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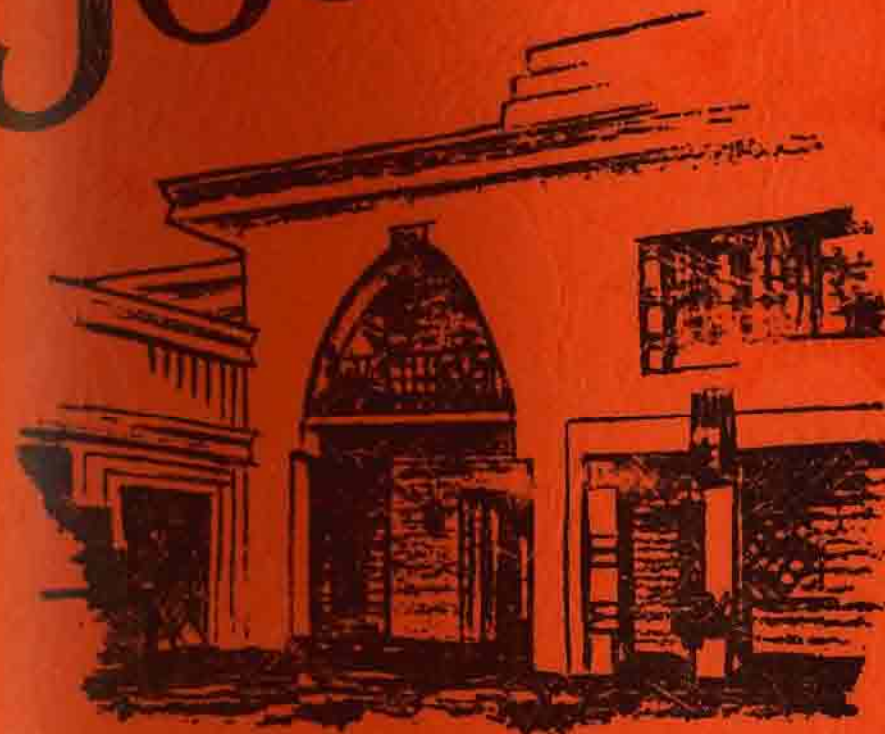
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THE EDITOR'S POINT OF VIEW

THE COMPLETE PERSON



IN the old European guilds, the twenty-four inch rule was the symbol of a day in human life. The rule was divided into three eight-inch sections to represent the proper allotment of time to the basic needs of the human being. Eight hours were set aside for study and self-improvement, eight hours for labor, and eight hours for rest and repose. It was believed that such a distribution insured a balance of effort, and protected the individual from the dangers of excessive over-specialization. The time set aside for study and self-improvement included religious devotions, advanced training, the cultivation of arts, and the time which a master artisan must devote to the needs of his apprentices. It was assumed also that each artisan would develop an avocational interest distinct from his trade or craft. Many of these men chose music, poetry, or painting, and some achieved greatly in these fields. The period of labor is self-explanatory. The artisan worked at his routine endeavors, by this means earning the support for his family and retaining the respect of his associates. The period of rest and repose was largely allotted to sleep, but might include time spent in the evening with the children and the enjoyment of the family supper. It will be noted that many of the activities that we regard as indispensable

found no place in this simple program. Our present tendency is to allot that part of our day originally reserved for study and self-improvement to recreation and trivial pursuits. This trend is reflected in our general cultural decline.

It was believed that a day was the miniature of a lifetime, and that the total earthly span of man was also divisible into three parts. Youth was set aside to study and self-improvement. Today we call this education, but in the days of the guilds it was a little schooling and a long apprenticeship. The mature years of life were associated with labor, from which, in due time, man retired to enjoy rest and repose. The twenty-four inch rule therefore symbolized a well-balanced career in which all the material and spiritual needs of the individual were properly considered. Changing fashions and the lengthening of the human life span have required some readjustments in the older concept, but there are points we still need to remember. In the days of the guilds, the life expectancy of the European man was less than fifty years. Of course, some exceeded this average, but it was important in determining the allotment of energy and the planning of a career. It is remarkable how many illustrious persons who have left their names on the pages of history were comparatively short-lived. Sickness, war, and martyrdom, however, took a heavy toll. Joan of Arc died at nineteen; Simon Bolivar, the liberator of Latin America, passed out of this life at forty-seven; and Jacob Boehme, the mystic shoemaker, who had only one year of formal schooling, departed from this mortal sphere at forty-nine. These cases are not exceptional.

The educational allotment during the medieval and early modern periods was short, except for the very few who entered the learned professions. The study of English social conditions indicates that in the early 19th century, most young men were self-supporting before they were fourteen years old. Under such conditions, there was little possibility of planning a well-integrated personal career. Only a fortunate few achieved what we call today a grammar school education. This had both its advantages and disadvantages. There is no doubt that opportunities for learning were cherished, and the best possible uses made of them. The social side of schooling was entirely non-existent, and the future depended largely upon a fortunate apprenticeship. Some masters

were kindly, but many were extremely severe, usually providing no remuneration except room and board. When the apprentice received papers and could start out for himself, he expected to work as long as his physical energies permitted. He was fortunate if his career lasted from thirty to forty years. From records it would seem that twenty-five years might be a more accurate average. If he survived the plagues and epidemics that swept the land, he could only hope that his family could provide him with the meager needs of life, or look forward to a miserable old age in some disreputable poorhouse.

Gradually, out of this rather forlorn existence, modern man has elevated himself to a level of securities beyond the wildest imagination of his forebears. He may well receive twenty years of schooling or special training. He looks forward with reasonable expectancy to forty years of employment, and then retirement with benefits which protect him in advanced age. With this larger area of probabilities, the twenty-four inch rule must be given further attention. Human life is one span of years. It may be divisible into periods, but these together form the total measure of human opportunity. The complete person must recognize his total need. If he does not, his life cannot unfold normally and properly. The boy going to school is already involved in a pattern that leads inevitably to those retirement years of rest and repose. The present tendency to live only for the moment and let the future take care of itself, naturally results in fears and anxieties in the closing period of life.

In this age of extreme specialization, education has lost much of the true meaning of study and improvement. One of the first losses has been the shortening of perspective in matters of religious and cultural orientation. The old guildsmen, with all their faults and their square-toed Puritanism, were God-fearing men. The children gathered with their elders for daily prayer and Bible reading. Some learned to read only so that they could study the Scriptures. In the small cities, there were frequent religious services, and Sunday was devoted almost entirely to interminable sermons by ministers lacking both rhetorical elegance and spiritual penetration. The apprentices gathered with their masters for family worship, and each step of their training was placed under the pro-

tection and guidance of God. When they became journeymen, they wore sacred medals to protect them in travel, and their careers were placed firmly in the keeping of the Almighty. Even a shoemaker began his day of labor with a prayer, asking God to keep him honorable and sincere and skillful in his work. Religion was a major part of the life of the age. There were few objections, because all, young and old, were equally involved. The sum total of the apprenticeship concept was, therefore, not only adequate skill, but a strong sense of honor and responsibility. Each workman's personal character added to or detracted from the glory of the guilds. An offense against his art or craft was an offense against God. There is no indication that most of these guildsmen were especially liberal or enlightened in their religious viewpoints, but they were sincere, and the Ten Commandments constituted the foundation of their labor organization.

Another important factor contributed to the security of the earlier craftsman. Customs and beliefs changed slowly, and skills were rarely altered or revised. Having learned his trade, the man could be secure in the realization that he could work at it for his entire lifetime without any probability that his labor would be out-dated or outmoded. His working stand would be a busy one, and due to circumstances, he might labor well beyond the allotted eight hours a day. This did not concern him greatly, however, as he had no other vital interest to divide his attention. Social pressures were far less intense than now, and the status problem had a simple solution. A master artisan developed a monumental self-respect. He bent his head to no one but God, and feared no one but the devil. His principal duty was to hold the respect of his neighbors and fellow citizens. In the guild parades, he walked with the dignity of a reigning monarch. A good tailor felt himself in no way inferior to a physician or a judge. He was sought out by strangers, patronized by the gentry, and enjoyed a local fame. His wife held up her head among the matrons, and his children were proud of their father.

This natural state of affairs certainly contributed to an orderly existence. It was assumed that in all probability, this good, hard-working man would continue in his trade until the angels called him home. There was no retirement program, except the demands

of infirmity, and even these were met reluctantly. When it came time for this honored workman to depart, one of his sons took his place. The young man expected to protect the reputation of the father, and there are accounts of skilled families which carried on the same craft for several generations.

It may be assumed that most of these older craftsmen were specialists and were required to remain within their guild structures. Actually, however, work was for the most part routine, and the mental life could develop outside interests if the inclination was present. A good example of this tendency was Boehme, who organized most of his mystical ideas while working in his shoe shop. There were always visitors and friends, news came from far places, and there was even leisure for politics and theology. These men worked steadily, but they were never obsessed by their work; they were never captured in the production-line policy. As one psychologist noted not long ago, they had the wonderful inner satisfaction of creating with their own hands a complete product, striving continuously to find ways to improve their skill through years of experience. Today we have lost most of this pride of production, and the public in general prefers standardized articles, produced by machinery.

Nature constantly operates in the unfolding of man's personal career. Childhood is not only a period of physical growth. It is a complete existence, extending over some fifteen years. It is that time in which the unfolding person must adjust to the world which he has entered. He must come to understand the natural universe, the demands of family, the responsibilities of friendships and associations, and the challenge of necessary education. He must understand these things, however, without forgetting his own existence as a human being. He must bear in mind that experience must help him to become a complete person. He must come to know his duties to his God, his fellow man, and himself. He must establish the code which is to direct his life. Many more decisions rest with him than ever before in history. Religion no longer dominates his thinking or his conduct. His family has lost its power to contribute to his complete orientation. In old days, he learned his trade from his father, gained his faith from his mother, and came to appreciate the demands of his craft from his guild-master. The

school must now take over all these duties, and according to present policies, it is incapable of doing so. As a result, he gains skill, but nothing more.

The years of maturity have their own psychological keynote. The person assumes responsibilities that he must meet. The years of freedom have come to an end, and the person must practice his livelihood to the exclusion of many other interests. The busy individual, under the stress and strain of a highly competitive economic system, has little time for contemplation, and less incentive. When the day's work is done, the individual seeks some form of immediate relaxation, sometimes desperately turning to stimulants for the relief of tension. Leisure hours are therefore largely wasted. Actually, it is wrong to assume that it is easier to watch television than it is to read good books, but the mind, untrained in abstract thinking, does not turn instinctively to self-improvement.

By middle age, the responsibilities begin to lift. The children grow up, and it becomes possible to plan more optimistically for a future of rest and repose. It is noticeable, however, that psychic pressures are beginning to interfere with the natural instinct to draw away from material interests. Somewhere about his fiftieth year, the normal person begins to unload responsibilities. He wants to simplify his life, free himself from useless confusion, and conserve his remaining resources for his own use. If, however, he is too tightly bound into his business program, he will keep on struggling to advance toward a higher position, and takes it for granted that the years from fifty to sixty-five should bring him the highest advancement in his business. Thus he faces transition from activity to rest without adequate preparation. Retirement becomes a shock. He is suddenly cut off from the only activity with which he is familiar. This in itself may very well shorten his life and destroy his peace of mind.

To enter the quiet evening of rest and repose, the individual must be capable of relaxation, reflection, and self-improvement. Whether he realizes it or not, he is moving toward a different kind of life than he has ever experienced in this world. If he is to achieve the internal victory of his own consciousness over death, he must have the necessary resources. The soldier on the battlefield dies bravely

because transition is sudden and there is little time for worry or fear. The older person, however, drifting toward the unknown, faces the supreme challenge.

It is in these closing years that the individual discovers whether or not his total nature has been properly developed. If he is a complete person, he has spiritual resources when they are necessary. He has found consolation in those great religions and philosophies that have introduced to his consideration the mysteries of the world beyond the grave. He will also have the fortitude to accept without question the limitations upon his resources. He will find that as his physical energies lessen, his contemplative faculties strengthen, and that physical quietude can accompany and support spiritual activity. Through the years of his busy business life, he has had an opportunity to test his own convictions. He has learned the lessons of ethics, and come to enjoy the advantages of culture. He has learned of true affection and regard. Life may not have been easy, but it has been rich in values, and these values are the real purpose for which we exist. Also, the older person has opportunities to develop various interests for which he had little time under the pressure of economic needs. He can unfold new skills within himself, fully aware that everything that he learns becomes part of his own soul, and will be carried with him to enrich the future.

The development of the complete person has little charm for the young unless they are properly instructed. We do not generally recognize the inter-relationship between the divisions of living. A poor childhood impoverishes maturity, and an undisciplined maturity leads to tragedy in old age. After all, it is one person moving through the years, and each day is a foundation upon which some future day must be built. We can never really solve the problems of society until modern man has a basic pattern about which there is general agreement. It is not enough to donate generously to the education of the young or the support of the aged. It is not the continuance of life, but the unfolding of its potentials that must be guarded. As it is likely that thoughtfulness will come with mature years, the reorganization of a life pattern usually takes place in the mid-stream of our earthly existence. There comes a sudden need to recognize some reason beyond the pressure of making a

living. Business is not a complete life. It is only an instrument by which the individual gains certain rights and privileges which permit him to grow within his own nature.

We can make another division of our twenty-four inch rule. This may, in some instances, appear contrary to prevailing concepts, but it seems to me that it is essentially true. We can associate youth with religion, maturity with science, and the older years with philosophy. To most persons, religion is an indoctrination. The individual must be taught the moral and ethical standard of his society. In youth, therefore, he strengthens vision and faith. If he is well established in these before he takes on the responsibilities of maturity, he is not so likely to become atheistic or disillusioned. Religion is the simple acceptance of a divine plan for man. It outlines a moral code that is perfectly comprehensible to growing children. It teaches compassion, thoughtfulness for life, patience with other people, and encourages the protection of virtue and the maturing of character. It requires no world authority to communicate these truths to children. Most of the work can be done in the family, if parents and other relatives are interested. Some can be done by churches, and some of this work should be done by the public school. The child has not yet specialized. Therefore, in many ways, it is a complete person. Its completeness is broken up by higher education and the problems of employment. If the child consciousness becomes completely submerged in the adult, he loses most of his psychic vitality and can become a complete bore. If, however, the child-likeness remains, breaking through occasionally as a ray of sunlight or a moment of quiet happiness, it is best for all concerned.

In older years, the person tries to put together his own fragmented personality. He takes stock of himself, consciously or unconsciously. He wishes to draw upon every resource that he possesses to make his retirement period interesting, dynamic, and spiritually useful. If there is very little to go on, old age loses its meaning. We are now faced with more old age than we have ever known before. We have added nearly ten years to the life expectancy of man in the last decade. As it is no longer likely that he will step directly from the office to the grave, the new span of years conferred by science becomes a real challenge. There is no use living

longer if we have nothing to live for. The activities of our business years do not supply very much to enrich our advancing age. We come back again to the urgencies of childhood. Perhaps we enter a second childhood, but this does not mean that we become senile. It means that we are seeking again for the very best years of our lives.

Children look forward to the future as the time of fulfillment for all their hopes and ambitions. They have not yet been disillusioned or disappointed or cramped into the small mold of conformity. The older person should also look forward, as Socrates did, to the wonderful prospect of a future of infinite good and endless opportunity. To make each episode in life a really meaningful contribution to our total good, we must be this complete person. We must have developed, as far as possible, all phases of our nature. Perhaps we cannot perfect every area, but we should have something that is serviceable to us for every need that arises. If we have not arbitrarily limited our interests to the point that we have stifled ourselves, we will have available enthusiasm, a constant good humor, and a strong sense of adventure. With these, we can keep on adding to our own completeness, well aware that we are thus cooperating with the universal plan which seeks and achieves the completeness of every form of evolving life.

Our inner life is like a savings account. The more we put in, the more we can take out; and we never appreciate our savings more than in those years of rest and repose. We live physically on the income for which we have planned, and spiritually, upon the dividends from the investments in wisdom, friendship, and understanding that we have accumulated along the way.



Complete Overhaul

We would like to change the world, and there certainly is a need for this—but what good does it do if we do not start the operation within ourselves?

—Andre Chodel

Doubtful Legacy

Remember that what you possess in the world will be found at the day of your death to belong to another, but what you are will be yours forever.

—Henry Van Dyke

THE PSYCHOLOGY OF ANCESTOR WORSHIP

Vestiges of ancestor worship are to be found in most of the religious systems of the world; nor is this veneration for the dead restricted to primitive cults. It is notable in the beliefs of the classic Greeks, the Egyptians, and in the Babylonian cult of the dead. It would appear that the ancestor cult should be accepted as a psychological phenomenon arising in the processes of the human mind, particularly those bearing upon the relationships between the living and the dead.

Obviously, the belief in the survival of human consciousness beyond the grave is essential to the worship of the dead. The deceased person must have a continuing existence, with a memory of the occurrences of his mortal life and an interest in his descendants and the problems that concern them. As soon as man sensed the possibility of immortality, he began to speculate upon the possible association between the living and those who had gone before. In early times, the world or the universe was one sphere of existence divided into two hemispheres by the veil that separated the realms of life and death. It was not assumed that death caused any particular change in the character of the deceased person. He still remained an individual and a member of his tribe or clan. His name identity survived, and he rejoiced at the prospect of continuing some relationship with the world he had left behind. Even before there was any especially moral element introduced, the realm of the dead was simply a shadowy place similar, in general, to the rest of the natural world.

The old belief in the brood family bound the members of clans together by blood descent. All in whose veins the same blood flowed were not only members of a family, but the extensions of the blood progenitor. The founder of the clan, the hypothetical father of the brood, lived on in the bloodstream of his descendants. The clan consisted, therefore, of all ancestors, however remote, those alive at any one time, and those who would come as future descendants, so long as the bloodstream continued. Looking back over the descent of a family, it was always possible to distinguish

certain heroes especially worthy of respect. A man could take pride in his ancestors because he belonged to their bloodstream. Thus, in a sense, the accomplishments of all enhanced the dignity of each. Even now, we still talk about our more distinguished forebears if we happen to have any worth mentioning. We like to believe that one of our ancestors came over on the Mayflower, or was a captain in the Revolutionary War, or the first pioneer to cross the plains in a calistoga wagon. We really do not worship these ancestors, but we bring them up in conversation more often than is absolutely necessary.

Obviously, the more distinguished ancestors enjoyed pre-eminence in the memories of their descendants. The old priests, initiating young men into the tribe, referred in glowing terms to the brave men of long ago whose exploits contributed to the survival of the social unit. If there were any reprobates in the lineage, they might also be mentioned as horrible examples to be avoided because they disgraced the honor of the clan. Here, perhaps, we come to the first practical benefit of ancestor worship. It was one way of promulgating a code of ethics. The venerated ancestor was remembered for bravery, honor, self-sacrifice, skill in leadership, and unselfish dedication to his people. By these qualities, he was entitled to be included in the tribal hall of fame. The young men listening to the exploits of their forebears, were inspired to nobility of conduct, for it would be good to hope that in future generations, the boys and girls now alive would be remembered with gratitude for their contributions to the welfare of their people.

Ancestor worship was therefore a kind of jury system. It was a way of rewarding virtue and punishing vice. If we pause for a moment, we will realize that all men wish to be remembered. They want to leave something behind them that will survive the physical boundaries of their own existences. The pharaohs of Egypt built their tombs and monuments so that their names should never cease to be known. Today, when we build a new corporation, it is usual to find the name of the founder prominently displayed. In a few years, he will be gone, but "Incredible Life Insurance Corporation" will be an enduring monument to his genius. The chances are that modern heroes would be gradually deified, were it not that materialism is the prevailing atmosphere of our day. In

India, Mohandas Gandhi was elevated to the estate of a saint by the popular acclaim of his people, and while sanctification is not strictly ancestor worship, it involves many of the elements of the ancestral cult—most of all, that aspect in which the dead can be involved to assist or protect the living. We still have a strong cult of heroes, but with the bloodstream pattern hopelessly broken, and very little tendency to emphasize the relations between the living and dead, Western man has slight sympathy for the old beliefs.

The problem of blood descent presents an interesting psychological aspect, with some demand for scientific consideration. Heredity, if it is valid, must include the concept of a blood tie with remote ancestors, a tie which might extend back twenty or thirty generations, had we any actual way of checking all of the factors. According to the concept of heredity, the ancestor has a kind of conditioned survival. To a measure, he lives in us, but we are unaware of him; nor are we entirely sure to what degree he may be influencing our character or our careers. This blood descent undoubtedly justified a direct relationship between the past and the present. It also explained why the family complex was a unique entity, separate from other similar complexes.

Primitive man was certainly highly intuitive. If he had not had such a flash of genius within him, he could never have impelled the long motion of civilization. From what we can gather about our pre-historic progenitor, he lived very close to natural conditions, and was extremely sensitive to the pressures of his environment. He began to experience the rudiments of all the emotions and attitudes that we know today. He began to fear the worst and hope for the best. Slowly, the mystery of death intruded itself upon his consciousness. Man is probably the only animal that knows that it must die, and by this knowledge alone, the human being broke away from the rest of visible creation.

Memory certainly played a part in ancestor worship. The living man remembered his grandfather, with whom he had companionship through years of childhood. He also remembered his father, who had but recently departed from this mortal abode. By memories, the ancestors seemed very close. If you would sit quietly in your cave at night, looking into the embers of a dying fire, it was



ANCESTRAL GHOST FIGURE FROM EASTER ISLAND

very easy to feel that your father or his father was beside you. With a little imagination, these beloved presences seemed very near, and then in sleep, they appeared in dreams, of even more reality, until there seemed no reason to doubt that they had visited the living in sleep. Sometimes, under neurotic pressure, the same thing could happen long ago that happens today, when the living form unreasonable attachments to the dead. We still seek to communicate with those who have gone before, and rejoice at some trite message that seems at least to indicate the possibility of communicating between the worlds. If we cling to such practices today, with all our materialistic sophistication, why should we wonder if old tribes long ago indulged in similar opinions or convictions?

One faith that has long been associated with ancestor worship is Confucianism. Actually, however, it is very doubtful if Confucius himself was responsible for the spiritistic aspect of this veneration. I think that, more correctly, Chinese veneration for

ancestors is inspired by moral considerations. The individual is given a very special reason for improving his own character. The ancestral image becomes a standard of excellence. Obviously, an outstanding ancestor is selected for the highest recognition. It becomes obligatory for the living to equal or excel the achievements of the venerated forefather. To fall below his achievement, is to lose status; and to excel or to achieve beyond the ancestor, is to set up a new standard for future generations to admire. There is a very thin line of demarcation in Eastern thinking between respect and worship, and Western writers have seldom been able to recognize this distinction. In worshipping an ancestor, the Chinese are actually honoring a degree of excellence. They are proud that this degree of excellence arose within their own family, because it has made that family illustrious.

If the cult of the ancestor bestows some small distinction, it also burdens the descendant with a heavy personal responsibility. Perhaps this is the simplest and most easily comprehensible way of teaching progressive ethics. What would happen, for instance, in our society, if every family selected the best, most enlightened, and most noble person among their ancestors and declared the conduct of this person to be the standard for all the descendants? Grandfather never told a lie, and for any of his descendants to lie is to destroy family honor or to betray the bloodstream. Grandmother never lost her temper; therefore, it is the moral duty of all descendants to be poised, self-controlled, and duly patient. If we really believed this to be true, and lived accordingly, it might solve a number of problems that can never be touched by the legal processes at our disposal. If modern man, also, had a complete belief in the immortality of life, and were not overburdened with doctrines concerning heaven and hell, he might be inclined to something of the Chinese feeling of the proximity of the dead. Thousands of times people have asked me if I approve of efforts to communicate with the dead. The old beliefs have not perished; they are simply submerged beneath the surface of contrary fashions.

When ancestor worship passed from China to Japan, it took on some of the rather naive characteristics of Japanese culture.

The ancestor was simply an invisible presence. Most of the time, this presence was engaged somewhere in appropriate activity, but once a year, there was a happy but solemn feast to which these presences were invited. During the days of this feasting and rejoicing, there was no question in the Japanese mind that grandparents and parents, and perhaps children who had died young, all gathered with the living for a family reunion. This seems extremely childish to us, and we can say that such a belief were better forgotten. As we explore these areas, however, we are forced to conclude that beliefs all have some value, and have survived because they contribute in one way or another to the security of human society. We can ask, what can the O-Bon ceremony, or Japanese Feast of the Dead, contribute to the advancement of human destiny? The answer may lie in the little pattern of obligations that has been built up around this ceremony.

Let us suppose that we really believed in the annual return of our departed loved ones. In the Japanese family, there must be preparations for this feast because, remember, the dead can read our hearts. We can conceal nothing from them. Also they loved us, and they gave much of their time and thought during their lifetime to our happiness. It would be very sad to disappoint them or disillusion them, or cause them to go back to their ghost-land heavy-hearted because of us. So the preparations must be real as well as symbolic. When the dead return, we must, if possible, have no debts. We must have paid all accounts, particularly those that might burden or concern us. Thus, every year we should buy no more than we can pay for in that year. Because the dead read our hearts, we must be sure that our home is peaceful and honorable. The love of husband and wife must be real. The affection of parents for children, and the children for each other, must be genuine. The house must be clean, with all the furnishings in good order. When the dead sit down to dinner with the living, the children must be entirely correct in their conduct. And most of all, there must be happiness, for it is the duty of the living to prove that the instruction they have received from their ancestors has given them a full, happy, well-ordered existence. Also, at this time, the living and the dead share in their religious observances.



PREPARING FOR THE O-BON CEREMONY
From an 18th-century French copper engraving

The spirits would be broken-hearted if their children had turned from the faith of their fathers.

The three days of the sacred festival, therefore, are days of remembrances, of re-dedications to essential truths, moral precepts, ethical convictions. This special time also carries with it a certain sense of participation in a deathless existence. The grave is not the end. This, perhaps, is the fullest expression of the O-Bon Festival. When the time comes, and we shall be seen no more among those we love, we will share their joys, fully aware of the little games that are played and the little pretenses that make the occasion more festive. As ghosts, we will realize that everyone is wearing his best kimono; that the house may not be swept as often as our descendants might like us to believe. It is all part of a gentle, kindly way of life, and it does have some rather practical overtones.

So we say that we have outgrown all these childish beliefs, and we have taken our foundation firmly on a materialistic concept; or, if we are holding to religion, we believe that the dead depart to unknown regions from which there is no return. We are a people of progress, always building something nobler upon the past—but, just what do we have to substitute for the O-Bon festival?

What high concept of relationships is used in our home to maintain the simple dignity and honor of long ago? If we happen to have some parents or grandparents visiting us, we probably do dust up the furniture a little and prepare an especially fine meal, but what wiser or gentler motives do we have time for?

If we have a way to inspire our young to noble living, maintain our families in close unity and sympathy, and protect the rights of the aged to sympathy, understanding, and kindness—if we have all these qualities well under control, and are living on a high level of personal and family integrity, then obviously, we do not need any of these primitive superstitions. But if it should happen that the divorce rate is rising, that juvenile delinquency is higher than ever before, that the dignity of the home is distressingly undermined by outside pressures, and families are deteriorating into clinics of the mentally distressed—then perhaps our ancestors were wiser than we are. They gave ancestor worship, which is hard to justify scientifically, as a solution to preserving some pattern of personal honor and dignity. In many cases, it degenerated into a very stuffy procedure, with individuals forever bowing to ancestral tablets and burning incense at the shrines to their forebears. Beneath the abuses, however, there may be some rather simple, practical advantages in the system.

It may well be that one phase of ancestor worship arises within the psychic content of man himself, in whom there lurks the patriarchal image. Around this shadowy, ancestral form, he has built a complicated symbolism. The patriarchal image personifies the pressure of the folk. It is the old way, the traditions, the beliefs, the customs that have descended from old times. The patriarchal image is supported by language, by schools of art, architecture, clothing and ornamentation, religion, legendry, and many other elements. We sense in this ancestral form a strange authority, for it exercises a continually conditioning influence upon our present freedom. Even though we may leave the shadow of this image and strike out for ourselves, it is likely that in our closing years, we will return to its influence. We must acknowledge that this patriarchal image has given most of our God-concepts to mankind. Deity began as a tribal elder, the ultimate hero, the progenitor. In the course of ages, the warring clans conquered their neighbors, and it was

assumed that at the same time, the gods of the victors became supreme in the heavenly hierarchy.

In addition to the patriarchal image, man also has a parental image—something more immediate, but cast in the patriarchal frame. In this parental image, the pressure of immediate family is exemplified. This pressure from within ourselves is greater than we normally realize, often taking the intensity of destiny or inevitable conditions. Ancestor worship can therefore also arise in the shadowy structure of the human subconscious; for here is one of the favorite abodes of ghosts. Mysterious forces may be rejected by the reason, but they are welcomed by the imagination. What we mentally reject, we emotionally accept, and the conflict between the obvious and the mystical has never been solved, and cannot be, because of the very nature of man himself.

We have long denied the right of the imagination to contribute to our practical conduct. We feel that we must lock the metaphysical parts of our natures away from the world, lest they discredit us and lead us into fantasy. Every culture, however, has developed some acceptable way to extrovert the benevolent side of our imagination. Usually, this has been through some kind of religion or religious mysticism. We know that Socrates offered prayers to the nymphs that inhabited certain streams, and asked the favor of the Muses before he began a discussion. Are we really to believe that Socrates literally and factually accepted the reality of nymphs and Muses? If so, he must certainly have been able to include them in a very highly advanced and practical philosophy of life. I am inclined to think that Socrates did believe in these nature spirits, and found them in no way conflicting to the sober instruction which he bestowed upon Plato and other disciples.

Materialism has simply impersonalized every intangible of life. It has made the visible totally real, and the invisible entirely unreal. It has left no common ground of inquiry; it offers no compromise; but in so doing, it is going against natural human behavior. Man does not want these inflexible barriers to be established. This is especially true in the problem of life and death, and man himself has a real interest in this issue. When science proclaims that the dead are totally dead, this applies directly to you and me. It is inevitable that in the not-too-distant future, we must

join the totally dead. While logically and reasonably we can adjust to this, psychologically and philosophically, we cannot adjust. We would rather accept some strange belief from our fathers than acknowledge that this whole struggle for existence through which we pass leads to nothing but oblivion.

Thus we have to give a weighed consideration to the division of human opinion. Certain nations and cultures today believe in the survival of life; that is, of intelligent, personal life. Most of those who believe in survival accept the possibility of communion between the two realms—the living and the dead. Ancestor worship is present among most of these culture units, and it might not be unreasonable to say that vestiges of it are held by half the living population of the earth. What is this type of belief doing for or to these people? Are they the worse for it, or is it giving them some defense against the pressures that are now disturbing us? Does the belief in immortality or the veneration of ancestors interfere with industrial or economic progress with these people? Can such a belief be maintained against the rising tide of Western educational methods? In substance, who is better off—in terms of life and living—the one with naive beliefs, or the one with no beliefs? We have assumed that a man without superstitions is in a uniquely fortunate condition. Lord Bacon declared that the belief that we are better off without superstition is itself a superstition. We must always believe something that is not so. In ages past, we derived our superstitions from our religious structures; today, from our scientific institutions. But in spite of our greatest discrimination, we are still superstitious.

It is obvious that whenever we get ourselves into a peculiarly difficult situation, an auto-corrective mechanism manifests from within our own natures. Ancestor worship belongs to such auto-corrective processes. It was devised to help man bridge a critical situation that might otherwise have proved fatal. We again approach a desperate crisis in world affairs. At this time, our mentalities and our rational procedures will do everything possible to meet the emergency, but if we are ineffectual scientifically, we must then expect that the auto-corrective mechanism will exert itself again. Nature has no intention of letting man lock himself in a totally impossible situation. There are indications now of new



GHOST AND MORNING GLORIES
From "The Hundred Moons" of Yoshitoshi

directions in human thinking, and most of these are leading toward the restatement of the belief in human immortality. Here and there throughout the world, groups are springing up, some with considerable support from the higher intellectual brackets. These groups are recommending immediate further consideration of the problem of human survival—that is, the survival of consciousness after death. A further breakthrough in this area may be expected at any time, and there is every evidence that when the breakthrough comes, it will be in the form of a positive affirmation of survival. We do not base this optimism upon scientific findings, as they may accumulate, but upon the ageless pressure of the folk in man himself. From the dawn of his existence, man has reached out for the belief in immortality with an irresistible determination. It is very unlikely that these hundreds of thousands of years of sub-

jective acceptance, often in the face of terrible opposition, could be entirely wrong.

If we do break through, we may pass through another cycle of conditioned ancestor worship. We may go for a time into the same situation that is still observed occasionally in the area of psychic phenomena. Here we have a theory that gives strange authority to the pronouncements of the dead, and constantly asks the assistance of spirits in times of material trouble. We are a much more sophisticated people than our ancestors, but if the barrier between the two halves of life should suddenly be removed, it is very difficult to say what would happen. Undoubtedly it would bring a complete renovation of human society, and all its motives, methods, and objectives.

I think we must therefore include ancestor worship with the unfinished business of our humanity. It is something for which we no longer have much tolerance here in the West, but it is only one of many things that we deny but have never actually disproved. Certainly something happens to us when we stay for a time among people who believe in ancestor worship. We suddenly realize that this belief has not strangely deformed them. In most respects, they remain like ourselves. They can succeed in business, go to the polls and vote, sit in learned attention at a session of the United Nations, or discuss trade relations with persons of other faiths. If we join them in the simple ritual of veneration for their ancestors, we see something that is actually very charming, and certainly no more incredible than many rituals of Western religion. While it is occurring, we can almost accept it, because it is easy to go along with our fellow men in any kindly procedure. After the simple ceremony is over, and we return to our own abode, the spell is broken. If it does not break of itself, there is some enthusiastic skeptic ready to destroy the subtle atmosphere of a gentle event.

I cannot think of ancestor worship as a substitution of ancestors for Deity. In Greece, ancestor worship did not touch the great circle of Olympian divinities, although occasionally it elevated some mortal to their starry region. The ancestor was not God, any more than the saint is God. He is the invisible leader of the family, guarding it and protecting it, and bestowing upon it the wisdom

that he exemplified through the long years of his life. The ancestor is not usually interrogated. No one demands that he speak through some oracle or make his will known through the casting of dice. Such might happen in rare cases, but this is distinctly the exception rather than the rule. He is simply a strengthening presence, a power for good that gives us greater strength. He is an invisible help, to which we can turn if our own courage fails.

There are two ways in which we can rule human beings—one is through faith, and the other is through fear. Perhaps in primitive times, the ancestral spirit exemplified both processes, for he might reward the virtuous and punish the wicked. Today, we have substituted legislative codes and laws, which punish the wicked, but completely ignore the good. Thus punishment comes from the outside, but there is very little reward. Man, sensing the need of a certain amount of approval, must search within himself if he is to enjoy the comfort of a good conscience. In ancestor worship, we knew that when we performed a constructive action, our forebears were aware of this, and were very happy. This gave a more positive reason for virtue than most of us have today.

The psychological phase of this also shows another general trend. Wherever ancestor worship is commonly practiced, it has its own related area of psychic phenomena. Again, this can be rationalized away, but those who are close to it have nearly always been profoundly impressed. There are countless occasions on which ancestral intervention has been noted or recorded. Phenomenal healings of apparently incurable ailments, reports of events occurring at a distance, forewarnings of impending changes, miraculous preservation from accident, are only a few of the areas in which extrasensory factors are involved. We are beginning to recognize the reality of extrasensory perception, and for a long time it was believed that this extrasensory power was strongest among those bound together by blood ties, as in the family or clan.

Ancestor worship is certainly a legitimate belief. It is simply one arrangement of the factors present in most religious compounds. It is seldom an element in new faiths, for it depends upon the unbroken ancestral tradition. It may also be regarded as one of several interpretations of phenomena everywhere observable, but not always similarly explained. It can be tyrannical if the

group holding it is despotically inclined; but in a gentle, kindly family pattern, it can be a gracious and inspiring belief. We are in no position to dogmatize about it, but it would seem to me quite wrong to hold it up to ridicule or condemnation. There is no doubt that ancestor worship has contributed to human progress, and it is interesting to note that the nations that held it, at least at various periods, are among those who have made the greatest contributions to human welfare—Greece, Egypt, India, and China.

Confucius was convinced that the survival of empire depended upon the unity and integrity of family life; and how could a family be made stronger than by including with the structure of the living those who had gone before and those yet to come? There is an altar in Canton, China, with the memorial tablet of 60,000 descendants of Confucius. It is very probable, almost undeniable, that many of these descendants were better persons because of the sense of honor and dedication that they held because they belonged to the bloodstream of the great Chinese sage. A descendant of Confucius could not be quite so selfish or cruel as one who lacked this exalted lineage. Utility might dictate that it is more important to inspire persons to higher standards than to quibble about the probability or improbability of beliefs. In the long run, that belief is best which makes men best.

The next issue of the PRS JOURNAL will include the following articles by Manly P. Hall:

GREAT BOOKS — PART IV

Books on Esoteric Cosmogony, Ancient Mysteries, Alchemy, Magic, Astrology, Reincarnation, Atlantis

GHOST LORE — An Illustrated Feature Article

THE ETERNAL SEARCH FOR VALUE

*If your subscription is expiring,
Be sure to renew!*

RESEARCH ON THE HOROSCOPE OF LINCOLN

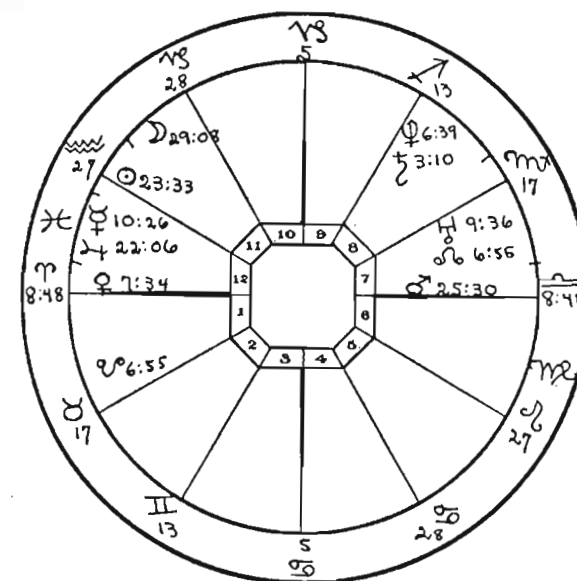
To the great masses of the American people, Abraham Lincoln personifies the ideals of democracy. He was unquestionably the most beloved president of the United States—a simple, homely, democratic man, generous in victory, courageous in defeat.

Over seventy years ago,* a prominent New York astrologer, Dr. L. D. Broughton, erected the horoscope of Lincoln, and by various astrological calculations, either from his chart of Lincoln or that of the solar ingress for the year, accurately predicted Lincoln's assassination. The horoscope of the Great Emancipator has remained unquestioned for some seventy years, and has been generally accepted as correct. This chart gave Sagittarius rising, with Saturn, Neptune, and Antares conjunct in the Ascendant. Dr. Broughton's horoscope seemed to fit the martyred president, and his successful prediction, made presumably from the chart, appeared to leave no doubt as to its accuracy.

In recent years, several very able men have carried on an extensive research into the life and character of Abraham Lincoln. Every possible fragment of information relating to the childhood of this great man has been carefully examined and classified. From the evidence thus secured, it has now become apparent that Dr. Broughton's chart of Lincoln cannot be correct. It is quite probable, in the light of present knowledge, that Dr. Broughton had no authentic information regarding the hour of Lincoln's birth, and in attempting to rectify the horoscope, quite naturally, chose Sagittarius for the Ascendant because of the President's extreme height, and was further convinced by the conjunction in the Ascendant of Saturn, Neptune, and the fixed star Antares. Even if Dr. Broughton had been able to question President Lincoln as to his hour of birth, it is unlikely that he himself knew the exact hour, as records were haphazardly kept.

From intensive research covering over half a century, the following facts are now available. Abraham Lincoln was born on a Sunday morning, February 12th, 1809. Of this there can be no doubt. Old residents in the district where Lincoln was born have

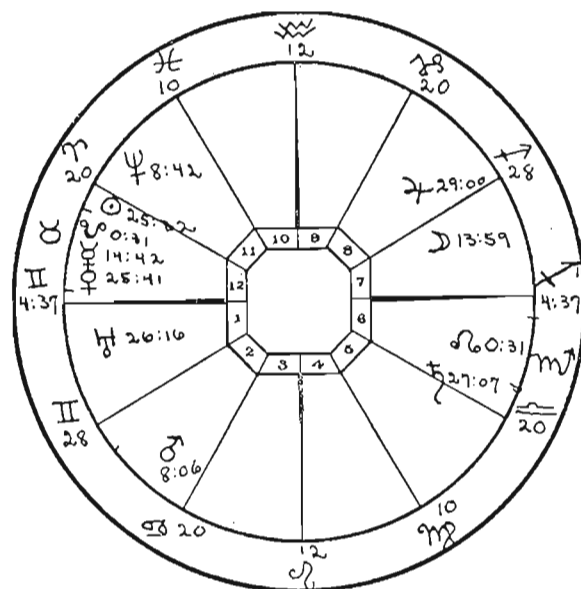
* (This article has been reproduced from *The National Astrological Journal*, Vol. 6, No. 2, February 1934.)



HOROSCOPE OF LINCOLN

been repeatedly interrogated on this point. Their answers always agree. The district historians remembered discussing one with another the news that Nancy Hanks had a baby, and they were perfectly certain that the child arrived between 7:00 and 11:00 a.m.—around “meetin’ house time.” Historians of Lincoln who have weighed the evidence concerning his birth hour, have arrived at a tacit agreement that “Honest Abe” came into the world between 8:00 and 10:00 a.m., and this is the only information available relating to the geniture of Lincoln. When we realize that these old historians have now all passed to their various rewards, it is unlikely that we shall ever know more than this concerning the President's birth.

As Dr. Broughton's chart was erected for shortly after midnight, we see that his horoscope of Lincoln cannot be correct in the light of this modern knowledge. Accepting the now well-established fact that Lincoln was born somewhere in the mid-morning of February 12, it becomes evident by consulting a Table of Houses for the proper latitude, that only one of the three signs could possibly have been ascending at his nativity—that is, Pisces, Aries, or Taurus. Pisces to some measure would fit Lincoln's temperament, but in no way his appearance. His jovial traits must be traced to an



DEATH OF LINCOLN

essentially dignified Jupiter. Taurus is unthinkable, of course, as it in no way describes his appearance or temperament. In every respect, Aries is exceedingly suitable. It corresponds most closely with the given time, it gives an accurate description of the President's appearance, and when placed upon the Ascendant, gives a horoscope admirably fitting his life and temperament. It requires only a few minutes of study to convince oneself that Lincoln was born under the influence of the celestial Ram.

The generally accepted keywords of Aries regarding appearance are as follows: tall, slender, lean, wiry, muscular, loose-jointed. The face is described thus: wedge-shaped cranium; bony, thin, angular face, with high cheek bones and broad temples; the chin narrow, sharp, and prominent; the nose stands out from the face, ram-like, and is usually straight, but sometimes slightly aquiline. There is usually some mark, scar, or mole on the face.

If you will compare this description with the many famous pictures of Lincoln and the profile of his life mask, you will perceive the exactness of this description, even to the mole above the corner of the mouth. The high cheek bones and the ram-like face were less prominent features after Lincoln grew a beard, but the facial structure should be evident to a trained astrologer.

Taking all these facts into consideration, and checking the various important events in his life by the Naibod theory of direction, we are forced to the conclusion that the great Emancipator was born with between 8 and 9 degrees of Aries rising. This gives him a Sagittarian degree of Aries ascending, which might explain Dr. Broughton's choice. The birth hour thus becomes approximately 8:50 a.m.

This new horoscope of Lincoln places the evil conjunction of Neptune, Saturn, and Antares in the eighth house—the house of death. Thus the testimony of violent death is even more certain than in Dr. Broughton's chart, and at the same time, the hour conforms with the findings of modern historians. As a matter of interesting comparison, we reproduce also Lincoln's death chart.

Lincoln was shot at approximately 8:20 p.m. in Ford's Theater, Washington, D.C., and died at 7:25 a.m., April 15, in a house not far from the theater. At the time of his death, 4 degrees and 37 minutes of Gemini were ascending. By comparing the death chart with the chart of the nativity, several important points will immediately be noted:

The Sun in the death chart is in 25 degrees of Aries, in exact opposition to Mars in the radical chart. Lincoln was shot in the base of the skull. Neptune in the death chart is in conjunction with the Ascendant of the nativity. Saturn in the death chart conjuncts with Mars in the nativity; and the Mars in the death chart squares the Mars in the nativity. More powerful still, the Ascendant of the death chart, by the Naibod progression, opposes the Saturn, Neptune, and Antares of the nativity. From such an array of aspects, even an amateur could scarcely have failed to predict disaster.

One of the strongest evidences of the correctness of this horoscope lies in the progression of the Ascendant in accordance with the radix system. Lincoln died when 56 years and 2 months of age, and if we allow for this an arc of 55 degrees and 24 minutes, and add this arc to his Ascendant, we find that at the time of his death, Lincoln's progressed Ascendant was approximately 4 degrees and 12 minutes of Gemini, only 25 minutes distant from the exact Ascendant of the death chart.



In Reply

A Department of Questions and Answers

QUESTION: *I have written an inspirational book. A number of my friends feel that it is worth publishing. Since I have no experience in the field, will you be so kind as to advise me?*

ANSWER: Not knowing the contents of the book or the circumstances that impelled you to write it, it is difficult to advise you properly. The following suggestions, however, may be useful in a general way.

The first question is—are you a professional writer? Have you had training in the field, or is this your only literary effort? Unless you are a professional, the best thing for you to do is to have the manuscript edited and placed in the best possible literary style before you offer it. There are services that do this work, and if you live in a larger community, you will find them listed in the classified telephone directory. If the manuscript is sizeable or really an important contribution in the field of religion or philosophy, you should probably secure an agent. These work on the commission basis. They screen manuscripts for publishers, and will help you to make such changes as are necessary for the book to receive consideration. They also know which publishers would be most likely to accept such a manuscript. The average amateur, even though enthusiastic, makes certain literary mistakes that often lead to the rejection of a manuscript when it might otherwise be considered favorably. Do everything possible to improve the style of your writing under skillful guidance.

The field for idealistic literature is extremely limited unless the author has an important name. By an important name, we mean that he has previously written books that have been highly successful, or that he is associated with organizations that provide a ready market for his material. It also helps if he has written regularly for prominent periodicals. Lacking such distinction, we learn to our disillusionment that the merit of a work will not always guarantee its publication.

The most difficult books to sell are small collections of metaphysical poetry, little inspirational essays, or personal experiences involving some kind of metaphysical or psychical experiences. Poetry is hard to merchandise because of the general lack of interest. The average American today is not interested in poetry, and if he reads it at all, he devotes himself to name poets. Short essays are very difficult to review or to build into a pattern for which an appropriate title can be found. Essay writing was popular fifty years ago, but here again, the essayist must have a reputation that creates a market. Personal mystical experiences receive rejection slips because the publisher takes the attitude that very few persons are interested in the experiences of individuals whom they do not know.

The book most likely to succeed must have an appeal to readers of different types. For example, unusual experiences with animals have a market because of the great number of animal lovers. Personal experience books in which the individual has overcome some serious mental, emotional, or physical problem can be sold if the material is very well written. Adventure stories about strange places, unusual success stories, and carefully documented psychological records have their markets, but the sweet and lovely is almost unsaleable.

You can always submit a manuscript to a publisher, but you must remember that he is inclined to prefer to do business through an agent. He fears that he will be accused of stealing a manuscript or some basic situation from it unless in every step of the way the transaction is on a strictly business level. If the publisher is a little interested, he has a committee of readers to whom the book will be given for analysis. There are readers to deal with fiction, art, religion, archeology, science, history, and all other

branches. If he has no reader for a certain type of manuscript, he will send it to some authority for review. In religion, philosophy, and related fields, you can be reasonably certain that the readers will be men of academic standing, with all the implications of this statement. The religious man may be a bishop—Catholic or Protestant; the expert on philosophy, a professor or even a dean in one of the large universities. For the most part, these readers are conservative and traditional in their thinking, with little if any interest in metaphysical matters. In fact, they may be violently opposed to any esoteric subject. The result will be a polite rejection slip.

There are publishers who specialize in astrology, magical arts, psychic phenomena, Orientalism, etc. These break into several levels. The lowest level is that in which anything sensational will be favored. Books on invasions from Mars, horrible predictions of universal deluges, and similar subjects fascinate this type of publisher. There are others who are more dignified and do have an interest in well-written books of reasonable length; that is, from 30,000 to 80,000 words. The higher the grade of publishing, the more selective the publisher becomes, and while he may not have a staff of readers because his business is not large enough to warrant it, he finds ways to satisfy himself that the manuscript has merit. Those publishers specializing in Oriental material, such as Yoga, Vedanta, Zen, and so forth, are also rather critical, and demand a high level of writing, both as to style and essential strength of content. Needless to say, illustrations, unless they are simple diagrams, may be a formidable obstacle to publication. The author who has a number of color plates in his book, presents an expense problem that only the largest and most critical publisher will undertake.

Members of various organizations in the field of metaphysics may be successful in placing manuscripts with their own organization if it has publishing facilities. If an organization favors a manuscript, and offers a market for several thousand copies after it is published, this will lower the resistance of a publisher, and may influence him to take a chance with the book. If a society or institution makes a practice of publishing books by authors outside of its own membership when the subject matter is close to its in-

terests, a fortunate relationship may be established. Such groups are also less likely to be very critical of literary style as long as the content is clearly presented.

There are publishers in different parts of the country who will cooperate with an author on a share-expenses basis. These are often referred to as "vanity publishers," but some of them have served a useful purpose, and in a few instances the books issued under this arrangement have become best sellers. Usually the publisher will estimate the cost of the book and require the author to advance approximately half of the necessary sum. In exchange for this subsidy, the author may be entitled to a certain number of copies of the book at a special discount price. In this arrangement, there is great advantage, of course, if the author can personally sell a considerable part of the original edition of the book. If the author is a public speaker, a teacher in the field, a minister, a prominent club person, or has a great many social contacts, this may enable him to recoup most of the money he has advanced for publication. This plan, however, is not practical unless the author can sell a minimum of a thousand copies of his own book.

Usually, the subsidized publisher will sign a business contract which sounds quite encouraging, and occasionally is. There is talk of royalties, screen rights, television contracts and the like. The publisher usually includes the statement that he will do all he can to promote the book through his own organization. This may lead to unreasonable optimism on the part of the author. The publisher actually means that he will send a piece of printed literature to the bookstores and book dealers on his mailing list. If he also has a retail trade, he may announce the book in his annual catalogue, or send a small publicity notation to prospective buyers. This constitutes his cooperation in promoting the volume. In most cases, an unknown author cannot depend on the publisher to sell more than a hundred or two hundred books. The royalty on these will bring the author fifty or sixty dollars.

If one of these subsidized books does not sell its original edition (usually two or three thousand copies) in two or three years, it will almost certainly be remaindered; that is, it will be sold to bookstores specializing in cut-rate bookselling. A volume published to sell for \$3.00, may be remaindered for 50 or 75 cents. On re-

mainders, the author gets no royalty, or so little that it is meaningless. We must face the simple fact, therefore, that subsidized publishing is really another name for paying for the book yourself, but there are a few advantages. You will have a well-designed volume, adequately printed, and usually with an attractive dust jacket. You will also have a certain status symbol—your book has been published by a professional publisher.

If you have a small work of some kind that you would like to share with your friends, you can have it printed at your own expense by some properly equipped printing house. It can appear in pamphlet form, which is quite suitable for a work running up to a hundred pages. Roughly speaking, you can estimate the cost of a paperbound but attractive brochure at approximately \$10 to \$15 a page, if you publish 2,000 copies. This means that a 48-page publication will cost in the neighborhood of \$500. If you can sell enough of them to your friends at \$1 apiece, you are in the clear and may even make a little money. If your project is more ambitious than this, and you really feel that it could be of interest to a large reading public, then I can only remind you that you need an agent.

If your book is a fictional work, which might possibly have motion picture or television value, your agent will assist you in having it registered to prevent the possibility of the basic plot or situation being stolen by some group to which it is submitted. Actual stealing is rather rare now, but it does occasionally occur. The fact is that similar plots are often submitted by different persons at almost the same time, and only registrations can fully guard the rights of the author. If you are without an agent, the best thing to do is to take a complete copy of your work, wrap it carefully, seal it with sealing wax, and mail it to yourself by registered mail. When it is delivered, do not open or disturb the package in any way; simply put it in a safe place. In case of legal difficulties, the package can be opened in court and the registration date may establish the priority you require.

This is a very hard time in which to bring idealistic books into publication. The only way is to invite the assistance of interested friends and set up a publishing fund, adding to it as you can until you have enough to pay for your own publishing costs. Not

only is the field limited, but the expenses of publication are rising every day. The book publisher's overhead is so great that he is no longer inclined to take chances, even with books that he may secretly admire. Unless he is reasonably certain that he can sell 10,000 copies within six months or a year, it is unlikely that he will accept a manuscript from an unknown writer. Even successful authors are having manuscripts turned down today because they are not likely to be financial successes. If you have some small work that you would like to distribute among a limited group of acquaintances, mimeographing is probably the best answer. Mimeographed copies, incidentally, can be copyrighted. Several efforts have been made to set up publishing groups to be concerned entirely with idealistic and metaphysical writings, but I do not know of any at this time that are strong enough to favor new authors.

QUESTION: I am divorced, and my former wife has custody of our two children, both under ten years old. I have visiting privileges with the children, and am anxious to work out a pattern of visits that will be best for them. Please discuss your ideas on this subject.

ANSWER: According to available information, nearly one million children are involved annually in the psychological stress and strain of a broken home. There can be no doubt that this tragic situation results in psychological damage to these young people. In some cases, the damage is almost immediately noticeable; in others, it reveals itself later in life, often when such children reach maturity and attempt to establish their own homes. It has also been observed that all types of family stress will handicap children when they attempt an intensive program of higher education. Many, in a desperate effort to escape from the environment of a broken home, strike out for themselves immediately after completing high school. Others become college dropouts, even though they have the ability to complete the courses. Poor emotional adjustment to life also inclines such young people to early delinquency or antisocial tendencies. They are more easily induced to par-

ticipate in un-American activities, and develop a variety of defense and escape mechanisms.

I have discussed this type of problem with embattled parents whose personal emotions have become so negative and destructive that a broken home is almost inevitable. Some such parents are deeply concerned over the effect of their incompatibility upon children of an impressionable age. Others assume that the children will adjust in due time, and that the situation is not really serious. A few are totally indifferent to the fate of their children as long as the adults escape from a painful relationship. It is true that the degree of damage depends on many circumstances, and these have differed markedly in the cases that have come under my observation. Some young people are much more sensitive than others. One factor in this is the degree to which parental inharmony has been allowed to develop. If the parents separate without too much bitterness, and attempt to reorganize their lives with dignity and understanding, this certainly helps the children in their adjustments. Where there is much bitterness, with mutual recriminations, the damage to all concerned will be greater.

As the pressures of living become intensified, the maintaining of a compatible marriage requires considerable self-discipline. The inclination to bear stress with dignity is lessening every day. In many marriages, the husband and wife are concerned largely with their own happiness, and expect the children to accept a broken home as merely an incident in the process of growing. In other words, they expect young people not yet in their teens to have greater strength of character than the parents. There are cases where even this rather unreasonable attitude has been sustained by facts. Some children are better integrated than their elders, but this cannot be depended upon in any particular instance.

Let us assume for a moment that a home breaking up includes two small children, six and eight years old. First of all, it is normal for the court to award the custody of the children to one of the parents, usually the mother. The court also arranges that the father shall be responsible for the support of the children until they reach majority. Nearly always, the parent who does not receive custody is given certain rights of visitation. It is assumed that to deny the right of visitation is to frustrate the natural affection

of a parent who normally still has a warm and sincere regard for his own flesh and blood. Of course, in extreme instances, where it is conceded that visitation would be obviously detrimental, the court has the right to deny this privilege.

In theory, the children retain contact with both parents, which is regarded as beneficial. In practice, the benefits are not always real. If the divorce has been exceedingly unpleasant, and the children have been aware of the truth, visitation may be little better than a punishment. If the mother, who has custody, settles down to the task of attempting to completely alienate the children from the father, she has everything in her favor. The children are with her most of the time, and she can create in them an attitude toward the father that is seriously harmful to all concerned. Children naturally desire to respect both of their parents, even in the case of a broken home. To destroy this respect is to leave deep psychic scars in the subconscious nature of the children. It also sometimes happens that the father, when the children visit him, attempts to influence them against the mother. This, of course, is equally unwise and detrimental.

In the course of time, the parents may remarry. In the case of a woman, the visits of a former husband may then endanger the new home, and may be highly objectionable to the stepfather. The same is true if the husband remarries. The new wife, with little real desire to be recognized as a stepmother, can secretly resent the presence of the children even though she may realize that it is legally and sentimentally proper. To many remarrying adults, the problem of visitation becomes a continuing tie to a situation that was intolerable. The children are not to blame for this, but they can be the victims of thinly veiled animosities.

Realizing that young children of a broken home are already under severe tension, disoriented, confused, and required to accept divided allegiances, it would seem that every possible effort should be made to reduce this stress and eliminate it entirely if possible. A considerable amount of illness crops up among these stress-ridden children. They develop a variety of psychosomatic symptoms, which are often mistaken for actual physical ailments. The doctor bills are often high with small children during the first five years after a divorce. If the young people are slightly

older, perhaps just entering their teens, a conventional way of arbitrating the problem is to place them in boarding schools. I have never been in favor of this, except in extreme cases where there was virtually no alternative. Many boarding schools exist only to provide shelter and schooling for boys and girls from broken homes. Even though the school may be well managed, there is a heavy undercurrent of antagonism or frustration beneath the surface of what appears to be a pleasant and suitable institution. Schools of high quality are also extremely expensive, and may work an unreasonable demand upon the financial resources of the parents.

We have known cases where remarriage has proved helpful to the children of a broken home. If a step-parent is very kindly and understanding, new bonds of affection are quickly established. There is no guarantee, however, that this will be the case. There must always be reasonable doubts and reservations.

