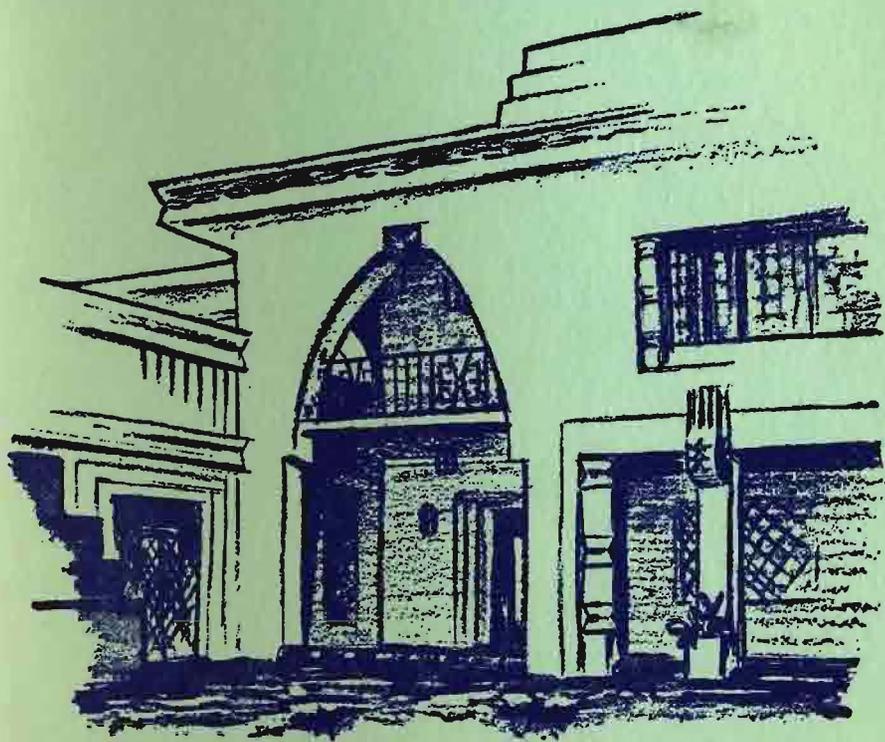


HORIZON



JOURNAL OF THE
PHILOSOPHICAL RESEARCH SOCIETY

SPRING 1957

HORIZON

Published quarterly by HORIZON PUBLISHING Co., 3341 Griffith Park Blvd., Los Angeles 27, Calif.
\$1. a Copy, \$3. a Year. Two Subscriptions, Your Own and a Gift Subscription, \$5.
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SPRING
1957



ISSUED
QUARTERLY
VOL. 16, No. 4

Journal of
The Philosophical Research Society, Inc.

HORIZON LINES
AN EDITORIAL

Living is Big Business

(LECTURE NOTES)



HERE is a natural tendency in human thinking to triangulate any subject under consideration. The Greeks favored this system, and it has continued to be popular. Following the old concept, we think of man as a threefold being consisting of consciousness, intelligence, and force, or energy. The relative importance of these levels or divisions suggests a further analogy. We hear much these days about industrial organization and relationships. The successful business requires the cooperation of three factors usually referred to as *proprietorship*, *management*, and *labor*. Proprietorship may imply either direct ownership, or a body of stockholders whose interests are represented by a directorate which reserves to itself certain proprietary rights and privileges. In man, proprietorship is vested in a mysterious principle which is called *consciousness*, which, in turn, is defined as the essence or essential being of the individual.

Management is entrusted to a skilled group of specialists who are expected and required to carry the direct operation of the enterprise. Proprietorship seldom interferes with management unless a serious crisis arises, but management is responsible to proprietorship, and is held accountable for any dereliction likely to endanger the success of the business. In the human composite nature, management is repre-

sented by the mind with its numerous specialized faculties. It receives its authority from consciousness, and is entrusted with the maintenance of the order and harmony of personal living. The mind is also the instrument through which the archetypal patterns existing within man are manifested in conduct and the general course of living is directed and maintained.

Nor does labor play a less important role. It provides the manpower necessary to the success of enterprise. It is entrusted with the responsibility of production. It must take raw materials and transform them into manufactured goods. It must operate and service the many types of machinery necessary in the various fields of production. To maintain its place and properly perform its duty, labor must cooperate with management and management in turn must protect the security, comfort, and well-being of labor. In the human compound, the body, with its numerous energy resources, represents labor. The body maintains the channels of the sensory perceptions, and when properly trained, acts skillfully and purposefully under the direction of the mind. The day of despotism in industry is gone, and it is not wise for the human being to neglect or ignore the proper needs and requirements of his body. He is in partnership with his physical instrument, and must treat it with due consideration.

In the course of time, it has become evident that management can no longer be entrusted merely to an individual. Experts in many fields must be brought together, perhaps under a general manager whose duties involve coordination of executive effort. By the same analogy, the human mind can no longer drift along with one or two dominant faculties attempting by stubbornness to perpetuate favored opinions or special inclinations. There may be a general manager whom we can call individuality, and it is the duty of this faculty to engage the cooperation of all the others, to benefit by their advice and findings, and maintain a balanced perspective. This means, in most cases, a program of general education and a resolute determination to think more clearly and to organize mental resources more effectively. When we invest in a business, we make a careful examination of its proprietorship, its management, and its ability to handle its employees effectively. A strike is as disastrous to industry as bodily sickness is to the human being and arises from approximately the same causes. When the mind and body are not compatible, the personality is correspondingly crippled.

In the human constitution, proprietorship, or ownership, is a mysterious equation. The mind cannot comprehend fully or adequately the purposes of consciousness, nor can it demand an accounting.

Strangely enough, consciousness is very much like a scattered group of stockholders seldom seen and never understood. For man, these stockholders are represented by an executive board which may be likened to selfhood, or to what we commonly call the ego. This board, presumably at least, expresses the will of the stockholders, and consciousness expresses through the ego by means of the will, before which even the mind must bow. The moment the mind attempts to analyze consciousness, it falls into utter confusion; it is most successful when it becomes receptive to the subtle directives of this inevitable proprietorship.

When a man is promoted to management, he takes upon himself a heavy burden of decisions which must be made. He may be thinking only of the honors and the financial improvement in his standard of living. He soon learns, however, that unless he continually improves, gaining through experience both the skill and vision of leadership, he will not continue in favor with proprietorship or hold the respect of labor. It is the duty of the mind always to anticipate, so far as is possible, the probable requirements of consciousness and the body. It must be true to that which it serves and fair to that which is its servant.

It seldom occurs to us to think of our own composite being as a corporation or an industry. We tolerate attitudes within ourselves which would never be tolerated on the level of business. It so happens that the general manager of our organization is appointed for life. We cannot get rid of him no matter how ineffective he may be. The only solution lies in educating him, improving him, and bestowing upon him all possible vision and insight. If, through lack of proper training and integration, the mind is weak, inept, or insufficient, the entire life is threatened with mediocrity. There are two facts which the mind must discover if it is to manage our affairs adequately. First, it must be quiet and receptive to the proprietorship of the spirit, and second, it must be intelligent and consistent in its governing of the body. We have already noted that mind cannot fathom the depths of consciousness, so its relations with proprietorship must be based upon contemplation, reflection, meditation, and psychic receptivity. Second, it must convey its instructions to the body firmly and quietly. If it is uncertain or undecided, or issues conflicting commands or becomes temperamental, unreasonable or irritable, it weakens its natural authority and sets in motion adverse psychosomatic tensions.

The human body, which Buddha called the instrument of the six senses, is not always a model of cooperation. It is subject to numerous habit-patterns, and exerts a subtle but continuous pressure upon the mind. If it is unjustly treated, the body will rebel. If it is pampered

and spoiled, it may become a tyrant. The several senses can attempt to exert dictatorship, and the body is always vulnerable to outside pressures. These have their parallel in labor difficulties and differences. Unions come into existence, theoretically for the purpose of protecting the rights of employees, but frequently falling under the influence of ambitious labor politicians, with detrimental results. It is then the duty of management to arbitrate these differences and restore order. If it fails to do so, the normal functioning of the whole enterprise is impaired.

Most individuals function either from a sense of strength or from a realization of weakness. To maintain the harmony of the personality, strength must be constructive and not tyrannical. The most successful executives are the ones who can meet situations without an undue show of authority. The moment management takes despotic attitudes, it alienates its labor group. The greatest strength arises from competence. The individual who knows what he is doing and how he is going to do it, neither rants nor shouts; he is respected and obeyed because of general confidence justified by experience. A very successful executive once told me that he had never given an order. He had quietly and firmly requested cooperation, and it had been quietly and firmly given. The realization of weakness leads to bluffing. It is natural to attempt to conceal a shortcoming, and to pass along to others the blame that should be our own. The moment weakness is apparent, respect is proportionately diminished. We know that this is true in the animal world, and it is equally true on the human level. Those who are weak try too hard to give the appearance of strength. They are not integrated, and other people intuitively sense such insecurity. There is ample proof that the human body is well aware of weakness in the governing mind, and promptly tries to take over management.

Weakness and strength are not always completely mental problems, but the mind soon becomes involved in them. Lack of emotional control, for example, and sensory over-indulgences become known to the mind, and it loses a measure of confidence in itself when it cannot control the lower phases of its personality. There is a belief that through experience and the vicissitudes of living the mind will ultimately become equal to its needs. Actually, however, this is not always demonstrable. One of the most difficult problems which confronts the personnel departments of large organizations is the selection of adequate executives. Sometimes these grow up through the business itself, but often this is not the case. Today, men chosen for responsible positions are engaged only after a careful consideration of their personalities, their home lives, their friends, their avocational interests, and their general social adjustment. Business references are

no longer enough, nor is education the final criterion. The search is for integrated men and women who are in control of their own minds and emotions, and have the innate attributes of leadership.

It may well be that a person is not interested in associating himself with some large organization, but all that is required of a potential manager, is also needed in the daily administration of personal affairs. It would be very wise, therefore, to sit down quietly for self-examination to discover if possible those inconsistencies or inability which are likely to work against security and contentment. Having discovered these weaknesses, we cannot afford to ignore or accept them. We must decide upon a constructive program of personal re-orientation, and work at it industriously until it becomes evident in daily living that a reasonable degree of self-improvement has been attained.

Good managers do not listen to gossip, play favors, or allow personal ambitions to prevent the advancement of other men of good ability. The mind is always weakened when it permits itself to be over-influenced by the immature attitudes of friends and associates. Unfairness is unpardonable in an executive, and a successful leader does not depend upon his personality to carry him through decisions requiring judgment. He must sometimes admit that he is wrong. This will do no harm if the admission leads to an immediate correction. In daily living, we often discover that our conduct is hurtful to ourselves or others. This also will be forgiven if we learn the lessons promptly and thoroughly. If, however, we remain indifferent to our own mistakes and try by pressure to force the conclusions we desire, we will ultimately fail in our undertaking.

A successful life, like a prosperous business, is built upon a clear basic pattern of purpose. This purpose is established and clarified by proprietorship, which provides the grand strategy for the undertaking. If proprietorship is adequate, and in the case of man we must assume that it always is sufficient, spirit permeates the entire structure, creating loyalty, stimulating inventiveness, and sustaining interest. Without this background of vision, a project will fall apart, for even the most skillful group cannot insure successful results if there is no strong program to sustain. Man, likewise, must live from intention within himself and not merely on the plane of incidents. We cannot merely exist from day to day hoping for the best and fearing the worst, and achieve any outstanding success. Nor can we assume that proprietorship can be easily deceived or that management can substitute for lack of vision. The mind is an instrument of fulfillment, but it is not the source of either the impulse to achieve or the consciousness of that which is to be achieved. A mind that is not attached to a purposeful

project drifts along, develops bad habits, and shows almost immediate signs of weakness. The mind, like management, can take a program and find out the most effective manner of fulfilling its demands. It is healthy with such exercise, and reveals unexpected ingenuity. Sensing the dimensions of the project, it may develop strong enthusiasms which, in turn, are communicated to department heads, foremen, and even the humblest workers, creating teamwork and an atmosphere of happy accomplishment.

Man has a mind, emotions, and a body, and within this large compound are innumerable lesser centers whose cooperation is constantly needed. If the total person is fired with inspiration, or has some quiet deep purpose to which his life is dedicated, he will find the mind ever ready to cooperate; nor will the body offer many objections. If, on the other hand, this consciousness of value or intent is weak or absent, the mind is dull and grudging in its allegiance. The body wearies easily, and there is very little energy available when need arises. Lacking directive from consciousness, it is quite possible that the mind will develop a cycle of secondary purposes to fill the vacuum. Thus, persons who are not happy, busy, and vitally interested in worthwhile things, are very likely to fall victims to various ambitions and competitive attitudes which arise in the mind. In this case, the manager may have his eye on the presidency of the corporation, and be eager to take over responsibility for which he is not fitted by his own endowments. It has long seemed to me that modern business as we know it today is very largely a monument to the frustrations of civilized man. Having lost his perspective of true values and the importance of self-improvement, the individual seeks escape through highly competitive economic activity. He buries himself in his business because substantially and factually he has nothing better to do. Under these conditions, mind has taken over and no longer listens to the subtle directives of consciousness and conscience.

Psychologically speaking, desperate efforts after worldly success are substitutions for internal security, and they seldom bring real satisfaction or lasting happiness. The problem of internal security needs further consideration. We hear much of the term, but actually the average person has no experience of its true meaning. The majority of mortals do not even realize that they are insecure and have no concept of the real benefits which result from personal integration. Man lives as he is, convinced that this is the only way that he can live, and seldom doubting that he was predestined and foreordained to continue in the old and familiar way of insecurity. Just as we cannot experience what we are not, so we do not miss what we cannot experience. We admire certain people because they appear to have a degree of serenity

which we do not possess. We may even envy them, but we are seldom inspired to emulate their conduct. We are satisfied to assume that some are born great, others achieve greatness, and still others, perhaps ourselves, will have greatness thrust upon them.

The natural instinct toward integration is often overwhelmed by the obstacles which arise in the course of living. After several reverses, comes disillusionment, and this deepens into a grand frustration. The person must realize that disappointment may be due either to the pressure of circumstances or to the weakness of the individual. Considered over a period of years, a strong well-ordered life generally results in a reasonable degree of achievement. Leadership, then, requires self-direction first of all. When we become successful executives over our own affairs, we gain valuable experience which will assist us in general problems of management.

Every human being possesses some potential for leadership. He may not be suited to a high executive position, but he can certainly assist others if he is willing to train himself for the work. It has been said that any person who will spend fifteen minutes a day in intense study and thought on a subject that interests him, will become an authority on that subject within three years. He will discover, perhaps to his own amazement, that very few of his associates have made any consistent or consecutive effort to discipline their use of time or improve their minds. To release potential executive abilities, usually requires a reversal of the mechanism by which the non-eventuating career has been allowed to drift along. It requires little or no effort to remain on the level of mediocrity, for this is like moving with a vast stream flowing along through time. The moment, however, that we truly become persons, individuals with significant purposes, we can no longer depend upon the motion of the stream. We must learn to swim against the current, a procedure demanding effort and stamina. The story of the world's truly great people is an almost unbroken record of those who created their own destinies by refusing to accept the inevitability of obstacles.

Materialism has taken the attitude that the mind is the leader of the person and that the intellectual is the leader of society. This prevailing concept is subject to many reservations. The mind of itself is merely a highly attenuated machine. It can perform properly only when it is assigned a task appropriate to its abilities. A world run by mind will be no more satisfactory than a world run by instinct or by blind force. The mistakes of the mind may be more subtle and more glamorous, but they are also more disastrous. Progress is made in terms of the nobility of ideas and the skill with which ideals are gradually adapted

to the human need. Social advancement, then, begins with aspiration and the recognition of that which is necessary to essential progress.

We observe around us today a highly organized lack of values. We are clever, shrewd, competitive, and efficient, but we are not profoundly wise, ethical, or good. These deficiencies reflect themselves in business and industry with distressing results. We hear many people say that the quality of products is gradually deteriorating. There is also a marked lack of coordination in many enterprises. Employees take very little interest in the quality of their work, and on all levels the principal concern is profit. The symptoms, psychologically interpreted, indicate a protracted adolescence, for there can be no maturity without a proper sense of responsibility and a realization of self-respect. We are drifting into a cumulative negation. No one seems to know, and consequently no one seems to care. Life cannot be rich under such a prevailing concept.

Against this line of sober reasoning, there are instinctive objections. Most people are insulted if you tell them that they are weak. They would rather believe that the tasks before them are far too heavy. We hear constantly about the burdens men must carry, but we forget that man is wonderfully endowed with faculties and powers, and that if he uses them wisely, he can achieve beyond his expectation. Conversely, if we tell someone that he is strong, he favors us with a wistful smile, as much as to say that he appreciates the compliment, but really never felt weaker in his life. His weaknesses, however, usually consist of inability to control the increasing pressure of his desires. His wants increase every day, but he is not developing resources which will enable him to fulfill such of his desires as are moderate and proper. Dissatisfaction is not in itself solutional unless it inspires self-improvement. When we recommend a moderation of ambition, this is greeted with a stony silence. It is more pleasing to hope that opportunity will forever increase and responsibility forever decrease. Neither philosophy nor history sustains such vanity of optimism. The more we want, the greater the demands upon ourselves. There are two ways to attain security. One is to have more, and the other is to need less. Actually, only the latter is completely successful. Increased possessions are more likely to contribute to further dissatisfaction than to bring with them peace of mind.

The standard of living has continued to rise over a period of centuries. Every age has borne the burden of extravagant minorities, but today we are afflicted with an extravagant majority. To maintain what we now consider to be a minimum standard of living, we must devote practically all of our resources to the project. With little time to think, we do not have a mature attitude bearing upon the proper use of what

we earn. We work hard and waste heartily. Thus, with each passing day, millions of persons are becoming richer economically and poorer culturally. This must end in discontent. The individual is a poor manager and a bad investor. When the time comes to invest our funds, we usually seek some kind of diversified holdings. In the same way, the individual investing his intellectual and emotional wealth should have diversified interests. It is very common to find the so-called successful person losing the power to enjoy, appreciate, or use, the advantages which his position justifies and actually demands.

I know a man who, over a period of years, has been buying up apartment houses. He no longer knows how many he owns. As the rents come in, he sits in front of a map of the city, scheming and planning the strategic purchase of more property. He is in advanced years, childless and alone. He does not even know to whom he will leave his wealth. This man never reads a good book, has no appreciation for art or music, has no friends except his broker, belongs to no clubs, fraternities, or churches, drives an ancient and dilapidated car, refuses to spend money on decent living conditions, and eats in cheap restaurants. His one passion is to make money, and he has taken what might have been a good mind, destroyed its creative and idealistic faculties, and bound it in servitude to avarice. This may be an extreme case, but there are many who show this tendency to an unhealthy degree.

