It is this total impact which the person comes to at the end of his autobiography that can be communicated to the child at the beginning of life. While he is open the child can be given this total acceptance of the law in which he exists, his responsibility to that law, and his realization that the specializations of his life exist within this vast universal generalization. He can learn that this generalization is his true universe and his own adjustment to it is his purpose for life. He can then create his adjustment and move forward with it. He can create soul-intensity. He can strive, struggle, gain, and grow, but always within the larger, complete concept of a lawful world.

Imagination takes this universal law and interiorly visualizes it as universal beauty. It is the law that is beautiful, for there can be no beauty outside of law. It is the law that is hope; it is the law that sustains faith; it is the law that manifests as love. This law therefore—this lawfulness—is to be discovered by man's gradually unfolding his own creativity until, in the flash of mystical insight, he perceives the image of the Divine. And the highest form of imagination, as the word *imago* means, is to image the Divine. If we are able to attain that, then we have achieved the proper use of one of the most wonderful faculties which we possess.





Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

CONFUCIUS, THE SAGE WHO CAME BACK

In the fall months of the year 551 B.C. a little boy was born in China. Thus came into the world the philosopher K'ung Fu-tzu (Latinized into Confucius)—the perfect sage, the ancient and illustrious teacher, the superior man, posthumously Duke of Ne, and the uncrowned emperor of China. In some respects he resembled Socrates who was born in 470 B.C. about nine years after the death of Confucius. Both of these teachers are remembered for their very high ethical and moral convictions; each in his own way made a notable contribution to the advancement of world civilization. Although Confucius was basically a religious man, his principal concern was the advancement of essential learning. He considered this the proper basis for the rectitude of personal conduct. His political views were socialistic and he is therefore remembered as a reformer dedicated to the cause of social justice. While the Chinese people may not have realized the profundities of his doctrine, they loved him, respected him, and sanctified both the man and the message which he brought.

When Mao Tse-tung's long march brought him to Peking, it was reported early that he had an implacable hatred for Confucius. Perhaps the report is true but it may also have been circulated because of political expediency. In any event, the popular admira-

tion for Confucius was tolerated until the Cultural Revolution of 1966. This drastic effort to obliterate China's cultural heritage was a complete fiasco and, after a few bitter years of persecution, the project came to nothing. *The Los Angeles Times* for June 18, 1978 published an article entitled "Rehabilitation of Confucius" which summarizes the situation as follows: "The People's Daily which once called the ancient sage a demon and 'an arch-reactionary spokesman for the stinking aristocracy' has reversed its verdict and decided the old-fashioned virtues Confucius embodied may not be so bad after all." It is even rumored that Mao himself quoted Confucius.

The people of the Middle Kingdom have always been almost fanatically nationalistic and even as late as the Manchu dynasty non-Chinese, even if highly esteemed, were simply called "barbarians." It is therefore rather strange that they should have adopted Karl Marx, who by the wildest stretch of imagination could not be regarded as Chinese, as a sanctified leader and guardian of the future of the country. What Chairman Mao was attempting to do was to break down all indebtedness to tradition. He felt that his success depended upon obliterating the ancient religions, philosophies, and folk beliefs of the people. Mao could not face a divided allegiance and this has been true in most of the modern socialized states. Materialism could only survive if idealism was downgraded and ridiculed.

In the Cultural Revolution the foundations of Chinese life were to be shifted, violently if necessary, to an industrial foundation. Art, music, poetry, literature, and the natural refinements of human nature were stigmatized as aspects of despotism, corruption, and tyranny. After the failure of the Cultural Revolution, it became increasingly evident that China must have not only workers but thinkers. Ethics is the same the world around and no culture has survived without it. According to Confucius, it is obvious to any reasonable person that the wisdom of the past contains the virtue of the present, and the virtue of the present insures the well-being of the future. In recent years, the morality of the Chinese has declined dangerously. Without God and Confucius, a be-

wildered populace was left destitute of moral incentives. It is right and proper that the Chinese people be well fed, properly clothed, and comfortably housed. If the physical condition improves but the individual citizen is deprived of an adequate inner life, he will compromise his eternal soul for physical advantages and the nation will fall into chaos. The same condition has also spread through the western world with a rapid increase of political corruption, civil crime, and moral decadence. Though not a theologian, Confucius taught wisely that Heaven must lead and the earth must follow.

With the passing of Mao, his successors have been unable to enforce the party line. In fact, younger persons are beginning to realize that the anti-cultural movement was simply a political contrivance. The educational theory in the People's Republic of China was required to promote Marxist materialism; any who rebelled were silenced, often permanently. It now seems that Confucius can re-enter the halls of learning. The present policy cautions against certain passages in the Confucian *Analects*, but in general the texts may be accepted as monuments of that older ancient learning which was the glory of ancient China. It is further noted that religion is being cautiously introduced. It would be over-optimistic to assume that the government has been converted to any system of theology. Rather they have found that veneration for spiritual truths contributes to the strength of the nation. For ages the Chinese have held their ancestors in the highest veneration. They have not only practiced a form of ancestor worship but have gained valuable moral instruction from so doing. Part of respect for the elders involved the preservation of a good name and the Chinese who compromised his honor also defamed the memories of his forebears. To disgrace an honored name was considered the most serious offense a person could commit. The Chinese need some simple inducement to rectify their own conduct and Confucianism provides this all-important ingredient.

