

THE SECOND-YEAR CORRESPONDENCE COURSE
STUDIES IN CONSCIOUSNESS

By
MANLY P. HALL & HENRY L. DRAKE

OUTLINE OF INSTRUCTION

FIRST QUARTER—*THE UNKNOWN*

1. THE ESSENTIAL NATURE OF CONSCIOUSNESS
Eastern Doctrines of the Universal Psyche
2. THE ULTIMATE APPROACH TO GOD
Relativity of Man's Understanding
3. THE NATURE OF IDEAS AND OF BEING
Conscious Levels of Reality and Illusion

SECOND QUARTER—*THE KNOWER*

1. THE ASPECTS OF INDIVIDUAL SOUL
Psychology as Viewed by Philosophers
2. THE EMOTIONAL ASCENT OF SOUL
True Meaning of Love and Beauty
3. THE PHILOSOPHY AND PSYCHOLOGY OF REINCARNATION
Movement of Psyche in Time

THIRD QUARTER—*THE KNOWN*

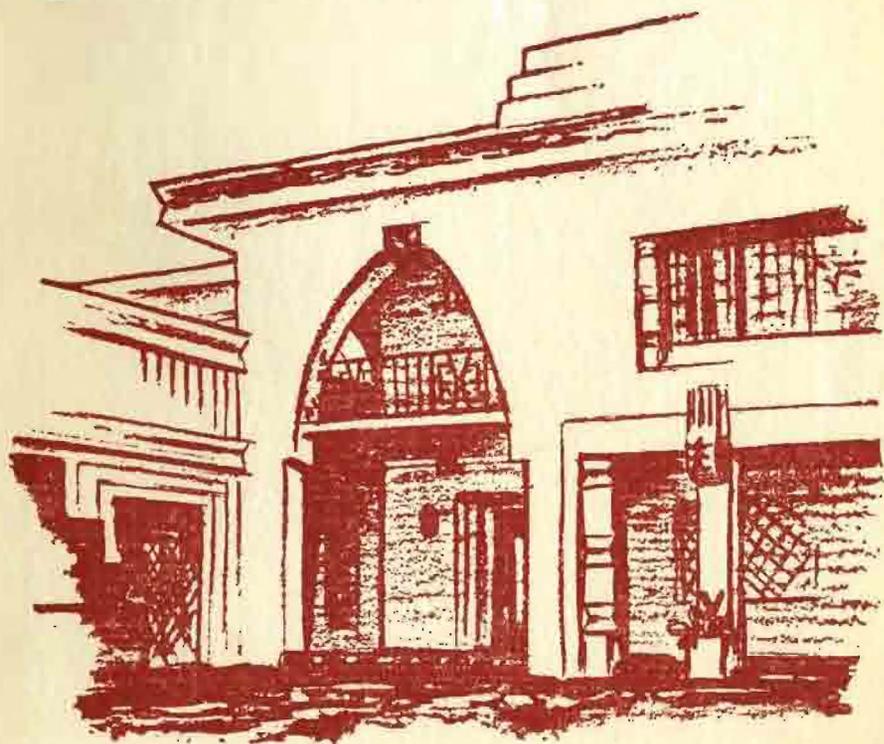
1. THE RATIONAL QUALITY OF SOUL
Purpose and Limitation of the Human Mind
2. THE SHADOW AND GUARDIAN ASPECTS OF INTEGRATION
Opposites Between Which Consciousness Evolves
3. THE REWARDS OF CONTEMPLATION
Self-awareness as the Mystical Goal

FOURTH QUARTER—*THE KNOWABLE*

1. THE PRINCIPLES OF PHILOSOPHIC PSYCHOLOGY
Man's Purpose and Future Direction
2. THE LEVELS OF KNOWLEDGE
Movement of Consciousness from Ignorance to Wisdom
3. THE ADJUSTMENT OF RELATIVE CONSCIOUSNESS TO REALITY
Man's Relation to the Ultimate Good

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HORIZON LINES
AN EDITORIAL

The Storehouse of Memory



YEARS ago it was my privilege to meet an elderly gentleman who was present in the Ford Theater in Washington the evening that Abraham Lincoln was assassinated. In his capacity as an usher he was one of the younger persons in the audience, but he remembered all the details of the tragedy and was often asked to repeat his story for clubs and groups that gathered to honor Lincoln's birthday. It is safe to say that in a few years there will be none left alive who attended that fatal performance. As these elderly persons pass, the event which they witnessed ceases to be a living experience, and only history remains. Memory is a living record, and as such has a peculiar vitality. Incidents continue to have a subjective reality as long as they can be revisualized by those to whom the incidents occurred.

In man, the faculty of memory has been a powerful force in directing conduct. In this storehouse of living pictures, the individual has available upon demand records of places, circumstances, and conditions which may no longer have objective, factual reality. There is personal memory which unfolds from infancy and preserves for the thoughtful the lengthening story of the adventure of living. There is a kind of collective memory preserved through history, folklore, and tradition by which the present generation shares in the growth-processes of races and cultures. There is also the old memory preserved in the stratification of rocks and the geological testimonies bearing witness to

prehistoric times. In various degrees, the past survives to the present and will continue into the future as an inspiring or an admonishing reminder. It is important to recognize the usefulness of memory and at the same time free the consciousness of the negative burden of things long gone.

In practical living, memory is a mixed blessing. There is a strange tendency to forget good things and to remember adversity. This is because disaster makes a deeper impression upon the whole consciousness of the individual than pleasant occurrences. In the same spirit, we remember the injustices we have suffered, but conveniently forget the injustices we have committed. We do not use memory honestly, and for that reason the faculty loses much of its usefulness. We can interpret our memories even as we interpret contemporary occurrences. What we seek, we find; and in examining our own records, we have a tendency to ignore that which is not favorable to our prevailing opinions. When a man examines the records of a business or an institution with which he intends to become associated, he gives special attention to defects in management or old policies which have not proved profitable. With the same spirit of honorable inquiry, he should examine the pattern of his own behavior, realizing that experience is of little value unless it contributes to improvement.

Looking back over the years, we come upon many happenings which stimulate the emotion of self-pity. Life has not been easy, and there is a growing conviction that we have been consistently and continuously unjustly criticized and misunderstood. Actually, we were noble creatures with high motives, remarkable, if unrecognized, attainments, extraordinary discrimination, and, over all, extremely lovable and delightful. How did it occur, then, that all these internal and external attainments have not carried us victoriously along the path of years? Why did that good judgment fail to save us from unwise investments? Why did our friends not appreciate our genial attributes? Why did not the lofty ideals sustain us in critical situations? Acknowledging ourselves to be wise, optimistic, and progressive, we observe that we have lived for years obsessed by fears, doubts, and insecurities, and have grave misgivings concerning the future. Yet, with it all, we are still infallible and equipped to advise others on the conduct of their business. Does not this common pattern of inconsistency invite some thoughtful attention. If memory does not sustain our claims and pretensions, a heart-to-heart talk with ourselves is indicated.

When this is brought to the attention of the perplexed individual, he is quick to spring to his own defense. No one could have done any better than he did. No one was ever in such a predicament, and

no one should be blamed when he has been exasperated beyond human endurance. It is distinctly unfair to remind a victim of the reasons of his own condition. At last, under pressure, he may admit that he did know better and should have done differently. For him, memory played no useful part because he refused to recognize his own imperfections. He saw no relation between the past and the present, and hoped that there were no correspondences between the present and the future. To him, sowing and reaping were isolated incidents, and it never occurred to his mind that he would some day be faced with the consequences of his own actions.

Religious writings abound in useful fables and parables. In these simple stories, the natural traits of mortals are unfolded, and there are strong recommendations implied for the correction of delinquent tendencies. Each man's own memory unfolds a legend similar to the old morality plays. Memory teaches by reminding or bringing into the light of consciousness parallel incidents or similar situations and their ethical and moral implications. There is the old Chinese proverb that the first time we make a certain mistake, it may be anyone's fault, but the second time we make the same mistake, it is our own fault. Memory is there with a complete account of the procedure and what followed.

Few children enjoy correction or have a spontaneous affection for their parents at the moment of a reprimand. Parental guidance is malicious interference with natural inclinations, and the preadolescent silently departs to nurse his own grievances and to contemplate the injustices of the universe. The adult feels much the same way when he explores the dark recesses of his own memory. The invitation to a broad reform of himself and his attitude is most unwelcome. Of course, there is always the possibility of toying with a delightful speculation. Perhaps we will be more fortunate the next time we do the wrong thing. It is possible that God or Nature will overlook this one infraction of basic rules.

This has long been the mental habit of dictators. Each would-be tyrant is exposed to the history of the inevitable failure of tyranny. Instead of accepting the obvious fact, the ingenious mind seeks new contrivances with which to outwit and circumvent the laws governing human behavior. The possible factor of chance is responsible for many repetitions of old mistakes. All the individual accomplishes, however, is the corruption of his own intelligence. On the positive side, let us consider the useful knowledge that is available to us from our personal storehouse of memories.

First of all, we should be moved to gratitude by the proof of the existence of a gentle and gracious Providence. We have all been wonderfully protected, guided, and assisted. Our better motives have been supported beyond our reasonable expectations. We have had opportunity to grow and unfold, to serve and to help. Our responsibilities have not outnumbered our opportunities, and if there have been periods of grief, there have also been long, happy days of sunshine. We have lived in a good world. We have known good people, and we have found that the average human being is well-intentioned. Actually, our remuneration has not been inconsistent with the integrity of our effort. In the end, we must rather shamefacedly admit that our affairs have gone as smoothly as our own abilities and inclinations have permitted. Naturally, we are not completely satisfied, but there is a dawning recognition that we have received our just deserts.

A person once consulted me who bitterly complained that he had no friends. Later he admitted that this might be due in part to the fact that he heartily disliked people in general and the ones he knew in particular. This was a reasonable deduction and explained, in large part, why he had not succeeded well in his business and in his home. Behind this unfortunate attitude was a monumental superiority complex. He could not tolerate inferiors, and could not find anyone who was his real equal or superior. It was all very frustrating, but, if he had used his memory a little, he would have realized that in the whole story of his life he had accomplished nothing and revealed no actual talents that were above the level of mediocrity.

A more useful and practical estimate was presented by another person seeking directional advice. He admitted frankly that as far back as he could remember he had never actually done anything well. He was tired of remaining ineffective, and wanted to integrate his resources. He very frankly told innumerable incidents in which his judgment was at fault, and because he recognized his shortcomings he was already well on the way to their correction. He was grateful for practical assistance, and, having seen the true picture, began a systematic program for strengthening the weak points of his character. Others recognized his efforts even before he was aware of his own progress, and within three years he was both a more successful person and a more respected member of his community. He looked back and learned, and that is what memory is for.

In the storehouse of remembrances, there is also a quantity of general information about other persons, times, ways of life, and cultural contacts. This presents some hazards, however, for it brings with it a nostalgia about the "good old days." Memory drifts back into that

period of nonresponsibility we call childhood. These years of exuberance were marred only by the tyranny of the public school, which nearly always interfered with contemplated pleasures. We would all like to look forward to another kind of childhood without the Board of Education. This has led to numerous escape-mechanisms and the impossible dream of ultimate idleness. The individual should hesitate to glorify the concept of workless aeons when he finds it difficult to survive a few hours of purposeless inactivity. It is only when memories are heavy through misinterpretation that we seek to escape from the glory of hard work.

As the years unfold, memory records incidents from the lives of those around us. We observe the rewards and punishments which have descended upon our neighbors and our associates. We remember what alcoholism did to a fellow employee, and how a member of our luncheon club allowed his home to collapse through selfishness and indifference. We are reminded of the tragedy of the widow down the street whose husband failed to inform her on the management of the business she later inherited. These useful object-lessons bestow good counsel, and recommend constructive solution and a broad thoughtfulness. To remember life around us is to gain insight into the ways of living so that we can protect ourselves and those dependent upon us. The theater of memory is therefore enlarged until it becomes a general source of instruction. It is like a wise old teacher who has lived long and experienced much and is ever willing to share with us a real and practical learning.

For everyone who is dishonest in his dealings with others, there are ten who are dishonest in dealing with themselves. By gradual degrees, we destroy perspective and judgment, and become addicted to mental habits which have no foundation in valid thinking. We wonder sometimes how some persons can live so long and learn so little. They have been subjected to the discipline of experience, but it has meant little or nothing on a constructive level. This proves that unless we open ourselves to growth by our own constructive attitudes we do not improve merely because we exist. There must be a philosophy of life based upon the solid conviction that we are in this world to learn, and that the more we learn, the greater our rewards in personal security.

There is a part of memory which preserves the record of our reaction to the pressures of environment. This reaction becomes a habit, and in the course of years this habit exerts a terrible pressure. Memory-habits determine the usefulness of the memory-faculty. If these habits are bad, they break the sequences by which remembered incidents are

related to each other. Once these sequences are disturbed, the ethical value of memory is destroyed. No single incident or even an isolated group of incidents can reveal its full meaning if it is out of context. The popular practice is to remember incidents and not context. This leads to amoral conclusions which contribute nothing to the integration of character. One man was disturbed throughout life by the memory of a serious fall. He dreamed of it at night, and awoke profoundly agitated. As an incident, the memory was meaningless and a plague upon his spirit. He completely ignored the cause of the fall, which was a foolhardy and unreasonable action on his own part. More important still, the foolhardiness continued and expressed itself in other eccentricities of character from which he had long suffered. The important memory should have been that the stubborn determination to satisfy his own desires was responsible for a condition in himself which was well-symbolized by the dramatic incident of an almost fatal accident.

Nearly always, the difficulties through which we have passed do tell a story. Although the difficulties themselves may appear unrelated, they bear witness to a distinct and definite peculiarity of temperament. Unless the symbolism has been correctly interpreted and the sufferer has mended his ways, his future life will be overshadowed by similar occurrences. If a trend is noticeable in the pattern of living and that trend is unfortunate or unpleasant, the cause is in self and not in circumstance. There may be an excuse for each of the isolated happenings, but there can be no escape from the implications of the pattern. A certain lady specialized in broken homes. She had several of them and the stories were remarkably similar. In each case she had been miserably misunderstood, and the offending husband had departed with distasteful remarks and accusations. The lady toyed with the idea that she had been born under an unlucky star. As a new adventure in matrimony was approaching, she decided to seek counsel, not because there was anything wrong with her, but at the insistence of her friends and relatives.

Discreet probings of old memory-sequences brought to light the causes of the lady's troubles. She was a chronic feminist with an intense suspicion about men, whom she always considered critically and even cynically. She was also intensely jealous, and finally admitted that these were the faults of which she had been accused by her previous husbands. With her own memories as pages of a useful textbook on personal psychology, she was presented with obvious inducements to improve her attitudes. Whether she could withstand the pressures of her own habits remained a serious question, but she could build a better future by contemplating her own unreasonable attitudes

and conduct. It is wonderful, indeed, how much good memory can accomplish if its lessons are accepted and appreciated.

In spite of the instinct to evade memory-lessons, we subconsciously associate the past with the present. We develop strong fears that events will repeat themselves. This causes us to hesitate when confronted with a situation which has led to unhappy results at some previous time. An unfortunate experience on the stage caused a well-known actor to change his career to another line of activity for which he was not fitted. He was afraid that under similar circumstances he would fail as he had before. It should be remembered that his mind was focused upon a particular occurrence and the impact upon his own sensitive nature. He was not especially concerned with the cause of his difficulty. It was explained to him that if he did not repeat the causation-pattern there was no reason to assume that the effect would be repeated. Instead of worrying, fearing, and deserting a profession for which he was admirably fitted, he should learn that a successful actor should not indulge in an excessive quantity of alcohol immediately before a performance. He had simply remembered the wrong elements of the pattern. Later experience proved that he was able to regain his theatrical standing.

Unreasonable and dishonest interpretations of memory-lessons can contribute to the general demoralization. The temperament develops morbid streaks, negative fatalism, fear, excessive worry, hypersensitivity, and hypercriticism. No one should be dominated by his own past, but it is his privilege to build a better future upon such foundations as are available. The past is always a good foundation if it is used intelligently. To many persons there is a fatality about the past. Things that have happened cannot be changed or remedied. There is no way of restoring that which has been destroyed by ignorance, stupidity, or selfishness. Yet, the lives of those around us witness the possibility of transmuting even heartaches and calamities into moral strength. It may be more difficult to escape from an unfortunate past, but there is correspondingly greater positive achievement. A word should be said of the danger of a kind of negative sentimentality by which we try to cling to the past. It is the better part of devotion to serve living reality rather than dead shadows.

There is some sentimental satisfaction and a sweet spirit of melancholy in being a martyr to the long ago, but there is also a terrible inertia. All of the vital and living concerns which can contribute to self-improvement and the advancement of others are neglected in honor of sanctified memory-ghosts. Too many people refer to their own pasts or identify everyone else's experiences with their own. Someone will say: "When I was a boy . . . , " and immediately another will

break in insistently: "Let me tell you about my childhood." There is also a marked tendency to relive certain episodes, usually the wrong ones. Everything that happens reminds us of something that once happened. We suffered then, so we revitalize the suffering and perpetuate the intensity of a happening that should have been permitted to rest in peace.

Incidents revived in this way too often have a tendency to become obsessive. Almost any contemporary occurrence can stimulate the old memory. When this tendency is noted, there is only one thing to do—sit down quietly and revive the *whole* of the memory. Remember what led up to it, the conditions of all the persons involved. Think the entire pattern through, not emotionally, but rationally. How would you have acted had you been one of the offending persons under the circumstances and with the degree of understanding available to that person? To what degree were you at fault? Did you really try to meet the situation honestly and courageously or did you take refuge in the feeling of being abused? Did you try to meet others half way? Were you as generous as you expected them to be? By degrees, the situation will probably clear. Perhaps you will find no one at fault, or at least the blame evenly divided. Once you have rationalized the situation, you will be free of the blind emotions which it previously stimulated.

Memory contributes something to imagination. In many ways we cause the future to become a projection of the past. If we have long been miserable, we like to assume that it is our destiny and that we will always be miserable. We should remember, therefore, that between the past and the future stands the present, a living challenge and a boundless opportunity to transform our way of life. If we permit the personality merely to be a doorway through which the past moves into the future, there is no reason why we should have any optimistic expectancies. Now is the time appointed for the reconditioning of the internal life. Imagination can contribute a vision of attainment as surely as a spectacle of continued drifting on the surface of uncontrolled pressures. We come back to an ancient axiom in philosophy: *Only a directed life can be a good life.* We cannot go along as we are and in this way become something that we are not. Drift is rewarded with drift, and indecision breeds its kind to infinity.