Modern business is forever demanding a calibre of executives which society is failing to produce. A corporation of doubtful ethics is searching for honest men; that is, men who would be honest to the corporation and dishonest to the customers. Ultimately, such false attitudes can and will undermine the entire structure of economics. The same is true of the individual. A man cannot be honest to himself for his own advantage and dishonest to those around him, and still be a normal upright citizen. The foundation of good business is reciprocity. We should all have a devotion to the firms and organizations which employ us, and serve them with all honesty. At the same time, we must have a higher dedication of principles, for if we violate our own ideals too often, we corrupt character and destroy personal integration.

We accept efficiency in business, and have learned that without it the whole economic structure would crumble. We have not yet learned, however, that the organization of our own resources—spiritual, mental, and physical—is equally essential to proper personal integration. What fails in practice, is usually false in theory, although there may be occasional exceptions. The parallel between economics and philosophy is valid in this case. Business is essential to the survival of our complex society until such time as man completely reorganizes his policies and purposes. The universe itself reveals adequate proprietor-

ship and efficient management, and we all profit thereby. It is the duty of the person to recognize this lawful pattern and to measure his own conduct accordingly. Business is very important, but growing and building toward a total plan of human integration is even more important. Material institutions become symbols of spiritual procedures, for the same inevitable geometrical laws govern all things created or generated either by Nature or by the skill and industry of mankind. Personal efficiency requires the use of organizing faculties by which the individual smoothes out the difficulties and dissensions within himself, thus insuring the harmonious working of his compound and complex nature.



Sweet Consolation

A certain Italian gentleman came in the evening and serenaded his fair lady. She told him to go away, and when he did not depart threw stones at him. He was greatly crestfallen until a philosophic friend reminded him: "You have received a great honor, for did not they also throw rocks at Orpheus, the beloved of the Muses?"

Beauties of Speech

It was said of Lord Macaulay, the English historian, that often he talked too much. After his return from India, he seems to have mended his ways, for Sidney Smith reported that his Lordship had reformed. "Now he has occasional flashes of silence, that make his conversation perfectly delightful."

Somewhat Confusing

Cicero married his daughter to Dolabella, who was a member of Caesar's partisans. Pompey had married Julia, Caesar's daughter. Later when Caesar and Pompey declared war against each other, Cicero joined Pompey. As he entered, Pompey said to him, "You are welcome, but where have you left your son-in-law?" Cicero replied quietly, "With your father-in-law."

The Retort Courteous

An orator of Athens once said to Demosthenes, "If the Athenians become mad, they will kill you." Demosthenes answered quietly, "And if they keep their tempers, they will kill you."

Research on the Law of Rebirth

(PART IV - CONCLUSION)

THE various phases of rebirth have already been covered in some detail. The complete concept, however, requires a survey of the abstract philosophical principles upon which the doctrine is built. From the preceding article of this series, it should be evident that the doctrine of rebirth is based upon a total concept of man's existence and his relationship to a superior state of universal reality. We may therefore establish three levels or planes of quality which constitute together the psychological structure of the world. The first and highest of these levels is total existence, and this alone is essentially real. Total existence cannot be defined or adequately explained, but there are certain beliefs concerning it, and these postulations should be examined. Total existence is absolute, unconditioned, pre-conscious life. We are unable to penetrate this mystery of absolute source, yet we assume that from this unconditioned root all conditions emerge, or grow forth, or extend themselves, into manifestation. If this is true, all life is identical in origin, and total life is undivided and must be defined as one being, absolute, changeless, and eternal.

The second level or plane, which occupies the middle place in this concatenation, corresponds with the heroic state of the Greeks. It is the abode of the mundane gods, the primordial manifestation of unconditioned life. It is also the abode of those superior beings who have attained liberation from the more common illusions of mankind. Creatures who dwell here are superior to humanity in general, but still partake to some degree of illusion; otherwise they could not endure as separate creatures. This is the region of the bodhisattvas of Buddhism—illumined souls who have conquered worldliness but have not yet transcended individual existence. It will be noted that this plane is also associated with those teachers who periodically return to material embodiment in order to instruct and inspire those who sincerely seek to extricate themselves from the web of materiality.

The third and lowest plane is the physical universe itself, where the drama of birth, death, and rebirth takes place. It is on this level that the personality or personal consciousness is fashioned by the operations of the *skandas*. It is here that man must face and overcome what



THE WHEEL OF THE LAW

From an early Japanese manuscript

Buddha called the *hindrances*, or the mind- and emotion-sustained illusions and delusions which bind the *sattva* to the cycle of necessity. In this mortal sphere, man is comparatively unaware of his own origin and destiny, and is burdened constantly with the consequences of his own ignorance. He can escape from this underworld only by releasing himself from the negative influences of attachments, possessions, and egoism.

In simple terms, therefore, man, whether he is aware of the fact or not, consists of three parts or substances, and his destiny is determined by his own understanding and acceptance of the true nature of himself. Because he lives objectively on the material level, this must be his first concern, and it is only through the development of higher faculties within his own compound that he can become aware of a superior state and finally of an absolute state. The cycle of the personality runs its course in the visible and invisible parts of the material level of

existence. The visible part, he experiences during embodiment; the invisible part, he experiences because he carries with him into the after-death state a powerful psychological complex concerning himself and his survival as a conscious being.

We know, however, that man is living two kinds of life simultaneously. The most obvious is that which extends from the cradle to the grave, and may require seventy or eighty years of physical incarnation. Buddha, in his Jataka stories, pointed out that one thread of karma or compensative destiny extended through many lives, binding them together like beads upon a single thread. Thus, the complete cycle of human embodiments, made up of several hundred physical incarnations, is itself a complete pattern, in which the hindrances are slowly but inevitably transcended and transmuted. We are forced to assume that during this longer life span, a conditioned entity exists. For this entity, each rebirth is like a day in school, and education cannot be completed in one day, or even in one grade. For example, the exhaustion of man's instinct to possess, or for that matter to be possessed, is a slow and gradual process. Therefore, the instinct to possess survives from life to life, together with all the intensities of the *skandas*.

The complete intensity vortex, therefore, has a continuous existence, with physical birth and death apparently but not really breaking this sequence. This means that man possesses a super-personality which endures throughout the human life-cycle. It began when man began, millions of years ago, and it will continue until the evolutionary program for humanity is completed. According to Buddhism, there are only two ways in which the unfoldment of this super-personality can be accomplished. The first, and most obvious, is the long and difficult path of existence. By this, man grows slowly and painfully, through processes of trial and error, learning to live, so to say, by continually dying. The second way is the path of arhatship, by which the truthseeker, dedicating his life to the service of his eternal need, follows the disciplines of liberation and attains the Nirvana by the renunciation of attachments, possessions, and selfhood. This road is for the few. Buddha called it The Middle Road, or The Noble Eight-fold Path.

In an effort to estimate the substance and nature of the super-ego, or the one person composed of the experiences of the numerous personalities brought into existence by the psychic pressures of the *skandas*, we must explore other phases of Buddhist symbolism. It is assumed with reasonable logic that this super-ego is in a superior relationship to the lesser personalities which it projects from its own substance. It alone, for example, may possess the concept of its own total duration.

It also possesses in an available form the total experience of a long sequence of lives. With this larger perspective, it should certainly be more adequately oriented than those separate personalities which are unaware of their own continuity. Such experiences, attainments, and abilities, as these separate embodiments attain are ultimately incorporated into the essential nature of the super-ego. Symbolically speaking, therefore, this super-ego is a venerable ancient, for it has endured long and remembers the whole story of mankind. Considered from the human perspective, this super-ego is almost a god, for it possesses at all times a decisional power over the personalities to which it bears a parental relationship. It would therefore be natural to assume that this super-ego is also a guardian, a ruler over its own emanations, with a sufficient knowledge of the intentions and purposes with which it engenders the material shadows of itself.

It would also be consistent to recognize the super-ego as in a process of growth. It, too, is moving inevitably from ignorance to wisdom, and its evolution is accomplished by means of the personalities which it fashions. In terms of mythology, therefore, the super-ego is also the immortal mortal, and gives rise to the myth of the culture-hero. It is immortal when compared to its countless fragmentary embodiments, but it is mortal in the sense that, like each of its extensions, it is born, passes through childhood, attains maturity and age, and is finally dissolved in the Mahaparinirvana. Like the human personality which it creates, it is subject to the world-illusion. If it were not, it would not have to gain its own liberation through fulfilling the "cycle of necessity." It has not exhausted its instinct to objectivity, and it is this instinct which causes it to seek release through the forms which it fashions. Man, believing in the basic reality of his physical living, also fashions things with his mind, his emotions, and his hands. They are productions of his instinct to create, and the super-ego also has this instinct, which must likewise be exhausted through processes leading to ultimate illumination. The super-ego is fallible when compared to reality itself, but it is also superior to the individual personality, and may therefore assist constructively in the growth of the separate embodiments. The Buddhists believed that when the personal ego attains a condition of rapport with the super-ego, it receives a larger vision and certain valuable instructions. Through this attunement, man intuitively senses his own endurance and his survival as a rational creature seeking gradually to overcome the limitations imposed by rationality itself.

We have noted that this super-ego passes through various phases of maturity and immaturity. As in the case of the human being, maturity is measured by the degree of realization that the super-ego

has attained. The pressures upon its individual personalities will therefore be according to its own degree of enlightenment. Thus, the individual may experience the tyranny of the super-ego, and be impelled by internal pressure to excessive conduct. The driving force which seems to press some mortals to an exceptional destiny for woe or weal may originate in the intensities of the super-ego.

It may be difficult to understand that we have another self invisible to us which is also passing through infancy, childhood, or even adolescence. We must remember, of course, that the super-ego is moving through much larger growth patterns than the human personality, but it is unfolding and gradually attaining its own level of integration. It may take a hundred human lives to bring the super-ego from infancy to childhood, and several hundred lives to carry it safely through the mysteries of psychic adolescence. One thing we realize: no personality incarnated in this world can be more advanced than its own cause. Yet during embodiment, the personality must extend itself into some new sphere of experience in order that the super-ego can continue its own growth.

We may inquire as to the ethical and moral status of this super-self, and it would be reasonable to conclude that in many ways it is truly a superior being. We know, for example, that it has observed and been involved in the cycle of cause and effect for a long time. It has perspective and a larger participation in the cosmic processes by which universal law fulfills its eternal work. Such available facts would certainly have moral and ethical implications, for to truly know more, is to be better. We may also assume that the super-ego is beyond unreasonable doubt concerning the universal plan, and is fully aware of the laws governing the unfoldment of creatures. For these reasons and others, it was customary to regard this superior self as worthy of respect and admiration. In fact, many ancient peoples believed that prayers are actually addressed to this higher part of our own natures rather than to mysterious gods abiding in remote parts of space.

Let us say for the moment that through study and the unfoldment of interior powers of knowledge, man becomes aware of this radiant psychic entity from which his personality is suspended and to which it must sometime return. Let us assume also that through his unfolding understanding man builds bridges of awareness by which his human personality becomes ever more perfectly adjusted to the essential requirements of the super-ego. We know that all growth is a kind of union, and that the East Indian term *yoga* actually means union. Some schools have affirmed that the conscious dedication of the physical personality to the needs of the superior self results ultimately in such a union by which the body (the mortal personality) is reunited with

its direct source, the super-ego. This is in substance the story of the arhats, who have achieved identity with the immortal mortal and are therefore regarded as participating directly and fully in its attributes. In Indian mythology, this is symbolized in many ways, as in the story of Krishna and Arjuna, where the deity becomes the personification of the superior self instructing its human counterpart, Prince Arjuna, on the battlefield of Kurukshetra.

In Buddhistic teachings, the bodhisattvas, or enlightened selves, are regarded as human beings who have attained conscious union with the over-self, or over-soul, to use the term selected by Emerson. The bodhisattvas act as interceptors between man and total reality. They abide in the suburbs of the superior world, and are dedicated totally to the service of the law of truth. They may appear in visions, or their presence may be felt, and all of their thoughts and emotions have been sublimated into spiritual attributes. Their individualities represent the super-egos' coming of age. This maturity is possible only through the cycle of personalities which they project into the illusions of matter. Thus, in a strange way, man in his ignorance is contributing to the perfection of a superior being whose very existence may be unknown to its mortal projection. In Chinese philosophy, we have the doctrine of the transcendent personality which the truthseeker discovers as he unfolds the latent faculties of his extra-sensory perception gamut.

We must bear in mind, however, that the reunion of the material personality and the super-ego which is its archetypal source, does not result in final liberation from the wheel of birth and death. It does, however, give to man a full awareness of his survival, and also reminds him that his final liberation is a matter of decision and not an incident or an accident beyond his control. Because they regarded this as an essential fact, the Buddhists sought also to hasten the release of the superior self. Although this self might abide in the blessed heavens of Buddhist metaphysics, it was still subject to the grand illusion; that is, the total concept of the reality of individualized existence. If the re-incarnated ego is a personality, the super-ego is an individuality, but the end of the great road is complete universality.

It is the arhat- or adept-self that must come finally to the place of the great decision. The patriarchs of Buddhism are said to have attained this degree of universal insight. They might, therefore, decide whether to remain on the level of the super-ego, and fashion bodies for the service of their fellow men, or to retire into the universal essence from which all life comes. In the case of the arhat, a physical embodiment makes available the total content of the super-ego because the wall of immaturity has been transcended. We cannot say that the

superior self is actually embodied, but the channels of consciousness are open, and the memory of past lives and all the experiences which have been gathered through the ages are then recorded in the conscious memory of the incarnating being. This is why such incarnations are said to be accompanied by wonders, and the newborn child is aware at birth of his mission and his destiny.

The Northern School of Buddhism emphasized the importance and spiritual validity of the bodhisattva's renunciation of liberation. Unlike the Southern School, it taught a full measure of responsibility in regard to the enlightenment of humanity. Some of the bodhisattvas are described as having taken vows by which they pledged themselves not to seek liberation until the least of earthly creatures had found the noble path and had experienced the consolation of true wisdom. Yet it is also inevitable that the enlightened overself should seek its own fulfillment. Growth is the long journey home, and each being has somewhere concealed within it the longing to return to its native land. In this case, the road ends only at the gates of the Mahaparinirvana. Beyond conditioned existence, lies the ocean of reality, and toward this shining sea the conscious being is drawn by an irresistible force. It is the source of everything that he is, and until he reaches it, there is always something lacking. Ageless becoming invites all life to the final state of being.

Buddha and all the great world teachers have been silent concerning existence beyond the consciousness-compound of the *skandas*. Arnold describes the ultimate attainment of Nirvana by the simple words: "The daybreak comes and the dewdrop slips back into the shining sea." There are questions we cannot answer. We do not know whether the return of the arhat-souls to the absolute root of themselves accomplishes some strange and wonderful alchemy within the very substance of the absolute. Perhaps even the absolute itself grows. We cannot conceive this rationally because we are bound by words and ideas that are totally inadequate. Suppose we assumed that total existence is an endless creative energy extending through all dimensions, recognized and unrecognized, sufficient in all, deficient in nothing. Does it have a mind? Does it know its own existence? Is it aware of the beings which exist within it and yet are divided from it by their own ignorance? When the bodhisattva makes the supreme victory over self and becomes completely selfless, not only in conduct but in essence, does this mean the end? For that matter, what is an end? To us, all ends are beginnings—is it the same in abstract space?

There is something in one of the discourses of Buddha which gives us pause. He departed into the Parinirvana, and yet he intimated that he would remain with them, and there is even a report widely cir-

culated in the East that he was reborn as the Sage Sankaracharya. We also know that in the Christian story, Christ, comforting his disciples, said: "Lo I will be with you always, even unto the end of the world." Does this imply that the totally spiritual being which has returned to the substance of God has an existence in God, and becomes part of the universal life that flows into all creatures? Do the perfected souls return, therefore, not *to* humanity but *through* humanity, contributing something to the ageless benevolence and wisdom of the divine plan? Is absolute being slowly awakening into some dimension of awareness infinitely beyond our own; and are the tiny streams of perfected souls returning to their source in some way accomplishing the miracle in the higher vistas of eternal subsistence?

The sages have not told us much of what lies beyond the supreme renunciation. Some Hindu schools affirm that the absolute is flowing into manifestation through its arhats and sages. Man, overcoming personal selfhood, becomes the channel for the release of the one eternal self that is beyond definition. We are not certain that we are right in assuming the selfhood of the eternal, but even the devout Buddhist believes that there is something beyond the silence—something more sacred and sublime than even the peace which surpasses human understanding. Convinced that the universal plan is the production of an absolute good, we must permit faith to lead us on our homeward journey, knowing in our hearts that this journey is lawful and can only be fulfillment, never frustration.

With this larger perspective, we can see why and how the rebirth cycle is sustained and justified by a highly perfected system of abstract philosophy. Each attainment that man makes, each fault overcome, each fragment of ignorance dissipated by the light of wisdom, is completely meaningful and purposeful. Growth makes possible man's natural ascent through the three conditions or planes of the world. There is no break in the sequences of patterns. Man is forever moving into union with the next superior part of his own compound constitution. Even in physical living, every new idea is a form of union, for it is the primary end of enlightenment that all opposites shall be reconciled. Man, having attained this concept of union, flows into his larger conviction and thus becomes better equipped to live here and forever. Each life brings with it some motion toward the annihilation of the sense of diversity. We form friendships that bring with them a measure of tolerance and understanding. We increase skill and ability and, by so doing, achieve a superior level in our controlling and directing of sensory perceptions, faculties, emotions, and even the bodily structure itself. Thus, by degrees, we come to a state of order which is a state of oneness. If we are able slowly to build the



TIBETAN WHEEL OF TRANSMIGRATORY EXISTENCE

bridges which unite us to the super-ego, we then experience further oneness and find that the long panorama of what seemed to be disconnected experiences also forms a complete unity of good. All these attainments seem to point to ultimate unity, which, in terms of Buddhism, is the Mahaparinirvana. Even our minds cannot think contrary to this pattern, and growth sustains the conviction. Therefore, we must assume that it is at least relatively true.

In Buddhist philosophy, the exhaustion of karma means specifically the dying-out of the capacity for illusion. As long as man is capable of perpetuating error within himself, he is bound to the wheel of transmigratory existence. It is obvious that the objective personality

can deal only with certain aspects of illusion during any one embodiment. The capacity for illusion is determined by the degree of development attained by the super-ego, which, through its long period of migrations, gains the enlightenment to extricate itself totally from the restrictions imposed by self-consciousness. It must therefore follow that the Nirvana, or ultimate release, can occur only to this superior self. By union with the super-ego, the objective personality moves upward in realization to a state of individuality. This means that it gains a total awareness of its true source and complete nature. The Buddhist assumes that such a degree of understanding prepares and equips the disciple for further advancement toward the ultimate objective.