For a time a seriously underprivileged people may rejoice in a measure of physical comfort, but as their conditions improve their thoughts and emotions have greater opportunity for expression.

For some years temples were actually desecrated on the pretext that they were contrary to the preservation of the State. More recently they have been reopened. There is little emphasis upon the religious equation, but the people visit these places as they would museums where the arts and crafts of their ancestors are available for contemplation. As the Chinese become proud of their illustrious history, they become also stronger defenders of the country in which they live. As may be expected, the highly materialistic institutions devoted to industrial progress are reluctant to include any form of ethical idealism in the curriculum. It was hoped that as the older generation died out the past would die with them, but this has not been the case. Younger Chinese deprived of spiritual incentives for a quarter of a century are seeking opportunities to escape from the domination of the governing body.

They also recognize more clearly the obligations of private life. The normal home has practically vanished. The ties of marriage and the guidance of children have been ignored. Confucius noted that the home is the solid footing upon which a nation is built. Kindness, courtesy, and personal affection enrich character and ennoble disposition. All tangible things are built upon invisible principles which are stronger and more enduring than any political ideology. Confucius was the first outstanding example of a superior human being, although he never pretended to be perfect. He revered that which was worthy of veneration, and believed in the natural goodness of mankind. The Chinese people were like a vast deep ocean with its natural tides and currents. Governments were like winds which disturbed the surface creating great storms, but in time the winds subsided and the great quietude remained. In this quietude were hidden the larger virtues of the world and, unless distorted by political discords, the good would naturally assert itself and the will of Heaven would find expression in the will of the people.

While China must industrialize to meet the immediate needs of its huge population, survival is not an end but a means through which the humanity in man should have greater opportunity. Mao held the attitude that revolutions must go on forever and wherever

they seem to cease they should be revived at all cost. Now that he has gone, his programs must be carefully re-evaluated. The Greeks had a belief which China might find useful. They said that a general who led a nation to victory seldom ruled it well when peace was established. Agitation preoccupies the mind, but when things quiet down it is time for sober thinking. It is hoped that China, having passed through a difficult and critical period, will restore its traditional virtues and take the wisdom of Confucius to heart.



Sayings of Confucius

Is he not a superior man—he who is never vexed that others know him not?

The higher type of man is one who acts before he speaks, and professes only what he practices.

The superior man never for a single instant quits the path of virtue; in times of storm and stress he remains in it as fast as ever.

The higher type of man seeks all that he wants in himself; the inferior man seeks all that he wants from others.

It is bootless to discuss accomplished facts, to protest against things past remedy, to find fault with things bygone.

The ancients hesitated to give their thoughts utterance: they were afraid that their actions might not be equal to their words.

It is not easy to find a man who after three years of self-cultivation has not reached happiness.

The real fault is to have faults and not try to amend them.

If I am walking with two other men, each of them will serve as my teacher. I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself.

It is only when the cold season comes that we know the pine and cypress to be evergreens.

*In
Reply*



A Department of Questions and Answers

Question: How can I help my teenage son grow up in this troubled world?

Answer: Millions of parents are asking this question every day and very few have found completely satisfactory answers. The old standards of living which have been more or less protective for hundreds of years are breaking down; we must all face the social changes with as much insight as possible. When human nature fails to provide the necessary directives, we can turn with some hope to those natural laws which are obviously operating in other kingdoms.

Many years ago I bought a Sealyham terrier at the Madison Square Garden Dog Show in New York. The little fellow literally jumped into my arms and his appeal was irresistible. He was a pure-bred dog with an elaborate pedigree, and his kennel name was Pinegrade Punch—but we soon changed that. An old hand at raising terriers told me that they were strong-willed dogs, extremely independent, and with distinct temperaments of their own. They were almost certain to resent discipline and were wayward from the day they were born. I was also warned that my Sealyham would almost certainly run away from home. In due time this happened. He vanished one day without warning, and failed to appear in the local dog pound. The little terrier was gone for nearly a month and we had really given up all hope, but one evening he staggered up the front steps and fell exhausted on my door-

mat. He was a wretched-appearing specimen and he looked up pitifully from half-closed eyes. It took several days to restore him, and he never strayed again. He had learned his lesson and from that time on he stayed contentedly at home.

It was not possible to reason with this terrier or save him from the instincts of his kind. The same is true with many young people today, so we must try to understand why human beings come into this world. The only excuse for existence is that we are here to learn something and to create significant lives for ourselves, regardless of environmental conditions. Self-discipline is a lost art in both America and Europe. Youth is in open revolt against "the establishment" and expresses its protest in a number of ways.

The unfortunate point involved is that in many cases rebellion is justified. The adult is unhappy and the atmosphere is loaded with criticism and resentment. It is obvious to most that our entire society is concerned principally with mutual exploitation. If we feel that young people are not as obedient as they used to be, we must also admit that their problems are greater. A kind of panic prevails, undermining character, impairing judgment, and contributing to violence. We richly deserve most of our difficulties but are reluctant to accept the inevitable workings of the law of cause and effect.

The truth is that youth has always been troublesome. In those years between fourteen and twenty, biological and psychological changes arise within the individual who is not sufficiently mature to cope with them. He has always needed parental guidance through these years, but his elders are as bewildered as himself.