When the court grants the right of visitation, the details are usually left to the parents, unless they are included in the formal action of divorce. Even then, there is a considerable margin of adjustment, and here the parents must use some intelligence and common sense. It will not take long to discover how the children react to the visitation pattern. They may fit into it easily, and the visits may be pleasant for all concerned, but I suspect that such cases are not too common. There is nearly always an undesirable factor lurking somewhere. Anyone who is observant, however, can detect this in due time. A great deal also depends upon the characteristics of the parents. If the mother becomes dedicated to the well-being of the children, and shows a thoughtful concern for their good, the young people may grow up under her care in a reasonably normal way. If, however, she has been badly scarred by a divorce, or has the kind of temperament that contributed heavily to the breaking of the home, her influence may be less desirable and may deprive the children of the sense of security.

In cases of this kind, a father, observing the facts, may petition the court to reconsider the custody of the children. It is very difficult, however, for the average father to gain custody himself. It is usually required that he maintain an adequate establishment,

provide a housekeeper who is dependable, or remarry and bring the children into his new home. This, however, is not always solutional. The children, holding a large share of the father's affection, may create a situation between him and his new wife. Also, if the new family has children, partiality is likely to arise. Against this complicated situation, the very young have little defense.

Probably the easiest answer under existing conditions, which obviously are not good, is the control of the privilege of visitation. In this procedure, both parents must cooperate for the good of the children, and if one parent declines, court action may be necessary. The rhythm of visitation should be adjusted so that the children do not experience a continuous pattern of shock or in-harmony. It may well be that the privilege of visitation means that a parent may have the right to see his or her children at any time upon request, or weekly, bi-monthly, or only at special vacation times. I would suspect that in many instances, weekly visitation is not desirable. It deprives the child of the strength of a consistent family pattern. Even though the visits may be anticipated with pleasure, they interfere with the routine of life, continually tearing the child's allegiances, and contributing to internal confusion. It may be necessary for the mature person to discipline his own feelings and curtail the visitation rights, in favor of the children's needs.

The most satisfactory answer, probably, is that where visits are basically desired by all concerned, they should be longer and less frequent. Of course, this is usually complicated by the problem of schooling. It is not possible to break the rhythm of education too drastically without endangering the entire educational program. One frequently happy solution is an extensive visit during the summer vacation. Here the children have the opportunity to spend two or three months with the separated parent. A workable program of activities can be developed that will prove beyond any doubt that the parent being visited is wholeheartedly concerned with the children's welfare. There is only one danger in this. When visits become less frequent, children may subconsciously feel that this is due to the fact that one parent is disinterested. An answer to this is to explain the whole matter as soon as the children are

old enough to comprehend the meaning, and in these days, they understand at an early age. Certainly by the 8th or 10th year, the facts can be clearly communicated. To break what might become a rather mechanical or monotonous procedure, visits on other occasions can also be fitted in. Christmas, birthdays, and other special events may provide such opportunities.

That part of the child's nature most likely to be damaged by a broken home is its affections. If it develops the feeling that it is not wanted, or that some elaborate contrivance has been set up merely from a sense of duty, the ability of that child to express spontaneous affection in later years may be injured. If, however, it retains the conviction that it is wanted, and that the adults around it are sincerely devoted to its happiness and well-being, this can be of marked assistance in maintaining the child's psychic equilibrium.

The general rule of the day seems to be that the children of divorced families are more or less absorbed into the future life of the mother. The maternal instinct is frequently strong enough to maintain this situation. The intelligent mother will not remarry without some consideration for the fate of her children. And unless she makes an unfortunate choice, under some type of emotional glamor, she will select a stepfather who shows a benevolent interest and genuine fondness for the children. If such a home can be established, and other children do come, a high degree of normalcy can be preserved. Under these conditions, visits with the other parent lose most of their threat of injury. The children, themselves reasonably contented, look forward to holidays and vacations with their father with sprightly interest.

If it is demonstrated, however, that the visits cause the child to return in an unhappy or confused state of mind, then only two courses remain. The parent having custody must attempt to educate the children to accept the divided family in a reasonable way. They must not make comparisons between the two parents. This is easy enough to say, but they will probably make such comparisons anyway. If, however, they have been informed as to the proper attitude, the condition may not become as painful. The

(Please turn to page 51)

THE ROMANCE LITERATURE OF JAPAN

Although the term *romance literature* has generally been applied to a type of writing that arose in Europe during the medieval period, there is no reason why it cannot be used to describe a similar refinement of letters in Asia, especially Japan. The romance was originally a poetic work, but soon came to include elegant and colorful prose, dealing dramatically with high adventure, heroic incidents, and glamorous personalities. Fictional elements became more prominent, and dramatic license enriched the tapestry of events. The work might or might not be a novel according to present standards. The parallels between the literatures of Europe and Japan are worth noting. In Europe, the romantic style was derived from Greek and Latin sources. The writings of Homer and Vergil are advanced as prototypes of romance literature. In Japan, the roots of literature were planted firmly in the Chinese and Korean traditions. The Chinese, in even their most sober records, cultivated the spirit of artistic extravagance, embellishing the most common circumstances with an aura of sublimity.

The oldest example of native Japanese literature now extant is the *Kojiki*, "The Record of Ancient Matters," written in A.D. 712. At this time, the Empress Gemmyo ordered a written transcription of the accounts which had previously been perpetuated orally. The narrative was obtained from an old woman, who recited the entire work from memory in the presence of royal scribes. The task was complicated by the fact that the records had to be taken down in the Chinese ideographs. The *Kojiki* begins with the manifestation into being of the *Kami*, or Shinto deities, and the creation of the Japanese Islands. It unfolds from mythological foundations through legendry to prehistory, and ends with records of factual occurrences. The *Nihongi*, compiled under the patronage of a succeeding empress, appeared twelve years later, and covers approximately the same ground.

There are numerous similarities between these early Japanese compositions and Western works, such as the *Theogony* of Hesiod, the Old Testament, the Nordic *Eddas*, and the Finnish *Kalevala*.



Lady Murasaki moon-viewing on the shore of Lake Biwa.

In all of these writings, romance factors are introduced, and there are interludes which must be regarded as fictional. In the closing years of the 15th century, the great *Koberger Chronicle*, published in Nuremberg, follows rather closely the basic plan of the *Kojiki*. The grand old Koberger volume, which is profusely illustrated, begins with the Holy Trinity, describes the heavenly hosts bringing forth the cosmos, traces the lineage of royal European families, and concludes with the discovery of the Western hemisphere by Columbus.

Until the Japanese were able to simplify their written language and release it from complete dependency upon the Chinese, an important indigenous literature was virtually impossible. This liberation came during the Heian period (794-1192 A.D.). During the 10th century, two of the greatest Japanese literary geniuses made their immortal contributions to the literature of their nation. The first was Murasaki no Shokibu. She was a court lady of rare attainments, and her great book, *Genji Monogatari*, or "The Tales of the Genji," has been keenly admired by the Japanese for more than eight hundred years, and has found wide acceptance in other countries through translation. Genji is a variant rendering for the word *Minamoto*. This clan came into political power in 1185 A.D.,

but was able to sustain its leadership for only thirty-four years. Madame Murasaki's story dealt with the condition of the Minamoto family long before its final rise to power. The hero of this remarkable romantic picture is the young and ingratiating Prince Genji, whose exploits have been compared with those of Don Juan. In her extensive account, which fills fifty-four volumes, the authoress provides a clear description of the court life of the Heian period. There are many intimate details involving history, customs, court etiquette, religion, and the state of the empire.

Madame Murasaki's contemporary and only rival was Sei Shonagon, who is remembered with sincere regard and affection for her "Pillow Book." The title would imply that this vivacious lady confided to her pillow secrets that could not be communicated to any living person. Sei Shonagon reveals her own temperament clearly, and her book is rich in her personal conclusions, likes and dislikes, and witty observances upon the foibles of the day. It is not a diary, but a well-developed series of reflections upon things observed. The production of the "Pillow Book," and its almost immediate popularity, would indicate that the Japanese court was not only colorful, but liberal.

It is interesting that all the items we have mentioned so far are closely involved with women. The principal deity of Shintoism is the sun goddess Amaterasu o me Kami, the foundress of the Japanese imperial line. The *Kojiki* was dictated by an aged and venerated woman at the request of an empress. The *Nihongi*, also, was commissioned by an imperial lady. The first two great examples of Japanese literature, regarded as unequaled, were by women. During the Heian Dynasty, the daughters of good families were highly educated, and were well able to share in the important decisions of their time. It was only after the decline of the golden age of Japanese culture that the privileges and liberties of women were curtailed. This was partly due to long years of warfare and the uncertainties of family existence.

The two centuries between 1425 and 1625 were called the Dark Ages of Japan. The people in general were under heavy affliction. Everywhere there was strife and discord. By degrees, a powerful military class was arising, and in this group polite matters were neglected in favor of physical courage and dedication to the



Title page of a Japanese novel. Bird Flying Across the Moon. Original woodblock print by Yoshitora, about 1870.

austere life of the professional soldier. It may be mentioned, however, that during this time there was one exception. Under the patronage and protection of Buddhism, the Noh drama came into prominence, and made a lasting contribution to higher culture. Many of the Noh plays are based upon the heroic literature of the Heian and Nara periods, and even now, the plays are usually costumed in the style of the classical era.

It may be interesting to make a comparison at this point with the European situation. Japan and China had distinct advantages through the development of paper and the invention of printing. These made possible not only an extensive literature, but provided inducements to writers, who were assured that their efforts would be read and appreciated by a comparatively large audience. *The Tales of the Genji* has been compared with the *Decameron* of Giovanni Boccaccio (1313-1375), still regarded as a peak in European romance literature. Another writer whose efforts somewhat parallel the earlier Japanese authors, was Geoffrey Chaucer (1340-1400), whose best-known work, *The Canterbury Tales*, reveals a profound struggle with the problems of the early English language. Sei Shonagon seems to be without a European counterpart. Her witticism would scarcely have been acceptable among Western writers of the period.

Secular printing drifted along, becoming somewhat more involved and confusing with the passing of time and the increas-

ing numbers of Japanese writers. We might mention the Nara books. These are generally believed to have originated in the late 16th century, and were made first in Nara but later in other areas, probably including Kyoto. The Nara books were actually hand-written and hand-illustrated manuscripts, and many of them were objects of exquisite beauty. As political conditions in Japan became more difficult, artists previously attached to the palaces and temples were forced to find new ways of supporting themselves. They prepared these lovely volumes for wealthy patrons, and in the course of time, simplified versions were available to those of moderate means. The texts of the Nara books, though not especially valuable for their literary form, did perpetuate the popular legends and fables of the day. The illuminations combine elements of the Tosa and Kano schools. The colors were brilliant, the drawing highly stylized, and there was an abundance of gold worked into the pictures.

The next important landmarks were the *Ise Monogatari*, which was published in 1608, and the *Hogen Monogatari*, in 1629. Both of these were printed from wood-blocks, and were profusely illustrated. The pictures, however, were somewhat crude, and resemble those usually found in religious books. The *Ise Monogatari* was apparently inspired, at least in part, by *The Tales of the Genji*, for it deals with the exploits of a gay young nobleman of the Kyoto court. The *Hogen Monogatari* is devoted to the wars that plagued Japan during the 14th and 15th centuries. Both these works contain literary fragments of distinction, but are not equal to the older productions.

With the rise of the Tokugawa shoguns, Japan entered what is called the Edo Period, which continued until the restoration of the monarchy in 1868. During this long span of two and a half centuries, the merchant class in Japan advanced rapidly, resulting in a new public spirit and the demand for a contemporary approach to literature. The result was a deluge of fictional and pseudo-historical books. Many of these were illustrated by the popular masters of the Ukiyo-e School of wood-block printing. This class of publication was known as the *Kusazoshi* novelette. In these works, every page was illustrated, and the text was worked around the illustrations in a skillful if confusing way. With a few



PUPPIES

SYMBOLICAL DECORATION

Woodblock prints by Kuniyoshi for title pages of two Japanese novels. About 1840-1850.

exceptions, the literary style left much to be desired, but the customers were not critical. The *Kusazoshi* were issued in thin fascicles, with ornamental wrappers and full-color woodcut frontispieces. One of the unusual features of these books was that the personages depicted in the illustrations had small labels inserted in their costumes so that they could be more easily identified. There was a tendency for everyone to look alike, and these tags no doubt contributed to the enjoyment of the readers.

By the early 19th century, the Japanese novel had developed its essential characteristics. Books were well standardized in size, but a single theme could run into from forty to eighty volumes. This large number is not as formidable as might at first appear. The average book had about twenty leaves made up of forty pages of double paper, printed on only one side. It was bound in decorative boards, with a label at the upper left of the front, which would be at the end of the book according to our style. When sold, each was provided with a wrap-around ornamented dust jacket. The ornamental cover, often by a good artist, was usually under the binding. The illustrations were closely associated with the text, and we are reminded of the author-illustrator partnership of Dickens and Phiz and the Cruikshank designs for the adventures of Dr. Syntax.



"Snow Daruma and Puppies," a woodblock print by Kuniyoshi for a title page of a Japanese novel. About 1840-1850.

As might be suspected in a literature aimed directly at the maximum market, these Japanese books were distinguished for the number of murders, battles, and spectral visitations which could be compressed into their pages. There were splendid accounts of superhuman strength and ideal heroism. Brave samurai were dying, without a moment's regret, for their lords, avenging insults, and committing *hari-kiri* at the slightest opportunity. An English writer, discussing Japanese novels in a work published some fifty years ago, said that he could not understand how so quiet and lovable a people, of such gentle and happy mien, could develop an insatiable appetite for such literature. The Japanese novel and the popular theater united in the adoration of an heroic type well within the comprehension of the less enlightened majority of citizens.

If we become a little weary of Japanese blood-letting, and feel that more attention should be paid to the cultural advancement of



Title page of a Japanese novel. A very scarce woodblock print cut by Kuniyoshi from an original design by his daughter, Otori. About 1840-1850.

the readers, we should remember that these well-loved Japanese stories were almost identical in their structure with the American western motion picture. As the six-gun was the law of the old west, so in Japan the sword of the samurai was the peculiar instrument of romantic justice and the protector of organized society. Anyone watching television programs for an evening must conclude that the Japanese authors could in no way excel American writers in crime stories, horror tales, and fantasies involving ghosts, demons, haunted houses, and monsters of horrible appearance. It is perhaps also noteworthy that the political structure that sustained the popular Japanese novel in the early 19th century, collapsed a few years later. It was the end of an epoch.

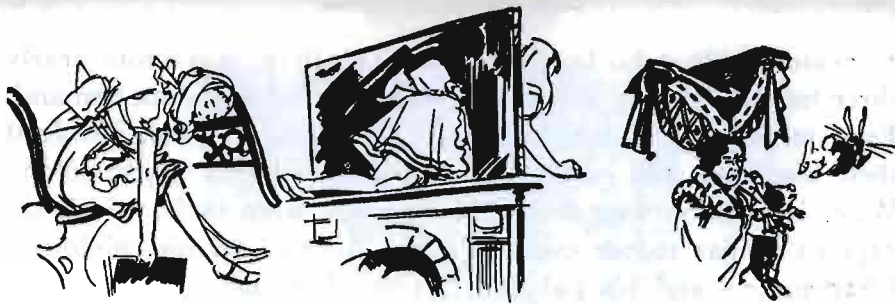
There were serious writers, however, even in this disordered situation. Perhaps the most prolific and greatest of these was

Kyokutei Bakin, who lived from 1767 to 1848, and wrote nearly three hundred novels, many of which are still in constant demand. Even in popular fiction, however, the Japanese always involved their traditions and customs. Until the opening of Japan to the West, inspiration was derived principally from cycles of classic exploits similar to our cycles of King Arthur and his knights or Charlemagne and his paladins. To the foreigner, therefore, the Japanese fiction presents many unusual and really dramatic aspects. The books themselves were so popular that they were literally read out of existence.

The contribution of Japanese artists to the illustrating of Japanese novels is worthy of further mention. It must be admitted that in many instances the pictures were superior to the text. Among the wood-block artists who provided dust jackets, covers, or illustrations for these penny-dreadfuls, were Hiroshige, Toyokuni, Kunisada, Eisen, and Kuniyoshi. The covers, especially, often represent some of the finest and most carefully printed designs of the Ukiyo-e masters, which means the highest standard of color printing developed in Japan. As these books were worn to shreds, and most of the dust jackets were lost, they are highly collectible items when in good condition, if they can be found. Some of the choice works of the great masters appear only on these covers. The field has been sadly neglected, but there is a rapid increase of interest at this time. There are several examples of the delightful kittens and puppies of Kuniyoshi among these book covers, and a very rare print of dogs designed by his daughter, Otori, who is known to have been an artist, but whose works are exceedingly scarce.

Compared with the rather horrible paperback books which appeared in the United States about the turn of the present century, the Japanese novels are truly works of art. The beautiful soft paper on which they are printed, the powerful contrast provided by the illustrations and text, and the diminutive size—they are ordinarily about 7 inches high and 4½ inches wide—are all distinctly pleasing features. They belonged to a period of handcrafts that will not come back, and modern lithographic productions are cold and soulless by comparison.





Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

FURTHER NOTES ON ORIENTAL PRINTING

It is now generally agreed that Buddhism was introduced into Japan in the first year of the Asuka Period (A.D. 552), from the Korean kingdom of Paikche. Buddhist philosophy, religion, art, and literature were firmly established in Korea, and had received enthusiastic support from the state. At this time, a mission from the Korean king brought to Japan images of Buddha, volumes of sacred writings, generally referred to as sutras, and other paraphernalia of Buddhist worship. No one seems to have paused to ask if the scriptural books mentioned were printed or hand written. There is a growing suspicion that at least some of these sutras were probably printed from hand-cut wooden blocks. While it is not known that any printed works of this date have survived in Japan, it must be remembered that paper was a perishable material, and the climates of both China and Japan were unfavorable to the preservation of early printing. Even in China, which has long claimed the invention of printing, the oldest surviving examples are dated in the second half of the ninth century.

The first printing in Japan that can be dated with historical certainty was produced in A.D. 770, and it has always been assumed that the art of printing from wood-block plates was brought from China by way of Korea. If this is true, there are several reasons to suspect that printing must have been practiced among

the Chinese as early as the 6th or 7th century. The Japanese printing of A.D. 770 was a most ambitious undertaking, and it would be difficult to imagine that it was accomplished without previous experience in the process. The Empress Shotoku required a million impressions of a sacred text, and it was necessary to carve over a hundred blocks to publish the edition. The entire project was accomplished in less than eight years. We may strongly suspect that the technique had progressed for some time before such a project would have been undertaken or could have been successfully accomplished.

Another interesting factor seems to have been involved, and that is the use of moveable type. Until very recently, it was assumed that this was invented in Europe. A little later, attention was attracted to Korea, where type fonts made of clay, metal, or wood were certainly in use by the 12th or 13th century. China has also been considered as a possible, even probable, source for such moveable type, but dating has been hazy, and the priorities of the various claims are not well substantiated.

Mrs. Louise Norton Brown is still recognized as one of the leading authorities on old Japanese printing. She devoted the greater part of her life to research in this field, and her invaluable book, *Block Printing and Book Illustration in Japan*, was published in London and New York in 1924. Mrs. Brown passed on shortly before the book was actually issued. She mentions a Buddhist sacred book, published in ten rolls from moveable wooden type, which is dated 1088 A.D. by Western reckoning. A box of the moveable wooden type used to print this work is in the treasury of the Todaiji at Nara.

This statement opens a considerable field of speculation. It is known that the moveable type used in printing these rolls was cut in Japan. If, therefore, moveable type was invented in China or Korea, it must have been at some time before this date, unless we wish to assume that the Japanese invented moveable type. Chinese culture, either directly or by a long detour through Korea, usually reached Japan after a lapse of approximately two centuries. There are many instances to show that it required this time for the ideas to reach the island empire and to be assimilated into the

Japanese way of life. If Japan was printing books from moveable type in the 11th century, it is likely that this method was in use as early as the 9th century on the mainland of Asia. Japan has never claimed the invention of moveable type, but it is certainly interesting that the two earliest examples of printing which have survived—the wood-block sutra of the Empress Shotoku and the scriptures printed from moveable type at Nara—are both Japanese.

There is a generally developing tendency to back-date important events and discoveries which have contributed to human progress. We are learning slowly but surely that wisdom and skill are older than we have suspected. This could well apply to the various types of printing. It is certain that moveable type was never popular in any country which used the Chinese written language. The problem was far too complicated, and the results did not justify the endeavor. Texts could be written and reproduced by hand-cutting on slabs of wood with amazing speed, accuracy, and economy. Furthermore, there was no danger of characters falling out and becoming lost, or the whole text being disassembled so that the type could be used for other purposes. The wood-blocks could be safely and conveniently stored and impressions taken from them at any time desired. Many such blocks, in both China and Japan, were used over a period of centuries. Normally the dating which appeared in the printed book refers to the cutting of the block, not to the date of a particular edition. We frequently read in catalogues and learned journals that a block is dated in the 14th century, and the issue printed from it, made in the 16th or 17th century. In Japan, some blocks are kept in temples, and small printings taken from them once in each century.

For many years, Chinese and Japanese newspapers were printed from hand-carved blocks, and so rapidly were these made that news which arrived in the morning was on the street in printed form the same afternoon. Due to the natural condition, printing from moveable type in China, Korea, and Japan was experimental and regarded as a novelty. Books were actually done in this form, however, as occasionally a character in a text can be found sideways or inverted. Especially sacred texts or works on philosophic

importance were not subject to editorial revision. Scholars desired the earliest possible form of the work; therefore the same blocks were used until they were worn so smooth that the inscriptions were no longer discernable. Libraries of such blocks are kept in most of the important temples, and in recent years, a number of collectors have been assembling research groups of this material. We have recently secured several interesting old blocks, which are masterpieces of skillful and patient labor. The work is so beautifully done that it cannot be described adequately. It is one of those achievements that must be seen to be fully appreciated.



(Continued from page 38)

other alternative is to limit the visits, pointing out that the damage to the children is the first consideration and that legal right must be sacrificed to moral responsibilities.

All in all, children of divided homes should be given as much peace of mind in one of the homes as possible. They should not be expected to maintain their own integration of consciousness in spite of the prevailing confusion. Always the answer lies in honest affection. Both parents, though they may no longer have any regard for each other, should be expected to have a real regard for the children. They should arrange their own attitudes and policies to accomplish the greatest good for the dependent children. If necessary, they should discuss the problem with a family counselor and abide by his decision. The children themselves will remember their parents with greater fondness if decisions are made graciously and unselfishly for the good of the young people. All too soon, children grow up and are on their own. As they start out to build careers for themselves, they will find great inspiration and courage in the constructive attitudes of their parents. They may regret the tragedy that divided their father and mother, but they will have respect for both if they know that the parents did the best they could to protect the good of their children.



HAPPENINGS IN THE WORLD

The rapid decline in Western morality and ethics is a proper cause for public anxiety. There is a reason for everything that happens, and until the cause is found and corrected, conditions will continue to worsen. History often repeats itself, and we can consider with profit the tribulations of the Japanese people during the seventy years between 1870 and 1940. When it became evident that Japan could no longer maintain its policy of seclusion, it became imperative to modernize the nation. Dazzled by the splendor of Western countries, it resolved to be like them at all cost. This determination was rewarded with a small ripple of applause from the dominant world powers, and the Meiji statesmen were congratulated for their remarkable insight. The pattern finally decided upon was largely inspired by Heidelberg "Kultur" and Potsdam imperialism.

From the beginning, the omens were not favorable. The first step was to modernize the educational structure of Japan. It was hoped for a time that Shintoism could become the state religion, but it soon became evident that ancestor worship and the deification of the Emperor were not calculated to impress the Western powers. Confucianism was then encouraged, and it maintained a sphere of influence for some time. The Confucian scholars were aloof intellectuals with strong prejudices against both Buddhism and Christianity, and their help was largely a hindrance.

The school system rapidly fell under the influence of foreign educators and their Japanese proteges. These forthrightly advocated the complete secularization of education. The young should be thoroughly indoctrinated with the blessings of scientific skepticism. Nations aspiring to become world powers should never permit abstract ideals to interfere with the requirements of economic and industrial expansion. The teaching of religion or any instruction that might seem to add to the prestige of religion was therefore

officially prohibited. Even private schools supported by the Buddhist churches were forced to conform. So rigidly was this policy enforced that the Japanese people could only assume that education was anti-religious and completely materialistic. This naturally undermined the dignity of religion and all the moral and ethical teachings which had so long contributed to the security of the state.

The unfortunate results of the secularization program were immediately apparent. It is dangerous to teach a man that religious idealism constitutes an unreasonable restraint on trade and inhibits the gratification of personal ambition. When you induce a person to abandon his principles, you must be prepared to live with a person who has no principles. When it became obvious that the new system was undermining all the dignities of human relationships, the government modified its view, insisting that it had never intended to breed atheists, but that its real purpose had been to prevent sectarian disputes from burdening the minds of students. The educators had taken for granted that the home, the church, and society in general would provide the necessary spiritual instruction. It was pointed out, however, that when religion was officially ignored or depreciated in the name of progress, its sphere of influence was seriously weakened. The policy of educating young people to be complete materialists, with open disdain for religion, and then expecting them to live according to a high code of spiritual ideals was obviously ridiculous.

In the early years of the 20th century, a serious crisis arose. The economic structure could not absorb the arrogant graduates from the colleges and universities. The social order fell apart, and the code of self-discipline and dedication to common good that had distinguished the Japanese people for centuries was rejected as a relic of ancient superstition. The young intellectuals had no respect for their gods, their government, or themselves. Public demonstrations became frequent and were often attended by violence. Respectability was regarded as a symbol of bourgeois decadence. Japan was producing its first crop of beatniks. Self-expression was all that counted; whether the person had anything worth expressing was of no importance. Crime and delinquency increased with alarming rapidity. There was a wholesale destruction of priceless

art treasures, on the assumption that anything old was little better than junk, and anything beautiful or inspiring was unrealistic. A new theater arose which glorified depravity, and things decent and honorable were held up to scorn. To top all the other troubles, many of these confused and emancipated young men developed an excessive fondness for the ideas of Karl Marx. His philosophy became their substitute for a frustrated religious instinct.

The government finally awoke to the seriousness of the situation. The educators also saw the handwriting on the wall, for their authority over their schools and students was not only being questioned, but openly defied. Leaders then swallowed their pride and their concepts of progress, and sought the assistance of the religious orders, especially the Buddhists. Marxism became the common enemy, and the Ministry of Education warmly recommended that all schools "nurture the religious sentiment." By the middle 1930's, considerable good had been accomplished. The benefits were in no way limited to the political emergency. Many other values were restored, including a new appreciation for the cultural heritage of the nation. It was too late, however, to avert the tragedy of World War II.

Since the war, the religious life of the Japanese people has been considerably strengthened. Materialism, with all its glamorous promises, led inevitably to death and destruction. The Japanese learned a terrible lesson, and they have no intention of making the same mistake again in the foreseeable future.



Prevailing Winds

Solon compared the people of a nation to the sea, and politicians to winds, for the sea will be calm and peaceful if the winds do not blow up a tempest.

Shampoo and Surgery

Barber shops have changed greatly in the last century. One old shop announced that it cut hair "physiologically" and included in its services "Leeching, Cupping, and Bleeding."

Intangible Wealth

Faith is to believe what we do not see, and the reward of this faith is to see what we believe. —St. Augustine



Happenings at Headquarters



Our spring program, which extends through June 22, featured a pre-Easter Open House on April 11. The special afternoon event on this occasion was a talk by Mr. J. Keith Pope on "Excavations at Massada." Mr. Pope was a member of the 1964 Massada Archeological Expedition, and in his lecture he showed a sound-color film and described the excavations near the shores of the Dead Sea. He also provided an interesting display of gems from King Solomon's Mines and archeological artifacts. Another highlight of the day was the delicious luncheon prepared and served by members of the Hospitality Committee and other friends. The Library Exhibit of colorful Japanese wood-block prints by modern artists, gave an appropriate emphasis to the springtime aspect of the Easter season.

Mr. Hall's Sunday morning lectures covered a variety of subjects, including extrasensory perception, astrology, Christianity, Buddhism, contemporary problems in Africa, and several self-help topics dealing with common psychological problems. In his first seminar of the quarter, "Interpreting Great Legends of the World," he took up a famous legend from India, Tibet, Japan, China, and Europe on consecutive Wednesday evenings. The second class, which continues through June 9, deals with "The Great Polarities:" Heaven and Earth, God and Man, Truth and Error, Good and Evil, Heart and Mind.

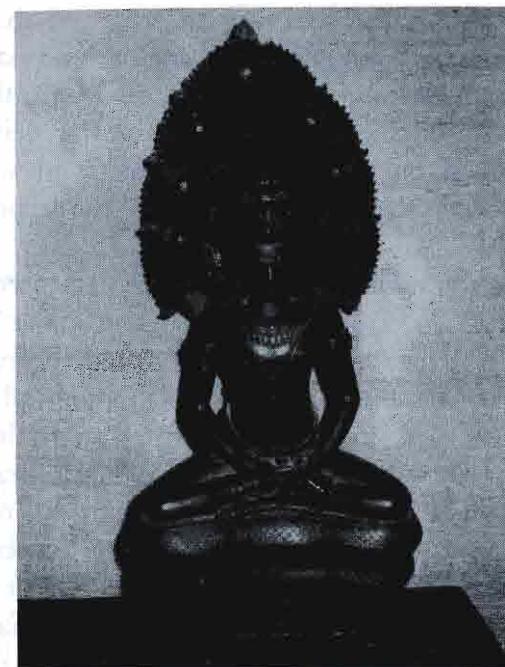
Dr. Framroze A. Bode lectured on Tuesday evenings. In a series of six classes from April 6 through May 11, he discussed "Foundations of Mystical Traditions" in Hinduism, the Qabbalah, Chinese thought, Buddhism and Zen, Zoroastrian philosophy, and Christianity. The theme of his second series, extending through June 22, is "The Scientific, Psychological, and Spiritual Study of Man." Dr. Bode's busy schedule also includes talks for local groups, and in recent months he has lectured in San Diego, Ojai, San Francisco, and Upland.



Reproduced herewith is a snapshot taken by Mr. Hall of our library during the display of Oriental fabrics. The unusual samples of old weaving and embroidery brought many visitors, including several local weavers who much admired the beautiful examples of human artistry. The photograph also features Mr. and Mrs. Ray Parker, who have graciously contributed of their time and skill to prepare art material for our displays. They are shown hard at work. We are also happy to report that young art students are "discovering" the interesting things in our collection. This is a cultural bridge that connects us firmly with the growth of our community.

* * * * *

On February 8, Mr. Hall was guest of honor at a dinner meeting of the Chinese Culture Society. According to the Chinese calendar, 1965 is the year of the serpent, and this was the subject of Mr. Hall's after-dinner talk. . . . The Burbank Chapter of the American Association of University Women invited Mr. Hall to be guest speaker at its meeting on February 15 in the Burbank Public Library. His subject, "A Philosopher Looks at Japan," was of special interest to the group, which had been making an intensive study of Japanese culture. . . . On March 22, Mr. Hall received a standing ovation for his talk on "Freemasonry and World Peace,"



given at an Open Meeting of the Signet Chapter Royal Arch Masons in Los Angeles.

* * * * *

Under the joint patronage of the King of Thailand and the President of the United States, a remarkable exhibition of Thai art was brought to this country in 1960. It was shown at the Los Angeles County Museum in 1961, and was favorably received by the public. Among the pieces loaned for this exhibit by the National Museum at Bangkok, was a magnificent image of Buddha seated on the coiled body of the Naga King. The hood of the seven-headed cobra formed the protecting nimbus for the figure of the Great Teacher. The statue is in the Lopburi style, and was cast in bronze in the 13th century. The treatment shows considerable Khmer influence. As Buddha holds a small jar in his lap, it is likely that he represents "The Ever-Ministering Physician."

The original of this splendid work can never be privately owned, as it is a national treasure of Thailand, but special arrangements were made for a few copies of museum quality to be taken from the original. We are fortunate in having one of these replicas, which is reproduced herewith. It will be noticed that the coils of

the serpent forming the throne are so arranged that they create a platform that is larger at the top than at the base. This is to indicate that the pedestal symbolizes Mount Meru, the axis mountain of the world and the abode of the superior deities. The concept may be based on the Hindu mythology in which the god Vishnu is represented sleeping on the coils of the serpent of eternity.

* * * * *

The May-June exhibit in our library is presented as a tribute to the memory of Dr. Augustus LePlongeon and his wife, Alice. These brave and dedicated researchers visited the ruined cities of Central America and were the first to photograph these architectural marvels. Dr. LePlongeon excavated many important sites and discovered priceless relics of the Mayan civilization. Because of the antagonism of the Mexican authorities, he reburied many of his finds. He was one of the few strangers whom the modern Mayas accepted as a friend. They called him "Great Black Beard" and told him much of their old lore. They believed that he possessed supernatural powers because he seemed to sense exactly where valuable objects were buried. Our display features many original photographs taken by LePlongeon in the jungle, tracings he made of rare murals, books from his personal library, and a complete manuscript in his autograph. Most of the material has never before been publicly displayed. Among portraits of Dr. LePlongeon is a most unusual one showing him in full Masonic regalia.

THE SECRET OF THE UNTROUBLED MIND

by Manly P. Hall

In this new booklet are gathered three important articles which first appeared in our Journal in 1954 and 1956:

HUNGER AND FATIGUE AS SYMPTOMS OF PSYCHIC PRESSURE

OVERCOMING THE FEELING OF FUTILITY

THE SECRET OF THE UNTROUBLED MIND

Manly P. Hall's deep insight into human nature and universal law will help you to a better understanding of yourself and others.

32 pages — \$.75 a copy — please add 4% tax in California



LOCAL STUDY GROUP ACTIVITIES



Leaders and members of our P.R.S. Local Study Groups have written us many letters of appreciation for the benefits that have come to them as the result of sharing inspiration and insight. The meetings provide an experience of mutual improvement that is most rewarding. Few persons realize the extent of their own knowledge. Every life is rich with half-forgotten wisdom, and under the stimulation of group discussion, all that we have ever learned becomes available to us from the storehouse of memory. We learn best by sharing our deepest convictions with congenial souls. It is certain that when three or more gather together with sincere hearts, the spirit of truth is in their midst. We all want to help and inspire others. To do this most fully, we must learn to express ourselves clearly and without self-consciousness. Through group activity, we gain new appreciation for the friendliness of learning. We no longer feel ourselves alone in a selfish and self-centered world. In the gracious atmosphere of some pleasant home, many paths of endeavor converge. We are not strangers, but comrades—though perchance we have never met before in this life.

As a variation to the regular program, let each member bring to the meeting a written question, exchange it with another member after the meeting has opened, and then answer, to the best of his ability and without preparation, the question that has been given to him. Limit the answering time to less than five minutes. The questions should not demand special scholarship, but thoughtfulness and good judgment. After the member has given his answer, the subject can be opened to general discussion if time permits. If a question involves philosophical matters, the person answering should state the school of thought from which he is deriving his answer. He can preface his answer by saying, "According to Platonism," or "The Christian would say," or "The Buddhist point of view is . . ." If the answer is a personal conviction, or

based upon some special experience or incident, this should also be noted. The listeners are then able to adjust their own thinking to the general frame of reference.

The following questions, based on material in this Journal, are recommended to study groups for discussion, and to readers in general for thought and contemplation.

Article: *THE PSYCHOLOGY OF ANCESTOR WORSHIP*

1. Do you feel that veneration for ancestors is still a psychological force in the life of Western man?
2. Explain in your own terms the patriarchal image in the human soul.
3. What can veneration for ancestors contribute to the strengthening of man's moral and ethical standards?

Article: *THE COMPLETE PERSON*

1. What are the principal advantages and disadvantages of the apprentice system?
2. Give the keynotes of the principal periods of life in terms of man's mental attitudes.
3. What is the essential difference between *childishness* and *child-likeness* as given in religion and philosophy?

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



LECTURES BY MANLY P. HALL

Transcribed from tape recordings—13-15 pages—Mimeographed
#70—ACCEPTING THE CHALLENGE OF MATURITY: The Courage to be a Person

#71—MAN'S RESPONSIBILITY TO THE LOWER KINGDOMS OF NATURE

#72—THE ASTROLOGICAL PHILOSOPHY OF ECLIPSES: With a Survey of Their Effects on Individuals and Nations in 1965

#73—RESURRECTION: The Practice of the Christian Mystery

#74—THE ART OF LIVING WITH PEOPLE

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GREAT BOOKS ON RELIGION AND ESOTERIC PHILOSOPHY

PART III: PHILOSOPHY AND WORLD CULTURES

The thoughts of human beings have always been of interest to students of human nature. Out of the dim past, men gradually formalized their concepts of life, applying the faculty of reason to mysterious happenings and difficult circumstances. Philosophy began in the consciousness of the folk, and in the course of ages, it developed into precise systems of thinking. These systems or schools came to be identified with their founders or principal exponents, until today they confront us with an awe-inspiring mass of erudition.

Works on science are outside the scope of the present list, and unless the reader has a strong interest in one of the exact sciences, an encyclopedia will probably meet his purposes. Scientific texts are subject to constant revision, and books considered authoritative a few years ago are no longer regarded as valid. We have some interest in those areas where science impinges directly on religion or philosophy, and many of the early philosophers, like Descartes, Bacon, and Leibnitz are also held to be pioneers in scientific thinking. Today there is also a certain reconciliation between science and philosophy in the area of psychology.

It may be noticed that this group of books is unusually diversified, covering a variety of areas. In each case, however, philosophical factors are emphasized, whether in relation to the great pyramid of Egypt, modern Freemasonry, or fiction.

General Philosophy

In studying philosophy, we have to be especially careful of generalities. Someone may ask, for example, for a good book on Egyptian philosophy. Such a request is meaningless. Egypt flourished for thousands of years and developed many systems of belief, but so few records have survived that it is virtually impossible to make an accurate classification of Egyptian knowledge. In

such a case, we can only have recourse to those modern writers on Egyptology who have attempted to restore from monuments and other fragments the lost wisdom of a vanished people. Sir J. Gardner Wilkinson's **Manners and Customs of the Ancient Egyptians* is useful because it emphasizes the daily practices, occupations, festivals, and other more or less intimate details of life in the Valley of the Nile.

It is also comparatively impossible to bring the religions and philosophies of India within the scope of a practical program. The old Hindus were rugged individualists, ever ready to express their convictions—orthodox or unorthodox. The three-volume work entitled **The Cultural Heritage of India*, published by the Sri Ramakrishna Centenary Committee, gives a fairly exhaustive summary of the unfoldment of Indian thought from remote times, and supplies a good basis for future study.

The area of general philosophy is much too great to be summarized, and we can mention only a few useful texts. For the student of Christian philosophy, the *Summa Theologica*, by St. Thomas Aquinas, is important and is available in inexpensive modern edition. Three books of Francis Bacon are available in popular reprint: *The Novum Organum*, *The Advancement of Learning*, and *The New Atlantis*. I have always liked Herbert Spencer's *First Principles of a New System of Philosophy*. The essays of Ralph Waldo Emerson are much respected and admired. For those interested in more abstruse problems, *The Meaning of Relativity*, by Dr. Albert Einstein, and the writings of Sir James Jeans (for example, *The Mysterious Universe*) are representative of the new trends. The writings of Descartes and Leibnitz have special appeal to students of esoteric subjects. Quite helpful are *The Story of Philosophy*, by Will Durant, and *The Story of Oriental Philosophy*, by L. Adams Beck.

Classical Philosophy

Western philosophy had its formal beginnings in Greece, although there can be no doubt that Egypt, the Near East, and even the Far East made valuable contributions. The important Greek

schools can be studied from reasonably good translations and summaries thereof. We can recommend the several works of Dr. Eduard Zeller—particularly his *A History of Greek Philosophy*, and many scarce items from the classical group were published in the Bohn Library edition, which appeared in England about the middle of the last century. The purpose of this collection, which runs into several hundred volumes covering almost every conceivable subject, was to make the best scholarship of the past available to persons of moderate means. Of special interest, also, is *The Golden Verses of Pythagoras*, which is available in several editions, and *Meditations*, by Marcus Aurelius Antoninus, which can also be conveniently secured.

For an excellent coverage of Greek philosophy, we should mention ***The History of Philosophy*, by Thomas Stanley. We also strongly recommend ***Proclus on the Theology of Plato* and ***The Restitution of Platonic Theology*, the first a translation by Thomas Taylor, and the second an original writing by the same author. Among other Taylor translations should be mentioned ***The Dialogues of Plato*, ***The Works of Aristotle*, **Two Orations of the Emperor Julian*, and ***The Works of Plotinus*. In the case of the Plato Dialogues, the two principal translations are those of Professor Jowett of Oxford, and Thomas Taylor, the English Platonist. Taylor actually took over and finished the translation begun by Dr. Syndenham, who died before completing his task. It is obvious that Taylor revised the entire project, and permeated it with his own unusual philosophic penetration.

Personally, I like the Taylor translation best, but it is expensive and scarce, and for practical purposes, the Jowett is permissible. Certainly it is preferable to most prevalent opinions on what Plato meant by his deeper and more symbolical references and allusions. If you are a student of Platonism, study Plato, and not a score of others who have tried to explain Plato. The same is true if you prefer Aristotle or have an unusual fondness for Leibnitz or Hegel, or such mystics as Boehme or Swedenborg. If you read the critics of these men, or listen to their detractors, you will lose heart. And if you are deluged by platitudes about their genius, you will learn nothing. Choose your man, and study him, even if it hurts. This is the only way you can master your subject.

*One asterisk denotes that a book is scarce; two asterisks, that it is rare.

Esthetics

This is a rather difficult area to explore. I have always had a special fondness for a little-known but valuable book, **Hermaia, A Study in Comparative Esthetics*, by Colin McAlpin. The writer had a very sensitive insight into the soul of man and the longing for the beautiful that has expressed itself in every age of human culture. The book covers painting, poetry, music, and the theory of harmony. The approach to music is especially comprehensive. Another of my favorite texts on esthetics is ***An Essay on the Beautiful*, by Plotinus. **The Canon* (Anonymous; Preface by R. B. Cunningham Graham) touches art, architecture, and the work of Leonardo da Vinci. In the area of music, we can recommend *Music, Its Secret Influence Throughout the Ages*, by Cyril Scott. For the Pythagorean theory of music, Stanley's ***A History of Philosophy* is still the best text. The old classic on color is Edwin D. Babbitt's ***The Principles of Light and Color*. An important text on the psychology of theater is *My Life in Art*, by Stanislavsky. *The Mirror of Gesture*, by Ananda Coomaraswamy, combines information on Oriental dancing with the various hand-postures that play so large a part in Oriental religious symbolism. There is so much new work in the general field of esthetics, that the student should consult a recent encyclopedia.

Psychology

Due to the rapid development of literature in this area, an authoritative list would be very difficult to compile. Several schools have arisen, each with its favorite texts, and there is scarcely a day in which some new publication does not appear. For reasonable contemporary summaries, encyclopedias can be consulted. References are scattered through them, but are usually drawn together in the index. Basic studies will include the writings of Sigmund Freud, Alfred Adler, and Carl Jung. The numerous publications of Jung have special appeal to the more idealistic students. The writings of Havelock Ellis are also important, and many admire his book, *The Dance of Life*. I have found *The Secret Springs*, by Dr. Harvey O'Higgins, a very gracious presentation of a difficult theme. Dr. Yolande Jacobi's handbook, *The Psychology of C. G. Jung*, is a good introduction to Jung's system. In-

directly related to the theme, and valuable, is *The Secret of the Golden Flower*, by Richard Wilhelm and C. G. Jung. One of the pioneer psychologists, Professor William James of Harvard, has left several books, of which *The Varieties of Religious Experience* and *Human Immortality* are decidedly worthwhile.

Interest in parapsychology and extrasensory perception is developing rapidly. In this area, *New Frontiers of the Mind*, *New Worlds of Mind*, and *The Reach of Mind*, by J. B. Rhine, and *Parapsychology*, by Rhine and J. G. Pratt, are noteworthy. *ESP and Personality Patterns*, by G. R. Schmeidler and R. A. McConnell is considered a basic text. *There is a River*, being the story of the work of Edgar Cayce, by Thomas Sugrue, is a first-hand report of extraordinary clairvoyant abilities. Edgar Cayce's ability to diagnose disease and prescribe remedies while in a state of self-imposed trance gained world-wide reputation. All students of parapsychology should know about this book.

In the field of psychical research, there is one grand old monument that should be mentioned: ***A True Relation of What Passed Between Dr. John Dee and Some Spirits*. This work, published in 1659, is probably the first effort to keep an accurate record of spirit communications. Those interested in various aspects of spiritualism will find that the *Journal of the American Society for Psychical Research* contains many useful articles, some in the field of parapsychology. Sir Oliver Lodge wrote extensively on spiritualism, and his work entitled *Raymond, or Life and Death* is most interesting. *Thirty Years Among the Dead*, by Carl A. Wickland, has much curious data concerning the treating of spirit obsessions.

Symbolism

There is an extensive literature in this area, but most of the works are more or less highly specialized. Among the rarer items are ***Tree and Serpent Worship*, by James Fergusson; ***The Hindu Pantheon*, by Edward Moor; ***Antiquity Explained*, by Abbe Montfaucon; and ***Ceremonies and Religious Customs of the various Nations of the Known World*, by Bernard Picart. ***Symbolism*, by Milton Pottenger, is elusive, but most worthwhile. The books by Antoinette K. Gordon and Alice Getty already listed

under "Buddhism" in Part II,[†] are especially helpful in identifying the deities and religious symbols of Northern Asia. These books are now in print. Other useful items in more specialized fields are **Monumental Christianity*, by John P. Lundy; **The Lost Language of Symbolism*, by Harold Bayley; and *Psychology and Alchemy*, by C. G. Jung. Less obtainable, but most curious, is a work by J. S. M. Ward on Christian symbolism, with comparisons to other beliefs, called **The Sign Language of the Mysteries*.

Pyramid Mysteries

There is an extensive literature on this theme, especially dealing with pyramid prophecies. I am not overly impressed by most of these, but **The Great Pyramid, Its Divine Message*, by D. Davidson and H. Aldersmith, shows the greatest amount of careful research. Two very interesting books on the great pyramid, *The Book of the Master* and *The House of the Hidden Places*, both by W. Marsham Adams, should be in the library of every student of the subject. **Our Inheritance in the Great Pyramid*, by C. Piazzzi Smyth, is a standard text on the pyramid well worth reading. Among rare books, ***Narrative of the Operation and Recent Discoveries Within the Pyramids, Temples, and Excavations in Egypt and Nubia*, by G. Belzoni is excellent and includes a number of rare hand-colored plates.

American Indians

A vast literature is available dealing with the aboriginal peoples of the Western hemisphere. Most public libraries can provide a variety of texts, and new books are published frequently and can be examined on the shelves of book dealers. For the serious student, ***Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States*, by Henry Rowe Schoolcraft, in six volumes, is a mine of information. It is rare, however, and can be consulted only in larger public libraries. It is from this work that Henry Wadsworth Longfellow derived the inspiration for "The Song of Hiawatha." The most extensive sources of material on the Indians of North, Central, and South

America, are the *Reports and Bulletins of the Smithsonian Institution*. These also can be found in large libraries. *North American Mythology*, by Hartley B. Alexander, (Vol. X of *The Mythology of All Races*, ed. by Louis H. Gray), has material on cosmogony, mythology, and legends of the Iroquois nations. *Pueblo Indian Religion*, by Elsie C. Parsons, touches the mysticism of the Southwest tribes. For the parallels between the Great League of the Iroquois and the United Nations Organization, *The White Roots of Peace*, by Paul A. W. Wallace, is recommended. I found *Black Elk Speaks*, by John G. Neihardt, a most intriguing study of the mysticism of the Sioux people. *The Gospel of the Red Man*, by Julia Seton and Ernest Thompson Seton, is a most inspiring study of American Indian religion and ethics. *Navajo Creation Myth*, narrated by Hasteen Klah to Mary C. Wheelwright, is outstanding. The Navajo ceremonial museum in Santa Fe, New Mexico, preserves the work of Hasteen Klah and other famous Navajo priests, and has issued a number of publications. Hasteen Klah visited in my home many years ago. *The Road of Life and Death*, by Paul Radin, goes into the mystical ceremonies of the Winnebago tribe.

For the Indians of the Central American area, the great text for advanced scholars is ***The Antiquities of Mexico*, by Lord Kingsborough. This extremely rare work can be consulted only in large public collections. The literature in this field is also increasing quite rapidly. One of the earliest reports of field work in the Central American area is ***Incidents of Travel in Central America, Chiapas, and Yucatan* by John L. Stephens. He was accompanied by an artist who made excellent drawings of important monuments, some of which have since become seriously disfigured. *Sacred Mysteries Among the Mayas and Quiches*, by Augustus LePlongeon, is most informative. *The Ancient Maya*, by Sylvanus Morley, and *The City of the Sacred Well and Kukulkan, the Bearded Conqueror*, both by T. A. Willard, are highly readable and instructive. Many of the surviving manuscripts of the Aztecs and Mayas have been reproduced in facsimile, and occasionally come on the market. *The Great Florentine Codex of Fray Bernardino de Sahagun* has been issued in several volumes by the Museum of New Mexico. *An Outline Dictionary of Maya Glyphs*, by Dr. William

[†]Spring 1965 issue of the PRS JOURNAL.

Gates of John Hopkins University, is the most ambitious effort to decode the Maya Hieroglyphics. This list could be greatly expanded, but the student will find references to other books in those already mentioned.

Literature on the Incas is not so abundant, but **The Ayar-Incas*, by Miles Poindexter, gives a good survey of this field. Also quite obtainable is *Myths and Legends of Mexico and Peru*, by Lewis Spence. **Old Civilizations of the New World*, by A. Hyatt Verrill, has interesting notes on the psychic phenomena produced by modern Incas.

Freemasonry

The symbolism of Freemasonry has been derived from many sources, and the principal writers on Masonic rituals and symbols have drawn heavily upon comparative religion and classical philosophy. Among Freemasons, there are a number with scholarly interests, and especially to be mentioned is the work of Gen. Albert Pike. His books reveal a familiarity with the Vedic writings of India, the Avestas of the Persians, and the sacred books and commentaries of the early Jews. Pike read many of these in the original languages, and his knowledge enabled him to add richness of meaning and breadth of insight to his labors as sovereign Grand Commander of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite of Freemasonry. All of Pike's books are desirable, but the only one generally available is *Morals and Dogma of the Ancient Accepted Scottish Rite of Freemasonry*.

Much of value concerning Freemasonry and the symbolism of the religious schools and secret societies of antiquity, which also come within the province of Freemasonic interests, is to be found in the Masonic Encyclopedias of Robert F. Gould (*A Concise History of Freemasonry*), Albert G. Mackey (**An Encyclopedia of Freemasonry*), and Kenneth R. H. Mackenzie (*The Royal Masonic Cyclopedic*). Masonry has a very extensive literature, and students of the subject will do well if they can locate a run of the journal of the Quarta Coronati, the great Masonic Research Lodge of England. The English writer J. S. M. Ward has done several fine works, including **Who Was Hiram Abiff?* and **Freemasonry and the Ancient Gods*. **The Arcane Schools*, by John Yarker,

contains a quantity of unusual information. **Cagliostro and His Egyptian Rite of Freemasonry*, by Henry R. Evans, is most interesting. One of the popular books on Freemasonry in recent years is *The Builders*, by Joseph F. Newton. **Three Master Masons*, by Milton Pottenger, is an elusive and interesting volume. Pottenger also did a little work on the Masonic gardens on the estate of George Washington at Mount Vernon. *The Dionysian Artificers*, by Hyppolito J. da Costa, is a rare Masonic fragment, which has been reprinted.

The Bacon-Shakespeare Controversy

There is considerable interest in the Bacon-Shakespeare controversy, not so much for the purpose of discovering the true authorship of the plays as to discover, if possible, the purposes that inspired a group of 17th-century scholars to bind themselves into a secret fraternity for the advancement of learning and the improvement of mankind. The books we list in this section deal especially with this issue and the possible connections between Francis Bacon and his secret society, the Rosicrucians, and early Freemasonry.

In the course of time, a considerable literature has grown up around this highly debated theme. For a good summary of the broad issues, **The Great Cryptogram*, by Ignatius Donnelly, is most illuminating. The first half of the volume is the more important, for when Donnelly goes into the workings of his cipher keys, everything becomes confused. A readable and well-documented volume, *The Shakespeare Myth*, by Sir Edwin Durning-Lawrence, includes many facsimiles of early books and symbols. A monument to human effort is **The Bi-Literal Cipher of Sir Francis Bacon*, by Mrs. Elizabeth Wells Gallup. To those interested in the secret political and philosophical movement underlying the controversy, we recommend **Francis Bacon and His Secret Society*, by Mrs. Henry Pott. There are several good books by W. F. C. Wigston which are worth reading—we can mention **Bacon, Shakespeare, and the Rosicrucians*, and The Francis Bacon Society of England publishes a quarterly journal bearing upon the controversy. For a sprightly summary of the situation, we recommend *Is Shakespeare Dead?*, by Mark Twain.

Folklore and Mythology

Folklore and mythology are important to every student of philosophy because they reveal the origins of many of the customs, beliefs, and ideals in current use today. Often we have forgotten entirely the original meanings of legends, myths, fables, and fairy tales. Some of them certainly arose from the rituals of ancient Mysteries, from the primitive worship of mankind, or from man's earliest efforts to explain natural phenomena. From the totemism of the great trans-Pacific area to the Shamanism of Siberia and Mongolia, we encounter elements of art, literature, and music that have inspired the labors of more recent times. To explore folklore, is to lift the lid of the Pandora's box of the human subconscious. Somewhere in the shadowy depths of man himself originated a language of symbolism within which are concealed, but perpetuated, the diversified products of intuition and instinct.

For the study of the old folklore in the Western hemisphere, some of the best sources of information are the reports of the American Bureau of Ethnology and the Bulletins of the Smithsonian Institute. These can sometimes be obtained in stores dealing in used books, and files can be consulted in most large public libraries. ***The Curious Lore of Precious Stones*, by George F. Kunz, gives the fascinating story of jewels and their symbolism. *Teutonic Mythology*, by Jacob Grimm, opens an extensive field for specialists. *Curious Myths of the Middle Ages*, by S. Baring-Gould, brings many familiar legends to the reader. **The Round Towers of Ireland*, by Henry O'Brien, has much to tell about the Druids and their monuments. There are also encyclopedias of folklore, which can be found in libraries.

Biographies of Unusual Personalities

As we study the works of various persons, we may gain a special admiration for some of them, and therefore become desirous of obtaining satisfactory biographical material. In some cases, also, an individual is so intimately involved in the philosophy he taught, that we must understand the man in order to appreciate his thinking. Fairly accurate biographies are available of most famous persons, but I am inclined to advise that wherever possible, older works be consulted. We have had quite a deluge of recent books

claiming biographical significance, which are really little better than fiction, and are concerned mostly with the expose technique. The authors are seeking to make a few quick pennies by scandalizing some illustrious name. These glamorous productions have practically no critical value, and are often little more than testimonies to the emotional immaturity of their authors. We have listed a few biographies of persons commonly misinterpreted or grossly misrepresented. The books chosen are indicative of friendly scholarship, combining both documentation and charity.

Biographies can generally be found in public libraries, encyclopedias, or biographical dictionaries under the names of the persons. Some books are available dealing with the lives of various writers and teachers in the esoteric field and the highly controversial personalities who have arisen as proponents of esoteric systems. The following brief list may be helpful: *Reminiscences of H. P. Blavatsky* and "*The Secret Doctrine*," by the Countess Wachtmeister; two biographies by Franz Hartmann — *The Life of Philippus Theophrastus—Paracelsus* and *The Life and Doctrines of Jacob Boehme*; *The Comte de Saint-Germain*, by Isabel Cooper-Oakley, summarizing the available information on this elusive occultist; **Cagliostro, the Splendor and Misery of a Master of Magic*, by W. R. H. Trowbridge, which is a sympathetic treatment of a much-maligned person. There are interesting biographies of two men involved in the Rosicrucian controversy, **Doctor Robert Fludd* and **Count Michael Maier*, by J. B. Craven. Several editions of the prophecies of Nostradamus are available, with fairly extensive biographies. We can mention *Oracles of Nostradamus*, by Charles A. Ward; *The Complete Prophecies of Nostradamus*, by Henry C. Roberts; and *Nostradamus Sees All*, by Andre Lamont. **The Life of Pythagoras*, by Iamblichus, is a standard text on this philosopher.

Most of the books listed in this section contain references to others that will stimulate interest if the student desires to extend his labors further. Some of these books will take a long time to read, and a good deal of effort to assimilate. The diligent reader, however, will be rewarded with broader insight and deeper understanding.

(To be continued)

Library Notes

by A. J. HOWIE

RAMBLINGS AMONG THE TEXTILES OF THE WORLD

II: CHINA, THE SILK ROUTE, EARLY INTERNATIONAL TRADE

Richly brocaded silk fabrics have been associated with the Orient, China and Japan in particular, since earliest history. Silk was woven anciently in India and Persia with threads spun from fibers of cocoons abandoned by newborn moths, but neither the yarns nor the woven fabrics had the luster and smooth softness peculiar to the reeled silk used in Chinese brocades. For centuries China enjoyed an absolute monopoly of reeled silk production because the methods of its manufacture were carefully guarded secrets. Chinese silks were more precious than gold and in perpetual demand wherever they found their way in an expanding trade with the then known world.

Archeological research keeps pushing backward the mysterious origins of technological knowledge, industrial and agricultural skills, refinements of arts and crafts. Cocoons are widely found elsewhere in the world; and wherever the silk larvae spun cocoons, man seems to have discovered that the fibers might be spun into yarns for weaving. But the Chinese alone observed that the silk larvae spun continuous filaments for their cocoons; and only the Chinese had the penetrating curiosity to pursue a line of reasoning to the conclusion that man might unwind an unbroken thread if it were done before the moth burst out of the cocoon.