Personality is an aggregate of objective attributes, and leads to the acceptance of the embodied self as the total person. Individuality is an aggregate of subjective attributes, which bestows realization of the place of the being in the three-fold construction of the universe. The individual understands himself as a principle in which certain activities are intrinsic. This principle, clothed in the most attenuated vestments of self-identity, may apperceive its unity with all life, but can do so only on a rational level. To the Buddhist, rationalization does not bestow release from the primary cause of suffering, for suffering in the last analysis, results from the acceptance of individuality itself. The disciple must therefore press on to that state which is not born, not created, and which, in its complete suspension, cannot engender illusion.

The formula is simple in theory, but almost incomprehensible in practice. All action originates from the primary focus of selfhood. Man is; therefore he does. Yet no philosophical system can advocate non-action on the level of man's ordinary understanding of the term. Actually, release from action is the most difficult of all actions, and the most strenuous. Buddha admonished Ananda to work out his salvation with diligence; thus a kind of action is implied. In fact, the total integration of all aspects of activity must lead to the positive suspension of action. The final expression of the will is the complete resolution to transcend all forms of willfulness. Fortunately, it is not required or expected that the ultimate goal shall be immediately perceived. The path of discipleship leads gradually and sequentially to a state of understanding which, in due time, resolves all doubts and provides both the incentive and the method by which final liberation is attained.

According to Chinese philosophy, the longest journey begins with a single step. It is that first difficult and hesitant step which Buddha sought to teach. If man once places his foot upon the noble path, his further advancement results from the gradual conquest of the illusion-

content within him. Each illusion, as it dies, leaves in its place a larger statement of truth. As error diminishes, truth appears to increase. Actually, truth, like being, is unchangeable. It is man who is altered. The belief in rebirth should therefore include the understanding of its contribution to the total growth of man as a being, leading inevitably to the total union of the individual and the universal. Buddha taught that without a deep and enlightened understanding of the operations of the laws of rebirth and karma, the plain road, the straight and narrow way, could not be understood. He therefore admonished his disciples to accept the challenge of their immediate states, burdened with doubts and fears, and blessed with hopes and convictions, and, having so accepted, to realize that there is a purpose for everything that happens. For man, this purpose is the ever pressing inducement to free himself from ignorance, superstition, and fear. This freedom requires what Buddha called "strenuous effort," the concentration of all available resources upon the supreme objective.

As part of this grand conviction, rebirth is the most reasonable of all doctrines, but it cannot be held as an isolated belief, or fitted thoughtlessly into some other system of theology. Unless the end to be attained be meritorious, the means are without enduring significance. We are not here merely to grow from life to life in order that our physical or even our intellectual efficiency may be increased. We are here to grow from personal life toward universal life. This realization itself helps us to escape limitations of self-interest, tends toward moderation of conduct, clarifies basic ideals, and presents us with a challenge. To meet this challenge, we must dedicate total resources to the achievement of total purpose.

Quotation from the Zohar

Simeon ben Jochai continued his teaching: "For the soul which has not achieved its task on earth is withdrawn and transplanted again on earth. Unhappy is the soul that is obliged to return to earth to repair the mistakes made by the man whose body it animated! . . . And every soul that has sinned must return to earth until, by its perfection, it is able to attain to the sixth degree of the region whence it emanated."

— FROM *The Small Holy Assembly*

Loveless men cannot bear need long, they cannot bear fortune long. Loving hearts find peace in love, clever heads find profit in it.

Jamini Roy

His Art and his Psychology

PART ONE

THE MAKING OF AN ARTIST

DURING the five months of my recent stay in India doing research in psychology at the University of Calcutta, it was my splendid fortune to become a friend of Jamini Roy. He is India's best-known painter, a man famous among contemporary art masters and known for his work throughout the world—one of whom it is said, "He paints his soul with his blood; tear one of his paintings and blood issues forth."

To me, art has always been of great interest, as it has served and influenced man from the paleolithic age, twenty thousand years ago, and this artist has affected me profoundly because I never expected to meet his like; but more of the man later. When the Mongol-Tibetan expedition, led by P. Rozlor, discovered Khara-Khoto, art was the first thing found, although no one knows who these early artists were. Art has aided man in bearing his physical problems and in breaking through his psychological darkness. It persists where man endures, because it contributes to his well-being. It expresses an indispensable need of the human soul—the urge for symmetry and beauty, qualities which integrate the psyche. Akin to love, it comprises a culturing influence. Man possesses several basic psychological functions which must be developed before maturity can ensue. The feeling function is one of these, and no discipline develops emotion more directly than an admiration of art, and an understanding of the true artist. With these principles in mind, I have endeavored to understand the art and psychology of Jamini Roy.

From the first it seemed inevitable that I should admire and seek to understand this extraordinary artist, and in due time I gained the happy impression that he also held me in regard. While our lives and works are different, at a deeper psychological level we have much in common. Each of us, recognizing this, profited from the rewards of friendship; for when true friendship is established, something sublime is aroused in the soul of each, which sheds radiant benediction on the

relationship. This occurred between Jamini and myself. Thus, it came to pass, in spite of my being extremely occupied with other matters, that this article was written, ensuing from an inner compulsion, making it almost impossible to desist.

Not as an artist, but as a philosophic psychologist who deeply appreciates art, I shall attempt to write something about Jamini, convinced that without a measure of psychological insight one could never interpret the spirit of this unusual man; one could never know the nature and intent of the powerful drives which have sustained him through past stresses, and his more recent success periods. The intensity making for his success is revealed in a recent letter to me in which he stresses, "I have a mental burning within me always. The burning is to accomplish my goal [the constant improvement of his art]. I am working, day and night, to achieve this endless fight. I know this burning will end [only with the end of] my life." During the some fifty hours I spent with my friend, he often spoke of this inner urge which almost consumes him, driving him on to greater perfection.

As time passed, I visited Jamini's studio many times, and he visited me. Thus, gradually coming to know him in his work, it was possible for me to select and acquire many of his oldest and best paintings. Had his art come to me through commercial channels, it is not likely that this account of him would ever have been written. Our contact seemed to involve a rather strange and deep sympathy. That his friendship and his pictures should come to me seemed perfectly right and natural. It was as though both were properly my own, and my sincere homage to his genius and frank pleasure at our friendship appeared in turn to satisfy a requirement of his consciousness.

These are the conditions which moved me to suggest to Jamini that a true account of his art and psychology should be available in print. I remarked to Jamini, "You must write an article on your life and experiences. You are at an age when you should think of posterity. Having released a unique art, you have become a famous artist. Beyond this, you are becoming a tradition, a symbol people regard. You have fought for the re-establishment of India's artistic heritage. You have won against overwhelming odds from within your country and from external sources. The integrity of your convictions could not be shattered. You have fought the strenuous battle each man, at some time or other, must fight and win—the effort of integration, involving the testing of an individual; this struggle you have won by faith and works. Not only must the record of your art and psychology be preserved, but also the logistics of the battle. It is not for you that I suggest an article, but that what you are and what you stand for might be preserved for posterity—for the people and for young artists."

All the while, Jamini regarded me with quiet acceptance and gleam of eye, but I felt that he was not too impressed with what seemed to be reasonable remarks. I understood; for he has never sought, but avoids, publicity. Nor is he taken by words of others concerning him, be they good or bad. Finally, he smiled and said, "No, writing is not within my province."

"But such an article should be written." I insisted. "Socrates, the mentor of Greece, wrote nothing, but because his message was recorded, the world continues to profit from his life and martyrdom. Innumerable individuals, searching for the art of life, still turn to him for guidance; thousands of students look to him as their mentor." Roy, being a thoughtful man, looked at me with a depth of expression bespeaking pensiveness. Then he said, "Henry, you understand me. If you think this should be done—you do it, and I will help you all I can. Write the article any way you like; feel free to say anything you please, but be sure to say what you believe."

I commenced this article that day, but not alone for us, dulled by proximity with the man, but also for others, who, with the respect that time brings, may see even more clearly the value that was in our midst. I pass these lines on to you, because regarding them Jamini says, "It is a meaningful expose, because it sees me as a man as well, as an artist."

To estimate correctly Jamini Roy's significance, one must understand the man himself, his individuality, his devotion to art, and his love for his people. Psychological training impels me to endeavor to comprehend the soul's operations in unfolding character, as it has done with this creative genius, who, with effort and with dignity, has accomplished the monumental. His advancing years make it timely that he be understood for what he is, in addition to being known for his art. No artist could have sacrificed more for his people than has he, and none has taken art more seriously. As he says, "It is through difficulties that a man must earn his credits." It seems, however, that in the depths of his psychology he has always been convinced, not out of arrogance, but simply because the feeling was there, that some day those would come who would recognize his worth and make it known to the world.

By some Jamini is regarded as a saint. Certainly his appearance and actions are saintly, but he dissents, saying, "I am no saint, but a family man; I live and strive like the average man." However, his life and other of his words tend to betray him, since he also says, "A man with even a little spiritual good is strong." Again, he often makes the remark, "One is enough," implying the meekness of his needs and his belief that one must be grateful with even the slightest benefits. More



JAMINI ROY

than once I have seen him ponder as if in wonderment, and then comment, "I know nothing, but I know everything." This is his mysticism. I have endeavored to catch the spirit of this soul, about whom there is a sublime quality which leaves lasting impressions and stimulates in others the ability to portray a similar consciousness. If I have been more flattering than critical, it is the result of my saying what I feel and believe about my friend. Thus, if together we can come to understand this man and his contribution to culture, we will have

enjoyed and released a worthwhile content in realizing the meaning of his message.

To know the real Jamini Roy is to love him, even as he loves mankind. It is to admire his life's convictions and to have regard for the theory and practice of art for which he stands. That we may better know the artist—comprehending the path by which he became world famous and the most respected painter in India—it is necessary to begin at the beginning, considering his family, his youth, and the district of India which first influenced him. Jamini was born in April, 1887, at Beliatare, a village of Bankura District. His parents, middle-class landowning people, derived their income from a small estate. His father, first in government service, later became a tiller of the earth, was sensitive to the potential of his young son, quick to recognize and to encourage his talent. Normally, it would have been traditional for a son, without question, to follow his father's occupation, but Jamini's father regarded his son's interest as more significant than tradition. He would encourage the boy by drawing on soft paper with his fingernail; afterwards he sent Jamini to the village folk-artist, where he learned the import of modeling; he also visited the doll-makers. This art of his people, having fantasy of design and splendor of color, stimulated Jamini to pursue his art interest. Later, when at the Calcutta Art School, he reflected upon the native craftsmen he had known as a boy, and this released him from the pseudo-formal art of the school.

The culture of Beliatare, which still maintains its medieval self-sufficiency, was influenced by the merging of several ethnic types: From the east, people of the plains, Hindus of high spirit, rebels against convention, even as Jamini rebelled against so-called contemporary Indian art, which was not Indian at all; from the west came the Santhals, a sturdy stock, who regard the customs of tribal society as mandates; from the north, the Mallas, mercenaries of extreme physical stamina. Hundreds of years have blended these people, producing in Beliatare a culture filled with meaning and that down-to-earthness which comes from living close to the soil. Here, in addition to the vital folk-art, for which the area is widely known, is to be found a mythological tradition rich and profound. The entire history of Bankura district has been one of revolt for constructive revision—such too has been the life of Jamini Roy in his fight to bring Indian art to India; as he puts it, "My duty is to be myself, and this, is to be an Indian."

At the age of sixteen Jamini went to the Government School of Art in Calcutta to learn the techniques of what he already was, an artist. This proved to be one of the advantages of his life; being in a class by himself, how could he be expected to adjust to the stilted routine he found there? In many ways it was a difficult period for

him, but viewed in retrospect, a necessary and profitable one. He attended the school, periodically, for more than five years; on occasion, as he says, "A little bit I broke the rules." At this period he is to be regarded as a young man of strong intensities, talented, and also as one of the most difficult students to handle that ever attended the academy.

The professors, at times, criticized him and his work with too narrow an attitude. It may be, as Jamini says, because "They were not seeing me through my eyes." He learned from life rather than from classroom instruction. Every experience and every man, regardless of what or who it was, then, as now, becomes for him an instance of enlightenment. Whatever he learned from his instructors, he learned vastly more from the profoundest teacher—his own psychology; for he has a wisdom of his own. Real teachers know that unusual ability is not taught, but released from internal potential, evidencing profound maturity, for it is only when substantial integration is present that one is capable of learning from oneself. Who were the instructors of Christ and Socrates? They no doubt had mentors, but these were minor figures in comparison with the psyche they taught. All in all, the art school had less to offer Jamini than he had to offer the school.

Sudhindranath Datta, speaking of the school, says, "The institution was dead as a mummy, so dead in fact that contemporary European art was quite unknown there . . . reproductions of the works of Millais, Leighton, and Pynter, were elevated to the status of honored classics." A considerable portion of the student's inspiration comprised reproductions of whiskey bottles and the forms of not-too-young ladies from the by-streets of Calcutta. It is nevertheless true that it was at this school that Jamini's artistic capacities were stimulated, and his energies released for a revolt against the system, as well as the pseudo-European art it sought to teach—pseudo in being neither Western nor Eastern; he says, "It was only cleaned up," by which he means its instruction was then devoid of life blood—its thoroughgoingness had become diluted; it had lost its primitive associations. And he is psychologist enough to know and insist that, "Inside every man there is a primitive, comprising the past upon which man and his culture must grow."

His training does not include any intensive study of the artistry of others. Nor does it entail world travel. Although he has been asked on several occasions to visit other countries, in his profound simplicity, he preferred never to leave his native land. Why should he? He is one who realizes that, "Man's mind and emotion are unlimited." From the appearances of a man and mere design of objects, he is able to determine by insight nearly everything about them. Here, indeed, is significant difference between his approach to art and that of his contemporaries.

One of the important developments of Jamini's past student years was a contact with the theater, and friends he made there. This interest was not of the amateur theater of the upper class, but a theater of the people where drama is more human, and thus, might be called the theater of life. Its productions were a mixture of pantomime, music hall, and melodrama, including religious plays. Here, the act became real—the feeling between audience and performer always at a high pitch. This association aided Jamini in expressing the realistic tendencies already present within him. Here he acquired certain needed experience, of which he remarks, "Art is born of experience, and experience means an active mind and body."

There was nothing particular about Jamini affording outward evidence of the progress he was destined to make, other, perhaps, than an appearance more stately and serene than that of other young men. Yet, there was a difference, a potential, which, when developed, is recognized as stamina of character. No wonder it should come to be written of him, "A flash of lightning across Bengal's dust-laden, brooding sky heralds release: the monsoon is near, the dry earth will be young and green again, and the air clear. Such is the portent of Jamini Roy's art in modern Indian painting." Nor is it surprising that one whose ability was unusual from the beginning, should meet with difficulties; with talented men, this is the rule, not the exception.

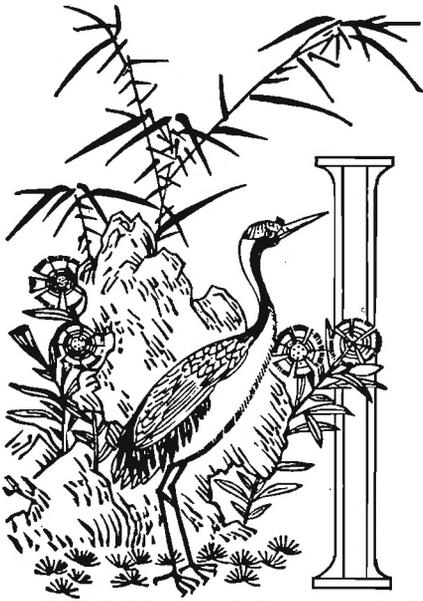
By the age of thirty, Jamini Roy had become a most successful portrait painter. He had painted several hundred portraits, including those of Mahatma Gandhi and Rabindranath Tagore, but this did not satisfy his soul. This type of art partook too much of the training and Western tradition he had learned at School. He did not feel that such art was sufficiently fundamental, or Eastern; it did not partake sufficiently of basic Indian tradition. It reeked of personalities, whereas he longed for the expression of an impersonal inner-life, a self that was Indian.

There was that other grievous matter which had always confounded his very being. Indian artists were so proud of copying Western technique, being neither themselves, nor reflecting the venerable art of their land. This degrading situation depressed Roy, because he would maintain his right to express his own native instincts. This privilege he took as his challenge. He saw that India was producing second-rate copyists of a crude branch of Western art; he knew that after some forty years of teaching Western methods, India had not produced a single outstanding artist versed in this style. Yet, he alone possessed the spirit to cope with the situation. Others who may have been expected to be interested, settled for revivalism or compromise.

(To be continued)

The "Unworthy One"

Chairman of the Committee



It was evident that some unusual circumstance had interrupted the simple pattern of Mr. Nakamura's life. For several days he closed his store at odd hours, always carefully placing a small sign on the door stating that the proprietor regretted his inability to serve his customers, and assuring them that he would return as soon as possible. Eventually, however, I found him, late one afternoon, at his place of business. He was obviously enveloped in an atmosphere of abstract efficiency.

After the formality of greeting, it seemed appropriate to inquire as to the cause of Mr. Nakamura's sudden burst of activity, so

I remarked, "You seem to be very busy. May I be of any assistance?"

With a bright smile the little art dealer replied, "Oh, thank you so much, but I think everything is—as you would say—under control. You see, I am Chairman of the Committee."

"My congratulations on the wisdom of their choice."

Mr. Nakamura glowed and drew in his breath sharply. "Sometimes, Haru San, you say the nice thing so correctly that you are almost Japanese." He motioned me to precede him into the back room of the store. "Let us have some tea and cakes, and perhaps you would like to hear something about our committee?"

Seated comfortably at a beautifully carved cherrywood table, with the teapot steaming merrily, Mr. Nakamura leaned back and, after remaining silent for several minutes, inquired suddenly, "Do you know Miss Sarah Andrews?" I could only shake my head and wait.

My host was instantly contrite, "I am so sorry, excuse please. I should not have asked the question. You are not long in Japan and

there is no reason that you should know Miss Andrews, but here in Kyoto she is quite famous; I would say she is almost a legend."

After pouring fresh tea and moving the cakes to my side of the table, Mr. Nakamura unfolded a brief account of the life and works of Miss Sarah Andrews.

"She was born in the United States in a district called New England. Her father was a medical missionary for one of the Protestant Christian sects. Her mother having died, Sarah as a small child lived in Japan, where her father was stationed. She returned to New England to complete her education, and after graduating from college, decided to live in Kyoto, which she had learned to love as a little girl. Not long after, her father was killed in a disastrous earthquake in one of the Southern Islands, and Miss Andrews, then in her early twenties, was left completely without family, and with very meager funds. She applied to the Board of Education, offering her services as a school-teacher. As her credentials were excellent, and the Japanese Government was anxious to introduce Western educational methods, she was immediately accepted."