Mark Twain once noted that when he was a boy his father was stupid, but as Clemens grew up it was astonishing how his father had improved. When I was growing up, many extravagant families were trying to keep up with the Joneses. Today, their grandchildren are trying to keep up with the peer group in which they have become involved. They are much more concerned with the good opinion of other teenagers than with the anxiety of their parents. Actually, the powers administering the security of a nation should be prepared to meet such emergencies and carry the

load of discipline when parents lose their influence. This is not the case today when permissiveness is not only tolerated but approved.

Obviously, if communication can be maintained between parent and child, the situation is considerably easier, but it is no longer possible to demand obedience because of family membership. The elder is no longer important because of his greater age, but often obvious truths can be presented in quiet and gentle terms. Sincere friendship can open parent and child to mutual understanding. Insecure home life is a tragedy for all concerned. It destroys the foundation upon which a character can be built and frequently encourages delinquency.

The importance of religion as a directive for the young cannot be overestimated. While in practice it is not a panacea for all woes, it gradually transfers leadership from fallible parents to infallible principles. Most children are not born atheistic. Their inquiring minds are constantly seeking answers to vital questions. Parents who have given little thought to divine matters are usually at a disadvantage. The virtual elimination of spiritual, ethical, and moral instruction in the public schools was a tragic mistake, and its constitutionality is open to serious question. Young minds are aware of the theological difficulties which beset their parents. Reforms are indicated, but it does not follow that the principle of religion should be discredited by any governing body.

My wandering Sealyham finally came home, sadder but wiser, and there is much indication that young people outgrow many of their nonconformities. Mature life brings with it opportunities and responsibilities which cannot be ignored. According to polls, more than seventy percent of our younger citizens look forward to marriage, wish to establish homes, and become the parents of children. This is a victory of the soul over both mind and body. Nature has built into the human constitution the instinct to fulfill life rather than to break its rules. I have interviewed many men and women who a few years ago were serious burdens upon their families but who have straightened out their lives and have become highly respected members of their communities. Some will not make the grade, but this has always been true.

If your son is still amenable to reason, perhaps you can help him to prepare for a career closest to his hopes and abilities. Refrain as far as possible from criticism or reproof. Throw all the emphasis upon the things he can do that are constructive rather than the less desirable things he has done. Encourage him to advance his education in the fields of his interest. Do not compare him with other young people who are doing better but work to create or sustain a constructive point of view. Constant reproach does not work well with youngsters of this generation. If his political and social ideas are not in harmony with yours, try to arbitrate the situation. You may agree with some of the things which he says, but consider his attitudes as excessive. Perhaps he can be interested in some constructive youth program. I know young men who have dedicated several years to the Care program and have found the experiences in foreign fields most inspiring. Do not be afraid to allow him to develop religious interests, but guide his attitudes toward some substantial religious training.

All opinions to the contrary, even orthodox religion is better than none at all. Many modern organizations now have their peer groups religiously oriented, and nearly every denomination is liberalizing rapidly. Many parents are taking their children out of the public school system and placing them in private educational facilities. As this is expensive, it is beyond the means of many, but where ample funds are available it may be advisable.

Many young delinquents are actually the victims of subversive organizations which are flourishing in most of the centers of higher education. A small hardcore of radicals remain in the background and allow the student body to take the blame. The more militant troublemakers move from campus to campus and conveniently disappear when trouble actually breaks out. Young people, anxious to see constructive reforms and finding their legitimate grievances ignored, are easily enticed to dramatize their complaints. In some cases those who have been pawns of power-seeking groups can be taught to recognize that they have been deceived and exploited. Some of these disillusioned young people have confided in me that they finally realized the facts and withdrew their support.

It is high time that educational institutions give careful attention to their own faculty members. There are certainly instructors who are indoctrinating their students with undesirable opinions and beliefs. I know one personal case where degeneracy was openly and proudly displayed in the classroom. No person should be entrusted with the instruction of the young who is not an idealist or who lacks ethical and moral integrity. No matter how impressive an academic record may be, it is of no practical value if it is not accompanied by good character. Since the voting age in this country has been set at eighteen years, those still in their teens are receiving considerable political attention. Prospective candidates for public offices are not likely to advocate any type of discipline for American youth.

There are heartening changes in the attitudes of the younger generation. Many have seen the tragedies which have followed the use of narcotics and the difficulties which descend upon school dropouts. They are also aware of the rapid spread of venereal disease on grade school levels. Being young, these juveniles can change their ways. They do not listen well to sound advice, but they do react to bitter experience. The peer group of five years ago has passed through many trials and tribulations. Its successors are becoming more conservative with more substantial religious and philosophical convictions. As the quality of leadership improves followers will also develop new objectives.

Another remedial factor is the depletion of natural resources. Only a well-integrated and thoughtful person can face the future with serenity of spirit. Questions must be answered and the solution of major world dilemmas is long overdue. The need for a moderate way of life is immediate; the fun generation must develop anew and more important objectives if society is to survive. Many curtailments will become necessary, and those who are not born ethical or who do not become ethical through their own endeavors will have ethics thrust upon them. Young people cannot build a newer and better world upon nothing more substantial than rock and roll. Let us not deceive ourselves—most teenagers in their hearts know the facts. What they need is a rallying point worthy of their allegiance.