The human being is ready, willing, and anxious to control everything except himself. He will work patiently for years to become a business executive, and is well-rewarded by a small sphere of authority. Man likes to be managerial. He feels that his dignity as a human being requires an exhibition of dominant qualities. Yet in himself he

remains weak and undisciplined. He lacks the will power to correct his own mistakes or to rise above the ceilings which he has imposed upon his own thinking. Yet, he has available at all times a full and accurate picture of himself. He knows the road along which he has come, and he has it in his power to choose the road along which he will proceed. Why, then, is he afraid to examine his own nature? In some cases, at least, the ego stands in the way. We are embarrassed when faced by our own weaknesses. We would rather ignore them and hope that others will not find them. Unfortunately, we deceive no one but ourselves. In the quiet and privacy of our own solitude, we are faced by memories, nor will their insistent demands be ignored. Face your memories; be grateful for them. Understand the deep message that they are trying to bring through to you. Memory is the record of experience, and through the acceptance of experience-lessons we can unfold the wonderful potentials of human character.



A Girl's Composition on Boys

Boys is men that have not got as big as their papas, and girls is young women that will be ladies after awhile Man was made before woman. When God looked at Adam, he said to himself: "Well, I guess I can do better than that if I try again," and then he made Eve. God liked Eve so much better than he did Adam, that there has been more women than men in the world ever since Boys are a trouble. They are wearing on everything but soap If I had my way, half the boys in the world would be little girls, and the other half little dolls My papa is so nice that I guess he was a little girl when he was a little boy.

Royal Etiquette

A group of Quakers, making a formal visit to Queen Victoria, were placed in an embarrassing situation. Their religion forbade that they remove their hats, yet court procedure insisted that their heads be uncovered in the presence of the queen. This delicate impasse was solved by having a yeoman of the guards lift each of the Quaker's hats from him.

Never Too Old to Learn

Socrates studied music in his advanced years. Cato, at 80, thought it proper to learn the Greek language, and Plutarch, almost as late in life, took up the study of Latin.



The City of the Sun

TOMMASO Campanella, Dominican philosopher, writer, and humanist, was born in Calabria in 1568, and died in Paris in 1659. There have been several estimations of his character, but it is generally conceded that he was inspired by a noble resolution and an ardent spirit. By nature a nonconformist, he fearlessly attacked what he regarded as the oppressive policies of both the Church and State. His open disagreement with the then-prevalent interpretations of Aristotle caused him to be cited before the Holy Office at Rome. After an appropriate reprimand, he was permitted to continue his career, but, in 1599, he was imprisoned on a civil charge of conspiracy to overthrow the kingdom of Naples and create a Republic. He was arraigned before an ecclesiastic tribunal and sentenced to perpetual imprisonment. In the twenty-seven years of his confinement in fifty different penal institutions, he was seven times tortured and subjected to the full displeasure of his superiors.

Campanella was not without friends, however. It was through the intercession of Pope Urban VIII, who made a direct appeal to King Philip IV of Spain, that Campanella was ultimately released in 1626. Later, however, he was further involved in political conspiracy, and withdrew to France, where he was well-received by Cardinal Richelieu, who bestowed upon him a generous pension. The remaining years of the old Dominican's life were peaceful and secure, and he died in one of the houses of his Order. Campanella's reputation as a scientist and as a prophet of political change enlarged with the passing of time. He was deeply influenced by the Greeks, especially Plato and Pythagoras, and was also well-versed in the wisdom of the Arabic and Jewish schools. It was his addiction to Telesius, the great Italian progressive, that involved Campanella in the charges of heresy that so heavily burdened his career. He wrote extensively, but it is his work *Civitas Solis*, or *The City of the Sun*, which presented most completely the breadth of his social vision. The grand theme

of this work is derived from Plato's *Republic*, strengthened and organized in its scientific part by the contribution of Telesius. It has been said that the *Civitas Solis* is the earliest known unfoldment of a socialized system of life, supported by a foundation of natural science, ethical philosophy, and economic stability. It has also been noted that, although this work was compiled while Campanella was enduring suffering and humiliation, the book shows a lofty and loving spirit, a gentle idealism, and complete freedom from bitterness and pessimism.

Substantially, the City of the Sun is a commonwealth in which the individual subordinates his personal inclinations and ambitions to the security of the community. The ideal of the "common good" is stressed throughout the writing, and, when necessary, authority is invoked to protect this dominant conviction. The book, which is not of great length, is presented in the form of a poetical dialogue between a Grand Master of the Knights Hospitallers and a Genoese sea captain, who is his guest. Like most of the Utopias, it is concerned with an already existing community in a strange land called Taprovane. The sea captain, going ashore for unstated reasons, is conducted by the people of the country to their principal city, which crowns a low mountain. The City of the Sun is surrounded by seven walls, or rings of defenses, which are named for the seven planets, and there are four gates through these walls, one at each of the major points of the compass. In the midst of this city rises a circular temple with a very high dome. Above the altar is a large globe upon which the heavenly bodies are painted. There is also another globe to represent the earth. The dome of the temple is covered with representations of all the stars of heaven, from the first to the sixth magnitude. In the great vaulted room there are also seven golden lamps, each bearing the name of one of the planets. It requires only passing examination of the description to realize that Campanella was aware of the symbolism used in the rituals of ancient Secret Societies and Fraternities of his own time which had descended from the older groups.

The government of the City of the Sun is vested in a great priest, who is called Metaphysic. He is assisted by three princes, who have equal power among themselves, and they are called Power, Wisdom, and Love. It is the duty of Power to protect the commonwealth against all enemies who may seek to overthrow the State. It is the province of Wisdom to instruct in all the liberal arts and sciences, and under him are thirteen doctors, each dedicated to a department of learning. It is interesting that these thirteen all use one textbook and are therefore interpreters of one essential doctrine. They teach through discourse, after the custom of the Pythagoreans. It is the

responsibility of Love to regulate all of the personal activities of the citizens. He also has charge of matters pertaining to the security of the community, except such parts as relate to military defense. He is also assisted by many male and female magistrates who care for agriculture and the distribution of food, clothing, and such necessities.

The story then goes into detail naming various magistrates who are called according to the virtues which they represent. One is Fortitude; another, Chastity; still another, Kindness. There is even one named Cheerfulness. The Grand Master of the Knights Hospitallers inquires as to whether the government of this city is a monarchy, a republic, or an aristocracy. He is told that the race that built the city came originally from India. They were forced to depart from their own land by plunderers and tyrants, so they departed to a far place where they could live according to their own convictions. These noble and enlightened people solve all problems by renouncing ownership, holding both their necessities and their luxuries in common. It was Campanella's conviction that such a communal state could survive even though the inducements for personal accumulation had been removed. At least in his *City of the Sun*, the population burns with a great love for their fatherland. The Grand Master objects that in such a society friendship is worthless, as there is no longer the possibility of conferring benefits on one another. The captain replies, in spirit, that there is another kind of friendship, in which persons are drawn together without such ulterior motives, and are satisfied to admire the internal character of each other.

In education, both sexes receive equal consideration. Even in clothing there are slight differences, and there is no inclination toward vanity. All arts and crafts are equally honorable, and there is no incentive to seek more glorious or profitable occupations. It is a disgrace not to work or to be so devoted to pleasure and idleness as to assume that aristocracy is exempt from useful labor. Because all learning is from essential knowledge, it is possible for each of the citizens to attain a wonderful proficiency in many subjects. The scholars of this city learn more in one year than those under other systems can attain in ten or fifteen years. For some reason, emphasis is placed upon the Polish language, and Arabic is broadly taught. The citizens eat at a common table, and the elders are served by the young. During meals, books are read, and there are discussions of philosophy and science. The food is selected by special officers, who consider the laws governing nutrition. The people have different clothing for the seasons, and change from one type to another when the sun enters Aries, Cancer, Libra, and Capricorn. Children are given names according to their accomplishments, and are under the protection of the State.



TITLE PAGE OF THE 1ST EDITION OF CAMPANELLA'S
THE CITY OF THE SUN

In the City of the Sun there is no fear of death, for citizens follow the teachings of the Brahmans and Pythagoreans. They heal sickness by prayer and by such natural remedies as they have learned from experience. They have a secret for renewing life and extending usefulness, but they make no claim to immortality. Their religion in general includes rituals, sacrifices, and ceremonies. They teach the good from many religions, for they are dedicated to truth and not dominated by sects. They cremate their dead. Their prayers are simple, and they conclude each petition with the words: "As it seems best to God." They erect statues to heroes, and they include the good and the noble of other races besides their own. They consider it a

grievous fault to criticize anyone for his race or his religion. In erecting statues, however, they choose only those truly noble and enlightened, and they are grateful that their world has been blessed by great teachers, scientists, and theologians. They contemplate and know God under the visible symbol of the sun, and some may say that they are sun worshippers, but this is not true. They assert the sun and the earth to be the father and mother of all creatures. With them, evil is but a deficiency of good, and those living virtuously shall have nothing to fear in this world or the life beyond.

The people of the City of the Sun are inclined to the Christian religion after its abuses have been removed. They believe that in the future one enlightened faith will inspire and direct all men. Thus it is that even the most selfish and sacrilegious are preparing the way for a better time to come. There is, of course, the implication that the example of this noble community will lead others to seek a similar solution to the problems of their States and nations. It is not certain that the Grand Master of the Knights Hospitallers agrees with all the enthusiastic explanations given by the Genoese sea captain, but he is impressed, if not entirely convinced. There are many details relating to the management of the city in case of war, the functions of the municipal courts, and the ceremonies of the State Religion, but these do not advance the general picture.

It is easy to understand why this book caused its author grave troubles. Like other Utopian romances, it assailed the very foundations of man's individualistic psychology of life. It was displeasing to the Church, an offense against existing authority, and an indictment of public and private selfishness. The ready answer seemed to be to silence the author. Of the several famous Utopias, *The City of the Sun* is one of the most difficult to secure in an early edition. It was published first in the highly significant year 1623, remembered for the appearance of the great Shakespearean folio. According to a recent note, only two copies of the larger volume which encloses *Civitas Solis* have appeared on the book market in the last twenty years. The only example recently available is priced at \$700.00 and is considered a real bargain. There is much to suggest that the book may be coded and be part of the cycle of literature sponsored by the Secret Societies of the early 17th century. The curious title page, seen by few, accompanies this digest of the work.



True Democracy

A gentleman once said to Czar Alexander I of Russia, "Sire, I am a republican." "So am I," replied the czar. "But my profession is against it."



Chinese Cosmogony

ALTHOUGH the Chinese prided themselves upon the antiquity of their own culture, it is evident that they derived at least part of their early tradition from other Eastern nations. At a remote time there was a broad distribution of basic concepts, and these reappeared after the rise of national consciousness. Substantially, the Chinese creation myth differs from the cosmogony of India or Chaldea. Obscured, however, by a symbolism essentially Chinese, the parallels with other systems are not immediately noticeable. We are faced with an old question: Are the similarities between ancient accounts of divine matters due to the universal distribution of doctrines and philosophies, or have isolated groups or individuals arrived at the same conclusions because of certain internal experiences? Is it inevitable that the human mind should impose its own boundaries and limitations upon the conceptual faculties of man? The human being is the common denominator of the institutions which he has fashioned. In him, therefore, may properly be sought the key which will unlock the cultural heritage of the race.

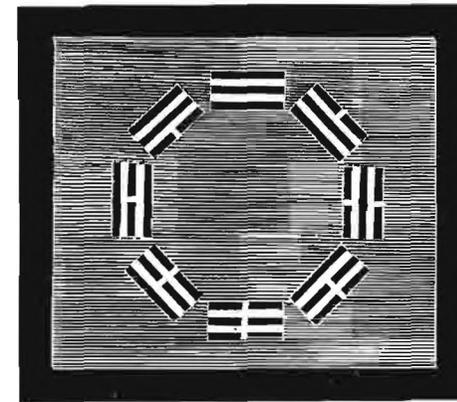
Is it a coincidence, then, that the Chinese should unite with other enlightened nations of the past and conceive that the universe came forth out of a dark mystery which they named chaos? The nature of this chaos could not be known or examined. It was primordial and in a sense eternal, for even after creation had taken place, chaos remained as a subtle substratum and an all-enveloping diffusion. This chaos was an infinite, unorganized potential. It was alive. It was full of seed. Within it existed in an unconditioned state all creatures that later assumed conditioned appearances. Chaos had neither origin nor ultimate. It was not Cause, but was, in a strange way, the source of everything. The Chinese, however, were not of the mood to permit existence to be ruled over by an eternal disorder. Therefore, chaos had a

certain homogeneity knowable and appreciable only by itself. To man, this original mystery was utterly incomprehensible, but the mystery itself was divine and possessed the dim intangible outline of a Supreme Being. The gods slept in chaos, and awakened into manifestation with the dawning of the world. Both the divinities and the creatures over which they presided unfolded and developed through a great cycle of time, and ultimately returned again to the eternal unknowable. Thus, indeed, life is rounded by a sleep. Light shines for a time, but darkness reigns forever. This is not a sad and melancholy gloom, however, nor is this darkness the victory of negation. To the Asiatic mind, the unknown source of things was subtly aggressive. It was a dynamic, the ruler of all that emerged from its own immensity.

The Chinese were natural psychologists, and drew their symbolism from this level of personal experience. Examining within themselves, they realized the need for a "great center," an essence at the core and root of sentient existence. Of the substance of this "great center," they could formulate no rational concept. They knew it only as a supreme unconscious, and the term *chaos* implied the personal inability to organize those remote elements which rested forever in a state of non-manifestation. In an effort to explain the doctrine of changes or those modifications which are continuously occurring in the phenomenal universe, Huai-nan Tzu unfolded his doctrine of spontaneity. He called this the original law of creation, and by the term he implied certain inevitable procedures which are justified by themselves alone and must be accepted as inherent in natural phenomena. As creatures live by obedience to the natural instincts bestowed by heaven and earth, so, in turn, creation is the spontaneous release of eternal patterns, the Greek archetypes. Life moving by its own energy proceeds in certain directions and by certain methods, and attains certain ends. The wise accept, and through a series of increasingly enlightened acceptances attune their own hearts and minds to the universal motion.

Primordial existence contains a potential duality which is the source of the permutations, or changes, which are continuously unfolding, mingling, separating, coming together, and by these occurrences sustaining the diversity of creation. The philosophy relating to this concept is unfolded through the *Yi King*, or *Classic of Changes*. The work itself and the celebrated commentary thereon by Confucius are regarded with deep veneration by the Chinese. Of this book Dr. Paul Carus writes: "The *Yih King* is one of the most ancient, most curious, and most mysterious documents in the world. It is more mysterious than the pyramids of Egypt, more ancient than the Vedas of India, more curious than the cuneiform inscriptions of Babylon."

In the oldest symbolical forms, the Chinese used a white circle and a black circle to represent the positive and negative principles of the universe. Later, for convenience, they represented the white circle by an unbroken horizontal line, and the black circle by a broken horizontal line. The white circle and the unbroken line represented yang, the positive principle. The black circle and the broken line stood for yin, the negative principle. The Chinese also combined the black and white circles as two hemispheres flowing into each other, and this symbol they called the yin-yang, or the intraction of negative and positive. This yin-yang is a central vortex present in the universe and also in the deepest and most mysterious parts of all creatures. Everything that exists is rooted in the yin-yang design, for creation implies

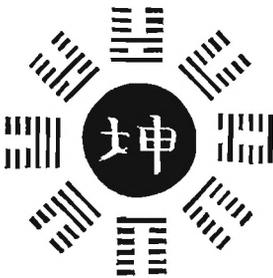
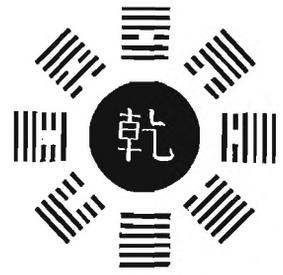


—From *Elementary Characters of the Chinese*

THE BASIC DESIGN OF THE EIGHT TRIGRAMS

a mingling of negative and positive principles. The unbroken line stands for strength, and the broken line for weakness. In this case, however, weakness means *receptivity*, or a capacity which is filled or fructified by the positive principle. It naturally follows that in this philosophic shorthand, yang is heaven or more correctly the principle of heaven, and yin the principle of earth. Yang becomes the sun; yin the moon; and the words mean *brightness* and *darkness*. Always yang is aggressive, and yin submissive. Thus all creatures partake of both qualities. It is reported that in his binary system of arithmetic, Leibnitz acknowledged his indebtedness to the Chinese trigrams or arrangements of broken and unbroken lines. There are eight primary and sixty-four secondary combinations.

We must now pause and consider the implications of the basic concept. Chaos, or the unknowable essence of the "great center" and



—From *Elementary Characters of the Chinese*

THE SIXTY-FOUR HEXAGRAMS WHICH FORM THE BASIS
OF THE PHILOSOPHY OF THE YI KING

circumference, acting from its own spontaneity, revealed from itself an original duality. This duality resulted in a division of the primordial essence into a positive, aggressive principle and a negative submissive principle. The aggressive principle was a kind of air or spirit of air, and became a spirit in air moving continuously. It would be proper to symbolize this perpetual rhythmic undulation as a male dragon writhing in space. The dragon was supposed naturally to inhabit the air, and when represented with five claws (elements) it became the imperial symbol. When yang was revealed as the male dragon, yin spontaneously presented itself as the female dragon. Thus, with all forms in Nature, the male engendered the female out of the passive principle, and no creation could exist alone. Aggressiveness cannot be separated from submission, and can have no reality apart from its polarized opposite. Light and darkness are interdependent, for the concept of one cannot exist without the concept of the other. In the Orphic theology of the Greeks, yang and yin are called ether and chaos. The principles residing in ether move upon the face of chaos and call forth their own shadows or opposites. In the second verse of Genesis, it is written: "And the Spirit of God moved upon the face of the waters [deep]."

With the gradual unfoldment of the system, the Eternal Self-existent thus produced the noneternal not-self existences, seated in the principles of motion and rest. In their own subtle way, the Chinese like to think of yang, or the positive principle, as a "spirit of vacuity." Yin, or the negative principle, expands to fill this vacuum, and in so expanding assumes the proportions of yang and becomes a vast womb, the source of infinite productivity. This seems to be the Orphic egg of the Greeks. Once this egg has been formed, yang hides itself within the depths of this *ovum mundi*, thus bestowing the generating principle from which all creatures derive their origins. Wan Wang, in his commentary on the *Yi King*, explained that yin as the female receptacle not only brings forth life, but at certain periods, when the cycles of generation have been completed, gathers these lives back into its capacious womb, where they are preserved through the night of nonmanifestation, as in a ship floating upon chaos. When we realize that all creatures are derived from eight basic symbols consisting of a father and mother, three sons, and three daughters, there is a stimulating parallel between the salvation of the eight trigrams in the ship of yin and Noah and his family, also eight persons, preserved in the Ark.