Mr. Nakamura paused for a moment and then continued: "Although these events occurred very long ago, it is because of them that I am Chairman of the Committee. A few weeks ago Miss Andrews wrote a letter to her superior. In this letter, she explained that she had completed fifty years of teaching and would like a leave of absence so that she could make one last visit to her birthplace. She did not wish to resign her post, although she was well past seventy years of age, because she felt that she could still be useful in her school. Her wonderful and beautiful letter was passed through all the higher departments of our educational system and finally reached the Imperial Household. Arrangements were immediately made for her entire trip at national expense. In a discreet and appropriate manner, she was supplied with adequate funds and assured that her post would be reserved for her until her return."

The elderly art dealer leaned forward and rested his arms on the table. "You might like to know that when I was a boy Miss Andrews was one of my teachers. We all respected and admired her. Her knowledge was outstanding, and she taught with exceptional skill. I was therefore most happy to learn that a number of her oldest pupils had decided that it would be right and proper to arrange a testimonial dinner in her honor, to be held the evening before her departure. It will be a simple expression of our respect and admiration. As many as possible of her students have been notified and without exception they

have voiced approval. A committee has been formed to take care of the details, and I have been appointed the Chairman.

Mr. Nakamura busied himself with the tea again for several moments, but it was evident that he was intensely preoccupied. At last he murmured, "There are so many details. Everything must be exactly right. For example, there is the matter of dressing. Our first thought was that the affair should be formal, but I disagreed. Some of Miss Andrews' pupils do not own formal clothes, nor can they afford to buy or rent them. So," he smiled broadly, "I have unanimously decided that the dinner will be informal. We should embarrass no one. Then the decorations. The Japanese and American flags must be tastefully displayed. Also, we must think about the seating. I have already decided, but have not yet had time to inform the committee."

"You expect a large attendance?" I inquired. The shopkeeper shrugged his shoulders. "Miss Andrews has taught for so many years, there must be a considerable number of graduates."

After some further conversation, I excused myself so that the chairman of the committee could devote his full attention to his numerous responsibilities.

The day after the testimonial dinner in honor of Sarah Andrews, I found Mr. Nakamura in a most complacent mood. Obviously everything had gone well, and it required very little coaxing to learn the details.

"Ah, it was all very nice. The committee was most efficient. The occasion was memorable, and I think Miss Andrews was pleased. Of course there were some last minute problems, but they were handled with proper delicacy."

By degrees, I learned the story. At the hour appointed, Mr. Nakamura, in a large black automobile which had been rented for the occasion, called at Miss Andrews' modest residence and conducted her to the place selected. It happened to be a very large building, combining a gymnasium and a place for training soldiers. Over six thousand small laquer trays were arranged in long rows for the guests. Incidentally, many could not be seated, but were satisfied to stand around the wall. At one end of the room, a platform had been raised. A long table covered with white cloths was reserved for certain special persons. On the wall behind, were portraits of his Imperial Majesty, the Emperor Yoshihito, and George Washington. The long table was ornamented with flower arrangements, and the central place was reserved for Miss Andrews.

The guests arrived promptly and each knelt quietly on his cushion. A rather formidable array of serious-faced men and women filled the

chairs on the platform. Among them, inconspicuously placed, as he was careful to inform me, was Mr. Nakamura as Chairman of the committee. After the simple meal had been skillfully cleared away by silent and efficient servitors (all of them volunteers from among Miss Andrews' students), a distinguished elderly Japanese gentleman was introduced. He was carefully dressed in a business suit, neither too expensive nor too new. He made a courtly bow to Miss Andrews, took a sheaf of papers from his pocket, and laid a small black lacquer box on the table before him.

He spoke in Japanese, fully knowing that Miss Andrews was accomplished in that language. From his notes, he made a concise but rather complete report on the work of Miss Andrews in the public schools of Japan. He pointed out many moving and kindly details and, having expressed to her the profound appreciation of the nation, he remained silent for a second. Then assuming a most impressive attitude, he said, in substance, that it was with extreme regret that his Imperial Majesty, the Emperor Yoshihito, because of serious and enduring illness which had long burdened his reign, could not be present. He therefore spoke as representative of the Emperor in expressing the personal gratitude of the royal family. He had also been entrusted with the most pleasant duty of his life. On behalf of the Emperor of the government of Japan and of the people of the nation, he conferred upon Miss Sarah Andrews the Order of the Rising Sun of the Second Degree. He carefully opened the black lacquer box, took out the decoration on its long ribbon, and hung it around Miss Andrews' neck.

There were other speeches. Old students who had made various distinguished contributions to Japanese life added their testimonies. There were simple words from peers of the realm in memory of their school days. Doctors, lawyers, bankers, merchant-princes, and even high officers of the army and navy, spoke with deep feeling about the part that Miss Andrews had played in the formation of their characters and their careers. Mr. Nakamura had been careful that simple people who had attained no unusual position in society were also allowed to express themselves. One was a fisherman, another was a streetcar conductor, but their words were received with the same enthusiasm and respect that had been accorded the more brilliant and celebrated speakers.

After these formalities, the occasion took on the appearance of a grand ball. All those in the building, and many who had crowded the street outside, wished to have a personal opportunity to express their appreciation to Miss Andrews. Mr. Nakamura had anticipated this with his usual skill. He had realized that it would be imprac-

tical for the elderly schoolteacher to try to shake hands with nine or ten thousand of her pupils, many of them now elderly, and some infirm. It had all been prepared in advance. The graduates presented themselves in groups of approximately a hundred. They formed a straight line in front of Miss Andrews, and one of their number stepped forward and expressed the sentiments of the others. All then bowed and stepped aside to permit the next row to form.

"It was beautiful," glowed Mr. Nakamura. "It took nearly an hour for them all to be presented. We had a chair for Miss Andrews, but she graciously preferred to stand and acknowledge each group."

After he had told about the public activity, Mr. Nakamura rested for a few minutes while I expressed various compliments. Then he continued. "But the best of all, Haru San, was at the end, when the gathering became informal and Miss Andrews walked about chatting with the students she had known so many years ago. Perhaps you will not believe me, Haru San, it was all so very wonderful, so perfect. Do you know that during the evening Miss Andrews received eleven proposals—one of them from a prince?"

"You mean, Mr. Nakamura, that eleven of her old pupils wished to marry Miss Andrews?"

The little art dealer betrayed astonishment. "Oh no, Haru San, they were not proposals of marriage; they were proposals of adoption."

"But, Mr. Nakamura, isn't a lady in her seventies a little too old to be adopted?"

The shopkeeper beamed. "No, no, not in Japan. These gentlemen formally requested the permission to adopt Miss Andrews as their honorable mother. You see, their own mothers have died, and they would like to give Miss Andrews a beautiful home in which to live, the comfort and affection of good sons, and to take care of her for the rest of her life. Do you not do things like that in the West?"

I shook my head slowly. "Not very frequently, I think."

Mr. Nakamura sighed. "Oh that is too bad. But after the eleven proposals, we all felt that the evening was unforgettable, and a number of persons said that as chairman of the committee I handled the affair in a satisfactory manner."



The Story of the Navigating Serpent

IT occasionally happens that research into one subject stimulates thinking on another theme comparatively unrelated to the original quest. While tracing some curious legends relating to Solomon, King of Israel, we chanced upon the following paragraph in *Isis Unveiled*: "Solomon celebrated for his magical skill got his secret learning from India through Hiram, King of Ophir, and perhaps Sheba. (See Josephus, V. 8, Chapters 2 and 5) His seal is of Eastern origin. According to Brasseur de Bourbourg, Votan, the fabulous hero and magician of the ancient Mexicans visited King Solomon at the time of the building of the Temple. Votan furnished Solomon with valuable knowledge about the flora and fauna of the West, but refused to reveal how he had traveled or the direction of his voyage. Solomon himself gives an account of this interview in his *History of the Wonders of the Universe*, and refers to Votan under the allegory of The Navigating Serpent."

The rather startling statements set forth in the foregoing paragraph touch upon several highly controversial issues. Early Americanists seeking a reasonable explanation for the phenomenal cultural platform reached by the Indians of Central America and Mexico were inclined to suspect that at some remote time there had been communication between the Western and Eastern hemispheres. Some favored the theory of Asiatic influence, and others sought to establish a link between the Americas and the ancient Mediterranean peoples. The controversy has gradually subsided, not because of solutional discoveries, but due at least in part to a new structure of theory built around pre-historic migrations by way of the Bering Straits or the Aleutian Islands chain. Nothing is to be gained by reviving the pros and cons of this matter which has a tendency to aggravate modern schools of research. There is much to suggest, however, that travelers or colonizers from both Europe and Asia reached the shores of the Americas prior to the beginning of the Christian era. The records of their achievements have for the most part been lost or ignored through destruction or because of the difficulties ever present in the translation of early languages.

As might be expected, the search for the mysterious person or being called Votan presents immediate complications. The only culture group in the Western hemisphere which possessed a highly refined and involved written language was the people we call the Mayas, who were



From Kingsborough's *Antiquities*

Early engraving of an ancient building at Palenque.

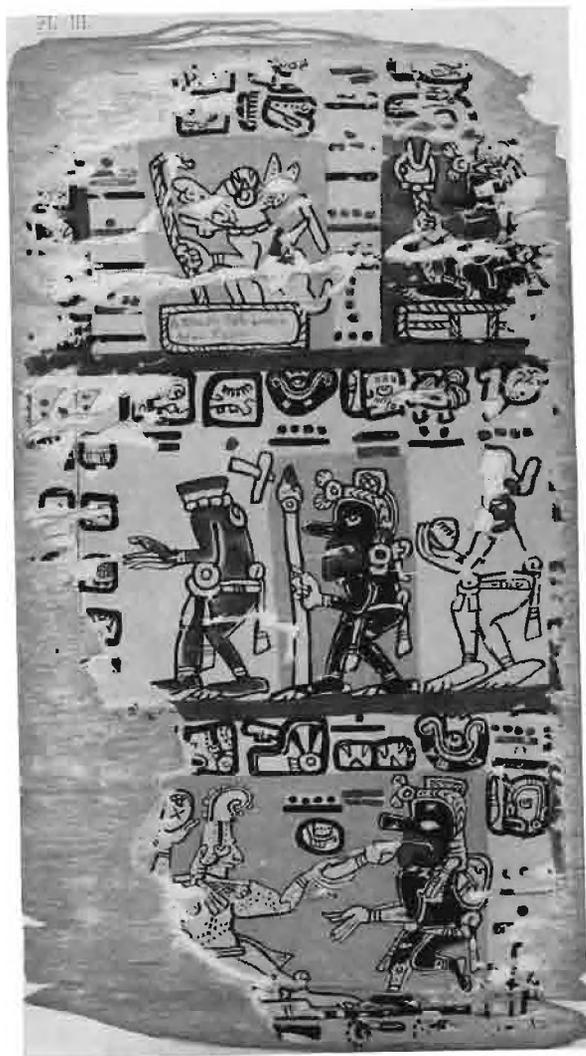
distributed geographically through the southern parts of the Republic of Mexico, especially the peninsula of Yucatan, and extended into Guatemala and Honduras. Unfortunately, in spite of the industrious efforts of several outstanding Americanists, the riddle of the Mayan written language remains unsolved except for dates and a few isolated hieroglyphs. The Aztecs to the north were in a transition period between the pictographic and the syllabic forms of writing. Their idiom was not suitable for the perpetuation of abstract ideas except through their elaborate symbolic drawings and figures. For the most part, therefore, we must fall back upon the more scholarly Spaniards, some of whom took a lively interest in the legends and lore of the peoples that they were conquering. Sometimes, however, this interest was rather too lively, for it inspired them to seek out and destroy what they regarded as old heathen heresies and accounts of infernal doings.

Within a century after the conquest, this early zeal either to preserve or destroy died out, and for a long time the scholarly world simply ignored the archeological treasures of Mexico and Central America. It chose to emphasize excavation projects in Egypt and the so-called Bible lands. There was considerable revival, however, about the middle of the 19th century, when the works of Lord Kingsborough and John L. Stephens excited both learned and popular recognition.

Kingsborough devoted his entire fortune to reproducing the strange and barbaric Aztec and Mayan manuscripts, many of which had reached the libraries and museums of Europe by way of the homecoming conquistadores. Stephens, who had been appointed to a diplomatic post in Central America by President Martin van Buren, met a Mr. Catherwood, a careful and conscientious artist, and as a result of their combined efforts, accurate reproductions were made in copper of the principal monuments and buildings visited by these pioneers. A little later, Dr. Augustus LePlongeon tried desperately to awaken the American people to their archeological heritage, but, as he tells us, it was a discouraging and unrewarding task. Today, however, the field is of interest to every class of society, and the governments of the various nations in which these remains exist, together with research bodies in the United States, are doing everything possible to restore and preserve the old ruins and unriddle their ancient secrets.

A brief program of research indicates that such accounts as we now possess of Votan, whose name means *the heart*, are for the most part derived from a few basic sources. Writers quote either from these sources or from each other. A general note of apology pervades their statements. They dislike to commit themselves, for such a commitment would be contrary to popular opinion. It is strongly suspected that in the 50 years following the arrival of Cortez, a number of Aztecs (and further to the south, Mayas) who had received training in the Spanish language in the schools established by monks and friars, made a general systematic effort to record the ancient history of their tribes and nations.

In a previous issue of HORIZON, we have discussed the valiant labors of Fray Bernardino de Sahagun. As we attempt to restore the times and situations covered approximately by his work in the field, we must conclude that the natives did not turn over to the Spaniards all of their records and religious writings. There were also many regions which the Spaniards were unable to penetrate or dominate. Reports of buried libraries and repositories of holy relics, carefully hidden and faithfully guarded, have been mentioned by Dr. LePlongeon and other scholars. There are also numerous accounts of manuscripts in the Aztec or Spanish languages, written in Spanish characters, dating from the early years of the conquest. As the Indians watched their precious historical and religious works publicly burned in the central squares of their towns, they promptly returned to their own abodes and rewrote the volumes as well as they could from memory. It is therefore always possible that valuable finds will be made and that our knowledge of these old peoples will gradually increase.



From the *Codex Troano*

The central deity in the second row, carrying the spear, and colored black, is believed to represent the hero-god Votan. The figure in the lower panel at the reader's right may also be the same deity.

The search for Votan leads us inevitably to a certain Nuñez de la Vega, Bishop of Chiapas and Soconusco. This worthy prelate seems to have had a large and scattered diocese, the remote parts of which he frequently visited when conditions permitted. In 1691, the Bishop, on his round of visitations, reached the town of Huehuetan. Here, a

priestess of the old religion who had been converted to Christianity told him a curious story. Long, long ago, a wonderful person named Votan, who combined the attributes of a culture hero and a divine being, had come into the region. Here he had built the Casa Lóbrega (House of Darkness). It was said that he had fashioned this house with his breath. The meaning is obscure; perhaps it implied extreme speed of construction in the sense that it had been accomplished in the space of a few breathings. For lack of further details, one may suspect that the Casa Lóbrega was a cave or place under the earth, for such structures are always associated with Votan.

Brasseur de Bourbourg in his *Histoires des Nations Civilisee du Mexique et de L'Amerique-Centrale* (Vol. I), gives additional information on the House of Darkness. The learned abbé, who was ecclesiastic administrator of the Indians of Guatemala, believes that the Casa Lóbrega was an institution of religious mysteries which Votan had established in a ravine far from the eyes of the profane. This was the house built with a breath on the banks of the river Huehuetan, which watered the pleasant valleys of the province of Soconusco. De Bourbourg believes that the idea of the house being built in a breath may be an error of translation. He thinks it means rather "a temple to the spirit" or breath, IK, one of the deities of the Tzendal calendar. Standing only a short distance from the Pacific ocean, this temple, according to the abbé, was designed in all probability as a place of initiation into the mysteries of religion for the princes and nobles of the region. Because of its vast underground constructions, it was called the House of Darkness.

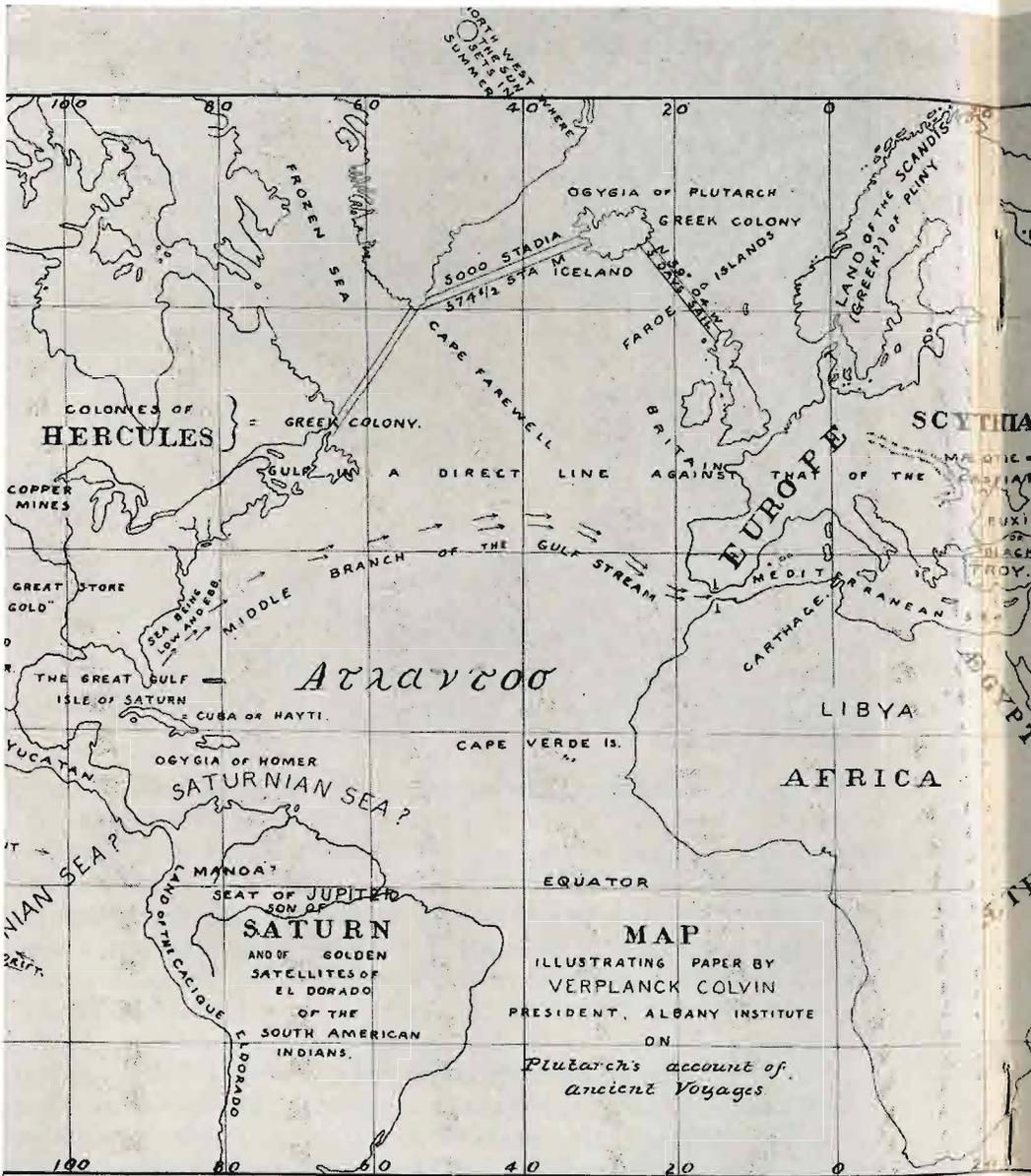
Now back again to some of the discoveries made by Nuñez de la Vega. He learned that hidden in the House of Darkness was a great treasure including precious documents of history, which had been placed there by Votan—as a proof of his own origin and as a memorial for future ages. Having deposited within the sombre retreat of this temple the archives of the nation he had founded and led, Votan committed these sacred records to the care of a "college" or assembly of old men who were called the "guardians." He established at the same time a circle of priestesses, the leader of which had supreme authority and could command even the men who formed the "college." In the forest which surrounded the House of Darkness, there soon arose a town which was called Huehuetan, or "the city of the old ones." This town was for a long time the capital of Soconusco, and some ruins still remain. In the environs also are the sacred tapirs which were brought to the area by Votan. Conditions proved congenial, and the tapirs have become very numerous.