As a concerned mother, you must turn part of your responsibility over to powers beyond your own. By gaining a deep faith in nature and natural law, you can become increasingly aware that there is a divine destiny that shapes our ends. Our children do not actually belong to us. They are units in an ever-flowing motion of life. Sometimes we feel that we have failed, and then our consolation is that the Universal Plan never fails. Young people must govern the world of tomorrow and, when the time comes, the majority will meet the challenge. Things will be different, but the laws of nature will channel all change to their own ends. If you can strengthen your own faith, modify your worries, and continue to hope for the best, you will have much greater influence on your son. Your strength will help him to perfect his own strength, whereas doubts and anxieties will work against him as well as against yourself.

There is a stubborn streak in most of us, and when a parent runs afoul of this the child naturally becomes more rebellious. He tries to defend his position—even if he intuitively knows that he is wrong. If he knows that you have faith in him and believe that he can handle his affairs with dignity he is likely to accept himself on your estimation. Many years ago Henry Ford was deeply involved in a program for the rehabilitation of criminals. Men were paroled to him and he found out what their crimes had been. When he came upon a cashier who had embezzled funds, he employed him as a cashier, stating frankly that he had complete faith that the man would not repeat his former mistake. In nearly every case Ford was successful by putting his trust in a former wrong-doer. This often works with parents also but is sometimes difficult where there has been a lengthy series of misdemeanors.

Disturbed families, sometimes in desperation, attempt to bribe children to conduct themselves more creditably. On rare occasions some measure of success is attained, but in the majority of situations conditions are only worsened. Young people should not be paid for cooperating with the family. Every effort should be made to place the emphasis upon normal and natural cooperation for the good of all concerned. Weekly allowances are proper and permissi-

ble but they should never be interpreted as salaries. A worldly wise old lady once reminded me with appropriate firmness that "boughten friendship never lasts." When parents start paying their children to assist in housework, loyalties are undermined and human relationships come to be estimated in terms of remuneration alone.

It is of the utmost importance that parents remain cheerful and optimistic, even in the face of trouble. Thoughts and emotions transmit themselves in many subtle ways. If the older person takes a negative attitude, it undermines the resolutions and positive convictions of teenagers. I am not a devotee of the popular school of positive thinking, but there are times when it is very useful. Know in your heart and mind that the boy will come through all right. Convey this impression to him and reassure him of your faith and understanding whenever proper opportunity offers. Encourage him to use his own inner strength and demonstrate your sincere belief in his power to build a good career for himself.

Young children take a certain delight in discomforting their parents. If they can upset the household it makes them feel important and the more successful they are the more victorious they feel. This is especially true if the young person has a tendency to be neurotic. Ignore as far as possible dispositional outbursts, smile serenely, and carry on the normal activities of the day. When the child does not succeed in its little plots and conspiracies, it will turn to other and more constructive extroversions.

There is no royal road to solving the problems of the young but, if parents are well organized in their own thinking and have a deep and abiding faith in the ever-presence of divine help, they may find that they can work small miracles in the lives of their children.



Happenings at Headquarters



IN MEMORIAM



DR. HENRY L. DRAKE

Vice-President

1906-1978

It is with deepest regret that we announce the passing of Henry L. Drake, Ph.D. Dr. Drake was an outstanding scholar, writer, speaker, and counselor. He was Mr. Hall's close personal friend for over forty years, and has been Executive Vice-President of The Philosophical Research Society, Inc. for twenty-six years. Dr. Drake resigned as a director of the Empire Insurance Company of Indianapolis in 1948 to devote his life to the interests of our Society. He was a graduate of the C. G. Jung Institute for Analytical Psychology and received his Ph.D. in psychology from the University of Calcutta in 1953. He is survived by his wife, two children, two step-children, and a grandson. Our deepest sympathy is with them in their bereavement.

* * * * *

*As a man casteth off worn-out garments and taketh others that are new,
So the spirit casteth off worn-out bodies and passeth to others that are new,
Never the spirit was born; the spirit shall cease to be never,
Birth and death, they are dreams; life is eternal.*

Bhagavad-Gita

The Fall Quarter Sunday morning lectures were begun on October 1 by Stephan A. Schwartz with *Towards a New World View—History and Metaphysics Combine to Make Sense of the Chaos of Modern Times*. Dr. Broda O. Barnes, author of *Solved: The Riddle of Heart Attacks*, on October 8 presented *Prevention of Heart Attacks—The Role of the Thyroid*. Manly P. Hall spoke of *The Mystery of the Angels and the Angelic Hierarchies* on October 15. A Trustee of the Society, Dr. John W. Ervin, shared *Current Developments in Holistic Health and Healing* on October 22. Mr. Hall's topic on October 29 was *Interpreting Personal Mystical Experiences*.

For the title of his November 5 talk Mr. Hall chose a quote from Goethe, "*The Eternal Feminine Leads Us On*"—*Woman's Place in a Changing World. The True Self and the Non-Mes* was delivered by a Trustee of the Society, Dr. Robert Constas, on November 12. Mr. Hall's subject on November 19 was *Personal Security through the Release of Internal Strength*.

The theme of the December 3 lecture was *The Juggler of Notre Dame—The Search for Understanding*, delivered by Manly P. Hall. Dr. Fred Alan Wolf who was Professor of Physics at San Diego State University for over twelve years spoke of *Zen and the Atom—Modern Physics Looks at Ancient Eastern Teachings* on December 10. *The Cosmic Christ in the Light of Esoteric Doctrines* was the closing lecture of the series, given by Mr. Hall on December 17.