The first mingling of yin and yang results in the production of the great monad referred to as "imperial heaven" or *shang-te*. The great monad is an infinite sphere of the positive mind-principle, and immediately upon its production the yin principle clothes it in an

ethereal body. In this manifestation, yang, therefore, becomes the rational soul of the world and of men, and the yin principle becomes the sentient soul of both. The sentient soul is the anima, which acts as the subtle vehicle of the animus. It should be understood that this differentiation occurs on the level of formation. All forms are compounds, and only the formless retains a simple or undifferentiated nature. *Shang-te*, as the grand man, is the archetype of the human being. At this stage in the speculation, there is a distinct and definite motion toward the recognition of a world person, the archetype or pattern of the third person of a mysterious triad consisting of heaven, earth, and man. These may be explained as standing for spirit, matter, and mind.

The Adamic man is P'an Ku. It is written that he came forth from the great chaos. In the *Yi King*, he precedes heaven, and it is also said that "heaven does not rebel against him." P'an Ku is strictly the avatar of heaven, the archetypal man, the eternal sage, the imperial prince. In him, heaven is embodied; through him, the invisible is made visible. The cosmos is revealed through the growth of P'an Ku. This being is made of air, and this air is twofold, containing yin and yang as the ethereal and spiritual parts of the soul. When P'an Ku unfolds to become the cosmos, his soul-mind rises to form the animated heavens, and his body falls to become the animated earth. P'an Ku is thus an androgynous deity, for his own heaven and earth natures unite to become the great father and the great mother of all things. As this generation proceeds, heaven always contributes the subtle parts, and earth the outer bodies of creatures. In the course of this generation, P'an Ku finally emerges in the middle space between heaven and earth in human form. He is then recognized as the first man, properly the son of heaven, and is honored by the Chinese as the universal sovereign, the first sage, the perfect man, the model prince, and the very embodiment of *shang-te*. That which thus unfolds becomes by analogy the source of the Confucian definition, to the effect that heaven and earth are the great man, and the little man is a miniature heaven and earth.

P'an Ku is curiously described in the old writings. He was four times the size of an ordinary man. There were two short horns upon his forehead, two tusks in his upper jaws, and his body was covered with hair. He was universally learned, and, as the first artificer, he excavated the valleys and piled up the mountains. He fashioned the universe with a hammer and chisel, and he instructed mortals in the arts and sciences. He taught men to build bridges and ships, revealed the secrets of medical herbs, set the foundations of astronomy and mathematics, and was responsible for the fundamental principles of the *Yi King*. From a strange throne he ruled and taught, and he divided



—From Favier's *Peking*

P'AN KU CREATING THE UNIVERSE WITH
A MALLET AND CHISEL

the classes of human beings according to their ranks and merits. From the text it would seem that P'an Ku ruled not over a physical earth, but a subtle elementary world, from which the universe we know was later generated. Having completed the labor which he had come to perform, it is said that he disappeared, but there is considerably more to the story than is generally told.

At the approach of death, the body of P'an Ku was strangely scattered and transformed. From his breath came winds and clouds; his voice was heard as thunder. His left eye was the sun, and his right eye the moon. His limbs became the four regions of the world. The fluids of his body became the rivers, his teeth and bones the metals and rocks, his flesh the fields. There is more, but this indicates the diffusion of the primordial giant. We are reminded of Ymir, the frost giant of the Nordic rites. This being was slain by Odin and his companion gods, and from the body of the giant was fashioned the physical world. We must assume, therefore, that P'an Ku, like the

Greek Titans, is a figure for the primary substances and elements, which, by their combinations and mutations, engendered all that lives. P'an Ku, as the world hermaphrodite, brought with him out of the primordial chaotic egg eight persons, called the eight diagrams. These, again, are the father, the mother, the three sons, and the three daughters previously mentioned. On the level of cosmogony, this ogdoad fashioned the cosmos. On the level of Nature, it generated the animal creation, and on the level of humanity, these eight were the ancestors of the whole human race.

In the Chinese system, the universe is in a condition of continuous flow and ebb, this motion beginning in the two principles. Thus existence expands and endures through alternate cycles of waking and sleeping, of coming forth and retiring, of growth and decay, of creation and disintegration. In the ninth period of each cycle of manifestation, the universe gradually returns to chaos, or comes back to the first period. The end is always accompanied by a kind of deluge, implying oblivion rather than submergence in water. The humid ethers absorb matter, until it seems that chaos continues in its original form. There is one difference, however. In these cyclic dissolutions, P'an Ku, or the primordial being, is not destroyed, but sleeps, like Vishnu upon the couch of the seven eternities. With him, P'an Ku carries the eight patriarchs, who are the seeds of creatures. When the time comes for the outbreaking of the universe, the sleeping principles are reborn, and in the third period of a new cycle, P'an Ku always achieves re-embodiment. By the deluge, the old heaven and earth vanish away, but over this deluge the eight selected individuals are carried safely. The Chinese believe that in the third cycle of each universal unfoldment P'an Ku is reborn in the form of Fuh-he. This is another form of the idea that Noah, who corresponds with Fuh-he, is the second Adam. There can be no question that Fuh-he links two conditions of existence. Like Noah, he is an ancestor from a former world which has been destroyed, and he is also the progenitor of a new world, which is to continue and be fruitful. Actually, Fuh-he is the manifestation of P'an Ku, who fulfills most of the symbolism implied by Adam. In the Chinese system, therefore, P'an Ku, or heaven, appears in the first period of a cycle, Eve, or mother earth, in the second period, and Fuh-he, or man, in the third period. These periods are the Divine Age which produces the primary triad of heaven, earth, and man.

Fuh-he proceeds to recapitulate the attributes of P'an Ku. He becomes the leader of the human race, like the Manu of Hindu philosophy. Both the mind and body of Fuh-he endure throughout the day of manifestation. He is not only the great ancestor, but he is the one who is undivided. All creation takes place within him, but he



—From Favier's *Peking*

THE CELESTIAL EMPEROR FUH-HE REVEALING
THE SACRED DIAGRAMS

preserves his archetypal unity. According to the *Yi King*, Fuh-he is eternal mind inherent in eternal matter. His rational soul permeates all things to the lowest form of life, and his sentient soul is everywhere permeated, and this compound distinguishes creatures in whom the conflict of superior and inferior parts continues.

Naturally, the Chinese claim Fuh-he to be their first emperor. He is referred to in the classics as the dragon-man, the supreme emperor, the sage, and the father of both gods and men. He is often represented with a human head and the body of a serpent, dragon, or great fish. He is the embodiment of yang, and therefore contains within himself the mystery of luminous heaven. In the old legends, he came out of the water and became the instructor of mankind. He revealed the written characters, and among his titles is "the literary ancestor of the myriad of ages." He restored the diagrams, so that men might understand the origin of the universe, for within these diagrams is a secret science of divine magic by which human beings can explore the consciousness of their Creator. Fuh-he instituted marriage as symbolical of the union of heaven and earth. He was the first to sacrifice to the gods, and he was also the first sacrifice, and he is called the great victim. Fuh-he was born of a virgin, who conceived by a rainbow. This rainbow was the air of five colors, which represent the five sacred elements. It is this rainbow also which appeared after the Deluge with the promise of the fulfillment of a new world. In India the first incarnation of Vishnu was through the mouth of a fish, and among the Chaldeans their first instructor was a mys-

terious being called Oannes, or the fish man, who was born out of the aqueous ethers of the universe.

It has already been noted that in the universal concept the development of the scheme is highly psychological. There is one mind of heaven and earth, and one soul also of heaven and earth. When these are united in their most perfect blending, they produce man, in whom resides, therefore, the most perfect potential for the perfection of consciousness. The Japanese, borrowing from China, adapted the heaven-earth-man formula to their flower arrangements. Here the symbolism is maintained through the use of a blossom, a leaf, and a bud. Man is the bud, for he is a potential heaven rising from the earth. The same symbolism underlies the Buddhist use of the lotus. Lao-tse and other Chinese mystics realized and taught that the liberation of human consciousness depends upon the philosophy of spontaneity. In the superior man there is no conflict between yang and yin. Each fulfills its own appointed destiny, and therefore life is orderly and natural. The superior impels, the inferior obeys, and the individual commonwealth is preserved. It naturally follows that the superior must always lead. The superior parts of the mind must direct the instincts and appetites. Superior men must govern those less able, but when yin is properly comprehended, government is with the consent and approval of the governed.

When heaven leads, all things prosper. When earth leads, all things fall into desuetude. When men's minds are dedicated to the service of principles, there is contentment and security, but when men depart from principles, they pervert heaven and disturb the earth. Man himself exercises a limited sovereignty. He must be obedient to superiors and a faithful steward over inferiors. Power bestows the privilege of just administration, but it does not sustain tyranny. In his own life man must recognize the principle of yang. If he is moved by the monad of heaven within himself, his body will be healthy, his life will be long, and he will have the strength and insight to bear his burdens with dignity and sincerity. If, however, he permits himself to aggrandize the yin principle, so that it becomes aggressive rather than submissive, he will become proud and arrogant, and selfishness will possess him. Thus Chinese morality and ethics are firmly grounded on the principles.

The way of heaven can be known and experienced through the heart. It can be analyzed and rationalized by the yang part of the mind. Once it is known, a kind of aggressiveness follows. The knowledge expands and fills the yin capacity. When the yin is completely filled with the yang principle, the person has attained the



—From Favier's *Peking*

A CHINESE ALCHEMIST FANNING HIS FURNACE

perfection of himself. From that time on, his personality becomes the receptacle of principles, and no longer obstructs the motion of yang. The Chinese concept of liberation implies the return of the individual separated by the yin principle to a condition of unity appropriate to the yang principle. Fuh-he is the collective human being. He is the archetypal man. He is rescued by the release of the yang principle through all the creatures which he has engendered. He is the eternal

victim who must be redeemed by the enlightened sage. To restore universal motion in self is, therefore, to liberate Fuh-he, who ultimately becomes also the eternal victor. The God-image locked in man is liberated by the release of the God-principle through man. In this particular, Chinese philosophy follows closely other Messianic systems.

The *Yi King* is often used as a book of magic and divination. It is supposed to contain a formula for the release of the yang principle. Chinese mystics and alchemists perfected a Cabalistic system by which the book could be made to release a secret and sacred science originally revealed by P'an Ku through his son, Fuh-he. This system unfolded all the mysteries of heaven and earth, all the transmutations and permutations through which beings must pass, and even the elixir of life prepared from the lunar peach of longevity. Although this mysticism enriched the symbolism of China, the basic system of the *Yi King* is a mathematical philosophy leading to an exact science of universal dynamics. Many elements of Chinese philosophy have found their way into the intellectual systems of Western nations, but as yet the doctrine of spontaneity or inevitable acceptances has not been fully appreciated. The end of tension and discord lies in the recognition of universal laws and a simple and joyous obedience to these laws. Thus, from his ancient writings, the Chinese philosopher gained not only a remarkable exposition of abstract principles, but a daily guide for self-improvement as well.



Of Historic Documents

The transcript of the Magna Carta, England's celebrated Bill of Rights, now in the British Museum, was discovered by Sir Robert Cotton in the possession of his tailor. This suit-maker was just in the act of using the precious document to cut out a pattern for one of his customers.

The Linguist

King Charles V, who spoke several European languages fluently, used to say that we should speak Spanish with the gods, Italian with our lady friends, French with our gentlemen friends, German with soldiers, English with geese, Hungarian with horses, and Bohemian with the devil.

With Faint Praise

Mariano Vallejo, Mexican Governor-General of California, once said: "I like the Yankees. I would rather be swindled by them than by anyone else; they do it so scientifically."



—From *Nuremberg Chronicle* (1493)

JOSEPH INTERPRETING THE DREAM OF PHARAOH

Man's Unconscious as a Directive Force

PART I: FUNDAMENTALS FOR INTERPRETATION

BY HENRY L. DRAKE

SOME two thousand years ago Aristotle advised physicians to become familiar with and to regard the dreams of their patients, but it has been only in recent decades that dreams have become accepted as meaningful factors in human experience. The time has passed when one asks—do dreams have a meaning? Sufficient scientific data have now been amassed to leave no question that dreams are vitally important in the lives of men. Had this development come sooner, untold suffering could perhaps have been avoided. It should be remembered that many notable persons have received help and guidance from their dreams. Descartes had three dreams of such intense psychic force that they are reported to have influenced the entire course of his life. Among the many others who have experienced unusual dreams are Saint Perpetua, Boethius, and Scipio Africanus.

When science finally endeavored to understand dreams, its research revealed that they come from the unconscious life of man. Yet, in their own symbolic way, they deal with real events, past, present, or future, and may be of either a preventive or a corrective nature. They all have one common characteristic: they are concerned with

those situations of which man, in his conscious life, is not fully aware. And it is when the conscious life is in repose or sleep that the unconscious speaks by means of dream symbols. During waking hours, in periods of quietude, dream phenomena sometimes break through into consciousness as phantasy or a vision.

The analysis of dreams has received much attention from the Freudian, Jungian, and Adlerian schools of psychology. From the vast researches of the representatives of these schools, it becomes immediately apparent that before the importance and meaning of a dream series can be understood in any correlated pattern, the entire subject matter must be approached as a difficult science; and having to do with the workings of the soul itself, the problem of dream interpretation should not become a popular pastime. Notwithstanding this, on occasion, an individual may be so impressed by a certain dream as to know its meaning and purpose in an immanent way, and so, be influenced by it during the remainder of his life.

This is illustrated by the following dream. A young man dreamed that he stood above the world, and from this vantage point was able to see and to sense the vastness of the cosmos. He became imbued with a sense of universal impersonality, feeling that all men should partake of its graciousness in equal share. It is impossible to portray the influence upon a person of such an experience. Basically important dreams carry a psychic energy which is known, assimilated, and worked out through the psyche, only by those who have experienced them. In the case here cited, the dream lived in the young man's consciousness for many years, seeming to reassure him of the ultimate rightness of the universe, and of his function in life. The immediate effect caused him to shift from a planned career in law to one in the humanities. He finally came to be a sociologist noted for his humanitarian interest.

Dreams, finally considered, never have exactly the same meaning for any two individuals, even though their symbology may be essentially identical. Life is individual, and so, too, is dream analysis. The scientific interpretation of dreams demands that many factors—cultural, social, and individual—be considered. For instance, a native of Egypt does not dream the same sort of dream as does the Britisher; nor do the symbols of their dreams have the same meaning, because the entire psychology is fundamentally different. The socio-economic level, occupation, age, and sex of the dreamer must also be considered. His physical condition is important, since sickness, nervousness, or extreme fatigue undoubtedly have definite effects on psychic activity.

In most persons, one of the functions of consciousness—sensation, feeling, thinking, or intuition—predominates, and his view of and adjustment to life is modified accordingly. It is also important to know whether the individual's general attitude toward life is extraverted or introverted, for this will color his entire orientation to life. The introverted man, as the name implies, is he who looks inwardly for the solution to his problems rather than outwardly. He possesses more capacity for reflection, quietude, and study, and is less aggressive than the extravert, whose qualities, in general, are the opposite of those of the introvert. It must be clear, then, that a particular dream will have different implications for an introvert, whose most highly developed function may be intellect, than for an extravert, whose most highly developed function may be sensation. Now it begins to be clear why the practice of dream interpretation to the end of health or greater integration should be left in the hands of the professional analyst.

Dreams, notwithstanding their importance, must not be followed implicitly. They come to man from the unconscious side of life, whereas man is a conscious being possessing faculties which inform him what is right for him and what is not. With these faculties, or conscious functions, every dream must be examined as to its significance for the specific person who dreamed it. Finally, that other realm of existence, the unconscious, from which dreams ensue, has different laws than those of the physical world. It must not, therefore, be concluded that the unconscious always knows the values of conscious existence, any more than we consciously know of the total working of the unconscious. Herein lies the merit of Philosophic Psychology, which demands that one use all of his capacities to determine what is best in the ever-moving pattern of integration.

The life of the unconscious is presented not only by means of dreams, but also in phantasy, active imagination, visions, and creative expression such as painting. Every one has experienced phantasy at some time and to some degree, but probably has not been aware of its real nature. It is a process of wish-fulfillment by daydreaming, which occurs when one quietly reflects upon things as they are or ought to be. Then, if one is relaxed and allows his thoughts and feelings to flow freely, pressures from the unconscious are released. Elements of our inner nature, reaching for recognition, come to the surface of conscious life, and we say to ourselves—how is it that I think and feel these things? When such phantasies are analyzed, they frequently reveal unusual material for consideration.

In phantasy the will is not employed to produce the phenomena. By contrast, in active imagination one may consciously, by an act of

will, follow and observe some image or symbol which passes before the mind's eye. One may even ask concerning its importance and receive some impression or statement by way of an answer. Of one thing we may be sure—that such occurrences, coming from our unconscious, have to do with us and bear upon our general state of psychology.

A vision differs from either phantasy or active imagination in that it carries a tremendous charge of psychic energy. It usually has to do with some momentous event in relation to the individual or to society generally. Here, all tends to be clear if we do not ponder it; the vision reveals its own meanings in definite symbols, or even in words. It is said that we do not dream, but are dreamed; this is even more pertinent to visions, for we do not have a vision so much as the vision has us. The experiencing of visions is as old as man's history, and reports of such experiences come from every level of human society. When a person experiences a vision, he is fully aware that something of tremendous significance has occurred to him.

Painting is another means of releasing reports from the unconscious. This art requires no skill or training. It is not pieces of objective art which are being sought and created, but representations of the subjective condition of one's psyche. C. G. Jung says: "With such pictures it is naturally not a matter of art, but of something more than and different from mere art, namely of a vital effect upon the [student or] patient himself." In this work, therefore, the painting of a child might be as meaningful as that of a great artist. One may or may not have in mind what he wishes to paint. In either case, the picture, when finished, probably will not turn out as planned; for here it is the unconscious which speaks. If one starts without anything particular in mind, after a few strokes with the brush, shapes begin to appear on the paper and these may then be fashioned into a picture. The real difficulty that arises is that of interpretation, which requires essentially the same technique as does dream analysis.