The mandate which Votan had established for the preservation of his records was carefully and religiously observed for many ages by the

people of the province. It will be noted that the guardians were faithful for more than 150 years after their conversion to Christianity. Finally, however, the then presiding priestess felt morally required to tell the story to her bishop. Perhaps even then the account might have been ignored had it not included a reference to treasures. The Spaniards were very sensitive to this word and all that it implied. We are not told whether the contents of the House of Darkness were brought to the bishop or whether he visited the sacred place. In any event, he described the items which he was able to inspect. He says that the treasure consisted of some large earthen jars or vases made in one piece and clothed with covers of the same material, on which were represented in stone (inlaid?) the figures of ancient Indian pagans whose names are in the calendar. There were also hard stones of a greenish color and some superstitious figures. To be exact, it is said that Votan concealed manuscripts and books, but these are not specifically mentioned in the bishop's inventory, nor does he tell us the exact disposition made of the various items. It may be assumed that jewelry and trinkets were undoubtedly preserved; such has always been the case. Clay vessels and fragments of jadeite do not burn well. To clear himself of all possible ecclesiastical censure, the bishop insists that the contents of the House of Darkness were publicly burned amidst the lamentations of the Indians, who still greatly venerated this Votan, for even among the Christian villages he was regarded as the "heart" of the people.

Votan had left orders that his treasure should be guarded until he returned. The bishop's action, therefore, had deep and enduring repercussions. Brinton, in his *Religions of Primitive Peoples*, tells us that twenty years later, as if to revenge this profaning of their ancient rites, the Tzendals revolted in a body and, under the leadership of an inspired prophetess of their tribe, a girl of twenty years, the Indians were fired with enthusiasm to drive the Spaniards from the land and to restore the worship of their ancient gods. The girl who led this desperate enterprise was the locally famous Maria Candelaria. At the head of 15,000 warriors, she defied the Spanish army for nearly a year and, although defeated, she was never captured. Mention is found of her in *The History of Chiapas* by Vicente Piñeda.

In thinking through this rather lengthy account, several questions naturally present themselves. First, did Bishop Nuñez de la Vega ever possess the historical books and records? Were they, like the Dead Sea Scrolls, carefully contained within the earthen jars, or did he only come into possession of an assortment of ancient relics? If he did possess the books, did he destroy them, or quietly lay them aside for future reference? There is precedence for the possibility that he



From Plutarch's Account of Ancient Voyages to the New World

The accompanying map prepared by Verplanck Colvin is based upon a study of certain references in the writings of Plutarch which seem to indicate that the Grecians sailed from the north of Britain, reached Iceland, journeyed westward to Cape Farewell in Greenland, and then in a westerly direction to the Gulf of the St. Lawrence River, where they formed a colony. They served the Western hemisphere in their legendry and lore as "The Realms of the Blessed," and were not unacquainted with the principal features of the country.

held onto them. Many of the Spanish soldiers took back the colorful souvenirs when they returned to Europe. This may not have been officially permitted, but it is a fortunate circumstance. The works which they preserved are the basis of a considerable part of our present knowledge relating to this ancient culture group.

In his *Constitutionez Diocesanas*, Nuñez de la Vega relates a legend belonging to the Tzendal Indians and referring to a very old historical booklet written by the Indians and now in his hands. According to the bishop, the book sets forth chronologically the names of the principal men and their ancestors. Did this book come from the House of Darkness, or was it acquired elsewhere at the time of the general purging of Indian heresies? At this point, the problem becomes more complicated, since various early writers claim to have had or seen the same work. There are several possible answers. It is conceivable that scholars would have quietly and privately detected the book and circulated it or copies thereof among their fellow students. It might have been definitely indiscreet to admit possession of a work presumably inspired by the Prince of Darkness.

At this point, we must introduce Don Ramon de Ordoñez y Aguiar, who describes himself as a priest domiciled in Ciudad-Real in Chiapas and also as a resident of Guatemala. This worthy man tells us that he has in his possession the original historical booklet, which had belonged to Nuñez de la Vega, relating to the life of Votan. He further tells us that he has offered it to be translated and interpreted, and that he shall see that this is done even though the devil should try to prevent it. In the translation of the *Popol Vuh* by Delia Goetz and Sylvanus G. Morley (1950), there is a note to the effect that Ordoñez y Aguiar said that the Indians entrusted him with the same booklet which had belonged to Nuñez de la Vega; also, that this book was called *Probanza de Votan*. This does not quite agree with the testimony of the old Bishop of Chiapas. Are we to assume that he returned the book to the Indians, or that he had some other work which has been confused with this one?

In any event, Ordoñez specifically states that he possessed this *Probanza de Votan*, and gives a considerable and interesting description of the same. The manuscript owned by Ordoñez consisted of five or six folios of common quarto paper, written in ordinary characters (Spanish), but in the

Tzendal language and evidently copied from the original hieroglyphics shortly after the conquest. At the top of the first leaf, the two continents are painted in different colors in two small squares placed parallel to each other in the upper angles of the paper. The continent representing Europe, Asia, and Africa, is marked with two large SS upon the upper arms of two bars drawn from the opposite angles of each square, and forming a point of union in the center. The square which indicates America has two more SS placed horizontally on the bars. The subject of the work deals with the travels of the hero Votan, who originally marked, on the margins of each chapter, the locations which he visited. His journeys to the old continent were marked with an upright S, and those in the regions of America with a horizontal S. Between the squares is placed the title of Votan's history, "Proof that I am Culebra" (a serpent).

In the body of this work, Votan proves his right to the title by saying that he is Culebra because he is Chivim. He states that he conducted seven families from Valum-Votan (the land of Votan) to this continent and assigned lands to them; that he is the third of the Votans; that, having determined to travel until he arrived at the root of heaven in order to discover his relations, the Culebras, and make himself known to them, he made four voyages to Chivim; that he arrived in Spain; that he went to Rome; that he saw the great house of God building; that he went by the road which his brethren, the Culebras, had bored; that he marked it, and that he passed by the houses of the thirteen Culebras. Having returned to his own country, he taught his people the refinements of manner, including the use of the table, tablecloth, dishes, basins, cups and napkins. This summary is from Kingsborough's *Antiquities of Mexico*, and Kingsborough, in turn, quotes from a work by Dr. Paul Felix Cabrera.

With some of these problems, as presented by Ordoñez, the Abbé de Bourbourg struggles resolutely. He reticently advances some additional detail attributed to Ordoñez and set forth in his *Historia de la Creacion del Cielo*. The very name Votan invites discussion. Apparently as a name or title it descended through a family or an order of initiated leaders. Parallels to this will be found in the several Persian Zoroasters and the descent of the name Orpheus among the Greeks. Ordoñez identifies Votan with Quetzalcoatl, and says that he wrote a brief work on the origin of the Indians and their transmigrations to these countries. In another place, Ordoñez is of the opinion that it was not the first Votan who wrote this book, but another who was the eighth or ninth descendant. Ordoñez says that the principal argument set forth in the work by Votan is the effort to prove that he is descended from Imox; that he is of the race of the serpents; and

that he draws his origin from Chivim. Ordoñez then makes an effort to analyze the word *Chivim*, which he also writes *Hivim*. He tries to associate the word with the Hivites, one of the seven Canaanitish nations mentioned in the Bible. He would like to believe that the ancestors of Votan came from Palestine, and that he was the first messenger whom God sent to the Western regions in order to divide and people the land which we now call America.

There is a curious passage in the Codex Chimalpopoca which traces back, in a very careful and exact manner, and establishes the year 955 before the Christian era as the time of the division of the land. If this dating is valid, the journeys of Votan, including his last great voyage, would have occurred in the 10th century B. C. According to Votan's chronicle, he made the long journey to Valum-Chivim, from which place he passed to the great city where he saw the House of God being built. He then went on to another ancient city, where he saw with his own eyes the ruins of a great building which men had erected by the command of their grandfather (Noah) in order that they might be able to arrive at heaven.

Now let us see for a moment how these references have been interpreted. Apparently Nuñez de la Vega and Ordoñez y Aguiar were convinced that the great House of God which was then in process of erection was the temple which Solomon was building in Jerusalem. As Solomon was king in the 10th century B. C., this would be right. In an earlier point, we mentioned that Votan had reached Rome. This could also be correct, as the earliest mention of a village in that area is also in the 10th century B. C. The manuscript Cakchiquel also speaks of the four cities which carry the name Tulan, in one of which was the House of God. Ordoñez considers that the ruin of the great building which men had erected in their efforts to reach heaven, and where, according to Votan's account, there was a division of tongues into twelve languages, certainly referred to the Tower of Babel. Ordoñez, however, is properly indignant, especially against the Babylonians, for he was convinced that they had misinformed Votan in blaming Noah for inspiring the tower of Babel. The saintly patriarch had no part in this transaction which was a monument to the arrogant folly of Nimrod. (*Memoire Ms. sur Palenque*)

Nuñez de la Vega gave essentially the same story, adding that the men with whom Votan conversed told him that the ruined tower was the place where God had divided the languages and given to each family a particular tongue. According to the bishop, Votan returned twice to the city where the temple of God was being built and, while there, examined the underground passages and various signs and symbols that he found there. Apparently, Votan was conducted through

these mysterious roads under the earth, which had their end at the root of the sky. Votan described these roads as serpent holes, or caves, which he was permitted to enter because he was a son of the serpent. At this point in the story, de Bourbourg is again in difficulty, and suffers from a further attack of reluctance. The implications seem clear enough, but decidedly unorthodox. The abbé concludes that Votan's account might well indicate some kind of initiation ritual associated with a Mystery School.

We know definitely that the serpent was an ancient symbol standing for an initiated priest. The Egyptian pharaohs wore the uraeus, or serpent device, on the front of their crown. In India and Indo-China, the serpents or nagas were guardians of sanctuaries, messengers of deity, and invisible beings who variously protected mortals from evil agencies. Among the southwest Indians of the United States, whose cultures show strong Aztec influence, the serpent was the messenger between human beings and divinities dwelling beneath the earth. The feathered serpent of the Mayan-Aztec complex of nations was the totemic device of Quetzalcoatl, Kukulcan, and Gucumatz. All these names actually signify "feathered snake." This device also occurs in the architecture of these people, and such ornamentation suggests the protective presence of a spiritual power. Heroic or divine beings are often symbolized as standing beneath the protective form of a winged snake. We are justified by a mass of evidence in concluding that the serpent symbol represented a prophet, seer, or magician, a wonderworker under divine protection and enjoying the inspiration of God. The serpent's hole relates to those underground rooms and passageways where the ceremonials of the secret faith were celebrated. Here candidates passed their trials and ordeals; and if they were victorious, they were numbered among the sons of the serpent, and were given the right to "travel" along the pathways of the snake.

There is also another possible implication. If Votan had journeyed across the great ocean, those who watched his ship sail away would have seen it gradually disappear beneath the horizon. Thus, the opposite hemisphere was a kind of underworld. We still speak of people living in the southern hemisphere, for example, as coming from "down under." The Egyptians believed that at its setting, the sun passed into the underworld and rose from it again at dawn. This might explain the way in which Votan traveled. He seemed to disappear as though beneath the ocean, to a land far remote and strangely below the place from which he had departed. It is also only fair to point out that the journeys of Votan are complicated by the use of names which have little relationship to localities with which we are familiar.



From *The Olmecas and the Tultecas*

Map drawn by Philipp Valentine, showing the principal areas involved in the story of Votan. The Laguna de Terminos is clearly indicated (91 west, 18 north); also, the river which he navigated, the site of Palenque and the surrounding towns and territories.

Conservative Americanists believe that the Navigating Serpent might have reached Cuba, or traveled in parts of the Western hemisphere, and that by some coincidence the descriptions which he gave seemed applicable to Asia Minor. When Votan said that he was one of the Culebra, he probably meant that he belonged to a secret body of initiated persons which at his time were scattered through many parts of the world. He claims to have visited the abode of the thirteen serpents. It has been suggested that this might refer to the Canary Islands. It could, however, represent widely scattered nations in which there were temples of the Mysteries, such as the rites with

which he was associated at Xibalba. The story of this mysterious college of adepts is well preserved for us in the *Popul Vuh*, the Sacred Book of the Quichés. Pythagoras, traveling from Greece, gained initiation in many secret religious systems and penetrated as far as the caves of Elora in Central India. Apollonius of Tyana had similar experiences, according to the records preserved by Philostratus.

It cannot be said that the Spanish sources which we have been able to examine supply any additional information that is especially relevant. We might mention, however, an extract from the writings of Torquemada, which seems to suggest some ancient connection between the Eastern and Western hemispheres. "Another ecclesiastic, named Brother Diego de Mercado, a grave father, who has been definer of this province of the Holy Gospel, and one of the most exemplary men and greatest doers of penance of his time, relates, and authenticates this revelation with his signature, that some years ago conversing with an aged Indian of the Otomies, about seventy years old, respecting matters concerning our faith, the Indian told him that they in ancient times had been in possession of a book which was handed down successively from father to son, in the person of the eldest, who was dedicated to the safe custody of it and to instruct others in its doctrine. These doctrines were written in two columns, and between column and column Christ was painted crucified, with a countenance as of anger. They accordingly said that God was offended; and out of reverence did not turn over the leaves with their hands, but with a small bar which they had made for that purpose, which they kept along with the book." (Kingsborough, V. 6, p. 409) This old Indian also said that his people knew that the world had been destroyed by a deluge; that seven persons had escaped in an ark. These Indians were also acquainted with the annunciation of Our Lady. They even possessed paintings recording such matters, all of which the Spaniards, in true spiritual zeal, took from them and caused to be burned.

Our researches, therefore, now lead to their reasonable end. We can summarize what we have been able to recover. Once upon a time, presumably about 1,000 B. C., a mysterious man came to the coast of the New World in a region now known as Tabasco. He found there a primitive people, living in a savage state. This man was named Votan, and he came from a land of shadows beyond the Eastern sea. According to the Marquis de Nadaillac (See *Pre-Historic America*), the inhabitants of the vast territory extending between Panama and California were living in a state corresponding to that of the stone age in Europe. Votan patiently labored with these people. He civilized them and brought them a knowledge of a superior culture. Some say that he conquered the tribes, but this is unlikely on a mili-

tary level, unless he brought a considerable retinue with him. More likely, he won their respect and, with their voluntary cooperation, founded the empire of Xibalba and created the dynasty of the Votanides. According to de Bourbourg, Votan proceeded from the Laguna de Términos along the Uzumacinto River to the place now known as Palenque. It was either this man or his descendants who built the city of Palenque, the ruins of which still stand with their wonderful carvings, among which should be included an amazing bas relief of priests adoring a cross. After Votan had either died or departed from the region, he was elevated to a place among the gods, and his successors maintained the supremacy he had won, and perpetuated his name as a family title or a cognomen of dignity. (See *Guatemala*, by William T. Brigham).

There are many sidelights, only a few of which can be mentioned. It appears that more than one group of foreigners may have reached approximately the same regions. In the Codex Chimalpopoca, there is an intimation that strangers had come in great boats and that they wore long and ample robes, for which reason they were given the name *Tzequil*, or "men with the skirts of women." One tradition adds that these foreigners spoke the Nahuatl language, and that they were the ones who brought it to America. The boats upon which they came may have given rise to Quetzalcoatl's raft of serpents, upon which he later departed to the East. There is also a story that after Votan returned to Palenque from his great journey or journeys, he found that during his absence the Tzequils had attempted to usurp some of his rights and prerogatives and create for themselves a new government. Votan was equal to the emergency, however, and guided by his wisdom, he divided the monarchy into four kingdoms, and one of these he placed under the chiefs who controlled the strangers. In the course of time, Votan gained credit for having founded several cities, many of them considerable distances apart. It is highly probable that popular veneration for this great legislator of Palenque caused him to be associated with the works of his own successors or of nations which regarded him as their founder. In all places where his name penetrated, temples arose to "the heart of the people," who received down through the centuries the homage of grateful men. There is a mountain in the interior of the land of the Lacandones on the road which leads from Palenque to Belize. According to tradition, Votan or one of his successors offered sacrifices to the sun on this mountain, and the ritual was perpetuated from generation to generation. Natives passing this mountain still climb to the summit and burn grains of copal on the ancient rustic altar which stands there. (See de Bourbourg)

Votan shares with Quetzalcoatl, with whom he has been frequently identified, the honor of contributing to the perfection of the calendar.

He also appears in some of the old calendar sequences. His name follows Imos and Ik, and these together form a kind of trinity. Imos seems to stand for the universal soul, and Ik for the individualized spirit, soul, or life principle in man and Nature. If Votan be considered to represent universal mind, or the ordering power of the deity, we could almost have a trinity of spirit, soul, and mind. Most of the hero-gods who stand as messengers of the Eternal will correspond with what Plato called "intelligible beings," or self-knowing principles.

Dr. Seler attempted to identify the Mayan deities by assigning to each of them a capital letter. Dr. Schellhas associates the god "L" with the "Old Black God," because he is depicted as an aged man with sunken face and toothless gums, and parts of his face are covered with black paint. He is represented only in the Dresden Codex. Forsteman identifies the god "L" with Votan, and with the Aztec earth-god Tepoyollotl. Both deities have similar face markings, and their dark hue is perhaps symbolical of the subterranean places where they were supposed to dwell. (See *Myths and Legends, Mexico and Peru*, by Lewis Spence). It is interesting that Votan, so highly honored, should not have been more frequently represented in the manuscripts or carvings of these people. Perhaps the same spirit of veneration prevailed which caused other nations not to represent their principal divinities, but to devote their art to their lesser gods. Certain it is that Votan was involved to a considerable degree in the founding of the great Mayan Empire. His descendants continued the tradition, and in time the Votanide dynasty was personified as one heroic personality. Dimly we may perceive the original culture-hero whose wanderings and migrations we have attempted to trace. Perhaps in time further discoveries will reveal his full stature and cause him to be more broadly recognized as the great leader of an ancient people.