Two series of lectures were presented by Dr. Stephan A. Hoeller on Wednesday evenings at 8:00. The first series, *Transformation and Daily Life—Spiritual Perspectives for a Life of Growth*, began on October 4 with *From Instinct to Insight—Discovering the Masterplan of Human Transformation*. Subsequent topics included *Mastery Over Psychic Inertia—Facing the Inner Dichotomy of Sloth and Restlessness. The Experience of the Wasteland—The Value and Meaning of Depression, Self and Human Relationship—The Daily Choices of Enmity and Friendship*, and *The Laughter of the Gods—The Redemptive Value of Wit and Humor*. On November 8 Dr. Hoeller began the second

series, *Lights of the Century—Some Outstanding Teachers of the Age*, with *The Unknown Master—Phillippe of Lyons and the Mystic Revival of Twentieth Century France*. Other talks in this series were *Max Heindel, The Humble Adept—An American Reviver of the Rosy Cross*, *Annie Besant's Journey—A Great Woman's Influence on Four Continents*, *Krishnamurti, The Reluctant World Teacher—Life and Thought of a Fearless Spirit*, *Edgar Cayce, Seer—The Enigma of Contemporary Seership*, and *Gurdjieff, The Mystery Man—The Prophet of the Fourth Way*.

Poetry Therapy Workshop—Expansion of Awareness through the Poetic Experience was presented by Drs. Arthur Lerner and Owen E. Heninger on Saturday, October 7. Dr. Lerner is a pioneer in poetry therapy; he is Director of Poetry Therapy at Woodview Calabasas Hospital and Professor of Psychology at L.A.C.C.; besides authoring three collections of poetry, he edited the recently published *Poetry in the Therapeutic Experience*. Dr. Heninger is Director of Continuing Medical Education at the Poetry Therapy Institute and a psychiatrist in private practice. The morning session illustrated that poetry in the skilled hands of a therapist can become a powerful restorative and can clarify the ego structure leading to a positive use of the conscious self. The afternoon session demonstrated the use of poetry as a tool in human interaction.

On the morning of October 14 Stephan A. Schwartz led *The Creative Dynamic* workshop which explored the creative process in the lives of major thinkers and artists of the past and how it could be brought into control in the individual's life.

Three Saturday mornings with Dr. Robert Constat, staff psychiatrist with the L.A. County Department of Mental Health, on October 28, November 4, and December 2, covered *Ancient Mystery Schools—What the Ancient Wisdom Expects of Its Disciples*, *Life and Philosophy of Pythagoras: The Initiate Teacher*, and *Mystics and their Emissaries* respectively.

On December 9 Dr. Fred Alan Wolf, co-author of *Space-Time and Beyond*, a popular book on physics and consciousness, presented *What is Consciousness?—Quantum Physics Explores the*

Nature of the Mind in two sessions. The morning session covered the basic ideas and postulates of quantum physics which were explained in non-mathematical terms. Schrodinger's alive and dead cat furnished the example for the afternoon session which covered the paradox of the non-observed world where a fact and its opposite can be true at the same time.

The Society held the Fall Open House on Sunday, October 15, from 10 A.M. until 4 P.M. At 2 P.M. Mr. Hall gave an informal talk: *Bible Prophecies Relating to Impending Events*. Light refreshments were served by the Hospitality Committee and the Office, Library, and Gift Shop were open for browsing and viewing.

Some New and Interesting Bookplates, the Library exhibit which began in September and continued through October, featured the ex libris of such notables as Elbert Hubbard, Jack London, Ernest Thompson Seton and Yehudi Menuhin; also on view was the bookplate label of President James Garfield.

From November 5 through December 20 the PRS Library showed *The Annual Christmas Stamp Exhibit* which featured issues circulated in 1977-1978; also included were some classic examples of earlier years.



I have played the fool, the gross fool, to believe
The bosom of a friend will hold a secret
Mine own could not contain.

—Philip Massinger

He who smiles is stronger than he who rages.

—Japanese Proverb

Biography is a region bounded on the north by history, on the south by fiction, on the east by obituary, and on the west by tedium.

—Philip Guedalla

BOOK SALE

BOOK SALE

BOOK SALE

“FRIENDS OF THE LIBRARY” FIRST ANNUAL BOOK SALE

Will you help the Library by becoming a “Friend of the Library” at the nominal dues of one dollar a year?

We are now collecting books for our first annual “Friends of the Library” Book Sale.

We are especially interested in metaphysical books; however, books on most subjects are acceptable—particularly art, alchemy, biography, Christianity, cookbooks, divination, fiction, Freemasonry, health, music, Orientalia, theosophy, travel, etc.

Paperbacks are acceptable but we cannot use popular magazines, Reader’s Digest condensed books, or old texts.

Books can be brought or mailed to the Library, or arrangements may be made for pickup in the local area by calling Pearl Thomas, 663-2167.