Tradition commonly attributes this discovery to either the wife or daughter of the Emperor Huang-ti, some 2500 to 3000 years B. C. A. Varron, in writing "The Origins and Rise of Silk" in an issue of the *Ciba Review*, spells her name *Si-ling-shi*. William L. Leggett, in *The Story of Silk*, calls her the Empress *Hsi-lin-shih*.

We Japanese, published by the Fujiya Hotel, Ltd. also refers to her as an Empress. C. A. S. Williams, in *Outlines of Chinese Symbolism and Art Motives*, states: "The art of sericulture originated in China, and Lei Tsu, or the Lady of Hsi-ling, Consort of the Yellow Emperor, 2698 B.C., is said to have introduced the rearing of silkworms and the use of the loom."

In any event, sericulture in China enjoyed complete royal patronage. Empresses, princesses, and ladies of the court are all supposed to have participated in the many delicate labors involved. The gentlest of the aristocracy selected the choicest tender mulberry leaves, watched over the hatching of the eggs, fed the larvae, reeled the silk filament from the cocoon, and wove the fabrics on the royal looms. It is likely that this imperial labor was largely ritualistic and somewhat overrated in the annals. The actual work probably was performed by highly skilled and specialized artisans controlled by the imperial family.

Many Western writers insist on "man" sharing in all discoveries that cannot be attributed solely to Occidental genius. They seem loath to extend unqualified recognition of early examples of Chinese industry and thought in all departments of culture and social activity. One writer on silk has to make a "fair assumption" that "man" in the prehistoric period discovered the continuous filament of the cocoon, and to take as "probable" the likelihood that "primitive man" was attracted to the soft texture and brilliant luster of the fibers of the cocoon. Since the Chinese were the only people who did anything about what may have been a common observation of prehistoric and primitive man, it would seem more generous to tender full recognition of the implications of early thorough scientific research resulting in a practical application.

There is a surprising absence of primitive or crude beginnings in the artifacts found so far in tracing the origins of silk production in China. The spinning and weaving of more humble fibers had long been mastered before silk became the only fiber worthy of mention. Dyes were known, and an elaborate system of color symbolism existed, with applications of color to identify various ranks in society.

We do not know if the *Bombyx mori*, the silk moth cultivated by the Chinese, existed anciently as a species with its peculiar

qualities of filament, or if it is the descendant from some ancestor among the large family of spinning moths, the product of domestication and early attempts at cross breeding. The *Bombyx mori* is the only moth that spins a predominantly white, fine, and even filament. With some scientific curiosity we may wonder also by what process of observation, elimination, experimentation, the early sericulturists discovered that the best diet for *Bombyx mori* was leaves from a *graft* of the large Loo mulberry tree, indigenous to the Northern provinces, which produced large, abundant foliage, with the hardy King type mulberry tree, a dwarf that originated on the lower slopes of the Himalaya mountains (Leggett.) If we observe a modern map of China and expand our thinking to the tremendous geographical distances involved, we can only speculate on the ancient ability to communicate ideas. Researchers 5000 years ago and more were able to assemble local lore from widely separated areas and make scientific observations toward productive consummation on a national scale. The more we learn of what has been accomplished by the powers of the mind alone, the more we desire to recapture some of that same spirit of industry, thoroughness, and power of association.

There are many wild silk moths. They are hardy species that thrive on a wide variety of foliage, but none of them spin their cocoons with filaments that compare in quality or color with those of *Bombyx mori*; nor can their filaments be reeled as successfully. The ruggedness of the wild moth is quite in contrast to the prima donna nature of the *Bombyx mori*. Its diet is only the tenderest leaves of the *Morus alba* mulberry tree. Hence the industry starts with a knowledgeable cultivation of the trees, striving for the greatest profusion of tender leaves. The leaves may be picked only after the sun has dried the morning dew and before the evening moisture is in the air, because the silkworm suffers even from dampness. Artificial drying has never been successful, and for this reason supplies for several days must be picked in advance because no leaves can be harvested on rainy days. The silkworm quenches its thirst only from the sap in fresh leaves.

These ugly little worms are hypersensitive also to indigestion, temperature, noise, dirt, and they have an enemy in a parasitic fly that attacks both the mulberry tree and the worms. It is very



DETAIL FROM CHINESE WOVEN FABRIC

easy to lose an entire generation of these tiny silk factories. During the larval state, the silkworm consumes some 30,000 times its own weight in mulberry leaves during the several weeks of this cycle. Day and night, watchers observe every development. There are physical signs that indicate when the worm is ready to spin its cocoon. It must then be placed where it can do no damage to itself. The watching continues so that at some precisely right moment, the cocoon may be gently immersed in boiling water to kill the moth before it bursts out—a little tragedy that would break the continuous strand at countless places. The Chinese seem not to have felt any concern with a general interruption of the “great awakening,” which was reserved for selected cocoons whose moths were destined to lay the eggs for the next season’s generation.

The Chinese seem always to have known the secrets of extracting intense, fast, rich blues, carmines, and yellows from plants. They patiently scoured the countryside for leaves, flowers, roots, herbs, barks, nuts. There were seasons—even times of day—when flowers and leaves had to be picked in order to make them yield their infinitely small bits of pigment. Spring barks differed from those collected in the autumn. Some had to be dried before proc-

essing; some were infused; some were boiled; some were fermented. Dyers collected old secrets and made new discoveries. Various regions became famous for especially desirable delicate tones. Much of this lore is now known to antedate the bits of fabric found at recently discovered archeological sites. Those who use vegetable dyes today still must search in nature's unchanging laboratory for new supplies. Observations similar to the following paragraph from *Chinese and Japanese Repository* of June 1, 1865, might have been made 3000 years earlier at various localities in China:

"The dyeing establishments are very numerous at Changchau. It is the only town in Fukien famous for the delicacy and variety of its colour. As in Canton and Suhchau, there is the *Hung-hwa*, a species of *Carthamus*, from which they make excellent pink and scarlet, and four other substances are employed with success in obtaining different shades of yellow. There, as throughout all China, the best blue is obtained from dry or wet indigo."

The same observer reports on textiles: "They, however, saw plain stuffs; dressed and undressed taffetas (Chang-sae), which were neither wanting in suppleness nor brightness; cut and dressed plain and figured velvets, some of them even with several wraps, superior to any of the other of the same kind manufactured in China. For manufacturing the latter there are some looms with a frame including from 8 to 1000 bobbins or small rolls for the warp. The draw-loom, as throughout all China, is the only process employed, with treadles and heddles to form the figure of the stuff. The only difference between the Chinese draw-loom and that in use in Europe consists in the workman's drawing the ropes at the top of the loom instead of being beside it."

C. A. S. Williams, in his *Outlines of Chinese Symbolism and Art Motives*, describes a different loom: "The Chinese loom is of very simple construction and the weaver sits before it on a long bench. His coloured balls of woolen yarn swing and bob merrily, keeping time to the movement of his nimble fingers as they tie the knots of wool into the warp, clip them off with a razor-edged knife, and pound them into place with an iron fork. The cotton warp is stretched on heavy beams, whose weight keeps it taut. Several weavers work on large carpets at the same time."

Obviously, the Chinese had different types of looms for rugs from the ones used in weaving brocades. Either loom could be used for weaving beautiful tapestries similar to the illustration used with this article. The techniques of East and West for weaving pictorial hangings are similar; the difference is principally in the fineness of detail and the exquisite subtlety in color shading.

It was the products of the total industry—raw, reeled silk, plain silk fabrics, and elaborate brocades—that lured explorers from many Western nations to blaze the several ancient silk routes over desert, mountain, and steppe, harried by barbarians, bandits, and people who resented strangers and intrusions. Forgotten are the many who tried and failed. The names of those who survived to barter for silk and to return to trade it for wealth and fleeting fame also are little remembered. Those who returned to publish memoirs of their travels were men with missions, political connection, papal emissaries. The marvels they describe served only to whet Western appetites for luxuries, wonder, and later for extension of empire.

It is a little baffling at times to readjust our understanding of human progress to an awareness that several thousands of years ago, a large Chinese empire thrived in the most heavily populated area of the world—then as well as now. They had an established form of government, a complicated political and social system, and a well-established economic system that enabled the numerous tyrants to impose burdensome taxes. The same human drives common in our time motivated the political and military leaders of that age. Machine power had not yet emerged to implement human ambition in dominating environment, but desire for wealth and power stirred men to dishonesty, to overturn dynasties, to bribe public officers for favors, to extend the borders of empire, to tax the population to the limits—and beyond, to sustain exotic luxuries for the few at the expense of the public treasuries. Great reforming leaders arose to establish new dynasties that swept into power during periods of growing discontent and restlessness. When wars and disasters had depleted national resources, or when the decadent descendants of former empire builders forgot the ways of heaven and truth, they dismissed honest public administrators

who tried to correct them, and surrounded themselves with syco-phants and dissolute companions.

The empire of China was stable to the same extent that governments are stable in our own time. The history of China is a long recital of the cyclic rise and fall of dynasties, each of which embellished some portion of its reign with outstanding patronage of arts, crafts, literature, public works, and general contributions to the welfare of the nation. Sooner or later wealth and luxury debauched those in high places. Extreme taxes had to be levied to support the extravagance and whims of the court and the military forces that protected it. Spotty rebellions and revolutions spread until some man of the moment unified the various groups of dissenters and instituted a bloody, ruthless, destructive coup. Such a strong leader might establish himself as the founder of a new regime, or he might select some puppet with a hereditary link to the sacred line of emperors.

Most of our knowledge regarding antiquity is transmitted in capsule form, usually encyclopedic and limited in definition. Great emphasis is given to names, dates, unadorned and unmodified facts. The overtones of events and conditions that led to critical changes are left to the imagination of the reader or to the researcher who delves into source materials. The personality, the humanity of the past is overshadowed by stark events. It was, and is, the uncounted millions of the populace that sustained the strength, wealth, power, who were the actual body of empire. This host of living souls is the nameless, diaphanous background of events. It includes the millions of men in the prime of life mobilized to stage the mammoth battles described in Oriental history. But it includes also other uncounted millions who continued to till the soil, to maintain industry and trade, to rear families. Somewhere in all this turmoil, sericulture perpetuated the generations of *Bombyx mori* so that an abundance of silk was available for the victor.

Western awareness of the cultural antiquity of Chinese textiles was given great impetus by the archeological discoveries of Sir Aurel Stein during the first decades of our century. His men recovered fragments of fabrics that have survived 2000 years in the dry desert terrain through which one of the ancient silk caravan

routes passed. It is interesting to note some of the items listed in his inventory.

Fragments of a painted banner—loosely woven of buff silk.

Fragments of coarse woolen serge.

Fragments of tapestry border woven in wool, red, yellow, buff, and purple on a broken blue ground.

Fragment of cotton (?) fabric, red twill.

Fragment of *printed* silk, with blue resist pattern of white dots in diagonal trellis woven in a fine warp rib.

Fragment of woolen fabric loosely woven in coarse crimson twill, with damask pattern.

Although several basic weaves are mentioned, there seems to have been little or no brocade found. It is also interesting to note the use of wool. The comments on color are worth noting. "Amidst human bones and broken boards from decayed coffins were rags of beautifully woven silk fabrics. Their brilliant colours were excellently preserved, even when the crumbling away of a steep slope of clay had left them lying on the surface, exposed to sun and wind." "Among these rags were beautifully woven and coloured silks, often showing rich polychrome designs; fragments of delicate embroidery and tapestry; torn pieces of fine woolen pile carpets, by the side of numerous coarse fabrics in wool, felt, and what appeared to be cotton."

The earliest Western traders with China differed little from modern entrepreneurs. They were not anxious to reveal the source of their wares, which led to the spreading of much intentional misinformation. The various countries through which the caravan routes had to pass cut into the profits with heavy duties in order to pass their borders. Local middlemen established warehouses, exchanges, where East and West might meet to distribute the hazards of the long journey over the entire caravan route. As these middlemen grew in importance, they did everything possible to discourage and prevent direct intercourse between East and West.

These sporadic caravans may have been operating in Biblical times. One writer observes that the writings of the Phoenicians having been lost in the Alexandrian Library, he found only the Bible left to consult. He reasoned that if the articles mentioned

were not indigenous to Biblical areas, trade had to have existed between Palestine and the Orient. He reminds his readers that the exact locations of Ophir or Sheba never have been established.

All of the principal Western nations at some time or other competed for trade with the East. Alexander the Great conceived the gigantic scheme of uniting all mankind under one government. Part of his program concerned the opening of lines of communications over land and sea. Aristotle argued the possibility of circumnavigating Africa to reach India from the west. As early as 200 B.C. Eratosthenes had heard of overland travellers who brought back goods from the East—chiefly silk; and when he introduced a regular system of marking down places on maps, he mentioned China or Thinoe. In A.D. 166, Marcus Aurelius sent ambassadors to China—even though shortly before, he had denied his empress the luxury of a silk dress. The Persians, the Sabeans, the Mohammedans had their caravans. When the Mohammedans rose to power, their first conquest was Egypt, the center of commerce between East and West. Their own people were new to the Eastern luxury items and immediately monopolized the consumption. This spurred the European nations to find their own sea routes to the East.

These comments suggest only a few indications of the simple origins of the international contests for trade in an age when few men left their native villages during a lifetime unless they were conscripted to fight wars from which they rarely returned. We have outgrown the limitations of trade in the luxuries of silk, spices, lacquer. In the machine age, the world supplies basic commodities to the world, but social units still strive to control and monopolize the traffic.

The next time you finger a piece of silk, I suggest that you recall that it epitomizes world history from earliest times.



The Busy Pruners

Themistocles said that he was like a tree. In bad weather, men took refuge under his branches, but in fair weather, they were forever trimming off his boughs.

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THE EDITOR'S POINT OF VIEW

NEW YEAR'S RESOLUTIONS



AFTER the Christmas season has inspired us with the true spirit of good will, we can approach the new year with courage and understanding. It is therefore a generally accepted procedure to make one or more constructive resolutions on the advent of New Year's Day. A resolution is a determination to accomplish some useful purpose by a special effort of the will. We decide that something needs to be done, and to the accomplishment of this end, we gather all available resources of character. Many resolutions have to do with improvement of disposition, correction of personal weaknesses, or a better adjustment with friends, family, and society. The basic thought is that we shall be better people by recognizing faults and failings and resolving to live more intelligently and kindly.

Too often such resolutions are not supported by very much real energy. They are quickly compromised or forgotten under the pressure of disturbing circumstances. One of the reasons why we fail to energize our resolutions is that we keep them very largely on a mental or emotional level. Unless we can externalize constructive convictions and apply them directly to some physical condition, they fade for lack of expression.

It has been customary to make New Year's Day the starting point for some new worthwhile project or use it to conclude a previous pattern of activities which recommends some conclusive action. We can summarize a few attitudes toward New Year's that have found favor with various cultural systems, ancient and modern, which have recognized and celebrated this day through the centuries. The first day of January, or its equivalent in the different calendar systems, was regarded as the end of a span of time composed of the previous year. Each year was a complete life in itself, a miniature of the larger span of human living. To enter a new year, was to be born again and to receive another allotment of opportunities to grow in wisdom and contribute to the well-being of others. In order that this new birth in time might be most fruitful, it should not be overshadowed by unfinished business from the past.

In some countries, it is a moral obligation to enter a new year without debt. While this is not always possible under our way of life, the thought offers a splendid challenge. There are a few debts that we must all carry for many years, such as payment on a home or business equipment or unexpected expenses that have been amortized and on which future payments must be made. We can, however, plan that by January 1, we will have met all small obligations, living within our means in those daily expenses that can descend upon us with disastrous consequences if we are too extravagant. In one Oriental country, for example, street bazaars are set up a few days before New Year's, and home owners sell their personal goods if necessary so that there will be no debt carried into the future. This is both a religious and a secular policy, as debt is regarded as a spiritual as well as a material calamity. Under the pressure of debt, men compromise their principles and are sometimes driven to dishonest actions. The highest status symbol is to be free from financial obligations on New Year's Day.

It may also occur that when the end of the year comes, others may owe us money they have not paid or services they have not rendered. In order that our hearts may be light and filled with goodness at the New Year's season, we should carefully consider what may be due to us. If we realize that our debtors are not capable of paying, due to sickness, age, or some contingency over

which they have no control, then it is our moral privilege to cancel this indebtedness in our own minds and with some binding written statement that relieves the other person of the obligation, so that he too may enter the New Year without debt. If the person owing us is simply dilatory or appears to be attempting to evade payment, then we should use whatever means are possible to inspire him or require him to meet his honest debt. This is for his own good as well as ours, for his failure to act honorably overshadows the new year for him, binding his mind and heart to a past obligation.

The next important problem is to examine our own inner lives to discover, if possible, any grievances or animosities or misunderstandings that have not been clarified. If another has injured us, we must make it as easy as possible for him to right the wrong. If friendship has been endangered by controversy, we must approach our adversary and offer any reasonable reconciliation. At least we must convey to him that regardless of his own attitude, we have forgiven him, and are perfectly willing to restore an old friendship or build a new compatibility. New Year's Day has been set aside as the proper time to make a valiant effort to terminate all feuding, and in countries where this procedure is generally approved, reconciliations are more easily accomplished than with us. Grievances are less likely to take deep root in consciousness if all concerned realize the sacred duty to begin each new year with only kindly attitudes toward others, even though they seem to have offended us.

The next step is an honest searching into our own attitudes and motivations. Are we carrying along through life a burden of negative thinking or destructive emotion? Do we observe a lingering tendency toward impatience, unreasonable criticism, or unkindliness in general, that may have survived in spite of previous new year's resolutions? If we have held attitudes that have hurt others, and very likely brought unhappiness to ourselves, we should determine that we will change our ways as rapidly as possible, preferably on New Year's Day itself. This is a kind of internal housecleaning. It has been noted that even if our neighbors do not keep up their property, there is no law against our maintaining the home in which we live as neatly as possible. By New Year's Eve,

the establishment should be spotless. What we no longer want should be distributed to the needy. Articles that remind us of unhappy circumstances should no longer be kept. They can be sold, for the new buyer will not associate them with morbid recollections. If possible, clothing should be put in good order, but it is not necessary, of course, to go into debt for fine raiment. In the old country, there was a grand wash day, so that everything was spic and span, and all the members of the family put on clean garments as a symbol of the new life that lay ahead.

In some areas, priests or other religious persons were brought into the home to sanctify it on the day preceding New Year's. Primitive people believed that where unkindness or cruelty entered into human relations, demons came and took up residence in some part of the house. One type of demon preferred to live under the front steps, where he made trouble for all who entered the dwelling. Perhaps we have been afflicted by such a demon occasionally, for some folks going home pause on the front steps and become fearful of the attitudes they will meet when they enter the front door.

Another common spot for demons to hide is in the kitchen, or perhaps behind the cooking stove. Wherever there is dissension in the family, food is not so easily digested. The nervous person has a stomach-ache, and the demon is held responsible. Actually, this demon is nothing but our own psychological tension. If a priest blesses the house, and casts out the demons, we sense a certain psychological relief. Also, of course, the visit of a member of the clergy was a reminder of the proper code of relationships between people, and it would be unethical, to say the least, to desecrate the home that a godly man had just consecrated. It all helped to support our natural desire to live a pleasant and harmonious life.

The next important function on New Year's Day was to congratulate everyone about everything. The elders were congratulated for living so long, and the younger members of the group were invited to give thanks for the protection and affection of the parents. On New Year's Eve, friends dropped in to bring small presents, usually of slight financial value, but indicative of thoughtfulness. It was customary to greet them with some kind of

refreshment. In several countries, the week between Christmas and New Year's was devoted largely to preparing small cakes, cookies, pies, or confections. They were of a special type, and not made at any other time. Often the homes were adorned with appropriate symbols. These could be painted on fences or over doors, or simply made for the occasion to decorate the rooms.

Always the festivities, though perhaps apparently only traditional, had something to do with gratitude and hope. When the family gathered, it was thankful that all its members had survived in reasonable health and fair prosperity. If someone who was greatly loved had passed on the previous year, there was a moment of quiet but peaceful meditation, for if it was good to live on in this world, it was also good to go on into that other world at the appointed time. All unreasonable grief, however, was controlled, for it was necessary to face the future with a quiet acceptance of loss rather than to carry negative memories about inevitables into the new year.

This more or less summarizes the general practices of our ancestors, but in some countries, in ancient times, slaves were freed on this festival, and it was the right of rulers to pardon their political enemies or release prisoners if they felt that circumstances justified such a procedure. It was all a kind of bookkeeping system, and just as we balance our accounts on the first of the year, theoretically at least, so we balance our personal lives. If there are credits, we are grateful; if there are debits, we seek to correct the fault.

So much for the past. The next consideration is toward the future, for a year is 365 days of opportunity, with an extra day every fourth year. It has been said that we should always plan the future carefully because we have to live the rest of our lives in it. The thought associated with new year's resolutions has always been that the future is strengthened and ennobled by right decisions. First we must benefit by the mistakes of the past. Certainly we should never repeat any situation that contributed to unhappiness in the past. For young people, the new year's resolutions may have to do with the selection of a career, with programs of study, or adjustment to employment. The right decision is always to use time and life in a way that will contribute to a

useful and pleasant career. There may also be projects in various degrees of unfoldment. We must resolve not to procrastinate or allow ourselves to neglect activities that are necessary. If we recognize failings in our own natures—that we are too quick-tempered or suspicious or inclined to gossip—we should assert the power of will over these negative tendencies. Most of all, perhaps, we must decide that there is a power within ourselves that can preserve us from common mistakes if we have the strength to stand firmly for what is right and proper.

Because time is life, so far as man is concerned, we should try to set up constructive programs for the right use of time. If we waste the days of the year, we have deprived ourselves of the benefits of one of nature's kindest gifts. It is nature that bestows opportunity, but it is man who must accept the responsibility for making good use of opportunity. We all need rest and relaxation, but we do not need to neglect everything that requires a little self-discipline. If the television program is not good, turn it off; if motion pictures are not worth seeing, do not attend them; and if the newspapers offend us by their partisanship and their exploitation of delinquency, we do not have to read them. Incidentally, the moment individuals express their convictions by declining to support what they do not believe, there will be a marked improvement in many parts of our society.

If you have abilities, resolve to strengthen them. If you fear that automation may take away your job, resolve to fit the mind for better employment. If you have neglected your loved ones, correct the situation. If you have developed too many negative attitudes, recognize the fault, and improve thinking by continuous vigilance. If you are living beyond your means, remove this pressure from your nervous system. If it is obvious that you are becoming psychologically disturbed or neurotic, try to plan some practical solution that can be energized during the coming year. Even if you do not accomplish all you hope, there is tremendous therapy in the simple resolution to try with all the energy that you have, and to keep up this effort in spite of discouragement and reverses. It is always easier to live with a plan than without one, and a good plan, even though it may relate to several years ahead, can sustain you through an immediate crisis.

Never make a New Year's resolution with the subconscious thought in your mind that you will break it in a few days. It is usually wise not to resolve to do something that is nearly or utterly impossible. Do not demand so much of yourself that there is little possibility of meeting the demand. Rather, choose a key problem, some area in which a reasonable accomplishment will do the most good. In this way, you sense from the beginning that your requirement upon yourself is not excessive. Sometimes a little self-pride helps, and there is something to gain by announcing your resolution to those most likely to be affected by it.

In early days, all festivals or important holidays had religious overtones. Each day was assigned to the keeping of a benevolent deity, and when a man made a resolution, he asked God to bear witness to his intention and his determination to keep the promise he had made to himself in the name and presence of the divinity. To the devout believer, such a commitment placed a real demand upon integrity. Today New Year's is almost completely a secular holiday. It is merely an opportunity for a social gathering, and perhaps the introduction to a new year of thoughtlessness and dissipation. It is a time for rejoicing, but very few are certain that they have anything important to rejoice about. If this drift continues, we will lose another invitation to the development of character. We have set aside numerous holidays, but perhaps we should realize that New Year's is peculiarly the day of self-discipline. It follows Christmas because we have been conditioned by the re-statement of our spiritual code. We have been reminded of the Ten Commandments and the new commandments given by Jesus through his disciples. It has been strongly revealed to us that by holy example, we have been shown a beautiful and idealistic way of life. We have celebrated the birth of the Prince of Peace, who came into the world to reconcile the difficulties of mankind.

At New Year's, we are invited to advance the cause of the brotherhood of man through the correction of our own faults. Acceptances and rejections have little meaning unless they lead to appropriate standards of personal action. No matter how we view the world today, the only remedy we have for the sorry state of things is the power to express constructive conviction through our own conduct. Unless individuals discipline themselves, society

as we know it must fall apart from its own weaknesses. The only good citizen is the self-disciplined person. The only good Christian is the one who has dedicated his own abilities to the labors required of him by his religion. This is equally true of all other faiths. Without self-discipline, there can be no honor among men and no honesty among institutions. It is self-discipline alone that can curb selfishness, vanity, pride, and corruption. The self-disciplined child has a great deal better chance for success than the undisciplined one. Self-discipline itself depends upon example. Where it is generally accepted, even in a small family group, it can work wonders.

If, therefore, we like to think of Christmas as a day set aside for faith, Thanksgiving as a day for gratitude, Easter as a day for hope—let us also think of New Year's as a very important holiday, set aside to good resolutions. Of all the holidays, it is this day, dedicated to discipline, that is best calculated to cause us to go out and do the constructive things which help to build a better world.



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THE PSYCHOLOGICAL KEYNOTES OF THE LIVING RELIGIONS OF MANKIND

ACCORDING TO ARNOLD TOYNBEE

Out of man's efforts to solve the various problems of living, two essential kinds of religion have developed. The first might be called *homogeneous*, which means that the faith was adapted to the particular needs of a race or a nation. Most of the religions of this kind became associated so intimately with a time or a place or a condition that they never really broke through. In some cases, the religion was limited actually by the circumstances of birth, so that the individual had to be born into the faith in order to be able to belong to it. The religion, therefore, did not attempt to proselytize. It was more or less part of a social structure, applied to a people restricted to certain needs, and imposed upon that people. Very few members of such a faith ever left it, for to do so meant leaving all of their human relationships, their culture, and their blood stream.

These faiths therefore held very closely to a pattern that did not extend greatly beyond the boundaries of a restricted area of consciousness. Several of them did, in a measure, extend beyond the original confines, but for the most part, only as beliefs or philosophies or ethical codes that have been interesting to other people. Sometimes a religion is fascinating to non-members. They will never join it—perhaps the very laws of the faith prevent them from joining—still they are concerned about it, and appreciate its philosophical teachings and ideals. One such concept is Confucianism, which, while it is essentially a philosophy that was limited to China, did move gradually into Korea and Japan, and has affected Western man; it has become a part of our understanding of world sociology, not primarily as a religion, but as an ethical code. Hinduism, of course, is one of the classic examples of a religion that is tied so intimately to the lifestream of a people that it is identical with it.

The other type of religion might be termed *heterogeneous religion*. This type has from its very beginning made a bid for world

authority, directly or indirectly. It sends out evangelists and prose-lytes who seek to convert other people. Today we recognize three prominent examples of heterogeneous religion — Moslemism, Buddhism, and Christianity. These three have broken national, racial, and geographical boundaries, extending into areas far from those in which the faith itself had its beginning. They have also converted or profoundly influenced persons of many different psychological lifestreams. We may find Moslemism flourishing in the Philippine Islands, Buddhism setting up its temples in London, and Christianity establishing missions in Asia, Africa, and many remote regions.

These three faiths, therefore, have broken basic national boundaries, and their success has had to be due to something within themselves. There had to be some reason why they became acceptable to other peoples. One of the reasons was a certain inclusiveness in them, and another important factor was their appeal to the emotional psychic life of the individual. There was a certain warmth or tonality in these religions, by means of which they created a response in the psychic structure of persons of different racial or national origins. All this gives us a background, then, for an understanding of the four points that Dr. Toynbee brings out in his discussion of this subject.

Toynbee recognizes a psychological breakdown of the human mind and its functions. The terms are strikingly familiar to us because they have been used in many other contexts, and Toynbee brings them into focus on religion. He gives four steps or levels of thought to be considered—intuition, intellection, emotion, and sensation. These are good psychological terms, and as he uses them, they become keynotes of world religions. Thus he attempts to show how all these religions, to some degree at least, are associated with basic psychic patterns and stress concepts and values within the person.

According to Toynbee's reflections, Hinduism is the religion of intellection. In some mysterious way, Hinduism represents probably the most completely rationalistic concept of faith the world has ever produced. It is the one religion that seemingly achieved at a very early time a dynamic union with science. Of course,



the sciences of that time were not the sciences of today. They lacked much of the exactness, and certainly much of the penetration, that we know now. But the type of mind of the old Hindu is still present in the modern research technician. From the beginning, the Hindu mind seemed to be a researching mind, ever attempting to find facts to support and sustain beliefs. It was never satisfied merely to believe. Thus, at an early time the Hindu reached out as a geographer, a chemist, an astronomer, and a physicist. Perhaps his methods were not as advanced or as systematic as those that we know today, but even at that time he was a skeptic—he was just as skeptical as any modern materialistic physicist could be. He was not an easy believer in old times, and created whole schools of skepticism and even cynicism.

We have every reason to believe that India was one of the most highly educated and highly advanced nations in the world. In an old, old time, the Hindus were very skilled, and the remnants of some of this skill survive down into the medieval period of Western history. In their researches and their efforts to analyze and understand the universe, the Hindu mathematicians and philosophers did an amazingly good job. Perhaps one of their great

systems was analogical. They came to the conclusion that the human body was man's most available key to the universal mystery. Whereas many nations ignored anatomy and physiology completely in the development of their religions and philosophies, the Hindu was very much aware of them. He sought in the functions of the human body to discover the keys of universal function. He sought in the study of the growth of man, in the conception of man himself, in the prenatal epoch, keys that he could apply to the structure of the universe; and while he did not arrive exactly at our concept of the nebular hypothesis, he came very close to it.

A very long time ago, the Hindu realized the immensities of our universe, the vastness of the space in which we dwell. He began to conceive, therefore, of a religion that had this powerful space dimension. He had a religion which not only carried through the three dimensions that we know, but was experimenting with fourth, fifth, and sixth dimensions long before we ever heard of them in the West. He was also working on the concept of the dynamics of smallness, searching for the structure of the atom. And to a degree, at least hypothetically, he came to the conclusion that there was a vast resource of energy within the atom, and if the atom could be split, there could be a tremendous, earth-shaking combustion. We know that in medicine he was also very highly skilled, and at a time when Western medicine was in a very bad state, the Hindu was successfully removing tumors from the human brain, and patients survived. So with his mind he came to many very extraordinary and realistic discoveries.

This seems to show one important thing about Hinduism—something that can have a definite bearing on the future of India, which is still psychologically largely under the broad shadow of Hinduistic belief and tradition. This important point is that India can adjust a faith to progress. It will never have to lock itself in a desperate struggle between religion and biology. It may have an occasional minor conflict in this area, but actually, the Indian philosophic-religious system is great enough to include within itself all progress conceivable to the human mind.

Because of this, and because of the scientific approach that Hinduism brought to bear upon the problem of human salvation, the Indian religious culture is rather unique. With his scientific,

rationalistic intellect, the Hindu came to the conclusion that the growth, the improvement, and the regeneration of man had to be scientific processes; that it was perfectly possible that the perfection of man was a great science, a great art; that it was not necessary for man to wander about in a world of uncertain believings, for the way of human growth was clearly distinguished by a pattern, a universal plan by which all things should live. Man could follow this plan, and if he did so, he would grow. But man could also anticipate this plan. He could come into more constructive relationship with the plan itself. In other words, he could help the plan that was helping him, just as a gardener going into a neglected garden can help the plants by clearing away the weeds and properly cultivating and watering the soil. The gardener does not create growth, but he releases it. He is not a dogmatic person who can stand by a plant and say, "Grow," but he can do those things that will help the plant to be itself.

In the Indian concept of man, this was strongly emphasized. The serious, thoughtful, enlightened person could cooperate with the processes of his own spiritual unfoldment. Therefore, sciences of regeneration, of enlightenment, of union between the individual and the Infinite were gradually developed among the schools of Indian philosophy.

I believe it is upon this basis that Toynbee develops the concept that Hinduism represents a great religious intellectualism. It proves beyond all doubt that the individual can think as far as he wants to think; that he can explore space as far as he can; that he can anticipate new discoveries, and in a thousand years from now, with much more knowledge than he possesses today, still have his complete religious convictions, without any danger of their being destroyed by any newness of knowledge that should come along. So the study of Hinduism may contribute to our understanding of this problem, for Hinduism has shown that it is possible to have a kind of religion that includes all progress and still preserves the great spiritual values that are essential to the moral life of man. Hinduism at an ancient time established this pattern, and it can be valuable to us today. For the last five hundred years, Western man has been in a conflict between religion and science, and this conflict has not been really solved; it has

not even been well arbitrated. It has been ignored, by mutual consent, but there has been no vital solution to it in the Western way of life.



In assigning the psychological keynotes to religions, the Toynbee chart relates Christianity to emotion. This should in no way be interpreted as derogatory. Emotion is as valid a part of man as any other element of his nature. In fact, in many instances, it is more valid than intellect. We seem to have an idea that intellectual people are superior people, but this is not essentially true. Intellect is one approach to things. Perhaps we use it most, and we use it more critically; therefore we regard it as the most valuable. Actually, our emotional values are of the greatest and most enduring significance to us, for it is out of our emotion that we finally bring into maturity the basic patterns of human affection, regard, and fraternity. Without emotion, friendship would be meaningless. Without deeply developed and matured emotion, love would be impossible. And without friendship and love and that type of understanding, life would be unendurable.

Toynbee is really telling us, therefore, that there is a religion the strength of which depends very largely upon the feeling it causes in the believer. We recognize this in the contemplation of Christian religious art. One of the great keys to Christian art has always been the death and resurrection of Christ, the infinite suffering of the God-man. This suffering moves us profoundly. I have been in great cathedrals where individuals, looking up at a magnificent stained glass window of the crucifixion, have broken into tears—not because they were devout, but because of the strange, mysterious, timeless pathos of this scene. It is something that touches us and causes us to have a deep regard for this man who gave his life and suffered so greatly for the good of a world that did not understand and could not follow directly in his footsteps.

Religion in the West has built very largely upon this tremendous emotional content. It has also built strongly around the concept of sin. The individual is sorry, heart-broken, repentant—moods which are highly emotional. The consecration of the person to religious life, the heroic dedication to an unselfish career, to go out and give all that we have to the ministry of the sick and the suffering and the heavy-laden—these are great emotional patterns. They are patterns of a faith which tells us that when we keep rules, we feel better; when we break the rules, we feel unhappy. As we analyze the rules more carefully, we observe a pattern in this—namely, that within our own natures there is an instinct to be sorry when we do what is wrong, to be glad when we do what is right. And right and wrong are not necessarily just creedal establishments; they have to do with those values which bring joy or misery to other people. They are attitudes that contribute to the progress of mankind or retard that progress. For the individual, right finally comes down to that which is essentially the best according to his knowledge; and wrong reduces itself to that which represents compromise or loss of dignity or loss of value in the patterns under which we live.

In Christianity, also, we have the concept of God as the Father. There is this relationship of family, of home, that is highly intimate. Such a relationship also existed in Confucianism, but that was a rather cold and more severe concept. Some of this severity and

extreme formality also came into Christendom in Puritan times, but for the most part, the Christian religion has been a family experience, an experience of people trying to identify the elements of religion with the patterns of daily relationships. Christianity, therefore, is an emotional experience. It is the enriching of emotion, the warming and deepening of the emotional content in human life.

Let us also bear in mind that as far back as we can follow the thread of history, Western man has been essentially an emotional creature, and perhaps it is because of this that this type of religion evolved among Western peoples. Western man has been far more emotional than the peoples of the Eastern world, and this becomes especially evident when we realize that under the heading of emotion we must also consider ambition. Emotion has produced the conquerors—Caesar, Alexander, Napoleon, Hitler, and the various examples of selfish determination to self-aggrandizement. Emotion has also given us the tremendous pressure behind competition. It has given us this worship of status from which we are suffering so much at the present time. It is emotion that lies under the tyranny that arises in so many families; it is emotion that is beneath vanity and the innumerable style patterns to which we are enslaved; it is emotion that makes the individual determined to do what he wants to do. Against this emotion, some discipline has to be exercised, but day by day, we are rejecting discipline. We are trying to break away from every possible restraint, and most of the ailments of our psycho-neurotic generation are ailments of emotional disturbance.

This has been the grand pattern of Western man, and true to the kind of people we are, we have emotionalized our religion. We have here a religion in which what we feel, we believe; and what we feel and believe, to us is true. Our likes and dislikes thus become the basis of most of our certainties. Everything moves upon our emotions. Therefore, the great need of Western man today is for emotional maturity. If he does not develop this emotional maturity, he cannot survive. He cannot continue with the perpetual adolescence in which he has emotionalized self-control out of every project and pattern with which he is involved, and has compromised his principles to the satisfaction of his desires.

Western man would probably deny emphatically that the keynote of his major religion is emotion—he would want to be considered the world's great rationalist. But as we read the newspapers, and watch the careers of his politicians, we are forced to conclude that he is not as rationalistic as he thinks he is; in fact he is downright delinquent so far as common sense is concerned. He is governed very largely by the pressures of his own attitudes.



In his classification of the religions, Toynbee assigns Islam to sensation. Islam, as we understand it here in the West—or perhaps it would be better to say, as we misunderstand it here—has never been very close to the heart of Western man. From the beginning, he has felt it to be a kind of false doctrine, a caricaturing of his own Christianity. He resented its arising at a time when Christendom was making a bid for complete world supremacy. He has more or less viewed with disfavor the fact that it may be said with some factuality that Islam is the most rapidly growing religion in the world today.

Islam is a very powerful force. As a heterogeneous faith, it has extended itself throughout large parts of the world, and it does

have a very dedicated, even fanatical, following. It is therefore part of a great world pattern. We cannot deny the tremendous scientific contributions that were made by Islam at a time when Europe was passing through the Dark Ages. Through the Moorish colleges of Spain, it brought learning back to Europe after a tragic period of darkness. And certainly, Islam is not without its mysticism, its beauty, its literature, and its art—all the wonderful glory that is associated with the reign of the caliphs of Baghdad.

In considering Toynbee's classification, we must realize that sensation is a perfectly valid part of human equipment. Man has a series of sensory perceptions through which he becomes capable of experiencing values in the world around him. Sensation makes him keenly aware of life. One of the great examples of what might be called an idealistic sensation is found in the ideas of Thoreau, the New England Transcendentalist—his back-to-nature concept, the ability to sit quietly and simply enjoy the marvelous relationships between things seen and heard and the invisible world of things understood or dreamed about. Sensation, therefore, is a way in which man seeks to discover truth. He seeks to know God by the wonders of God's creation.

To a certain degree, sensation is also close to modern science. The scientist, making a certain kind of discovery, is moved by the tremendous revelations that have come to him through his own sensory perceptions, perhaps fortified with a certain amount of instrumentation. There is a way of finding God through measuring the orbits of planets. There is a way of coming very close to the Infinite simply by watching the seasons as they pass. Nature worship is almost entirely a worship of sensation, in which the individual comes to sense, in a rather subtle way, the direct relationship between the natural processes of life around us and something deeper and greater.

The Moslem concept of life as the cultivation of the pleasant sensations within the individual is, of course, associated with sensation. Because of this, the Moslem has long been regarded as a person dedicated to luxury and emotional excess. As we study the works of the Sufis and the Dervishes and other Moslem mystical sects, however, or even read the mysterious double-talk in the quatrains of Omar Khayyam, we begin to realize that much of

this so-called emotionalism or sensationalism in Islam is symbolic rather than literal. Actually, to the Moslem, the sensation of complete satisfaction, which is perhaps the keynote of the entire thing, cannot be divided from the nature of the good. In some way, the individual is never satisfied unless he is right. So in order that his body may sing with pleasure, in order that the whole personality may abound with the sense of well-being, there has to be essential goodness or value within the person himself. The only way the individual can be happy, is to keep the rules. And in the symbolism of the Moslem mind, happiness is a sensation associated with friends gathering, with the stars rising over the desert, with the distant sounding of the camel bells, or with the voice of the priest chanting from the minaret. All these things make fertile and beautiful this garden of Allah where we live.

To the Moslem, therefore, this garden world, this pleasant place, is more or less the proper abode of the religious. When he departs from this mortal sphere, he will, if he is a good Moslem, go on to a pleasant place, and the pleasantness of it becomes its goodness. The true Moslem has very strong moral instincts, so that in a way, it almost inevitably follows that this pleasant thing is the good thing, the right thing. But instead of saying, "I am good," he says, "I am comfortable;" and yet he would not be comfortable if he were not good.

All in all, therefore, in spite of the fact that the Moslem has been often stirred up politically, has been associated with a great many dynamic movements of conquest, has been a ruthless enemy and rather fanatical in many of his allegiances—a great part of this does not touch the common people of this belief. Those who have lived among the Moslems, as some have whom I personally know, have gained an ever greater respect for them. They find that these people like to be comfortable to such a degree that they prefer at all times to be honorable, fair, and basically right in their conduct. They do not want to live with a bad conscience, because this is disagreeable; and the only way to be really comfortable is to be friendly, kindly, and if necessary, return good for evil. A large part of the Moslem code is almost identical with the Christian and Judaistic code, and actually, the common village dweller, the man who lives in the little town by the edge of the

desert, lives a very simple and honorable life, because it is the way that is most comfortable.

The concept of comfort has many philosophical overtones. For example, the Moslem is not going to own more than he needs, because to do so is to lose comfort. The moment he has more, he has to take care of it; the more he has to take care of, the less time he has to enjoy himself, and that is very bad philosophy for him—because after all, on the level of sensation, if you are not happy, you are nothing. The only way you can be happy, therefore, is to want less, and use what you have moderately and kindly. The Moslem will not be a glutton, because if he overeats, he is not comfortable. He has been traditionally an enemy of alcohol, because he finds that in the long run, alcohol destroys comfort. It makes him a difficult, impossible person, destroys his self-control, and lends itself easily to those excesses which make community life dangerous and bad. He therefore simply does not cultivate these things.

The Moslem keeps these simple rules of good conduct as a part of the practice of his faith. Now, it may be that his motivation is not the glory of God, but in order to achieve obedience to the will of Allah, the simple keeping of the rules by means of which he fulfills the basic concepts of the Moslem code, he has to be a fairly intelligent, well-disciplined, well-purposed individual. And the reward for all this is that it pleases the individual. If he behaves himself properly and lives a good life, he will live to see his children and their children gather around him, and they will all respect him and honor him. This is pleasant; it makes everybody feel good. But the only way a person can have that kind of a family is to keep the law from the beginning. The individual has to earn his happiness by keeping the laws revealed through the Koran.

The fourth of Toynbee's psychological keywords is *intuition*, and this he assigns to Buddhism. Toynbee points out the tremendous importance of the intuitive faculty. Intuition can provide the individual with a very strong inner life, and give him a different way of finding out about life. Buddhism is founded entirely upon the concept of personal internal experience; it does not accept tra-



dition as the most valid form of knowledge. This internal experience is not an experience that rewards, but one that discovers. In Buddhism, intuition is the basis of all factual knowledge.

In almost all the Eastern nations where Buddhism has been strong, the people have developed a very powerful sense of internalization. To them, all outer living must arise from certain facts that have been intuited within the self. There is no gospel that bestows these facts, no church that can control them, no ministry that can guarantee them. In Buddhism, these facts are the result of intuition; and this intuition is the result of self-discipline. Thus, discipline becomes very important. The individual must make his own private, personal adjustment with the Infinite; he cannot depend upon any common sectarian adjustment.

This point of view contributed a great deal to the spread of the religion because, being a highly personal thing, it permitted individuals of various groups and cultures, and of various previous religious backgrounds, to find this experience in terms of their own needs. When Buddhism went into China, it became Chinese; when it entered Tibet, it became Tibetan; and when it entered Japan, it became really the soul of the Japanese people. Each of

these culture groups interpreted it according to its own instinctive nature. Thus, we see that the principles underlying Buddhism can be variously clothed. They are never lost, but they appear in different likenesses, always identical in substance, but adapted to the particular requirements of a group or a cultural level.

The Buddhist doctrine, therefore, is based upon a series of inwardly realized, or experienced, truths. This inner recognition comes from the quietude of the person himself. The same concept is also found in Western religion, but we seldom use it. Actually, all the basic religious principles are present in all the religions, but they are emphasized in varying degrees in the different groups. In Buddhism, the concept, "Be still and know," which we also have in Christianity, is very strongly emphasized. All knowledge, all guidance, and all true wisdom arise from the ability to be still, and this in turn requires a tremendous dedication of life to principle. It demands the resignation of the personal to the universal. The individual must develop a certain pattern of acceptances. He must accept the universe, and not struggle against it. He must accept the sovereignty of universal law, and not try to raise his own ego above it. He must accept patterns that have always been, and realize that if he violates these, he must suffer; there is no way he can break law with impunity. And finally, he must make his peace within his own consciousness.

Buddhism has the concept of a universe that is to be experienced as absolute peace. There is no struggle of gods and godlings in space. There is no fall of man, no time when any creature was ever disobedient to the Divine Power and survived. Everywhere in space there is a quiet, orderly inevitable purposefulness. Everything is moving from where it was to where it is; from where it is, to where it is going. Everything is moving from a lesser state to a greater state of its own nature, for growth is eternal, and life is an evolving situation. Buddhism will never attempt a dogmatic statement of finality or of ultimate causation. Man has a job to do here and now, and this is the job he should be giving all his attention to. The knowledge of universal laws and procedures is important only insofar as it guides man in immediate decisions.

Through experience, Buddhism has come to the conclusion that the law of causality is absolute and infinite. Everything func-

tions by cause and effect. Therefore, anything worthwhile in the universe must be the result of proper causes. A generation of corruption can never result in peace or security. An era of selfishness can never contribute to permanence. Only that which is good can cause good, and only that which man has earned can come upon him. The great philosophy of life, therefore, is to earn what is right and what is necessary. Man gains all that nature wants by the simplification of his own purposes and the bringing of his own way of life into harmony with the universal laws of existence.

The mysterious symbolism of Buddhism, the strange and complicated iconographic structure of this religion, has to do with man's intuitive understanding of the principles that are represented by the pictures and images and rituals. In Buddhism, everything moves on a very subjective level. The individual moves out from within himself to perform whatever may be regarded as reasonable action, and then returns into the quietude of himself again. The indestructible, inevitable security of internals is his hope of glory in every sense of the word. Thus, he is truly intuitive because he is attempting to discover inwardly all that is necessary to guard him outwardly.

Thus we have what Toynbee believed to be the psychological keynotes of four great religions of the world: intellect for Hinduism; sensation for Islam; emotion for Christianity; and intuition for Buddhism. We must admit, of course, that there are many other faiths and doctrines of various magnitudes, but I think we would generally accept the idea that all of these probably also have a powerful psychological trend toward one of these four directions. If you want to understand your own religion a little better, therefore, you can quietly attempt to determine which of these areas is closest to your own approach to religion. As an individual, your psychological integration may differ from that of your neighbor, or even from that of other members of your family, and you have a right to your own religious integration and interpretation.

Whatever we may be, we belong to one of a small group of basic attitudes, and these attitudes, by their colorings and their various emphases, determine our relationship to principles and philosophies and religions and truths. If we feel a tremendous

need for scientific proof of everything we believe, we are interested in Hinduism, whether we know it or not. If, on the other hand, our essential idea of religion is simply the wonderful warmth of devoutness, of piety, of this great sense of our longing for kinship with the simple story of the life of Jesus, then we are certainly functioning on the religious-emotional level. If we are nature worshippers, and never feel as close to God as when we are out on the side of a mountain looking at the sunset, then there is a streak of Islam in us, even if we do not recognize it. And if we are moved constantly to try intuitively to strengthen the inner understanding of our lives, if we are searching for inner guidance primarily, then we are almost inevitably in the Buddhist area of religious thinking.

If we can get to the point where we can appreciate these different patterns without getting dogmatic over them, and without feeling that someone else is a heretic, we get along so much better. We must finally come to recognize the religious phenomenon for what it is—an essential part of man. Man himself must have faith; he must love the beautiful; and he must serve the good. He must seek for truth, and he must answer questions. These things are part of his natural destiny. If religion does not exist for him, his education loses part of its meaning, the sciences lose most of their value. For man is not trying to become a calculating machine—he is not created to be only an instrument of some kind. He is created to take knowledge, pass it through his own consciousness, enrich it, and apply it to the solution of those problems that are essentially human. Computers cannot do this. They can come out with numbers and sums and figures, but they cannot come out with sympathy, warmth, or insight. They cannot give courage to the weary, or peace to the troubled. They may produce many facts, but facts will not save situations unless these facts are interpreted in terms of needs and values, of hopes and aspirations and dedications. The only thing the fact can do is reveal the need for these dedications—in that, it is useful; by itself, it is not solutional.

The world today is in need of deeper, broader religious understanding. We have come part of the way in trying to bring the denominations of Christianity closer together, for they, in turn,

represent psychological sub-divisions within the concept of a faith. But we still have the rest of the world to consider. We still have to realize that, however we may feel about it, Christianity is a minority religion; it does not hold the majority of the people of the world. It is the largest single religion, but it still has to face a strong, dedicated religious world with other beliefs and other convictions, but with essentially identical moral and ethical concepts. Except for slight deviations for local situations, the great ideals of world faiths are identical, in the service of one divine principle, the source of all things.

It would seem, therefore, that we could achieve a brotherhood of mankind if the intellectual factors of human attitudes can be gradually matured and unfolded and enlightened. If we could begin to think of religions as being interpretations of the one eternal quest for inner reality, we could then become more patient and understanding, and we could perhaps find in other people's paths much good that we have overlooked. And through the contributions of other religions, we may become more keenly aware of the intent of our own belief, which perhaps has become obscured as the result of centuries of comparative failure to stress true religious values. Any interpretation—historical or philosophical—that helps us to put the world together into some kind of a unified purpose, with the proper differentiations within that purpose, but the purpose itself never divided, will save us a great deal of sorrow. We will come more rapidly to an understanding of other people, we can do much more through international organizations than has yet been accomplished, and we can meet at council tables with a good spiritual kinship, a good fraternity based on eternal principles. The more we can do this, and the more we can live these principles, the more rapidly we are going to solve the imminent problems of mankind.

(The four symbolic figures illustrating this article are details from a large painting by Dr. Luigi Bari Sabungi, former secretary to the last Sultan of Turkey.)



THE DECLINE AND FALL OF A GREAT ART

It is exceedingly difficult to make a general statement covering the long and complicated history of Chinese art. The magnificent bronzes of the Shang (1766-1122 B.C.) and the Chou (1122-256 B.C.) Dynasties are among the most prized artistic treasures of the ancient world. The celebrated Eumorfopoulos Collection included fabulous specimens of early Chinese bronze-casting. Most examples of Shang and Chou art so far discovered are of stone, bronze, or clay, highly stylized, with a superb sense of ornamentation. Carving of the Han (206 B.C. - 220 A.D.) are greatly admired, and tomb bronzes of this period are most intriguing. It is in the art of the Six Dynasties (222-489 A.D.), which included Northern Wei, that the effect of Indian Buddhism is first observable. At this time, the creative arts of China were ensouled by a tremendous spiritual force, which came to its flowering in T'ang (618-906 A.D.). This flowering bore its most perfect fruit in Sung (960-1279 A.D.). The momentum carried through into Yuan (1280-1368 A.D.), but declined abruptly about the middle of Ming (1368-1644 A.D.). By the beginning of Ching (1644-1912 A.D.), Chinese art passed into a decline from which it never recovered. About the only noteworthy artistic productions of the Ching, or Manchu, Dynasty were in the fields of ceramics and ivory and jade carvings.

According to an old Chinese saying, there is a reason for everything under the sun, and the sudden collapse of an important culture is worthy of investigation. We might note that archeologists have been hard at work exploring and excavating during the present communist regime in China. While they have made many valuable and interesting discoveries, their findings have not changed the broad pattern set forth above, nor have they brought any new light to bear upon the circumstances contributing to the rapid deterioration of Chinese esthetic insight during the last four hundred years.

Ernest Fenollosa was of the opinion that the artistic triumphs of the Shang and the Chou were products of what he termed an

ancient Pacific culture. The designs and patterns are traceable to a vast diffusion of motifs and ornaments distributed from Alaska to the islands of the South Sea. It was during Chou that China produced her greatest sages—Lao-tse and Confucius, who flourished in the 6th century B.C. The influence of Taoism was comparatively slight at this time, but Confucianism did direct artistic trends toward a more adequate recording of historical and literary subjects. Some of the choicest inscribed stones from which rubbings have been made suggest ceremonial scenes based upon the Confucian proprieties.

The coming of Buddhism during Han certainly provided a powerful stimulus to all forms of creative artistry. Buddhist tradition, mingling with the indigenous systems of Lao-tse and Confucius, enriched the minds and souls of men, and directed their attention to the idealistic elements always obvious in the maturing of a civilization. That which was begun in bronze was perfected on silk. Of the many arts of China, painting was the most highly developed. In painting alone, we observe the minglings of the three great spiritual-ethical systems that contributed so positively to the progress of Eastern Asia. It was the art of the T'ang that reached both Korea and Japan, and in this art, the religious themes dominated all others.

The delicate balance of what has been called "The Three Religions" was maintained for several centuries, largely under the leadership of Buddhism. This Indian philosophy did not attack Taoism or Confucianism; rather, it overwhelmed them, subordinating, but not actually assailing their doctrines and beliefs. China has always had some secular art, and leads the world in the early development of landscape painting. The techniques were based upon Chinese calligraphy, and the picture was at first only an unfoldment of the ideoglyph. There was considerable expression of Taoist mysticism during T'ang and Sung, and meditating sages in rustic backgrounds were familiar themes. Always, however, man was subordinated to nature, unless portraiture was specifically intended. Scenes suggested poems, and these were often added to the picture, either by the original artist or by later owners inspired to pay tribute to the sentiments expressed in the painting.

During the Ming Dynasty, those inevitable changes which follow the vicissitudes of empire disturbed the equilibrium of the three religions. Gradually, Confucianism came to the fore through the rise of a powerful literary and intellectual group. Buddhist idealism and Taoist mysticism felt the keen displeasure of the long-frustrated Confucianists, who had been unable to hold their own against their glamorous rivals. It should be pointed out that the Confucianism of the Manchus of the Ching Dynasty cannot actually be blamed on Confucius himself, who had been dead for nearly two thousand years. By the time of the Ching, the teachings of the ancient master had been heavily diluted with commentary and interpretations, so that Confucianism represented an extremely conservative traditionalism. In its favor, however, was its emphasis upon the development of a strong central government and a powerful directive policy calculated to contribute to that mysterious and intangible motion that we call progress.

The 16th-century Confucianist regarded himself as an emancipated intellectual. He believed in the autocracy of mental attainment as expressed through philosophy, the rudimentary sciences, literature, and a tradition-bound art. On the ground that rulership should be in the hands of superior men, these intellectuals set up their own standards of superiority. For one thing, the intellectual must be addicted to criticism. He must find fault and pass judgment; these are his natural prerogatives. He must be skeptical of all metaphysical matters—primarily, of course, Taoist speculations and Buddhist meditations. The intellectual must also be emancipated, at least to a degree, from all the insidious influences of theology. Chinese religion must be founded upon the oldest of historically recorded customs. Deity might be respected as an abstract being whose regent on earth was the Emperor of China. The traditional forms were observed simply as proprieties and symbols of cultural maturity.

China was becoming dimly aware of an outside world, and a few travelers had penetrated the country. This seemed to make it all the more expedient to nurse an intelligentsia capable of solemn reflection upon the changing course of events. The indispensable prerequisite to status was a diploma from one of the great academies, preferably the Imperial School. Examinations

were numerous, slow, ponderous, and exceedingly difficult. Candidates were isolated in cells, where they often could not even sit down. Cheating at examinations was known in that time, condoned in principle, but bitterly condemned in practice. Armed with a diploma, the Confucian was lord of all he surveyed. Having learned to write great poetry, it was obvious that he would make an ideal prime minister. If he drew the characters well, and could read ten thousand ideographs, he could well become Generalissimo of the Armies. It was inevitable that there would be an appalling turnover on the executive level. Prime ministers fell like showers in April, and each was succeeded by another who seldom lasted long. These intellectuals lost touch entirely with the people whose destinies rested in their hands. The system flowered into the mandarine, an aristocratic feudalism which accumulated wealth and authority and considered it perfectly proper to exploit the weak and the humble. Great theories were everywhere, and there was almost no consideration for those hard facts upon which political systems are traditionally built.

Obviously, the Manchus were not well versed in the psychology of ancient China. They had their own purposes, which were both immediate and mercenary. As the power of these Manchurian lords and their Confucian ministers increased, Chinese culture began to disintegrate. Secular art became more prominent, and its quality declined. The only exception here was the monochrome painting of the Zen monks. The Zen sect simply refused to change its ways, and because its principal retreats were in comparatively inaccessible areas, the monks were not directly molested. In time, however, the sect more or less shifted its center to Japan.

Not having been especially brilliant in handling the cabals of state, the intelligentsia turned its attention to art. Considering themselves to be emancipated individuals with strong humanistic leanings, these literary men felt it a solemn duty to preserve China from the classical art tradition. Probably they were motivated, at least in part, by an eagerness to rescue the Chinese mind from its addiction to Buddhist painting and sculpting. The literati took the ground that classical Chinese painting was decadent and tradition-bound. The masters of the various schools of painting were little better than exquisite technicians. Their subjects were re-



A little of everything, by an ambitious student. Nanga style, early 19th century.

ligious; therefore, decadent. All this should be changed, and in the place of technique should come creative abandon. And who was better fitted to introduce the new art than the literary men themselves? True, most of them had never studied painting, but this was unimportant. Valid art was self-expression, and it should have strong social overtones.

In the course of time, the new art gained distinction and prestige because it was supported by the intellectuals and very largely produced by them. It was a wonderful bluff, and it worked exceedingly well for the moment. The Japanese called these Chinese literary artists *Bunjin*, which can be translated "scholar painters." Anyone not too palsied to hold a brush, could produce a masterpiece. One critic has said of this type of art that it lacked strong lines and clear purpose. There was no evidence of that freedom of skill which can only result from years of patient practice. The productions of the *Bunjin* always give the impression of being fussy, and a dignified term has been bestowed upon this school—



Water color painting from an 18th-century German friendship book.

amateur artistry. It was certainly strictly amateur. There was little regard for composition, but much emphasis upon freedom.