From a series of pictures, as from dreams, a person's growth pattern or problem may be discovered. In the interpretation of paintings used for analytical purposes, the general impression should be kept in mind. Does it impress one favorably or unfavorably? Is it strong or weak in its implications? What is the medium used? An oil painting gives indication of a stronger purpose than does pastel; a pen drawing implies a certain order and directness as compared to the softness of charcoal. What evaluation does the painter give to his picture, and what are his associations to it? The position of the figures on the page is likewise important. There is a different significance

for the upper and lower, and for the right and left parts of the paper. The import of a picture drawn with depth and perspective differs from one that lies flat on the page and has no relationship between its parts. Numbers and colors also play their part. Color, for example, gives the feeling and emotional meaning of the dream. The color green has to do with nature and growth; red, with life and feeling; blue, with mind; yellow, with power; black, with death and mystery.

Above all else, the symbolism involved in unconscious phenomena must be considered. Even at the objective level, there is a difference between a stick and a cross, and this difference becomes more acute at the psychic level. Any given symbol such as a cross also differs in meaning according to its type and the general composition in which it appears. It is important to know, for instance, if the particular cross is an Egyptian or a Christian cross, and whether it is made of wood, stone, or metal. Does it have any peculiarities not usually associated with the cross? If there is a figure on it, is it that of a man or a beast? All marks of differentiation are of the greatest importance. Such information will reveal psychological elements which a dream or a picture has brought to consciousness. It may seem fantastic that all of these elements actually correlate to provide a meaningful interpretation for use in therapy, but that such is the case has been tested and proved by the tens of thousands of dreams and pictures so analyzed.

In general, dreams may come from several levels of experience: that of relative, objective affairs, ensuing from the immediate and personal relations of the individual; the level of the individual's psychology which ensues from the collective unconscious; and the deepest level, which deals with archetypal symbols. It is also interesting to note that when dreams are not properly understood, or if understood are not followed, the unconscious will often insist on their correct application by repeating the dream. This it will sometimes do several times and in different settings so as to achieve an expression of the psychic force involved in the dream.

The energy of archetypal dreams is so inclusive that it is seldom completely expressed in the objective circumstances of an individual. Archetypal symbols are fundamental and, as some analysts believe, permanent forms in Nature itself. They are inherent in the psychic structure and are the cause rather than the result of any external condition. The archetypal symbols are found to be common to nearly all peoples, but the particular forms which they take are influenced by cultural and social factors. An example of this is the symbology of mythology, which appears in various forms but has the same meaning

even for people whose cultures have little or nothing in common. Thus, a symbol for a certain god or goddess may differ, but the psychic content which gives rise to and supports its form is the same.

Dreams from the archetypal level appear to arise from the heart of man's psychic nature, and place him in contact with forces as powerful as any known. From the fact that psychic force is not seen, at least not at its own level, it is too often erroneously concluded that it is not potent. Actually, there is no force influencing man, and conditioning his entire being, in more ways or any more completely than the psychic energy flowing through him. This influence may come either from his own psychology, or from other psychic levels by which he is surrounded.

In addition to their correlation with certain levels of psychic energy, dreams also take on a form corresponding to various manifestations of the psyche which science has differentiated. The best known of these aspects are the Self, the ego, the animus or anima, and the persona. The aspects with which the dream is dealing may be determined by the symbology presented in the dream. To be able to determine the source from which a dream arises has a bearing upon its interpretation as well as the therapeutic value it may contain.

There are several special items pertinent to dream phenomena which must also be referred to. The presentation of every dream has four essential divisions. The first may be called the setting and has to do with the time and place depicted in the dream. The plot of the dream reveals the activities of its figures and objects. Then comes the exposition, in which the dream reveals its purpose or the story involved. Finally, there is the solution to which the dream points, and around which its therapy must evolve.

Pertinent to a full understanding of dream phenomena is a knowledge of the workings of dream series. It is not frequent that dreams, as they are presented, are found to be in a significant order. If a person has twelve dreams about a certain topic, the first dream presented may, after the entire series is considered, be found to be the last in order of meaning and importance. Furthermore, it often happens that a certain part of the dream will prove to belong to another dream, and will provide a key to the interpretation of its content. It is clear that since ordering is not taken over by the unconscious, it becomes a structural problem for the conscious mind of the dreamer.

This account of dream interpretation cannot be complete without consideration of the dream's subjective and objective importance. Very few, if any, dreams are completely subjective or completely objective.

Every dream endeavors to report something to the dreamer from both the subjective and objective levels of being. The figures of the dream and their meaning have to do with some internal modification of the individual's psychology itself, and with reports concerning certain matters in the objective world. So far as meeting its requirements, there are two possible solutions which may be followed. Either the implications of the dream must be adjusted to in full, or if, as is sometimes the case, this is not appropriate, then any negative import of the dream should be transmuted into a higher expression of the same force with which the dream deals.

The subject of dream analysis is, like the problem of integration itself, an endless procedure, for growth is eternal. The unconscious seems never to be emptied. When a person, having begun a consideration of dream phenomena, has experienced and built into his life the implications and essence of such dream reports as have to do with immediate and imminent things, he is then presented with other and more complex symbols which must be incorporated into conscious living. It is the purpose of all dreams to cause growth at some level and to some degree. Further consciousness is always a result of understanding and working with the direction given by the psychic energy which animates man. This energy flows continuously, and although its manifestation takes many varied forms, its ultimate end is always toward the betterment of the individual.

(PART TWO WILL APPEAR IN THE NEXT ISSUE OF *HORIZON*)



The Last Judgment

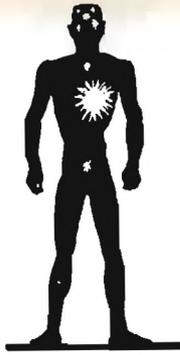
For 11 years, Virgil worked on his celebrated poem, *The Aeneid*. At the end of that time, he solemnly pronounced it imperfect.

Exit the Librarian

An old monk was once engaged to make a catalogue of the library. While at work, he chanced to come upon an old Hebrew book. He indexed it as follows: "Item—a book which begins at the very end."

Encore

The first encore on record was given to Livius Andronicus, a Roman actor. This famous thespian was called back so often to repeat his speeches that, in self-defense, he retained a young man as an assistant. This understudy delivered the orations, and Livius supplied the gestures.



Invasion from Inner Space

WHILE the public mind is being agitated by the possibility that visitors from other planets are exploring our atmosphere, other matters require immediate attention. Some fear that the mysterious occupants of the equally mysterious flying saucers may be motivated by the ambition to conquer the earth. Yet, if we examine the manuals of approved military strategy, we are constantly reminded that nations are seldom overcome by their enemies until first they have fallen within themselves. Rome was not conquered by the barbarians, but by its own excesses, which so weakened the constitution of the State that it fell easy prey to a stronger and more vital people. Sickness seldom attacks a healthy body, and cultures survive if they preserve their resources. Man need not fear the world around him if he keeps his faith with the world within him.

At the moment, we are being heavily attacked by subtle invading forces from within ourselves. We observe a lack of motives and purposes which justify the preservation of human society. Either we must conquer internal chaos or we will fall victim to its effects. The surface of our living is like the surface of a deep pool. We know little of what is concealed below except when an occasional fragment floats upward to our attention. It is not profitable, however, to ignore those occasional indications which remind us of the pressures below surfaces.

As yet, the vital problem of personality integration is not fully recognized or accepted. We are still attempting to build outer security upon inner insecurity. As our world is only the lengthened shadow of ourselves, it cannot solve problems that we have not solved. It cannot be better, wiser, or more permanent than the vision and industry of those who sustain its growth and progress. The flying-saucer

epidemic reveals both the natural inquisitiveness of man and his deep anxiety about things mysterious and unknown. He attacks and defends, he accepts and rejects, but he does not display an appropriate and mature thoughtfulness. Since the beginning of human history, the world, in large, has been governed by fear. This negative emotion is still one of the mainsprings of man's conduct, and while this condition goes uncorrected, the prospects for peace and security are not good. We consistently refuse to accept the challenge of our own limitations. There is no general instinct to grow and become wiser and better than our problems. Centuries of comfortable existence, though punctuated with periods of collective disaster, have inclined us to make the best of things by depending upon the worst of our own faculties. Though we are rebellious or resigned, we expend our energies in emotional outbursts which have slight solutional value. A man desperately afraid of being killed by war, crime, or industrial accidents, complacently commits suicide with his own indiscretions.

Under the pressures of living, forces are released from the inner space of man's psychic life which are more dangerous to him than invading armies of other planets. Under the thin veneer of social conventionalities, we notice a number of atavistic tendencies. Instinctively, we react in an unreasonable manner to the challenges of daily existence. At the slightest provocation we become angry, irritated, depressed, excited, jealous, and selfish. Yet, for thousands of years, we have been taught and told that these expressions of temperament are not good. They are bad for us, injurious to others, and detrimental to the advancement of society. A man noted for the chip which he always carried on his shoulder relieved himself of a lengthy tirade about the failure of the United Nations to preserve world peace. A regular churchgoer with an outstanding capacity for gossip bewailed the failure of Christian charity. A prominent business man had proper ground for righteous indignation. A man he was prepared to sue was so unkind that he sued first, which was a proof that the milk of human kindness had completely soured. Probably, we do not realize that in our own conduct we are doing the very things which we most resent when they are done to us. Yet, with it all, we are good-natured, kind-hearted, and well-meaning. How does it happen, then, that we are constantly and consistently acting contrary to the very codes we most admire?

The answer seems to be that we have been invaded from inner space. Out of the mental and emotional darkness in ourselves has come forth a pressure which we lack the ability, and often even the inclination, to resist. Once the pressure is there, we are completely helpless. By degrees, our better resolutions evaporate and we fail com-

pletely under the tyranny of an impulse. Often we know that we are cruel and unfair and even visualize our later repentance. Knowing full well that we should not obey the proddings of our lower natures, we nevertheless express them fully and convincingly. When asked afterwards to explain an unreasonable exhibition of temperament, we admit, sheepishly: "I know I was wrong, but that is the way I felt." There must be something inadequate in a system of education which fails to teach self-control, and there must be some weakness which needs immediate attention in an individual who consistently outrages his own principles.

When a man has a weak back, he immediately seeks assistance. There are also remedies for weak wills, weak minds, and weak hearts, but few are willing to undergo treatment. There is a curious streak in our thinking which causes us to feel that admonitions to self-improvement interfere with freedom of action and our inalienable right to live as we please. This would be more understandable, however, if it could be proved that we really pleased to be unpleasant. Actually, we pay a heavy price for our mistakes, and hasty words cause difficulties which may interfere with important projects. But there are always ready explanations, excuses which we dignify to the estate of reasons.

Nervous debility and fatigue are often advanced to explain unseemly conduct. How can a person tired, worried, and harassed be criticized if his disposition gets out of hand? Incidentally, this argument works both ways, for temperamental excesses deplete the resources of the person and produce their own fatigue-symptoms. The integrated individual is less likely to suffer from that weariness which lowers ethical resistance. Then there are some of more calculating mind who have discovered that a bad disposition has certain practical and tactical advantages. Others may agree with them or do their bidding merely to escape a scene. If this policy, however, becomes chronic, it is completely disastrous. Gradually, the conspirator loses control of his own conspiracy and nearly always ends as an advanced case of hysteria. Little better is the frequent observation that we have a right to be unkind if others are unkind to us. We completely forget that two wrongs do not make a right, and the impulse to retaliation has motivated most of the wars of history.

There is no solution to this kind of inner tension except relaxation resulting from an improved understanding of essential values. By experience we learn much, but in this case the attitudes we hold destroy the significance of experience-patterns. We resent the inevitable reactions to the things we have said and done, and try to defend one

abuse with another. This can continue until a serious health situation is caused. The most destructive habits of society are escape mechanisms, and these releases are no better than the ailments. They further weaken character and impoverish both the mind and emotions.

The degree of impact resulting from an internal impulse depends very largely upon the psychic constitution of the person. There is always a maximum impact when the personality itself is tense and high-strung. The real solution lies in the gradual reduction of personality tension. There must be a natural acceptance of the realities of living on a mature level of intelligence. We expect the adolescent to be unstable, but we regret to see this instability continue into mature years. The phenomenon of maturity is associated with the mind's coming of age. It is assumed that the person becomes a thinking creature capable of directing his affairs with reason and judgment. Why, then, do we so seldom see the signs and symptoms of maturity in the so-called adult? Perhaps our way of life does not require the maturing of the inner life in the transition between childhood and adulthood. When the strength of character is not challenged, when responsibilities do not naturally enlarge, the individual drifts along without adequate incentives for the strengthening of himself. He focuses his attention upon economic orientation, and even here he is seldom required to assert his mental maturity. Thus he grows older without growing stronger, and is not naturally fitted for those periods of stress which must inevitably arise.

Every day there are small occurrences which reveal ineptitudes and shortcomings. These are like symptoms of some obscure ailment, and should never be neglected. As we learn our own inherent weaknesses, we are given the splendid privilege of correcting them. Usually, however, we are so busy doing the things we want to do that we procrastinate our responsibility to ourselves. Gradually we create situations which drain our resources. These often become so complex that there is no apparent remedy. The very success for which we sacrifice so much time and energy is often denied by failure to correct and direct our characteristics. A well-qualified applicant for an executive position was rejected because of his violent temper. Another man lost an important place in the business world because he failed to keep the secrets of the business. A third lost a good home because of jealousy. These losses are real and cannot be considered as intangibles not worth sacrifice and integration.

Locked within each human being are pressures which have come down with him from the jungle. If he does not recondition these pressures, civilize them, and idealize them, they will change his outer

life back again into a jungle existence. The day of the hunter and the hunted has passed, but the instincts survive. To submit one's life to such an instinct is to regress and sink slowly back into an intolerable savagery. With some, the adjustment between the old and the new is comparatively easy, but with others it requires constant vigilance. Beauty is the most civilizing force in the world, and dedication to that which is fine and noble strengthens the individual against recessive pressures. He cannot afford to lose the humanity for which he struggled through the long course of mortal evolution. He should be proud that he has attained a level of understanding which can forgive and can return good for evil. He should be grateful that ideals have become important to him and supply him with inducements to grow and unfold the positive attributes of his disposition. When, therefore, distorted shadows arise within him, he can, through the right application of his constructive faculties, transform them before they have a chance to deform him. To save that which is valuable, we must serve that which is good.



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Paracelsus on the Mystery of Moral Energy

THE modern term *energy*, as applied to a force present in Nature and associated with the phenomenon of motion, had its origin in ancient concepts of a life principle manifesting itself on levels, or planes. Two kinds of energy are mentioned in earlier writings. The first is an intellectual-moral energy, and the second, a blind and unconscious force which impels to activity without purpose or reason. In the Greek mythology, the gods, representing world intelligence, overcame the Titans, personifying chaotic energy, and forced these giants to serve the program of creation. By this symbolism, energy became a servant of intellect, but the Titanic powers were not easily subjugated, and tended to escape from the sovereignty of purposed will. Thus cosmos is preserved by a divine vigilance, and if this ceased the world would return to primordial chaos.

Paracelsus of Hohenheim, one of the world's most courageous and original thinkers, included in his researches several observations bearing on the essential nature of an intelligent energy. Probably he was introduced to this fascinating problem when studying in Constantinople, where he came under the influence of Dervish scholars. Returning to Europe, he expanded the notes which he had accumulated, motivated by a desire to advance the science of medicine. It is evident that Paracelsus had become acquainted with an almost universal belief in an intangible, but dynamic, modifying agent. This agent, like the azoth, the stone of immortality which Paracelsus carried in the pommel of his sword, was capable of the transmutation of innumer-

able substances and the refinement and regeneration of natural elements. The *mumia* of Paracelsus was a magical force inherent in Nature and the unrecognized cause of numerous curious phenomena. This agent abounded in certain regions, but was less available in other places. Paracelsus considered the Swiss Alps as favored with large quantities of this *mumia*, which could be captured from plants and minerals which were plentiful in the area. The old scientist was not seeking the mystery of life on a spiritual level, but in terms of sidereal vitality, which, descending from the stars and the remote parts of space, impregnated the earth and was released through the growth of living things. It was inevitable, however, that his speculations should extend into several fields; among others, the mental specialization of energy.

A survey of early opinions would indicate that most of the older cultures recognized a kind of energy which moved the inner life of man rather than his body. The term *mana* occurs in the religious ritualism of the Polynesians. This is a magical and nutritive power which supplies the means by which miraculous occurrences are possible. By the use of *mana*, that can be accomplished which is beyond ordinary ability. When rational explanations fail, the Polynesian falls back upon the concept of *mana*, and this concludes the issue. There is a phonetic similarity between this word and the manna described in the Old Testament as feeding the Israelites in the wilderness. This manna was a food from heaven, and could imply a source of internal or spiritual nutrition resulting in a restoration of faith and hope and a resolution to conquer adversity.

Among the eastern tribes of the American Indians, the term *orenda* had the same meaning. It stood for moral or ethical overtones of force or power. *Orenda* conferred a quality of conviction by which the internal life of man was sanctified, regenerated, redeemed, and directed to high and holy purposes. Yet, the word also was applicable to very simple and common circumstances. The birds sang because of *orenda*, which was thus an impulse or an instinct to fulfill the pattern of a kind or species. In man, *orenda* vitalized moods and caused reactions of love, beauty, faith, and honor. The familiar example of these people was the gathering of the sachems, or senators, of the Great Iroquois League. These men, venerable and sincere, sat together for the good of their people. Because they came to serve others, and for a common good beyond their own as individuals, they caused, or generated, an energy among them. This bound them together as one, and in their hearts they had the will to be true, just, thoughtful, and virtuous.

In the Great League, the symbol of orenda was the bald-headed eagle, which was later adopted as the seal and symbol of the government of the United States. When the sachems, sitting together, felt the presence of the subtle power of unity and of the strength of those who became one in purpose, they said that they were under the shelter of the wing of the great bird of orenda. It might happen that when the old and the wise gathered there came to them a young man of the tribe. He had just performed his vigil and had earned the right of citizenship. This meant that he had chosen to be included in the orenda of his people. This young man sat quietly and listened to the words of the venerated sachems. From them he learned the story of his tribe, its glorious history, the brave men and noble women who had labored to protect and preserve the laws of his nation. He heard the old songs which told of the good days, and of self-sacrifice and of honor defended even to death. Perhaps as he listened there was talk of religion, of the gods, and of the laws that had been given by the great Manitou, who dwelt in the medicine lodge in the sky. It was also the duty of these legislators to plan and direct the future of the nation. Important decisions had to be made, and each sachem in his turn explained his thinking and the reason for the recommendations he made.