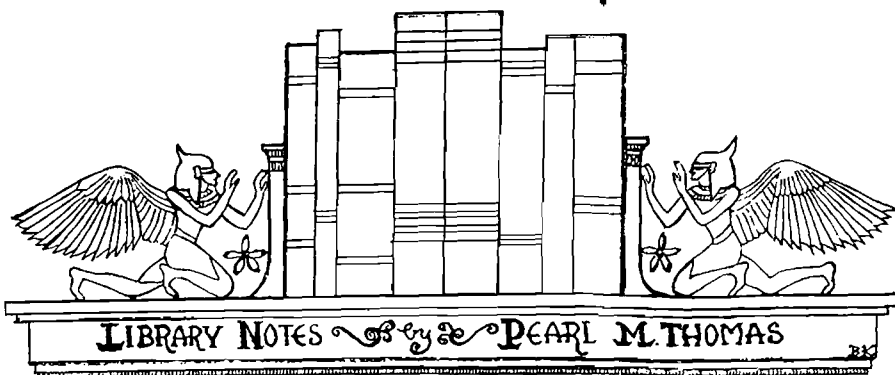
SALE DATES: SATURDAY AND SUNDAY, MARCH 17-18, 1979

LOCATION: LECTURE ROOM AT PRS (UPSTAIRS)

THANK YOU

THANK YOU

THANK YOU



AMERICAN LEGENDRY

As long as we read fairy tales, legends, and myths to our impressionable children, we can expect that these influences will remain with them throughout their lives. However, in this materialistic age, there are some parents who object to exposing the young to folklore of the past, but at the same time allow their little ones to absorb television, motion pictures, and comic strips involving flying saucers and creatures from outer space. It may be these could represent the folklore of the present to be handed down to unsuspecting generations. Science fiction can be and is exciting and most definitely has a valid place in youthful reading, but let us hope that it does not blot out the rich legacy of legendry brought forward as archetypal patterns for present conduct.

Actually, science fiction and fairy stories have a great deal in common. They are both involved with improbable events and both help to enlarge and enrich the imagination. The old *Eclectic McGuffey Reader*, which not only stressed phonics but presented an interesting array of stories and poetry, was far richer and more rewarding than the simple "Dick and Jane" narratives used for today's learning processes. These are boring beyond measure and hold out no great expectation for future reading pleasure. The famed McGuffey Readers, created by William H. McGuffey (1800-1873), sold over a million copies and left a marked impression on the young for nearly two generations. Today, original copies are collectors' items.

During the early years of the nineteenth century, there were many authors who took an avid interest in folklore. Prominent

among Americans was Thomas Bulfinch (1796-1867), a famous compiler of myths and a member of a distinguished early wealthy Boston family. He was one of the eleven children of Charles Bulfinch who will remain in memory as the architect of the Capitol at Washington, D.C. He also designed the State Building of Massachusetts which was begun in 1795 and still stands proudly on Beacon Hill by the Boston Commons. Many of the features Charles Bulfinch incorporated in his public buildings (notably the use of many steps and of Greek columns) have been utilized in public buildings all across the country.

Young Thomas, like his brothers and sisters, was given a good education, including Phillips Exeter Academy and Harvard University where he graduated in 1814 as secretary of his class. Very little seems to have been written about Thomas Bulfinch. His was a gentle nature, not given to a strong sense of ambition. He made several attempts at private business but they were never successful. Some twenty-three years after leaving Harvard he took a simple clerkship at the Merchants' Bank of Boston which he held until his death at age seventy. Perhaps there is little to say for his personal life but he has left a rich legacy in his gracious writings. His simple job gave him the time and energy to pursue his love of myths and to express his desire to make myths interesting, good reading, not only for the young but for people of all ages. Manly P. Hall has recommended that it would be wise for almost everyone to read Bulfinch's *Age of Fable*. Read, he suggests, just one story a day and absorb the ideas expressed. It will be found that there is much to be gained by such exposure if one will try to see how many ways these fables can be applied. In short, when real effort is expended, they can become powerful forces in guiding the life and solving pressing problems.

While the Western world has borrowed quite extensively from its basic European backgrounds, a strong, vital, strictly new-world legendry has been developing since the first settlers arrived on the eastern seaboard of the North American continent. These early colonists, many of them dissenters, sought freedom for their own thoughts, but unfortunately all too quickly showed intolerance in

the new land for any ideas which were at variance with their own. Each area built up strong local customs with definite ways of meeting challenges—whether it was weather, Indians, soil, wild animals, fire, or religion. This country has been always closer to history than to mythology and the folklore of the different areas bespeaks the rich local history. The New Englanders made Thanksgiving a period of rejoicing; today greeting cards and table decorations for the Thanksgiving season are often strongly reminiscent of early Pilgrim dress and customs.

One of the most delightful stories from the New York area is the narrative of the “long-sleeper” Rip Van Winkle, made famous by Washington Irving who wrote the tale in 1818-1819 and which has descended to us today largely through the genius of Walt Disney. While this basic story form is of European extraction, its locale and flavor bring with it a strong American coloring.

Pennsylvania Dutch folklore is a tremendous blending of ideas from many European sources—including Swiss, German, and English. We have in the PRS Library some delightful books on the customs of early Pennsylvania, including *The German Pietists of Provincial Pennsylvania* by Julius Friedrich Sachse which has been of great personal interest to Manly P. Hall. The symbolic hex signs so widely used in early Dutch settlements there, and still widely in use, are believed by many to have a direct relationship to early Rosicrucian symbols.