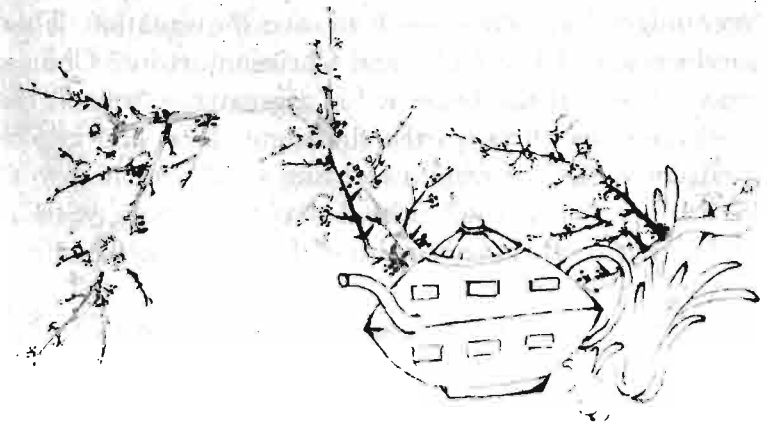
As might be expected, Western collectors and critics developed a moderate enthusiasm over the *Bunjinga*. Perhaps it reminded them a little of the European rebellion against technique and tradition. In both the East and the West, the problem was the same. If a thing cannot be done better, then there is a certain distinction to be gained by doing it differently. The intellectual painters often produced little albums, which could almost be described as sketch books. They decorated the pages with minor masterpieces, obviously dashed off with spirited abandon. The accompanying illustrations show several of these artistic productions. It will be noticed that in spite of the fact that the *Bunjin* painters were striving desperately to be original, they were nearly always copyists to some degree. They took the old themes, added a note of Zen detachment, and insisted that it was up to the viewer to discover the inner meaning of the art and sometimes the actual subject intended.

Among the favorite subjects of this school were landscapes—mostly overburdened with detail, elderly gentlemen fishing in a boat, a scholar in his mountain retreat, interminable sprays of flowers or branches, and still life. No one can question that many

of the drawings are amusing, but probably this was not the original intention. For comparison, we are adding a little picture from a German friendship book, also drawn by an enthusiastic amateur. From this it will be obvious that there was a distinct parallel between inner artistic release in Asia and esthetic freedom in Central Europe. Both productions are of approximately the same date, and each in its own way has influenced modern painting.

In late Ming, the school of the literary painters reached Japan. Here a slight problem arose. The Japanese had no class of literati that compared to the Chinese, but they did their best to make up for the defect. Painting became the pastime of statesmen, merchants, and those otherwise employed. In both China and Japan, some reasonably good work was done by these non-professionals. Natural talent cannot be denied. But the Japanese, with their own peculiar type of mind, produced almost immediately a professional group of amateurs who developed the Nanga School of "scholar pictures." A certain amount of Confucianism also slipped into Japan along with the cult of amateur painting, and was very noticeable during the Edo Period, when the shogunate was emphasizing the importance of loyalty and austerity. During the 19th century especially, there was an eruption of Nanga technique in Japan, especially among itinerant intellectuals and those with unfolding social consciousness. Most of the pictures found in old Japanese inns and hostels were the productions of these untrained or semi-trained artists. They also made a few pennies by giving brief courses in art, extending only for two or three weeks, at the end of which time the student was left to his own creative instincts. Naturally, the productions were rather bad.

The decline of Chinese art must, therefore, be traced directly to the loss of esthetic integrity. The intellectual group simply outlawed good painting, and insisted upon the general acceptance of the new art concept. According to the Bunjin, art should be regarded primarily as a literary accomplishment. It should have no deep or important meaning. It should be pretty, but not beautiful; witty, but not deep; and it should express the convictions of the painter, whether he actually had any convictions or not. Only in this way could it break from the great religious pattern that had previously prevailed. To subordinate the religion, it was necessary



Painting in the Nanga style. The teapot is especially intriguing. Japanese, early 19th century.

to disparage its art. A new set of critics arose, who extolled the glories of the mediocre. These intellectuals, however, were so weakening the fabric of the Chinese way of life that the whole structure finally fell apart in their hands.

As the people lost the guidance of a powerfully directive faith, their own social securities were undermined. Taoism and Buddhism, held up to scorn by the intellectuals, developed inferiority complexes of their own. The level of the priesthood was lowered, and the quality of the following deteriorated. Without religious leadership, superstitions increased and multiplied, until the effect of religious guidance on the character of individuals became negligible. As morality and ethics failed, lawlessness increased. The intellectuals deplored this lawlessness, analyzed it in the most abstract terms, shook their heads gravely, and then did everything possible to perpetuate the catastrophe they had brought about.

Art is a powerful civilizing force, and when a society is deprived of a mature standard of beauty, the results are immediately visible. The quality of craftsmanship declined. There was no longer

pride in accomplishment, and with a few exceptions, mostly in the area of folk artistry, the golden age of Chinese creative expression came to an end. There was one brief moment when a new force might have done much to save the situation. That was the introduction of Christianity and Christian art into China. This could have provided the impetus for a great new school, but the opportunity was lost through the shortsightedness and intolerance of the missionaries. Not willing to bring what they had to China and offer it graciously, they insisted that the people reject everything belonging to their own culture. Instead, the Chinese chose to reject the missionaries.

As the demand for Bunjinga, or free art, increased, it was natural that its technique, or lack of it, should be professionally cultivated. Good artists began to turn from their own schools and follow the new fad. It is difficult to spoil a good artist, and most of these converted traditionalists painted meritorious pictures. The general difficulty was an evident weakness in their productions. Things became too ornate, and ostentation took the place of outstanding merit. This is one of the things we do not like about Ming art. It is flamboyant, excessive, and gaudy. The wonderful simple lines of the old times are gone. The magnificent carvings of the Han are no longer seen, and almost anything that is good is merely a copy of something older. No new inspiration came because the fountains of creativity were blocked by an uninspired and uninspiring intellectualism. It is quite possible to say that art can become too technical, and this is no doubt true. But the magnificent productions of the T'ang and the Sung were not too technical; they were a free expression of idealism, made possible by an extraordinary skillfulness. Technique never dominated; it was the servant of man's own consciousness. When the painter is deprived of consciousness, technique then becomes sterile; but if both consciousness and technique fail, the result is incredibly bad.

One of the most interesting of the Japanese Nanga painters was Kazan Watanabe (1793-1841). He was a progressive statesman whose constructive and noble sentiments brought him only disgrace politically. In the end, he committed suicide. Among his works is a series of sketches called "Sights and Scenes of Four Provinces." His work is amazingly similar to that of Vincent van Gogh. In

fact, if you leave off a few brief inscriptions in Japanese, it would be difficult to distinguish the works of the two men. In Kazan, we have a wonderfully controlled freedom, but due to the period in which he lived, the content value of his work is somewhat deficient. His art is on the surface, but it does not touch any depth likely to profoundly affect human destiny. The same is increasingly true of Japanese modern painters, and many of their works can hardly be distinguished from those of the French impressionists and post-impressionists. The old art is dead, and it is not certain when great creativity will rise again in either the East or the West.

There is an important lesson for us all to think about. Artistically, politically, and sociologically, China fell into mediocrity when its ideals were undermined. The great art of every people has been an expression of some kind of profound conviction. The Chinese bronzes of the Shang and Chou were valid expressions of a constructive art tradition. The bronze vessels and implements were made for the temples, the palaces of respected rulers, and the graves of the illustrious dead. Men worshipped through their work, and this is the story of the creative artisan from the beginning of time. When forces beyond his control led to disillusionment and the loss of self-dignity, the spiritual light behind the man grew dim and sometimes flickered out. When the light is gone, skill may go on for a little while, but it serves no worthy end. The attainment of skill is a long and difficult task, and if it is not recognized, rewarded, or respected, it fades away. Everywhere, materialism has brought a harvest of decay, but this is nowhere more evident in historical perspective than in the arts of China.



Eight Immortals

In the Japanese city of Yokohama is a remarkable structure called the Hasseiden. This was built by Adachi Kenzo (1864-1948), an eminent statesman and a man of unusual religious insight. The building is octagonal and contains statues of the "Eight Sages of the World." The persons honored in this sanctuary are Buddha, Confucius, Socrates, Christ, Prince Shotoku, and the famous priests of Japanese Buddhism: Kobo Daishi, Shinran, and Nichiren, each of whom founded a sect. In the center of the building is a large mirror symbolizing the universe. The shrine is open to the public daily. There is no admission charge, and thousands of visitors have made pilgrimage to this unusual place.

GREAT BOOKS ON RELIGION AND ESOTERIC PHILOSOPHY

PART I

The printed word is now the most convenient method for perpetuating exact knowledge and of transmitting human ideas from one generation to another. The number of books available is so vast, and the areas of interest so diversified, that only huge institutions like the British Museum or the Library of Congress can hope to attain a general coverage. Even in cases of this kind, many areas must of necessity be neglected and preference given to popular works in constant demand.

For nearly forty-five years, I have been a book collector, and my interests have been directed principally toward work dealing with the religions, philosophies, and mysticism of mankind. In more recent years, psychological books have increased in number and have become deserving of special consideration. Translations from Asiatic languages have also become more readily available, providing many new vistas for inquiring minds. In the last twenty years, the popularity of the paperback has become the outstanding phenomenon of the publishing world. Many books previously rare and expensive are now available in economical form. The taste in literature has also shown a marked change. In the non-fictional areas, the demand for self-help publications is increasing constantly, and beautifully illustrated volumes on fine art are appearing in large numbers.

In the fields of our interest, it is rather sad to report that recent publications are neither especially numerous nor profound. Some have good ideas, but they lack the evidence of painstaking research and thorough scholarship. The art of important writing has suffered greatly in this generation of rapid production. Another difficulty has been the reluctance of publishers to distribute books with mystical or metaphysical overtones or implications. There is a strong prejudice against any type of preaching, and to the average publisher, this includes "teachment" of any kind.

There is an obsessing fear that any moral or ethical statement will offend some reader, and the present policy behind quantity publishing is that a book must offend no one. If this is not quite possible, then it must offend only unpopular minorities.

It naturally follows that the reprinting of classical works is a large and promising field. Copyrights have expired, there is no one to claim royalties, and if the work has a long, traditional appeal, there is a ready market. Thus today, many books that were rare a few years ago are obtainable in popular reprint. For example, the two-volume work by Ernest Fenollosa, *Epochs of Chinese Art*, a highly desirable item, sold until recently for forty to fifty dollars. It is now available in an attractive paperback for less than six dollars. All students will do well to watch the publishers' lists for titles of this quality.

Until a few years ago, the second-hand book dealer was the best source of rare and elusive volumes bearing upon the esoteric sciences. For some reason, however, these dealers are slowly fading away. The old familiar stores are closing, or specializing in other fields. I have asked several dealers why this has happened, and they report that good used books of this type are no longer available. The owners will not dispose of them, the foreign markets—especially England—are exhausted, and when these books do appear, the prices are so high that the dealer cannot make a reasonable profit. There is no reason to doubt that these are the facts, and our experience supports the dealers' statements. Fortunately, however, there are still a few shops where these books can be found, and it is sometimes possible to order them by advertising in trade journals. Many public libraries also have some of these older titles. Still the hunting is harder today than it was in years gone by. This can only mean that greater demand has exhausted the limited supply, as most of the world's really important books were issued in limited numbers. Of Thomas Taylor's *Theoretic Arithmetic of the Pythagoreans*, for example, less than a hundred copies ever existed until we made a small reprint a few years ago (which is now out of print).

If books are intriguing, manuscripts are even more so. I have never been a collector of missals, antiphonals, or breviaries, for while I respect their artistic appeal—some of them are great works

of art—I feel that they have little if any educational value. Nor do I have much sympathy for the numerous historical manuscripts so lovingly guarded in our great institutions. Under such heading might be included the romantic personal letters of Marie Antoinette, or an indiscreet correspondence between Lord Horatio Nelson and Lady Emma Hamilton.

There are areas in which book collecting comes very close to the field of fine art. Rare bindings, for example, are often collected for their own sake or as association items. In older books the original binding, though a trifle shabby, adds substantially more to value than an elaborate modern cover. Fore-edge painting, extra illustrations, tipped in autographic material, or annotations by a celebrated person, may result in a uniqueness that enhances the value of the book. But these fine points are of interest only to specialists, who must be prepared to pay according to the scarcity of the item.

The collecting of first editions of literary works, poetry, and fiction has long been popular. The first published forms of the writings of Dickens, Thackeray, Scott, and Burns command considerable premium. The field of first editions requires familiarity with the typographical peculiarities and variances found in early issues. The collector must also have considerable available funds, as well as adequate library space for the storage and care of valuable books. First editions of such classics as the Shakespeare Quartos and Bunyan's *Pilgrim's Progress* are extremely expensive, and may run from \$25,000 to \$100,000 each for highly desirable copies. Fortunately, no such expenditures are necessary for the scholar who is interested primarily in the knowledge contained between the covers of significant books.

Assuming that we have resolved to secure several standard volumes in some field where we wish to enlarge our understanding, how shall we approach the vast accumulation of the written word available to the public? My experience is that the perfect book on any really profound subject has never been written. It is rare indeed to find an author who has not written from some prejudice of his own, or has not been restricted by the boundaries of his own insight. Frequently, a comparatively unsatisfactory reference text is still the best available, or for that matter, the only worthwhile

contribution in the field. Take, for example, the writings of the English mystic, editor, translator, compiler, and interpreter, Mr. Arthur Edward Waite. We are heavily indebted to him for making available to the English-speaking public a quantity of recondite information. We are grateful, but we cannot overlook the extreme opinionism everywhere apparent in Mr. Waite's literary endeavors. One of his books, *The Brotherhood of the Rosy Cross*, is beyond question the best reference work on the Rosicrucians. It represents a great deal of research and considerable scholarship. It mentions, refers to, and quotes most of the early pamphlets and productions of this 17th-century mystical group. It provides an invaluable check list for the researcher, who can carry on his studies more effectively with the help of the bibliographical listings set forth therein. For example, it was through a reference in *The Brotherhood of the Rosy Cross* that I became aware of the existence of the Sachse manuscript version of the Rosicrucian instruction book which had been brought to Lancaster, Pennsylvania, by one of the early Pietists. I was able to find the daughter of Dr. Sachse, and through her, to see the original manuscript and take notes therefrom which were later incorporated into my publication of the *Codex Rosae Crucis*.

Yet Mr. Waite constantly plagues us with misleading opinions, interpretations, and conclusions. In all of his publications, he is apologetic for his text material. He would like to impress the reader with the fact that he is intellectually superior and mystically far more advanced than the scholars he quotes or translates. Every so often he has a burst of esotericism that would be more fitting to a popular cult writer than a serious scholar. Consider, however, his extremely useful work on Cabalism, *The Secret Doctrine in Israel*. It is certainly an outstanding text in its field, and while in this case there are others of equal or even greater value, this in no way detracts from Mr. Waite's accomplishment. Thus we are compelled by circumstances to develop a certain discrimination. We have to read, but not be overwhelmed by the erudition of our author. We must realize that he is almost certainly a person with whims and fancies of his own. Only our own common sense can distinguish between the useful and the useless. We can never allow some writer to do our thinking for us; nor can we

lean upon him too heavily for conclusions that should be arrived at by our own discrimination.

We have many requests for that perfect book which tells everything about a certain subject—the book that has breadth, depth, and combines the highest scholarship with deep spiritual understanding, and presents it all in simple words. Sad to say, these greatly desired volumes do not have actual existence. There is no book that tells all about everything, nor is there any author so completely adequate that everything he says can be accepted without question. This means that it is nearly always necessary to compare a number of works dealing with the same general area in order to gain adequate perspective in the field. For example, I am frequently asked what is the best book on Buddhism, or what is the most accurate translation of the Bible; or again, what is the most reliable life of Christ. It would seem that such questions should not present any special difficulties, but in practice, they are impossible to answer in a meaningful way. Each of us responds in a different degree to the contents of a printed page. Some prefer to receive their inspiration from highly mystical writing; others require a more prosaic, factual style. The text that seems to meet the needs of one person leaves another hopelessly confused. That wonderful book that answers everything for everyone will not be found. It has not been written because man himself is incapable of reconciling all conflicts of opinion within his own nature. Truth has been diffused, and fragments have come to be scattered through the works of countless scholars, sages, and saints. They must be gathered up, these pearls of wisdom, as they were scattered, one by one.

In older days, the library was the most important room in the house. In contemporary living, it is likely to be two or three shelves alongside of a real or simulated fireplace. The modern collector does not wish to be burdened with a vast weight of literature. It is expensive to move from one place to another, a major consideration with apartment dwellers. What little shelf space there is, must often be divided according to the different interests of the members of the family. Even if a small bookcase is introduced, it is essential that accumulations of books shall be held to a realistic minimum. The broader the interests of the student, the more he

must sacrifice penetration to coverage. It is probably best, therefore, that he uses the facilities of his public library as much as possible, reserving his private space for volumes difficult to secure in public sources.

Many students really do not know how to approach a research project. They need a springboard of some kind to get them started. The best possible answer to this need is a substantial encyclopedia. Small condensed versions, popular-priced editions bought for a few cents per volume in supermarkets, will not suffice. In my own experience, I have found the *Encyclopedia Britannica* the best available. This does not mean, however, that the student must possess the most recent edition. This depends largely on the material with which he is concerned. If he wants to know particularly about discoveries—scientific or archeological, political trends, national histories, etc., affecting the last ten years, he will need an up-to-date set. If his interests, however, are classical, dealing with old and well-established systems of philosophy, the great heroes of ancient learning, or the broad developments in art, literature, and culture through the centuries, an edition of the Encyclopedia published ten or twenty years ago will prove reasonably satisfactory.

The first lead in research may come from this encyclopedia. At the end of all principal articles are lists of suggested reading, or of authors referred to in compiling the article. Some of these books will probably be hard to find, and a number may be in foreign languages, but there will nearly always be a few that can be consulted in larger public libraries. After looking them over in some public collection, the student can determine whether he wishes to purchase the works for continuous reference. Each book he acquires will also mention other books, and he will gradually develop a fairly comprehensive reading list. After he has reached a certain degree of familiarity, however, he will probably read less, and try to organize mentally the material he has already accumulated within his memory. It is a mistake to continue reading beyond the point of digestion.

There are also specialized encyclopedias for those who are interested within a specific field. Every subject has a few handbooks that are most generally useful. If the field is of any size, some type of encyclopedia or dictionary is probably available dealing

especially with the subjects in the area. It is always advisable to have an adequate dictionary, but the unabridged is not usually necessary. For specialists, there are dictionaries of medicine, psychology, anthropology, music, art, philosophy, and religion. No one can have them all, but he can have one or two close to his specialty, and he should use them frequently. It is a pity to find that we have lost the entire meaning of a concept because it involves a particular and unusual usage of some familiar term.

It would be nice to believe that a good working library could be built up with a carefully selected group of books numbering not over a hundred volumes. This can probably be accomplished, but only through a gradual process of careful selection. Books at first included may later be rejected because the material is presented more authoritatively in a more comprehensive volume. This brings up another point. In recent years, there has been a great deal of cribbing from old authorities. Many modern writers are merely paraphrasing the ancients, or quoting or misquoting standard texts that are rather too dry to invite general reading. My experience has been that if we are sufficiently interested in any subject to study it at all, we should be willing to read the texts of its original and principal exponents. If we think Plato is worth reading, we should read Plato, and not a score of small popular digests, extracts, opinions, criticisms, or essays bearing upon this great Greek thinker. By eliminating second-hand material, we can save ourselves a great deal of confusion. In the last twenty years, the tendency generally has been to disparage the great spiritual and cultural leaders of the past. Their works have been assailed by immature minds, their characters have been slandered, and their writings have been translated by highly prejudiced authorities. This can all be avoided if we cling to what may be termed authoritative texts.

Most readers are working on a voluntary basis. They are taking time from other activities to study a little in quest of self-enlightenment or spiritual consolation. This means that no reader should drown in his books. Do not read until your mind is worn out and you are past comprehension. Do not attack the subject as though you must master it in a few hours or even a few weeks. Many who know how to read words, do not know how to read



Engraved frontispiece of the 1730 edition of Jacob Boehme's *Mysterium Magnum*.

meaning. Philosophy is no field for scanning; nor does it help much to study beyond a point of endurance. Old Dr. Elliott, the editor of the famous "Harvard Classics," recommended not over an hour a day—but let it be a good hour, undisturbed by other conditions. Let the attention be quietly pointed to the theme. Let each sentence be read slowly and pondered in relation to context. If the subject enters unexpected areas, look up the meanings of unusual words, and familiarize yourself with other authors suddenly introduced, or personages and events that may be used to point out a moral or clinch an argument.

Take plenty of time to explore the author's general perspective. What is he trying to tell us? What cause is he defending? What fallacy is he attacking? In the use of weapons, is he fair and just, or is he allowing skill alone to give him advantage over others perhaps wiser than himself? Is he charitable, patient, and obviously sympathetic with the vital concerns of mankind? It is good to become familiar with the author as a person and as a scholar, but remember that no author is so great that he has a right to

your unquestioned allegiance. On the other hand, no author is so poor but that he may have something that will help you. In any case, you will gain inward growth, because the book is a mirror held to your own face, and you will get out of it what there is in you. Some books are better mirrors than others, of course. Some draw forth one side of our natures, some another, but the power of the book is its power to release your own thought, not to impose its thoughts upon you. As you read, be mindful of the words of Lord Bacon, "Read not to accept, nor to deny, nor to agree, nor to criticize or condemn, but to weigh and consider."

We have already pointed out the scarcity of early texts, especially those in English. In our effort to reach back to source, we must sometimes therefore have recourse to foreign texts. Is there any practical value in owning a first edition of the writings of Jacob Boehme, the Teutonic Theosopher, in German, with the illustrations of Johann Gichtel? Of course, this depends on whether such a copy can be found—but assuming that we do not read German, should we buy this book at a fairly substantial price? There are cases where I think we should, especially if an English translation of the same work is obtainable. The chances are a thousand to one that the English version will not contain the symbolic diagrams of Gichtel, and there are often other small illustrations in the text, figures or symbols, which are not brought across into English. The German diagrams usually have short descriptions, either in German or Latin. Sometimes the meanings of these descriptions are obvious enough even to a person not familiar with the foreign language. Many German and English words are quite similar; nor is it impossible that some friend could read a few paragraphs for us if need arose. The important point is that in the course of translating and editing a work into a modern printing, something is very likely to have been left out. Due to the nature of Boehme's material, the diagrams and plates added to the early edition are often indispensable to the student. They are worth more than the text, for they constitute the essential key.

This is true also in the case of writers like Robert Fludd, the English Rosicrucian mystic. The best of his material is not available in English, but must be read in deplorable Latin. His volumes, however, are magnificently illustrated with symbolic diagrams,

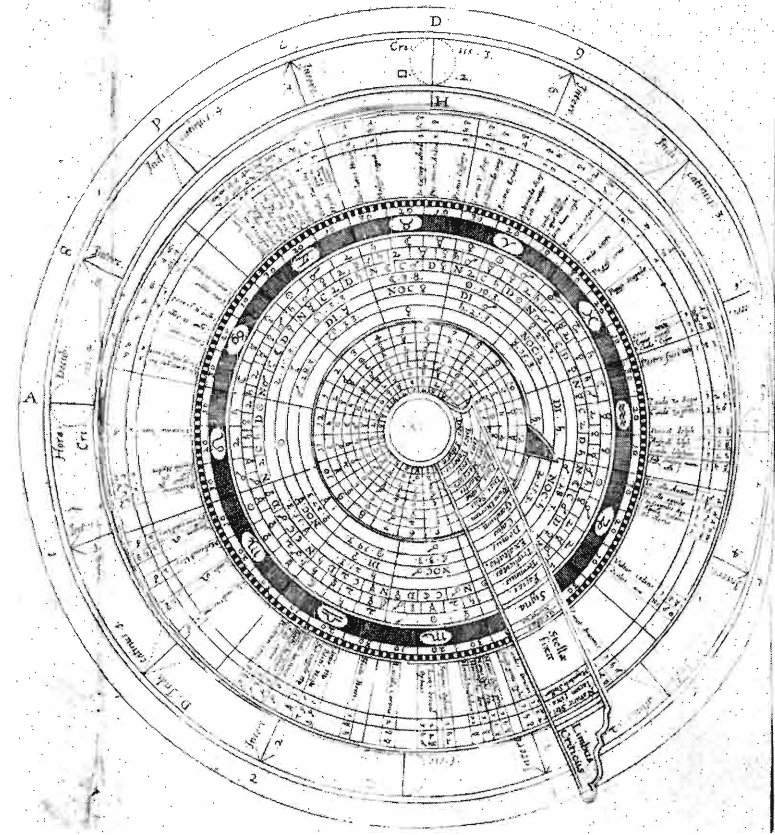


DIAGRAM WITH MOVEABLE PARTS, FROM FLUDD'S *Opera*

and the plates bearing upon the Pythagorean theory of music are unique. There are therefore reasons why we may sometimes include a rare edition three or four hundred years old, in a foreign language, to our little shelf of select items. There is also a certain psychological comradeship in the touch of an old book. If we can say to ourselves, "This was printed while the author was alive; perhaps he even touched this copy, or it belonged to one of his friends,"—we seem to annihilate something of the distance that separates us from some learned friend. A few old books, therefore, belong to the atmosphere of scholarship, and are not to be regarded as luxuries.

All honest and honorable books give us an understanding of human nature, human hearts, human minds. They are valuable and

good. In times of emergency, stress, or pain, a great book is a good friend. Those who never develop an appreciation for good books, are failing to provide for those later years of living when restrictions of vitality and health may make it impossible to carry on the numerous activities that once took their time. We may all be faced with years in which we will have to depend upon our inner lives for richness of experience. These can be very good years, but if we have never found the friendship of books, if we have never found the kinship of thought, if we have never reached across the intervals that unite or divide minds and consciousness, we are in danger of long and lonely years. So each person should learn to love good books, and should use them with care and thoughtfulness, not taking his philosophy out of books, but finding in them the release of his own dreams, the enrichment of his own purposes. Books deserve a dignified place in our plan of life, and persons who use their moderate means for the enrichment of culture, will spend more wisely than those who are content to spend for creature comforts.

There has been some discussion concerning the relative merits of reading as distinguished from and contrasted to actual attendance at lectures and cultural programs. I am still inclined to feel that there is more to be gained, in many instances, by reading than by listening, especially where the qualifications of a speaker are uncertain. We have a tendency to be over-influenced by the spoken word. We appreciate this fact in politics, but are inclined to overlook it in education. We can be disarmed by oratory. The glib speaker may hold us spellbound, but add very little to our real knowledge. Often, also, we are required to make decisions too rapidly because of the continuing flow of ideas over which we have no control. In some areas, verbal instruction can be a useful supplement, but I doubt if it is ever an adequate substitute for the slow, quiet, plodding method of laboring with the written records of man's achievements. It is also true that home study will facilitate the advancement of scholastic programs. If a person long out of school wishes to continue his education, he can prepare himself in advance by reading carefully and wisely in selected fields. Not only will he be better equipped so far as knowledge

is concerned, but he will have established good study habits, which will save much time and energy.

For the person interested in the culture of a single country, there are often official or semi-official publications that can be ordered individually or as a set. For example, nearly all areas of Japanese culture—art, history, religion, philosophy, folk crafts, and even food—have individual handbooks published by the Japanese Tourist Bureau. The volumes are attractively prepared, well illustrated, and for the most part, sympathetically and carefully written or compiled. The entire series is listed on the dust jacket of each book, so if you secure one, you can order the others at your pleasure.

The cultures of various peoples are also the subject of learned journals, and runs of these occasionally appear on the market. They are best suited to the needs of advanced specialists, and often contain translations from sacred books, philosophical dissertations, medical essays, etc., that never appear in book form. The best method of gaining information about these journals on particular countries or cultures would be to write a note to the Library of Congress or the Library of the British Museum. These institutions are very cooperative in supplying any reasonable data along these lines.

Runs of the *National Geographic Magazine* can prove helpful, and in most large cities, there are dealers who specialize in supplying back numbers. For general reference, the *National Geographic* can usually be consulted in public libraries. Indexes to this publication are available; nor should the indexes of other periodical literature be overlooked. It is hardly practical to own these massive volumes, but they are available in the reference rooms of most public libraries and universities. It takes considerable hunting, but in older journals especially, amazing articles can sometimes be found. Incidentally, this is a splendid source of information for graduate students preparing theses. Very few turn to this source, where information usually overlooked may be lurking.

A good point to bear in mind in gathering references is to try, wherever possible, to secure indexed editions. Some reprints and paperbacks omit indexes, and abridgments and condensations usual-

ly suffer from this fault. A massive volume without an index is extremely unwieldy, entailing considerable waste of time and energy. Even if it costs a little more to have a well-indexed copy, it is well worth the difference.

In buying new books, most readers promptly throw away the dust jacket. If you are a serious student, pause for a moment and examine the jacket. It may well be the only source of information concerning the author or editor of a book, his qualifications, his motives, and the point of view which he expects to develop. There is also a possibility that the back flap or outside of the jacket will include a list of other books by the same author, or related books by prominent authorities. In books of popular price, the dust jacket is often in color, and may include an illustration. In some instances, a plate in color on the dust jacket is reproduced in black and white only within the text, or is missing entirely. While dust jackets are not attractive on shelves, and quickly become torn and disfigured, important ones can be filed away for future reference. It is unwise, however, to paste fragments of the dust jacket onto the inside covers of the book itself.

It is not usually necessary to index a small library, but some collectors like to keep a card file or a loose leaf notebook listing their volumes. One advantage of this process is that if a book is loaned, the name of the borrower can be recorded on the index card, and removed when the book is returned. Many a book is lost simply because the lender cannot remember who borrowed it. File cards also permit annotations about matters of special interest discovered in books. I have noticed that even in volumes reasonably well indexed, many choice items have been overlooked in the listings. For some reason, this is consistently true with references bearing upon metaphysical or mystical matters. A rather reputable author whose book was well indexed, made three references to astrology, but these were ignored by the indexer, who evidently believed he was doing his author a kindness.

In recent years, digests have become increasingly popular. Many extensive works are available in condensed form. In the case of fiction, this is often a great improvement, but even the most expert abridger of texts cannot hope to do complete justice to a

long set of books, like Frazer's *Golden Bough* or Toynbee's *History of the World*, if he attempts to condense them into popular reading length. Something has to be left out, and idealism is most commonly the victim of deletion. Choice statements about Oriental religions or the place of Eastern ethics in Western living will fall by the wayside in favor of more space for a detailed study of Hannibal crossing the Alps.

Many fine pictorial works, such as those issued by UNESCO, have become available in recent years. There is no doubt that pictures help, but they are not a substitute for a sound text. The UNESCO publications are usually fairly satisfactory, but like all books directed toward the general public, the volumes devoted to the arts of various nations are not especially profound. They do not answer the questions of curious students, but they do present to his view rare material in the fields of religion, mythology, and folklore, which might otherwise be very difficult to see. When purchasing a new work which you hope will prove valuable to your primary interests, skim over it and see how many pages of text precede the plates. If ninety percent of the book is pictures, it may be wiser to seek a more comprehensive presentation of the subject matter. It does not take long to produce a book if it consists principally of writing captions for illustrations. I have items in which a book appears to be of substantial dimensions, and yet the text would hardly constitute a fair-sized pamphlet.

The world of religious and philosophical thought is a vast region not quickly to be explored. It cannot be assumed that anyone can accomplish much by simply diving in without some kind of an organized plan. As most readers are of mature years, they already have partly awakened interests which they wish to improve. They want to add to their knowledge of some subject that already concerns them, or for which they have evidenced an affinity. Sometimes this interest has arisen from the personal problems of living; perhaps the individual has been challenged and needs deeper insight to sustain himself through an emergency. A good many have belonged to organizations, and have been disillusioned. They have begun to ask themselves whether the organization was as sincere and genuine as it claimed to be. It

seemed that only some discreet investigation could answer such a question.

Most metaphysically inclined people were born with some sensitivity in this area. They always liked to read, and they preferred inspirational types of literature. As one expressed it, he "always liked worthwhile books," and by "worthwhile" he actually meant writings that contain lofty ideals and sentiments. Some, in older years, seek consolation literature, and there are a few who simply take up reading to kill time, or as a hobby, or perhaps to support another hobby. Today self-help books are very popular, and many laymen are exploring advanced texts in psychology and psychiatry. As the human problem becomes more complicated, we are less interested in criticism and negative kinds of literature. We want to believe in a good world and in an essentially benevolent humanity. Books that inspire us to positive thinking seem to equip us to withstand some of the pressures of the time. These rather optimistic publications are usually not especially profound, but they touch a sense of need in ourselves, so that demand for them continues and increases.

In the selection of a hundred-volume library, we must work from a larger list, as there is no way of being sure of the pattern of books that will best meet the needs of different persons. Nearly everyone who will read this discussion of building a library also has favorite books of his own. Like as not, we will fail to mention them, and this will be regarded as a serious omission. We plead guilty to the fact that there are many good books that we cannot include in a simple list, but we do believe that a certain basic group will form an appropriate nucleus, and around this, a collection of any size desired can be accumulated.

It is rather surprising how many fields seem to interest the philosophically minded. They have cosmopolitan tastes, and all the basic ideas of human beings are grist to the mill of the thinker. What we will try to do, therefore, is to set up a series of brief categories, or general classifications, limiting the entries in each to a few serviceable texts. The books we have selected have for the most part stood the test of time. They have not been best sellers for a few years and then disappeared entirely from sight.

They have been admired and respected by those seeking knowledge for a long time, and the ideas set forth by their writers have stood the test of diversified applications. It is not assumed that these books are absolutely perfect, or that everything in them is beyond discussion or debate. As far as I know, however, they are as good as can be found, and in the hands of a sensible person, can contribute to self-improvement.

(To be continued)



WORDS TO THE WISE

A PRACTICAL GUIDE TO THE ESOTERIC SCIENCES

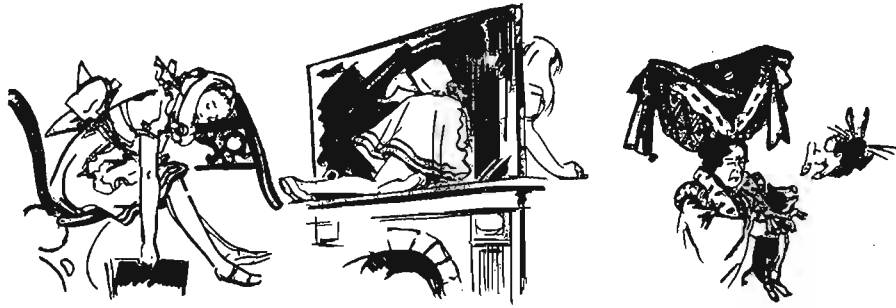
by MANLY P. HALL

There is an ever-increasing number of people who have decided that neither orthodox theology nor material science solves the problems of inner life and inner experience. These seekers after a nobler and fuller code of living have turned naturally to mysticism and metaphysical philosophy for a solution to their needs. The result is that in America there are literally hundreds of thousands of men and women searching about among the beliefs and opinions of the day for convictions that will give life meaning and purpose.

In this book, Manly P. Hall shares with his students the fruits of many years of intimate experience with nearly every branch of metaphysics. In this day of a thousand cults and innumerable isms, *Words to the Wise* is an indispensable work for all sincere persons who want to know the facts about what they believe, and desire to develop discrimination in their search for esoteric truths.

The 1963 printing of *Words to the Wise* is its second edition and includes a new 7-page preface by Mr. Hall.

Cloth bound—169 pages—\$3.50 (plus 4% tax in Calif.)



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

EX LIBRIS

The designing and printing of bookplates should be included among the minor arts of modern times. These labels constituted a convenient way of indicating the ownership of a book in days when volumes were scarce and highly prized. Bookplates were of many sizes and shapes, some no larger than a postage stamp, and others of postcard proportions. They were printed by letterpress, engraved in steel, copper, or wood on vellum, paper, or leather. They were commonly rectangular, but a number of odd proportions are also known. Coats of arms were most popular in earlier days, and some were colored by hand. Portraits found favor if they were designed by artists of the caliber of Durer or Holbein. More recently, the trend has been largely decorative, and there has been a sharp decline in quality. Stock designs, with the name of the owner imprinted, are now available, but evoke only slight public interest.

The earliest records of bookplates indicate that they originated in Germany about the time of the invention of printing—the middle of the 15th century. There are important collections of early and rare bookplates in private and public libraries. They were originally affixed to the center of the inside cover of the book. The value of a volume may be considerably increased if it contains the bookplate of some celebrated person. The importance



MODERN JAPANESE BOOKPLATE FEATURING OWLS

of these labels as a means of identifying ownership decreased when it became popular to provide rare books with armorial bindings decorated with the crests of the owner or his family. These crests were stamped in gold on the front of the cover, or less commonly on the back rib of the book. Public libraries soon found that bookplates were slight protection against pilfering. They could be easily removed and others substituted. This led to the practice of marking books by means of small stamps which were impressed directly on title pages and repeated on various pages throughout the volumes. Private book owners today are usually content to write their names on the inside covers or title pages of their volumes, which is an unfortunate habit if the work is rare or expensive.

Although the *Encyclopedia Britannica* gives a most satisfactory summary of the history of Western bookplates, and includes excellent illustrations, it makes no mention of their Oriental equivalents. In China, Korea, and Japan, seals of various kinds were used to identify the ownership of books and manuscripts from



JAPANESE BOOKPLATE (RECENT)

very early times. These seals were usually impressed at the upper right-hand corner of the first page of text. As ownership passed from one person to another, other seals were added, running down the right-hand margin of the page. If space gave out, any blank areas on the first page might be used, or the seals, usually in red, were stamped directly over the text itself. Rare and treasured old works may be ornamented with twenty or thirty such seals. Imperial seals were of considerable size, and were given the most conspicuous place in Chinese ownership markings. In Japan, most of the monasteries had extensive reference libraries. In olden days, such institutions also identified their books by the use of hand stamps. These were mostly inscriptions in Chinese characters within an upright, rectangular frame. They gave the name of the temple, and frequently had four-word signs indicating that the book should not be taken outside the gate of the temple.

With the opening of Japan to the West, there was a considerable flurry of interest in bookplates. One of the earliest of these

was adopted by the Tokyo Library, founded in the 5th year of Meiji, and carrying the equivalent date, 1872, in English. The design was typically European, and much of the lettering, including the motto "The pen is mightier than the sword," was in English. This label was produced by copper-plate engraving, and is remarkably deficient in charm. As most Chinese and Japanese books are bound in flexible reinforced paper, they did not adapt themselves to the bookplate as easily as the more substantially bound volumes of the West. In spite of this, however, simple labels began to appear, resembling the earlier seal impressions, but suitable to be pasted into books. Since Japanese books are read from what we consider to be the back, their bookplates are normally affixed to the upper right-hand corner of the inside back cover of the book.

A number of outstanding modern Japanese artists have turned their hands to designing bookplates. Up to now, however, it has been only a sideline, as interest and demand have not yet been sufficient to establish specialists in this field. Some artists have made bookplates for their own use or at the request of their friends. Many of these productions are extremely interesting. The beautiful hand-made papers for which Japan is famous, combined with the charm of the wood-block printing process, result in a distinctive product. The tendency is for these bookplates to be rather small, square or rectangular, and brilliantly colored. The designs have a modern quality about them—some are rather impressionistic—and European inspiration is evident in quite a few. Taste and usage influence subject matter, but the treatment is likely to be whimsical. The inscriptions accompanying the designs are usually in Japanese, and the owner's name in English, although this is not a fixed rule. One collector used only the simple statement, "It's mine," with his name below.

We are reproducing herewith a very quaint example. The inscription at the top reads, "A talisman to protect books." In the center is a goblin of humorous appearance, who is supposed to punish anyone who steals or mutilates the volume. The inscriptions on each side of the central panel give detailed instructions as to the proper handling of the book. Down the right side it

says: "Do not make dog's ears boldly." Down the left side, the reader is admonished: "Do not moisten fingers at lips while turning leaves."

The reading habits of the American people have changed markedly in recent years. The home library is being replaced by television and pictorial magazines. Quiet evenings with good books have lost most of their charm, and children, especially, are no longer taught the pleasure of good reading. This may explain to some degree the poor reading habits of young people today. In any event, books are cherished only by those of specialized interests who find it necessary or desirable to maintain proper reference material. Space is also a problem, and the individual with one or two short shelves of books considers himself well supplied. Under such conditions, the bookplate is a meaningless affectation. The moral of these remarks seems to be that bookplates can be collected separately by those who have no space to store books or time to read them.

Nothing But the Truth

Cicero once attended a dinner where an elderly lady announced that she was forty years old. When another diner whispered that the lady in question was much older, Cicero replied, "I must believe her, for she has said the same for the last ten years."

BACK IN PRINT

ASTROLOGICAL ESSAYS

by MANLY P. HALL

In this collection of four essays, which has been unavailable for over ten years, Mr. Hall relates astrology to infant mortality, marriage, death, and suicide. While the material will be of primary interest to the astrologer, it is presented in such a way as to be easily understood by the layman. The reprint is a 32-page, 6 x 9 booklet, with the original cover design. Price: 75c (plus 4% tax in Calif.)



In Reply

A Department of Questions and Answers

QUESTION: I am not accustomed to being close to sickness, and am now faced with making the adjustment of living with an invalid whose disposition is becoming increasingly difficult. Can you give me some advice as to the proper attitude to take in this relationship that will be of the greatest benefit to the invalid and to myself?

ANSWER: Most persons during the course of a lifetime, are confronted with some phase of this problem. To a considerable degree, our attitudes under stress of this kind depend upon the temperament with which we have been naturally endowed. A person who is normally patient under stress is likely to remain willing to accept new crises that may arise. I know several cases in which a family has risen splendidly to the challenge of a mentally retarded child for whom no cure is probable. In nearly every instance where a constructive program was established, the parents gained strong support from their religious convictions. The most difficult decision for them involved the placing of the child in the proper institution. This had to be fought out with considerable emotional strain. Once the values involved were clearly understood, however, the parents accepted the inevitable facts and resigned themselves to a condition that they could not change.

Another special area of emergency arises in the closing years of life. The aged are subject to certain infirmities, and it may be

difficult to meet these situations with graciousness of spirit. We must bear in mind that illness often affects temperament adversely. A person actively occupied, and with a normal area of interests, may keep his emotional intensities under reasonable control. If we limit his self-expression, however, and place him in a situation in which he has too much time to think about himself, his disposition is likely to suffer. Many chronic diseases are known to intensify negative conduct-patterns. The sufferer may become unpleasantly self-centered, develop a variety of fears, worry inordinately, and reveal hyper-critical tendencies. It must be remembered, however, that his disposition was not perfect before he was sick. Unless there is real mental deterioration, we are confronted only with an exaggeration of natural inclinations. The spoiled child and the humored adult generally carry illness badly. We should mention that temperament is often a contributing cause for the sickness that ultimately appears.

A very deep affection between persons is probably the greatest possible asset in cases of invalidism. If the sick person really loves those who are trying to take care of him, he will be as patient as possible, and if he does have bad moments, he will sincerely regret them. If we love the sick person, our devotion seldom requires rationalization. I know one case in which a husband cared for a completely paralyzed wife for nearly thirty years and never for one moment felt that he was heroic or the victim of a tragic situation. While this is an exceptional instance, it is true that affection compels us to consider first the one we love, and forget ourselves in ministering to that person's need. In practical terms, however, this degree of affection is not common under the stress of present-day living. We may try, but if the other person does not respond, even the best of us can become discouraged.

Unfortunately, a health crisis is seldom the best time to attempt a reformation of a sick person. Many unpleasant temperamental traits that have been tolerated for some years, may appear unendurable when combined with the responsibility for ministering to the sick. We are all rather childish, even when in good health, and most children have a streak of tyranny hidden somewhere in their characters. Children learn that when they are ill, they become the center of attention. Everyone is concerned about them,

doctors are consulted, tests and examinations are made, and money is spent on their behalf. They learn also that they can have their own way more easily if they are not well; no one wishes to cross them, for fear that emotional disturbance will aggravate the illness. If a child is a natural neurotic, he can become a little tyrant, playing upon some real or imaginary illness to dominate the family and get his own way. If he is allowed to become a dictator because he is delicate, he can make a fine art out of exploiting the sympathies of his elders. When such children grow up, they will ultimately make life miserable for those around them and get a strange sadistic joy out of the process.

If we have to deal with a person who is capitalizing on sickness to tyrannize over others, we may as well face the fact. Unfortunately, tyranny of this kind can never be satisfied. No matter how much we cater to such a person, he will still be miserable if he does not have his own way. If we are acquainted with the background of one of these psychotic invalids, we will most certainly find an unstable childhood. He grew up with very little real affection, and was often what we call today a problem child. He was critical and rebellious of his elders, was poorly adjusted socially, and may well have had one or two poor marriages in which he revealed a bad selection of marriage partners or very little willingness to sacrifice his own pleasures or attitudes to maintain the teamwork necessary in the home. His affections will be egocentric and usually partial, and he is likely to have a long record of ailing, despondency, irritability, and self-centeredness.

As this person's problems build, and his own resources for adjustment fade, he may also develop a considerable medical history. His health may be damaged by too much medication, which he may be using for the ultimate purpose of freeing himself from the realization of his personal responsibilities. These types cater too much to their own desires, demand respect that they have not earned, expect obedience from others when they themselves have never been obedient to anyone, and frequently become more irritable because their own way of life has interfered with their earning capacity and their general standard of living. I know several cases in which the general pattern we have described has produced chronic invalids who have imposed upon others and driven their

families to distraction for half a lifetime. Incidentally, most of them survive their more healthy relatives.

In estimating the proper attitude to hold when dealing with the sick, some of these contributing factors should be weighed and analyzed. If we are convinced that the person stricken by illness has lived a gracious and constructive life, and has made reasonable efforts to carry his infirmity with dignity and patience, he is entitled to good and thoughtful care. Under these conditions, those around him must accept their heavier responsibilities as part of proper and necessary experience. It is then their privilege to grow through their own unselfishness and to express their affections through dedication to the needs of the sufferer. Where the pattern is normal, these duties are usually accepted, not perhaps with complete insight, but with right effort and good intentions.

There is some question, however, as to how much the unpleasant and unreasonable invalid should be babied. Once he has his family intimidated, he can work a real hardship upon all who come within the area of his bad disposition. We have a natural reluctance to reprimand the person who is down and has a pathetic look on his face. Also, we may have the deadly horror that we will make him worse if we reprove him in any way. No one wants to feel responsible for preventing the recovery of someone who is ill. After all, however, the patient's own bad disposition is his worst enemy, and nature has no intention of permitting him to be healthy and unpleasant at the same time. Also, the patient gains very little if he turns those around him into nervous wrecks. The more unfair he is, the more others will rebel, and he is ultimately going to realize that everyone begrudges the time and effort that must be expended in catering to his moods. No matter how hard we try, we cannot protect other people from themselves.

I know several cases in which a kindly and dedicated relative has completely sacrificed his or her own life to caring for an irritable eccentric. Nothing was gained in this process. The eccentric finally passed on in a self-generated temper fit, leaving behind another human being whose life was ruined. If a person is sick, it is vital to find out the exact nature of the illness and what course of procedure the patient and those attending him should follow in order to hasten recovery. When the facts are

available, the patient must cooperate in every way he can, and follow whatever regime is required. If he refuses, or reveals that he has a natural tendency to impose upon other members of his family, it is far better to place him in a rest home if this can be economically accomplished. Here he will come under the influence of impartial persons, who will do what is necessary and will have little or no time for his moods. Case histories indicate that when this is done to a disagreeable person, he is likely to recover more rapidly.

Catering to the sick is not usually helpful, except perhaps in cases where the ailment is likely to prove fatal. Terminal cases of all kinds are certainly entitled to every consideration and sympathy, and we must also be exceptionally patient in cases of senility, or where sickness has impaired the clarity of the mind. Otherwise, however, a sick person is still a human being with social obligations. The fact that he requires help in his emergency should cause him to be deeply appreciative of the assistance he receives. He knows that he is adding to the problems and expense of family life, and he should do everything possible to preserve a congenial atmosphere, even though he may be uncomfortable. If he will follow this general pattern, he will probably shorten the duration of his illness because he has not allowed negative and destructive feelings to increase the toxic load that his body must bear. Even the sick must earn and preserve the respect of those around them. If they do, they will receive better care and more kindly consideration.

In past generations, sick persons were consistently more thoughtful than they are today. Perhaps it was because many of them believed that God sent sickness upon them to test their spiritual integrity. Where this belief was held, illness was carried with patience, serenity of spirit, and prayerfulness. These people also seemed to have less tension and pressure in their personalities. They did not demand so much, and they were grateful for small favors. Today we are not generally a grateful people, and we demand large favors as our birthright. If we let this attitude take over, we must expect others to resent contributing to our comfort.

Each person who must take care of someone who is sick, brings to this emergency his own basic disposition. If sickness drags on,

the disposition with which we carry our share of the burden may show signs of wear and tear. We are also likely to do better if we have a religious background, for faith is a source of strength. If, however, we notice that we are becoming more critical and are convinced that the invalid is acting badly, it may be necessary for us to think the whole problem through as honestly and wisely as we can. If our sense of values has been outraged, this will ultimately endanger our own health, for no very good purpose.

If it appears from sober consideration of all the elements involved, that an unpleasant condition must continue, at least for a time, we must then adjust ourselves to the decision we have made. Convinced that we must wait for a better occasion for a major decision, we must use every means in our power to sustain ourselves in a proper frame of mind. A really bad disposition is a form of ignorance, and the impossible person is ignorant, regardless of the amount of education he has enjoyed. The worst form of ignorance is to believe that we can live as we please without consideration for the rights of others. If we have to live with this kind of ignorant selfishness, we gain some consolation from realizing that the offender is a perpetual adolescent who has never grown up, and may not reach maturity in the present lifetime.

We put up with a certain amount of annoyance from children because we know they cannot help being immature. The tyrannical adult is simply a child, and can only be treated as one. We get exasperated with children, but we recover, and even learn to enjoy some of their eccentricities. We take them for what they are, and expect no more. Sometimes we must do the same with adults. We must come to understand that often they do not even realize they are hurting us. They forget their own unkind words in a few minutes, while we remember them for weeks. They are irritable because they do not feel good; and when children do not feel good, they are irritable. A child with summer complaint is irritable; a child teething is irritable; and during adolescence, irritability can become monumental. We accept these things and hope to survive them. We must take the same attitude toward a difficult and over-demanding adult.

I have noticed that most persons do not weigh their words. They make some sudden cruel statement, and are completely unaware

of the damage they are doing. It may help to believe that we all become children when we are sick. This does not mean that we must be pampered, but rather, that certain irritabilities must be tolerated. We simply refuse to accept the impact of a sick person's discourtesies or unfairness. We try to remember the good points we have admired, and we look forward with reasonable hope that when the person recovers he will have better control of his own attitudes.

Unless we have been sick a good deal, we cannot always appreciate the demoralization that illness brings. There is often a blind fear, a terrible anxiety, a sense of complete helplessness, which is hard to bear if we have few internal resources. Among the most difficult illnesses to bear are heart afflictions, malignancies, and acute respiratory ailments. In time, however, the patient can adjust to his condition if he really wants to. But assuming him to be on the level of the majority, he will have to fight out these problems within himself. We should try to help him to win, and give him every possible reason to assume that we are willing to cooperate and anxious to bestow all possible strength in this crisis. Experience also teaches us, however, that we have to keep going. Others depend upon us, as well as the sick person. We may have children to consider, responsibilities of business, employees whose interests we must guard, social and civic responsibilities that must be met.

The only way we can survive without too much scar tissue is to keep pressures as low as possible within ourselves, discover every possible argument that will protect us from the sense that we are the victims of injustice. Try to imagine how you would react if you were suddenly stricken. Could you face your own problem with dignity? Try to set aside a few minutes every day for a dozen deep breaths and a heart-to-heart talk with yourself on life and its natural uncertainties. By combining as much insight as we can muster, as much patience as we can command, and as much forgiveness as we can generate, we may be able to carry the responsibilities of the sickness of a person close to us with a fair measure of courage and relaxation. There is no general remedy except the light in our own heart. If we can find the truth of the matter, we can bear it, even if it is hard. If we really understand the other

person, we can know why he reacts as he does, and not feel that this reaction is an attack upon ourselves.

We cannot expect others to be more than they are, but we can try to be a little more than we are if we believe that our basic attitude is wiser and better. The most mature part of us must lead, or the child in us will be locked in misery with the child in the sick person. When any member of a family is suddenly weakened by sickness or any other type of adversity, someone else must become stronger. Strength in such cases means greater insight and the instinct to guide a complex pattern to some safe and happy solution. If we succeed in rising to such a challenge, we are better people, even though perhaps we have had to accept a measure of injustice from one who did not have the strength to live above pain or disability.



HEALING, THE DIVINE ART

by MANLY P. HALL

"I have tried to tell in this book something of the simple and eternal truth of health, as it has been taught by the wise of all ages."

—Manly P. Hall

The subjects covered in this book include: Magnetic healing, faith therapy, mental healing, suggestive and auto-suggestive therapy; medical speculations of the alchemists, Hermetic philosophers, and Rosicrucians; esoteric physiology and anatomy, including man's etheric body, the invisible energies behind physical processes, and the pineal gland. There are also numerous case histories demonstrating dramatically many of the less-known psychological factors contributing to sickness, as well as valuable suggestions for those who desire to help themselves and others.

Illustrated, cloth bound, 341 pages. Price: \$4.00

(California residents please add 4% sales tax)



HAPPENINGS IN THE WORLD

Downpayment on the Moon

The cost of our present space exploration program is, appropriately enough, reaching astronomical proportions. It has been suggested that we are trying to put the national income into orbit. There can be no doubt that for a group of scientists, the whole project is wonderful, gratifying, and of top priority. For those who are not directly under the glamour of the program, however, the expense is appalling and the returns on the investment remote, if not dubious.

We have recently seen some of the close-up photographs taken of the moon. At first look, they are rather disappointing, and even the scientists themselves do not appear to be entirely overwhelmed by the tangible results obtained. To the layman, the moon appears very much as it did before, only a little nearer. It is generally assumed that the old luminary is a dead world, uninhabited, and for all we know, uninhabitable. To make sure of what we have always suspected, we are expending billions of dollars, which perhaps could be more wisely spent taking care of some immediate problems here on earth. In addition to the money involved, there is the time and skill of many brilliant minds, which might also be directed to more immediately useful ends.

Men have speculated about the moon for thousands of years, and one by one, some of the most charming and satisfying beliefs have been discarded. We no longer believe, as do our Asiatic brethren, that there is a little rabbit in the moon who spends his time compounding, with pestle and mortar, the medicine of immortality. We have also reluctantly given up the notion that a certain unpleasant mother-in-law was sent to the moon by the gods to give her relatives on earth a long rest. The man in the moon has been relegated to lore and legendry, and by the beginning of the present century, it was generally decided that our

one and only moon is a barren, pock-marked sphere which may be in the process of slow disintegration. One superstition, however, that invites our continued attention is the association of the moon with lunacy. Some of the old Hindus called our natural satellite "the mad mother of the earth," and insisted that continued exposure to its noxious rays could cause mental unbalance. There seems a slight drift in this direction at the moment.

If we are deluding ourselves with the idea that placing an explorer on the moon will give us a distinct advantage over the Russians, it seems likely that we will be disappointed. What will impress them most is the rapidity with which such incredible expenditures can bankrupt a capitalistic nation. We do not want to say that in some more auspicious time it would not be enjoyable to race for the moon, but in the midst of the present world-emergency, other matters seem to have priority. At the present rate, the moon is going to cost us in hard cash more than it is worth. Even if we buy it completely, we will have little to show for our investment except scientific satisfaction.

We are concerned in this country with a number of programs that are going to be very expensive. We must still cope with poverty, crime, ignorance, superstition, and fear. Many of the most important diseases that afflict man are without adequate remedies. We spend a few dollars helping the human being to stay alive, and billions in the hope of ultimately landing a human being on Mars. For all we know, we may be getting ourselves into serious interplanetary trouble before we have achieved civilization and security on the earth itself. We are coping with many hazards of overpopulation, atmospheric pollution, shortage of water, and the exhaustion of soil.

Are we doing the same thing when we aim at the moon that we have done in almost every other phase of our living—that is, choosing to ignore the problems at home for the more glamorous exploration of outer space? It might be well to hold back a little, and continue to look somewhat wistfully at the moon while we make sure that our own planet will be in safe and sound condition for a few more thousand years at least.



Happenings at Headquarters



MR. LEW AYRES

By special arrangement with Mr. Lew Ayres, we had the privilege of presenting his documentary films, "Altars of the East," in our auditorium. The series consists of eight films in full color and sound. In addition to the narration by Mr. Ayres, the sound track has authentic music, chanting, and fragments of religious liturgy. Mr. Ayres, who is well known as a motion picture actor, visited the principal religious centers of Asia to make these remarkable films. Thus the rites, sacraments, and ceremonies shown

were recorded on the spot, and include views of celebrated shrines and places of pilgrimage, visits to holy men, saints, and mystics, and interviews with noted religious leaders. The religions depicted are Hinduism, Sikhism, Jainism, Parsiism, Northern and Southern Buddhism, Confucianism, Shintoism, Judaism, and the faith of Islam. In the section on Parasiism, an authentic Zoroastrian wedding is shown, with Dr. Framroze Bode officiating as the High Priest. These films have been widely heralded as an outstanding contribution to the cause of inter-religious understanding. They have been shown in many of the important religious, cultural, and educational centers of the world, and we were able to present them here because of Mr. Ayres' personal interest in the work of our Society.

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During our Fall Quarter, which extends through December 20th, we have had a full program of Sunday, Tuesday, and Wednesday lectures. In addition to his regular Sunday morning lectures, Mr.