Gradually, the young man felt something moving within himself. Perhaps it was pride or a profound emotion, but it led to internal decision. It would not be possible to contemplate an unworthy career. He must follow in the way of the wise and the true. He must serve the gods with his full devotion and make himself worthy to sit in the council of his people. Personal ambition could have no place in his heart or mind. He wanted to be like the noble sachems, holy and completely devoted to those eternal principles upon which the survival of his nation depended. The older men, watching his face, saw a strange and wonderful look come into his eyes. They beheld his spirit shining forth in an ecstasy of resolution. They were silent and gave thanks, for now the younger brother was also under the shadow of the great wing. He knew the orenda.

We have all had moments when we seem to feel the sacredness of life descend upon us and fill our beings with a strange completeness. Ancient man believed that all living things, including the universe itself, exercised a moral force. There was power in the sunset, strength in the altar fire. Trees brought their message, and living creatures influenced each other in countless subtle ways. The grace of the stag, the timidity of the rabbit, the strength of the bear—all had their messages for man. They taught him the wisdom of the larger world and the infinite diversity of universal laws. If his heart was true and his

mind open, this orenda instructed him by an inner experience. He shared in life and could share his own life with those he loved and served. His strength came from his honor, for when he dishonored himself the orenda departed from him, and he was wretched and afraid and alone. There was something of the modern concept of conscience in this attitude of primitive man, but the very directness of his approach conferred an intenseness of vitality upon his convictions. To depart from the true life-way, from the good path, was to leave behind the source of spiritual nutrition. To betray the orenda was to die inside. This was the most terrible of all deaths, for it left the body to wander hopeless and helpless in a world of terror.

Moral energy is released through works of art, through music, and through the words upon a written page. Paracelsus believed that all inanimate objects, so-called, exercise a subtle force for good or ill. Wherever the works of man are unworthy, they are cut off from life and doomed to die. It is thus that time exercises its censorship over the productions of human ingenuity. When a civilization loses its orenda or the magic of its own unity, it fades from the pages of history. So also have perished schools of art, musical compositions, and countless books and manuscripts. On the other hand, from most simple and humble beginnings, obscure and unnoted, have emerged fragments of imperishable truth and beauty which have survived the corrosion of time, and will endure long into the future. Great symphonies by brilliant composers are no longer played, but "Lead Kindly Light" and "Silent Night" survive because of orenda.

Paracelsus also pointed out that energy moving through man is conditioned by his own nature. Thus it happens that the works of the human being may contribute to the advancement of his kind or may cause misery and misfortune. Everything, therefore, begins with honor, which has been amplified to include the complete concept of integrity. To preserve honor is to keep faith with all that is best. To lose honor is to lose citizenship in the invisible nation which sustains the visible pattern of society. Honor bestows moral energy, because through it the individual feels that he has earned, deserves, and will most certainly receive the sanction and approval of his God and his neighbor. Thus the honorable person experiences the presence of an ever-available force by which his purposes are sustained. In ancient times, honor meant *to keep the law of the tribe*, and this law was always threefold: religious, political, and moral. On the ethical level, honor was a social problem, and among the American Indians it was virtue, honesty, courage, and cleanliness. Orenda came to each man who could say in his own heart: "I have done the best I could."

It did not imply an unattainable perfection, but the right use of limited means and respect for the rights of others.

Each man has his own sphere of moral energy. If he is well-intentioned and sincere of purpose, he builds a strength within himself. He finds his faith, and makes his own peace with the Eternal. He has spread the white wing over his heart and soul, and in the shadow of this wing there shall always be peace. Another may come and sit under that shadow, but he shall not profane it. It is good to share, but it is not good to question or to criticize the heart of another. It was the law, therefore, of the tribe that no man should ask another to explain or to defend his faith. An honorable life was the proof of a good belief. That which is evident needs no explanation; that which is not evident cannot be explained.

In his wanderings about Europe, Paracelsus came upon a spectacle commonly repeated in the world today. He found many persons claiming to be deeply religious, profoundly learned, and highly skilled, and at the same time without any testimony to the presence of moral energy. In simple words, attainment had brought no inner strength or satisfaction. The humble were not patient, and the great were not kind. Physicians were more interested in their fees than in their patients. Lawyers litigated against the dictates of their conscience. Governors ruled without honor, and the governed obeyed without understanding. Those of one faith warred with each other, the merchant lost pride in his dealings, and the craftsman found no satisfaction in his skill. Pressed on by insatiable ambition, the greedy were lonely and afraid, for in their hearts they knew the enormity of their own offenses against the common good. In their various strategies and schemes, these selfish mortals perverted energy, using it contrary to its own intrinsic morality. Energy, thus outraged, turned upon those who offended its laws, punishing them with mental and physical sickness, and finally destroying them altogether.

This led Paracelsus to conclude that only the honorable person can be healthy. It may be that the diseases which afflict the dishonorable are not immediately apparent, but dishonor itself is a disease and the parent of plagues. He warned also of the dangerous conflict where conduct is contrary to conviction. It is a misfortune not to know the mystery of honor, but it is a tragedy to depart from a high conviction once it has been realized and accepted. Honor implies a direct relationship between that which is held to be sacred and true and the code of daily living. Repentance must come to those who permit ulterior motives to compromise honor. Yet, ulterior motive itself may be subtle and difficult to define. Sometimes it is merely lack of self-



—From *In Cruce Sum Sphara*

EARLY DRAWING OF PARACELSUS SHOWING THE
MYSTERIOUS AZOTH IN HIS SWORD HANDLE

control, the inability to bear the pressures of irritation and opposition. Always, however, failure is a symbol of weakness, and weakness, in turn, is not a force or a power, but an insufficient degree of strength. Therefore, both individual and collective shortcomings may be due, at least in part, to the failure of the collective orenda.

Perhaps the small boy of today cannot sit with the sachems of his tribe, therefore he lacks the tremendous moral impact of right example. That which is generally accepted and is sanctioned by authority makes a deep impression upon the mind of the young. He does not receive the tradition that leadership is a sacred responsibility that should not be dishonored. Political dissensions and discords, exposés and malicious gossip, corruptions in high places—these prevent the flow of moral energy which could bestow character and courage upon the future citizen. He is also without the orenda of a well-integrated home life. Here again example fails, and he must depend upon preaching for inspiration. Instruction that is not sanctified by example exerts little, if any, moral force, and to use the old term—it is not alive. Where, also, are the old songs of the heroes which inspire unselfish dedication to principle? The Indian boy knew that when he reached manhood he would enter into a close-knit tribal life. Those whom he contacted would require and expect him to be honorable. They would perform no action which would disgrace their tribe, and they knew that he was like themselves. When you know that another person is honorable, you bestow a strange moral energy upon him, and he has greater difficulty in departing from the good way.

There is also a wonderful strength bestowed from a conviction of purpose. We work together when we know that there is work to be done. We build together when we have a common vision of a better future. Sacrifice is not important, patience is not impossible, and effort comes easy to the mind and hand when the end to be obtained is the fulfillment of noble resolution. The Chinese have said that we are friends when we work for one end, and enemies when we work for ourselves. It is proper, therefore, that there should be a goal suitable to the code of honor and so necessary as to bind us into a fraternity of artisans building the Long House of the Eternal League. Many men sitting around one fire share the heat together and are comforted, but it is not good for each man to sit alone by his own fire. Like the warmth of the flame, common aspirations comfort the spirit and bestow nobility upon the careers of individuals who have found their work together and are well-satisfied.

Those who, through the life of honor, radiate moral energy are the great teachers of the race. They have found a new method of communication which does not depend upon words or signs or symbols. Instruction flows out of them and is received as a subtle experience of consciousness by those seeking help and guidance. It is easy to differ with the opinions of men, but it is not easy to differ with noble conduct. In time, we realize that the gods men worship are not so important as the incentives to self-improvement which result from such

worship. The Indian would say: "My friend is good; therefore, his God is good." But we are more likely to say: "Our friend's God is like our own; therefore, our friend is good." An Indian, invited to dinner in a non-Indian home, watched until his host turned his attention elsewhere and then took a small bit of food and furtively blessed it with a strange gesture. He was asked to explain why he attempted to conceal his simple religious action. He explained that it was his way, but that it might not agree with the faith of his host. It was then explained to him that Christians frequently say *grace* before their meals, and this ceremony was then duly performed. The Indian sat very solemn, and afterwards admitted that he did not understand the words. Commenting later, he added: "If you were saying that you are grateful to life for its blessings, I understand. You are an honorable man, so I respect your God."

Moral energy is available to those who call upon life to fulfill itself through them. Thus it is that the nobler our projects, the more beautiful our dreams, and the more gentle our ways, the more certain is our security. The power of peace comes to the peaceful, and the power of honor to the honorable. All virtues have their powers, and the practice of the virtue releases for us the potency which it contains. Paracelsus said that spirits incarnate through human conduct. A principle is never useful or living or vital until it is embodied in an action. Through this action it is released into the world of men to serve according to its own nature and to release its likeness in others. Therefore, that which is held to be true is not real in a certain sense of the word until it is embodied in an appropriate activity. Conduct is a way of embodiment, and convictions which are not released through conduct have no orenda. Conduct also makes possible experience, and things experienced are felt and known according to their natures.

Paracelsus frequently used the term *spirits* in the psychological rather than in the spiritistic sense. He did not mean disembodied human creatures, but thought-forms, fixations, and complexes. He believed that the internal energies of man could create beings in the subtle, emotional, and mental substances. It was important, therefore, to use all energies constructively in order to protect the psychic self from the corruptions caused by negative attitudes intensely held. Practical thinking arrives at conclusions similar to the Paracelsian deduction, but from different premises. Personality is not merely an amalgamation of faculties, powers, and propensities. It is a dynamic synthesis of energies. These, conveying their overtones, impress others and lead to acceptance or rejection on the physical plane. We like some people. We instinctively trust them. We enjoy their company, and share our confidences with them. Others are less attractive, and may even stimu-

late suspicions and negative speculations. We find them difficult to know, and exhausting to be with. They give nothing of themselves; that is, they have no orenda. Even in the long perspective of history, there are personalities which inspire our respect, and others for which we feel no affinity. Usually, there is a subtle reason for our choices, and collective humanity ultimately recognizes and honors those who have truly been its benefactors. Their energy survives even after they are gone, and may change the course of history.

To have available a living dynamic with which to sustain and vitalize our programs of action, we must have the support and co-operation of those vast laws forever operating through the universal mystery. To move with law is to share in its dynamic. To oppose law is to violently separate oneself from the root of existence. To know this is a higher kind of wisdom, and to live according to that knowledge is to cultivate the ethical life. It is said that over the entrance of the great Alexandrian Library was the simple statement: "Food for the Soul." This kind of nutrition is received into the nature through emotional reaction to various stimuli. Plotinus, in his essay *On the Beautiful*, explained that the soul, by a natural motion, rushed forth from within itself to meet and embrace its likeness in other creatures. The soul has as its superior attributes truth and beauty, and rejoices in the presence of that which is sublime. Thus, we choose by instinct to cling to that which is good and to reward that which is honorable. We recognize these attributes in others because we possess a fountain of them in ourselves. Paracelsus mentioned a sympathy by which things similar are attracted to each other. This sympathy itself is a kind of energy, an invisible effluvium which unites things of one kind and causes a common circulation of energy among them.

The circle of sachems gathered in the service of the divine will felt themselves enclosed in a sphere of sympathy. They became as one person supported by a common circulation, as the members of a body sustained by the energy of the heart. Thus integrated, they could serve their people well, because no longer did self-seeking mutilate their contemplations. The pressing need of our time is a revelation of the power of honor on every level of our complex civilization. We desperately need this experience of common sharing and a moral life-energy. Once we know that the wing of the great white bird is spread above us, we will be inspired and strengthened, each for his own task, and all for the greater good. The world soul binds all souls together through the mystery of soul power. We can transform the chaos which we have inherited from the Titans when we recognize and practice our sharing of a common life moving eternally toward the fulfillment of itself.



Seraphita

HONORÉ de Balzac was not only a prolific writer, but a constant and untiring reader. In his personal life, he was deeply interested in the gradual transition in the spheres of science and philosophy which marked the first half of the 19th century. The romantic form of literature was gradually changing from fantasy and fable to a psychological delineation of human characteristics. The novels of Scott, Thackeray, and Dickens moved slowly in terms of story-unfoldment, pausing in an almost tedious examination of minutia. The authors seemed to unfold their personal ideals and beliefs through their literary inventions, and the writing was burdened with profound imponderables. For the most part, de Balzac refrained from these practices, which makes certain of his writings appear in strong contrast to his usual style.

There has been some controversy over the authorship of *Seraphita*. Although it was published in 1835 over the signature of the celebrated novelist and tastefully dedicated to a personal friend, some have held that the writing was not his own. Careful analysis, however, does not support this negative contention; rather, it appears that at the time the author was exploring the tenuous doctrines of the Swedish mathematician-mystic, Baron Immanuel Swedenborg. It does not follow that de Balzac was a profound Swedenborgian, but he was intrigued by the unusual combination of scientific formulas and spiritistic phenomena which abound in Swedenborg's voluminous writings. Perhaps for this reason he caused Baron Seraphita to be a relative and an intimate disciple of the Swedish seer.

It is difficult to decide under what heading the story of *Seraphita* should be classified. It is usual to consider it as a short novel of some one hundred and fifty pages, but as a novel it is a rather dismal failure. There is practically no action, and the story itself is ridiculously simple.

It might be better to consider the work as an essay, and there are parts which suggest a dialogue. At least three quarters of the text is devoted to speculations on abstract subjects, quotations selected from Swedenborg, observations thereon, and asides expressing the opinions of the author. In spite of these peculiarities, however, the story has a unique place in literature and depends entirely for its impact upon the remarkable delineation of the principal character.

Seraphita-Seraphitas is a strange being who appear as a man in the first chapter of the book, a woman in the second chapter, and as an androgyne thereafter. The mystery is never entirely clear and is sustained and justified by certain teachings of Swedenborg. The situation is unique in literature and is skillfully handled for the purpose of subtle preachment. Not only is the hero-heroine confusing as to gender, but equally unworldly in terms of disposition. The being is entirely aloof from the ordinary concerns of mortals, takes no part in the natural attitudes of mankind, and exists entirely from within its own depths. For the purposes of the story, Seraphita-Seraphitas can control the elements, command the invisible forces of the universe, project dreams and visions, and is endowed with the entire range of extrasensory perceptions.

According to Swedenborg, angels are not a creation separate and apart from humankind. He believed that an angelic self unfolds within men and women, who become angels by detaching themselves entirely from the limitations of earthly existence. It is implied that Seraphita-Seraphitas is on the threshold of this transformation and is departing into the mysteries of the internal universe. The concept is reminiscent of the Greek teachings about heroes. The heroic race exists between man and the gods, and is composed of those exalted and liberated spirits who have outgrown their humanity and have passed onward and upward to form a separate species in Nature.

The cast of characters is small, and only two contribute to the action of the plot. They are Minna, a simple and natural young woman, and Wilfrid, an ambitious young man who has ascended through institutions of learning and has a naturally inquiring and somewhat skeptical mind. In the opening chapter, we find Minna desperately enamored of Seraphitas. She sees him as an inscrutable young man, completely oblivious to her love-sickness. Seraphitas, fully aware that she can never understand the mystery which enshrouds him, strongly recommends that she turn her attention to young and suitable Wilfrid, who is abundantly endowed with the qualities of a good husband. Minna, under the glamour of the supernatural, regards this advice as little better than a personal insult. She wishes to be angry, but is at

a complete disadvantage. There is no way in which she can evoke human emotions from Seraphitas—a most frustrating situation.

In the second chapter, we find Wilfrid as a lovesick swain worshipping at the feet of Seraphita, who is now a beautiful and inscrutable woman. The more artfully she rejects his advances, the more uncomfortable he becomes, for he finds no way of penetrating the mystery with which she is surrounded. Seraphita appears at one moment disdainful of human affections, and at another without any subtle understanding of the pain she is causing her devoted admirer. She bestows a quantity of good advice—in substance, the girl for him is Minna, who has all the qualities which he needs and desires, and lives in a world which he can direct and control. It is this impasse in their personal lives which causes both Minna and Wilfrid to consult the mysterious writings of Swedenborg.

As the story unfolds, the point is skillfully made that the nature of Seraphita-Seraphitas is determined by the viewpoint of the beholder. This being is seen only as male by Minna, and as female by Wilfrid; even when both see it at the same time the experience is always the same. At the end of the slender story-thread, it becomes apparent that Seraphita-Seraphitas is going to die. By degrees the being fades. Minna and Wilfrid are present at the end, and are carried by vision into the invisible universe and witness the birth of the angelic creature out of the chrysalis of body. Drawn together by the experience they have shared, they unite their lives and become disciples of the strange doctrine which they have both heard and seen. There is much written between the lines, and it is possible that de Balzac used the Swedenborgian theme to unfold a psychological principle which has since become generally accepted among advanced minds. Even in the text it is implied that Seraphita-Seraphitas is the human soul.

It was the belief of the ancients that the soul is always of the opposite sex to the body which it inhabits. Thus, in the male the soul is female, and in the female it is male. Yet, substantially, both the Greeks and Egyptians held the soul to be androgynous. In some systems it was taught that the soul-structure divided, its positive pole to become the intellect, and its negative pole the emotional nature. The relation of body and soul is therefore male-female or female-male. Modern psychology has created the terms *anima* and *animus*, and these words are strongly reminiscent of Seraphita and Seraphitas. The study of the human psyche supports the belief in this real but invisible polarization by which the psyche of the female is positive, and the male negative. From this curious circumstance, two important instinctive impulses are caused to manifest. In the female arises the desire to be

possessed by the soul, and objectively by the male, who is the soul symbol. In man, conversely, the soul being negative, there is the instinct to possess or to dominate the psyche, and objectively to dominate the female, which is the symbol of the psyche. Thus the inner life of woman is stronger than that of man, and soul-knowing, or the instinctive, intuitive feeling of truth, is more available to her. As her internal pressures are positive and she is nourished by the radiant energy of the psychic self, she is entrusted with the most important of all psychic mysteries: the generation and perpetuation of life. She also gains an unusual vitality which increases her life-potential, bestowing extraordinary recuperative powers and a longer life expectancy.

The psychic nature of the male being negative, his motivation comes from the outer or objective part of his constitution and from the mind, which is specialized and has absorbed much of his psychic energy. The male is therefore the seeker, forever attempting to fill an internal void by external means. It is the negative psyche which has caused him to build empire, to advance industry, and to absorb himself in his own environment and in the project which he creates. It is the same force which impels him so constantly in the search for complement, or psychic polarity.