As is well known, each section of this vast country has its own heritage of folklore. The Deep South with a goodly representation of Afro-American lore, the Louisiana French heritage, the Texas history and tall tales, the Spanish and Mexican influences in the Southwest—all have enriched this nation and all have taken on a strictly American quality which is definitely related to things as they are in this country. When we think of the folklore of the American West, it seems most natural to relate it to pioneers venturing out from the established cities of the eastern coast to seek both land and adventure. Some of the people wanted space—“When you can see smoke from your neighbor’s chimney, move on.” Others wanted good land to settle on and put down roots.

The stories out of the vast wildernesses and wide open spaces of the Midwest and the Far West had a tendency to take on the qualities of "tall tales," beautifully supplied with long prodigious words often coined at the moment—words like *rambunctious* or *tarnacious*. The language was boisterous, strong, and expansive and, while the tales were "tall ones," they belonged. Great storytellers like Bret Harte and Samuel Clemens added to the would-be authenticity, but a vast country required a vast nomenclature. In American lore there is nothing that is usual.

Ordinary men became heroes in their own time. John Chapman (1774-1845) was one of these. In 1790 he left his native Massachusetts and started south and west as a nurseryman bringing appleseeds and great good will wherever he traveled. Whenever he could show any profit from his distributions, he invested it in books by Emanuel Swedenborg and separated the chapters for wider distribution to those interested. We remember Chapman as "Johnny Appleseed" with songs and stories about his travels. His great warmth and respect for all gave him the title of the American St. Francis.

Paul Bunyan and his Blue Ox may or may not have truly existed, but there are some who claimed to have met him or at least knew someone who made that claim. Stories of Paul Bunyan seem to have come out of Canada and largely centered around the Great Lakes states. Tall tales and Paul Bunyan go together for he was a great lumberman and nothing daunted him. He could turn any difficult situation into a real triumph. In his name, many a "tall tale" or "trickster story" was told—often to impress greenhorns with his bravery and ingenuity. While he has always remained somewhat of a comic figure, he can also be classed as the patron saint of the American lumber industry.

American history has countless small stories with no particular quality of authenticated truth about them, yet they add immeasurably to our storehouse of native lore. For example, we have no actual proof that Betsy Ross created the first American flag, but it makes a good story and an interesting painting. We also are not at all sure that young George Washington cut down his father's cherry tree, but the story has moral worth and has had a marked

effect on many youngsters which has remained with them throughout their lives.

Much was being written in the early 1800s about the American Indians, but for the most part it was largely superficial knowledge gleaned from letters, diaries, and tidbits of information of no particular value. One of the first to make a valid and earnest contribution to this study was Henry Rowe Schoolcraft.

Schoolcraft (1793-1864), a glassmaker by profession, early gave up this calling in order to devote his time and vast enthusiasm to the various North American Indian tribes. He traveled down the Ohio River to Missouri, working with geographical, geological, and mineralogical surveys. He married a half-Ojibwa Indian girl, daughter of a fur-trader, John Johnson. Schoolcraft learned her language, studied her people, and became deeply concerned with all Indian tribes through first becoming familiar with this one.

In 1822 he was given the appointment of Indian Agent at which time he seriously began his ethnological researches which were continued for twenty years. His most noted books dealing with the American Indians is a set of six volumes (1851-1857); the title page explains that the information respecting the history, condition, and prospects of the Indian Tribes of the United States was collected and prepared under the direction of the Bureau of Indian Affairs per act of Congress of March 3, 1847, by Henry R. Schoolcraft, L.L.D., and published by authority of Congress by Lippincott, Grambo and Company.

Unfortunately these volumes do not have indices but the Table of Contents to each book runs many pages and, if the reader has the patience to wade through them, they can be very helpful. Schoolcraft made a marked impression on many people. For instance. Senator Thomas Hart Benton (1782-1858) of Missouri, grand uncle of the artist of the same name, insisted that his four daughters should not read trashy literature but books like Schoolcraft's. His daughter Jessie found the knowledge she had gleaned from these books very helpful when she later married John Fremont, often called the Pathfinder, one of the most controversial figures of Western history.

Henry Wadsworth Longfellow (1807-1882) had long been considering writing a lengthy poem dealing with the subject of the American Indian. Up to his time, most writers who had expressed any opinion on the subject had not taken into account the excellent Indian mythology or lore. Rather, they had seen the native Americans as a pathetic or tragic race, doomed to early extinction. Longfellow, in reading Schoolcraft, found there some wonderful individuals to idealize as protagonists for a poem. While visiting in Europe he had read *Kalevala*, a Finnish allegory told by Dr. Elias Lonnrot. From this fine epic poem Longfellow received the inspiration to write his narrative and to employ the same meter (trochaic tetrameter).

It was not especially Longfellow's intention to extract plain facts from his Schoolcraft reading; he took a little here and a little there. However, Schoolcraft had been somewhat hazy in his researches about the hero Hiawatha and had rather confused him with several gods and demigods of both the Algonquin and Ojibwa tribes. This is understandable in view of the fact that the languages and dialects involved were largely unwritten and the word was carried forward in strictly oral tradition. In a matter of only two or three generations, a sequence can readily take on quite a different atmosphere from the original intent.