Hall gave two Wednesday evening classes: "The Universe According to Esoteric Philosophy" and "Psychology and Religion." During Mr. Hall's lecture series in San Francisco at the end of September and early October, Dr. G. Ray Jordan, Jr., was guest lecturer at our headquarters on two Wednesday evenings, speaking on "Mysticism and Drugs—Can Pills Produce Mystical Experiences?" and "Chuang Tzu, Man or Butterfly—Reality as Absolute Relativity." Dr. Framroze A. Bode gave two Sunday morning talks during Mr. Hall's absence, as well as two series of Tuesday evening classes: "Eastern Teachings and Their Value for Modern Man" and "Exploration of the Inner Self."

October 25th was the date of our fall festival, which has come to be a traditional event that is always a happy occasion. Mr. Hall's morning lecture, "An Astrological Analysis of the 1964 Presidential Election," drew a full house, and after the lecture, the Hospitality Committee, with the help of many friends who provided sandwiches and home-made delicacies, served a delicious luncheon in the patio. Visitors then had ample opportunity to view the library exhibit and to browse in the gift shop and at the book tables. At 2:30, Mr. Hall spoke in the auditorium on "The Sacred Symbolism of Eastern Art," giving much fascinating information about the unusual items on display in the library. We are grateful indeed to all the good friends who helped to make our Open House a most successful day.

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It happens annually, but it is not every year that it happens in Los Angeles. Recently this city was host to some five thousand members of the American Psychological Association. Dr. Drake, our Vice-president, who is a member of the Association, took part in the post-doctoral activities in the area of hypnotherapy. He was also present at many of the several hundred papers and symposia presented during the convention. He reports that consideration was given to changes in the instruction curriculum for those preparing themselves for a life of psychological service. There were also symposia dealing with the meaning of man, and with the idea of establishing a science of human personality. Dr. Drake's overall summation of the meeting is briefly stated as a conviction that psychology is finally coming to consider seriously the inner struc-

ture and dynamics of the human psyche. This is to the end not only of determining man's fundamental nature, but of understanding how man must function in order to fulfill his own essential requirements.

* * * * *

We are happy to report that a complete air-conditioning system has been installed in our library. We have long felt the need for this, especially during the summer months. It will not only add to the comfort of visitors and readers, but will help to protect the valuable material that has been assembled here. It is the responsibility of all who appreciate learning to guard the ancient records that have become fragile with the passing of years. One way is to maintain a reasonably even temperature and a balanced humidification. Only one more major task confronts us in the library. There is need for improvement of the lighting facilities. Several plans suggested by lighting engineers were too complicated and expensive to be practical. We believe we are now on the right track, and if the new idea works out, we will announce the glad tidings in a future issue of the Journal. Slowly but surely, things get done.

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On September 18th, the Japan America Society of Southern California held its meeting in our Auditorium. Mr. Hall was the speaker of the evening, giving a lecture on "Art Treasures of Japan," illustrated with slides. The Japan America Society's October Cultural Series program was also presented in our auditorium, with Dr. Floyd Ross speaking on "The Place of Shinto in the Culture of Japan."

* * * * *

The September exhibit in our library and reading room, "Buddhist Arts of Tibet, China, Thailand, and Japan," created so much interest that we extended it through October 25th. This has made it necessary for us to revise our schedule of exhibits for November and December. November was devoted to "Oriental Flower, Bird, and Landscape Studies," and the display for December features Christian religious art. This exhibit continues through December 31st, but will be closed December 25th through 27th. We have assembled an interesting group of material from our permanent



Fragment of Japanese fabric showing batique work, embroidery, hand painting, and gold applique on figured satin. 18th century.

collection bearing upon the origin and rise of the Christian Church. The display includes several great Bibles, manuscripts of the Ethiopian Gospels, an unusual illuminated Armenian New Testament, and fragments of old Coptic commentaries on the Bible. Original wood engravings by Albrecht Durer, including "The Flight Into Egypt," are also featured. It is hoped that this exhibit will enrich the viewers' appreciation and understanding of our Christian heritage.

The exhibit originally planned for November, "Japanese Fabrics as Fine Art," will be shown from January 10th through February 21st, 1965. The arts of weaving and embroidery were developed in Japan in the 4th and 5th centuries A.D. From the beginning, the artisan weavers combined many techniques in a daring and original manner. The art of brocade weaving reached its highest development in the period from the 16th to the 19th century. Dur-

ing this time, fabrics were produced which often combined tie-dyeing, batique technique, hand drawing and painting, embroidery, and applique work on a single example. The materials were made to serve as borders for scroll paintings, priest robes, costumes of the No Theater, the binding of books, and decorations used to drape floats and shrines carried in street processions. Later the artistry was adapted to the kimono and the elaborate sash, or obi, worn by women. The old methods are still used, particularly in the weaving of brocades, some of which are still made by hand and require weeks for the completion of a few inches of the design.

In our exhibit, we have swatches and fragments showing a wide variety of patterns, some larger pieces, and fine examples of old obi. The accompanying illustration shows a fragment of a priest's robe, beautifully ornamented with an elaborate wheel of the law design applied in gold thread and braid. There is no phase of Japanese art that reveals the perfection of detail and the patient skill of the artists more than the field of fine fabrics. Several examples of Chinese weaving and embroidery are included in this exhibit. It is a rare opportunity for those who appreciate fine materials and designs.

*Surely, goodness and mercy shall follow me
all the days of my life: and I will dwell
in the house of the Lord forever.*

We announce with profound regret the passing of Mr. Cecil M. Smith, on October 13th, 1964. Mr. Smith was a member of our Men's Committee, and contributed generously of his time and skill to various P.R.S. projects. He was a devoted friend of our Society for over twenty-five years, and we shall always remember him with sincere regard.





LOCAL STUDY GROUP ACTIVITIES



The September 1964 issue of The New Age Magazine contains an article by J. Edgar Hoover, Director of the FBI. In this article, Mr. Hoover lists what he considers to be the fundamental forces that are the lifeline of our country's vitality and greatness. He lists them as faith in a supreme being, individualism, courage, integrity, discipline and self-discipline, and vision. He tells us that discipline and self-discipline are vital in a nation governed by laws rather than by men. This point seems to be of special interest. In philosophy, we think of a universe governed by laws rather than by persons. We also realize that discipline means obedience to universal law, and self-discipline involves our personal acceptance of the sovereignty of those great principles in space which ordain the ways of life for every living creature.

It would be very constructive to consider a program of self-discipline in connection with study group activities. We must all learn that it is not necessary for us to follow every impulse or obey every attitude that may arise within ourselves. We always have the right to censor our own conduct. If a sudden impulse arises within us to do something that is contrary to our own best knowledge and understanding, we have the will power to refuse to follow such an impulse.

Make a little project out of controlling the thoughts and emotions that arise within you. It only takes a second to put a good thought in the place of a negative one. By this simple act alone, we may prevent unnecessary sorrow for both ourselves and others. We will find that in a very short time, the habit of self-censorship is not as difficult or frustrating as we might at first imagine. If we can establish this habit of disciplining our own hearts and minds by being especially thoughtful and careful for two or three weeks, we will find that the process will become automatic.

One way to vitalize such a program is to have open discussion at the end of a fixed time of experimentation. Each person can report on what he has accomplished, and may also find it solutional of immediate difficulties. Some of the common negative habits that we have are impatience, intolerance, hyper-criticism, excessive worry, and general pessimism. None of these is useful or likely to advance the purposes of living. If we can correct wrong attitudes as they arise, preventing them from bringing their harvest of regrets, we will not be plagued with unhappy consequences. We accept this constructive concept as a general truth, so now is a good chance to apply the principle of discipline to a small group of particular situations. I suspect that everyone will be pleased with the improvement in his disposition and social relationships that will result from special thoughtfulness in this area.

The following questions, based on material in this Journal, are recommended to study groups for discussion, and to readers in general for thought and contemplation.

Article: PSYCHOLOGICAL KEYNOTES OF LIVING RELIGIONS

1. List the keynotes of the four religions discussed.
2. What was the major contribution of Hinduism to science?
3. What was the outstanding contribution of Moslemism to mysticism?

Article: NEW YEAR'S RESOLUTIONS

1. List your resolutions for the new year.
2. What is the psychological meaning of "demons"?
3. What is our greatest contribution to the security of society?

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



Air Conditioning

While on the battlefield, Antigonus, King of Macedon, was told that the enemy had so many flights of arrows that they darkened the sun. "Good," replied Antigonus, "the weather is hot, and now we can fight in the shade."

The Perfect Tribute

In the deep South, a well-respected citizen was rewarded with the following epitaph: "He was honest, even though he was a Republican."

Library Notes

ACUPUNCTURE

by A. J. HOWIE

PART III: MODERN RESEARCH

These several articles on acupuncture were suggested by the correspondence from a friend of the Society several years ago, calling attention to items mentioned in a semi-monthly journal entitled *Technical Translations* published by the U. S. Department of Commerce. He wrote: "This journal announces the availability of translations of foreign technical and scientific literature. The translations have usually been made by other agencies of the U. S. Government, or by private organizations, or sometimes even by foreign governments. Actually, anyone who has a translation to sell of a foreign scientific or technical document can send a copy to OTS for announcement in the journal." In an earlier letter he had mentioned that copies of the journal are available at the University of California Engineering Library and at the Department of Commerce Field Office—both in Los Angeles. Also he advised that there is a large quantity of literature on acupuncture available for consultation at the National Library of Medicine, 9000 Wisconsin Avenue, Bethesda, Md., much more material on the subject than there is in the Library of Congress.

Sample card announcements relative to acupuncture reported research on a wide range of afflictions—cardiac action, radiation dermatitis, epilepsy, bronchial asthma, facial paralysis, hypertension, glaucoma, deaf mutism. Recent Western books provide charts describing specific acupuncture points for the treatment of diseases, tensions, and vital functions. All claim a diversity of benefits that suggests a panacea, the results of acupuncture treatment by Western doctors and researchers. The revival of interest in acupuncture therapy is quite in keeping with the Western development of wonder drugs, miracles of surgery, the mechanization of diagnosis—but with some important differences in basic

premises. However, any therapy which promises hope for unqualified relief makes good publicity.

Western therapies tend toward the mechanical, impersonal, and material approaches to healing. The causes of disease are traced to bacteria, viruses, mechanical malfunction—all particular causes, and in recent times tensions have been recognized as contributing factors. Treatments have been developed from purgings, bleedings, medication, and surgery. Medical science has been opposed to manipulation, relegating treatment with the hands to the realm of undiagnosed massage. Aspirin, tranquilizers, and sleeping pills are an important part of the patent medicine kit, a sort of therapy *en masse*.

Eastern acupuncture necessarily is highly personal and individual. Health is considered a state of balance between the twin manifestations of *Yin* and *Yang* in the small world of the individual. Disease is evidence of imbalance. Diagnosis is made by tactile analysis of numerous pulses ignored by Western therapies. The acupuncturist cannot relegate his diagnosis to a battery of technicians, blood tests, chemical analyses. He cannot have an assistant prepare the patient and appear only to administer a shot and give a written prescription with a brief verbal instruction. He cannot hurry through a treatment, nor increase his practice by reducing the time spent with each patient.

An acupuncturist in the tradition of the Tao is an anomaly in the field of Western healing. The research for his profession was begun thousands of years ago without thought of laboratories, statistics, or fame. Acupuncture is not a new discovery, even if it is unfamiliar to Western science, and its testimonials are recorded throughout the history of the Oriental peoples.

Western science has been accustomed to entirely different methods. Acupuncture is a living method, performed and operating only *in vita*. It is doubtful if any of its secrets will ever be captured in a test tube, or even be significantly recorded by the encephalograph tracings of its sensitive points. The acupuncture needles have no parallel comparable to switchboard plugs that can reach specific points without affecting or being affected by a chain of unpredictable, highly personal reactions.

One of the readers of our first article on acupuncture has come forward to describe a personal experience which throws some further light on the contrast between the Eastern and Western approach to diagnosis, and the opportunity for acupuncture to contribute to the relief of suffering in our modern world. This person suffered an unexplainable and sudden immobility of the right thumb, which remained flexed and could be unflexed only when assisted by the other hand. She consulted her physician, who examined the thumb and gave his opinion that the condition would pass, and advised her not to worry. On several subsequent visits he repeated his first advice. The condition persisted, and finally the thumb became completely paralyzed in the flexed position and refused to be unflexed.

She made an emergency appointment with her physician, who referred her to an orthopedist. After his examination, he injected cortisone to relieve the pain, and gave his opinion that she would never regain the use of her thumb.

While on a trip to Japan, she was referred to a woman acupuncturist who, it developed, was blind. One treatment restored the thumb to normal. The cure has been permanent, although as a precaution, she had one more treatment before she left Japan.

Later, as the result of physical and emotional strain, she developed a bursitis in the shoulder, which was successfully treated by a Los Angeles masseur who uses acupuncture. He, also, is almost totally blind, receiving his training because of his impaired vision. He works entirely by his sense of touch.

The credit for the successful introduction of the practice of acupuncture to the Western world belongs to George Soulie de Morant. He was not the first to mention the therapies of acupuncture and moxa in a Western language, nor the first to advocate the practice, but he was the first European to study in China with Chinese teachers, and the first European to be granted a license to practice acupuncture in China.

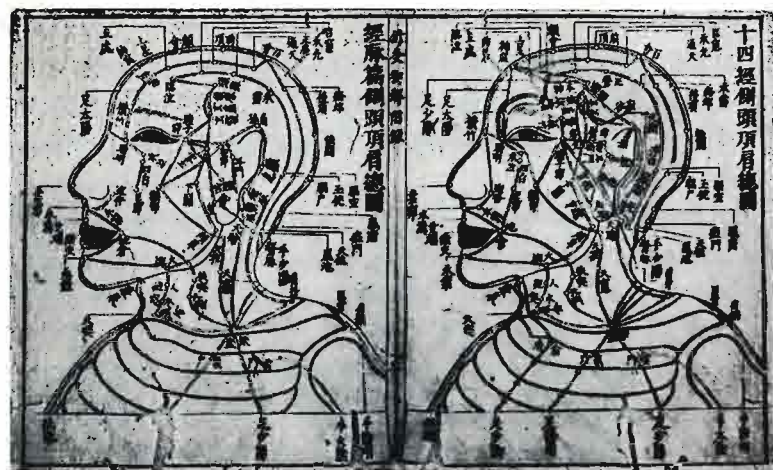
The Jesuit missionaries and the East India Company agents early reported the practice of acupuncture and the superstitious faith of the people in its efficacy. Several French doctors had experimented with coarse needles in the mid-19th century, but they were completely untrained in Oriental techniques.

Our library copy of Soulie de Morant's *Precis de la vrai Acupuncture Chinoise* is a 6th edition, 1934, and we have been unable to secure the publication date of the first edition. The earliest date in his list of publications is 1903 for *Elements of Mongol Grammar*.

In his *Precis*, Soulie de Morant describes himself as follows: "Consul, Sinologue, and man of letters, I only became a Chinese doctor because of the marvellous effects obtained by so feeble a means, and thinking only of studying an art almost miraculous in my eyes. The skepticism I encountered on my return to Europe quickly prevented me from speaking." But due to the interest, enthusiasm, and research of a number of doctors whom he names, the subject became popular, and he wrote his book to clarify many misconceptions.

He gives some very logical reasons why missionaries and Western doctors refrain from studying Oriental methods. 1. Language is a difficult barrier even with grammars and dictionaries. Both spoken and written Oriental languages are subtle and quite different from the Romance tongues. 2. Lack of knowledge or familiarity with the intricacies of Oriental formalities and dignities makes difficult, if not impossible, an introduction to the educated classes. 3. Occidentals go to the East for trade and to teach Western methods. They expect to teach and not to learn. Thus they feel that they will lose face if they put themselves under the instruction of a native teacher in any field, even should opportunity present itself.

Dr. Soulie de Morant overcame all of these limitations. He witnessed many veritable miracles of healing. He found a Chinese doctor willing to instruct him, and he applied himself sufficiently to be granted a license to practice acupuncture in China. In his book he set the format for describing acupuncture theory and techniques, which is essentially followed by all later writers. He acknowledges that European doctors quickly achieved some remarkable successes even with a superficial knowledge of acupuncture techniques, but observes at the same time that many of the effects were temporary and incomplete. He is gently critical of the irresponsible use of the needles by doctors who were quick to capitalize on the publicity given to successful cures reported.



Acupuncture points and nerve channels of the human head. From an 18th-century Japanese medical book.

The technical information in Soulie de Morant's *Precis* is of little use to the layman. Scanning the various chapters, the reader can obtain some idea of what to expect from an acupuncturist in the way of diagnosis, and what is reasonable to expect in the way of results. One can begin to appreciate the interval in thinking that must be bridged by a Western doctor who wishes to practice the techniques of acupuncture. The chapter on "The Chinese Pulses" should be convincing. Soulie de Morant identifies 6 pulses at the left wrist and 8 pulses at the right wrist. The strength or weakness of each in relation to the rest is important in the diagnosis. The indications that there is a flow of energy entirely unrelated to nerves, arteries, and veins is part of the new thinking.

The discussion of what acupuncture can cure distinguishes between the functional causes that acupuncture treats and the lesions that surgery and other methods relieve without affecting the organic substratum. Acupuncture accelerates or restrains organic function. Certain organs obey readily and definitely; such is the liver. Others, on the contrary, are less easily restored to normal, among which the kidneys are the most resistant. He claims sovereign benefits for the constitution in general. Muscular contractions can be abated. Diseases caused by micro-organisms yield rapidly; it is stated that the Chinese even cure cholera in a few hours. The

sensory organs may be helped—deafness and eye trouble have been improved by use of the needles.

A recent book, *Acupuncture, the Ancient Chinese Art of Healing*, by Felix Mann, M.B., Random House, New York, 1963, brings the subject up to date with reference to modern research data and a current bibliography. The numerous manikin figures are quite specific for locating the acupuncture points, which the author correlates to the knock-out points of Judo, the Indian points of the chakras; and he suggests the relationship to the points at which the mahout prods an elephant in directing him to obey commands. A 3-page chapter on "Preventative Medicine" will help a patient cooperate with the acupuncturist. Also the Chapter "Diseases that may be treated by Acupuncture" will answer the questions as to what relief can be expected from acupuncture treatment.

L'Acupuncture "a vol d'oiseau", Dr. Yoshio Manaka and Marc Siegel, Odawara, Japan, 1960, generously illustrated with photos, diagrams, and two plates, is an interesting text because it is a translation of a modern Japanese work. The French is simple, so that any interested student can take advantage of the mnemonic devices used to associate the various symbolic terms used—which the reader is cautioned not to take too literally.

Chinese System of Healing: An introductory handbook to Chinese massage treatment at the Chinese acupuncture points for influencing the psyche, with diagrams, repertories and indexes by Denis Lawson-Wood, Health Science Press, Surrey, England, 1959. The foreword describes the author as the Reverend Lawson-Wood, a competent physiotherapist whose interest in the subject was aroused while training in the art of Judo. He was quick to correlate the esoteric Judo pressure points with the acupuncture charts.

This book is intended for the layman as well as the professional healer. "This book aims to set out in very simple terms enough essential data to enable any average intelligent person to use his fingers to heal himself and others. There are very many minor complaints and ills for which one does not ordinarily dream of going to a doctor . . . but which one tries to cope with at home within the family."

The June 1964 issue of *Vogue* reproduced an excerpt on acupuncture from *Fringe Medicine* by Brian Inglis. The issue is off the stands, but any interested person should make the effort to obtain a copy for reference until Mr. Inglis' book is published in the United States. His comments are sympathetic and fair.

Acupuncture deserves a higher status among the healing arts than is indicated by being classed as "fringe medicine." However, a physician who intends to administer the needle should know the *Tao*, should think of himself more as priest than surgeon or dispenser of drugs. The successful therapy of acupuncture depends upon disciplined intuitions and sensitive fingers.

It is unlikely that acupuncture therapy will be welcomed by our modern medical practitioners. Whatever valid research is being done, efforts will be made to discover a mechanized version of the ancient techniques. Our hope must be that there always will be a number of dedicated researchers who will attempt to preserve the effective wisdom of a therapy that has a healing tradition spanning several thousands of years of recorded history.

This later emphasis on healing, repairing damage that is done, restoring flagging energies, calming frayed nerves, was not part of the original doctrines. Men were taught to work in harmony with the *Tao*, to avoid rebelling and unbalancing the forces of Yin and Yang within the human body. Our way of life is alien to much that would sustain health, and no matter to what therapy the ailing may turn, each patient will have to adjust within himself his thoughts and actions in accordance with the law, the right way, to turn to the way of peace, before he can regain health and well-being.



Courtesy Beyond the Call of Duty

In Japan, if you mispronounce a Japanese word, you will never be corrected. If your requirement is understandable at all, it will be met without question. The Japanese will go even further than this to save you from embarrassment. If you tell a friend that you are going to "Nagasuki" (when you mean "Nagasaki"), he is likely to say, "You will have a wonderful time. I was in Nagasaki myself last week."

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MANLY P. HALL, EDITOR

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THE EDITOR'S POINT OF VIEW

THE ETERNAL SEARCH FOR VALUE



EWS commentators, physicians, and psychologists are all reporting the detrimental effect of confusion upon the lives of private citizens. The consensus of opinion seems to be that the present generation is in desperate need of strong directives either from within themselves or from some adequate ethical-cultural program. The confusion leads inevitably to conflict. Patterns are contradictory and inconsistent with each other. The average person has no certainties upon which to base a workable philosophy for living. Young people of more serious mind—and there are many of them—are without proper directives. They realize that they are not wise enough, nor have they had sufficient personal experience, to make the decisions that are required of them. They are also reluctant to accept without question social patterns that are obviously ineffective. Society has always acknowledged some kind of moral code or belief that commanded the respect of the majority of its own members. Today, while the older codes still survive, they have lost most of their constructive effectiveness. They are merely words, deprived of vitality by general indifference.

The earliest human society was dominated by religious convictions. Various culture groups had their own faiths, and while it is

true that spiritual codes could not prevent a few ambitious persons from ruthless careers, simple moral precepts did sustain the majority of the people. Later, philosophical systems had considerable influence, although their appeal was limited to those better educated and qualified to practice personal thoughtfulness. Both religion and philosophy were based upon concepts that were large enough to answer the common questions of the day. They also set up standards of excellence, thereby defining status. The good man, the wise man, and the devout man were superior human beings. They were respected, even though their virtues could not always be emulated. Even those of small virtues wished to be regarded with respect, and made at least a show of piety or erudition.

Edward Gibbon, in his *Decline and Fall of the Roman Empire*, pointed out clearly that the strength of Rome was due to the rigid self-discipline of the early Romans, and that the great empire fell when the citizens no longer maintained their spartan attitudes. The early Roman, not a particularly devout man, developed an intense loyalty to his nation. He considered it little better than treason to commit any action that might weaken the social structure in Rome, or cause it to be held up to ridicule or reproach by other countries. As a loyal citizen, the Roman guarded his health with diligence, moderated all his appetites, defended the institutions that strengthened the empire, and indoctrinated his children in the principles of good citizenship. For the most part, the old Roman law was just, and while we would regard it as overly severe today, the Romans themselves regarded their legislative structure with keen admiration. They respected their laws because they were fully enforced, and they early learned to differentiate clearly between Roman law and Roman legislators. The legislators might fall, but if and when they did, the weight of the law fell also upon them.

Gibbon makes special mention of the training of Roman children. It was the moral and legal duty of parents to make good Romans of their sons and daughters. A good Roman lived for Rome; if necessary, died for Rome. He kept the laws, and became skilled in some profession, art, or craft that would add to the glory or stability of Rome. The loyal citizen, therefore, was true first to the empire, then to his own code of principles, and thirdly to his duties as son,

husband, and father. It was simply impossible to be respectable if this code was compromised.

Gibbon then goes on to explain how it was the decline of this code of conduct, and not the invasion of the barbarians, that brought about the fall of the Roman Empire. In its later days, the Roman state existed only to protect the right of the Roman to do as he pleased. He lived to gratify his own ambitions at the expense of the nation and its world prestige. His moral code collapsed, and under the excesses he practiced, his physical stamina was undermined. What religion he had was perverted or disregarded. The Roman family, as a moral structure, disappeared. Leaders used their offices only to exploit their people. Merchandise was shoddy. Dissatisfaction afflicted every class. Pride of character disappeared. At the end, in a desperate effort to maintain their luxuries and intemperances, the Romans attempted to buy national security. They paid tribute to the barbarian until their wealth was exhausted. The end was inevitable. Rome fell, like a dead tree, from the rottenness in itself.

Among the Greeks, men sought to determine the values necessary to the survival of civilization. Philosophers vied with each other to clarify the moral duties of man. They assumed, probably correctly, that the character of the individual is clearly indicated by what he regards as most valuable. If a thing is valuable, we may desire to possess that thing. Thus, value determines the direction of ambition. It motivates learning, and impels toward advancement of social condition. If, therefore, we value right things, we grow and improve; but if we value things that are not right, we gradually corrupt ourselves.

All values must be divided into two classes—those which are intangible, and those which are tangible. It has always been assumed that material or tangible things are sustained by ideal or intangible things. Thus, honor protects industry, and idealism guards and directs the social instincts of mankind. From this thinking, it was assumed that ideals or principles are the greater values. They are self-sustaining, and sustain all other things.

In Greek philosophy, the gods were merely the personifications of the laws and principles governing human life. The Bible takes much the same position. Man is more valuable than the works of man. If

man fails, all his works come to nothing; but if works fail, man can restore them. It is therefore wrong to sacrifice man to the advancement of institutions or the growth of industry or the ambitions of military dictators. Man himself is a compound creature, and some parts of him are more valuable than others. The best part of man is his character, for it determines the uses that will be made of his mind, his emotions, and his body. If character fails, then the rest of man fails with it; but if character remains, lesser damage can be remedied.

The mind is the principal instrument of character, and becomes the administrator of the purposes of the individual. The mind, therefore, must be disciplined, enlightened, ennobled, and refined. If the mind is neglected, or if it is dedicated only to secondary objectives, the character behind the mind is either not represented, or misrepresented. Secondary objectives include the attainment of wealth, social position, and leadership. These are proper only to the person who has already dedicated character to the advancement of the common good. All physical advancements carry responsibilities involving conscience, dedication, morality, and faith. Deprived of these higher qualities, physical advancement can end only in common disaster.

A number of thoughts have come to the minds of men at various times in answer to the question—in all the world, what is most valuable?

To some, life is the most valuable, because it makes all other things possible. Man's life, at least in this world, is a limited span; therefore, it is essential to use it wisely. To waste life, is a crime against creation. To abuse life, to pervert it, to disfigure it, and to profane it, is to neglect the highest value and to open oneself to the most dismal consequences.

To some, truth is the most valuable, because he who attains it has overcome the darkness within himself. Yet by its very nature, truth is difficult to distinguish, and there can be no certainty about the common experiences of life. It might be better, therefore, to say that the realization that truth exists is a great value, for it impels the person to perpetual thoughtfulness. It causes him

to continuously seek for fuller expressions of the universal value that lies at the source of all things.

To some, courage is the greatest value, for it bestows strength of character and makes it possible to live according to the highest convictions. The courageous man cannot be intimidated, enslaved, or corrupted by pressures around him. He has the strength to do what he believes to be right, under all conditions, and is therefore released from the fears that corrupt those of lesser courage.

To some, integrity is the greatest value, because it delivers the heart and mind from the temptation to compromise principles and convictions. Integrity is more than honesty, for while honesty may be enforced by law, integrity arises from character. In all world emergencies, the integrity of nations, of groups and organizations, and of individuals is the first line of defense.

To some, unselfish love is the greatest value, because it releases the noblest instincts of the soul, beautifying both the world and the individual. When love is sincere, it sacrifices itself for that which it loves, and places the happiness of others above its own security. It therefore ornaments character, and becomes an intangible value in all transactions.

To some, friendship is the greatest value, because it dignifies and enriches all human relationships. Friendship arising from character is not influenced by the desires to gain personal advantage or to control other persons or to achieve self-satisfaction. It is the recognition of the fraternity of all life, and makes it as serious a defect to injure a stranger as to hurt the closest associate.

For some, faith is the greatest value, because it reveals as an inner experience of consciousness the inevitable victory of good over evil, of life over death. There are several kinds of faith—faith in God, faith in man, faith in the spiritual resources of self, and faith in those immutable laws that regulate the destinies of living things. Faith is the experience of a concealed good at the source of life, and assists man to remain true to character, even when he cannot intellectualize the situations that may arise around him.

For some, hope is the greatest value, because it comes to man's aid when all else is lost. A good hope can sustain the mind and

heart through many emergencies. It contributes to patience and strengthens fortitude. By hope we can find strength to bear immediate difficulties, sustained by that native optimism which envisions better times to come.

For some, moderation is the greatest value, because it preserves the mind and body from all stress. It liberates us from argumentation and conflicts of beliefs. By moderation, we are neither misers nor spenders, but seek the proper use for our possessions. Moderation liberates the mind, quiets the emotions, and contributes to inner peace.

For some, self-discipline is the greatest value, for by it the individual gains victory over his own weaknesses. Man can escape from the disciplines of society, but he can never successfully relax his own discipline over his own nature. Self-discipline, by guiding and guarding values, enables the person to live in harmony with those principles that protect him from compromise and moral dishonesty.

For some, religion is the greatest value, because without it, man is deprived of spiritual direction and the consolation of dedication. By religion, man learns to humble himself in the presence of a power greater than his own. Without such humility, no individual is qualified to exercise authority over another. Most of all, perhaps, religion glorifies invisible principles and shows how the effects that flow from them become visible as phases of social conditions.

The concepts of value described above are derived principally from the surviving fragments of Pythagoras, the Dialogues of Plato, and statements attributed to Diogenes and Solon. These were transmitted to the Roman Empire by translation, and also had a considerable influence on medieval European education. They were further incorporated into Arabic learning, by which they also drifted into Europe through Moorish Spain. Other opinions might be added, but these present a fair picture of ancient idealism.

Has it ever occurred to you to sit down quietly and ask yourself the question—of all things, what is the most valuable? If you attempt to answer, jot down your conclusions. Wait a few days, and read what you have written. See if you really agree with your own

decision. You will probably select some form of inner conviction, or you will lean heavily upon some physical circumstance or condition for your sense of value. If you choose any material object, condition, or person, as the most valuable of all things, you are almost certainly headed for difficulty. You are depending upon something external to yourself for your security, for value nearly always implies something that contributes to security. Some of the things that you select will be sentimentally satisfying, but if they do not imply the enlargement of your consciousness, they cannot represent the highest values.

A man may feel that value rests in the business he owns, the profession he practices, the good will he has accumulated. Yet all these are secondary values, for while he depends upon them, they are not bestowing any internal security upon himself. The successful man may be unhappy, sick, or lonely, and no matter what his worldly conditions may be, they cannot compensate for the weaknesses of his own character. Having much, he is nothing; and being nothing in himself, he is without true experience of value.

It is quite right and proper that we value our loved ones, and consider our children priceless treasures, but these attachments should never cause us to neglect primary value. Our ability to be of service to our loved ones and to unfold the characters of our children depends upon primary value, which must always be an inner conviction sustained by self-discipline.

As we go further into philosophy, the problem of value becomes more difficult to define. If the mind is trained in some exact knowledge, this is valuable, because it determines not only our worldly success, but to a degree our worldly usefulness. It is therefore valuable to be a historian, archeologist, biologist, astronomer, or electronics scientist. We must be careful, however, that our specialization, with its constant demands upon both our thoughts and our imaginations, does not cause us to assume that knowledge of any kind is primary value. Behind knowledge still stands the dim form of character; and knowledge, unless directed by character, fails to achieve the greater good.

Today we are problemated with countless persons who are dominated by their own secondary allegiances because they have no primary allegiance. It is often convenient to ignore the need for more

than a common knowledge. The individual who makes chemistry his life, tries to interpret the entire universe in terms of chemistry. To him, chemistry is a primary reality. He must realize, however, that he must return to school year after year to keep up with the new discoveries in his own field. He must also be prepared to give up cherished convictions because they have been disproved by the advancement of the sciences. The man who makes chemistry his whole life is in the same difficulty as the man who is willing to sacrifice all else in order to be president of the bank. He has established a concept of value, and he is striving desperately to attain it. Let us assume for a moment that he does attain it. What then? By the time he has devoted the greater part of his life to an intense endeavor to fulfill his own standard of values, he is captured within the pattern he has fashioned. Beyond his own goal, there is nothing; so he retires and languishes. He may not call it languishing, but in substance, he has lived an entire life without achieving any fullness of inner experience. He may be successful and without a friend; he may be wealthy with a broken home; he may have gained fame and distinction, and suffer from a thrombosis.

True value must not only inspire to achievement, it must regulate the inner life of the person. It must provide him with that kind of value which satisfies his basic human needs. He must earn the respect of friends and family. Without this respect, material achievements bring little satisfaction. The person must also know that he knows. He must have the security of a strong inner life, which he can depend upon; for it is the inner life in himself that must ensoul his material achievements. The individual who cannot give a powerful spiritual force from within himself to the various endeavors with which he is physically concerned, brings forth soulless creatures, and these, like some monster of science fiction, will turn upon their inventor. Any physical achievement that is not spiritually, morally, and ethically inspired is a stillbirth. The world is full of such stillbirths today, and that is why we are dismayed at the sudden turn that progress has taken. Progress can only lead to the securities we seek if it is impelled by proper inner conviction.

There is a kind of karma that follows deeds and institutions, even as it follows living beings. Nothing finally can be more valuable than its own cause, the motive by which it was created. If the mo-

tive is wrong, the ultimate result will be ineffective. We do not realize this, because in the confusion of daily living, we cannot trace the sequences of cause and effect. Let us say that the effect all troubled persons desire is the ceasing of their own misfortune. They want to find security, inner peace, and a vision that sustains them. What they are seeking is some form of real value, and to find it, they must set in motion the causes of real value in themselves.

If you desire, therefore, that some particular type of good shall be the fruitfulness of your life, seek the value in your own nature that can bear such fruit. It is not possible for us to be all things simultaneously, but we must be something that is worthwhile if we wish to enjoy the state of worthwhileness. Examining your own nature, you can try to decide what is most necessary to you at this stage of your development.

People come to me frequently burdened with the griefs of unfulfillment. One will say, "I am alone and friendless. I need kindly relationships with those around me; but even my family is alienated." Such a person will find, either by his own effort or through discussion with others, the key to his own dilemma. For this person, the greatest value at the moment is to discover the laws governing friendliness. The simplest of all rules, of course, is that he must have within his own nature the capacity to be a real friend to another person. The beginning of friendship is in himself—not in others. It is not right to seek out friends merely because we are lonely. We must always seek to give rather than to receive. If we give friendship, we earn it.

The person to whom we may tell such things will wear a helpless expression. He may claim to know all this, but be unable to practice what he thinks he knows. If we said to this man, "Go into business for yourself," he might do very well, because he is strong in secondary values. But if we say to him, "Be a real friend," he may not even know the meaning of the word. This is why every person, regardless of his age, having reached years of thoughtfulness, must create within himself a working concept of the divine plan. If he can establish this in abstract, believe it sincerely, and permit it to regulate his conduct, he will begin to experience real value.

Thus we may say that a person who has come into a peaceful relationship with the universal plan of things, is in a condition to

estimate value. In this point, I am inclined to favor Plato in his recommendation that man first establish his life in general principles, and then descend into the contemplation of particulars. The person who has broad and deep convictions about the divine plan of things, has already solved many of the mental, emotional, and physical problems that can arise in his life.

The Neoplatonists pointed out that when we raise a noble monument, the foundation must be secure. For man, foundations are in space, not upon the earth. All foundations for human conduct are spiritual and invisible. Therefore, man must have a foundation in what he calls God, and not upon the earth. Everything depends upon the enlightenment of his inner life. If his psychic nature is in darkness, he will walk the earth in darkness til the end of his days.

I realize this thinking is contrary to popular procedure, but we are becoming increasingly unhappy about the consequences of existing policies. No laws devised by man can prevent crime, and we know that punishment is ineffective even as a deterrent. The prevention of crime rests with the individual. That which will prevent a man from committing an evil act, is virtue; and on the level of morality, virtue is value.

Universal law has its own way of attaining necessary ends. Since the beginning of human thought, the wisest of mortals have realized that man must understand the laws governing his kind, and obey those laws through self-discipline and strength of character in general. This realization is of the utmost value. To the degree that young people are educated in value, they will be inspired to seek for deeper meaning and live according to its laws. Some hold today that value can be communicated prior to schooling; in fact, many child psychologists are of the opinion that character is determined in the first ten years of life. Value is not a formal transmission of knowledge; it is an overtone—a glimpse of something larger and more meaningful than formal schooling.

Value can be strengthened by example, by simple family instruction, by the strengthening and defining of natural religious instincts. That which contributes to kindness, graciousness, simple affections without ulterior motives, close communion between hearts and minds, contributes to value. Once a young person can say, "I feel better when I think better, and I act better when I know better,"

then betterness has become real as value. Self-analysis is often more helpful in this than counseling. A person knows the trouble he is in, or at least he realizes that he is neither comfortable nor happy. It should not be impossible for him to discover some tendency, some trait of character, some weakness of temperament, that is contributing to his discomfort. The mere fact that he is willing to accept self-responsibility is itself valuable. Finding that he is not perfect, he may suspect that his imperfections have something to do with his miseries and ineptitudes. This is a still more important experience of value.

Nature provides a kind of inducement in this situation. The individual is not left to improve simply because the universe demands his improvement. He is rewarded by a better, happier adjustment in life. If this prospect does not interest him, he must continue in his present way until the truth dawns in his own consciousness.

In these times, we have the highest standard of living ever recorded in history. It is therefore quite possible for us to pause for a moment in the midst of our prosperity and begin to build into character the strength necessary to direct the future of our society. Out of the quiet heart-to-heart talk with ourselves, may well come a communion with spirit. The light begins to shine a little in our own heart. We may not be strong enough to make all the corrections that suggest themselves, but we can become aware of a power in our own souls that is stronger than any emergency. We learn to turn inward for strength, because we have at least intuitively realized that we possess this strength, whether we use it or not. This turning inward toward the richness and fullness of our own potential, is a discovery of the greatest value to us all.



Along the old Japanese highways were road signs, usually cut in stone tablets, telling the directions to various towns and villages. The information was often accompanied by a prayer that the traveller might have a safe journey. In this spirit, we might suggest the following suitable inscriptions for our own boulevard and street signs: "Entering Superfreeway No. 9. May God have mercy." . . . "42nd Street and Broadway. May Heaven assist you across the intersection." . . . "Hollywood Blvd. and Vine Street. May the angels preserve you from here on."

GHOST LORE — PSYCHIC AND PSYCHOLOGICAL

The belief in the return of disembodied spirits to influence the lives of the living has been perpetuated in the oral traditions of most nations and culture groups. It may be considered as part of folklore, which has always been regarded as a valid transmission of beliefs. Explorers in primitive areas of the earth nearly always report that uncivilized tribes propitiate their dead, regarding them as empowered to help or harm their descendants and other members of the clan to which they had belonged. The belief in spectral visitations has descended to modern society, and is held by persons of advanced education and even scientific attainment. While the 20th century has very little sympathy for old wives' tales, reports about ghosts, poltergeists, haunted houses, and ceremonies for conjuring up spirits still occur in the daily press. Such accounts fortify the older folklore, and influence the popular mind.

Because the belief in the supernatural is still strong in the human subconscious mind, it is difficult to say that an individual does not believe in ghosts. Place him in an appropriate situation, confront him with a phenomenon for which he has no reasonable explanation, and convince him that similar occurrences have been observed by impartial witnesses, and his intellectual resistance will be markedly lowered. Travelers residing in foreign communities drenched in spiritistic lore, find themselves gradually transformed into unwilling believers.

The belief in the survival of human personality after death was almost universal in old times. It has changed very little, and formal religions have had slight effect in changing basic convictions. Today nearly all religions include sects devoted to spiritism and psychic phenomena. Learned societies have been established to investigate outstanding cases, and in some instances, the evidence in support of genuine psychical phenomena is almost overwhelming. War has a considerable effect on the growth of spiritistic organizations. The natural desire of the living to be assured of the survival of their deceased loved ones becomes stronger when the death rate rises

suddenly. The truth is that death becomes tragedy whenever it strikes members of families that have strong regard for each other. In the last few weeks, several cases have come to my attention where great satisfaction has resulted from the belief that a deceased person has made a direct effort to contact his survivors.

Ghostly manifestations are always exceptional. They are less likely to occur under normal circumstances. If it happens, however, that a person dying seems to have a legitimate reason for attempting to communicate with those close to him, reports of such spirit returns are more numerous. Ghosts are usually believed to be earth-bound for one reason or another. They are unhappy beyond the grave because their lives ended abruptly, not providing the proper opportunity for them to leave their affairs in good order. There are reports of revenants who have returned to advise about the disposition of their estates, the location of a lost will, or to provide information necessary for the continuance of their business organizations. Another reason for spirit intervention is to give warning of danger to protect some loved one in an emergency. When a ghost rises from the misty deep to punish one who has injured him, or to protest against an injustice, he may be regarded as a vengeful entity or a spirit come to judge the living. There seems to be a tendency to associate ghosts with persons who seemingly died prematurely and may therefore attach themselves to their old environments until such time as they would have naturally died.

There are many curious explanations for such occurrences as haunted houses or ghosts inhabiting ruined places or forbidding sites. In the old writings on spiritism, it was explained that the souls of the dead could be bound to the material world by various intense emotions, such as hate, fear, or romantic tragedies. Stories of this kind are especially prominent in England, and there is scarcely a castle, manor house, or abbey that does not have a ghost in residence. Most are forlorn spectres, victims of ancient injustice, bound to their scenes of past glories and powers. A variety of phenomena testify to the presence of these apparitions. Their footsteps can be heard echoing along somber corridors. Cries and groans disturb the night. Voices are heard, uttering dire pronouncements. Furniture is moved about, pictures fall from walls, doors open mysteriously, and shadowy presences can be felt and sometimes seen. Some of the

ghosts have been wandering about the precincts for centuries, and their presence is usually explained by reference to the history of the family. When old buildings are sold, the spirits may be antagonistic to the new owners, seeking to drive them away, threatening bodily harm, and causing extreme apprehension. It is quite astonishing that these disembodied entities are able to materialize to the degree that they can commit acts of physical violence, but such is often the case.

Asia also has its ghost lore. Such legends are common in China and Japan, and even early scriptural writings sustain the belief in materialization and voice projection. Oriental revenants are for the most part more forlorn than actually dangerous. They work upon the consciences of evildoers. These Asiatic nations highly valued self-discipline. The living seldom revealed their psychic natures. They endured many misfortunes and injustices with what appeared to be complete composure, but after they passed into the ghost world, they exhibited their pent-up feelings. Their sorrows and hates, their anxieties and solicitudes, were manifested through their ghostly presences. In Japan, many of the Noh plays deal with wandering spirits who have never been able to free themselves from the tragedies of their earthly lives. In the formula of the Noh plays, they are usually released by the prayers of a Buddhist priest. Through religious instruction and the assistance of the various Buddhistic divinities, the souls of the wandering dead find consolation and peace. This would imply that the experience of death or the conditions of the afterlife were not sufficient to release the earth-bound from their mortal dilemmas. In Japan, where for many centuries women were expected to adjust their lives completely to the prevailing code, and must never reveal any violent emotion, most ghosts are feminine—in fact, it is customary to refer to any ghost as a woman.

In most countries, folklore intimates that the earth-bound dead may not realize that they are disembodied. Certainly there is nothing to indicate that death has provided liberation from the attitudes and emotions of life. It is believed, also, that spirits can share food with the living. Although the veneration for ancestors is certainly founded in spirit lore, it is normally free from unpleasant psychic phenomena. The living do not fear the dead unless some guilt



A Wandering Spirit
From a sketch by Kyosai.

mechanism is present. Spirits are welcome in the house, and if they reveal themselves in some childish manner, it causes no anxiety. The Oriental lives in a world of spirits, and is therefore accustomed to thinking of his loved ones as ever near and solicitous of his well-being.

During the medieval period in Europe, the supernatural closed in upon the daily life of the people. It was so involved in magic, sorcery, and demonology that dangerous psychological situations arose. The man of the Middle Ages had very little to live for. There were no opportunities to express individuality or to plan a satisfying career. Between wars and plagues and the tyranny of princes, he lived in a state of fear and frustration from the cradle to the grave. He therefore not only perpetuated a great deal of gruesome folklore, but enlarged it with his own morbid imaginings. Not only did he

believe in ghosts, but he had a profound respect for witches, sorcerers, elemental monsters, and malicious imps.

Medieval man recognized three types of invisibles who could become involved in his material affairs. There were angels, usually well disposed, who were the direct ambassadors of the Holy Trinity. There were saints, who could be called upon in almost any emergency. These saints, like the wonder workers of Asia, could perform miracles at will, intercede with Deity at a moment's notice, and grant the petitions of the devout. There was a saint for toothaches, and another for wounds. Boils were under the regulation of one Venerable, and journeying at night was under the protection of another. People lived by leaning heavily upon religious, if not spiritual, support.

The third kind of spiritual presence was the devil. He might be considered as one creature of great power, or as a host of demons plaguing every sinner and forever testing the courage of the virtuous. The devil could take all possible forms, appearing in his own nature only at the Witch's Sabbath. At one moment, he might appear as a beautiful maiden, tempting some impetuous youth; at another, he looked remarkably like the local bishop, and spread false doctrine in the name of the Church. He could disturb the meditations of sages, and loved to contribute to the torture and martyrdom of saints. To escape the devil by a noble death under torture, was an occurrence greatly to be desired, for men believed they could prove their piety only on the rack and gibbet. In such an environment, any type of supernatural occurrence might be expected, and most natural incidents were given highly metaphysical interpretations.

The Renaissance heralded an era of mental liberation. The grosser aspects of Western religion were relegated to limbo. Men became more concerned with the challenge of physical life, and discovered the possibility of developing their own minds and skills to solve problems previously beyond their comprehension. As the individual relied more upon himself, he leaned less heavily upon the invisible world around him. He saved the saints for extraordinary occasions, and lost much of his fear of Satan and his minions.

Advancements in science have resulted in a new attitude toward life. We are now instinctively inclined to search for a rational ex-

planation of an unusual event. Sometimes the effort to rationalize is overworked, and strange circumstances receive oversimplified explanations.

With the rise of modern psychological thinking, we arrived at another oversimplification. It was assumed that all psychical phenomena could be explained as psychological phenomena. Fifty years of this conviction, however, have not entirely clarified ghost lore. While it is true beyond doubt that under psychological stress a person may experience auditory phenomena, or see an apparition that exists only in his own consciousness, there are phases of spiritism that remain unexplained.

It seems to me that it is wise to consider the possibility of a psychological factor whenever psychic phenomena are reported. If it is discovered that the person reporting an apparently psychic experience is poorly organized, mentally and emotionally, suffers from certain types of physical ailments, or is obviously under powerful frustrations or phobias, there may well be a normal explanation for the occurrences. The ESP band comes into this also. An apparition may be a psychic catalyst, drawing from the person information or knowledge that he may not know he possesses. Take, for example, a lost will. It is possible that the survivor searching for the will may have at some time known where it was placed, and the entire memory has faded from his conscious mind. The explanation may therefore come to him in a dream, and it is quite common for the dream to include a visualization of the deceased person. This apparition then reveals the location of the document by drawing upon the subconscious resources of the person experiencing the vision.

The ESP gamut could also conceivably constitute a valid means of communication between the living and the dead. Mediums have provided channels for such communication, and there are instances in which it would seem impossible to discredit the honesty of these psychics. There is no reason to doubt, therefore, that man himself, whether he is aware of it or not, may be able to receive impressions from disembodied beings. These impressions may be registered only as a hunch or an intuitive experience.

The grave danger of psychic phenomena, of course, lies in the difficulty they present. How can anyone be sure whether these mes-

sages arise in himself or are imparted to him from another? Perhaps only slightly less important is the problem of "trying" the spirits. With our limited knowledge of the subject, we have little means, and usually less inclination, to investigate some metaphysical experience quietly and reasonably. All ghost lore tells us that spirits can impose upon the living. How can we prove whether a disembodied voice belongs to a friend or a dear one merely because it claims to be that person? How can we discover the true origin of the power that moves a ouija board or impels us to automatic writing?

Man has a natural tendency to think of such experiences that occur to himself as valid and important. He is not likely to assume that he is deceived, and he may not discover the true facts until his psychic nature has been seriously injured. Spiritism in general brings with it such a confused legendry that it can easily disturb unstable minds. Once we assume that agencies of good and evil are concentrating their attentions upon us, we lose a measure of control over our lives and our faculties. In some instances at least, dabbling in psychic phenomena has resulted in considerable personality deterioration.

The most useful work in psychic research today is still concerned with the basic problem of the survival of human consciousness after death. The more proof we can assemble bearing on this subject, the better we will be able to regulate our conduct while we are in this world. If man lives after death and retains a clear memory of his earthly existence, it becomes evident that the majority of human beings should improve themselves immediately. Too many are finding consolation in the thought that when they die, their worries will be over. In the hands of competent researchers, many valuable discoveries bearing upon the relations of the living and the dead can be made. We may also learn more of the mysterious magnetism that forms the sympathetic bond between all creatures. Facts gained in this way could be applied to the moral codes of our society.

The tendency today is to entrust all research programs to properly qualified investigators. Scientists are trained for their work, and even religious leaders are given intensive education in their field. Psychic research is a highly specialized area, and those who work in it must have both skill and discrimination. There is no area of hu-

man endeavor that has greater basic importance than a more complete understanding of the total existence of man. It would be tragic, however, if research in this field should carry with it the dangers that plagued the hearts and minds of our medieval ancestors. The old demonism is not dead. There are sorcerers among us today, and many persons are suffering acutely because they believe they are being plagued by the dead. In most cases that have come to my attention, however, the magicians or sorcerers are self-deluded; but this does not prevent them from sharing their misinformation with others.

The ghost is part of a larger pattern, and to accept psychism without enriching our basic religious insight, is usually unwise. Once we have a solid foundation of constructive beliefs, we can fit into this framework all valid phenomena. If we know that the universe is governed by immutable laws, then we know that these laws apply to both the living and the dead. If we are willing to accept the idea that our evolutionary progress demands increasing self-discipline and self-improvement, we will not try to shift our moral responsibilities upon our deceased ancestors. We will not call out for help when we should help ourselves. We will not demand the solace of our departed loved ones when we should strengthen our own characters and learn to solve constructively the emergencies of the day.

It is encouraging to report that we are less inclined than our ancestors to blame our misfortunes upon some personal demon or a host of infernal agencies. As we come to understand life, we finally know that there is no evil spirit in the universe. What we call evil is some manifestation of ignorance, resulting in selfishness, hatred, revenge, and fear. The spirit of evil is our own weakness in the presence of temptation. As we become stronger, wiser, and better dispositioned, we achieve victory over the temptations that beset us. To claim that some evil spirit is responsible for our failures, is an irrational evasion of the truth. If we accept as a fact that we are forever the victims of forces seen or unseen, that are united for our destruction, we simply frighten ourselves out of our wits.

If you have reason to believe that a real psychical phenomenon has occurred to you, do not become unduly agitated. Never, under any conditions, assume that this circumstance has set you apart from the rest of mankind as a unique being or the potential founder of a

new religion. Psychic experiences are more frequent than most people realize. If they happen to you, they have happened to millions of others. Try to find the real meaning of what has occurred. Search within yourself and satisfy your consciousness that this mysterious episode is not a defense or escape set up in your own subconscious mind. Are you a happy, normally adjusted person? Are you efficient in your work? Do you enjoy reasonable health? Are you finding constructive outlets for your emotions? Does this psychic experience constitute something that serves a real and immediate good? Does it represent a message that you can accept without upsetting your entire pattern of living?

If it all makes good sense, and is essentially healthy and helpful, accept it with gratitude, but do not become overwhelmed. Put it away as one proof that you live in a larger universe than you realize. Perhaps it will comfort you and help you clarify your own future beyond the grave. If, however, in searching in yourself, it becomes obvious that you are not well integrated—that your life is a mass of submerged intensities, then it may be well to take it for granted that the experience is psychological. The incident could be a kind of waking dream with a symbolism intended to help you to help yourself. There is no need for any ghost to be a part of this situation, and if it should be, this is not the point to emphasize. The supernatural can be simply a warning to straighten out your own affairs, to take hold of your own character before weaknesses or destructive tendencies have a chance to destroy your career.

It would seem that ghost lore is subject to more than one basic interpretation, and this is true. Until sufficient evidence is available to clarify each particular incident beyond all reasonable doubt, it is wiser to take a moderate attitude. The circumstance may be true, and it may not be true. If it is true, see that it is used constructively; if it is not true, make sure you learn the basic lesson, thus clearing the consciousness of attitudes that might prove destructive. Ghost lore will continue, and it is taking an ever more prominent place in literature, the theater, motion pictures, and television. Supernatural stories abound. If we accept them for what they are, they may be entertaining. If, however, we give them false meaning, and allow them to awaken in us ancient beliefs that can prove troublesome, we may complicate an already confused social pattern.

Years ago I attended a small meeting of magicians—that is, parlor conjurers. The star of the event was the late Harry Houdini. During the course of the performance, he said that he was going to reproduce a number of psychic phenomena. He assured those present that his versions were entirely mechanical, and that no supernatural factor of any kind was involved. Later, a person who was present on this occasion told me that Houdini had lied; that supernatural phenomena were involved, and that Houdini was actually a medium. I know that this was not true. I saw the same tricks, and I happen to know how each one of them was performed. They were simply parlor conjuring. The point is important only because in the presence of a mystery, one individual actually refused to accept the conjurer's own statement. When things of this kind can occur, we realize how easy it is to interpret any circumstance according to our own preconceived notions.

Somewhere between truth and delusion, is a band of phenomena not yet thoroughly understood. It certainly bears witness to laws and processes in nature that we do not understand. Paracelsus said that there is no such thing as a miracle. Everything in nature is explainable, but not if we take a totally materialistic point of view and deny the existence of that part of nature which lies beyond our sensory perceptions. We can, however, relax and accept the unknown as natural, reasonable, and proper. We do not need to allow it to confuse us or frighten us, nor must we reject the unknown in order to prove that we are intelligent.

The study of unseen worlds, their creatures, and their laws, has fascinated men from the beginning of human life. It is quite proper to be interested, but it is wrong to be disoriented. The best course is to accept mysteries as effects whose causes, though unknown, are natural and proper. Let us explore the unknown as we would a distant part of our own country—not as a supernatural region, but as a proper extension of our normal environment. If we do not permit ourselves to be emotionally disturbed, we may find that the folklore of our ancestors provides a useful key to unsolved mysteries of today.

(Mr. Hall will continue this theme in the next issue with an article on "Ghost Lore of Many Lands.")

GREAT BOOKS ON RELIGION AND ESOTERIC PHILOSOPHY

PART IV

ESOTERIC ARTS, SCIENCES, FICTION, AND MISCELLANEOUS SUBJECTS

In the course of ages, human beings have been inclined to sponsor a number of controversial beliefs. Some of these ideas were highly respectable in ancient times, but have been rejected, usually without good cause, by those intellectuals who feel they have outgrown the fallacies and "superstitions" of long ago. Today the serious high school or college student who is interested in such subjects as astrology, alchemy, reincarnation, Atlantis, character analysis, or magic, will have a difficult time finding a sympathetic ear or helpful advice from his academically trained instructors. Recently, in looking through a college textbook on comparative religion, I came across a reference to astrology that is indicative of the general attitude: "That sorry deceit called astrology, which still lures the feebleminded among men, had its first development back there in Babylonia almost four thousand years ago!" Somehow, the esoteric sciences have lost face with the rise of materialism, and perhaps the world is the poorer.

It is true, however, that these so-called unorthodox fields offer abundant opportunities for the individual who is not well adjusted to go "off the track." This is because they deal with the essential principles of life, the basic elements of nature, and those mysterious, intangible forces that cause human conduct and the various manifestations of living things. The person who feels inclined to study these subjects must not only be able, but must truly desire, to learn with true humility of spirit, realizing always that no matter what he knows, it is as nothing compared to the wisdom of the Infinite.

Esoteric Cosmogony and Anthropology

We are listing here works of a large coverage, in which many aspects of the principal theme are brought together in comprehensive form. Most of these books also emphasize the esoteric or philosophic

aspects of creation legends and the early development of humanity. *The Secret Doctrine* and *Isis Unveiled*, by H. P. Blavatsky, should be in the library of every esotericist. Highly recommended also is ***Anacalypsis*, by Godfrey Higgins, a monument of erudition. **Natural Genesis*, **Book of the Beginnings*, and ***Ancient Egypt, the Light of the World*, all by Gerald Massey, are splendid reference works. ***The Night of the Gods*, by John J. O'Neill is a real find if the reader can discover a copy. *A Study in Consciousness* and *The Ancient Wisdom*, both by Annie Besant, are informative and easy reading. *Esoteric Buddhism*, by A. P. Sinnett, unfolds Oriental concepts of cosmogony in a scholarly and concise manner. *The Rosicrucian Cosmo-Conception*, by Max Heindel, is an excellent handbook summarizing the metaphysical point of view as this relates to the origin of the universe and man. *First Principles of Theosophy*, by Jinarajadasa, contains a quantity of interesting information.

Ancient Mysteries and Secret Societies

The study of those ancient institutions called the Mysteries is almost indispensable to those concerned with comparative religion or classical philosophy. There seems no doubt that a great part of modern knowledge, particularly in the areas of mathematics, astronomy, music, medicine, and government, originated in secret schools of initiated persons bound together by obligations of discretion and mutual help. The great Mysteries of Egypt and Greece gave us such celebrated initiates as Pythagoras, Plato, Aristotle, Plutarch, Marcus Aurelius, and the Emperor Julian. Mysteries were also celebrated in India by both Brahmins and Buddhists. Societies dedicated to social justice and the perpetuation of secret learning existed in China more than a thousand years ago. Dr. Sun Yat-Sen, the liberator of China, was himself a member of one of these secret organizations. Mysteries were also important among the peoples of the three Americas. The most highly advanced of these secret fraternities developed in the Central American area among the Mayas and the Quiches, but we should not overlook the rites of the Incas to the south, and the great League of the Iroquois in New England and Eastern Canada. There seems to be no people that did not develop some type of esoteric society, and from many of these, originated the moral codes and ethical standards of modern man.