On the level of everyday affairs there are many traces of psychic dualism, and the observer learns that the essential difference between the male and the female is psychical rather than physical. The conduct symbolism is always recognizable through such terms as centrifugal and centripetal force. In the course of embodiment, the psychic energies are gradually transformed into character attributes. The person motivated by a psychic mainspring unfolds his resources according to the basic psychic archetype. As is observable, the psyche itself operates through polarization, and exhibits its qualities through the projection of psychic antibodies. Thus, for example, a deep-seated inferiority complex will be expressed through a compensating belligerence, and those feeling a deep security within themselves are correspondingly mild-mannered. Thus, an excessive display of weakness may imply strength, and an excessive display of strength nearly always implies weakness.

The inner life of the person constantly projects symbolism through the subconscious into objective consciousness. In the female, this symbolism is nearly always masculine or positive. The young girl deep in her romantic interlude visualizes the Prince Charming who will ride up on his white horse and carry her away. Prince Charming, like the Cupid of the old fable, is the animus, or the positive soul polarity. The male hero gains his psychic identity through the knight-

errantry symbolism of the medieval romance. He is going to rescue a fair damsel in distress. Perhaps she is held prisoner by a wicked ogre in some remote castle, but he will find her, and, destroying the evil power that holds her prisoner, will claim her for himself and live happily ever after. It never occurs to the adolescent girl that her hero will not come, nor does it seem likely to the male that the lady of his heart would not want to be rescued or would prefer to live with the giant or ogre. Instincts and impulses do not run contrary to basic patterns.

In the psychic symbolism there is always an interplay, and pressures manifest as conspiracy. The anima, or soul of the male, is constantly demanding protection. He feels a deficiency of his own emotional life. This deficiency is lack of positive emotional directive. He is moved toward soul, but not by it, and he experiences his inner life as strangely and disastrously empty. He cannot take solace so easily in religion and mysticism. He does not experience the civilizing force of beauty as naturally and intensely as does the female. He must create a better world; whereas for her that world always exists. Hence, a natural female instinct to daydream and to romanticize the obvious. When the man daydreams, he conquers worldly oppositions, and sees himself as a hero on a tangible and rather profane level. Even his dreams are rationalistic, for they are derived from the surface of his psychology.

As the soul itself is an androgyne, even its polarities are impelling toward completeness. Equilibrium, or the balance of internal forces, is the end desired by Nature, and toward this end the whole conspiracy of living inevitably moves. The union of the male and female in the establishment of family is the visible symbol of personality completeness. A positive and a negative factor move together and create a new identity. This identity centers in the child, which however, in turn, becomes a polarized creature which must continue its own quest for wholeness. By the association mechanism, the polarizations in the male and female are stimulated. The male through love comes to understand the female, and vice versa. This understanding is immediately transformed into soul consciousness. By understanding another person of the opposite sex, we attempt to understand ourselves. Yet even this understanding is extremely difficult to attain. It can come only as the result of the reaction of the soul itself to phenomenal experience. Between the two polarities is mystery so formidable that there must be a meeting on two levels if completeness is to be achieved. The union of the male and female psyches is only possible when at the same time the two polarities of the mind also meet. For here again we have a division in which the male mind is positive and the female negative. In the psyche itself these poles fit together to produce

what Swedenborg represented as the angelic rising from the mortal person. This same symbolism is found in the 16th- and 17th-century writings and illuminations of the alchemical philosophers. They represented the Hermetic androgyne as a two-headed figure, winged and crowned, and standing upon the crescent of the moon. One important step in the labor of transmutation was the creation of this creature from the base elements of the seven metals. When the souls of the metals were separated from their bodies and subjected to the disciplines of the mystic-chemists, they combined to form the king and the queen, or the animus and the anima. Through the medium of mercury acting as a universal agent, the king and queen, in turn, were united to form one body with two heads. Similar figures are found in Eastern religious art, and less frequently in the hieroglyphic pictures of the Egyptians.

The old cabalistic lore included the doctrine that the soul was polarized downward to create the body and, therefore, the form always represented the unattained part of the soul or that part which had been submerged in order to supply the energy for the mind. Thus, a male soul always caused a female body as an instrument for those experiences which would contribute to psychic wholeness. The alchemist therefore contemplated the regeneration of the body as the means of transforming its essences into soul qualities. In Christian symbolism, the lamb and the bride of the lamb seem to convey the same meaning. They suggest the ultimate reunion of the external and internal lives and the fashioning therefrom of the complete soul. Creation in terms of human experience is a process of division, and redemption a return to unity or an undivided state. Minna, as the feminine body polarity, experienced the whole universe as male through Seraphitas, and Wilfrid, the whole universe as female through Seraphita. This experience of environment as opposite in polarity to self is subconscious but real, and becomes the basis of male and female psychology on all levels.

De Balzac brings out another interesting point. The objective person posited on a visible plane of manifestation contemplates the invisible world within him as something vague, mysterious, and almost unreal. To him the visible is the reality, and to depart in quest of the invisible is to seek a phantom in a sphere in which there are no longer familiar landmarks. It is a journey toward the unknown, and can very easily lead to psychical and emotional disturbances. On the other hand, the soul, existing on its own level and in its own substances, experiences the objective universe as vague and uncertain. What appears to us as reality is only a shadow in the consciousness of the soul, which has its own realities usually dissimilar to ours. Thus to experience

matter and the material life, the soul must depart from its own estate and exchange the certainties of its intrinsic nature for the uncertainties of moral conditions. In substance, the body is as unreal to the soul as the soul is to the body, and between these two there is only such common ground as can arise through the interchange of psychic and bodily energies.

In the character of Seraphita-Seraphitas there is a complete unworldliness. The human affections are meaningless, and mortal enterprises appear childish, inconsistent, and without essential value. The soul sees the body and its objectives as passing, transitory, and inconsequential. Its own devotions and its consciousness attend upon larger realities, for with its inner perception the soul can participate in a spiritual condition which is eternal and divinely luminous. As man aspires to understand the soul, the soul, in its turn, aspires to the understanding of its divine cause. Although it appears divided into two phases when seen by Minna and Wilfrid, the psychic self experiences its own identity as one being aspiring to the source of reality.

As the ways of the soul are different from those of the body, it cannot be assumed that the cultivation of the powers of the psyche must necessarily advance the physical estate of the individual. There may be conflict between aspiration and ambition, between compassion and passion, between wisdom and understanding. The soul seeks liberation from the world, and man objectively seeks domination over the world, which in terms of the soul would be absolute bondage. Goethe recognized this struggle between the being of soul and the being of body. It thus follows that only through certain experiences and the unfoldment of the higher attributes of character does the material person come to understand the longings and yearnings of his psychic entity.

De Balzac, following Swedenborg, did not regard the soul as merely a psychic overtone of the personality. He did not believe that man created his soul merely from the emotional and mental experiences of existence. To him, man was a soul in a body, and the psyche had its own existence, being the cause of body rather than a consequence of bodily activity. The experience of soul is therefore an ascent from objective to subjective. It is the discovery of an eternal psychic content which is restored to its proper proportions by certain disciplines of the mind and emotions. Seraphita explains to Wilfrid that the simple love of God is the only emotion of the redeemed soul. In this love is naturally included a simple affection for all creatures which are themselves embodiments of the divine nature. The soul is not released by the mind but by faith, by an utter and complete dedication to the gentle works of truth. Being no longer involved in mortal concerns and its resources no longer scattered by the excesses of human



—From Faust's *Pandora*

THE HERMETIC ANDROGYNE, WHICH SYMBOLIZES
THE MALE-FEMALE CONSTITUTION OF
THE HUMAN SOUL

temperament, the soul ascends by a gradual and natural motion to its own true estate in the hierarchy of divine creatures. Having become regenerated, the soul is no longer generative, and there are no further embodiments of itself.

As Seraphitas, the psyche unfolds the same philosophy to Minna. The young woman complains that the soul does not understand her, that it remains aloof and inscrutable; whereas her own heart is filled with the most natural and reasonable emotion. Seraphitas tells

her that only after certain natural experiences by which idealism and spiritual insight are generated within herself can she really find him or know him. Until then, he appears as devoid of the very emotions generally regarded as attributes of the soul. There is a love which is incomprehensible to mortals. There is a religious devotion far in excess of man's understanding. There is a compassion which is founded in reality rather than in a blind seeking for the unknown. The true powers of the soul are expressed through its tranquillity, for how can it be disturbed when it abides in awareness of the divine plan and in the intimate experience of the divine nature? Motion is the struggle toward unity. Both motion and struggle cease when unity is attained. The soul abides, therefore, in the rapture of participation in the all-love of God. Once this has been obtained, it cannot be lost; it cannot even be wilfully sacrificed any more than a man can forget that which he knows. In itself, therefore, the soul has to be tranquil, and those who approach it can find it only in their own tranquillity. Minna should not reproach the soul because she cannot awaken its passion; rather, she should realize that in the end passion dies in the soul to become compassion. Yet, Seraphitas, because he is soul and not body, can speak of body only as an observer. He can no more convey the fullness of his own insight than he can receive and appraise Minna's lack of insight. To the soul it is incomprehensible that ignorance should exist. This limitation can only be assumed, even as man operating from the opposite polarity must assume that soul exists, and seek for that which he does not understand.

After the ascension of Seraphita-Seraphitas into the rings of light, Wilfrid and Minna resolve to dedicate their own lives to the accomplishment of this mystery within themselves. They have attained to a larger understanding of the mystery of the reason for mortal love. They realize that through a simple and beautiful communion they are strengthening the power of soul and will finally ascend to the level of the mysterious being who has gone before them into eternity. Resolved to live for the soul rather than merely to exist upon its energies and pervert the forces which flow from the psychic self, they believe that they will fulfill the plan of their Creator. Thus they begin the alchemical labor of the fusing of the Diamond Soul, represented either by the ruby diamond of the Rosy Cross or the radiant heart of Christian mysticism. After a certain contact with its mortal self, the soul has returned to its own estate. This contact is through dream and vision and the projection of mysterious or magical insight. This communion from the soul is the mystical experience of the Neoplatonists. It is the invitation to the quest of the overself. Minna receives this communion through the natural goodness of her nature and the honest sin-

cerity of her motives. Wilfrid gains it from the labors of his mind, which, seeking to pierce the illusion, stimulate internal expansion of faculties. Having been touched by the strange being not of this world, Minna and Wilfrid feel themselves irresistibly drawn toward the psychic androgyne. To them, the soul has really become the unknown person in the body, the real person who must be obeyed.



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In Reply

A Department of Questions and Answers

QUESTION: How can one tell the difference between a true spiritual experience and some invention due to imagination or psychic stress?

ANSWER: For the average person deeply involved in wishful thinking, there is no easy rule for distinguishing between reality and illusion on this level. Generally speaking, however, thoughtfulness and honesty will protect the sincere from being imposed upon by his own psychic pressures. Self-analysis is helpful, but the inclination to reasonable doubts is often absent when it would be most useful. It is safe to say that with the run of humankind most so-called experiences are psychological. It cannot be otherwise, as there is no reasonable justification for illumination when it is not sustained by conduct or ability. We must pause, however, and point out that the mystical experience is seldom attained by the overdeveloped intellectual. It is not necessary to be a genius or to be profoundly learned in order to have an apperception of transcendent realities.

Far more important is the basic integrity of the nature. Many mystics have described their experiences, and the principal attribute which these mystics had in common was a simple and strong devotion demonstrated through conduct. Let us, then, examine the recognized and recorded prerogatives associated with illumination. Those mystics whose revelations have had permanent and enduring value were notable for gentleness, unselfishness, simple piety, and practical living. Through love of God and of truth they had subdued those inclinations toward mental and emotional intemperance which disfigure the lives of the unenlightened. Nor were the virtues of these saintly folk the result of strenuous self-control. They did not constantly battle destructive inclinations and selfish instincts. They accepted the burden of life

graciously and sincerely. They neither complained nor objected, but lived according to the noble convictions of their own hearts. As they leaned heavily upon the spirit for their strength, they received the help which they required; and being thus blessed, remained as modest and as humble as before. If we assume this pattern of character to be associated with genuine illumination, we may question such psychical experiences as rise in natures not so refined or regenerated. If we observe in ourselves that we are not well-integrated persons and that our claims to superiority are sustained only by our word, we may doubt our fitness for extraordinary enlightenment.

Assuming that the law of cause and effect is actually operative in the universe, illumination must be the effect produced by an adequate cause. Of course, we may have other explanations, and are pleased to think that we have been selected for a divine mission in spite of our limitations, rather than because of our abilities. Even a real mystic has felt the same way, for in his humility he knows himself to be unworthy of the gifts of grace. Yet there is a difference between the good person who knows himself to be imperfect and those not so good who come to the same conclusion.

The nature of an extrasensory experience often indicates the level of that experience. The consequences are even more indicative. Hallucinations nearly always lead to complications. There is a futility about them, a sequence of noneventuation. Cases have come to my attention in which persons have had pseudopsychic experiences almost daily for half a lifetime. Yet, as persons, nothing important has happened to them. They are no wiser or kinder. Nothing solutional has been bestowed by a conglomeration of visions, dreams, and symbols. If anything, life has been impoverished. The natural directives have been frustrated. The victim feels himself too good for the old world of which he was a part, but he has no capacity to function in a better world. His personality disintegrates, and he lives on, motivated only by a psychic sensationalism. Each revelation is more splendid than the previous, and, by the same token, less substantial. Psychic thrill can become a habit, and the person lives only for the next revelation. If you wonder what your psychic life has meant, ask your friends and relatives. They will tell you whether or not you have actually grown or whether you have wandered off in a haze of vagaries, if not absurdities. Do not take the attitude that they are just blind critics who do not appreciate your extrasensory range of perceptions. Again the law of cause and effect works, its wonders to perform. Internal enlightenment becomes an agent of causation, and must produce effects appropriate to its own substance on the plane of conduct. If as a person you grow worse while your spiritual experiences grow better and better,

something is evidently amiss. It is also a bad symptom if this inner guidance by some wonderful coincidence impels you only in the direction of your most personal and untutored inclinations. All too often there can be observed an insidious pressure toward self-justification. All that happens is that attitudes normally regarded as unsound receive a divine authority, so that common anger is transformed into righteous indignation. The anger remains, however, and there has been no factual improvement on any level.

It would always be a good idea to have a so-called psychic experience analyzed by a competent psychologist. It is quite possible for the vision to be a kind of waking dream, and there may be more than one explanation for what appears to be an excursion into the celestial summerland. The experience may have a real meaning, but not the one we fondly invent. We are inclined to believe that trivial things happen to others, but that nothing trivial can happen to ourselves. It is evident that our associates are indulging in psychic fantasy. We alone have enjoyed a genuine illumination. Intensity of acceptance and interpretation can build a habit-pattern which will cause aberrations to tumble over each other in riotous profusion. In time, the faculties responsible for such fantasies take over the mind and assume obsessional proportions.

It is always comforting to find some reasonable utility in super-physical experiences. Wherever possible, the factual content should be checked and verified, preferably by an unprejudiced third party. It is also important to be mindful of false impressions. These are usually forgotten, because they do not contribute to the desired atmosphere of validity. A man came to me much concerned because he had seen clearly, beyond any doubt, a volcanic eruption destroying an important European city. He also received the clear impression of the date on which the occurrence would take place. He was so excited that he felt it to be his solemn duty to warn the inhabitants of the impending catastrophe. The fatal day came and passed, but the old volcano failed to erupt. Precisely nothing happened. Later I reminded the man, and received an indignant glance as a reward for my audacity. In the interval, he had received a dozen other important revelations, and these now occupied his attention. None of his prophecies ever came true, but his faith in his power as a seer remained completely unshaken. The conclusion is obvious. This man was well on his way to a wasted life, and could cause suffering to others by his terrifying pronouncements.

In my wanderings, I have come across several strange persons who have modestly announced that they were all-knowing, all-seeing, and

all-powerful. Yet, when tested in simple things, they had no greater insight than that of a less privileged mortal. One in particular was challenged by the loss of his own collar button. All his extrasensory faculties failed to locate it. He could prophesy the end of the world and read the minds of distant dictators, but he was never able to meet a simple test such as would be meaningful to an extrasensory clinic. He was completely deluded, but neither his family nor his friends could bring the facts to his attention. He drifted, as some do, toward mental disease, and became a pathological case.

A good rule is to accept only such intuitive or inspirational material as has some immediate utility. Refrain from meditation upon experiences which seem to indicate that we are destined to some lofty state utterly beyond our comprehension. We all have the natural instinct to be superior, and the less obvious our superiority, the more pressureful becomes our frustration. We may, therefore, invent a world of fantasy which is a complete escape from mediocrity. We convince ourselves that we are misunderstood and unappreciated, and can bear this unfair condition only because of some extraordinary internal gift or attainment. There is a strong tendency of psychic pressure gradually turning until it becomes a cause of fear and apprehension. By degrees, beautiful and exhilarating fantasies become malicious. Hateful voices disturb our rest. Obnoxious phantoms plague our dreams, and criminal or suicidal impulses assail our common sense. This is due to a gradual deterioration of our faculties under the pressure of fantasy. We become psychically sick, and begin a retrogression to levels of consciousness below the threshold of our normal code. I have observed that many beautiful visions and dreams ultimately reveal their insidious unmoral pressures. Once man becomes the slave of his own imagination and gives it full reign, it invites the release of character defects under various false justifications.

St. Paul advised the faithful to "try the spirits." This means to test with the objective faculties the integrity of subjective pressures. The mind burdened with undigested ideas and attempting to understand doctrines for which it is not equipped by experience or judgment becomes disoriented and loses factual orientation. This is the first step toward fantasy. Once landmarks are lost and the individual wanders in a universe of abstraction, he discovers that the unknown has a fatal fascination. This unknown, however, is always a mirror reflecting the internal pressure of the individual. Thus he populates mystery with his own psychic content, and not infrequently frightens himself out of his own wits.

The natural simple growth of man as a spiritual and reasonable creature must ultimately include the extension of both his objective

and his subjective powers of perception and faculties of reflection. When these unfold normally, they are sustained by the increasing strength of the disciplined mind and controlled emotions. Under such conditions there is little danger of self-deceit. The emotional and mental pressures which combine to form ulterior motives are subdued by the unfoldment of understanding, and lose their potency to distort the imagination. If psychic experiences take on annoying proportions, it should be remembered that they can only continue while they are accepted and believed. Fantasy cannot survive indifference, and if the victim of self-delusion recognizes the facts and turns his attention to constructive activity within the field of his normal capacities, the visions will gradually subside. The first requisite for liberation from this vicious circle is honesty. With the honest, all else is possible, but with the dishonest, tragedy is the only possible consequence.