The Inner Vision

Pope Julius III, when he was elevated to the Papacy, presented his Cardinal's hat to a young man of slight reputation. A Cardinal who was near in friendship with the new Pontiff asked modestly, "What did your Holiness see in that young man to make him a Cardinal?" Julius replied, "And what did you see in me to make me a Pope?" (There is a rumor that the Pope's decision was influenced by astrology, for he had been told that the youth was destined to become a great prelate.)

Never think you understand a dispute till you see the weakness of both sides.

—(Anonymous)



In Reply

A Department of Questions and Answers

QUESTION: *How can we properly evaluate the environmental equation in human development?*

ANSWER: Environment is a compound condition of existence, a state which all men hold in common. It differs with races and localities, but is essentially the material world in which we live and where our personal activities mingle with those of other human beings. Environment may be either general or particular. By *general* we mean the broad area of human activities at any given time. Here is exhibited the panorama of society and the level which it has attained. General environment is burdened with wars, depressions, plagues, and the vicissitudes of policy and industry. Particular environment is the immediate environment of the individual, the circumstances and conditions which daily surround him and which in various ways influence his mind, stimulate his emotions, and direct the development of his habits. Here there is special emphasis upon the home, the school, the church, and the neighborhood. Man grows up in and through environment, and it is perfectly natural to assume that he is conditioned in many ways by the pressures of his surroundings. Environment, both general and particular, has produced the saint and the sinner, the scholar and the scientist, the soldier and the sage. It has inspired some and depressed others. In popular thinking, however, it is more often advanced as an excuse for mediocrity than as the reason for achievement.

Because we all live in some kind of an environment, and further because in a large sense most environments are similar to a considerable degree, we may hesitate to say that the pressures of environmental circumstances are the real and actual causes of either success or failure.

Observation appears to support the conviction that what happens to a man does not determine his character. Rather, it is his own reaction to a variety of incidents that becomes decisional. Each person reacts according to what he is as a person. His environment does not actually create him, it merely reveals him in his true light by presenting to him numerous opportunities and temptations, privileges and responsibilities. Although philosophy reveals this truth to those who are thoughtful, the average person is not willing to meet the challenge of self-responsibility. He prefers to drift along, depending upon chance or providence for his survival. Perhaps it is this tendency itself which gives environment an unreasonable authority over his conduct.

There are three broad explanations which have been advanced to solve the mystery of human conduct. Those addicted to the theory of environment like to assume that they have the complete answer. The individual is molded by external agencies and becomes the total production of the factors of time and place as these impinge upon his personality. There is another school that insists that heredity determines man's fate as a human being. He is the product of a biological inheritance which he in turn will bestow upon his descendants and so on ad infinitum. We may note a certain largesse of liberality by which the believers in environment and heredity sometimes pool their theories and permit both factors to exert considerable influence. The third major concept is essentially philosophical and has been largely influenced by Orientalism. This is the belief in karma, which, if accepted with absolute literalness, would seem to affirm that the individual is completely the product of his own conduct in previous lives and is therefore totally responsible for his present state. If this is true, then there is no real reason why we should pity him, console him, commiserate with him, or even attempt to extricate him from some immediate dilemma. It is observable that this attitude is rather contrary to instinct and our normal concern for the wellbeing of those who are in various ways meaningful to us or dependent upon us.

Let us see what would happen if we examine all three of these concepts in terms of normal everyday experience. So far as the physical life of man is concerned, it begins with birth, or his emergence into environment. What manner of creature is this that suddenly appears among us? Certainly it is a living organism, and from the day it is born it begins to manifest signs and symptoms of a distinct personality. The newborn child is not anyone, it is someone. Early in its infancy its dispositional attributes are as clearly marked as its sexual differentiation. Before it is a year old, this child is beginning to exercise a considerable influence upon its environment, especially its parents and family. Father and mother discover that they have a little tyrant

in their midst, or that they have a nervous and sensitive child. They may also begin to observe the intrinsic state of its health; it may be robust and have rapid growth, or it may be delicate, and early subject to serious illnesses. These propensities have nothing to do with the economic status of the parents except perhaps as early financial responsibility. Nor can we say with any measure of certainty that a particular environmental condition explains everything. There may be several children in one family, each one distinctly different. Some of these children seem to be born with a propensity for social adjustment, and others never attain it. There are little introverts and extraverts; some have trouble with their food, and others do not; some cry a great deal, others but seldom. There are children four or five years old who act like little grownups, and others who will be adolescent at fifty.

This seems to make a better case for heredity, where characteristics can be regarded as born with the child. Actually, however, there are difficulties also with this concept. If there are three children in a family and they are all different, why does one seemingly receive powerful hereditary endowments and the others bear slight resemblance to their known and reported ancestry? It would seem more reasonable that heredity should show in reasonable proportions through all these children. It can be explained, of course, by saying that William takes after his great-grandfather, Annie after her maternal uncle, and Clarence after a more remote progenitor who had a sensational career as a buccancer on the Spanish Main. We need much more information about the machinery of such inheritance before we can be completely satisfied.

It seems to me that both the theories of environment and heredity present a serious ethical dilemma. If the child is born under the absolute dictatorship of hereditary factors and into environmental conditions over which it has no personal control, then, to borrow a theological term, it is predestined and foreordained to a way of life. We may say, of course, that the developing individuality may ultimately take over and break through this tangled skein of ancestral legacies. If, however, these supply the first and most intense pressures upon the entity, we must assume that they bend the twig rather completely. If our instincts, attitudes, and convictions are not our own, what remains to us, and how can we ever break our bonds with the past? We are forced either to perpetuate that which has gone before or else to more or less retire into it so that we really function psychologically on some past historical level. It would seem desirable, if possible, to extricate man from such a predicament and recognize him as essentially unhistorical, for as one successful man observed, it is more important for the individual to make history than to perpetuate history.

The theory of karma, when properly interpreted, is highly ethical, inasmuch as it affirms that man is born for the purpose of attaining

growth through experience. Obviously, it must be his growth through his experience. It is quite conceivable that he could bring into birth with him an allotment of abilities and debilities suitable to produce the next experience needed for personal advancement. This would of course assume that man has powers and faculties which could not be so conditioned by either heredity or environment that they would be invalidated and made unsuitable for the purpose for which they were intended. There is evidence to support the conviction that man is born with a certain nature essentially peculiar to him, and that this nature immediately asserts itself and begins to condition the acceptance and rejection of environmental influences.

Human beings are creatures of excess, and the moment an idea strikes them, they carry it to unreasonable conclusions. Having accepted a belief, they close their minds to contrary evidence or try to explain it away with inadequate logic. We know, for example, that there is a great deal of unrest in the modern home. Personality clashes between adults are the order of the day, and the neglect of children is becoming increasingly prevalent. When we observe a parallel increase of neurotic symptoms among children and an increasing trend toward juvenile delinquency, we seem to prove the case for environment beyond any reasonable doubt. Nor can we condone the selfishness and ignorance of many parents. On the other hand, we must bear in mind that the universe is unfolding within a structure of immutable laws. Are we justified, therefore, in taking it for granted that children are simply victims of forces totally beyond their strength and understanding? Furthermore, can we take it for granted that ignorant, well-meaning parents, no better or no worse than the average, have the inalienable right and absolute power to destroy the characters and future usefulness of their children? If such is the case, religion and philosophy are both meaningless, and we are back in the jungle, dedicated to the survival of the fittest in any way possible. It may be reasonable, in terms of popular thinking, to assume that this is true, but it is contrary to those deeper and nobler instincts which have always influenced human conduct toward a maturity of convictions.

In the old religions of the classical world, life was regarded as a kind of initiation into sacred rites. This was symbolically represented by the State Mysteries. Those attempting to enter the sanctuaries of higher learning, were tried and tested by ordeals suitable to reveal both strength and weakness of character. These same ancients have told us that life is such a sphere of testing. Ordeals were not created primarily to make man better or worse, but to reveal the true nature of the self. When confronted by some physical hazard, he could be either brave or cowardly; he could stand his ground or run away.

The ordeal did not make him stand or run, but it presented him with an immediate opportunity to take either course. It was his own character, his own innate strength or weakness, which was suddenly revealed to his glory or discredit.

Today such challenges are often found in the vocational field. For example, a man may take the kind of employment that is suited to his needs. He may work at his task for many years with a considerable degree of personality security, and as a reward for faithfulness, be promoted to a position with more authority and responsibility. In a short time, he breaks under the strain. He finds that he does not possess the resources necessary for the new duties that are expected of him, so he has a nervous breakdown. Was he broken by the new job? Did the pressure of this result in his undoing? Not actually. It was his own lack of available resources. Until these were called upon, he did not know that he was unsuitable for promotion; or if he did know, he was not concerned.

Suppose we go back to the child. I know of a case of twin girls who were born into an insecure home. The parents were disputatious and perpetually on the verge of divorce. As the condition was chronic, however, they continued to live together in an atmosphere laden with animosities. One of the children was deeply affected by the inharmonious atmosphere, and took refuge in silence and quiet sorrow. As is often the case, this child imagined itself in some way responsible for the insecurity of the family, and developed self-censure mechanisms. There is no doubt that this little girl will ultimately need psychological guidance. The twin sister also reacted to the environment, but in a completely different, and far more aggressive, way. She became belligerent and defended her right to happiness with every resource of her childish personality. To her, a happy home became a symbol of something earnestly to be desired. She resolved that when she grew up she would be kind, understanding, and unselfish. She mothered her doll contrary to every example in her home, learning early the futility of disputes and arguments.

As an example of changing trends, we might mention that in a recent article, a prominent psychologist who specialized in domestic problems stated firmly that, from his long and varied experience, children suffered more from broken homes than from discordant family conditions. He expressed himself as content that young people long subjected to family argument and conflict could be well adjusted citizens when they reached adulthood. If he is correct, it would seem that childhood environment does not exercise an inevitable force in the modeling of character. He took the ground that young people must grow up into a world of conflict, and must adjust to it, and that

through negative examples around them, they could come to many valuable and positive conclusions. This is certainly contrary to the prevailing attitude, and the doctor was quick to admit that he disagreed with his confreres. He has doubtlessly observed that the human being does possess extraordinary capacities for adjustment, and can use them when need arises. This may not excuse the parents, but does help to restore faith in universal processes.

Nature has never been able to depend upon parental wisdom for the preservation of the species. A study, for example, in primitive marriage rites and the early codes governing the treatment of children, would cause us to wonder how the race survived. These findings are important because they help us to organize our thoughts and seek a possible and practical solution to one of the most publicized problems of our time. Plato said that learning is remembering, and that our resources are drawn out of the deeper parts of ourselves by the challenge of circumstances. The average parent means well for his child, but there is frequently a clash of personalities even on this level. Children are persons, and may, in various ways, contribute to the environment in which they live. It would seem that if the parent can draw the best or worst out of the child, the reverse is also true. In some way, therefore, the child is constantly contributing to the situations in which it lives, and these contributions, like many on an adult level, are neither intended nor understood. Temperaments simply express themselves and lock in conflict on numerous occasions.

Let us therefore attempt to summarize some practical findings which may be of assistance in those particular cases which can concern any of us. First, environment does not create individuality or personality, but it places unusual pressure upon human beings, causing them to reveal suddenly and dramatically their latent dispositions and tendencies. If environmental situations become too acute, they may overtax the available potential of any individual. Under such conditions, he seems to be overwhelmed. Nature, however, immediately steps in and creates corrective mechanisms. One of the simplest of these is that the individual does not respond to that which is utterly incomprehensible to him. He continues to be himself, building such bridges with environment as are possible to him at any given time. The normal inconsistencies of living, therefore, may reveal neurotic tendencies, because these tendencies already exist. During war, for example, many men are broken by the psychological pressures of the training camp or the battlefield. This breaking is due, however, to lack of internal resources, and it has been noted that the well-organized person has the greatest chance of survival.

It would be unfair, therefore, to say that parents are totally responsible for the happiness or unhappiness, success or failure, of their children. If they are thoughtful, they will observe the ability or inability of the child to meet a crisis. After a wise evaluation, the child must be helped according to its own needs and capacities, for it cannot hope to succeed in later years in fields where its potentials are inadequate. Here again Nature is protective, for it has a tendency to orient individuals within fields of their capacity, and thereby protect them from pressures beyond their strength.

Heredity has much to do with the shaping of the physical body, its appearance, and the physical energies available to it at any given time. Heredity may also bestow pre-disposition to certain illnesses or functional ailments, and, through organic quality, it may to a degree limit the capacity of the individual to accomplish a particular task. We cannot feel, however, that heredity is the source of character, or that man is destined to exhibit basic weaknesses or temperamental peculiarities because of it. Much that is attributed to heredity is probably due to environment because the child lives directly with certain of its ancestors and is moved to copy their actions and attitudes. Heredity is not an excuse for failure in living or inability to adjust to change and progress.

If heredity can affect the body, and environment can affect the mind and emotions, we are still concerned with the essential nature of man—that part of him which we call his *spirit*, or his *conscious entity*. It is here that the patterns of rebirth and karma seem to offer practical suggestions. The individual is born into this world with endowments and attributes which are the products of long processes of evolution. He comes into a house (body and psychic structure) which is built for him from the material substances of the physical world. From the moment he takes on a body, he begins to mold it, as well as certain of its mental and emotional overtones, into a structure for his own purposes. During childhood, he can be assisted to a marked degree by his parents, or he can be hindered by their ignorance or thoughtlessness. He cannot, however, be essentially altered by any circumstances outside of himself. The only exception is instruction. He can be taught how to use his own resources. Through philosophy, he may become consciously aware of his own purpose and destiny. Through self-discipline in the various departments of life, he can organize his faculties and powers, and gradually transcend biological and associational pressures. He will always react according to what he is, accepting what he can use and rejecting what he cannot use. He will instinctively respond to affection, and can be induced to reveal the more cultivated parts of his own nature. He can also be blocked in

the expression of his more mature instincts, but he cannot be prevented from ultimately revealing his essential nature if he continues to live.

In the environmental sphere, the individual can form a number of associations which may encourage him to be himself. He can have friends, and assist them as they assist him. He can experience the satisfaction of living constructively, and also learn the results of selfishness, ignorance, and excessive habits. Whatever happens to him helps him to be himself, for every incident and circumstance must be interpreted by his own consciousness in the terms of his own requirements. In childhood, he is physically dependent; in maturity he is self-reliant. Through life, he is inevitably called to his own kind for better or for worse. If he makes bad associations, it is because there is something within him that responds to them. If he contracts bad habits, it is because he is instinctively inclined to such delinquencies.

Modern psychological techniques emphasize the importance of adjusting the individual to his environment through releasing the unadjusted pressures within his own nature. In practice, however, these methods are not entirely satisfactory. Nature places certain blocks upon the intensities of the individual, normally releasing only what the rational and emotional maturity of the person is capable of sustaining and interpreting. We come back to the basic philosophical premise that normalcy depends upon the development of such resources and characteristics as make possible a constructive relationship with society. Heredity and environment continually challenge the human being to a victory over circumstances of all kinds—both those around him and those within him. Adjustment is a matter of growth, and it is the maturing of the nature which can alone bestow a security under the various conditions of living. It is a mistake for the individual to conclude that his life depends upon a series of compromises or acceptances of what he may term "inevitables." Environment and heredity will dominate those who do not dominate themselves and who lack the strength to fashion an individual existence from the materials supplied by parents and society.

We cannot afford to believe that we can simply place the responsibility for success or failure, good or ill, upon the concepts of heredity or environment as we understand them today. Obviously, extraneous factors will strongly influence any life which is without internal integration. We must outgrow such limiting and conditioning influences, just as we outgrow physical childhood or the disturbances of adolescence. Until the individual realizes that his future is in his own keeping, he will continue to blame others, directly or indirectly, for his misfortunes. We would conclude, therefore, when evaluating the equation of environment, that the human being is not mere-

ly the sum of environment and experience. These may challenge him, but such a challenge is meaningful or meaningless according to the degree that it stimulates personal achievement.

There is the old story of the two apples growing on the single branch. They are the fruit of one tree, warmed by the same sun, nourished by the same earth, and dwelling together in the same garden. Yet one of these apples ripens, and the other rots. If man wants his character to ripen, he must so conduct himself and so accept the opportunities and responsibilities of living that he develops his own resources and makes proper use of the abilities with which he is endowed. Even as in the case of the apple, the factors involved are difficult to evaluate because, in one way or another, they involve the potentials of an individual self which grows or fails to grow in terms of the care or neglect which it receives. To measure all the mysterious forces which contribute to the ultimate product, our insight must be greater and we must understand the meaning and purpose of life from a larger perspective than is now available to us. The first and most important decision is to resolve quietly and seriously to seek within self for the cause of our present state, and not to weaken our concept of honesty by assuming that we are victims of forces beyond our control.

QUESTIONS AND ANSWERS

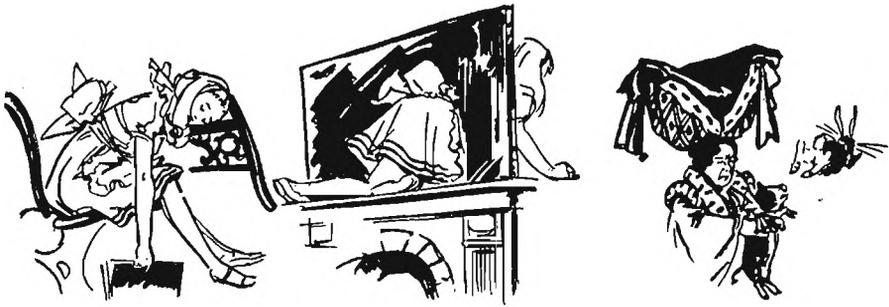
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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Lord of Misrule

An interesting but little-discussed custom which flourished in Christendom for many centuries was the election or appointment of a Lord of Misrule to govern the festivities of the Christmas Season. The practice probably originated in the Roman Saturnalia, which included among other traditional practices the right of the slave to assume the prerogatives of a free man and to dress and act accordingly. In the older days, when even the devout engaged in the most boisterous and riotous celebrations, it was usual for the Christmas Season to be devoted more to frivolousness and gaiety than to pious meditation upon the dogmas and doctrines of the faith. In fact, even the clergy participated, and the churches themselves were the scenes of activities which we would regard as little better than the profanation of sacred places. Gradually, the symbolism lost many of its excessive attributes, but retained its picturesqueness for nearly two centuries after the Protestant Reformation.