A curious symbolical title page from *Physica Subterranea*, by Johann Joachim Becker (Leipzig, 1738).

In this group we have listed mostly books with considerable coverage, where information on a number of societies will be found in a single volume. This is especially true of **The Secret Societies of All Ages and Countries*, by Charles Wm. Heckethorn, a most valuable work. For primitive tribal societies, **The Signs and Symbols of Primordial Man*, by Albert Churchward, and **The Golden Bough*, by Sir James G. Frazer, are recommended. ***The Hung Society of China*, by J. S. M. Ward and W. G. Stirling, is the de-

finitive text on the subject of Chinese secret societies. **The Derivishes*, by John P. Brown, gives an excellent account of Near Eastern esoteric fraternities. For the Greek rites, **The Eleusinian and Bacchic Mysteries*, by Thomas Taylor, and **Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians*, translated by Taylor, are most informative. Until the recent discoveries in Egypt, **Gnostics and Their Remains*, by C. W. King, was the best available source book on this group, and it is still well worth reading. **The Mystery of the Ages*, by the Countess of Caithness, is useful and interesting.

Rosicrucianism

The study of the Rosicrucians presents many obscure problems, most of which have never been satisfactorily solved. A great deal has been written about the subject, but very little is actually known. Most of the earlier texts on Rosicrucianism were by writers who held the fraternity in the highest regard, but admitted that they had never to their knowledge seen or met one of the elusive Rosicrucian adepts. This issue also ties in with the study of secret societies, as well as the Bacon-Shakespeare controversy. The early manifestoes of the Society, published between 1614 and 1660, are very rare, and can be consulted only in public collections. Some have been reprinted, but even these reprints are scarce. **The Real History of the Rosicrucians*, by A. E. Waite, includes a digest of the *Fame and Confession of the Rosy Cross*, and *The Chemical Marriage of Father C.R.C.* **The Brotherhood of the Rosy Cross*, by the same author, is the best-documented and most extensive work on the subject. **The Rosicrucians—Their Rites and Mysteries*, by Hargrave Jennings, is a very readable work, but the Rosicrucian references are incidental. ***The Secret Symbols of the Rosicrucians*, by Franz Hartmann, is a more or less disfigured translation of a rare work of the 18th century, which in turn is more concerned with alchemy than the Rosicrucians. Several of the books on secret societies mentioned in the previous section, contain articles on the Rosicrucians.

Alchemy

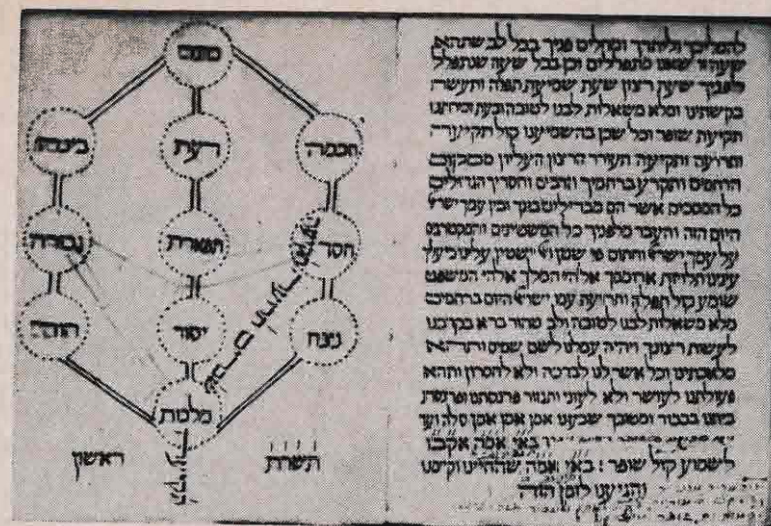
Alchemy long ago twined its destiny with the early speculations of the Rosicrucians, Hermetic philosophers, and Cabalists. It is not really possible for the average reader to progress very far in alchem-

ical researches without a profound knowledge of chemistry and necessary facilities for laboratory research. It is the philosophical side of the subject, therefore, that is of the most general interest. It was certainly used as a veil to cover man's researches in the universal mysteries of time, space, and human regeneration. Many of the early alchemical writers are also associated with the Rosicrucian controversy.

This is a very highly specialized field, and simple textbooks are not available. For the specialist, John Ferguson's ***Bibliotheca Chemica* contains a comprehensive listing of all principal early writings in this area. The original edition is very rare, but it has been reprinted and the reprint is scarce. ***The Hermetic Museum*, translated from the Latin and published under the editorship of Arthur Edward Waite, contains a representative group of alchemical writings. It has been reprinted, but the reprint is also rare. **The Hermetic and Alchemical Writings of Paracelsus*, also by Waite, is a highly desirable item, and some editions are obtainable. **A Suggestive Inquiry into the Hermetic Mystery*, by Mary Atwood, presents the metaphysical aspects of alchemy in a comprehensive way. ***Remarks Upon Alchemy and the Alchemists*, by Gen. Ethan Allen Hitchcock, is also of value to philosophically inclined students. **Alchemy: Ancient and Modern*, by Stanley Redgrove, is informative and includes a general historical survey of alchemy. Some recent publications have appeared, but most of them are not substantial. We especially recommend *Psychology and Alchemy*, by Carl Jung.

The Cabala

The great book of the Cabala is the ***Kabbalah Denudata*, by Knorr von Rosenroth, which contains the first Latin translation of the Zohar. It is available only in Latin, however, and is extremely rare. It can be examined in a few of the larger libraries in the United States. I consider ***Qabbalah, The Philosophical Writings of Avicbron*, by Isaac Myer, to be outstanding. Incidentally, a large collection of manuscripts and papers of Isaac Myer can be examined in the manuscript department of the New York City Public Library. **The Kabbalah*, by Adolph Franck, is excellent, and *The Kabbalah*, by Christian D. Ginsburg, is a good summary



Two pages from a Cabalistic manuscript on vellum dealing with universal vibration. Probably 18th century.

of the field. *An Introduction to the Study of the Kabbalah*, by W. Wynn Westcott, is a convenient handbook. **The Doctrine and Literature of the Kabbalah* and **The Secret Doctrine in Israel*, both by A. E. Waite, are standard reference works. *The Sepher Yetzirah*, available in several editions, is one of the oldest works dealing with the subject.

Ceremonial Magic

While we do not advise any serious student to dabble in magical practices, we are including some books on the subject for the sake of completeness and because this field is related to the study of the Cabala. It may be just as well that most of these texts are relatively scarce. They do, however, also contain general information of value in the area of symbolism, ancient societies, Cabalism, Paracelsian philosophy, or popular superstitions. We can mention ***The Magus*, by Francis Barrett, which is based upon an older work, and ***Three Books of Occult Philosophy*, by Henry Cornelius Agrippa. There is an edition of **The Key of Solomon the King*, by S. L. MacGregor-Mathers, supposed to deal with a manuscript left by King Solomon to his son. The French Transcendentalist, Eliphas Levi, wrote extensively on magical practices, and his work

**Transcendental Magic* was translated by A. E. Waite. Several French writers of the 19th century, mostly influenced by Levi, wrote extensively on magic, but most of their material is not available in English.

Astrology

This highly controversial subject is sometimes referred to by contemporary intellectuals as the "mad mother of astronomy," and modern astronomers are quite sensitive about this streak of "insanity" in the ancestry of their science. Actually, however, astrology has never been disproved by any scientific body, and among its defenders were men of the caliber of Claudius Ptolemy, Regiomontanus (Johann Muller), who made the calculations for the voyages of Columbus, Galileo, Copernicus, Brahe, Newton, and Flammarion. As there are many persons who have not been intimidated by the reproaches of modern scientists, interest in astrology has not only survived, but it probably has more adherents at the present time than ever before in its long and moderately illustrious history. Astrological calculations are still used very largely in Asia for determining events of importance, and it is discreetly employed for many purposes here in the United States. Therefore, we have listed a number of titles representative of available material. There are many other good works, but for general purposes, we have chosen those which will give a fair introduction to the entire field.

The literature on astrology is so vast that it cannot be covered by an outline of this kind. Those wishing to explore the area more thoroughly will find **Bibliotheca Astrologica*, by F. Leigh Gardner, an excellent list of rare books in the field. The older and more distinguished names include William Lilly, John Gadbury, William Ramesey, George Wharton, Nicholas Culpepper, and James Wilson. The oldest authority generally mentioned is Claudius Ptolemy, an astronomer and geographer of Alexandria whose book, **Tetrabiblos*, summarizes the opinions of the ancients. **A Manual of Astrology*, by the first Raphael, known as the astrologer of the 19th century, is a standard reference work. An outstanding text on mundane astrology is ***Astrologia Restaurata*, by William Ramesey. Vivian E. Robson's *The Fixed Stars and Constellations in Astrology* deals successfully with a specialized phase of astrological research.

Among more recent books that are obtainable we can recommend: *A to Z Horoscope Maker and Delineator*, by Llewellyn George; *The Divine Language of Celestial Correspondences*, by Coulson Turnbull; *The Message of the Stars and Astro-Diagnosis*, by Max and Augusta Heindel; **Esoteric Astrology*, and a number of astrological handbooks, by Alan Leo. Sepharial's *The New Manual of Astrology* is worth looking for. *A Concise Encyclopedia of Psychological Astrology*, *The Astrological Aspects*, and *The Zodiac and the Soul*, all three by Charles E. O. Carter, are valuable. The simplest handbook for learning to erect a horoscope is *Simplified Scientific Astrology*, by Max and Augusta Heindel. Personally, I particularly like *From Pioneer to Poet*, by Isabelle M. Pagan. This gives some readings for the signs of the zodiac from Aries to Pisces. Students of astrology will gradually select books suited to their special interests. A number of recent books have come out with various original theories. These are informative, but beyond the scope of the present list.

Reincarnation

Literature on the doctrine of rebirth has increased as a result of new translations from Oriental sources and an unfolding appreciation of Buddhism by Western peoples. A number of years ago, it was believed that reincarnation was accepted by over four million Americans, and it is quite possible that the number has doubled. In this area, it is important to have basic texts that do not overdramatize, but present the subject in a simple, dignified way. We have tried to select such for our list. An old standby is *Reincarnation, a Study of the Human Soul*, by Jerome A. Anderson. Very stimulating, and somewhat controversial, are two books, *Pre-Existence and Reincarnation* and *World of Souls*, both by Professor Wincenty Lutoslawski. We can also mention *Reincarnation in the New Testament*, by James M. Pryse, and last but not least, *Reincarnation, A Study of Forgotten Truth*, by E. D. Walker.

Character Analysis

Various types of character analysis have always been intriguing to the human mind. We are therefore including a small group of books dealing with physiognomy, phrenology, palmistry, graph-

ology, and numerology. It is likely that from time to time, these so-called pseudo-sciences will be revived and probably brought into harmony with scientific findings which tend to substantiate the ancient conviction that man's inner nature in some way stamps its characteristics upon the outer structure of the body. As Cheiro once told me, it is easy to deny character analysis if you have but a passing knowledge of the subject, but you cannot devote a lifetime to a field such as palmistry without becoming convinced that it works, no matter how we attempt to explain the reasons or deny them. Graphology is gaining some favor among psychologists and other students of human deportment. Perhaps this will open the door to others in this fascinating area of research.

On physiognomy the classic text is *Essays On Physiognomy*, by John Caspar Lavater. The original set is quite expensive, handsomely presented in large quarto volumes, but a number of reprints and digests have appeared from time to time. Most of these are useful. For phrenology one of the most popular items is *Human Science*, by O. S. and L. N. Fowler. Further researches in this field were carried on by Dr. Franz Gall and Dr. J. G. Spurzheim. Their books can usually be found without too much trouble. More recent books are nearly always based upon these earlier texts. One of the most prolific writers on palmistry was Count Louis Hamon, who wrote under the pen name of Cheiro. His *Language of the Hand* has passed through over sixteen editions. It shows impressions of many unusual hands, including Swami Vivekananda's. Another good text is *The Study of Palmistry for Professional Purposes*, by Comte C. de Saint-Germain of the University of France.

At this time, graphology is in a transition period, and enjoys some degree of scientific acceptance. It may be too soon to decide which is the best text on the subject, but *Handwriting, an Introduction to Psychographology*, by Harry O. Teltcher, provides stimulating reading. An old favorite is *Character Indicated by Handwriting*, by Rosa Baughan. Books on numerology that have any substantial value are not too plentiful. For the early Pythagorean theories, *The Theoretic Arithmetic of the Pythagoreans*, by Thomas Taylor, is a classic text. There is also a valuable section on Pythagorean philosophy and numbers in Thomas Stanley's *A History of Philosophy. The Ancient Science of Numbers*, by Luo Clement, and

The Psychology of Your Name, by Nellie Viola Dewey, are helpful, and we strongly recommend *Numerology—Its Facts and Secrets*, by Ariel Y. Taylor.

Tarot Cards

The subject of playing cards takes us all the way around the world. Some hold that they were invented in Egypt; others that the oldest record of them is to be found in China. In any event, they make a fascinating subject. One of the most interesting books in this field is *Monde Primitif*, by M. Court de Gebelin. This was published in Paris in 1776, and though not available in English, has early engravings of the Tarot cards. The author makes an effort to trace the symbols to the Mysteries of the Egyptians. The standard text on the Tarot is *The Tarot of the Bohemians*, by Papus, of which there are several editions. Two books, *The Key of Destiny* and *The Key to the Universe*, both by F. Homer Curtiss and Harriette A. Curtiss, have interesting information on the Tarot, and are becoming a little scarce as a result. *The Pictorial Key to the Tarot*, by A. E. Waite, is readable, and illustrates a beautiful new set of Tarot designs by Pamela Smith. *The Tarot: A Key to the Wisdom of the Ages*, by Paul Foster Case, is a worthwhile recent text. Milton Pottenger, in his book *Symbolism*, gives an interesting analysis of the present condition of playing cards as used for gaming in the United States—the fifty-two card deck with four suits. Pottenger points out, for example, that the arrangement of the deck is in perfect conformity with the modern calendar, and that the symbolism of the court cards includes a great deal of material that is especially meaningful to students of Freemasonry. *Transcendental Magic*, by Eliphas Levi, a curious book on magical arts, is said to have been designed around the Tarot symbolism. This is recommended for the more advanced student.

Metaphysical Healing

Serious studies in metaphysical healing are comparatively rare, most books being in the popular field. The early researches of Anton Mesmer are of solid interest, but are mostly available only in French. *Mesmerism*, with an introductory monograph by Gilbert Frankau, is the book most easily available. Baron Charles von

Reichenbach's *Researches on Dynamics of Magnetism, Etc.* is not too hard to find, and abounds in interesting experiments and observations. *The Edwin Smith Surgical Papyrus*, translated by Prof. James Breasted, summarizes the medical knowledge of the ancient Egyptians. There is a curious little pamphlet, called **Ancient Cymric Medicine*, by Henry S. Wellcome, which summarizes the medical theories of the Druids. *The Yellow Emperor's Classic of Internal Medicine*, translated by Ilza Veith, is the classic Chinese work, and has many metaphysical and philosophical references. Acupuncture, as practiced in Japan, is based upon esoteric principles, and two good texts in this area are: *Acupuncture, the Ancient Chinese Art of Healing*, by Felix Mann, and *Chinese System of Healing*, by Denis Lawson-Wood. The best summary of the Paracelsian medical theories will be found in the Franz Hartmann bibliography of Paracelsus already mentioned, and Hartmann's **Occult Medicine* is also worthwhile. *The Zodiac and the Salts of Salvation*, by Dr. George Carey and Inez Perry, ties homeopathic remedies with astrology. **The Complete Herbal*, by Nicholas Culpepper, associates herbs with astrology.

Atlantis

Popular opinion on this subject has shifted considerably in recent years, with the result that it can be discussed with reasonable safety in the presence of the learned. Foreign archeologists are more sympathetic to the Atlantis theory than the American scholar, but a general breakthrough may result from the oceanic surveys now being undertaken. Realizing the sea to be the last great unexplored area of the planet, there is an increasing interest in those mysteries that may be locked in the deepest parts of oceans. Under this heading must also be included speculations about other submerged continents, mysterious monuments, and the like. We have never been able to explain the origin of civilization, nor have we been able to raise the dark veil of history that obscures some of the most significant periods in the rise of human culture.

The earliest references to the lost continent of Atlantis occur in the *Critias* and *Phaedo* of Plato, and can be conveniently found in the Jowett translation of Plato's writings. There are also references

in the historical writings of Diodorus Siculus (1st century B.C.) Perhaps the most convenient and informative volume is *Atlantis, the Antediluvian World*, by Ignatius Donnelly. This volume has passed through at least fifty printings. Also very usable is *The Problem of Atlantis*, by Professor Lewis Spence. Leo Frobenius, in his **The Voice of Africa*, approaches the Atlantis problem from an entirely new point of view, with much interesting information from the traditions of the African people. I have always had a kindly regard for Dr. Augustus LePlongeon, the early Americanist. His book **Queen Moo and the Egyptian Sphinx* attempts to link Atlantis with the civilization of Central America. Another very readable work is **The Story of Atlantis*, by W. Scott-Elliot. This includes several charts showing the Atlantean continent in different stages of its rise and fall.

For other lost continents, **Ragnarok: the Age of Fire and Gravel*, by Ignatius Donnelly, is an old favorite. **The Lost Lemuria*, by W. Scott-Elliot, includes two maps showing distributions of land areas during the Lemurian epoch. *The Problem of Lemuria*, by Lewis Spence, is a companion work to his volume on Atlantis. Comparatively little known is *Atlantis and Lemuria*, by Rudolf Steiner. For Easter Island, we can recommend *Easter Island*, by Robert J. Casey.

Fiction

The area of esoteric, philosophic, or mystical fiction has few clear boundaries. Broadly speaking, we can include under this heading some science-fiction of recent development, and many curious works that have descended to us from older times. Such vast collections as the *Arabian Nights Entertainment* are generally read, at least in digest form, and among the other old classics we should include the *Odyssey* and *Iliad* of Homer, Vergil's *Aeneid*, Bunyan's *Pilgrim's Progress*, and such mighty epics as Dante's *Divine Comedy* and Milton's *Paradise Lost*. It is not difficult to realize that much philosophical value and mystical meaning are to be found in these great books; nor can we deny the esoteric implications of Goethe's *Faust*.

For our particular listing, however, we have chosen, for the most part, rather easily readable books, written in the last century. Each

presents in fictional form some fragment of old tradition or some phase of modern belief that is interesting and valuable. This type of book constitutes the pleasant approach to deep subjects, and through the way in which it is written, helps the reader to experience in his own consciousness something of the mystery or wonder of the universe. Such books help to break down materialism and strengthen ideals, but the ones we have chosen are not so preposterous as to insult the intelligence. Great writers have worked in the field of esoteric fiction. Some have used it as a sideline; others have concentrated largely on this area. A large collection could be made, but the books we mention provide a fair sampling.

It is sometimes difficult to draw a clear line between occult fiction and mystical allegory. If, however, the work is presented in novel form, it will probably be best listed under fiction. Among the classics in this area are the novels of Marie Corelli and L. Adams Beck. **Om, the Secret of Ahbor Valley*, by Talbot Mundy, is quite unusual. *Seraphita*, by Honore de Balzac, *The Wandering Jew*, by Eugene Sue, and *Zanoni*, by Edward Bulwer-Lytton are classics. **Etidorhpa*, by John Uri Lloyd, is philosophical science-fiction. *Brother of the Third Degree*, by Garver, is a gracious and inspiring story. *A Dweller on Two Planets*, by Phylos, is a remarkable prophetic book in fiction form. **Comte de Gabalis*, by Abbe N. de Montfaucon de Villars deals with the nature spirits, and this is also part of the theme of Franz Hartmann's story *Among the Rosicrucians*. *Dracula* and *The Jewel of Seven Stars*, both by Bram Stoker, are classics of mystery and suspense. *The Slayer of Souls*, by Robert W. Chambers, deals with Mongolian magic. A wonderful symbolic play, *Lazareth Laughed*, by Eugene O'Neill, is a fine piece of writing. Among more recent fictional publications, *The Winged Pharaoh*, by Joan Grant, is most worthwhile. **The Caliph of Bagdad*, by Sylvanus Cobb, Jr., has unusual Masonic interest.

A number of children's books seem to have been written by persons extremely well versed in esoteric matters. *Alice in Wonderland* and *Through the Looking Glass*, by Lewis Carroll, are known to have been developed upon a philosophical formula relating to the symbolism of a game of chess analyzed psychologically. Other titles that can be mentioned in this group would include *Water-Babies*,

by Charles Kingsley; *Undine*, by Baron de la Motte Fouque; and *The Little Lame Prince*, by Dinah M. M. Craik. In these, folklore has been called upon to supply thematic material.

* * *

Even as we prepare this list, other titles come to mind, but for practical purposes, it seems best to limit our selection to titles that suggest areas for further research. If some subject that is close to your interest does not seem to have a special heading, consider the general classification under which it might be found in the more comprehensive text. There is considerable overlapping of subject matter. Greek and Hindu thought may occur in our volume, and symbolism is present in nearly all the books mentioned. Equipped with a group of basic reference texts, the reader will nearly always find something bearing upon questions that arise at the moment. Check indexes closely, and take note of cross-references. By selecting a group from the present list, a wide coverage can be attained suitable to the needs of those desiring a foundation upon which to build a richer philosophy of life. For those who really enjoy reading, this list will occupy their attention and time for many years to come.



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by Manly P. Hall

These short essays were written from 1955-1960 for the use of our Society's Local Study Groups. Each is accompanied by several questions, which can be used for stimulating group discussions, or as a mental discipline for the individual who is practicing a private program of self-improvement. A few of the titles will indicate the diversity of material covered:

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In Reply

A Department of Questions and Answers

QUESTION: *When the soul is reincarnated (or comes to earth) each time—is it when the soul chooses to come, or is it when the Law says it must come?*

ANSWER: According to the teachings of reincarnation, the return of the entity to embodiment is due primarily to the intensity of the karmic pattern. The greater the pressure, the less choice the ego has concerning the place or time of rebirth. Let us suppose that an individual passes out of this life without unreasonable intensity. He has lived within the normalcy range, has no outstanding virtues and no dominant vices. During earth living, he has solved problems to the best of his ability, and has developed the strength of character to make right decisions within the area of his understanding. To the degree that such a person directs his own destiny in this world, so he has considerable influence over his future destiny.

One of the most important ingredients in the pattern of individual decision is a natural calmness and thoughtfulness. Difficulties are solved as they arise; practical decisions are made with natural common sense. Such a person faces transition with hope and faith, convinced that the universal plan is right and benevolent. With such attitudes, even the transition from this sphere to what lies beyond is accepted with good grace and a minimum of anxiety.

According to both Eastern and Western thinking, those who pass on at peace with themselves and without unreasonable regrets, retain a certain leadership over their own destinies. It would naturally

follow that the more virtuous the entity, the more likely it is to choose such future experiences as are best for its own growth. Freed from body, and released, at least temporarily, from the burden of mortal concerns, the being has a clearer insight into the reasons for its own existence. It frequently chooses, therefore, not the most happy or fortunate re-embodiment, but the one that will contribute most to strength of character. In Buddhist thinking, the real purpose for embodiment is to pay karmic debts.

To understand this situation more clearly, it should be realized that karmic pressure arises from some form of ignorance leading to selfishness or self-willfulness, which in turn must result in suffering. The more strongly the entity is bound to attitudes, opinions, appetites and instincts that are contrary to its own good, the less personal decision is possible at the time of re-embodiment. The Buddhists explained that it is not the person, but his karma, that leads him back again into physical birth. They say, at least symbolically, that anger takes on new bodies until its destructive force is exhausted. The same is true of hatred, ambition, greed, or sensuous desires. When errors cease completely, there is no further birth in this world except for the bodhisattvas, who renounce the eternal peace in order to serve the needs of their younger brethren.

The action of karma is therefore threefold. The enlightened self that no longer sets into motion karma of any kind, being free of all selfness, attains the parinirvana. The virtuous self, which attempts to live a harmless and useful existence, committing as few faults as possible, builds good karma and may earn the right to be reborn under fortunate conditions. Rebirth into the best possible karma is symbolized by entrance into Amida's Western Paradise. The unregenerated self, which has made no effort to transcend the negative aspects of its own personality, but has lived only to gratify selfish desires, must be reborn in a karmic pattern of retributions. It must pay for its past mistakes, and because the psychic pressure within it is still strong, it may increase its karmic burden by creating further bad karma.

In Buddhist symbolism, and for that matter, in all the religious systems of the world, the sinner—that is, one not self-redeemed—must pass into a purgatorial state set aside for punishment and purification. Enlightened philosophical systems have never believed in

the eternal damnation of a human soul. Buddhism in particular insists that every atom of space will ultimately attain buddhahood. Like the Platonists, the Buddhists consider purgatory as synonymous with re-embodiment. It is in this physical world that the lesser virtues of character are rewarded and the inevitable imperfections must work out their patterns.

A fortunate rebirth is one in which the constructive pressures are rewarded by further opportunities for self-unfoldment. Having earned a friendly, comfortable and pleasant existence, the entity is drawn into a family of conscientious and worthy inclinations. It is obvious, however, that such a fortunate re-embodiment does not preclude all negative karma. Growing up in a happy family, the person must still develop his own strength and skill. He must accept responsibility and make right use of opportunity. A good karmic environment can be lost if the self still has debts to pay. Good karma only means that such a person can make further progress in a congenial atmosphere.

I would feel that when the sattva or self has reached that degree of development in which it has accepted, whether consciously or unconsciously, the duty to grow, improve, and unfold, it may have considerable choice as to what phase of its imperfected life it wishes to regenerate at any particular time. There are old fables bearing upon this. Confronted with several faults that are not too pressing, and realizing the need to develop further internal resources, the incarnating entity may say to itself, "This time I will choose a situation in which I must perfect my unselfishness, or my patience, or my tolerance." It may choose, then, to be born in a family that is progressive, idealistic, and kind-hearted in most respects, but which is deficient in the characteristic which the reincarnating entity wishes to emphasize. The ego may voluntarily accept a doting and over-possessive mother because in its karma, the entity has damaged itself by such attitudes. Having in a previous life selfishly sacrificed a child to its own ambitions, the reincarnating ego may choose to pay this karma by being the victim of a future parent's self-centeredness.

Such a choice can be voluntary, but when it is, it indicates that the self that is being re-embodied is sufficiently wise to choose a way to clear its own karmic record. Another kind of example may help.

For several embodiments, a certain being has been a great musician. It gradually becomes aware that this intense specialization is interfering with the balanced development of its consciousness. It may therefore choose to be reborn in a family without musical interest of any kind, and also temporarily block out its own subconscious musical background. Actually, only such beings as can choose that which is best for themselves are given free choice. Others are forced by their intensities to accept births that will lead to further complications, until the realization of error arises within the consciousness of the being.

Another point that is valuable is to realize that an unfortunate karma is not actually a disaster, even though, for the duration of a lifetime, the individual will appear to be unreasonably afflicted. The Greeks believed that while the mind, after becoming embodied, can no longer understand the reason for the misfortunes that arise, the central core of consciousness—the overself—always knows and realizes fully and clearly that the tribulations are not injustice. Where a child is born with mental, emotional, or physical defects, it is the body only that is afflicted. The consciousness within the body is growing and fulfilling its destiny even though other persons can see no evidence of such growth.

Let us also imagine for a moment that behind an incarnating entity are many lifetimes of selfishness and vice. To be perfectly practical, we must realize that we have all been guilty of serious mistakes in the course of our evolution. Buddha pointed out that even the great saints and sages had committed numerous evils in times gone by. Under the darkness of ignorance, they had destroyed life, perverted their abilities, and added to the miseries of others. Old karma cannot be excused or expiated because the person today has nobler sentiments. The ancient debts must be paid, but as our insight increases, we pay them more cheerfully, with the realization that all debts must be met honorably before the accounts can be closed. There are many, of course, who have not as yet attained the insight to accept misfortune as proper karma. They may be born again as rebels; they may fight to keep the selfish instincts and appetites that have burdened them for lives. This simply means that the pressures are still too strong to be controlled by consciousness. Nature, however, brings all embodiments to an end, in this way

breaking up patterns over which the sufferers themselves no longer have control.

Embodiment, of course, has two distinct ethical implications. Not only is the person forced to live with himself, but he must live with others; and others, in turn, must live with him. Thus, his conduct has a sphere of influence beyond his own personal nature. Eastern philosophy believes that when a difficult child appears in a family, it is because the parents themselves are in need of certain experiences in the payment of their own karma. The unadjusted child frequently demoralizes the family into which it is born, and this in turn sets up, in most cases, further karmic complications.

There is a very subtle chemistry involved that is difficult to describe. Would it be possible for an impossible child to be born of perfect parents? By "perfect", of course, I mean a relative, not an absolute state. This could happen only if the parents had achieved the bodhisattva level, and sacrificed themselves totally for the good of the child. They would also be completely aware of what they were doing and how they could attain the final redemption of the child. Otherwise, the law of karma could not draw the child into an environment dissimilar to its own pressures. Conversely, a perfected soul would not be drawn into embodiment in a hopelessly unenlightened family, unless again, that soul had achieved a bodhisattva state.

In spite of the complex situations that arise, the laws of nature are essentially just. The difficult child becomes a necessary experience for the parents, who must learn to accept it, work with it, and attain a greater enlightenment in themselves. The child may reject them, go against their counsel, and go forth to live its own life. This cannot be prevented, for it simply means that the karmic situation demands that both the parents and the child gain valuable experience through the acceptance of inevitable facts.

It is obviously difficult to estimate all these factors unless a comparatively high degree of unfoldment has been attained. Yet I have known many persons in most difficult situations who have done the right thing in a wonderful and gracious way. They have sensed the real values and obeyed them, rising above the personal hurts and frustrations and disappointments because of inner strength. This inner strength itself reveals the workings of the law of karma. The

right decisions that the parents made carried them further along on the road to wisdom. The child may never have appreciated the honor of the parents, but in time, it will learn through experience what was right. Even in the short cycle of our mundane affairs, we find evidence of the mellowing and maturing effects of experience. The spoiled child ultimately resents lack of discipline, and the child who has been disciplined, though immediately resentful, will ultimately become grateful.

One thing that may help is to bear in mind that although we are all born into this world into families, each of us is an individual, with a destiny of his own. Not only is the child an individual, but the parent is an individual, and each person grows best by being true to his noblest convictions and encouraging others to do the same. The only universal bond that we have is the need to grow. We can be friends and comrades, and walk together a little way along the path of life. Then we must separate, form new patterns, always seeking to attain a life lived so graciously that we no longer cause bad karma.

Many solutions have been offered, and many formulas devised to solve human relationships. They all, however, consider only the obvious, trying to reconcile things in their appearances, and leaving the substance behind the appearance unreconciled. Sometimes a little success seems to be attained, to the degree that the recommendations are essentially true. Actually, the only answer that can survive both life and death is that we must all depart from evil and practice the good. This means that we must achieve right-mindedness, and apply this to ourselves, those close to us, and all the situations that arise in the chemistry of existence.

Democracy is self-government—very difficult to attain politically, and just about as hard to achieve in our own natures. The law of rebirth, united with the law of karma, tells us simply that when we are self-governed in a proper way, we become masters of our life-way. Until we can govern ourselves, we must be governed by others. For those who cannot make proper decisions, karma operates, moving them to the fulfillment of their right destinies. Nature, however, wants everyone to choose to be what is right and to do what is right. When the consciousness is able to make such decisions in itself and

of itself, it decides its own ways of paying its karmic indebtedness, and strives valiantly to refrain from further evil.

It is reported that the great sages return to earth only after long intervals, taking bodies principally to contribute to the advancement of mankind in critical times. They choose their time and place where they will be born. Thus, in a sense, virtue bestows not only security, but additional freedom. When we are able to free ourselves from the karmic pressures that lurk in our psychic natures, we may do as we please, because at that time, we can only please to do what is best. Until then, nature has to guide us; and sad to say, most of us resent this guidance because it interferes with the small patterns of our ambitions and desires.



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THE "UNWORTHY" ONE TO OURSELVES ALONE



T was about the hour of sunset, and a soft violet mist seemed to gather over the beautiful hills that encircle the old city of Kyoto. While browsing through a quaint bookstore, I received the distinct impression that Mr. Nakamura would like to see me. I hastened over to his shop and found the little antique dealer in an unusually serious mood. His face wore a most solemn expression, and after a formal but rather hasty greeting, he hurried me into the wonderful back room of his establishment.

When we were comfortably seated at the great teakwood table, his eyes drifted to a massive box of paulownia wood, bound with iron and securely locked, which stood on a lacquered taboret beside his chair. After sitting for several minutes with his eyes closed and his hands folded in his lap, my friend spoke slowly and impressively.

"Haru San, you are about to see the most precious object that has ever honored my shop with its presence. You should hear the story first, and with your permission I will proceed.

"Nearly two thousand years ago, a celebrated Buddhist monk named Nagarjuna made a long and difficult journey to the southern part of India. He had learned that in an almost inaccessible place, forgotten by the world, there stood an Iron Tower guarded by venomous snakes. Before his departure from earthly existence, Gautama Buddha had entrusted to the Serpent Kings a priceless manuscript that contained his last and most perfect teachings. To preserve this treasure until it was time to reveal the secret instructions, the serpents, or Nagas, as they were called, fashioned with superhuman skill a pagoda of iron, placed the scripture therein, and

protected it with their magical powers. Nagarjuna was welcomed as one long expected, and the sutra was given to him. From the wisdom it contained, he was able to proclaim the Mahayana Doctrine of Buddhism, which ensured the salvation of all living creatures. The Iron Tower contained other wonderful things, but it was closed again by the Nagas, who surrounded it with clouds of oblivion.

"About seven years ago, a distinguished Japanese archeologist, in company with two devout monks, made a special trip to southern India in search of the Iron Tower. Of course, they made every effort to insure that their true purpose should not be known. Coming in due time to the general area where they believed the tower might be located, they learned of a valley infested by cobras, which they courageously decided to explore. As they entered a narrow defile, they saw many serpents, but the reptiles did not molest them. They turned a narrow place in the path, and there the three men beheld a stupa, or memorial tower, obviously very old. It was built of iron, but parts of it had rusted away.

"After properly worshipping the shrine, they approached the tower and found that the locks on the doors had disintegrated. Entering the circular room, they saw rising before them a smaller pagoda of some shining metal. When they opened this inner sanctuary, they found a magnificent reliquary of solid gold inlaid with precious stones. After some discussion, it was decided that an effort should be made to take the reliquary away. If the serpents interfered, it could be returned to its ancient resting place. One of the priests carried the golden stupa, and the other two men followed him, ever watchful of the snakes. The Nagas, however, had all disappeared.

"The transporting of the shrine to Japan presented a considerable problem. It was carefully packed, and the priests took it through Nepal and Tibet and from there into China. It required nearly five years to bring the holy object to Japan. It is now safely here and in this very room. Of course, it is not for sale, but because of my modest reputation, I have been asked to examine this marvelous relic and make an appraisal of its worth. It will then be placed in one of the great temples of our faith and guarded as a secret treasure."

Mr. Nakamura arose and, unlocking the paulownia-wood box, lifted out a case of red and black lacquer ornamented with lotus flowers. Opening the lid of this, he carefully removed an inner container lacquered in gold, decorated with representations of the Wheel of the Law. The front of this he raised, revealing the jeweled reliquary. It was about ten inches high, including the slender spire, and the body of the miniature tower was adorned with a circle of Buddhist images in high relief. From the frieze above the figures were suspended clusters of rubies and other precious stones, cut and mounted in the ancient Indian fashion.

The feeling of holiness that radiated from the reliquary defied description. My friend finally spoke very softly. "It is obvious, Haru San, that this glorious tower contains some relic of the greatest sanctity. I am entrusted with the task of discovering, if possible, the nature of this relic, but I must not injure or deface the stupa in any way."

After bowing his head in silent prayer, he wrapped a square of saffron-colored silk around each of his hands and touched the stupa only through the silk. Slowly turning the tower, he examined all parts of it with rapt attention. As Mr. Nakamura's sensitive fingers caressed the golden spire that rose from the center of the stupa, he drew in his breath with pleasure and surprise. The spire turned, and the little art dealer lifted it gently from its socket. In the opening thus revealed was a crystal cylinder, which he reverently lifted out and placed on the table. Suspended in the center of the cylinder was a tiny urn-like vessel, supported by a golden lotus flower.

"This vase," murmured Mr. Nakamura, "looks remarkably like a miniature Greek amphorae, and certainly contains the relic." He opened a drawer on his side of the table and, after fumbling for a moment, produced a small magnetic compass. "On occasions like this," he explained, "we must depend mostly upon old traditions." He laid the compass on the table, and the needle pointed immediately toward the crystal cylinder. He arose from his chair and walked about the room, but the result was always the same.

"The relic is still very powerful," he murmured. My friend then turned off the lights. The tiny vase was immediately surrounded by a flickering greenish glow. Switching on his reading lamp, Mr. Nakamura remarked, "Perhaps you will assist me in the next test?"

When I instantly agreed, he continued: "Please place your open hand, palm upward, here on the table." He then laid the relic on the palm of my hand and quickly removed it again. Where it had stood, there was a red circle on the flesh. Further research revealed that this circle also glowed in the dark, as did the place on the table where the reliquary had rested.

While we sat together in silence, contemplating the mystery of the shining vase, we both heard a tinkling sound from somewhere outside the house. As it grew louder, Mr. Nakamura became most attentive. Suddenly the tinkling ceased, and a moment later, the bell in the front of the shop clanged noisily. My friend rose hastily with apologies and hurried to the front door. Someone entered the store, and there was a long conversation in Japanese. Then Mr. Nakamura ushered into his back room a most remarkable-looking person. He was obviously a monk, for his head was shaven and he wore a long, somewhat tattered robe. His face was serene, but inscrutable, and he carried in one hand a mendicant's staff surmounted by jingling rings, and in the other, a rosary of heavy wooden beads. He bowed slightly to me, and then waited while my friend translated the recent conversation for my benefit.

"This venerable father is on a long pilgrimage to holy sanctuaries, and as he approached my humble shop, he saw rays of light coming from this room. He asks that he may venerate the treasure of the Enlightened One." With a smile from Mr. Nakamura, the monk approached the reliquary and, falling on his knees, began to chant in some strange language. As he intoned the sacred mantrams, the beads of his rosary slipped through his fingers. His devotions lasted for more than an hour, and we remained respectfully silent.

When the pilgrim rose to his feet, Mr. Nakamura spoke to him again, and there was a rather lengthy discussion, after which the monk bowed gravely and departed. We heard the pleasant music of the rings on his alarm staff grow fainter until it ceased entirely.

When the silence was complete, my friend turned to me and said, "A most extraordinary occurrence. I asked this holy person if he knew the story of the reliquary, and I will tell you what he said as nearly as I can put it into English words:

"This I have heard. When the venerable Nagarjuna approached the Iron Tower, a vision came to him and he beheld a radiant being

seated on a rock at the entrance to the sacred ground. Realizing that the luminous form was that of the Accomplished One, he prostrated himself, saying: "Lord Buddha, do to me that which most pleases you." The vision replied, "With the eye of my wisdom I knew that you would come, and I knew also the time when you would come. You shall receive into your hands the Lotus Sutra of the Good Law. This book is myself, for through it I will continue to teach after my Gautama nature has passed into the Parinirvana. Now the serpent people have implored me not to depart from them after my book embodiment is taken away. Long have they guarded me and great is the merit that they have earned. So I shall create for them another manifestation of myself, that their blessedness may endure." The Buddha likeness faded away, and where it had been was this little vase in which glowed the light of the Eternal. And when Nagarjuna took the Lotus Sutra from the altar of the Nagas, he put in its place the light of the Buddha, and the serpents were content and worshipped it with grateful hearts."

Mr. Nakamura paused, smiling quietly. "I think that it is now possible for me to prepare my report. I shall say very briefly that it is my opinion that the shrine is genuine, and that it contains an ancient relic of the Buddha. Then, to make most certain that it will be well protected, I shall add that it is extremely valuable, and that I appraise it as beyond price. The details belong to ourselves alone."



A NEW BOOKLET BY MANLY P. HALL

THE SOUL IN EGYPTIAN METAPHYSICS & THE BOOK OF THE DEAD

In this booklet, two essays have been brought together, reprinted from V. 5 and V. 14 of the PRS JOURNAL. In the first, Mr. Hall outlines the Egyptian concept of the human soul, explaining its several parts and the symbols associated with each. The second essay deals with the ritualism of what is popularly known as "The Book of the Dead," and is based upon an original papyrus in the library of our Society. The papyrus was prepared about 600 B.C. to guide the soul of the Princess or Priestess Ta-er-Pet in her journey through the underworld after death. This publication, illustrated with reproductions of the papyrus and other Egyptian symbols relating to the soul, provides a concise statement of Egyptian metaphysics during the Osirian Period. 40 pages.

Price, \$1.00 (plus 4% tax in California).



HAPPENINGS IN THE WORLD

Art for Everyone's Sake

There is new evidence that the esthetic impulse is abroad in the land. According to a recent report, one percent of the constructional cost of a public building can now be allotted to decoration and adornment. For some time past, no provision had been made for the beautification of utilitarian structures. Very often, any artistry that does appear has been contributed by private funds. Under the new plan, some of the austere steel and glass edifices will have their spots of beauty. This is fine, but the question now arises—who is going to select the art, or plan for its incorporation? In structures that are paid for by public funds, it would seem that the taxpayer should be consulted. Obviously, this presents some difficulty, but it is still a privilege that cannot be overlooked. It has been suggested that the press would probably cooperate and publish designs under consideration. A poll of some kind could be taken, and the majority decision would be final. It is unlikely that this procedure will be followed, because most of the decisions are made by arbitrary groups constituting a very small minority so far as public opinion is concerned. If any means of polling the public were used, it is most improbable that the neo-impressionists, post-impressionists, and ultra-progressives would be awarded contracts. Art would be fine in many public areas if it could be recognized as art. While we cannot deny the right of private builders to ornament their buildings as they please, it might be worth something to put a little pressure on good taste if the money is coming out of the public purse.

The Indigenes

There is a generally increasing interest in the native cultures which lie beneath the surface of many modern political and racial structures. In many parts of the world, the original inhabitants have become strangers in their own land. They have few rights, and their

own customs are vanishing. The Smithsonian Institution has many records of American culture groups that have become extinct, and others are fading rapidly. In the Western hemisphere particularly, the indigenes have been subjected to countless indignities. In Latin America, efforts have been made for centuries to stamp out the religions, customs, and social structures of the original inhabitants. They have been required to accept without hesitation or demur the policies of the foreign invaders who took their land. The Indians of California passed through this unhappy experience, and in the process of modernization, they have lost touch with and respect for the tribal customs that governed them for centuries.

It is interesting to realize that at the present time, many of the dominating groups governing countries are not the original inhabitants. Of course, up to recently, no one seemed to care. The indigenes were minorities, comparatively uncivilized, and their fate was extinction or assimilation. Social anthropologists, however, are beginning to suspect that a serious mistake is being made. Careful study of the traditions of neglected native populations has revealed information of value in every walk of life. Old methods of healing constitute a case at point. Cortisone, for example, was rediscovered by the modern world from among the remedies of old tribes. Expeditions are going into remote areas of South and Central America, and scholars are carefully examining the surviving manuscripts of the Aztec and Mayan peoples, which include studies in herbal medicine and primitive forms of sedation and anesthesia. Hypnotic drugs are being rescued from the oblivion of oral tradition. It is rumored that the Indians of Central Mexico were capable of coping with cancer. If so, we should know their methods. Natural contraceptives were employed by the Indians of the United States Southwest. These are already being investigated.

An American medicine priest told me that the healing arts of his people were based upon mysticism and meditation. There was no formal transmission of knowledge beyond folklore. Each new healer had to develop within himself a mystical power by which he could recognize healing plants and the ailments which they could cure. As modern medical theory moves toward psychological techniques, the possible remedial value of healing rituals, magical formulas, and the secret religious instruction communicated during the sessions of

tribal secret societies seem worth exploration. The rain dances, the immunity of priests in the handling of poisonous serpents, were long regarded as superstitions, but the rain comes when the rites are performed, and consecrated persons are not injured by the venom of rattlesnakes.

In addition to these specialties, many indigenes had laws, social structures, policies for handling crime, and ways of inspiring virtue that seem to have escaped our attention. Extrasensory perception is a well-established fact in primitive society. Also, arts and crafts, with their interesting designs and extraordinary skills, are disappearing too rapidly, especially when organizations have arisen in our society primarily concerned with the perpetuation of ancient artistic forms and skills. Primitive knowledge of dyes was remarkable and worth examining. Pigments used on the walls of temples in the Central American area have survived weathering for over a thousand years. When some of these buildings were restored, an effort was made to color them as they had appeared long ago. In twenty-five years, the new paint had entirely disappeared, and the older coloring remained.

It is safe to say that scattered among the depressed native populations in America, Asia, Africa, and Australia, are priceless secrets useful to science and industry, which are rapidly being lost. There are also codes of laws, moral precepts, and political structures, which might contribute something to our own emergencies. To assist this project, it seems practical to search for the treasures concealed in the hearts and minds of tribal sages with the same enthusiasm which we devote to the search for lost gold and silver in sunken galleys or deserted mines. It looks as though many indigenes have a knowledge of the secret operations of natural law, and their findings have been ignored primarily because of a materialistic attitude toward education and scientific progress. We will occasionally mention findings in this area as vital happenings in the world.



Happenings at Headquarters



On June 28, Mr. Hall left Los Angeles for a three-week trip to Japan. The special reason for this journey was to secure further information and illustrational material for his forthcoming book on Buddhistic psychology. He wished to contact scholars in Tokyo and Kyoto and, if possible, secure authoritative statements bearing upon certain obscure points of Buddhistic symbolism and ritualism. Reports of his activities in Japan will be included in future issues of our Journal.

* * * * *

Our summer program of activities at headquarters will extend through September 26, with Mr. Hall lecturing on Sunday mornings on a variety of subjects, including dreams, reincarnation, a survey of Vietnam, and practical psychology. He also gave a series of five Wednesday evening classes on "The Zen Concept of Intensity Without Tension," a study of self-release from pressures. Mr. Framroze A. Bode lectured on "Eastern Spiritual Philosophy" on four Tuesday evenings in July, "Paths of Integration" during August, and his class subject for September 14, 21, and 28 is "Studies in Philosophical Psychology." Dr. Bode also spoke on Sunday, July 18, on "A Solution to the Problems of Life — Understanding the Law of Karma." On July 11, Dr. James F. T. Bugental was presented as guest speaker. His subject was "The Human Frontier — Psychological Perspectives on Man." Dr. Bugental has taught at U.C.L.A., is a former President of the California State Psychological Association, and author of the book *The Search for Authenticity*. On Sunday, September 26, Dr. Henry L. Drake will take the platform, lecturing on "Psychoanalyzing Modern Psychology — Practical Idealism and the New Psychotherapy."

Mr. Hall celebrated his return from Japan by lecturing both in the morning and in the afternoon on Sunday, July 25, on the occasion of our Summer Open House. The Hospitality Committee provided luncheon in the patio — delicious home-made hot dishes, salads, and sandwiches donated by many kind friends. Also featured



Mr. Julian C. Wright with Tibetan Painting

was a preview showing of our 1965 line of Christmas cards, and bargain-minded shoppers enjoyed the thrift sale, which has come to be an annual event. Our sincere appreciation goes to all the good friends whose generous help made our Open House a festive occasion.

* * * * *

The July and August art exhibit in our library has featured a set of the eighteen Buddhist arhats carved in ivory, loaned to our Society by Mr. Abnashi Ram, and a group of North Chinese temple paintings of the same subjects from the collection of Mr. Julian C. Wright. Material of this quality is seldom seen, and it has been a real privilege to make it available to our friends and the public.

The September exhibit features modern Chinese sumi paintings from the collection of Professor Wen-Shan Huang. This fine display will include works by modern and contemporary artists who have gained distinction for their treatment of flowers, birds, landscapes, and other traditional subjects. The techniques reflect a blending of the classical school with the more recent trend toward greater artistic freedom. Students of Chinese painting will find this group of material instructive and inspiring.

Our October and November exhibit will feature the work of the distinguished artist, Mr. Anatole Efimoff, who has recently returned from a painting expedition in the Society Islands. Those who saw



Mr. Anatole Efimoff with Landscape Painting

our exhibit of his marvelous collection of paintings of Peking and the Forbidden City of China several years ago, will remember his beautiful pastels and water colors. We are grateful to this outstanding artist for the privilege of presenting to our friends his impressions of some of the lovely islands in the South Pacific.

* * * * *

Mr. Hall will give a series of five lectures in San Francisco at the Scottish Rite Temple, 1270 Sutter Street. The dates are September 21, 23, 26, 28, and 30, with the Sunday lecture at 2:30 p.m., and the others at 8:00 p.m. Friends in the area will be receiving programs shortly, and we will be happy to supply additional programs upon request.

* * * * *

We would like to note a rather unusual circumstance. Dr. Henry L. Drake, our Vice-president, has been invited by the University of Calcutta to be a member of the Board of Examiners to consider a thesis submitted for the degree of Doctor of Philosophy in Arts. The unusual factor is that the candidate for this degree is a Hindu, and the subject of his dissertation is "A Historical Review of the Literature of Feeling and Emotion, Ancient and Modern — a Comparative Study." We suspect that it is not too often that a non-Asiatic would be called upon, and it certainly indicates that the University considers Dr. Drake to be especially qualified for this appointment.

* * * * *

The late Prime Minister of India, Jawaharal Nehru, in an address to the United Nations General Assembly, suggested that a year

be set aside for the promotion of international cooperation. The Assembly then adopted a resolution designating 1965 as International Cooperation Year. Our Dr. Framroze Bode has cooperated in every way possible with the spirit of this program. He has addressed a number of groups in Southern California, and his efforts have been highly successful. He has asked the United Nations to declare an International Holiday for the contemplation of world peace and unity among all nations. He has further recommended a book for use in schools and colleges, setting forth the lives of great persons of all nations who have contributed toward essential progress and the unity of humanity. Dr. Bode has conducted workshops of Eastern wisdom in San Diego and La Jolla under the auspices of the California Parapsychology Foundation. He has given classes at Upland College on the theme of comparative religion, has lectured monthly at the East-West Cultural Center in Los Angeles, and opened a series of discussions in Anaheim on comparative religion. In June he participated in a KABC radio program called "Religion on the Line," in which the listening audience asked questions by telephone. Dr. Bode is certainly doing all he can to inspire better inter-religious and cultural understanding.



Truth-stranger-than-fiction Department

From a friend in Canada, we have received the following interesting statistics. Both President Lincoln and President Kennedy were concerned with the issue of civil rights. Lincoln was elected in 1860; Kennedy was elected in 1960. Both were slain on a Friday and in the presence of their wives. Both were shot from behind, and in the head. Their successors, both named Johnson, were Southern Democrats, and both were in the Senate. Andrew Johnson was born in 1808; Lyndon Johnson was born in 1908. John Wilkes Booth was born in 1839; Lee Harvey Oswald was born in 1939. Booth and Oswald were both assassinated before going to trial. Both presidents' wives lost children through death while in the White House. Lincoln's secretary, Kennedy by name, advised him not to go to the theater. Kennedy's secretary, Lincoln by name, advised him not to go to Dallas. John Wilkes Booth shot Lincoln in a theater and ran to a warehouse. Oswald shot Kennedy from a warehouse and ran to a theater. The names Lincoln and Kennedy each contain seven letters. The names Andrew Johnson and Lyndon Johnson each contain thirteen letters. John Wilkes Booth and Lee Harvey Oswald each contain fifteen letters.



LOCAL STUDY GROUP ACTIVITIES



The present crisis in Southeast Asia is of the deepest concern to all thoughtful persons. We realize that there are many philosophical implications which are not mentioned in the present news coverage, and it is both the duty and the privilege of every thoughtful person to bring his best knowledge and insight to bear upon issues that affect the entire world. We have received word that our New York City local study group has found our book *The Secret Destiny of America* especially helpful at this time. While the book is temporarily out of print, members of various local study groups certainly have copies which could be made available for discussion. The fifth section of our series, *The Adepts in the Western Esoteric Tradition*, which is available, deals with the founding of the United States of America and the purpose for which the nation was created. This would also be useful for group consideration.

Several mimeographed lecture notes could also be studied with profit. These include "The Horoscope of the United States" and "The Horoscope of Russia," both of which go beyond a general astrological delineation and emphasize psychological values and problems that will stimulate useful thinking. Lecture Notes No. 75 and No. 76, "The Universal Self in Vedanta Philosophy" and "The Lessons We must All Learn from the Pressures of Modern Living," will assist in providing students with a better foundation upon which to build a measure of personal security in times of stress.

The real purpose of study group meetings is the cultivation of greater insight. The more enlightened we become, the more fruitful for good our lives will be. Relieved of fears and doubts, we can face all facts with courage and conviction. When we say all facts, we include tensions in personal living and anxieties about international affairs. We sincerely hope that every meeting of a P.R.S. Local Study Group is a valuable experience in spiritual orientation. The ancients said "Knowledge is power." Perhaps we would like to en-

large this concept, and say that knowledge is peace, hope, faith, and acceptance. The end of learning is that we shall realize that we must all personally and collectively keep the rules decreed by the universe if we are to enjoy peace and contentment.

The following questions, based on material in this Journal, are recommended to study groups for discussion, and to readers in general for thought and contemplation.

Article: *THE ETERNAL SEARCH FOR VALUE*

1. Explain in your own words why the religions of the world have never been able to prevent war, crime, and degeneracy.
2. What is *value*, and what do you regard as the greatest value in human society?
3. In the light of your own personal problems, what is the next value that you must learn to understand?

Article: *THE BUDDHIST ART OF GANDHARA*

1. Making use of encyclopedias or public library facilities, write a brief description of the outstanding art form that developed at Gandhara.
2. Explain how man personalizes and creates likenesses for great teachers when no authentic portraits are available.
3. Do you think that the mingling of art forms at Gandhara implied an equal mingling of religious and cultural systems?
(Please see outside back cover for list of P.R.S. Study Groups)



LATE NEWS BULLETIN—

Due to the unusual number of requests, Mr. Hall's lecture of August 1, 1965, will be made available in mimeographed form as soon as possible. You will not want to miss his presentation of this very timely subject:

SURVEY OF VIETNAM — Its Religion, Its Culture, and Its Problems

Send in your order now — the lecture will be ready in September.

Price: \$1.25 postpaid

This special publication will not be included in lecture notes subscriptions, but if you are a Monthly Lecture Notes subscriber, you may order this lecture at the subscribers' price of \$1.00 a copy (plus 4% tax in California).



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

WHAT'S IN A NAME?

The present policy for selecting names to be bestowed on the newly born differs considerably from ancient practices. For one reason or another, many persons do not like their given names, feeling that they must endure throughout life some arbitrary decision arrived at by divers means. Today many names are selected from the telephone book or by family conferences. There is also a tendency to consider a wealthy relative who may be hoped to contribute at some future day to the financial support of the child. In recent years, there has been an increasing tendency to create names, much as we select trade names for products. These usually lead to discomfort when the child goes to school or mingles with other children.

All primitive peoples, so far as is known, made use of names for purposes of identification. From the beginning, however, a serious problem presented itself. Names were chosen to honor exploits, to indicate abilities, or to recognize achievements in arts, crafts, trades, or military pursuits. Obviously, the newborn have accomplished nothing in particular. To solve this difficulty, the practice was developed of bestowing baby names that would be used only until the true character of the individual was revealed through his mature conduct. The Egyptians had their "milk names", and other tribal groups chose names which they hoped would prove protective

against evil, magic, or the whims of deities. As infant mortality was very high in early days, it was assumed that every effort would be made to divert the attention of the god of death. For this purpose, some derogatory appellations were selected, and the child might be known as "worthless," or "miserable."

As names were intended to contribute to identification, a simple process developed. If we see two persons on the street whom we do not know, we can identify them by saying, "the tall one looks prosperous," or "the small one seems happy." It would follow that in some primitive dialect, the individual could be recognized by such generalities, and it seemed reasonable that his name should be based on such observations. The Romans were rather lazy in this regard, and would often name their children Flavius I, Flavius II, and Flavius III. Daughters, of course, could be Flavia I, Flavia II, and Flavia III. Likely as not, Flavius was the father's name. Actually, I know of a case only a few years ago where a prominent man with a large number of children named them all after himself, adding the one, two, and three. There was a tendency at one time to name children after their patron deities who were the rulers of their horoscopes, and it is still a practice in Europe to name a child after the saint who was believed to preside over his life. During most of this period, of course, only persons of gentility had surnames. In fact, the use of compound names by publicans was actually illegal.

The tendency in Europe has long been to select Bible names for children. These might be selected from either the Old or New Testament, and included such charming given names as Hezekiah, Nehemiah, and Joachim. Little Benjamin was long a favorite for a youngest son. The Church, however, was not entirely happy over this, and it was finally required, about the 12th or 13th century, that only a Christian name could be given to the child of a Christian family. From this have descended the Matthews, Marks, Lukes, and Johns with which we are all familiar. The girls, however, ran short of New Testament names, with the result that most of them were called Mary or Elizabeth. For some time, Jewish people were denied the right to use any Christian names, or names that had long association with Christian families. This has gradually faded out, but was certainly an inconvenience while it endured. Among Protestant Christian peoples, the preference was for some name that

indicated a proper degree of humility. Thus we had many children named Patience, Tribulation, and I once knew one struggling to recover from the name Lamentation. There may be good reason why many English people prefer to spell out the middle name and use only an initial for the first.

As communities increased in size and complexity, a single name presented some difficulties, and the village people began to associate a name with the occupation of its owner, or with some previous member of the family. Thus, John was known as John, Son of John, which became John Johnson. Another man might be called John the Smith because of his trade. In time, this became simply John Smith. If these identifications were not sufficient, the name of a town or even a street might be used. John of Norwich became John Norwich. This was not entirely satisfactory, but it rendered identification more certain, at least in the local mind. In the Orient, many of the names associated with prominent persons were not given to them until after death. Thus, they had a historical name as well as the one by which they were known during life. There was also a tendency to change names when professions were directed into new fields, or some special accomplishment contributed to personal distinction. We pay very little attention to unusual names today because we do not translate them in their original languages. If we did, the result would be not dissimilar in many cases to the celebrated American Indian names, such as Sitting Bull, Rain in the Face, and Crazy Horse. These were quite proper and distinguished in their own languages.