The Song of Hiawatha was completed in the summer of 1855 after nine months of enjoyable writing. During the course of the procedure, the pleased author read many parts to his friends and acquaintances. Just before completion he entered in his diary: "I am growing idiotic about this song, and no longer know whether it is good or bad." It had instantaneous success; it also had much criticism and was the pun of many parodists, including Lewis Carroll. But it lived down its detractors and enjoyed the good wishes and quick responses of Emerson and Hawthorne among other writers of fine poetry.

Longfellow actually did a great service for the natives of America. For the first time they were portrayed to the general populace as a dignified, ancient race, with great understanding and a cultural background of tremendous value.

“I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance,
Of your wranglings and dissensions;
All your strength is in your union,
All your danger is in discord;
Therefore be at peace henceforward,
And as brothers live together.’ ”

—The Song of Hiawatha, Part I
Henry Wadsworth Longfellow

“In union there is strength” was the message of peace that the real Hiawatha brought to his people. The very direct and persuasive Code of the Iroquois is built on the idea that men are basically good and unselfish. It is not built on the premises that strength must win and to be concerned with self is all important. The Code of the Iroquois is the only code known to man which comes from the heart and not from the mind.

Among its symbols are the wampum belt and the calumet, or peace pipe. Any Indian carrying these items could safely travel through enemy country because all Indians respected the authority these typified. Wampum was a rather wide belt made of beads or seashells into a symbolic design to represent the five (later six) tribes of the Iroquois. The wampum peace belt was the most valuable possession of the tribe; therefore, it was never sold or used as money. It was given to chieftains of other tribes to symbolize fraternity and cooperation and was always highly respected. The peace pipe created the bond of unity between tribes. To smoke the calumet meant an oath was taken by all who participated; this oath was made in the presence of God whose earthly symbol resides as fire in the peace pipe.

Woodrow Wilson was deeply influenced by the Code of the Iroquois when he drafted his League of Nations. Obviously, the Western world was not ready for such action.

The wonderful fairy story of Cinderella which is generally believed to have originated in Europe where there are over five hundred variations known to exist actually had its beginning in

China as early as the ninth century A.D. It is far from unknown on the North American continent. Perhaps one of the most charming renditions of the story is that told by the Micmac Indians of New England (a branch of the Algonquins) where the story is called "The Invisible One."

In a large Indian village on the edge of a lake there dwelt an Indian who was invisible to all except his dearly beloved sister who shared his lodge. It was known that any Indian maid who saw him could claim him for her husband, so the young girls thereabouts sought to prove that they actually could see him. The sister would accompany any girl to the lake who wished to test her ability. When the brother arrived from fishing, the sister would ask questions to see if truthful answers were forthcoming. Questions included: "Of what is my brother's shoulder strap made?" or "How does he draw his sled?" Some girls were truthful and admitted they saw nothing, while others made up what they thought were likely answers.

Now in the village there lived a widower with three daughters. The two elder were cruel and vicious, especially the oldest. Their young sister was often mistreated—her face and her hair badly burned through maliciousness. The two older girls decided to try their luck with the "Invisible One" but it came to naught. The younger sister, whose appearance was so grotesque that she was called "Oochigeaskw" (rough-faced girl), decided that she too would attempt to see the "Invisible One" and made such preparation as she could from the meager clothing she could create out of birchbark from the nearby woods. Her determination must have been boundless because every obstacle was put in her way, including much ridicule and hisses. She was indeed a very sorry sight as she set forth to meet the sister of the "Invisible One." Together they walked to the shoreline and, when the brother appeared, the young girl did indeed see him and answered the questions correctly. His sled-string was the Rainbow and his bow-string was the Milky Way as she described. The sister, delighted, took the girl to the lodge and bathed her. As she was bathed the ugly marks on her face disappeared and her hair grew magnificently as it was combed. When the brother entered the wigwam

and saw the beautiful Indian maiden in the wife's chair where no one else had ever been allowed to sit, he realized that he was visible to her. So she became his wife and, of course, they "lived happily ever after."

The PRS Library collection dealing with the North American Indians is quite extensive with excellent books by good authors who know their subject. Our own Southwest Indians are particularly well represented, both in reading matter and artifacts. For instance, Hasteen Klah, a Navaho medicine priest visited with Manly P. Hall a number of years ago and did many colored crayon drawings on heavy cardboard of renditions of the famed Navaho sand paintings. Klah, through his interpreter, told Mr. Hall the significance of many parts of the illustrations, but occasionally he would request that no notes be taken by Mr. Hall while he would explain some deeply significant aspect of Navaho medicine lore.

Mr. Hall was delighted with his guests and pleased that they kept their room in such perfect order, especially the beds which looked like they had not been slept on, and indeed this was true. Later, it was found that the Navahos slept on the floor, much preferring it to the softness of modern "civilized" mattresses and bedding. Some of the Hasteen Klah renditions have appeared in picture form in various articles of the PRS Journal and several years ago an exhibit was given at the Library of the complete set. We hope to repeat this exhibit before too long.

The Museum of Navajo Ceremonial Art in Santa Fe, New Mexico, was created in tribute to Hasteen Klah and has a valuable collection of recordings and sand paintings. The museum has issued several books dealing with Klah.

American folklore grew up in an age of print. It has not been handed down by the village storytellers from generation to generation as in older cultures but has grown, rather, with the expansion of the country from simple, rural beginnings to the vast industrial cities populated with people from all over the world who have blended their backgrounds into a kaleidoscope of changing colors and patterns.



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