QUESTION: *Is grief a constructive or destructive emotion?*

ANSWER: It is almost inevitable that occasions will arise when the impulse to grieve will be irresistible. In the presence of an acute personal loss or, perhaps, in remembrance of some action which has caused sorrow or injury to another, we feel intense regrets. It has been said that the expression of an emotion is better than the frustration which may result from an effort to repress so strong a feeling. It is certainly true that repressions have a tendency to cause unfortunate reactions, and the person without emotional outlets frequently suffers serious debilities and depletions. Thus, if the situation leads to a powerful grief mechanism, it is hardly wise to impose the will to the degree of blocking the expression of a deep and intense emotion. A few emotions can be rationalized, but this in no way detracts from their intensity. The mind can sometimes so dominate the feelings as to impede their expression, but it can seldom neutralize the emotional content itself.

Many emotions are selfish, and grief frequently comes under this classification. We may believe that we are grieving for another, but actually we are regretting our own loss or the interference with our own pattern of living. Under such conditions it may be wise to build a personal philosophy of life by which we can indoctrinate the emotions with useful and constructive concepts during those interludes in which there is no special stress or strain. Philosophies built in emergencies are seldom well-matured. We desperately take excessive attitudes, and must later abide by the consequences. The proper time to build a philosophy is that in which there appears to be no need

for a philosophy. Wisdom is a preventive medicine, and is most effective if it can be called upon to sustain the personality under the growing pressure of a critical condition.

On the mental level, understanding is a mellow maturity of the mind by which the intellect is trained in the acceptance of realities. It is difficult to understand and at the same time exist in a state of bewilderment. On the emotional level, faith is the equivalent of understanding. It is man's simple acceptance of the reality and sufficiency of an invisible but eternal good. We cannot believe that we are part of a benevolent plan and at the same time contemplate our apparent misfortunes with self-pity. To grieve, we must doubt, we must fear, and we must accept a concept that the universe is unkind, unfair, or unreasonable. We must also be shortsighted, elevating an incident above the long sequences of events which always conspire together for good. We must reject lessons, and accept only hurts. We must lose personal orientation, and regard life as essentially cruel or destructive. Such attitudes are not possible to one of deep understanding and sufficient faith. It follows, then, that the inadequacy is within ourselves. We suffer, not because of what happens to us, but because we lack the understanding which should reveal the constructive interpretation of the incident.

The most common source of grief is the loss of a loved one, and in this case there is frequently a degree of self-reproach which intensifies our unhappiness. We feel that we have failed the person who has been taken from us. Perhaps we did not appreciate the seriousness of the factors which ultimately brought death. Perhaps we remember our own impatience, lack of sympathy, and unwillingness to sacrifice something of ourselves for this one who was in so critical a condition. In any event, there is something of sadness and something of conscience in the melancholy which descends upon our spirits.

If we are sensitive and well-intentioned, we cannot dismiss our own conduct without some measure of rebuke, nor can we face the future without a deep and abiding sense of loss. If our hearts be true and our thoughts be kind, we will experience a normal degree of grieving, and will then have this emotion mellowed by time until only gentle memories remain. New interests will find our minds, and we will seek new attachments to complement our emotional requirements. Perhaps one day we will realize that we have entirely recovered and that living still has charm and purpose and meaning. This cycle is normal to the average person, and it is not always wise to attempt to alter this chemistry. If, however, a reasonable time elapses and grieving continues or intensifies until it becomes a perpetual depression of

the spirit, then something is decidedly wrong. It means, in the first place, that the mind has been corrupted by the intensity of the emotions. We are unknowingly, but certainly, forcing the continuation of a mood. We are making a virtue out of grieving. We believe that we prove the sincerity of our nostalgia by creating a mental image of sorrowfulness and by forcing our consciousness to perpetuate this image. There is a certain masochistic tendency which causes some persons to apparently enjoy suffering. They get a strange, sad satisfaction out of living under the shadow of emotional gloom. Some feel they are virtuous when they are miserable, and others that it is their sacred duty not to recover from a misfortune. There is also a fashionable kind of sadness, a wistful quality which bestows an unworldliness upon the personality. This has been cultivated as a means of attaining innumerable selfish purposes.

The danger of excessive attitudes lies in the patterns which they set up in the subconscious mind. These patterns reverse themselves, and having reached a certain degree of intensity they turn upon the intellect and gradually dominate the thinking processes. Thus, there comes a time when it becomes almost impossible to be certain whether we are expressing a natural sorrow or are obsessed by a rapidly developing neurosis. Difficulty in breaking an emotional habit should be recognized as a danger symptom. Habits can be established either by the intensity of an emotion or by its duration. A severe shock can set a pattern in a few days, whereas a gradual habit-tendency might require several years to accomplish the same end.

Whenever habits, physical, psychical, or mental, are observed to be developing, it is important to examine them immediately. If the afflicted person waits too long, he loses the ability to estimate his own condition correctly. If this happens, he will continue until serious damage forces his consideration. The solution lies in lowering emotional pressure. The individual can live a deep and sincere emotional life without allowing himself to become the victim of excessive reactions. Moderation is always the secret of survival, and dissipation is as dangerous on an emotional level as is addiction to undesirable habits on a physical level. In either case, the person must grow, for he cannot control a situation unless he is superior to that situation. His strength must exceed his problem or he cannot survive that problem without damage to his personality.

An adequate religious adjustment, not necessarily theological, but such as makes available the spiritual resources within the human being, is essential to the normalcy of the adult. This adjustment makes accessible to the person convictions and concepts which strengthen the

mind and moderate the intensities of the heart. Philosophy can supply a reasonable defense for a constructive attitude. It can also bestow a broader perspective, which has a tendency to alleviate such pressures as grief and bitterness. The arts offer excellent opportunities for emotional transferences. A constructive release of tension through self-expression, through the creation of beautiful and useful things or the fulfillment of neglected inclinations, relieves the tendency to extreme self-centeredness, which usually attends upon depression.

Over self-centeredness is nearly always present where emotional instability is noted. It is dangerous for the average individual to take himself or his intimate concerns too seriously. The more intently man fixes his mind upon his own ego, the smaller his world becomes and the less realistic are his acceptances and rejections of experience. Any activity which draws attention away from a sensitive area will facilitate the remedial processes of Nature. There is an instinct in this direction, but it is not always obeyed. We are inclined to feel that it is disloyal to rescue the mind from its own grieving; we shall be suspected of shallow feelings. Factually, it is better to be suspected of this deficiency than later to be convicted of abnormalcy.

Several constructive attitudes are available to us from the common experience of our kind. If, for example, a loved one has been taken from us, we may ask ourselves the simple question: Would this person wish us to remain forlorn and disconsolate? Would our attitude toward them be what they would desire for us? Would a normal father or mother, husband, or wife, son or daughter, want to know that his or her passing had ruined the life of some loved one? Do we wish that our departure from this mortal sphere should be a hopeless tragedy for our survivors? Would we be comforted by the thought that our children would ruin their lives and frustrate all their natural inclinations in an unconsolable grieving in our memory? Probably, if we care for those about us, we would wish them to be preserved from such a dilemma. Should we not apply the same thinking to ourselves? Is it not better to live well as a proof of our emotional integrity? One man deprived of a wife whom he deeply loved, told me that the only way in which he could face his loss was to undertake a positive program of public service in the memory of the woman he had loved. He desired to be a better person and to make a lasting contribution to society in her name, so he took his available funds and created a clinic to care for children who could not otherwise secure proper medical attention. He then expanded his business so that it could support his philanthropy. He named the clinic in honor of his wife, and served her symbolically by doing the things he knew she would want him to

do. Certainly, this was better than grief, and revealed an even greater degree of unselfish devotion.

The old Chinese were not much given to massive headstones in the local cemetery, nor did they visit the graves of their deceased relatives with special regularity. It was their custom to take the money that might otherwise be used for an expensive funeral and devote it to the needs of the living. In this way their deep sentiments were both real and practical. Always there is good that needs to be done, and a constructive use of resources is the perfect testimony of regard. We can be inspired to the noblest conduct by our affections, and this is far better than wasting our emotional resources in profitless pining and repining.

Each individual has his own natural obligations to society. The old Brahmans of India believed that it was the moral duty of every person to make his positive contribution to the common good on the level of his own ability. If we permit negative emotions to destroy our usefulness, we not only injure ourselves but detract from the security of our society. If we are endowed with deep tenderness of spirit, kindness of heart, and thoughtfulness of mind, we are ever in the presence of opportunity to assist others. If we lock ourselves within a neurosis, we become burdens, and deny the basic instincts of good citizenship. By this failure, therefore, we fail not only ourselves but our world. Even though we might choose to frustrate our own living, we have no right to burden and afflict others by our negative actions. Happiness must be shared, and grief is not restricted to the one who grieves. By degrees it contaminates our psychic atmosphere and our physical environment. Those we claim to venerate and admire, respect and love, become the victims of our own emotional selfishness. The living are impoverished for the sake of the dead. There is the case of a woman whose husband died when she was in early middle life. She never recovered from the emotional shock, and remained in a state of perpetual dejection until her death at the ripe age of eighty. For many years she was semi-invalid, and then became hopelessly bedridden. She impoverished her children and deprived her grandchildren of their education. Yet, to the end, she firmly believed that she deserved the highest commendations for her unswerving devotion to the memory of the dead. Few would justify her course, but many, under the pressure of circumstances, might find themselves drifting toward a similar predicament.

Love is not selfish, and where our emotions injure those around us they cannot represent a high degree of emotional integrity. Whenever grief strikes us, we should attempt its transmutation into soul

power and spiritual strength. Every important incident in living, whether happy or unhappy, should make us better persons. Through this improvement, we grow as Nature intended us to grow, and we advance the growth of those around us. If sorrow is an opportunity for grieving, it is also a responsibility for growing. We must transmute sorrow into wise and noble understanding, thus saving ourselves and preserving values. In a universe of good, we must seek and find that good. Deep moments of loss and tribulation bring us closer to the spirit and its laws than we can ever come in the normal course of our affairs. There is a sacredness about sorrow, for during sad days we experience both the need of divine help and the presence of that help in our own hearts. Blessed by this inner experience, we can return to daily living more valuable to ourselves and more useful to others.



Political Alchemy

John Randolph, while speaking in the Senate, exclaimed: "Mr. President, I have discovered the Philosophers' Stone. It consists of four plain English monosyllables, 'Pay as you go.'"

Of Sound and Bestowing Mind

The celebrated Rabelais is said to have made the following will: "I owe much. I possess nothing. I give the rest to the poor."

The Simple Way

Seneca, a man whose wealth ran into the millions, was a prolific writer. His essay on moderate desires was written on a desk made of solid gold.

A Note of Finality

A scholarly gentleman was asked what he thought of the doctrine of annihilation. After a moment's reflection, he replied: "Well, after all, I do not think I should like to be annihilated; I might regret it afterwards."



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Mystery of the Christian Era

Some years ago a curious fraud in numismatics caused widespread amusement among experts. A very rare coin was offered for sale with the extraordinary date 46 B. C. Someone asked the simple question: "How could anyone know a B. C. date until after the Christian Era?" This, in turn, led to a moderate inquiry intended to clarify the basis of Christian chronology. For nearly fifteen centuries, Christendom has measured the passing of time from the year A. D. 1., and no one seems very sure how this date was calculated and where it falls in the old system of chronology. Even today there is no fixed or generally accepted date for the beginning of the era. Various countries reckon from different eras, and this condition was as embarrassing in early days as it is now. It was in what we like to call the year A. D. 532 that the Christian Era was invented by Dionysius the Less, a Scythian by birth, and a Roman abbot who flourished in the reign of the Emperor Justinian.

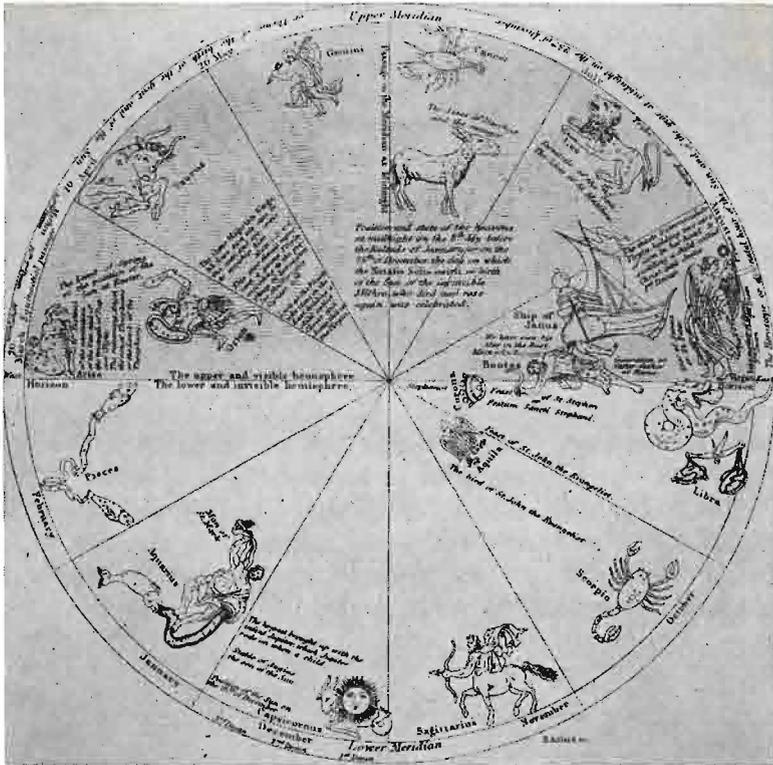
Dionysius began his era with the year of our Lord's incarnation and nativity, which he assumed to have occurred 753 years after the founding of Rome or its equivalent, the 45th year of the Julian Era. At an earlier period, Panodorus, an Egyptian monk who flourished under the Emperor Arcadius, A. D. 395, had dated the incarnation in the same year, but by some mistake or misconception of the meaning of this dating, the venerable Bede, who lived in the century after Dionysius, adopted his year of the nativity, 753 years after the founding of Rome, but began the Vulgar Era with January 1, 754. This was not helpful,

as it caused the Christian Era to recede further from the accepted year of the nativity. The so-called Vulgar Era began to prevail in the West about the time of Charles Martel and Pope Gregory II, A. D. 730, but it was not established until the time of Pope Eugenius IV., about A. D. 1431, who ordered this doubtful date to be used in the public registers.

Dionysius the Less arrived at his calculations from the Evangelist Luke's account that John the Baptist began his ministry in the fifteenth year of the reign of Tiberius Caesar, and that Jesus at the time of his baptism was about thirty years of age. But this date of the nativity is at variance with Matthew's account. According to Matthew, Christ was born before Herod's death, which rather complicates the entire situation. If Matthew was correct, Christ's birth, therefore, could not have been earlier than 748 years after the founding of Rome or later than the 749th year. If we wish to assume that 749 is the year most confirmable to the spirit and letter of sacred history and follow in the footsteps of Chrysostom, Petavius, and others, then the age of Christ at the time of his baptism would be 34 years, which, of course, is at variance with the account given by Luke.

All in all, research by various chronologists to fix the true year of the nativity results in a confusion of approximately 10 years, covering the Vulgar dates 7 B. C. to A. D. 3. Experts have been inclined to favor 5 B. C., but there is also a school which enthusiastically defends 4 B. C. Probably the matter is of no great practical value, but it does seem remarkable that historians have been unable to discover the correct year beyond controversy. In this situation, also, another minor difficulty presents itself. Christendom celebrates the 25th of December as the birthday of Jesus. It is not generally known that this is an arbitrary date of comparatively recent acceptance. The early Fathers of the Church were unaware of the importance of this date, and there is much to cause the suspicion that someone took what has been called "imperial license." Kings frequently had official birthdays which did not agree with the actual birthday. King George VI of England had an official birthday, and this is usually selected at a time of the year when festivities are likely to be favored by the weather.

The winter solstice was venerated by ancient peoples as the annual birthday of the sun. As the solar deity was associated with salvation and redemption, the ceremonies were appropriate to such a concept. During those difficult years in Rome when the assembly of Christians was prohibited, the sect met in secret. For its more important gathering, the Christian community selected days which agreed with the Roman festivals. As there were numerous assemblies on such days,



—From *On Mankind, their Origin and Destiny*

THE CELESTIAL SPHERE, SHOWING THE ARRANGEMENT
OF THE CONSTELLATIONS OF THE ANNUAL
BIRTHDAY OF THE SUN

the Christian groups were not likely to be noticed, and the vigilance of the soldiers was relaxed. It has been suggested that this has strongly influenced the Christian religious calendar, and that the patterns once established by tradition have been allowed to remain.

It is improbable that shepherds would be in their fields with sheep on December 25 in Palestine. The region is cold and barren, and by that time of the year it is necessary to protect animals against the inclemency of the weather. It is quite possible that the true month of the nativity is implied by the statement that Jesus was born of the virgin. It was customary at that time for distinguished persons to be associated with the sign of the zodiac occupied by the sun on the day of birth. Thus the Emperor Julian was said to be the son of Mercury,

because this planet ruled the constellation under which he was born. The sign of Virgo is the house of the sun in the early fall, and this could well be the correct season of the year.

We also know that this symbolism occurs in the Old Testament. Samson, a solar hero, is shorn of his hair, thus losing his strength when he enters the house of Delilah. As Virgo is the first of the autumnal signs, it was believed that the rays of the sun were shortened or cut off or diminished when it entered the house of the virgin. If such symbolism is used on one occasion, it may well be used again, because it represents a prevailing tradition.

In passing, it may be interesting to note that some confusion is found surrounding the birthdays of most of the great world teachers. The only exception is Mohammed, who lived when chronology was well-advanced among his people. There is no real certainty about the birthdays of Buddha, Confucius, Lao-tse, Zoroaster, or even Pythagoras. After all, the important thing is the work which these men did. Perhaps accounts were not kept because only future ages concerned themselves with historical details. It is not easy for the average person to remember dates of incidents in his own life, but the human mind is so constituted that it delights in clearing mysteries and solving riddles. If it used the same industry in its search for essential principles, many noble causes would be rescued from indifference.