In the course of time, christening has become synonymous with baptizing, and the term *Christian name* simply means given name. However, this can sometimes cause complications. Section 327-2 of the Revised Laws of Hawai for 1955 dates back to an earlier law passed in 1860. At that time, Hawaii was a paradise for Christian missionary activities, so we can understand why the law should read: "They shall have . . . a Christian name suitable to their sex." Obviously, to the average person, this simply means their given name, but technically, it would require that every Hawaiian should have a name originating in some aspect of Christian theology. At the present time, State Senator Kazuhisa Abe is one of Hawaii's outstanding Buddhists. He represents about 150,000 Buddhists, but

his representative powers would include all other religious minorities on the Islands. While they may not be large, these other minorities represent a considerable number of different religions and cultural backgrounds. Senator Abe feels that it is unreasonable to demand that all these natives and sectaries of other faiths should be required to have Christian names. He does not feel that a man must be called Matthew Watanabe simply because he happens to be born on the Hawaiian Islands. The Senator therefore asks to have the old law revised and amended to read: "They shall have . . . a given name suitable to their sex." This would not appear to be entirely unreasonable. Actually, the earliest Japanese to reach the Hawaiian Islands, about 1868, had no family names, as the right to surnames was not extended to commoners in Japan until 1870.

A number of outstanding citizens have been interviewed, and the majority of them have no objection whatever to Senator Abe's amendment. It is interesting to note, however, that some objections have been raised. On what grounds, it is difficult to say. The fact that Abe's bill has caused a measure of unpleasantness would suggest at least a trace of religious prejudice. If such is the case, the Senator's stand is well taken.

Middle names were rather late in appearing, except among rulers, who frequently had a dozen or twenty names. The Moslems were especially good at this, and the full name of a gentleman of good standing might be unknown to everyone but himself. The process of nicknaming has continued to be fashionable, and today the whole trend is to shorten names, simplify spellings, and give the individual the most concise possible appellation. Contemporary life favors names commonly acceptable. Especially in this country, foreign names work a hardship in spelling and pronunciation. They also have a tendency to separate the owner of the name from the American society to which he now belongs. Nor is it practical to wait until the person matures before giving him an appropriate name. In smaller communities, however, the old psychology lingers on, and we are inclined to speak of John the banker, or Smith the grocer. The end is always utility. We want to know as much as we can about the person without making indiscreet inquiries.

Apparently the most common name in the English language is Miller, which simply meant originally that some ancestor was a

millar by trade, and actually conveys no meaning today. Persons selecting given or Christian names for their children, will do well to consult the section on the meaning of names found in most dictionaries. They will be considerably surprised by what they find. I know several staunch agnostics who are struggling with Christian given names. If the name were properly translated, it would stand for the exact opposite of the owner's convictions. When men rise in estate, their handwriting usually becomes worse, and they have a tendency to abridge their names in signatures. When Napoleon I became Emperor of the French, he simply signed himself "Nap," but after he arrived at St. Helena, he spelled out his name in full.

For the happiness of all concerned, a given name should be a common name, one which does not have overtones that will add to the burden of living or defy pronunciation, or be subject to easy punning. Names have been a source of confusion since they were first used, and reflect nearly every change in human thinking. They vex our spirits, for by these appellations alone shall we be remembered by posterity.



STUDIES IN DREAM SYMBOLISM

by MANLY P. HALL

Dreams provide important keys for a better understanding of ourselves and others. Mr. Hall's masterful presentation includes many thought-provoking ideas on this intriguing subject. The material is arranged in six sections:

THE DREAM PROCESS

THE SLEEP PHENOMENON

SELF-INSTRUCTION THROUGH DREAMS

AN ALPHABET OF DREAM SYMBOLS

DREAMS OF WARNING OR PREMONITION

THE DREAM AS VISION OR MYSTICAL EXPERIENCE

This new publication makes available to students a series of classes given by Mr. Hall in Los Angeles in the Fall Quarter of 1960. The book includes a detailed Table of Contents and an Index. Art-paper cover, typescript, printed by offset, 8½ x 11, 70 pages. It will be ready for delivery by the end of September.

Price: \$3.00, plus 4% tax in California

If You Like To Learn About Yourself, You Will Like This Book!

THE BUDDHIST ART OF GANDHARA

Gandhara was an ancient country in northwestern India lying east of the Khyber Pass. It is now part of the Republic of Pakistan in the region of the Vale of Peshawar, and extends into the lower valleys of the Kabul and Swat Rivers. The culture also influenced eastern Afghanistan. Nothing was known in the West concerning the religious art of Gandhara until after the beginning of the 19th century. The first discoveries were more or less accidental, and the area has never been explored scientifically. Several enthusiastic archeologists have visited Gandhara in recent years, however, and they have all agreed that the ancient culture of the region presents almost unsolvable difficulties to students of the subject. Considering the remoteness of the country and its extremely complicated and confusing history, it is not yet possible to date the culture with any degree of precision. For practical purposes, and not to labor the uncertain chronology more than necessary, the following summary of Gandharan history is in line with recent findings. All dating, however, is approximate.

1,000 B.C. or earlier—Gandhara is mentioned in the Rig Veda and ancient historical works of the Brahmins.

6th century B.C.—First period of Persian domination. It is believed that Cyrus the Great came into control of Gandhara. This may be subject to question, but there is no doubt that it was a vassal of Darius I. These facts are confirmed by the great historian Herodotus, who also reports that Gandharans served in the army of Xerxes.

4th century B.C.—Gandhara was conquered by Alexander the Great and came for the first time under Greek influence. A few years later, it was ceded to India, to become part of the Maurya Empire.

3rd century B.C.—First converted to Buddhism through the missionary zeal of the Emperor Asoka.

2nd century B.C.—The area passed into Greek control for the second time. This is important because it is a link between Gan-

dhara art and Greek culture at a considerably later date than the conquests of Alexander.

1st century B.C.—Once more Gandhara passed under the sovereignty of the Iranians, with a revival of Persian influence. Very soon after this, the Persians were driven out by the Kushans from North China.

2nd century A.D.—Under the patronage of Kanishka, the greatest of the Kushan rulers, Gandhara became a holy land of Buddhism. In order to protect themselves against foreign invaders, the Gandharans established close contact with the Roman Empire.

3rd century A.D.—The Persians again annexed Gandhara, but seem to have permitted the culture to continue without serious interference. Roman influence is still noticeable.

4th century A.D.—The second period of Kushan rulership, the outstanding ruler of the time being Kanishka II.

5th century A.D.—The entire region invaded by the White Huns, which resulted in the fall of Gandharan art, although vestiges of Buddhism remained.

7th century A.D.—The Chinese Buddhist pilgrim Hsuan-tsang visited Gandhara and found communities of Buddhist monks still occupying the ancient sites.

8th and 9th centuries A.D.—Gandhara disappeared from memory, perishing when the area was overrun by the Moslems.

What we now call the art of Gandhara seems to have been inspired by the zeal of King Kanishka I. It is probable, however, that the earlier Greek occupation provided skills and art forms that endured. There was also influence from the great Hindu art center at Mathura. One thing is certain from the surviving examples of Gandhara sculpturing: the school was of the highest artistic quality, with its artists evidently being both religiously inspired and technically adequate. So far as is known up to the present time, the first representations of the historical Buddha were fashioned at Gandhara. Some authorities suggest that Mathura produced similar images at about the same date, but this has not been generally accepted. Prior to the 1st century A.D., Buddhists used only symbols

to represent the great teacher. Among these were the wheel of the Law, represented with eight or more spokes, the teaching chair appropriate to a great sage, and the holy footprint. One other less known symbol appears in Gandhara, and that is the turban. When Prince Siddhartha departed from his royal palace, he gave his turban to his groom, who brought it back to Kapilavastu.

King Kanishka I issued a coinage in gold and copper. Only one example of the gold coinage is known to exist. This shows on the reverse a standing figure of Buddha with a double halo and accompanied by the letters BODDO (in Greek characters). The Buddha is shown with the right hand raised, palm outward, in the mudra of bestowing, and his costume clearly shows Greek influence. The Gandhara statues present the Great Teacher in the same manner. As it is most improbable that any authentic likeness of Buddha existed even at this early date, the statues present an ideal appearance.

Some authors say that Gandhara created the anthropomorphic Buddha. This would assume, however, that the Indian sage had already been deified, which is not certain, especially in view of the fact that the humanity of Buddha is an essential precept of the philosophy. In nearly every instance, the Gandhara Buddhas reveal unusual bodily proportions. The head is from one fifth to one sixth of the total height of the standing figure, which gives the impression of shortness and heaviness. Some believe this proportion was based upon a late Roman canon. The head of Buddha is majestic and serene, but not as stylized as we find it in China and Japan. While the features have a Grecian cast, they are also influenced by the ideal type in Hindu art.

In the best examples, it is reasonably obvious that Buddha was a Hindu. The nose is slightly arched, long, and aristocratic, although in the images it has usually been damaged. The hair falls back in waves from the forehead, and quite often there is a decided widow's peak. In a few examples, however, the hair is clearly parted in the center. The urna, resembling the Hindu caste mark, is commonly shown between the eyebrows, but this is sometimes absent. The hair is arranged in a Greek-like chignon, which does seem to be much indebted to Roman influence. The chignon is usually assumed to conceal the ushnisha, or cranial protuberance, but in many of the



Buddha in meditation, attended by monks.
Note that the hands are covered by the robe.

Gandhara images, there is no visible trace of the ushnisha. The long ears associated with Buddha are present, but are less exaggerated than in the later art of China. In some examples, the teacher is represented with a full mustache, but no trace of beard. Here again, there is no fixed rule, and some believe that local communities within the Gandhara area developed their own styles, and in some of these the mustache is missing. Behind the head is a simple, disc-like halo.

In the free-standing figures, the hand postures are nearly always the same: the right hand raised, palm outward, and the left hand lowered. The hands themselves are usually missing, but the posture can be determined from the angle of the wrist. For some reason, the hands, when present, are apt to be of exaggerated size and rather poorly carved when contrasted to the rest of the design. The robe worn by the Buddha certainly resembles a toga, but it is often combined with the traditional Hindu dhoti—a kind of skirt. The feet may be bare or sandaled. A few very large pieces of sculpturing

have been found, but for the most part, the figures are less than life-size, and many are from five to twelve inches high.

The copper coins of King Kanishka have a representation of Buddha seated on the reverse side. This form also appears in the Gandhara carvings. The early artists had some difficulty in the transition from the standing to sitting posture. They never conquered the problem entirely, and the crossed legs are rather awkwardly depicted. In the seated figures, the hands may be resting in the lap in the meditation mudra; if so, they may be covered by the folds of the garment and be only slightly indicated. The Dharma-chakra mudra also appears, in which the hands are held before the chest in an attitude signifying the turning of the wheel of the law. In some of the later seated figures, there is a trend toward the tightly curled hair, and the ushnisha is more obvious. Gandhara carvings also include the parinirvana of Buddha, in which the teacher is represented reclining on a couch surrounded by his disciples. One authority has noted that the sculptor had actually designed a standing figure and then laid it on its side.

Secular elements occur in the Gandhara sculpturing, and these strongly suggest Greco-Roman influence. Much has been made of the chaste quality of the Buddhist carvings. They are much less sensual than most Hindu art, and were undoubtedly the productions of an exalted moral code. A few of the secular pieces have a more Roman quality, but in the main they are not objectionable.

Gandhara sculpturings are usually carved of schist from the Swat River. This type of stone was easily split into thin flat slabs, and was especially suitable to bas reliefs. During the second Kanishka period, stucco and clay came into vogue, and very fine modelings in these media have survived. In addition to independent statues, there are many intricate small carvings used to ornament the bases of large figures, risers of stairs, false windows, and friezes around the bodies of stupas. Such designs are usually in horizontal panels six to eight inches high, and from fifteen to twenty-four inches wide. The scenes are divided into units by the introduction of columns into the design, thus framing the episodes represented.

Favorite subjects for these small but intricately fashioned panels are derived from the life of Buddha, previous embodiments of the Great Teacher, and circumstances following immediately after his



Buddha seated in meditation in the Indrasala cave.

death. At the moment of Buddha's death, his favorite horse and his faithful charioteer also came into incarnation. One panel illustrates this miraculous circumstance. There are many representations of wise men reading the horoscope of the young Prince while his father and courtiers listen attentively. The illumination of Buddha is faithfully recorded in stone, including dramatic representations of the armies of Mara, the personification of temptation and worldliness. There are countless panels depicting worshippers attending Buddha while he is seated in meditation. As in Turkistan, we also find figures of donors who have contributed to the building of some temple or the carving of a special image.

There is a great deal of motion in all these figures, with considerable Parthian influence. We reproduce herewith two scenes from the base of a statue, provenance unknown. In the first of these, Buddha is seated in meditation within the Indrasala cave. To the viewer's left stands a harpist, a musician engaged to serenade the Buddha with celestial harmonies. This harpist was the servant of the god Indra, who is depicted with the god Brahma behind him. Indra asked the Buddha a number of questions, and was so entranced by the answers that he is said to have been converted to the Doctrine. One of the unusual aspects of Buddhism is its concept that the Enlightened Teacher converted the principal deities of the Hindu religion.

The second scene shows Buddha in meditation under a conventionalized tree, attended by worshippers wearing the costume of the period of King Kanishka I, combining Indian court regalia with



Buddha in meditation, attended by worshippers.

Greco-Roman attire. These panels, framed by simple columns, are about seven inches high, and ten inches wide. It is noticeable that the figures are deeply cut and have strong third-dimensional quality. These scenes are typical of hundreds found in the Gandhara area. We also reproduce a stone relief of Buddha and two monks from the same general area. The head of the Buddha and the arrangement of the hair identify the school of origin. One of the monks may be said to show Roman influence; the face of the other monk is badly mutilated. This piece is about nine inches high and eight inches wide. It may be a fragment from a larger work. All three of these examples can be dated between the 2nd and 4th centuries A.D.

It seems interesting that when the first effort was made to fashion a human likeness of Gautama Buddha, both Eastern and Western elements were combined in the design. The face is certainly that of an Indian deity combined with the classic Latin type of the Apollo Belvedere. Elements from Persia, Greece, and Rome blend with the contributions of China and early Aryan migrations. Of all figures, therefore, it is perhaps the most embracing religious image that we know. It was influenced by the concepts of beauty cherished by many peoples who never became converts to Buddhism. From the Gandhara icons, the Buddha image moved eastward across India, southward into Ceylon, and in its migrations, is preserved in the artistry of most of the nations of southeast Asia and the East Indies. It found favor in the Chinese soul, although the representations

were variously modified. Even in Japan and Korea, faces of the Gandhara type can be found in many early works.

One philosophic point is worth noting. King Kanishka is believed to have been a powerful force in the development of the Northern School of Buddhism. In some way, the Northern School contributed the impulse toward the picturization of the Indian teacher. The Hinayana was traditionally opposed to this, although imagery of a restricted kind gradually appeared in the strongholds of the Southern or Hinayana School—Ceylon, Burma, Siam, and Cambodia. In Gandhara, also, some bodhisattva figures have been identified. It is not certain as yet, however, whether these correspond to the divinities of the Northern School or merely represent Buddha himself prior to the illumination. It is believed that Maitreya and Avalokitesvara have been identified, but their attributes are not traditional, and the matter may require further consideration. There are certainly images in princely regalia that could have inspired believers in the bodhisattva doctrine.

A study of the Gandhara friezes in particular must impress the thoughtful person with the atmosphere of serenity that has been captured in stone. The Gandhara sculptors were able to contribute a powerful but disciplined emotional overtone to their work. In groups of figures, the one representing the Buddha can be identified even though the normal attributes are not obvious. In the small carvings, a wonderful atmosphere of humility radiates from the Buddha icon. It is hard to determine what contributes to this subtle influence. It could be achieved only by an artist with strong spiritual convictions, who was able to project the very essence of the doctrine.

In one frieze, the Buddha stands with his head slightly inclined, and the body turned to the viewer's right. He is receiving a gift of land for the use of the religious community. His disciples are gathered about him, and the donor is passing him some symbol of proprietorship. All the faces are expressive, each remarkably individualized. Yet the countenance of the Buddha, though not prominently displayed, overwhelms the entire scene. One receives the impression that he is hesitant to accept the gift, and finally takes the land only for some sacred or benevolent purpose.

As is usual in Buddhist art, there is not in all of Gandhara one representation of the Buddha with any distortion of features. Something of the elusive smile of the Khmer carvings may be sensed, but cannot be clearly traced. Evidently, the tranquillity of the Buddhist message had already captured the hearts of the Gandhara people. Here, therefore, we find the archetype of the traditional likeness. It was already far advanced before it left the Vale of Peshawar.

It is not easy to understand why Gandhara was chosen to give a human likeness to the Light of Asia. There were many other centers of artistry that could have contributed all the necessary skills and fashioned a magnificent image. Perhaps it was the very isolation of Gandhara and the strange psychological currents that mingled in this region that inspired a large group of sculptors, perhaps even of different races, to depict Buddha in the perfect tranquillity found in the best icons. Actually, none of the historical incidents in the life of Buddha took place in the Gandhara region. It was through Asoka and Kanishka I that the people became aware of the Indian teacher. It was their privilege to fashion the likeness that would endure and would become the authentic Buddha type throughout Asia.



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Library Notes

by A. J. HOWIE

RAMBLINGS AMONG THE TEXTILES OF THE WORLD

PART III

JAPAN—COLOR, DESIGN, APPROPRIATENESS

There is strong contrast between the concept of production based on craftsmanship and industriousness, and on labor performed for an hourly wage per diem, on the job, regardless of quality and a minimum production. The scope of this article is not intended to get into social implications or theories; but we should note that it was the pride in craft and timeless industriousness of countless generations in all parts of the world that created our entire heritage of the present. Patient labor and skill are particularly evident in the woven products of all mankind.

Modern Japan is entering into world trade many products based on hereditary arts and crafts. Thus her cultural values will have considerable impact on the tastes of the total market, but especially of the Western world. If Japanese manufacturers make concessions to popular demands of an indiscriminating market or an extreme *moderne* bias of certain buyers, the loss will be mutual, and Eastern and Western cultures will be considerably compromised to that extent.

Machines limit free artistic expression of individual craftsmanship even though they may reproduce effectively some portion of an original idea. Machines are useful for mass production to supply a large, expanding market. But all spirit of individuality is lost. It is only in the preservation of the handicrafts that creative individuality can be transmitted for the enrichment of others as well as of the self. In the Western world, the crafts are being encouraged as *hobbies*. But in Japan a national body is working to preserve her an-

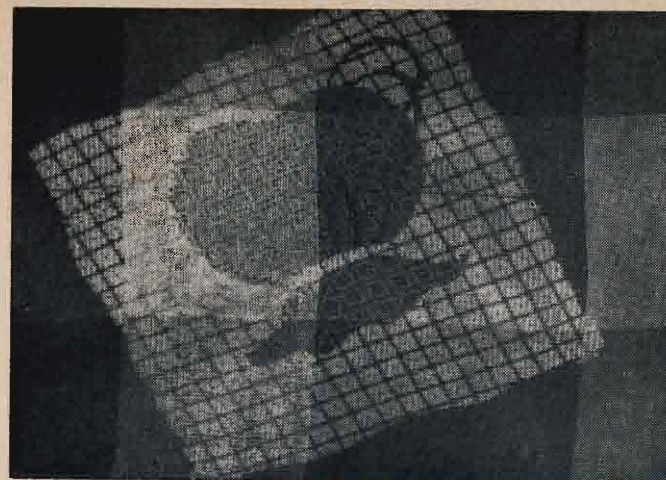
cient craft products by declaring them to be *national treasures*, and subsidizing the craftsmen themselves so that their skills may not be lost, but passed on to younger craftsmen.

Japan is a fortunate country to exemplify the long patronage of arts and crafts. Relics of the past have been preserved for centuries in Buddhist temples and family museums of the aristocracy. Traditionally, Japan has freely welcomed and absorbed many cultural impulses and techniques, principally from continental Asia. Colonies of skilled craftsmen were moved from China and Korea to establish communities of sericulturists, weavers, ceramicists, and other artisans. One such incident is an entry in the *Nihongi* for the year 470 A.D.:

"*Awo, Musa no Sukuri*, and the others, in company with envoys from the Land of Wu, and bringing with them skilled workmen presented by Wu, viz. *Aya* (damask) weavers and *Kure* weavers, as well as the seamstresses *Ane-hime* and *Oto-hime*, anchored in the harbor of *Suminoye* . . . The seamstress *Ane-hime* was presented to the God of *Oho-Miwa*, and *Oto-hime* was appointed to the *Be* of *Aya* seamstresses. The *Aya* weavers, the *Kure* weavers and seamstresses—these were the founders of the Asuka Seamstresses' *Be* and of the *Ise* Seamstresses' *Be*."

This responsiveness to imported ideas still persists, as indicated in the foreword to *Textiles of Pre-Inca from Burying Grounds in Peru in the Collection of Kanegafuchi Spinning Company*: "It is important for a country like Japan, whose natural resources are lamentably meager, to endeavor to sell her products abroad as much as possible. In the field of textiles also, it is essential that we assimilate various cultures and civilizations of the world and revive them to fit the designs that are in accord with modern sense, thereby extending the market for our products. If we lack natural resources, let our brains work, which are plentiful, so far as our population is concerned. It is, of course, desirable to create new culture but, at the same time, to utilize our own art treasures as well as the essence of cultures and civilizations that flourish abroad, it is assuredly a means to make our lives more resourceful, even though we live in such a small country."

The foregoing quotation is supplemented with one from Basil Hall Chamberlain's introduction to his translation of the *Ko-ji-ki*,



Novelty fragment of silk gauze, woven between 1890 and 1900. The warp is a series of alternating bands of white and blue; the white square is roughly 2 1/4 by 2 1/4 inches. The figure has been laid in, in one shed, which could easily have been treadle controlled. The clever three-dimensional effect was achieved with the simple contrasting of colors.

or *Records of Ancient Matters*: "The Japanese of the mythical period were a race who long emerged from the savage state, and had attained to a high level of barbaric skill . . . We hear of the pestle and mortar, of the fire-drill, of the wedge, of the sickle, and of the shuttle used in weaving . . . In the use of clothing and the specialization of garments the early Japanese had reached a high level. We read in the most ancient legends of upper garments, skirts, trousers, girdles, veils, and hats, while both sexes adorned themselves with necklaces, bracelets, and head ornaments of stones considered precious—in this respect offering a striking contrast to their descendants in modern [1882] times, of whose attire jewelry forms no part. The material of their clothes was hempen cloth and paper mulberry bark, coloured by being rubbed with madder, and probably with woad and other tinctorial plants. All the garments, so far as we may judge, were woven, sewing being nowhere mentioned, and it being expressly stated by the Chinese commentator on the *Shan Hai Ching*, who wrote early in the fourth century, that the Japanese had no needles. [Note the introduction of seamstresses in 470 A.D. above.] From the great place which the chase occupied in daily life we are led to suppose that skins also were used to make

garments of. There is in the *Records* at least one passage which favours this supposition, and the *Chronicles* in one place mention the straw rain-coat and broad-brimmed hat, which still form the Japanese peasant's effectual protection against the inclemencies of the weather."

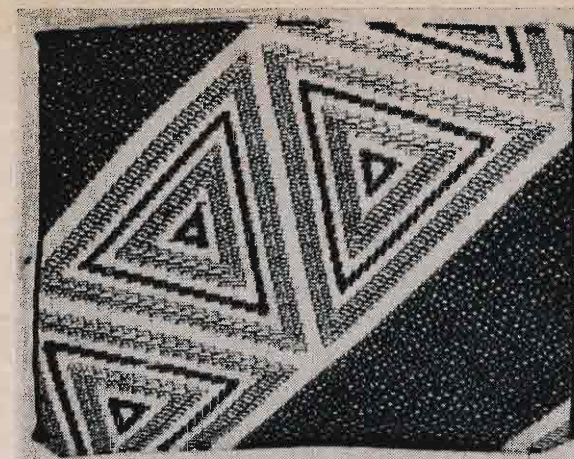
In a footnote, Chamberlain mentions: "The tradition preserved . . . shows that in times almost, if not quite, historical (the 4th century of our era) the silkworm was a curious novelty, apparently imported from Korea. It is not only possible, but probable, that silken fabrics were occasionally imported into Japan from the mainland at an earlier period, which would account for the mention of 'silk rugs'."

For mythological references to textiles, the earliest source is the *Nihongi*, *Chronicles of Japan from the Earliest Times to A.D. 697*. I have used the translation of W. P. Aston, published in 1806 as part of the *Transactions and Proceedings of the Japan Society*, London.

Kagu tsuchi (god of fire) took to wife *Hani-yama-hime* (Clay-mountain lady), and they had a child named *Waka-musubi* (Young growth). On the crown of this deity's head were produced the silkworm and the mulberry tree, and in her navel the five kinds of grain.

Ama-terasu no Oho-Kami took the silkworms in her mouth, and succeeded in reeling thread from them. From this began the art of silkworm rearing. Some time later, *Ama-terasu no Oho-Kami* was in her sacred weaving hall, engaged in weaving the garments of the gods when *Sosa no wo no Mikoto* flung a flayed piebald colt through the roof into the room. In her alarm, she wounded herself with the shuttle. Indignant at this, she straightway entered the Rock-cave of Heaven, and having fastened the Rock-door, dwelt there in seclusion. Therefore, constant darkness prevailed on all sides, and the alternation of night and day was unknown. The rest of the legend is familiar and has no reference of interest to textiles.

The *Chronicles* refer to the *Be*, hereditary corporations, which were a peculiar institution of Old Japan. The term has been inadequately translated clan, tribe, or guild. But the *Be* differed from clans, as it was not even supposed that there was any blood relationship between the various classes of members. Yet if they are called



Band 4 and 3/16 inches wide, with selvedge on both sides. A double warp technique that will challenge Occidental handweavers to duplicate this pattern effect.

guilds, the hereditary character of the *Be* is overlooked. They were essentially branches of the Government, and established by royal decree. Aston suggests that we imagine the staff of a dockyards in which the director and officials would be drawn from the governing class, the artisans being serfs, and the whole having a more or less hereditary character. The origin of some of the *Be* is lost in antiquity, but many were instituted in historical times, and for all manner of objects. The *Be* of weavers was the *Orribe*; that of figured-stuff *Ayabe*.

Pieces of cloth were used as currency in ancient Japan; also for taxes, gifts, temple offerings. The Japanese words for *many looms* or *webs* had the inference of wealth. Some of the items in addition to fine silk mentioned are: Rolls of brocade of superior quality. A woolen carpet. Curtains of seven-fold woof. An entry for 646 A.D. classifies silk as a fine, coarse, raw, and floss. The tax for each *cho* of riceland was six feet of fine silk, or for four *cho*, one piece forty feet in length by two and a half feet in width. For coarse silk the rate was twice as much, and for cloth four times as much.

Among the mentions of gifts of silks and brocades, one is from as early as 28 B.C.: A local king visited the Emperor. When he prepared to return home, the Emperor gave him red silk stuffs which

he stored in his treasury at home. The people of Silla (part of Korea) hearing of this, raised an army and proceeded to rob him of his gift. A later emperor gave gifts of floss silk.

The Empress Jingo, when planning her campaign against Silla, selected a lucky date to enter the palace of worship where she in person played the office priest. Placing one thousand pieces of cloth at the altar, she prayed to be given the name of the god who had instructed the Emperor, her husband, who had died. She commanded three divisions of her army and was successful in subjugating Silla. She obeyed the divine instructions she had received: "Slay not the submissive." She proceeded to the interior of the country and placed seals on the magazines of precious treasure and took possession of the books of maps and registers. Taking as hostage a Silla prince, she returned to Japan with eighty ships loaded with gold and silver, bright colors, figured gauzes and silks. This was the origin of the custom of eighty ships of tribute being sent to Japan annually by the King of Silla.

The *Nihongi* records that as early as 462 A.D. the Emperor wished to make the Empress and his concubines plant mulberry trees with their own hands in order to encourage the silk industry. Thereupon he gave orders to make a collection of silkworms throughout the country.

In 507 A.D. the Emperor Wohodo issued the following decree: "We have heard that if men are of fit age and do not cultivate, the Empire may suffer famine; if women are of fit age and do not spin, the Empire may suffer cold. Therefore, it is that the sovereigns cultivate with their own hands, so as to give encouragement to agriculture, while their consorts rear silkworms themselves, so as to encourage the mulberry season. How, then, shall there be prosperity if all, from the functionaries down to the ten thousand families, neglect agriculture and spinning? Let the officials publish this to all the Empire, so that our sentiments may be made known."

Japanese weavers, embroiderers, and artists who paint the gorgeous figures on *kimono*, all are master colorists. Their forte is not that they are daring, although there seem on analysis some spectacular combinations of color used. Regardless of the number of colors introduced into a design, every one harmonizes, appears natural, right. The Japanese do not use patches of solid color, but

blend in tonalities, soft, unobtrusive, unusual shades. Their color traditions developed while pigments were still being derived from the living juices in plants, lichens, madder, woad. The dye lots were small. It is unlikely that any attempt was made to match shades exactly. Various localities became famous for certain colors.

A modern example of this type of fame was reported in the 1959 issue of *This is Japan*. The article tells of the small, subtropical island of Hachiojima, which is just a short plane ride from Tokyo and technically a part of that city. It is famous in Japan for *ki-hachijo*, a beautiful silken fabric made from hand-dyed fibers. The leading dyer is Mrs. Meyu Yamashita, now nearly seventy years old. According to the article, she does all of the painstaking work to extract in her well-worn dye pots the dye that imparts a glistening gold-and-copper color to the hanks of silk yard that she dries in the sun and open air of the eastern side of the island.

In 1958 there was published at Kamakura a limited edition of a work entitled *The Japanese Art "Kusaki-Zome" Nippon Colours* by Akira Yamazaki, which bears a sub-caption: "Dyeing in a Hundred Colours with Juices of Plants and Grasses." The author recalls that the dye process in Japan reached a high peak of brilliance during the *Nara* period (645-792) under the cultural influence of the T'ang Dynasty of China. Due to the introduction of aniline dyes during recent decades, the old secrets and skills are being lost. Yamazaki San's book represents her contribution toward the preservation and revival of the ancient dyers' art. Handweavers who have experimented with the extraction of vegetable dyes will appreciate the wealth of lore, the unbelievable months of patient work, and dedication of purpose it took to prepare this treasure of 100 small swatches of silk exhibiting *in vivo* the amazing colors that can be extracted from the vegetable kingdom about us. There is no text, but the author identifies the plants and mordants used.

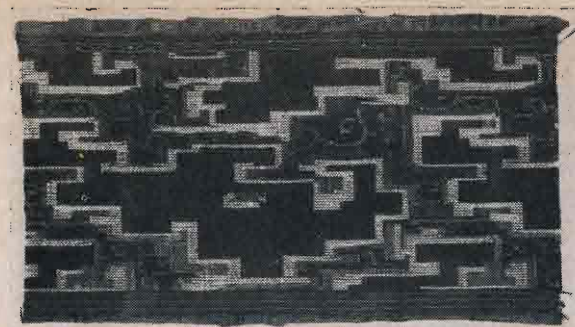
One hundred delicate nuances of color do not exhaust the possible distinctions of the spectrum. Nor were the Japanese unique among ancient peoples who explored the mysteries of extracting minute traces of dye from the plant kingdom. But the Japanese developed an exquisite range of colors, which is quite in contrast to the sparing mention of color in the *Ko-ji-ki*—black, red, piebald (of horses), white, and blue—which in Japanese includes green,

the same word describing the color of grass and the sky. *Midori* is a comparatively modern word for green. Yellow is not mentioned except in a Chinese phrase, "The Yellow Stream," signifying Hades. From this limited dye palette, the dyers' art has progressed to a sensitive, subtle range of soft and lustrous shades dramatized in kimono, obi, religious trappings during many centuries.

The use of color evolved with the development of design. The colors of the earliest fabrics were solid, but it did not take long to introduce stripes, both horizontal and vertical. "It was a practice since early times to insert threads of different colours at regular intervals among warps or wefts in order to produce striped effects. Prior to the introduction of Buddhist culture in the sixth century, there existed textile fabrics called *shizuri* or *kambata* which are believed to have been cloths with striped patterns. It is easily imaginable that the simplest woven patterns were stripes, but we know little about what the above-mentioned fabrics actually were. The Shoso-in, the Imperial Repository of Treasures of the seventh and eighth centuries in Nara, has preserved fragments of fabrics listed as *kambata*, which are something like narrow, flat-braided cords with beautiful stripes woven with threads of various colours."*

In the Japanese textile craft, we are viewing more than two thousand years of weaving tradition, and it is impossible to do more than indicate the tremendous innovations and complications of weaving techniques, color mastery, design symbolism, and the strict codes of usage. As the weavers learned more ways in which to control their looms, they began to introduce woven squares, rectangles, lattices, tartans, interlocking checkers, oblique quadrilaterals, lozenge diapers (the continuous repetition of a simple unit of a design), triangles formed by weaving half of the lozenge in contrasting colors. Modern handweavers should realize that they can recapitulate techniques in a few years which took early weavers many centuries to discover; and they can do this by reading in books and exploring at their looms the possibilities of twill weaving, American colonial overshot patterns, and other *tricks* of mechanical manipulation of their looms.

**Textile Designs of Japan*, published by Japan Textile Color Design Center, Osaka, Japan, 1960.



Fragment of double weave with an incredibly finely set warp of black and maroon. The strikingly modern pattern is in white and coral with a single accent of orange.

In spite of the fact that there seems an infinite variety of geometric figures used by early Japanese weavers, they had no symbolic meaning for them, although many of Chinese origin did have significance attributed to them in their homeland. *Textile Designs of Japan* suggests: "One of the reasons why purely geometric patterns are generally considered to have been meaningless in their origin is that many of them came into being as more or less accidental results of mechanical weaving techniques." As a result, these geometric figures were only a brief prelude to the free design introduced by brocading, embroidering, painting, printing over plain cloth or using the geometric figures for a background.

The weavers of Japan did, however, give names to many of their geometric patterns—some obvious, and others fanciful and imaginative. We might note *mountain lane*, *shape of mountain*, *shape of comb*, *shape of lightning*, *pine-bark*, *tortoise shell*, *leaf of hemp plant*, etc. An example of the symbolism attached to a pattern, described in *Japanese Decorative Design*, by Taiji Maeda, is the "so-called hemp-leaf pattern, which in olden days was used commonly on swaddling clothes for new-born babies. In all probability this motif originated from some sort of geometrical pattern and not from an actual hemp leaf. The name was presumably derived from the resemblance of this particular geometrical pattern to a hemp leaf, and the pattern represented the wish that the baby wearing the swaddling clothes might grow with the vigor and toughness of the hemp plant." We are reminded of the fanciful

names given by colonial American handweavers to their overshot patterns.

Kimono and *obi* are the most spectacular of Japanese fabrics. We live in an age and economy where money determines what we shall wear within the limits of our tastes and preferences. In early Japan, imperial decrees proclaimed limitations of color, style, ornamentation of costume to be worn by everybody from the highest to the lowest estates. The rarest colors were reserved for the imperial use. Other colors were bestowed as royal favors, and permission to wear certain combinations assisted in identifying rank and allegiance. In general, those who influenced taste in matters of the *kimono* were the nobility, the samurai, the merchant class, and the courtesans. Countless conventions existed. There were appropriate garments for various occasions. All design had to be suitable for the wearer considering age, station, and purpose. There were flowers considered right for certain months. Ladies vied with each other in making the most commendable selection of *kimono*. When the rich merchant class began to outdo the nobility in the lavishness of *kimono*, there are records of how the nobles vented their displeasure. One shogun banished an entire family and confiscated their wealth.

Lynn Katoh summarizes the feeling: "The Japanese as a people have always had a deep feeling for Nature, a feeling that permeates all their arts and handicrafts. All through history of Japanese dress we see this feeling reflected in the stress laid on the importance of wearing colors that are in agreement with the flowers or foliage of the season, and in this way of harmonizing color with Nature to achieve true beauty. In the Heian era, the flowering age of the arts in Japan, the expression of beauty became almost a cult and one can see even today in the color preferences of the Japanese how great an influence this unrivalled age of sophisticated culture and graceful living left on succeeding generations."



Agricultural Note

Rules for the alternation of crops as a practical means of restoring tired or depleted soil were made and enforced by the Chinese over two thousand years ago.

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by

MANLY P. HALL



Zen, as a philosophy of simple and gracious living, does not require that we depart into some remote and mysterious dimension of consciousness. It helps us to grow while we carry on the proper duties of this mortal life.

Zen is not essentially a religion, nor is it a philosophy or a science. It is a direct road to realization by immediate awareness of our present need for inner serenity.

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THE EDITOR'S POINT OF VIEW

NEW YEAR'S RESOLUTIONS



AFTER the Christmas season has inspired us with the true spirit of good will, we can approach the new year with courage and understanding. It is therefore a generally accepted procedure to make one or more constructive resolutions on the advent of New Year's Day. A resolution is a determination to accomplish some useful purpose by a special effort of the will. We decide that something needs to be done, and to the accomplishment of this end, we gather all available resources of character. Many resolutions have to do with improvement of disposition, correction of personal weaknesses, or a better adjustment with friends, family, and society. The basic thought is that we shall be better people by recognizing faults and failings and resolving to live more intelligently and kindly.

Too often such resolutions are not supported by very much real energy. They are quickly compromised or forgotten under the pressure of disturbing circumstances. One of the reasons why we fail to energize our resolutions is that we keep them very largely on a mental or emotional level. Unless we can externalize constructive convictions and apply them directly to some physical condition, they fade for lack of expression.

It has been customary to make New Year's Day the starting point for some new worthwhile project or use it to conclude a previous pattern of activities which recommends some conclusive action. We can summarize a few attitudes toward New Year's that have found favor with various cultural systems, ancient and modern, which have recognized and celebrated this day through the centuries. The first day of January, or its equivalent in the different calendar systems, was regarded as the end of a span of time composed of the previous year. Each year was a complete life in itself, a miniature of the larger span of human living. To enter a new year, was to be born again and to receive another allotment of opportunities to grow in wisdom and contribute to the well-being of others. In order that this new birth in time might be most fruitful, it should not be overshadowed by unfinished business from the past.

In some countries, it is a moral obligation to enter a new year without debt. While this is not always possible under our way of life, the thought offers a splendid challenge. There are a few debts that we must all carry for many years, such as payment on a home or business equipment or unexpected expenses that have been amortized and on which future payments must be made. We can, however, plan that by January 1, we will have met all small obligations, living within our means in those daily expenses that can descend upon us with disastrous consequences if we are too extravagant. In one Oriental country, for example, street bazaars are set up a few days before New Year's, and home owners sell their personal goods if necessary so that there will be no debt carried into the future. This is both a religious and a secular policy, as debt is regarded as a spiritual as well as a material calamity. Under the pressure of debt, men compromise their principles and are sometimes driven to dishonest actions. The highest status symbol is to be free from financial obligations on New Year's Day.

It may also occur that when the end of the year comes, others may owe us money they have not paid or services they have not rendered. In order that our hearts may be light and filled with goodness at the New Year's season, we should carefully consider what may be due to us. If we realize that our debtors are not capable of paying, due to sickness, age, or some contingency over

which they have no control, then it is our moral privilege to cancel this indebtedness in our own minds and with some binding written statement that relieves the other person of the obligation, so that he too may enter the New Year without debt. If the person owing us is simply dilatory or appears to be attempting to evade payment, then we should use whatever means are possible to inspire him or require him to meet his honest debt. This is for his own good as well as ours, for his failure to act honorably overshadows the new year for him, binding his mind and heart to a past obligation.

The next important problem is to examine our own inner lives to discover, if possible, any grievances or animosities or misunderstandings that have not been clarified. If another has injured us, we must make it as easy as possible for him to right the wrong. If friendship has been endangered by controversy, we must approach our adversary and offer any reasonable reconciliation. At least we must convey to him that regardless of his own attitude, we have forgiven him, and are perfectly willing to restore an old friendship or build a new compatibility. New Year's Day has been set aside as the proper time to make a valiant effort to terminate all feuding, and in countries where this procedure is generally approved, reconciliations are more easily accomplished than with us. Grievances are less likely to take deep root in consciousness if all concerned realize the sacred duty to begin each new year with only kindly attitudes toward others, even though they seem to have offended us.

The next step is an honest searching into our own attitudes and motivations. Are we carrying along through life a burden of negative thinking or destructive emotion? Do we observe a lingering tendency toward impatience, unreasonable criticism, or unkindliness in general, that may have survived in spite of previous new year's resolutions? If we have held attitudes that have hurt others, and very likely brought unhappiness to ourselves, we should determine that we will change our ways as rapidly as possible, preferably on New Year's Day itself. This is a kind of internal housecleaning. It has been noted that even if our neighbors do not keep up their property, there is no law against our maintaining the home in which we live as neatly as possible. By New Year's Eve,

the establishment should be spotless. What we no longer want should be distributed to the needy. Articles that remind us of unhappy circumstances should no longer be kept. They can be sold, for the new buyer will not associate them with morbid recollections. If possible, clothing should be put in good order, but it is not necessary, of course, to go into debt for fine raiment. In the old country, there was a grand wash day, so that everything was spic and span, and all the members of the family put on clean garments as a symbol of the new life that lay ahead.

In some areas, priests or other religious persons were brought into the home to sanctify it on the day preceding New Year's. Primitive people believed that where unkindness or cruelty entered into human relations, demons came and took up residence in some part of the house. One type of demon preferred to live under the front steps, where he made trouble for all who entered the dwelling. Perhaps we have been afflicted by such a demon occasionally, for some folks going home pause on the front steps and become fearful of the attitudes they will meet when they enter the front door.

Another common spot for demons to hide is in the kitchen, or perhaps behind the cooking stove. Wherever there is dissension in the family, food is not so easily digested. The nervous person has a stomach-ache, and the demon is held responsible. Actually, this demon is nothing but our own psychological tension. If a priest blesses the house, and casts out the demons, we sense a certain psychological relief. Also, of course, the visit of a member of the clergy was a reminder of the proper code of relationships between people, and it would be unethical, to say the least, to desecrate the home that a godly man had just consecrated. It all helped to support our natural desire to live a pleasant and harmonious life.

The next important function on New Year's Day was to congratulate everyone about everything. The elders were congratulated for living so long, and the younger members of the group were invited to give thanks for the protection and affection of the parents. On New Year's Eve, friends dropped in to bring small presents, usually of slight financial value, but indicative of thoughtfulness. It was customary to greet them with some kind of

refreshment. In several countries, the week between Christmas and New Year's was devoted largely to preparing small cakes, cookies, pies, or confections. They were of a special type, and not made at any other time. Often the homes were adorned with appropriate symbols. These could be painted on fences or over doors, or simply made for the occasion to decorate the rooms.

Always the festivities, though perhaps apparently only traditional, had something to do with gratitude and hope. When the family gathered, it was thankful that all its members had survived in reasonable health and fair prosperity. If someone who was greatly loved had passed on the previous year, there was a moment of quiet but peaceful meditation, for if it was good to live on in this world, it was also good to go on into that other world at the appointed time. All unreasonable grief, however, was controlled, for it was necessary to face the future with a quiet acceptance of loss rather than to carry negative memories about inevitables into the new year.

This more or less summarizes the general practices of our ancestors, but in some countries, in ancient times, slaves were freed on this festival, and it was the right of rulers to pardon their political enemies or release prisoners if they felt that circumstances justified such a procedure. It was all a kind of bookkeeping system, and just as we balance our accounts on the first of the year, theoretically at least, so we balance our personal lives. If there are credits, we are grateful; if there are debits, we seek to correct the fault.

So much for the past. The next consideration is toward the future, for a year is 365 days of opportunity, with an extra day every fourth year. It has been said that we should always plan the future carefully because we have to live the rest of our lives in it. The thought associated with new year's resolutions has always been that the future is strengthened and ennobled by right decisions. First we must benefit by the mistakes of the past. Certainly we should never repeat any situation that contributed to unhappiness in the past. For young people, the new year's resolutions may have to do with the selection of a career, with programs of study, or adjustment to employment. The right decision is always to use time and life in a way that will contribute to a

useful and pleasant career. There may also be projects in various degrees of unfoldment. We must resolve not to procrastinate or allow ourselves to neglect activities that are necessary. If we recognize failings in our own natures—that we are too quick-tempered or suspicious or inclined to gossip—we should assert the power of will over these negative tendencies. Most of all, perhaps, we must decide that there is a power within ourselves that can preserve us from common mistakes if we have the strength to stand firmly for what is right and proper.

Because time is life, so far as man is concerned, we should try to set up constructive programs for the right use of time. If we waste the days of the year, we have deprived ourselves of the benefits of one of nature's kindest gifts. It is nature that bestows opportunity, but it is man who must accept the responsibility for making good use of opportunity. We all need rest and relaxation, but we do not need to neglect everything that requires a little self-discipline. If the television program is not good, turn it off; if motion pictures are not worth seeing, do not attend them; and if the newspapers offend us by their partisanship and their exploitation of delinquency, we do not have to read them. Incidentally, the moment individuals express their convictions by declining to support what they do not believe, there will be a marked improvement in many parts of our society.

If you have abilities, resolve to strengthen them. If you fear that automation may take away your job, resolve to fit the mind for better employment. If you have neglected your loved ones, correct the situation. If you have developed too many negative attitudes, recognize the fault, and improve thinking by continuous vigilance. If you are living beyond your means, remove this pressure from your nervous system. If it is obvious that you are becoming psychologically disturbed or neurotic, try to plan some practical solution that can be energized during the coming year. Even if you do not accomplish all you hope, there is tremendous therapy in the simple resolution to try with all the energy that you have, and to keep up this effort in spite of discouragement and reverses. It is always easier to live with a plan than without one, and a good plan, even though it may relate to several years ahead, can sustain you through an immediate crisis.

Never make a New Year's resolution with the subconscious thought in your mind that you will break it in a few days. It is usually wise not to resolve to do something that is nearly or utterly impossible. Do not demand so much of yourself that there is little possibility of meeting the demand. Rather, choose a key problem, some area in which a reasonable accomplishment will do the most good. In this way, you sense from the beginning that your requirement upon yourself is not excessive. Sometimes a little self-pride helps, and there is something to gain by announcing your resolution to those most likely to be affected by it.

In early days, all festivals or important holidays had religious overtones. Each day was assigned to the keeping of a benevolent deity, and when a man made a resolution, he asked God to bear witness to his intention and his determination to keep the promise he had made to himself in the name and presence of the divinity. To the devout believer, such a commitment placed a real demand upon integrity. Today New Year's is almost completely a secular holiday. It is merely an opportunity for a social gathering, and perhaps the introduction to a new year of thoughtlessness and dissipation. It is a time for rejoicing, but very few are certain that they have anything important to rejoice about. If this drift continues, we will lose another invitation to the development of character. We have set aside numerous holidays, but perhaps we should realize that New Year's is peculiarly the day of self-discipline. It follows Christmas because we have been conditioned by the re-statement of our spiritual code. We have been reminded of the Ten Commandments and the new commandments given by Jesus through his disciples. It has been strongly revealed to us that by holy example, we have been shown a beautiful and idealistic way of life. We have celebrated the birth of the Prince of Peace, who came into the world to reconcile the difficulties of mankind.

At New Year's, we are invited to advance the cause of the brotherhood of man through the correction of our own faults. Acceptances and rejections have little meaning unless they lead to appropriate standards of personal action. No matter how we view the world today, the only remedy we have for the sorry state of things is the power to express constructive conviction through our own conduct. Unless individuals discipline themselves, society

as we know it must fall apart from its own weaknesses. The only good citizen is the self-disciplined person. The only good Christian is the one who has dedicated his own abilities to the labors required of him by his religion. This is equally true of all other faiths. Without self-discipline, there can be no honor among men and no honesty among institutions. It is self-discipline alone that can curb selfishness, vanity, pride, and corruption. The self-disciplined child has a great deal better chance for success than the undisciplined one. Self-discipline itself depends upon example. Where it is generally accepted, even in a small family group, it can work wonders.

If, therefore, we like to think of Christmas as a day set aside for faith, Thanksgiving as a day for gratitude, Easter as a day for hope—let us also think of New Year's as a very important holiday, set aside to good resolutions. Of all the holidays, it is this day, dedicated to discipline, that is best calculated to cause us to go out and do the constructive things which help to build a better world.



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THE PSYCHOLOGICAL KEYNOTES OF THE LIVING RELIGIONS OF MANKIND

ACCORDING TO ARNOLD TOYNBEE

Out of man's efforts to solve the various problems of living, two essential kinds of religion have developed. The first might be called *homogeneous*, which means that the faith was adapted to the particular needs of a race or a nation. Most of the religions of this kind became associated so intimately with a time or a place or a condition that they never really broke through. In some cases, the religion was limited actually by the circumstances of birth, so that the individual had to be born into the faith in order to be able to belong to it. The religion, therefore, did not attempt to proselytize. It was more or less part of a social structure, applied to a people restricted to certain needs, and imposed upon that people. Very few members of such a faith ever left it, for to do so meant leaving all of their human relationships, their culture, and their blood stream.

These faiths therefore held very closely to a pattern that did not extend greatly beyond the boundaries of a restricted area of consciousness. Several of them did, in a measure, extend beyond the original confines, but for the most part, only as beliefs or philosophies or ethical codes that have been interesting to other people. Sometimes a religion is fascinating to non-members. They will never join it—perhaps the very laws of the faith prevent them from joining—still they are concerned about it, and appreciate its philosophical teachings and ideals. One such concept is Confucianism, which, while it is essentially a philosophy that was limited to China, did move gradually into Korea and Japan, and has affected Western man; it has become a part of our understanding of world sociology, not primarily as a religion, but as an ethical code. Hinduism, of course, is one of the classic examples of a religion that is tied so intimately to the lifestream of a people that it is identical with it.

The other type of religion might be termed *heterogeneous religion*. This type has from its very beginning made a bid for world

authority, directly or indirectly. It sends out evangelists and proselytes who seek to convert other people. Today we recognize three prominent examples of heterogeneous religion — Moslemism, Buddhism, and Christianity. These three have broken national, racial, and geographical boundaries, extending into areas far from those in which the faith itself had its beginning. They have also converted or profoundly influenced persons of many different psychological lifestreams. We may find Moslemism flourishing in the Philippine Islands, Buddhism setting up its temples in London, and Christianity establishing missions in Asia, Africa, and many remote regions.

These three faiths, therefore, have broken basic national boundaries, and their success has had to be due to something within themselves. There had to be some reason why they became acceptable to other peoples. One of the reasons was a certain inclusiveness in them, and another important factor was their appeal to the emotional psychic life of the individual. There was a certain warmth or tonality in these religions, by means of which they created a response in the psychic structure of persons of different racial or national origins. All this gives us a background, then, for an understanding of the four points that Dr. Toynbee brings out in his discussion of this subject.

Toynbee recognizes a psychological breakdown of the human mind and its functions. The terms are strikingly familiar to us because they have been used in many other contexts, and Toynbee brings them into focus on religion. He gives four steps or levels of thought to be considered—intuition, intellection, emotion, and sensation. These are good psychological terms, and as he uses them, they become keynotes of world religions. Thus he attempts to show how all these religions, to some degree at least, are associated with basic psychic patterns and stress concepts and values within the person.

According to Toynbee's reflections, Hinduism is the religion of intellection. In some mysterious way, Hinduism represents probably the most completely rationalistic concept of faith the world has ever produced. It is the one religion that seemingly achieved at a very early time a dynamic union with science. Of course,



the sciences of that time were not the sciences of today. They lacked much of the exactness, and certainly much of the penetration, that we know now. But the type of mind of the old Hindu is still present in the modern research technician. From the beginning, the Hindu mind seemed to be a researching mind, ever attempting to find facts to support and sustain beliefs. It was never satisfied merely to believe. Thus, at an early time the Hindu reached out as a geographer, a chemist, an astronomer, and a physicist. Perhaps his methods were not as advanced or as systematic as those that we know today, but even at that time he was a skeptic—he was just as skeptical as any modern materialistic physicist could be. He was not an easy believer in old times, and created whole schools of skepticism and even cynicism.

We have every reason to believe that India was one of the most highly educated and highly advanced nations in the world. In an old, old time, the Hindus were very skilled, and the remnants of some of this skill survive down into the medieval period of Western history. In their researches and their efforts to analyze and understand the universe, the Hindu mathematicians and philosophers did an amazingly good job. Perhaps one of their great

systems was analogical. They came to the conclusion that the human body was man's most available key to the universal mystery. Whereas many nations ignored anatomy and physiology completely in the development of their religions and philosophies, the Hindu was very much aware of them. He sought in the functions of the human body to discover the keys of universal function. He sought in the study of the growth of man, in the conception of man himself, in the prenatal epoch, keys that he could apply to the structure of the universe; and while he did not arrive exactly at our concept of the nebular hypothesis, he came very close to it.

A very long time ago, the Hindu realized the immensities of our universe, the vastness of the space in which we dwell. He began to conceive, therefore, of a religion that had this powerful space dimension. He had a religion which not only carried through the three dimensions that we know, but was experimenting with fourth, fifth, and sixth dimensions long before we ever heard of them in the West. He was also working on the concept of the dynamics of smallness, searching for the structure of the atom. And to a degree, at least hypothetically, he came to the conclusion that there was a vast resource of energy within the atom, and if the atom could be split, there could be a tremendous, earth-shaking combustion. We know that in medicine he was also very highly skilled, and at a time when Western medicine was in a very bad state, the Hindu was successfully removing tumors from the human brain, and patients survived. So with his mind he came to many very extraordinary and realistic discoveries.

This seems to show one important thing about Hinduism—something that can have a definite bearing on the future of India, which is still psychologically largely under the broad shadow of Hinduistic belief and tradition. This important point is that India can adjust a faith to progress. It will never have to lock itself in a desperate struggle between religion and biology. It may have an occasional minor conflict in this area, but actually, the Indian philosophic-religious system is great enough to include within itself all progress conceivable to the human mind.

Because of this, and because of the scientific approach that Hinduism brought to bear upon the problem of human salvation, the Indian religious culture is rather unique. With his scientific,

rationalistic intellect, the Hindu came to the conclusion that the growth, the improvement, and the regeneration of man had to be scientific processes; that it was perfectly possible that the perfection of man was a great science, a great art; that it was not necessary for man to wander about in a world of uncertain believings, for the way of human growth was clearly distinguished by a pattern, a universal plan by which all things should live. Man could follow this plan, and if he did so, he would grow. But man could also anticipate this plan. He could come into more constructive relationship with the plan itself. In other words, he could help the plan that was helping him, just as a gardener going into a neglected garden can help the plants by clearing away the weeds and properly cultivating and watering the soil. The gardener does not create growth, but he releases it. He is not a dogmatic person who can stand by a plant and say, "Grow," but he can do those things that will help the plant to be itself.

In the Indian concept of man, this was strongly emphasized. The serious, thoughtful, enlightened person could cooperate with the processes of his own spiritual unfoldment. Therefore, sciences of regeneration, of enlightenment, of union between the individual and the Infinite were gradually developed among the schools of Indian philosophy.

I believe it is upon this basis that Toynbee develops the concept that Hinduism represents a great religious intellectualism. It proves beyond all doubt that the individual can think as far as he wants to think; that he can explore space as far as he can; that he can anticipate new discoveries, and in a thousand years from now, with much more knowledge than he possesses today, still have his complete religious convictions, without any danger of their being destroyed by any newness of knowledge that should come along. So the study of Hinduism may contribute to our understanding of this problem, for Hinduism has shown that it is possible to have a kind of religion that includes all progress and still preserves the great spiritual values that are essential to the moral life of man. Hinduism at an ancient time established this pattern, and it can be valuable to us today. For the last five hundred years, Western man has been in a conflict between religion and science, and this conflict has not been really solved; it has

not even been well arbitrated. It has been ignored, by mutual consent, but there has been no vital solution to it in the Western way of life.



In assigning the psychological keynotes to religions, the Toynbee chart relates Christianity to emotion. This should in no way be interpreted as derogatory. Emotion is as valid a part of man as any other element of his nature. In fact, in many instances, it is more valid than intellect. We seem to have an idea that intellectual people are superior people, but this is not essentially true. Intellect is one approach to things. Perhaps we use it most, and we use it more critically; therefore we regard it as the most valuable. Actually, our emotional values are of the greatest and most enduring significance to us, for it is out of our emotion that we finally bring into maturity the basic patterns of human affection, regard, and fraternity. Without emotion, friendship would be meaningless. Without deeply developed and matured emotion, love would be impossible. And without friendship and love and that type of understanding, life would be unendurable.

Toynbee is really telling us, therefore, that there is a religion the strength of which depends very largely upon the feeling it causes in the believer. We recognize this in the contemplation of Christian religious art. One of the great keys to Christian art has always been the death and resurrection of Christ, the infinite suffering of the God-man. This suffering moves us profoundly. I have been in great cathedrals where individuals, looking up at a magnificent stained glass window of the crucifixion, have broken into tears—not because they were devout, but because of the strange, mysterious, timeless pathos of this scene. It is something that touches us and causes us to have a deep regard for this man who gave his life and suffered so greatly for the good of a world that did not understand and could not follow directly in his footsteps.

Religion in the West has built very largely upon this tremendous emotional content. It has also built strongly around the concept of sin. The individual is sorry, heart-broken, repentant—moods which are highly emotional. The consecration of the person to religious life, the heroic dedication to an unselfish career, to go out and give all that we have to the ministry of the sick and the suffering and the heavy-laden—these are great emotional patterns. They are patterns of a faith which tells us that when we keep rules, we feel better; when we break the rules, we feel unhappy. As we analyze the rules more carefully, we observe a pattern in this—namely, that within our own natures there is an instinct to be sorry when we do what is wrong, to be glad when we do what is right. And right and wrong are not necessarily just creedal establishments; they have to do with those values which bring joy or misery to other people. They are attitudes that contribute to the progress of mankind or retard that progress. For the individual, right finally comes down to that which is essentially the best according to his knowledge; and wrong reduces itself to that which represents compromise or loss of dignity or loss of value in the patterns under which we live.