What came to be known as the "Liberty of December" extended throughout the Christmas season to New Year and Epiphany. The church tried every way possible to curb such practices as ridiculed religion and the sacraments, but as late as 1644, the old customs were condoned if not sanctioned. In Scotland, the Christmas revels were presided over by the Abbot of Unreason. In France, the Abbé de Liesse was the moving spirit of the occasion. For a long time a mock king, sometimes also a queen, was elected by the drawing of lots on Twelfth-night, in France, Belgium, Germany, and England. This

ritual has been traced back to the first half of the 16th century, and is no doubt much older. As beans were used to ballot, it was customary to refer to the one elected as the "King of the Bean." In France, the court accepted the situation with grace and dignity, and it is said that King Louis XIV went so far as to give homage to the King of the Bean.

It was in England, however, that the Lord of Misrule received the greatest attention. A considerable description of him may be found in a strange little book called *The Anatomie of Abuses*, published in 1585. From this we learn that an individual chosen for his reputation for merriment and mischief was duly and solemnly crowned and proclaimed king. This mock monarch, in turn, with the full ceremony appropriate to the heaviest burdens of state, chose and anointed a group of knights and nobles to wait upon his person and guard his life. These he invested with proper livery, bedecking them with ribbons and laces and adorning them with valuable rings and jewels. There are a number of instances in which this Lord of Misrule actually enacted legislations that were later upheld. His power was real and absolute during his brief and tempestuous reign.

There is a description of the election of the Lord of Misrule at St. John's College, preserved by Wood in his *Athenai Oxonienses*. On this occasion, one Thomas Tooker was elected prince of the revels. His full title was "The Most Magnificent and Renowned Thomas, by the favor of Fortune, Prince of Alba Fortunata, Lord of St. John's High Regent of the Hall, Duke of St. Giles's, Marquis of Magdalen's, Landgrave of the Grove, Count Palatine of the Cloysters, Chief Bailiff of Beaumont, High Ruler of Rome (Rome is a piece of land, so-called, near to the end of the walk called 'non ultra,' on the north side of Oxen), Master of the Manor of Walton, Governor of Gloucester Green, sole Commander of all Titles, Tournaments, and Triumphs, Superintendant in all Solemnities whatever." Many of these designations would have meaning only to students who were acquainted with the environs of the school.

The societies of law also had various rituals relating to a Master of Revels. At the Christmas celebration in the Hall of the Middle Temple, in 1655, the privileges of this mock monarch were rather fully described. He was attended by a lord keeper, a lord treasurer, and eight bearers of white staves. He was also attended by two chaplains who actually preached to him in the temple church after first saluting him with three low bows, as was suitable to royalty. He dined both publicly and privately under a cloth of estate. Lord Salisbury loaned pole-axes for the occasion; Lord Holland supplied venison on demand; and the Lord Mayor and Sheriff of London supplied

the wine. On Twelfth-day, on his way to church, the Lord of Misrule received many petitions from private citizens, and these he passed on to his Master of Requests. Like ruling monarchs, he had his favorites, and these he solemnly knighted after his return from church. The expenses of this occasion, other than such gifts as we have already mentioned, were borne by the Lord of Misrule himself, and election to this office generally cost the fortunate or unfortunate person approximately two thousand pounds. It is recorded that after the brief reign, one or two of the Lords of Misrule were actually knighted by the real king at Whitehall.

Frazer, in his *The Golden Bough*, enlarges somewhat upon these customs. It does not appear that the Lord of Misrule always had to pay his own bills. Sometimes these were carried by the group that elected him. Once when this pseudo-dignitary was wandering incognito in a cloister, he overheard a poor man say that a small sum of money would make him the happiest person in the land. After due inquiry, the Lord of Misrule, finding this impoverished individual worthy of charity, provided him with the money. Later when the committee appointed to pass on the expenses of the occasion came upon the item, "for making a man happy, 10 pounds, no shillings, no pence," they paid the bill without question.

The whole concept probably goes back again to the old solar festival. During the period of the solstice, when the sun was weakest, the world was left to its own resources and came under the guidance of fools. These embodiments of ignorance, superstition, and worldly pleasure, represented together the benightedness of man, deprived of spiritual life and strength. The buffoonery contrasted materiality, with its shams and pretenses, to the noble life guided by wisdom and truth. Gradually the practice disappeared from most countries, but it has been in a way revived on an entirely different level. In the old church, it was customary to appoint a boy bishop to reign over the religious celebration. Today we make young people honorary mayors of cities and even governors of states. We have boy sheriffs, but the present motive is rather to introduce young people to the responsibilities of mature life and to give them a working knowledge of their government and the problems of society. In older times, of course, these extravagant extroversions were no doubt useful because of the neurotic pressures that developed within the structure of medieval society. They probably contributed considerably to the rise of the spirit of democracy and to the humanism of the 18th century. The custom was strange but understandable, and must be included among the curiosities of human conduct.

The Tomb of Paracelsus

One of our friends, Mr. Larry Stein, recently sent us a photograph which he took in Salzburg, August 15th, 1956. After mentioning that this quaint city, replete with churches and towers, girdled with medieval walls, embraced by mountains, and topped with a stone fort, is the epitome of the baroque, he goes on to say that on the right bank of the river is an old alleyway named Linzer Gasse. On this cobblestone road stands St. Sebastian Kirche. The church is said to have been built about 1750, on the site of an older church, and the new structure was partially destroyed by fire in 1818. Entering the church through beautifully carved wooden doors of great age, there is a kind of vestibule about thirty feet long and quite narrow. There are several graves, but that of Paracelsus is by far the most conspicuous. His original gravestone is set into the base of the monument, and his mortal remains are within the superimposed obelisk. In the churchyard, which was originally the main cemetery of the town, the father and wife of Mozart are buried. Apparently very few persons now visit the church or graveyard.

Paracelsus, one of the greatest names in medicine, was a learned and eccentric man who made important contributions to the pharmacopoeia and was also an outstanding alchemist. He was initiated into the mysteries of metallic transmutations in Constantinople, was for some time an army surgeon, studied cabalism and magic, and traveled about Europe seeking medical remedies from witches, sorcerers and the like. It is believed that he was finally assassinated at the instigation of physicians who were jealous of his success and resented his unorthodox manner of treating the sick. Paracelsus is accredited with having said that the first duty of the physician is to heal disease and not merely to preserve medical precedents. He also said on one occasion that the soft down on the back of his neck knew more about medicine than the faculty of the University of Basel. From this it can be inferred that he was not entirely popular.

Part of the inscription on the obelisk cannot be clearly read from the photograph, but the substantial meaning seems to be that the portrait and bones of Philip Theophrastus Paracelsus, who discovered the origin of so many things by means of alchemy (a chemical adept), were placed here at the restoration of the church in 1752 (when) they



THE PARACELTUS MONUMENT IN THE ST. SEBASTIAN KIRCHE AT SALZBURG

were saved from sepulchral decay. The lower inscription, beneath which is the crest of Paracelsus, reads as follows, by liberal translation: "Here lies buried / Philip Theophrastus / the famous doctor of medicine / who cured wounds, leprosy, gout, dropsy / and other incurable maladies of the body, with / wonderful knowledge and gave his goods to be / divided and distributed to the poor. / In the year 1541 on the 24th day of September / he exchanged life for death.



Happenings at Headquarters



Mr. Hall will give a series of seven lectures in New York at the Carnegie Recital Hall, 154 West 57th Street, beginning April 4th. The proceeds of the campaign will be dedicated to the Building and Budget Fund of the Society. As seating accommodations are limited to 300, all seats will be reserved. All our friends in New York and adjacent areas have been notified in advance so that they may have the first opportunity to secure tickets directly from our California Headquarters. Beginning two weeks before the lecture, tickets will be available at the Carnegie Hall box office. We recommend that interested persons make their reservations as soon as possible.

* * * * *

The Venerable religious educator, the Very Reverend Huot-Tath, in charge of education of all Buddhist monks in Cambodia, was a recent visitor to the Library of the Society. He expressed deep pleasure at the interesting Oriental manuscripts, including some from his own region, and stated that he would make every possible effort to send Cambodian manuscripts for inclusion in the permanent collection of the Society. He was accompanied by his interpreter and Miss Strickland, of the Department of Foreign Relations of the University of Southern California.

* * * * *

The Friends Committee of the P. R. S. acted as hosts at an Open House held at the Headquarters of the Society on November 17th and 18th. On this festive occasion, exhibits included children's books, through courtesy of Vromans Book Store, the publications of the Mother's Research Group, associated with the Theosophical Society, and a colorful display from the National Wildlife Federation. The books and publications of the P. R. S. were featured, and there was emphasis upon art objects. As an added attraction, Mr. Hall showed pages from his prize-winning collection of Tibetan stamps. In keep-



OPEN HOUSE AT THE
P. R. S. LIBRARY

ing with the general spirit, numerous friends contributed paintings, ceramics, art objects, and home-baked goodies, to be sold to advance the Building Fund of the Society. The event was an outstanding success, there was a large attendance, and several hundred dollars were raised for the Building Fund. Members of the Friends Committee devoted a great deal of time and effort to this occasion. They tastefully decorated the premises, took charge of the various exhibits, proved excellent salesmen, and served refreshments with a real flourish. We are deeply grateful for their devotion and enthusiasm.

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Mr. Hall gave three lectures for Masonic organizations during the Fall Quarter. On November 29th, he appeared before the Lockheed Masonic Club of Burbank, choosing as his theme "The Mystical Christ." He addressed the Oakland Bodies of the Ancient and Accepted Scottish Rite, on December 3rd, on "The Masonic Philosophy of General Albert Pike." On December 13th, he spoke for the Masonic Research Group in San Francisco, of which he is the Patron, presenting certain material concerned with the early philosophical symbolism of the Order.

* * * * *

Mr. Ernest Burmester, a trustee of our Society and a member of the faculty, left with his wife and son for an extended European trip in February. His itinerary includes the principal educational centers of West Germany, and the family will spend time with relatives and friends. It is expected that Mr. Burmester will return in time for his Fall courses at our Headquarters.

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PUBLICATIONS NEWS: Mr. Hall's booklet, "The Occult Anatomy of Man," has been out of print for some time. A new edition—incidentally, the eighth printing of this popular work—has been made possible through the Friends Fund of the Society. The new format enables us to reprint these publications without increasing the price We are happy to report that Mr. Hall's "The Story of Christmas" has met with a most kindly reception, and it has been necessary to print a second edition. We hope to be able to make a special publication of this kind available every year We mention with deep appreciation a good friend who is using our booklet, "Ten Basic Rules for Better Living," for the Extension Course she is giving at the University of Colorado. She writes: "It is one of the most useful little booklets we have ever found." Also, we note with pleasure the thoughtful friend, in the field of insurance, who just purchased 67 copies of the same work to distribute among her customers. . . . Two new lecture booklets by Mr. Hall are just off the press: *Buddha's "Sermon on the Mount"* and *Incompatibility—A Crisis in Modern Living*. In the first, Mr. Hall takes up Buddha's explanation of the causes of human suffering, the reasons for the confusion and unrest which afflict the individual, and the noble path of conduct which leads to personal peace and security. In the *Incompatibility* booklet, Mr. Hall investigates numerous phases of this important problem, and his philosophical interpretation will be of real help and inspiration to all who are sincerely concerned with domestic problems.

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In November and December, Mr. Hall had three outside engagements with religious and philosophical groups. On November 9th, he presented "The Story of the Bible" at the Crescenta Valley Church of Religious Science. He covered the history of the Bible and indicated examples of its interpretation on a mystical level. On November 15th, he spoke on "The Secret Destiny of America" to a group of about 200 students of philosophy at the Hollywood Roosevelt Hotel. The meeting was held in the Aviation Room, which was filled to over-

flowing. On December 10th, Mr. Hall appeared as guest instructor for the International Association of Religious Science Churches. At 7:30 he spoke on "The Literature of the World's Religions," and at 8:30, on "Analysis of Great Ethical Writings."

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A limited number of the beautiful full-color illustrations from the original edition of Mr. Hall's *Encyclopedic Outline of Symbolic Philosophy* are available. These Plates average approximately 9 x 13 inches, are printed on a fine grade of heavy paper, with wide margins, and are suitable for framing. Each is accompanied by a descriptive caption. A list of Plates available and the price will be sent upon request.

* * * * *

We have recently learned that Mr. Victor Korpi, one of the first persons to receive our Certificate of Fellowship, passed away on October 3rd, 1956. Mrs. Korpi writes us that her husband was very proud of his Certificate of Fellowship, and that it had contributed to the pleasure of his closing years. We express deep sympathy to the members of his family.

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Beginning January 13th, Mr. Hall gave a series of seven lectures in Oakland at the Oakland Real Estate Board Auditorium. Members of the Oakland Local Study Group and other friends in the Bay Area cooperated to make this a most successful campaign.

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The kind friend who presented the Library with three magnificently illustrated folio volumes has recently enriched our collection with a fourth folio on "Iran," a UNESCO publication featuring Persian miniatures from celebrated manuscripts. Friends interested in the arts of the Near East are invited to visit our Library and examine this beautiful book.

Local Study Group Activities

While in Oakland, Mr. Hall attended a special meeting of the Local Study Group, which hosted members of two other Local Study Groups in the area. Although the weather was inclement, there was a large and enthusiastic attendance. Mr. Hall was invited to lead the group for the evening, and there was animated discussion of material selected from *First Principles of Philosophy*. The session of intellectual nutrition was followed by physical refreshments.

* * * * *

The San Antonio Local Study Group presented Professor Dr. H. J. Witteveen in two lectures: "Aspects of Living in the Modern World" and "Mankind's Search for Peace." Professor Dr. Witteveen is an Instructor at the Netherlands Schools of Economics at Rotterdam, Holland, and is in the United States for scientific research. He is also a member of the Sufi movement in Holland.

* * * * *

At hand is a very interesting report from our Calgary Local Study Group. Included with the report were a number of newspaper clippings describing the activities of the group. Guest speakers mentioned in the publicity are Dr. Edward L. Kramer, founder of the Kimball Foundation of Human Relations, who stressed the importance of intuition in the advancement of knowledge, citing the achievements of Albert Einstein, Henry Ford, and Thomas Edison. Mr. Collin Corkum, manager of Business Administration Schools Ltd., also addressed the Calgary Study Group, outlining psychoanalysis and psychosomatics.

* * * * *

We are happy to announce that a Local Study Group is now in the process of formation in St. Louis, Missouri. Those living in the area who would like to become associated with this program, are invited to communicate with Mrs. Kathryn Ray Henry, 712 Swarthmore Lane, University City, Mo. We are certain that individuals of kindred spirit who gather for the serious consideration of philosophy and its application to daily living will find these regular meetings helpful and inspiring.

Mr. Hall's recent booklet "Incompatibility - A Crisis in Modern Living" is ideal for study group consideration. In a comparatively brief outline, many phases of the subject are investigated and philosophical principles are clearly stated. Here is a down-to-earth problem of concern to every intelligent person.

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We can now offer to the Local Study Groups, on the usual rental plan, an additional tape recording of one of Mr. Hall's lectures. "The Unfoldment of Your Instinct to Love," comes under the general heading of self-help instruction. The wise and gracious unfoldment of human emotion, and the mystical experience that comes with sincere affection, suggest excellent material for study group discussion and application on a practical level.

* * * * *

One of the Los Angeles Local Study Groups, of which Mr. Judson Harriss is President, has generously donated eight subscriptions of our journal HORIZON, to be placed in public libraries in this community. May we take this opportunity to express our sincere appreciation to the members of this group. They will be pleased to know that a careful check by members of our Friends Committee, which is steering this program, has shown that the branch libraries have stated that there is a real demand for the journal, and that their readers look forward to the new issues as they appear.

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The following questions, based on material in this issue of HORIZON, will be useful to P. R. S. Local Study Groups for discussion in their meetings, and are also recommended to readers in general for thought and contemplation:

ARTICLE: *LIVING IS BIG BUSINESS* (Editorial) BY MANLY P. HALL

1. It has been suggested that there is a parallel between proprietorship, management, and labor in a large corporation, and spirit, mind, and body in man's compound constitution. How would you interpret the managerial opportunities and obligations of the mind in your own personal life?

2. Why is it that the mind is not capable of assuming true leadership in the life of the individual, and what are the dangers if the mind becomes a dictator or attempts to substitute intellection for true consciousness?

3. Analyze the concept of moderation. Does an immoderate attitude represent exceptional ability, or merely neurotic tendencies? How can we simplify conduct and at the same time meet all reasonable responsibility?

ARTICLE: *EVALUATING THE ENVIRONMENTAL EQUATION*

BY MANLY P. HALL

1. What are the three broad explanations which have been advanced to solve the mystery of human conduct? Which, in your mind, is the most important, and why?

2. Would it be possible to reconcile all three explanations? If so, how do they mutually operate?

3. Do you consider the psychological adjustment of the individual to his environment a completely satisfactory form of psycho-therapy? Do you think a person can attain an internal integration by which he can free himself from the negative effect of environmental circumstances?

STUDY GROUPS

MRS. BEATRICE BELL — 760 KEELER AVE., BERKELEY, CALIFORNIA

DR. KERAL CARSEN — P. O. BOX 35, CALGARY, ALBERTA, CANADA

L. EDWIN CASE—8421 WOODMAN AVE., VAN NUYS, CALIFORNIA

RALPH F. CUSHMAN — 5622 LAUREL CANYON BLVD., NORTH HOLLYWOOD.

MRS. JACQUES DANON—2701 LONGLEY WAY, ARCADIA, CALIFORNIA

ELAINE DE VORE — 3937 WAWONA ST., LOS ANGELES 65, CALIFORNIA

JOHN C. GILBERT — 15 N. W. 12TH AVE., MIAMI 36, FLORIDA.

JUDSON HARRISS—2602 AIKEN AVE., LOS ANGELES 64, CALIFORNIA

MILO KOVAR—930 GREEN STREET, SAN FRANCISCO 11, CALIFORNIA

MR. & MRS. DONALD MACRURY—6279 VIRGO ROAD, OAKLAND 11, CALIF.

RUTH F. MORGAN—14801 MILLER AVE., GARDENA, CALIFORNIA

WILFRED F. ROSENBERG — 318 BLUE BONNET BLVD., SAN ANTONIO 9, TEX.

MR. JOHN SHERMAN — MT. MCKINLEY APTS., ANCHORAGE, ALASKA

H. ERNEST STEVENSON—2179 HURON DRIVE, CONCORD, CALIFORNIA

CARL WAHLSTROM—PHILOSOPHICAL CENTER, 2956 24TH ST.,

SACRAMENTO 18, CALIFORNIA

AIMEE P. WILT—6524 LOUISVILLE ST., NEW ORLEANS, LOUISIANA

P. R. S. HEADQUARTERS GROUP — L. EDWIN CASE.

Library Notes

H. P. Blavatsky and her *Isis Unveiled*

By A. J. HOWIE



Why discuss H. P. Blavatsky again and again? Partly because she was a picturesque and dramatic pioneer and storm center, but mostly because she has been an inspiration to the more mystically inclined students of comparative religion during the last 80 years. There seem always fresh facets of her career and writings to be discussed with benefit.