Quaint Definition

Wisdom is a hen, whose cackling we must value because it is attended with an egg; but, then, lastly, it is a nut, which unless you choose with judgment, may cost you a tooth, and pay you with nothing but a worm. —*Jonathan Swift*

Day by Day

Man is so made that by continually telling him he is a fool he believes it, and by continually telling it to himself he makes himself believe it. For man holds an inward talk with himself alone which it behooves him to regulate well. —*Pascal*

Twelve Honest Citizens

Mr. Justice Gould was trying a case at York, and had proceeded for about 2 hours when he observed: "There are only 11 jurymen in the box. Where is the twelfth?" "Please you, my lord," said one of the jurors, "he has gone away to take care of private business, but he has left his verdict with me."



Happenings at Headquarters



Mr. Hall's spring campaign in San Francisco was unusually intensive. He gave 16 public lectures in 17 days, and, in addition, made 6 radio and television appearances. The Society wishes to take this opportunity of expressing its appreciation to Marjory King, KNBC - Marjory Trumbull, KRON-TV - Beth Norman, KYA - and Dr. Ben Sweetland, KYA, for their kind and generous help in publicizing the San Francisco campaign over the air. At the Adult Forum of the Unitarian Church, Mr. Hall lectured on Hermeticism as part of the church's program of study in comparative religion. At the Science of Mind Institute, Mr. Hall's subject was "Basic Unity of Religious Ideas." He gave two lectures at the Theosophical Society, one on "Archetypal Dreams," and the other, "The Tibetan Book of Great Liberation," in which he reviewed the latest book of Dr. Evans-Wentz. In spite of the inclemency of the weather, the lectures were well attended.

* * *

The School of the Society opened its first Seminar at Headquarters on April 13. The program is intensive and consists of 3 classes weekly for 10 weeks. It is the plan of the School to have 3 such Seminars a year in addition to its Correspondence Courses. The present Seminar offers an integrated program of specialized instruction dealing with the philosophical psychology of the East and West. On Tuesday evenings Mr. Hall presents the essential doctrine of the Northern and Southern Schools of Buddhism under the general heading, "Fundamentals of Buddhistic Psychology." On Wednesday evenings Mr. Drake examines the contributions of philosophy, theology, science, and mysticism to modern psychological research under the general subject, "Philosophic Psychology of the West." The School invited Dr. I. J. Dunn, a member of the American Psychological Association and the Society of Analytical Psychology of Southern California, to survey the contributions of Dr. Jung to the study of the human psyche under the broad topic, "The Psychology of C. G. Jung." We believe these classes will be of real assistance to those who want to advance their knowledge under a comprehensive pattern of guidance. The response to this program is most encouraging.

One of our magazine subscribers has established quite a record. He has not received a single copy of HORIZON on time for the last 2 years because the Post Office *does not forward second-class mail*. He has gotten them all eventually, because we receive a nice note from him telling us that he has again changed his address. This note arrives soon after the magazine is returned to us, often in a battered condition. Everyone will be happier if subscribers will let us have *advance notice* of change of address. Incidentally, this is also true of those receiving programs or other announcements of activities. We are grateful in advance for your co-operation.

* * *

In line with the aesthetic emphasis, there is a distinct trend toward music at Headquarters. Mr. Drake, our vice-president, after 30 years away from his fiddle, has decided to resume the study of the violin. He has a little trouble with the second and third position, and is referred to as "open-string Drake." Mr. Beltran, another member of our staff, frequently dashes off a little Beethoven or Chopin on his violin during lunch hours. There are remote plans for a duet, perhaps some advanced and complicated composition, like Maestro Benny's "Love in Bloom."

* * *

You will note that in the revised list of Study-Groups, several new names have been added. We recommend that interested persons who live in the vicinity of these leaders contact them for further information.

L. EDWIN CASE — 8421 Woodman Ave., Van Nuys, Calif.

RALPH F. CUSHMAN — 5622 Laurel Canyon Blvd. North Hollywood.

JOHN C. GILBERT — 15 N. W. 12th Ave., Miami 36, Florida.

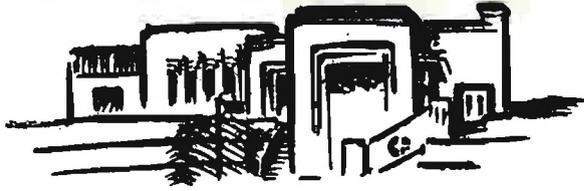
HELEN M. JOHNSON — 1105 - 6th Street, Hermosa Beach, Calif.

DR. S. R. MANDAL — 113 W. 57th St., (Suite 703) New York 19, N. Y.

Wilfred F. Rosenberg — 318 Blue Bonnet Blvd., San Antonio 9, Tex.

ELAINE DE VORE — 3937 Wawona St., Los Angeles 65, Calif.

MRS. AIMEE P. WILT — 6524 Louisville St., New Orleans 24, La.



Library Notes

Hippocrates the Father of Medicine

BY A. J. HOWIE

The primitive hunter in the primeval forest may not have been troubled with the refinements of migraine headaches, appendicitis, sluggish liver, but the hazards of the chase often resulted in broken limbs and violent wounds. As the gregarious instinct asserted itself, communities formed and rivalries established themselves, and men warred to maim and destroy each other. There are no records, but the evolution of man suggests that rude surgical skills preceded the need for medications. Archaeological research indicates that disease came early to afflict mankind. No historical age has been free from individual disease and suffering or widespread plague and pestilence.

Early peoples speculated concerning the nature of disease and how it came to afflict man and beast. Disease seems to have been almost universally accepted as a divine punishment, scourges from the gods for disobedience, whether visited by Apollo, or the tutelaries of Roman, Chinese, or American Indian families. The Old Testament recounts many instances when Jehovah vented his wrath in this fashion. And Christ healed with the words: "Go and sin no more."

Logically, then, the priests and medicine men were resorted to in devising appropriate ways of combatting disease—punishment—and its effects. No distinction could be made between the ministrations to man's spiritual deficiencies that engender disease, and the curative agents and penances that were administered. And while we may smile at the superstitious thinking of the past, and quote our modern research journals in tracing disease to unsanitary conditions, exposure to germs, lack of minerals and vitamins, and psychological tensions, current civilization is a long way from solving the problems of physical suffering. Refuse piles more destructive than those of ancient times still

accumulate. Slum areas still harbor the same problems that took their toll in Babylon. Rats breed freely in all parts of the world. Flies defy extermination. Wars still maim and weaken the constitutions of warriors on both sides. Hygienic precautions are neglected by the very people who best could be helped by them. The origins of cancer and many diseases are obscure or absolutely unknown.

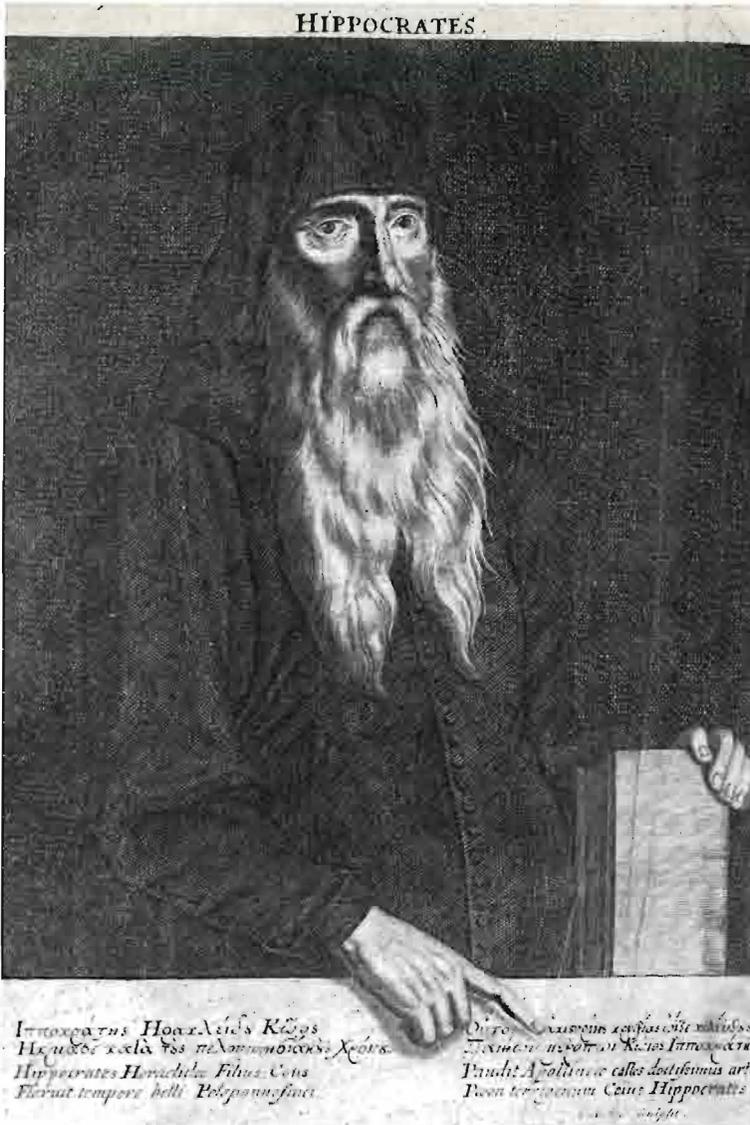
A theory tracing disease to wrong thinking may not be provable. But it is observable that lack of thinking and following through with the knowledge that we do have brings about much of the sickness and ailing that we see about us.

The pattern of Greek thinking was not too different from that of other racial groups. Apollo was considered the god who affords life and wards off evil. He had the power of punishing and destroying the wicked, of visiting men with plagues and epidemics. Likewise, he was able to deliver them if properly propitiated. Thus his oracles were consulted to recommend the means by which national as well as personal calamities could be averted.

Prometheus (forethought) incurred the wrath of the gods when he snatched fire from the hands of Zeus. In revenge, Zeus ordered an exquisite woman modeled, and commanded all the immortal gods to adorn her with the costliest gifts. The result was a being of resplendent and fascinating loveliness named Pandora. Hermes was ordered to conduct her to earth and into the presence of Epimetheus (afterthought), the brother of Prometheus. Prometheus had anticipated such overtures, and had warned Epimetheus not to accept presents from Zeus. But Epimetheus could not resist the beauty and attractiveness of Pandora. He accepted from her a box as a gift from the gods. As he opened the lid, there poured forth from the box wailings and lamentations, hunger, want, distress, sickness, suffering. Terrified, he quickly tried to slam the lid shut, but succeeded only in crushing Hope as she was leaving. Thus was Hope, the only consoler of man, ever afterward presented to him in a sadly distorted condition. And ever since this occurrence, wasting fevers haunt the land, and disease pursues man wherever he goes.

There are many variants of this *mythos*, but they all tend to give an explanation of the introduction of evil. Some say that it was out of pity for suffering man that the gods taught him the healing arts.

As the giver of life, Apollo was considered the father of Asclepius, the god of the healing art, physician to the Olympian gods, and still later the one who delivers from evil or calamity. Asclepius was thought not only to cure the sick, but even to restore life to the dead.



—From *Medicorum Omnium*

HIPPOCRATES OF COS, FATHER OF MEDICINE

He had two sons who were warriors; they practiced with great renown the surgical skills on the wounded. One daughter was Hygeia, the goddess of health—at first just physical health, and later as the giver or protectress of mental health. His other daughter was Panacea, the all-healing one.

Gradually Asclepius became the personification of all the healing powers of Nature. He was worshiped in all parts of Greece (one writer has enumerated 64 temples), many towns claiming to be his birthplace. Temples to him were built on sites considered healthful—hills outside of towns where the air was wholesome, near wells and thermal springs which were known to have curative values. These temples were not only places of worship, but like our hospitals of today, they ministered to the ailing.

On entering the temple, the supplicant was subjected to purifications which included bathing and fomentation with decoctions of odoriferous herbs. Diets and fastings, gymnastics, imposing religious ceremonies accompanied by music. Some researchers believe that the Asclepidae (the Asclepian priesthood) was skilled in the use of mesmerism or animal magnetism.

Usually the sick had to spend one or more nights in the sanctuary under the strict surveillance of the priests. The patients were questioned carefully regarding their dreams, for it was thought that the gods revealed to the patients in dreams the remedy for their diseases. The Asclepidae prescribed drugs as indicated from an interpretation of the dreams, and while for the most part they were of a very harmless nature, often medicines, as hemlock and gypsum, were prescribed. The Asclepidae noted down with great care the symptoms, the remedies prescribed, and the effects which they produced. There was an enclosure in the temples containing many pillars on which the names of the men and women were inscribed that had been cured by the god, with a record of the diseases which had afflicted them and the manner in which they had been restored to health.

The Asclepidae was a hereditary priesthood. The knowledge of medicine was regarded as sacred, to be passed from father to son. Dedication to the healing arts was traditional. Hippocrates, the one who has come to be known as the *Father of Medicine*, was born into such a family in approximately 460 B. C. on the island of Cos, the location of the most famous temple to Asclepius. The place is disputed, and the date unprovable, but it is known that he was contemporary with Socrates, but younger; and Plato read his writings and discussed them soon after they were published.

Other contemporaries of Hippocrates are: Pericles, famous statesman; the poets Aeschylus, Sophocles, Euripides, Aristophanes, and Pindar; the historians Herodotus and Thucydides; the sculptor Phidias; and he was instructed in polite literature and philosophy by Gorgias and Democritus.

This was an age of illustrious thinkers, and it is generally admitted that Hippocratic medicine emerged from the schools of philosophy. But while Hippocrates was the product of a priestly tradition in the healing arts as practiced in the temples by men dedicated to their calling, he apparently separated the philosophical and practical aspects in his own thinking, and was early complimented for making that separation.

Hippocrates wrote that however disease may be regarded from a religious point of view, the disease itself has to be treated as subject to natural laws. His theories and practice were based on a belief in the existence of a spiritual essence diffused through the whole works of creation, which was regarded as the agent that presides over the acts of generation, and which constantly strives to preserve all things in their natural state, and to restore them when they are preternaturally deranged. Nature is the physician of diseases. The art of the healer lies in the manage of that force, of directing the patient in co-operating to give it a chance. Hippocrates relied just as much then as doctors do now on the power of suggestion in effecting his cures.

Hippocrates served as a physician with armies during wartime. He traveled widely over the then-known world. He was called into consultation in various parts of the empire when plagues would swoop down on superstitious communities and decimate the population in short order. He died at Larissa at a very advanced age—again the figures vary from 85 to 109.

The authenticity of the *Opera* bearing his name has been disputed. Undoubtedly some of them are spurious, but there seems little reason to question all of them. The name of Hippocrates has been venerated for centuries in spite of repeated efforts by self-appointed arbiters to belittle, detract, disprove, and emphasize seeming contradictions, anachronisms, etc. There is even an unfounded story that Hippocrates incorporated in his writings the records of the Asclepidae that were at his disposal in the Temple of Cos (some say Cnidos), and then burned the library to destroy the source of his material and to take for himself the glory with no credit shared with the long line of researchers. Those who repeat the tale as a fact, fail to take into a reasonable account the genius and erudition that was necessary to take the information, classify and organize it as no one up to his time had, so that it has benefited medical students for more than 2000 years. In addition, the Hippocratic writings all testify to his powers of observation as a clinical physician in recording the course of disease from its apparent cause, through the crisis, to a probable outcome.

The first aphorism of Hippocrates is frequently quoted with no thought of its origin: Life is short, and Art long; the occasion fleeting; experience fallacious, and judgment difficult. The physician must not only be prepared to do what is right himself, but also to make the patient, the attendants, and externals co-operate.

Both sleep and insomnolency, when immoderate, are bad.

Neither repletion, nor fasting, nor anything else, is good when more than natural.

In acute diseases it is not quite safe to prognosticate either death or recovery.

However, the Hippocratic oath is the most serious portion of his writings that appears timeless:

"I swear by the healing Apollo, as well as Hygeia and Panacea, all the gods and goddesses bearing witness, that according to my ability and judgment, I now swear and vow to observe the precepts of those who instructed me. To hold him who taught me this Art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required; to look upon his offering in the same footing as my own brothers, and to teach them this Art, if they shall wish to learn it, without fee or stipulation; and that by precept, lecture, and every other mode of instruction, I will impart a knowledge of the Art to my own sons, and those of my teachers, and to disciples bound by a stipulation and oath according to the law of medicine, but to none others. I will follow that system of regimen which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to any one if asked, nor suggest any such counsel; nor will I induce an abortion. With purity and holiness I will pass my life and practice my Art. I will not cut persons laboring under the stone, but will leave this to be done by men who are practitioners of this work. Into whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption. Whatever I see or hear, either in my professional practice or not in connection with it, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this Oath unviolated, may it be granted to me to enjoy life and the practice of the Art, respected by all men, in all times. But should I trespass and violate this Oath may the reverse be my lot!"

For centuries the medical profession has accepted the Hippocratic oath as a standard of ethics. However, repetition may have dulled the import of many of the ideas contained therein. Lip service may

be one extreme of the power of words. While admitting a professional paternity, too many doctors have divorced their actions from any sense of spiritual responsibility.

This article is not intended to extoll blindly the name of Hippocrates, a tradition, or even an ideal that appeals to us personally. What we are interested in doing is to preserve, perhaps revive, the skills of the ancients to the improvement of our own times. Hippocrates worked without benefit of X rays, vitamins, wonder drugs; hence it is fruitless to look for 1954 medical formulas in his writings. Yet he has been the inspiration of the basic ideas in many fields of research.

The media for the various forms of therapy have been formulated as need and skill permitted. Curare and ephedrine were used for generations by superstitious peoples before our modern pharmaceutical houses offered them on the market. The important thing is not to belittle or shut out the records of the past just because they are not couched in modern terminology.

But more, it is important to consider the dedication of Hippocrates to his gods and his profession; to his personal responsibility in transmitting the secrets of his Art to others bound by the same oaths. And this feeling of a larger fraternity of learning in every field of endeavor might offer a constructive direction and purpose to the benefit of all concerned.



Quality versus Quantity

The steward of an illustrious house sent to a bookseller in London a request for the volumes appropriate to complete his master's library. The steward's note to the bookseller contained the following lines: "In the first place, I want 6 feet of theology, the same quantity of metaphysics, and near a yard of old civil law, in folio."

The Apprenticeship System

Charles Parnell, the Irish statesman, was once asked how he had acquired his extraordinary knowledge of the rules of the House of Commons. "By breaking them," he replied with a smile.

The Cup that Cheers

William Evarts, American statesman and jurist, loved to direct his sly humor toward President Rutherford B. Hayes, who was an enthusiastic exponent of the temperance movement. One day, Evarts remarked: "While Hayes occupies the White House, the water at his dinners flows like champagne."

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