Mme. Blavatsky gave a brief biographical summary to a reporter for the New York *Daily Graphic* in November of 1874. This account has been preserved in *A Modern Panarion* and is included in the publication of her collected writings.

Born in 1834 at Ekaterinoslav into an aristocratic family, her father, Colonel Hahn-Hahn, was the local governor; her mother, the daughter of a General Fadeyeff, was an authoress who wrote under a *nom de plume*; and her grandmother was a Princess Dolgoruki.

At sixteen, she was married to M. Blavatsky, the Governor of Eriwan. He was 73 at the time, and she separated from him within a year. It was then, with an unusual and unconventional independence for a woman, let alone a girl of 17, from such a social stratum and breeding, that she began her life of travel. First to Egypt, then to England, and in 1853 she made her first trip to the United States. She returned to Russia when one of her grandmothers, a Mme. Bragrations, died. From her, she inherited a fortune. Resuming her travels, she again mentions

Egypt, Greece, Palestine, Syria, Arabia, and back to Europe—Paris, where she made the acquaintance of Daniel Home whom she credits with converting her to Spiritualism. Further travel, shipwreck in which she was one of 17 saved out of 400 persons (June 21, 1871). She translated Darwin and others into Russian, and contributed to several Parisian journals.

In the same interview she claimed to be a member of the Order of Malta, stating that there are not more than six or seven women in the world who have been admitted to this Order. The reporter admitted that she showed him the jewel of one of the most celebrated Orders in existence, whose name he was not at liberty to divulge. No mention was made at this time of India or Tibet.

In 1873, when she was 39 years old, and as she expressed it, "her unlucky star brought her to America," she was soon in print with controversial "Letters to the Editor" in the daily press as well as in various Spiritualist organs. There were only her own statements regarding her qualifications as an authority in the fields of spiritualism, metaphysics, occultism, philosophy, comparative religion. She created her own arena and she waged a lone contest with any and all antagonists who either challenged or were challenged. Reams of paper were consumed in letters defending herself against a host of charges emerging from her association with the leading mediums of the time, all of which served as an opportunity to mention and extol ancient philosophy, magic, orientalism, Platonism, comparative religion.

Whatever the motivation that guided the events of Blavatsky's activities, they must have seemed confusing and conflicting to her contemporaries, but her flair for the spectacular attracted attention. A Russian, a fluent linguist, a world traveler and raconteur of fabulous mysteries, with an amazing command of the English language, she seemed never at a loss to express herself in any controversy that intrigued her. Although it was inevitable that she step on the toes of the clergy and stir up the faithful, she also seemed bent on antagonizing the academic scientists.

The violent reactions to the early spiritualistic manifestations all seem rather remote and unimportant now. But during the 1870's, messages and materializations were newsworthy and decidedly controversial. A writer on an entirely different subject has observed: "Where so little is known, but so much is felt, impartiality and freedom from prejudice are hard to maintain." There were rabid "for" and "against" movements. And while H. P. B. was valiant in her defense of the Spiritualists, she did not endear herself to them when she differed from them as to the cause and nature of the phenomena. It is difficult for anyone who knows better, or thinks that he does, to observe

an error and not offer critical comment or correction. If the criticism is uninvited, or upsets the pet theories of an enthusiast, the good intentions of the critic do not insure graceful acceptance or even controlled rebuttal. This is especially true in matters of religion, faith, philosophy. But in spite of it all, H. P. B. developed a strong nucleus of supporters that was later to become the Theosophical Society.

Helena Petrovna Blavatsky was a strong, colorful personality. She was most positive in her writings, and was no respecter of persons or institutions. She was repetitious in her criticisms of scientists and the methods of modern (1877) science; of the clergy and the traditions of the Christian Church; of researchers into archaeology, comparative religion, and their interpretations. Even those who rallied to her support were all too frequently antagonized later. But through the passing years, there has been a substantially increasing number of intelligent, honest, serious men and women who have been inspired by her efforts.

In addition to her voluminous correspondence, and while engaging in various investigations of mediums, Blavatsky produced her *Isis Unveiled*, a monumental work in two volumes totaling over 1250 pages with a comprehensive index added. The title planned for the work was "The Veil of Isis," which has an entirely different implication from the present title *Isis Unveiled*. There is no evidence in the text to indicate that Blavatsky intended to create the impression that she was revealing that which will always be concealed. Not being omniscient, it was not until the entire first volume was electrotyped that it was discovered that there already existed a book entitled *The Veil of Isis*. In order to market the book, the publisher labeled the volume. Nobody was happy with the title, and criticisms have persisted, but the book has been through a number of printings and it continues to be read.

No one can be dogmatic and say specifically "this is the message intended by the author." However, several quotes suggest some orientation.

"What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance." "It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old." "Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology."

"Where, who, what is God? Who ever saw the immortal spirit of man, so as to be able to assure himself of man's immortality?" "They (the ancients) showed us that by combining science and religion, the

existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid."

"Were it possible, we would keep this work out of the hands of many Christians whom its perusal would not benefit, and for whom it was not written. We allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity We have personally known such God-fearing priests and clergymen, and we have always avoided debate with them, lest we might be guilty of the cruelty of hurting their feelings; nor would we rob a single layman of his blind confidence, if it alone made possible for him holy living and serene dying."

" and would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical occultists by mere book-knowledge. The works of the Hermetic Philosophers were never intended for the masses" "Study and you will believe. But to particularize one or another book on occultism, to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for ridicule."

Any reader of *Isis Unveiled* will be able to add items to the foregoing quotes. There is much condensed in these two volumes that has provided the spring-board for many of the later cults and movements that have appeared and had their day.

Blavatsky has been accused of plagiarism—but those who used the word must not have understood its meaning. That anyone could quote as many authors, ancient and modern, and give proper credit, which her footnotes and text attest, is a literary triumph. There is no known work that she could have plagiarized to find ready at hand the literally thousands of quotations. And while quotation after quotation is presented, her text flows along with a strong undercurrent of purpose. There is no record of any library to which she had access in the several years prior to the publication of *Isis Unveiled*, and there are too many quotations from publications appearing in 1875, 1876, and 1877 to believe that the text was ready when she came to the United States. Many mystical inferences have been suggested—but not by Blavatsky in her own behalf.

Visitors to our library, if you do not already know *Isis Unveiled*, let us review its contents.

I am glad to have had the advantage of having access to Blavatsky's other writings as well as *Isis Unveiled*, and a vast literature of commentary that has accumulated for seven decades. Otherwise I might have joined the ranks of its baffled critics. I want to try to evaluate *Isis Unveiled* on its own merits, as a reader must have done in 1877. This book was written by a foreigner, a woman, a self-styled authority who was taking it upon herself to attack the orthodox and conventional in those things that affected the accepted faiths of the Western world. Would we have risen to her defense as confidently as we accept her now? An unanswerable question, but certainly pertinent.

Volume I is subtitled *Science*. Scan the Table of Contents. "Dogmatic assumptions of modern science and theology; the Platonic philosophy affords the only middle ground; Review of the ancient philosophical systems; Glossary of terms used." The dogmas of science that Blavatsky attacks are just as vulnerable today as they were when she penned her book. Scientists are inclined still to discredit and ignore all observations of phenomena that can not be reproduced in their laboratories; they usually deny profundity to the ancients, basing their judgment upon the incomplete fragments that have survived of what must have been a more comprehensive fund of knowledge. They hazard no guesses as to why ancient cartographers made so many recognizable approximations of the actual shape and relative locations of the earth. The terms fraud, deceit, imposture, are used frequently and loosely.

Scientists work on the assumption that the secrets of the universe and life will ultimately yield to research. And even while they still have not been able to define or generate life, they are inclined to discount the factor of a superphysical infinitude of spirit or intelligence that will never be demonstrated by any direct physical means. The scientists of Blavatsky's time, as those of today, are usually moral, "good" people, conventional supporters of cultural activities and community interests, with excellent and progressive minds. Formal church observances seem not to be repugnant to them; at least they are able to be scientists in the laboratory, and communicants in church.

It was not until the late war crisis that our leading modern scientists had to face a realization of the potentialities for destructiveness as well as for constructiveness in the products of their science—and that they were powerless to withhold from misuse or to control for the good of all the benefits of their research. Some of the scientists admit the need for a spiritual motivation. It is a long way from the use of gunpowder in firecrackers to frighten evil spirits, to atomic power that could be an inexhaustible source of power for better living—and both now have their history of destructiveness. Blavatsky knew nothing of

a hydrogen bomb, but she certainly knew that the secrets of nature are not safe except in the hands of those tested by the Mysteries and pledged in initiation. She made her comments not as prophecy; it was a restatement of the experiences of countless ages.

For many of us, *Isis Unveiled* has been an introduction to a maze of mystical tradition. The cabala—an Oriental cabala as well as Jewish cabala; the lost arts and sciences of antiquity; evolution as taught by the ancient mystics; mesmerism; necromancy; magic; healing properties of colors and gems; projecting the force of will; vampirism; talismans; Indian fakirs; origin of races and nations in prehistoric times; Mexican antiquities; Atlantis; Peruvian antiquities; secrets of the Gobi desert; Tibetan legends. These few are listed at random out of hundreds of other subjects either touched upon or elaborated with a mystical viewpoint and presented with a challenge to search out more information. A panorama of the past and present is given the Blavatsky touch.

Volume II is subtitled *Theology*. Any devout Christian will likely be outraged before reading many pages. However, the author should be accorded a hearing, because contrary to what might be a first impression, Blavatsky does not want to destroy the faith of anyone. She is constantly referring to a universal pattern from which descend the various religious systems. Blavatsky does not deny the sublimity of the simple teachings of Jesus, but she spares none of the warring sects and creeds, nor does she admit any truth in his deification. She accords to Jesus a sincere reverence as a teacher, the same as she does to many others who preceded him.

We live in the nominally Christian part of the world. It is only in recent years that surprise and antagonism did not greet the announcement that one adhered to a non-Christian belief. There was a time that to deny the divinity of Jesus Christ and the doctrines of so-called Christianity would result in being branded as a heretic; and the punishment might range from social ostracism to the penalties of the Inquisition. Even with a broader tolerance that is becoming more common, most Christians are on the defensive when a universal aspect of theology is discussed where the names of Jehovah and Jesus do not carry top billing.

Blavatsky felt intensely about her subject, and naturally she permitted a great deal of bitterness to show in her sweeping statements in this volume. She has very carefully documented both incident and opinion. The zeal of the early Church Fathers is apparent in their errors. The schisms of the various sects betray human interpretations. And certainly the history of Christendom has not been a record of gentleness, peace, goodwill, love. Christians have much to learn in

the practice of the Biblical virtues. If it is granted that human weakness and fallibility are the cause of failure and sin of Christians, could it not also be inferred that their lack of understanding was involved too?

There is a definite contribution that this volume can make to the study of modern theology, and in great measure to the spiritual needs of the Western World of Christendom—and that is that the finite mind of man can not comprehend all of the infinite. If our racial and national psychology could accept a premise that there are levels of thinking that are protected by moral and spiritual values, and then work to achieve the qualities of moral and spiritual integrity necessary to surmount or resolve the protective mental blocks, we would find a higher order of thinking.

By moral and spiritual qualities we do not mean just goody-goody, namby-pamby virtues, nor do we mean intentions that can be broken and later restored by forgiveness, indulgence, or vicarious atonement. Scattered throughout these two volumes, Blavatsky describes many individuals in different times and places who have achieved the personal purity, the devotion to a search for wisdom, and a dedication to its proper use. We realize that this search for wisdom is not to pursue an education in the present academic sense, but that wisdom when found enables its possessor to heal the sick, control the forces of nature, to perform feats without paraphernalia. And this was Blavatsky's sweeping denunciation of modern men of science: that they were stopped at the threshold between inert, dead matter, and the indefinable, intangible life of the spirit that manifested in matter.

For her, the clergy failed also. It is not alone the Christian clergy that she criticizes, but the tendency of the entire human family to repeat and argue over the minutiae of different faiths, completely blind to the principle of a universe of law and order and the likelihood that the laws of life may be just as exact and universal as the law of gravity. For Blavatsky, there was a succession of reformers who came into the world to redirect men into the ways of Truth. While she may offend Christians with her praise of Buddha, Buddha was but a reformer, and later generations have been losing the impetus of the reform he initiated. She does not belittle the man, the reformer, Jesus. But she does call attention to the ways in which the various sects and creeds have distorted the reform he began.

The targets of Blavatsky's criticisms may have passed, but the principles for which she battled are still valid. She admitted that she did not write for the masses. Hence, her books are not suitable for group study. *Isis Unveiled* is a *vade mecum* only in the sense that one must retreat alone into his study, and read with his heart as well as with his

mind. She does not ask that the reader believe anything blindly. However, the proof is anything but easy. She recites the memories of a long line of martyrs, martyred not by Oriental hordes, Roman gladiators, or invading Huns, but martyred at the instigation and hands of those who should have acted with the gentleness of Christ—the Holy Inquisition, the Crusaders, witch-burnings.

There is an abundance of strife and dissension in the world today. We do not need a Blavatsky to add fuel to the fires. We have to assume that the kaleidoscope of social evolution has assumed millions of shapes since 1877. We can consider dispassionately the missionary problem of 1877; the missionary programs of the various denominations now are rather generally smoothly organized with an emphasis on medical and educational approaches. Spiritualistic seances continue and the susceptible are duped and fleeced; but the Rhine experiments at Duke University and the place of hypnotism in psychology and psychiatry are on an entirely different level. The Roman Church and Freemasonry are integrated and geared to a modern tempo, and it would be dangerous to become fanatically exercised by Blavatsky's criticisms of 1877. The thaumaturgy that she describes, the marvels of the ancient world, pale before the amazing acceptance of the tales of science-fiction that are devoured indiscriminately by the millions of copies.

In other words. Times have changed—as always—during 80 years. By the letter and word Blavatsky's explosiveness sounds repetitious and futile today. BUT, the essence or spirit of her purpose is more vital than ever; it is more than ever necessary to recapture and to infuse that purpose into a serious study of religion, science, philosophy.

Earlier in this paper I admitted that I could not say specifically what Blavatsky's purpose was. She does not advocate any revolutionary world reform. Nor does she intimate the personal programs of popular psychology. However, I am inclined to conclude that she wrote only for the few serious students who would penetrate the externals and confusion to extract the information which she did not dare point out to the selfish and evil members of the human family.

I think that she has made a good case for the idea that the same wisdom-doctrine has been the inspiration and strength of the succession of world-religions. It would seem that the Christian doctrines would be more widely venerated as eternal principles of a sublime tradition if no effort were made to convert unwilling minds to them as unique revelations to any chosen people. I am sure that Blavatsky would have concurred that Christianity in 1957 has its chance to prove its tenets. It is not necessary to impose lip service to a Christian religion, but it is imperative that nominal Christian communicants worship



Self-caricature
by Blavatsky

God in spirit and truth in their hearts and practice the eternal virtues, both as individuals and in their various collective groups.

It is important to build right action into the present. It would be well if we could read the records of history with a minimum of feeling and with a maximum of understanding so that we could more rationally apply the lessons from the past to improve human action. Christians as well as pagans should leave to the justice of Divine Law any judgment of the commissions and omissions of the past. Within the limits of human error, the events of the past are documented and available for the record to guide us away from a repetition of the mistakes of our ancestors.

There is no question but that there has been, is, and will be misplaced zeal. The Christian world can expect to justify its many claims only if individually and collectively professing Christians exemplify the simple virtues of the Nazarene. Every pastor of a flock has the opportunity to preach the good word, to live the good life, to encourage his charges to seek the Kingdom of God, and to bring them to the brink of the change called death with a feeling of security and purpose.

Some of Blavatsky's sentences are lyrical when she pictures the virtues of the holy men scattered among all the faiths of the world. However, when we read, as I hope you will too, the torrent of comment in *Isis Unveiled*, we must gear our thinking to 1957—not 1877. Science has discovered many of the secrets of nature without accepting any theories of spiritual causation. But this does not prove that Blavatsky was wrong. It only suggests that the horrors of a potential holocaust of guided missiles, hydrogen bombs, would be unthinkable if science had been entrusted only to a universal band of dedicated, obligated initiates in the service of the Supreme Science. When we read the scare headlines of the papers, we can remember the records Blavatsky has revived of cataclysms of the past and the progressive cycles of human

evolution. Such thoughts might temper our reaction to the imprecations of a Hungarian refugee condemning the common soldier of unjust and cruel aggressors to endless punishments in a hell fire. Unless we think contrary to such vindictiveness, we are apt to forget that both right and wrong actions are weighed in the judgment balance against a feather.

Blavatsky is hard to quote directly *in toto*. However, there is no more fitting way to close a paper discussing in general a book whose author has crammed it to overflowing with fact and comment on a multitude of abstruse and controversial fragments, than to use her own words from the closing pages of Volume II.

“By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. At this moment [1877] a well-known spiritualist and lecturer on mesmerism is imprisoned on the charge of raping a subject whom he had hypnotized. A sorcerer is a public enemy, and mesmerism may readily be turned into the worst of sorceries.

“We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

“Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but

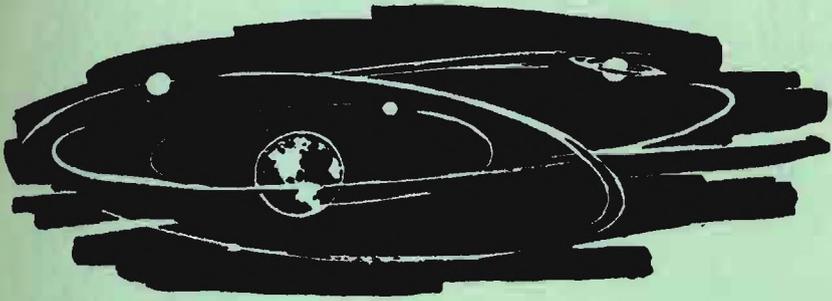
penetrable by any one who can find the way; *the pure in heart see God.*"

"There are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterns; the favoring temperamental idiosyncracies of the Oriental are utterly wanting in them. In the Hindu, the Arabian, the Tibetan, an intuitive perception of the possibilities of occult natural forces in subjection to human will, comes by inheritance Unlike other sciences, a theoretical knowledge of formulæ without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry."

"Our work is done—would that it were better done. But, despite our inexperience in the art of book-making, and the serious difficulty of writing in a foreign tongue, we hope we have succeeded in saying some things that will remain in the minds of the thoughtful. The enemies of truth have been all counted, and all passed in review. Modern science, powerless to satisfy the aspirations of the race, makes the future a void, and bereaves man of hope."

"Our examination of the multitudinous religious faiths that mankind, early and late, has professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into varicolored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection"

"Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH."



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