In Christianity, also, we have the concept of God as the Father. There is this relationship of family, of home, that is highly intimate. Such a relationship also existed in Confucianism, but that was a rather cold and more severe concept. Some of this severity and

extreme formality also came into Christendom in Puritan times, but for the most part, the Christian religion has been a family experience, an experience of people trying to identify the elements of religion with the patterns of daily relationships. Christianity, therefore, is an emotional experience. It is the enriching of emotion, the warming and deepening of the emotional content in human life.

Let us also bear in mind that as far back as we can follow the thread of history, Western man has been essentially an emotional creature, and perhaps it is because of this that this type of religion evolved among Western peoples. Western man has been far more emotional than the peoples of the Eastern world, and this becomes especially evident when we realize that under the heading of emotion we must also consider ambition. Emotion has produced the conquerors—Caesar, Alexander, Napoleon, Hitler, and the various examples of selfish determination to self-aggrandizement. Emotion has also given us the tremendous pressure behind competition. It has given us this worship of status from which we are suffering so much at the present time. It is emotion that lies under the tyranny that arises in so many families; it is emotion that is beneath vanity and the innumerable style patterns to which we are enslaved; it is emotion that makes the individual determined to do what he wants to do. Against this emotion, some discipline has to be exercised, but day by day, we are rejecting discipline. We are trying to break away from every possible restraint, and most of the ailments of our psycho-neurotic generation are ailments of emotional disturbance.

This has been the grand pattern of Western man, and true to the kind of people we are, we have emotionalized our religion. We have here a religion in which what we feel, we believe; and what we feel and believe, to us is true. Our likes and dislikes thus become the basis of most of our certainties. Everything moves upon our emotions. Therefore, the great need of Western man today is for emotional maturity. If he does not develop this emotional maturity, he cannot survive. He cannot continue with the perpetual adolescence in which he has emotionalized self-control out of every project and pattern with which he is involved, and has compromised his principles to the satisfaction of his desires.

Western man would probably deny emphatically that the keynote of his major religion is emotion—he would want to be considered the world's great rationalist. But as we read the newspapers, and watch the careers of his politicians, we are forced to conclude that he is not as rationalistic as he thinks he is; in fact he is downright delinquent so far as common sense is concerned. He is governed very largely by the pressures of his own attitudes.



In his classification of the religions, Toynbee assigns Islam to sensation. Islam, as we understand it here in the West—or perhaps it would be better to say, as we misunderstand it here—has never been very close to the heart of Western man. From the beginning, he has felt it to be a kind of false doctrine, a caricaturing of his own Christianity. He resented its arising at a time when Christendom was making a bid for complete world supremacy. He has more or less viewed with disfavor the fact that it may be said with some factuality that Islam is the most rapidly growing religion in the world today.

Islam is a very powerful force. As a heterogeneous faith, it has extended itself throughout large parts of the world, and it does

have a very dedicated, even fanatical, following. It is therefore part of a great world pattern. We cannot deny the tremendous scientific contributions that were made by Islam at a time when Europe was passing through the Dark Ages. Through the Moorish colleges of Spain, it brought learning back to Europe after a tragic period of darkness. And certainly, Islam is not without its mysticism, its beauty, its literature, and its art—all the wonderful glory that is associated with the reign of the caliphs of Baghdad.

In considering Toynbee's classification, we must realize that sensation is a perfectly valid part of human equipment. Man has a series of sensory perceptions through which he becomes capable of experiencing values in the world around him. Sensation makes him keenly aware of life. One of the great examples of what might be called an idealistic sensation is found in the ideas of Thoreau, the New England Transcendentalist—his back-to-nature concept, the ability to sit quietly and simply enjoy the marvelous relationships between things seen and heard and the invisible world of things understood or dreamed about. Sensation, therefore, is a way in which man seeks to discover truth. He seeks to know God by the wonders of God's creation.

To a certain degree, sensation is also close to modern science. The scientist, making a certain kind of discovery, is moved by the tremendous revelations that have come to him through his own sensory perceptions, perhaps fortified with a certain amount of instrumentation. There is a way of finding God through measuring the orbits of planets. There is a way of coming very close to the Infinite simply by watching the seasons as they pass. Nature worship is almost entirely a worship of sensation, in which the individual comes to sense, in a rather subtle way, the direct relationship between the natural processes of life around us and something deeper and greater.

The Moslem concept of life as the cultivation of the pleasant sensations within the individual is, of course, associated with sensation. Because of this, the Moslem has long been regarded as a person dedicated to luxury and emotional excess. As we study the works of the Sufis and the Dervishes and other Moslem mystical sects, however, or even read the mysterious double-talk in the quatrains of Omar Khayyam, we begin to realize that much of

this so-called emotionalism or sensationalism in Islam is symbolic rather than literal. Actually, to the Moslem, the sensation of complete satisfaction, which is perhaps the keynote of the entire thing, cannot be divided from the nature of the good. In some way, the individual is never satisfied unless he is right. So in order that his body may sing with pleasure, in order that the whole personality may abound with the sense of well-being, there has to be essential goodness or value within the person himself. The only way the individual can be happy, is to keep the rules. And in the symbolism of the Moslem mind, happiness is a sensation associated with friends gathering, with the stars rising over the desert, with the distant sounding of the camel bells, or with the voice of the priest chanting from the minaret. All these things make fertile and beautiful this garden of Allah where we live.

To the Moslem, therefore, this garden world, this pleasant place, is more or less the proper abode of the religious. When he departs from this mortal sphere, he will, if he is a good Moslem, go on to a pleasant place, and the pleasantness of it becomes its goodness. The true Moslem has very strong moral instincts, so that in a way, it almost inevitably follows that this pleasant thing is the good thing, the right thing. But instead of saying, "I am good," he says, "I am comfortable;" and yet he would not be comfortable if he were not good.

All in all, therefore, in spite of the fact that the Moslem has been often stirred up politically, has been associated with a great many dynamic movements of conquest, has been a ruthless enemy and rather fanatical in many of his allegiances—a great part of this does not touch the common people of this belief. Those who have lived among the Moslems, as some have whom I personally know, have gained an ever greater respect for them. They find that these people like to be comfortable to such a degree that they prefer at all times to be honorable, fair, and basically right in their conduct. They do not want to live with a bad conscience, because this is disagreeable; and the only way to be really comfortable is to be friendly, kindly, and if necessary, return good for evil. A large part of the Moslem code is almost identical with the Christian and Judaistic code, and actually, the common village dweller, the man who lives in the little town by the edge of the

desert, lives a very simple and honorable life, because it is the way that is most comfortable.

The concept of comfort has many philosophical overtones. For example, the Moslem is not going to own more than he needs, because to do so is to lose comfort. The moment he has more, he has to take care of it; the more he has to take care of, the less time he has to enjoy himself, and that is very bad philosophy for him—because after all, on the level of sensation, if you are not happy, you are nothing. The only way you can be happy, therefore, is to want less, and use what you have moderately and kindly. The Moslem will not be a glutton, because if he overeats, he is not comfortable. He has been traditionally an enemy of alcohol, because he finds that in the long run, alcohol destroys comfort. It makes him a difficult, impossible person, destroys his self-control, and lends itself easily to those excesses which make community life dangerous and bad. He therefore simply does not cultivate these things.

The Moslem keeps these simple rules of good conduct as a part of the practice of his faith. Now, it may be that his motivation is not the glory of God, but in order to achieve obedience to the will of Allah, the simple keeping of the rules by means of which he fulfills the basic concepts of the Moslem code, he has to be a fairly intelligent, well-disciplined, well-purposed individual. And the reward for all this is that it pleases the individual. If he behaves himself properly and lives a good life, he will live to see his children and their children gather around him, and they will all respect him and honor him. This is pleasant; it makes everybody feel good. But the only way a person can have that kind of a family is to keep the law from the beginning. The individual has to earn his happiness by keeping the laws revealed through the Koran.

The fourth of Toynbee's psychological keywords is *intuition*, and this he assigns to Buddhism. Toynbee points out the tremendous importance of the intuitive faculty. Intuition can provide the individual with a very strong inner life, and give him a different way of finding out about life. Buddhism is founded entirely upon the concept of personal internal experience; it does not accept tra-



dition as the most valid form of knowledge. This internal experience is not an experience that rewards, but one that discovers. In Buddhism, intuition is the basis of all factual knowledge.

In almost all the Eastern nations where Buddhism has been strong, the people have developed a very powerful sense of internalization. To them, all outer living must arise from certain facts that have been intuited within the self. There is no gospel that bestows these facts, no church that can control them, no ministry that can guarantee them. In Buddhism, these facts are the result of intuition; and this intuition is the result of self-discipline. Thus, discipline becomes very important. The individual must make his own private, personal adjustment with the Infinite; he cannot depend upon any common sectarian adjustment.

This point of view contributed a great deal to the spread of the religion because, being a highly personal thing, it permitted individuals of various groups and cultures, and of various previous religious backgrounds, to find this experience in terms of their own needs. When Buddhism went into China, it became Chinese; when it entered Tibet, it became Tibetan; and when it entered Japan, it became really the soul of the Japanese people. Each of

these culture groups interpreted it according to its own instinctive nature. Thus, we see that the principles underlying Buddhism can be variously clothed. They are never lost, but they appear in different likenesses, always identical in substance, but adapted to the particular requirements of a group or a cultural level.

The Buddhist doctrine, therefore, is based upon a series of inwardly realized, or experienced, truths. This inner recognition comes from the quietude of the person himself. The same concept is also found in Western religion, but we seldom use it. Actually, all the basic religious principles are present in all the religions, but they are emphasized in varying degrees in the different groups. In Buddhism, the concept, "Be still and know," which we also have in Christianity, is very strongly emphasized. All knowledge, all guidance, and all true wisdom arise from the ability to be still, and this in turn requires a tremendous dedication of life to principle. It demands the resignation of the personal to the universal. The individual must develop a certain pattern of acceptances. He must accept the universe, and not struggle against it. He must accept the sovereignty of universal law, and not try to raise his own ego above it. He must accept patterns that have always been, and realize that if he violates these, he must suffer; there is no way he can break law with impunity. And finally, he must make his peace within his own consciousness.

Buddhism has the concept of a universe that is to be experienced as absolute peace. There is no struggle of gods and godlings in space. There is no fall of man, no time when any creature was ever disobedient to the Divine Power and survived. Everywhere in space there is a quiet, orderly inevitable purposefulness. Everything is moving from where it was to where it is; from where it is, to where it is going. Everything is moving from a lesser state to a greater state of its own nature, for growth is eternal, and life is an evolving situation. Buddhism will never attempt a dogmatic statement of finality or of ultimate causation. Man has a job to do here and now, and this is the job he should be giving all his attention to. The knowledge of universal laws and procedures is important only insofar as it guides man in immediate decisions.

Through experience, Buddhism has come to the conclusion that the law of causality is absolute and infinite. Everything func-

tions by cause and effect. Therefore, anything worthwhile in the universe must be the result of proper causes. A generation of corruption can never result in peace or security. An era of selfishness can never contribute to permanence. Only that which is good can cause good, and only that which man has earned can come upon him. The great philosophy of life, therefore, is to earn what is right and what is necessary. Man gains all that nature wants by the simplification of his own purposes and the bringing of his own way of life into harmony with the universal laws of existence.

The mysterious symbolism of Buddhism, the strange and complicated iconographic structure of this religion, has to do with man's intuitive understanding of the principles that are represented by the pictures and images and rituals. In Buddhism, everything moves on a very subjective level. The individual moves out from within himself to perform whatever may be regarded as reasonable action, and then returns into the quietude of himself again. The indestructible, inevitable security of internals is his hope of glory in every sense of the word. Thus, he is truly intuitive because he is attempting to discover inwardly all that is necessary to guard him outwardly.

Thus we have what Toynbee believed to be the psychological keynotes of four great religions of the world: intellect for Hinduism; sensation for Islam; emotion for Christianity; and intuition for Buddhism. We must admit, of course, that there are many other faiths and doctrines of various magnitudes, but I think we would generally accept the idea that all of these probably also have a powerful psychological trend toward one of these four directions. If you want to understand your own religion a little better, therefore, you can quietly attempt to determine which of these areas is closest to your own approach to religion. As an individual, your psychological integration may differ from that of your neighbor, or even from that of other members of your family, and you have a right to your own religious integration and interpretation.

Whatever we may be, we belong to one of a small group of basic attitudes, and these attitudes, by their colorings and their various emphases, determine our relationship to principles and philosophies and religions and truths. If we feel a tremendous

need for scientific proof of everything we believe, we are interested in Hinduism, whether we know it or not. If, on the other hand, our essential idea of religion is simply the wonderful warmth of devoutness, of piety, of this great sense of our longing for kinship with the simple story of the life of Jesus, then we are certainly functioning on the religious-emotional level. If we are nature worshippers, and never feel as close to God as when we are out on the side of a mountain looking at the sunset, then there is a streak of Islam in us, even if we do not recognize it. And if we are moved constantly to try intuitively to strengthen the inner understanding of our lives, if we are searching for inner guidance primarily, then we are almost inevitably in the Buddhist area of religious thinking.

If we can get to the point where we can appreciate these different patterns without getting dogmatic over them, and without feeling that someone else is a heretic, we get along so much better. We must finally come to recognize the religious phenomenon for what it is—an essential part of man. Man himself must have faith; he must love the beautiful; and he must serve the good. He must seek for truth, and he must answer questions. These things are part of his natural destiny. If religion does not exist for him, his education loses part of its meaning, the sciences lose most of their value. For man is not trying to become a calculating machine—he is not created to be only an instrument of some kind. He is created to take knowledge, pass it through his own consciousness, enrich it, and apply it to the solution of those problems that are essentially human. Computers cannot do this. They can come out with numbers and sums and figures, but they cannot come out with sympathy, warmth, or insight. They cannot give courage to the weary, or peace to the troubled. They may produce many facts, but facts will not save situations unless these facts are interpreted in terms of needs and values, of hopes and aspirations and dedications. The only thing the fact can do is reveal the need for these dedications—in that, it is useful; by itself, it is not solutional.

The world today is in need of deeper, broader religious understanding. We have come part of the way in trying to bring the denominations of Christianity closer together, for they, in turn,

represent psychological sub-divisions within the concept of a faith. But we still have the rest of the world to consider. We still have to realize that, however we may feel about it, Christianity is a minority religion; it does not hold the majority of the people of the world. It is the largest single religion, but it still has to face a strong, dedicated religious world with other beliefs and other convictions, but with essentially identical moral and ethical concepts. Except for slight deviations for local situations, the great ideals of world faiths are identical, in the service of one divine principle, the source of all things.

It would seem, therefore, that we could achieve a brotherhood of mankind if the intellectual factors of human attitudes can be gradually matured and unfolded and enlightened. If we could begin to think of religions as being interpretations of the one eternal quest for inner reality, we could then become more patient and understanding, and we could perhaps find in other people's paths much good that we have overlooked. And through the contributions of other religions, we may become more keenly aware of the intent of our own belief, which perhaps has become obscured as the result of centuries of comparative failure to stress true religious values. Any interpretation—historical or philosophical—that helps us to put the world together into some kind of a unified purpose, with the proper differentiations within that purpose, but the purpose itself never divided, will save us a great deal of sorrow. We will come more rapidly to an understanding of other people, we can do much more through international organizations than has yet been accomplished, and we can meet at council tables with a good spiritual kinship, a good fraternity based on eternal principles. The more we can do this, and the more we can live these principles, the more rapidly we are going to solve the imminent problems of mankind.

(The four symbolic figures illustrating this article are details from a large painting by Dr. Luigi Bari Sabungi, former secretary to the last Sultan of Turkey.)



THE DECLINE AND FALL OF A GREAT ART

It is exceedingly difficult to make a general statement covering the long and complicated history of Chinese art. The magnificent bronzes of the Shang (1766-1122 B.C.) and the Chou (1122-256 B.C.) Dynasties are among the most prized artistic treasures of the ancient world. The celebrated Eumorfopoulos Collection included fabulous specimens of early Chinese bronze-casting. Most examples of Shang and Chou art so far discovered are of stone, bronze, or clay, highly stylized, with a superb sense of ornamentation. Carving of the Han (206 B.C. - 220 A.D.) are greatly admired, and tomb bronzes of this period are most intriguing. It is in the art of the Six Dynasties (222-489 A.D.), which included Northern Wei, that the effect of Indian Buddhism is first observable. At this time, the creative arts of China were ensouled by a tremendous spiritual force, which came to its flowering in T'ang (618-906 A.D.). This flowering bore its most perfect fruit in Sung (960-1279 A.D.). The momentum carried through into Yuan (1280-1368 A.D.), but declined abruptly about the middle of Ming (1368-1644 A.D.). By the beginning of Ching (1644-1912 A.D.), Chinese art passed into a decline from which it never recovered. About the only noteworthy artistic productions of the Ching, or Manchu, Dynasty were in the fields of ceramics and ivory and jade carvings.

According to an old Chinese saying, there is a reason for everything under the sun, and the sudden collapse of an important culture is worthy of investigation. We might note that archeologists have been hard at work exploring and excavating during the present communist regime in China. While they have made many valuable and interesting discoveries, their findings have not changed the broad pattern set forth above, nor have they brought any new light to bear upon the circumstances contributing to the rapid deterioration of Chinese esthetic insight during the last four hundred years.

Ernest Fenollosa was of the opinion that the artistic triumphs of the Shang and the Chou were products of what he termed an

ancient Pacific culture. The designs and patterns are traceable to a vast diffusion of motifs and ornaments distributed from Alaska to the islands of the South Sea. It was during Chou that China produced her greatest sages—Lao-tse and Confucius, who flourished in the 6th century B.C. The influence of Taoism was comparatively slight at this time, but Confucianism did direct artistic trends toward a more adequate recording of historical and literary subjects. Some of the choicest inscribed stones from which rubbings have been made suggest ceremonial scenes based upon the Confucian proprieties.

The coming of Buddhism during Han certainly provided a powerful stimulus to all forms of creative artistry. Buddhist tradition, mingling with the indigenous systems of Lao-tse and Confucius, enriched the minds and souls of men, and directed their attention to the idealistic elements always obvious in the maturing of a civilization. That which was begun in bronze was perfected on silk. Of the many arts of China, painting was the most highly developed. In painting alone, we observe the minglings of the three great spiritual-ethical systems that contributed so positively to the progress of Eastern Asia. It was the art of the T'ang that reached both Korea and Japan, and in this art, the religious themes dominated all others.

The delicate balance of what has been called "The Three Religions" was maintained for several centuries, largely under the leadership of Buddhism. This Indian philosophy did not attack Taoism or Confucianism; rather, it overwhelmed them, subordinating, but not actually assailing their doctrines and beliefs. China has always had some secular art, and leads the world in the early development of landscape painting. The techniques were based upon Chinese calligraphy, and the picture was at first only an unfoldment of the ideoglyph. There was considerable expression of Taoist mysticism during T'ang and Sung, and meditating sages in rustic backgrounds were familiar themes. Always, however, man was subordinated to nature, unless portraiture was specifically intended. Scenes suggested poems, and these were often added to the picture, either by the original artist or by later owners inspired to pay tribute to the sentiments expressed in the painting.

During the Ming Dynasty, those inevitable changes which follow the vicissitudes of empire disturbed the equilibrium of the three religions. Gradually, Confucianism came to the fore through the rise of a powerful literary and intellectual group. Buddhist idealism and Taoist mysticism felt the keen displeasure of the long-frustrated Confucianists, who had been unable to hold their own against their glamorous rivals. It should be pointed out that the Confucianism of the Manchus of the Ching Dynasty cannot actually be blamed on Confucius himself, who had been dead for nearly two thousand years. By the time of the Ching, the teachings of the ancient master had been heavily diluted with commentary and interpretations, so that Confucianism represented an extremely conservative traditionalism. In its favor, however, was its emphasis upon the development of a strong central government and a powerful directive policy calculated to contribute to that mysterious and intangible motion that we call progress.

The 16th-century Confucianist regarded himself as an emancipated intellectual. He believed in the autocracy of mental attainment as expressed through philosophy, the rudimentary sciences, literature, and a tradition-bound art. On the ground that rulership should be in the hands of superior men, these intellectuals set up their own standards of superiority. For one thing, the intellectual must be addicted to criticism. He must find fault and pass judgment; these are his natural prerogatives. He must be skeptical of all metaphysical matters—primarily, of course, Taoist speculations and Buddhist meditations. The intellectual must also be emancipated, at least to a degree, from all the insidious influences of theology. Chinese religion must be founded upon the oldest of historically recorded customs. Deity might be respected as an abstract being whose regent on earth was the Emperor of China. The traditional forms were observed simply as proprieties and symbols of cultural maturity.

China was becoming dimly aware of an outside world, and a few travelers had penetrated the country. This seemed to make it all the more expedient to nurse an intelligentsia capable of solemn reflection upon the changing course of events. The indispensable prerequisite to status was a diploma from one of the great academies, preferably the Imperial School. Examinations

were numerous, slow, ponderous, and exceedingly difficult. Candidates were isolated in cells, where they often could not even sit down. Cheating at examinations was known in that time, condoned in principle, but bitterly condemned in practice. Armed with a diploma, the Confucian was lord of all he surveyed. Having learned to write great poetry, it was obvious that he would make an ideal prime minister. If he drew the characters well, and could read ten thousand ideographs, he could well become Generalissimo of the Armies. It was inevitable that there would be an appalling turnover on the executive level. Prime ministers fell like showers in April, and each was succeeded by another who seldom lasted long. These intellectuals lost touch entirely with the people whose destinies rested in their hands. The system flowered into the mandarin, an aristocratic feudalism which accumulated wealth and authority and considered it perfectly proper to exploit the weak and the humble. Great theories were everywhere, and there was almost no consideration for those hard facts upon which political systems are traditionally built.

Obviously, the Manchus were not well versed in the psychology of ancient China. They had their own purposes, which were both immediate and mercenary. As the power of these Manchurian lords and their Confucian ministers increased, Chinese culture began to disintegrate. Secular art became more prominent, and its quality declined. The only exception here was the monochrome painting of the Zen monks. The Zen sect simply refused to change its ways, and because its principal retreats were in comparatively inaccessible areas, the monks were not directly molested. In time, however, the sect more or less shifted its center to Japan.

Not having been especially brilliant in handling the cabals of state, the intelligentsia turned its attention to art. Considering themselves to be emancipated individuals with strong humanistic leanings, these literary men felt it a solemn duty to preserve China from the classical art tradition. Probably they were motivated, at least in part, by an eagerness to rescue the Chinese mind from its addiction to Buddhist painting and sculpting. The literati took the ground that classical Chinese painting was decadent and tradition-bound. The masters of the various schools of painting were little better than exquisite technicians. Their subjects were re-



A little of everything, by an ambitious student. Nanga style, early 19th century.

ligious; therefore, decadent. All this should be changed, and in the place of technique should come creative abandon. And who was better fitted to introduce the new art than the literary men themselves? True, most of them had never studied painting, but this was unimportant. Valid art was self-expression, and it should have strong social overtones.

In the course of time, the new art gained distinction and prestige because it was supported by the intellectuals and very largely produced by them. It was a wonderful bluff, and it worked exceedingly well for the moment. The Japanese called these Chinese literary artists *Bunjin*, which can be translated "scholar painters." Anyone not too palsied to hold a brush, could produce a masterpiece. One critic has said of this type of art that it lacked strong lines and clear purpose. There was no evidence of that freedom of skill which can only result from years of patient practice. The productions of the *Bunjin* always give the impression of being fussy, and a dignified term has been bestowed upon this school—



Water color painting from an 18th-century German friendship book.

amateur artistry. It was certainly strictly amateur. There was little regard for composition, but much emphasis upon freedom.

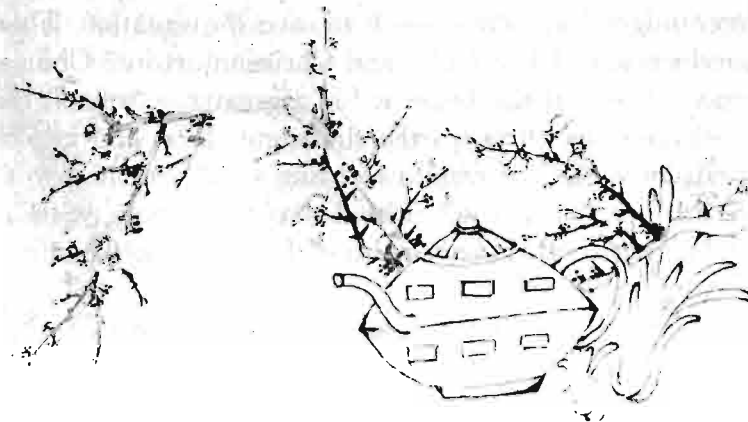
As might be expected, Western collectors and critics developed a moderate enthusiasm over the *Bunjinga*. Perhaps it reminded them a little of the European rebellion against technique and tradition. In both the East and the West, the problem was the same. If a thing cannot be done better, then there is a certain distinction to be gained by doing it differently. The intellectual painters often produced little albums, which could almost be described as sketch books. They decorated the pages with minor masterpieces, obviously dashed off with spirited abandon. The accompanying illustrations show several of these artistic productions. It will be noticed that in spite of the fact that the *Bunjin* painters were striving desperately to be original, they were nearly always copyists to some degree. They took the old themes, added a note of Zen detachment, and insisted that it was up to the viewer to discover the inner meaning of the art and sometimes the actual subject intended.

Among the favorite subjects of this school were landscapes—mostly overburdened with detail, elderly gentlemen fishing in a boat, a scholar in his mountain retreat, interminable sprays of flowers or branches, and still life. No one can question that many

of the drawings are amusing, but probably this was not the original intention. For comparison, we are adding a little picture from a German friendship book, also drawn by an enthusiastic amateur. From this it will be obvious that there was a distinct parallel between inner artistic release in Asia and esthetic freedom in Central Europe. Both productions are of approximately the same date, and each in its own way has influenced modern painting.

In late Ming, the school of the literary painters reached Japan. Here a slight problem arose. The Japanese had no class of literati that compared to the Chinese, but they did their best to make up for the defect. Painting became the pastime of statesmen, merchants, and those otherwise employed. In both China and Japan, some reasonably good work was done by these non-professionals. Natural talent cannot be denied. But the Japanese, with their own peculiar type of mind, produced almost immediately a professional group of amateurs who developed the Nanga School of "scholar pictures." A certain amount of Confucianism also slipped into Japan along with the cult of amateur painting, and was very noticeable during the Edo Period, when the shogunate was emphasizing the importance of loyalty and austerity. During the 19th century especially, there was an eruption of Nanga technique in Japan, especially among itinerant intellectuals and those with unfolding social consciousness. Most of the pictures found in old Japanese inns and hostels were the productions of these untrained or semi-trained artists. They also made a few pennies by giving brief courses in art, extending only for two or three weeks, at the end of which time the student was left to his own creative instincts. Naturally, the productions were rather bad.

The decline of Chinese art must, therefore, be traced directly to the loss of esthetic integrity. The intellectual group simply outlawed good painting, and insisted upon the general acceptance of the new art concept. According to the Bunjin, art should be regarded primarily as a literary accomplishment. It should have no deep or important meaning. It should be pretty, but not beautiful; witty, but not deep; and it should express the convictions of the painter, whether he actually had any convictions or not. Only in this way could it break from the great religious pattern that had previously prevailed. To subordinate the religion, it was necessary



Painting in the Nanga style. The teapot is especially intriguing. Japanese, early 19th century.

to disparage its art. A new set of critics arose, who extolled the glories of the mediocre. These intellectuals, however, were so weakening the fabric of the Chinese way of life that the whole structure finally fell apart in their hands.

As the people lost the guidance of a powerfully directive faith, their own social securities were undermined. Taoism and Buddhism, held up to scorn by the intellectuals, developed inferiority complexes of their own. The level of the priesthood was lowered, and the quality of the following deteriorated. Without religious leadership, superstitions increased and multiplied, until the effect of religious guidance on the character of individuals became negligible. As morality and ethics failed, lawlessness increased. The intellectuals deplored this lawlessness, analyzed it in the most abstract terms, shook their heads gravely, and then did everything possible to perpetuate the catastrophe they had brought about.

Art is a powerful civilizing force, and when a society is deprived of a mature standard of beauty, the results are immediately visible. The quality of craftsmanship declined. There was no longer

pride in accomplishment, and with a few exceptions, mostly in the area of folk artistry, the golden age of Chinese creative expression came to an end. There was one brief moment when a new force might have done much to save the situation. That was the introduction of Christianity and Christian art into China. This could have provided the impetus for a great new school, but the opportunity was lost through the shortsightedness and intolerance of the missionaries. Not willing to bring what they had to China and offer it graciously, they insisted that the people reject everything belonging to their own culture. Instead, the Chinese chose to reject the missionaries.

As the demand for Bunjinga, or free art, increased, it was natural that its technique, or lack of it, should be professionally cultivated. Good artists began to turn from their own schools and follow the new fad. It is difficult to spoil a good artist, and most of these converted traditionalists painted meritorious pictures. The general difficulty was an evident weakness in their productions. Things became too ornate, and ostentation took the place of outstanding merit. This is one of the things we do not like about Ming art. It is flamboyant, excessive, and gaudy. The wonderful simple lines of the old times are gone. The magnificent carvings of the Han are no longer seen, and almost anything that is good is merely a copy of something older. No new inspiration came because the fountains of creativity were blocked by an uninspired and uninspiring intellectualism. It is quite possible to say that art can become too technical, and this is no doubt true. But the magnificent productions of the T'ang and the Sung were not too technical; they were a free expression of idealism, made possible by an extraordinary skillfulness. Technique never dominated; it was the servant of man's own consciousness. When the painter is deprived of consciousness, technique then becomes sterile; but if both consciousness and technique fail, the result is incredibly bad.

One of the most interesting of the Japanese Nanga painters was Kazan Watanabe (1793-1841). He was a progressive statesman whose constructive and noble sentiments brought him only disgrace politically. In the end, he committed suicide. Among his works is a series of sketches called "Sights and Scenes of Four Provinces." His work is amazingly similar to that of Vincent van Gogh. In

fact, if you leave off a few brief inscriptions in Japanese, it would be difficult to distinguish the works of the two men. In Kazan, we have a wonderfully controlled freedom, but due to the period in which he lived, the content value of his work is somewhat deficient. His art is on the surface, but it does not touch any depth likely to profoundly affect human destiny. The same is increasingly true of Japanese modern painters, and many of their works can hardly be distinguished from those of the French impressionists and post-impressionists. The old art is dead, and it is not certain when great creativity will rise again in either the East or the West.

There is an important lesson for us all to think about. Artistically, politically, and sociologically, China fell into mediocrity when its ideals were undermined. The great art of every people has been an expression of some kind of profound conviction. The Chinese bronzes of the Shang and Chou were valid expressions of a constructive art tradition. The bronze vessels and implements were made for the temples, the palaces of respected rulers, and the graves of the illustrious dead. Men worshipped through their work, and this is the story of the creative artisan from the beginning of time. When forces beyond his control led to disillusionment and the loss of self-dignity, the spiritual light behind the man grew dim and sometimes flickered out. When the light is gone, skill may go on for a little while, but it serves no worthy end. The attainment of skill is a long and difficult task, and if it is not recognized, rewarded, or respected, it fades away. Everywhere, materialism has brought a harvest of decay, but this is nowhere more evident in historical perspective than in the arts of China.



Eight Immortals

In the Japanese city of Yokohama is a remarkable structure called the Hasseiden. This was built by Adachi Kenzo (1864-1948), an eminent statesman and a man of unusual religious insight. The building is octagonal and contains statues of the "Eight Sages of the World." The persons honored in this sanctuary are Buddha, Confucius, Socrates, Christ, Prince Shotoku, and the famous priests of Japanese Buddhism: Kobo Daishi, Shinran, and Nichiren, each of whom founded a sect. In the center of the building is a large mirror symbolizing the universe. The shrine is open to the public daily. There is no admission charge, and thousands of visitors have made pilgrimage to this unusual place.

GREAT BOOKS ON RELIGION AND ESOTERIC PHILOSOPHY

PART I

The printed word is now the most convenient method for perpetuating exact knowledge and of transmitting human ideas from one generation to another. The number of books available is so vast, and the areas of interest so diversified, that only huge institutions like the British Museum or the Library of Congress can hope to attain a general coverage. Even in cases of this kind, many areas must of necessity be neglected and preference given to popular works in constant demand.

For nearly forty-five years, I have been a book collector, and my interests have been directed principally toward work dealing with the religions, philosophies, and mysticism of mankind. In more recent years, psychological books have increased in number and have become deserving of special consideration. Translations from Asiatic languages have also become more readily available, providing many new vistas for inquiring minds. In the last twenty years, the popularity of the paperback has become the outstanding phenomenon of the publishing world. Many books previously rare and expensive are now available in economical form. The taste in literature has also shown a marked change. In the non-fictional areas, the demand for self-help publications is increasing constantly, and beautifully illustrated volumes on fine art are appearing in large numbers.

In the fields of our interest, it is rather sad to report that recent publications are neither especially numerous nor profound. Some have good ideas, but they lack the evidence of painstaking research and thorough scholarship. The art of important writing has suffered greatly in this generation of rapid production. Another difficulty has been the reluctance of publishers to distribute books with mystical or metaphysical overtones or implications. There is a strong prejudice against any type of preaching, and to the average publisher, this includes "teachment" of any kind.

There is an obsessing fear that any moral or ethical statement will offend some reader, and the present policy behind quantity publishing is that a book must offend no one. If this is not quite possible, then it must offend only unpopular minorities.

It naturally follows that the reprinting of classical works is a large and promising field. Copyrights have expired, there is no one to claim royalties, and if the work has a long, traditional appeal, there is a ready market. Thus today, many books that were rare a few years ago are obtainable in popular reprint. For example, the two-volume work by Ernest Fenollosa, *Epochs of Chinese Art*, a highly desirable item, sold until recently for forty to fifty dollars. It is now available in an attractive paperback for less than six dollars. All students will do well to watch the publishers' lists for titles of this quality.

Until a few years ago, the second-hand book dealer was the best source of rare and elusive volumes bearing upon the esoteric sciences. For some reason, however, these dealers are slowly fading away. The old familiar stores are closing, or specializing in other fields. I have asked several dealers why this has happened, and they report that good used books of this type are no longer available. The owners will not dispose of them, the foreign markets—especially England—are exhausted, and when these books do appear, the prices are so high that the dealer cannot make a reasonable profit. There is no reason to doubt that these are the facts, and our experience supports the dealers' statements. Fortunately, however, there are still a few shops where these books can be found, and it is sometimes possible to order them by advertising in trade journals. Many public libraries also have some of these older titles. Still the hunting is harder today than it was in years gone by. This can only mean that greater demand has exhausted the limited supply, as most of the world's really important books were issued in limited numbers. Of Thomas Taylor's *Theoretic Arithmetic of the Pythagoreans*, for example, less than a hundred copies ever existed until we made a small reprint a few years ago (which is now out of print).

If books are intriguing, manuscripts are even more so. I have never been a collector of missals, antiphonals, or breviaries, for while I respect their artistic appeal—some of them are great works

of art—I feel that they have little if any educational value. Nor do I have much sympathy for the numerous historical manuscripts so lovingly guarded in our great institutions. Under such heading might be included the romantic personal letters of Marie Antoinette, or an indiscreet correspondence between Lord Horatio Nelson and Lady Emma Hamilton.

There are areas in which book collecting comes very close to the field of fine art. Rare bindings, for example, are often collected for their own sake or as association items. In older books the original binding, though a trifle shabby, adds substantially more to value than an elaborate modern cover. Fore-edge painting, extra illustrations, tipped in autographic material, or annotations by a celebrated person, may result in a uniqueness that enhances the value of the book. But these fine points are of interest only to specialists, who must be prepared to pay according to the scarcity of the item.

The collecting of first editions of literary works, poetry, and fiction has long been popular. The first published forms of the writings of Dickens, Thackeray, Scott, and Burns command considerable premium. The field of first editions requires familiarity with the typographical peculiarities and variances found in early issues. The collector must also have considerable available funds, as well as adequate library space for the storage and care of valuable books. First editions of such classics as the Shakespeare Quartos and Bunyan's *Pilgrim's Progress* are extremely expensive, and may run from \$25,000 to \$100,000 each for highly desirable copies. Fortunately, no such expenditures are necessary for the scholar who is interested primarily in the knowledge contained between the covers of significant books.

Assuming that we have resolved to secure several standard volumes in some field where we wish to enlarge our understanding, how shall we approach the vast accumulation of the written word available to the public? My experience is that the perfect book on any really profound subject has never been written. It is rare indeed to find an author who has not written from some prejudice of his own, or has not been restricted by the boundaries of his own insight. Frequently, a comparatively unsatisfactory reference text is still the best available, or for that matter, the only worthwhile

contribution in the field. Take, for example, the writings of the English mystic, editor, translator, compiler, and interpreter, Mr. Arthur Edward Waite. We are heavily indebted to him for making available to the English-speaking public a quantity of recondite information. We are grateful, but we cannot overlook the extreme opinionism everywhere apparent in Mr. Waite's literary endeavors. One of his books, *The Brotherhood of the Rosy Cross*, is beyond question the best reference work on the Rosicrucians. It represents a great deal of research and considerable scholarship. It mentions, refers to, and quotes most of the early pamphlets and productions of this 17th-century mystical group. It provides an invaluable check list for the researcher, who can carry on his studies more effectively with the help of the bibliographical listings set forth therein. For example, it was through a reference in *The Brotherhood of the Rosy Cross* that I became aware of the existence of the Sachse manuscript version of the Rosicrucian instruction book which had been brought to Lancaster, Pennsylvania, by one of the early Pietists. I was able to find the daughter of Dr. Sachse, and through her, to see the original manuscript and take notes therefrom which were later incorporated into my publication of the *Codex Rosae Crucis*.

Yet Mr. Waite constantly plagues us with misleading opinions, interpretations, and conclusions. In all of his publications, he is apologetic for his text material. He would like to impress the reader with the fact that he is intellectually superior and mystically far more advanced than the scholars he quotes or translates. Every so often he has a burst of esotericism that would be more fitting to a popular cult writer than a serious scholar. Consider, however, his extremely useful work on Cabalism, *The Secret Doctrine in Israel*. It is certainly an outstanding text in its field, and while in this case there are others of equal or even greater value, this in no way detracts from Mr. Waite's accomplishment. Thus we are compelled by circumstances to develop a certain discrimination. We have to read, but not be overwhelmed by the erudition of our author. We must realize that he is almost certainly a person with whims and fancies of his own. Only our own common sense can distinguish between the useful and the useless. We can never allow some writer to do our thinking for us; nor can we

lean upon him too heavily for conclusions that should be arrived at by our own discrimination.

We have many requests for that perfect book which tells everything about a certain subject—the book that has breadth, depth, and combines the highest scholarship with deep spiritual understanding, and presents it all in simple words. Sad to say, these greatly desired volumes do not have actual existence. There is no book that tells all about everything, nor is there any author so completely adequate that everything he says can be accepted without question. This means that it is nearly always necessary to compare a number of works dealing with the same general area in order to gain adequate perspective in the field. For example, I am frequently asked what is the best book on Buddhism, or what is the most accurate translation of the Bible; or again, what is the most reliable life of Christ. It would seem that such questions should not present any special difficulties, but in practice, they are impossible to answer in a meaningful way. Each of us responds in a different degree to the contents of a printed page. Some prefer to receive their inspiration from highly mystical writing; others require a more prosaic, factual style. The text that seems to meet the needs of one person leaves another hopelessly confused. That wonderful book that answers everything for everyone will not be found. It has not been written because man himself is incapable of reconciling all conflicts of opinion within his own nature. Truth has been diffused, and fragments have come to be scattered through the works of countless scholars, sages, and saints. They must be gathered up, these pearls of wisdom, as they were scattered, one by one.

In older days, the library was the most important room in the house. In contemporary living, it is likely to be two or three shelves alongside of a real or simulated fireplace. The modern collector does not wish to be burdened with a vast weight of literature. It is expensive to move from one place to another, a major consideration with apartment dwellers. What little shelf space there is, must often be divided according to the different interests of the members of the family. Even if a small bookcase is introduced, it is essential that accumulations of books shall be held to a realistic minimum. The broader the interests of the student, the more he

must sacrifice penetration to coverage. It is probably best, therefore, that he uses the facilities of his public library as much as possible, reserving his private space for volumes difficult to secure in public sources.

Many students really do not know how to approach a research project. They need a springboard of some kind to get them started. The best possible answer to this need is a substantial encyclopedia. Small condensed versions, popular-priced editions bought for a few cents per volume in supermarkets, will not suffice. In my own experience, I have found the *Encyclopedia Britannica* the best available. This does not mean, however, that the student must possess the most recent edition. This depends largely on the material with which he is concerned. If he wants to know particularly about discoveries—scientific or archeological, political trends, national histories, etc., affecting the last ten years, he will need an up-to-date set. If his interests, however, are classical, dealing with old and well-established systems of philosophy, the great heroes of ancient learning, or the broad developments in art, literature, and culture through the centuries, an edition of the Encyclopedia published ten or twenty years ago will prove reasonably satisfactory.

The first lead in research may come from this encyclopedia. At the end of all principal articles are lists of suggested reading, or of authors referred to in compiling the article. Some of these books will probably be hard to find, and a number may be in foreign languages, but there will nearly always be a few that can be consulted in larger public libraries. After looking them over in some public collection, the student can determine whether he wishes to purchase the works for continuous reference. Each book he acquires will also mention other books, and he will gradually develop a fairly comprehensive reading list. After he has reached a certain degree of familiarity, however, he will probably read less, and try to organize mentally the material he has already accumulated within his memory. It is a mistake to continue reading beyond the point of digestion.

There are also specialized encyclopedias for those who are interested within a specific field. Every subject has a few handbooks that are most generally useful. If the field is of any size, some type of encyclopedia or dictionary is probably available dealing

especially with the subjects in the area. It is always advisable to have an adequate dictionary, but the unabridged is not usually necessary. For specialists, there are dictionaries of medicine, psychology, anthropology, music, art, philosophy, and religion. No one can have them all, but he can have one or two close to his specialty, and he should use them frequently. It is a pity to find that we have lost the entire meaning of a concept because it involves a particular and unusual usage of some familiar term.

It would be nice to believe that a good working library could be built up with a carefully selected group of books numbering not over a hundred volumes. This can probably be accomplished, but only through a gradual process of careful selection. Books at first included may later be rejected because the material is presented more authoritatively in a more comprehensive volume. This brings up another point. In recent years, there has been a great deal of cribbing from old authorities. Many modern writers are merely paraphrasing the ancients, or quoting or misquoting standard texts that are rather too dry to invite general reading. My experience has been that if we are sufficiently interested in any subject to study it at all, we should be willing to read the texts of its original and principal exponents. If we think Plato is worth reading, we should read Plato, and not a score of small popular digests, extracts, opinions, criticisms, or essays bearing upon this great Greek thinker. By eliminating second-hand material, we can save ourselves a great deal of confusion. In the last twenty years, the tendency generally has been to disparage the great spiritual and cultural leaders of the past. Their works have been assailed by immature minds, their characters have been slandered, and their writings have been translated by highly prejudiced authorities. This can all be avoided if we cling to what may be termed authoritative texts.

Most readers are working on a voluntary basis. They are taking time from other activities to study a little in quest of self-enlightenment or spiritual consolation. This means that no reader should drown in his books. Do not read until your mind is worn out and you are past comprehension. Do not attack the subject as though you must master it in a few hours or even a few weeks. Many who know how to read words, do not know how to read



Engraved frontispiece of the 1730 edition of Jacob Boehme's *Mysterium Magnum*.

meaning. Philosophy is no field for scanning; nor does it help much to study beyond a point of endurance. Old Dr. Elliott, the editor of the famous "Harvard Classics," recommended not over an hour a day—but let it be a good hour, undisturbed by other conditions. Let the attention be quietly pointed to the theme. Let each sentence be read slowly and pondered in relation to context. If the subject enters unexpected areas, look up the meanings of unusual words, and familiarize yourself with other authors suddenly introduced, or personages and events that may be used to point out a moral or clinch an argument.

Take plenty of time to explore the author's general perspective. What is he trying to tell us? What cause is he defending? What fallacy is he attacking? In the use of weapons, is he fair and just, or is he allowing skill alone to give him advantage over others perhaps wiser than himself? Is he charitable, patient, and obviously sympathetic with the vital concerns of mankind? It is good to become familiar with the author as a person and as a scholar, but remember that no author is so great that he has a right to

your unquestioned allegiance. On the other hand, no author is so poor but that he may have something that will help you. In any case, you will gain inward growth, because the book is a mirror held to your own face, and you will get out of it what there is in you. Some books are better mirrors than others, of course. Some draw forth one side of our natures, some another, but the power of the book is its power to release your own thought, not to impose its thoughts upon you. As you read, be mindful of the words of Lord Bacon, "Read not to accept, nor to deny, nor to agree, nor to criticize or condemn, but to weigh and consider."

We have already pointed out the scarcity of early texts, especially those in English. In our effort to reach back to source, we must sometimes therefore have recourse to foreign texts. Is there any practical value in owning a first edition of the writings of Jacob Boehme, the Teutonic Theosopher, in German, with the illustrations of Johann Gichtel? Of course, this depends on whether such a copy can be found—but assuming that we do not read German, should we buy this book at a fairly substantial price? There are cases where I think we should, especially if an English translation of the same work is obtainable. The chances are a thousand to one that the English version will not contain the symbolic diagrams of Gichtel, and there are often other small illustrations in the text, figures or symbols, which are not brought across into English. The German diagrams usually have short descriptions, either in German or Latin. Sometimes the meanings of these descriptions are obvious enough even to a person not familiar with the foreign language. Many German and English words are quite similar; nor is it impossible that some friend could read a few paragraphs for us if need arose. The important point is that in the course of translating and editing a work into a modern printing, something is very likely to have been left out. Due to the nature of Boehme's material, the diagrams and plates added to the early edition are often indispensable to the student. They are worth more than the text, for they constitute the essential key.

This is true also in the case of writers like Robert Fludd, the English Rosicrucian mystic. The best of his material is not available in English, but must be read in deplorable Latin. His volumes, however, are magnificently illustrated with symbolic diagrams,

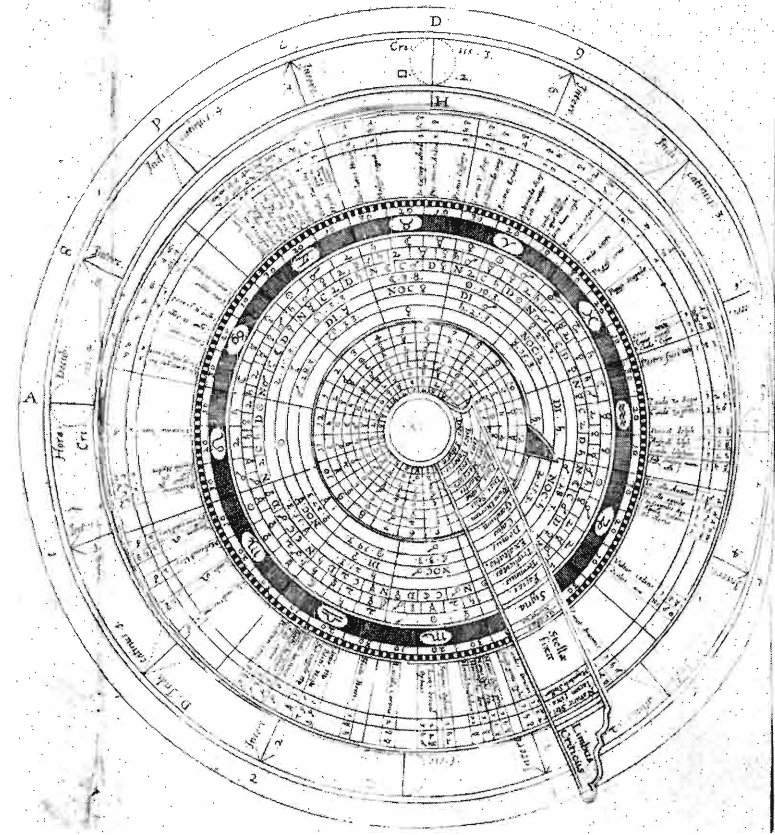


DIAGRAM WITH MOVEABLE PARTS, FROM FLUDD'S *Opera*

and the plates bearing upon the Pythagorean theory of music are unique. There are therefore reasons why we may sometimes include a rare edition three or four hundred years old, in a foreign language, to our little shelf of select items. There is also a certain psychological comradeship in the touch of an old book. If we can say to ourselves, "This was printed while the author was alive; perhaps he even touched this copy, or it belonged to one of his friends,"—we seem to annihilate something of the distance that separates us from some learned friend. A few old books, therefore, belong to the atmosphere of scholarship, and are not to be regarded as luxuries.

All honest and honorable books give us an understanding of human nature, human hearts, human minds. They are valuable and

good. In times of emergency, stress, or pain, a great book is a good friend. Those who never develop an appreciation for good books, are failing to provide for those later years of living when restrictions of vitality and health may make it impossible to carry on the numerous activities that once took their time. We may all be faced with years in which we will have to depend upon our inner lives for richness of experience. These can be very good years, but if we have never found the friendship of books, if we have never found the kinship of thought, if we have never reached across the intervals that unite or divide minds and consciousness, we are in danger of long and lonely years. So each person should learn to love good books, and should use them with care and thoughtfulness, not taking his philosophy out of books, but finding in them the release of his own dreams, the enrichment of his own purposes. Books deserve a dignified place in our plan of life, and persons who use their moderate means for the enrichment of culture, will spend more wisely than those who are content to spend for creature comforts.

There has been some discussion concerning the relative merits of reading as distinguished from and contrasted to actual attendance at lectures and cultural programs. I am still inclined to feel that there is more to be gained, in many instances, by reading than by listening, especially where the qualifications of a speaker are uncertain. We have a tendency to be over-influenced by the spoken word. We appreciate this fact in politics, but are inclined to overlook it in education. We can be disarmed by oratory. The glib speaker may hold us spellbound, but add very little to our real knowledge. Often, also, we are required to make decisions too rapidly because of the continuing flow of ideas over which we have no control. In some areas, verbal instruction can be a useful supplement, but I doubt if it is ever an adequate substitute for the slow, quiet, plodding method of laboring with the written records of man's achievements. It is also true that home study will facilitate the advancement of scholastic programs. If a person long out of school wishes to continue his education, he can prepare himself in advance by reading carefully and wisely in selected fields. Not only will he be better equipped so far as knowledge

is concerned, but he will have established good study habits, which will save much time and energy.

For the person interested in the culture of a single country, there are often official or semi-official publications that can be ordered individually or as a set. For example, nearly all areas of Japanese culture—art, history, religion, philosophy, folk crafts, and even food—have individual handbooks published by the Japanese Tourist Bureau. The volumes are attractively prepared, well illustrated, and for the most part, sympathetically and carefully written or compiled. The entire series is listed on the dust jacket of each book, so if you secure one, you can order the others at your pleasure.

The cultures of various peoples are also the subject of learned journals, and runs of these occasionally appear on the market. They are best suited to the needs of advanced specialists, and often contain translations from sacred books, philosophical dissertations, medical essays, etc., that never appear in book form. The best method of gaining information about these journals on particular countries or cultures would be to write a note to the Library of Congress or the Library of the British Museum. These institutions are very cooperative in supplying any reasonable data along these lines.

Runs of the *National Geographic Magazine* can prove helpful, and in most large cities, there are dealers who specialize in supplying back numbers. For general reference, the *National Geographic* can usually be consulted in public libraries. Indexes to this publication are available; nor should the indexes of other periodical literature be overlooked. It is hardly practical to own these massive volumes, but they are available in the reference rooms of most public libraries and universities. It takes considerable hunting, but in older journals especially, amazing articles can sometimes be found. Incidentally, this is a splendid source of information for graduate students preparing theses. Very few turn to this source, where information usually overlooked may be lurking.

A good point to bear in mind in gathering references is to try, wherever possible, to secure indexed editions. Some reprints and paperbacks omit indexes, and abridgments and condensations usual-

ly suffer from this fault. A massive volume without an index is extremely unwieldy, entailing considerable waste of time and energy. Even if it costs a little more to have a well-indexed copy, it is well worth the difference.

In buying new books, most readers promptly throw away the dust jacket. If you are a serious student, pause for a moment and examine the jacket. It may well be the only source of information concerning the author or editor of a book, his qualifications, his motives, and the point of view which he expects to develop. There is also a possibility that the back flap or outside of the jacket will include a list of other books by the same author, or related books by prominent authorities. In books of popular price, the dust jacket is often in color, and may include an illustration. In some instances, a plate in color on the dust jacket is reproduced in black and white only within the text, or is missing entirely. While dust jackets are not attractive on shelves, and quickly become torn and disfigured, important ones can be filed away for future reference. It is unwise, however, to paste fragments of the dust jacket onto the inside covers of the book itself.

It is not usually necessary to index a small library, but some collectors like to keep a card file or a loose leaf notebook listing their volumes. One advantage of this process is that if a book is loaned, the name of the borrower can be recorded on the index card, and removed when the book is returned. Many a book is lost simply because the lender cannot remember who borrowed it. File cards also permit annotations about matters of special interest discovered in books. I have noticed that even in volumes reasonably well indexed, many choice items have been overlooked in the listings. For some reason, this is consistently true with references bearing upon metaphysical or mystical matters. A rather reputable author whose book was well indexed, made three references to astrology, but these were ignored by the indexer, who evidently believed he was doing his author a kindness.

In recent years, digests have become increasingly popular. Many extensive works are available in condensed form. In the case of fiction, this is often a great improvement, but even the most expert abridger of texts cannot hope to do complete justice to a

long set of books, like Frazer's *Golden Bough* or Toynbee's *History of the World*, if he attempts to condense them into popular reading length. Something has to be left out, and idealism is most commonly the victim of deletion. Choice statements about Oriental religions or the place of Eastern ethics in Western living will fall by the wayside in favor of more space for a detailed study of Hannibal crossing the Alps.

Many fine pictorial works, such as those issued by UNESCO, have become available in recent years. There is no doubt that pictures help, but they are not a substitute for a sound text. The UNESCO publications are usually fairly satisfactory, but like all books directed toward the general public, the volumes devoted to the arts of various nations are not especially profound. They do not answer the questions of curious students, but they do present to his view rare material in the fields of religion, mythology, and folklore, which might otherwise be very difficult to see. When purchasing a new work which you hope will prove valuable to your primary interests, skim over it and see how many pages of text precede the plates. If ninety percent of the book is pictures, it may be wiser to seek a more comprehensive presentation of the subject matter. It does not take long to produce a book if it consists principally of writing captions for illustrations. I have items in which a book appears to be of substantial dimensions, and yet the text would hardly constitute a fair-sized pamphlet.

The world of religious and philosophical thought is a vast region not quickly to be explored. It cannot be assumed that anyone can accomplish much by simply diving in without some kind of an organized plan. As most readers are of mature years, they already have partly awakened interests which they wish to improve. They want to add to their knowledge of some subject that already concerns them, or for which they have evidenced an affinity. Sometimes this interest has arisen from the personal problems of living; perhaps the individual has been challenged and needs deeper insight to sustain himself through an emergency. A good many have belonged to organizations, and have been disillusioned. They have begun to ask themselves whether the organization was as sincere and genuine as it claimed to be. It

seemed that only some discreet investigation could answer such a question.

Most metaphysically inclined people were born with some sensitivity in this area. They always liked to read, and they preferred inspirational types of literature. As one expressed it, he "always liked worthwhile books," and by "worthwhile" he actually meant writings that contain lofty ideals and sentiments. Some, in older years, seek consolation literature, and there are a few who simply take up reading to kill time, or as a hobby, or perhaps to support another hobby. Today self-help books are very popular, and many laymen are exploring advanced texts in psychology and psychiatry. As the human problem becomes more complicated, we are less interested in criticism and negative kinds of literature. We want to believe in a good world and in an essentially benevolent humanity. Books that inspire us to positive thinking seem to equip us to withstand some of the pressures of the time. These rather optimistic publications are usually not especially profound, but they touch a sense of need in ourselves, so that demand for them continues and increases.

In the selection of a hundred-volume library, we must work from a larger list, as there is no way of being sure of the pattern of books that will best meet the needs of different persons. Nearly everyone who will read this discussion of building a library also has favorite books of his own. Like as not, we will fail to mention them, and this will be regarded as a serious omission. We plead guilty to the fact that there are many good books that we cannot include in a simple list, but we do believe that a certain basic group will form an appropriate nucleus, and around this, a collection of any size desired can be accumulated.

It is rather surprising how many fields seem to interest the philosophically minded. They have cosmopolitan tastes, and all the basic ideas of human beings are grist to the mill of the thinker. What we will try to do, therefore, is to set up a series of brief categories, or general classifications, limiting the entries in each to a few serviceable texts. The books we have selected have for the most part stood the test of time. They have not been best sellers for a few years and then disappeared entirely from sight.

They have been admired and respected by those seeking knowledge for a long time, and the ideas set forth by their writers have stood the test of diversified applications. It is not assumed that these books are absolutely perfect, or that everything in them is beyond discussion or debate. As far as I know, however, they are as good as can be found, and in the hands of a sensible person, can contribute to self-improvement.

(To be continued)



WORDS TO THE WISE

A PRACTICAL GUIDE TO THE ESOTERIC SCIENCES

by MANLY P. HALL

There is an ever-increasing number of people who have decided that neither orthodox theology nor material science solves the problems of inner life and inner experience. These seekers after a nobler and fuller code of living have turned naturally to mysticism and metaphysical philosophy for a solution to their needs. The result is that in America there are literally hundreds of thousands of men and women searching about among the beliefs and opinions of the day for convictions that will give life meaning and purpose.

In this book, Manly P. Hall shares with his students the fruits of many years of intimate experience with nearly every branch of metaphysics. In this day of a thousand cults and innumerable isms, *Words to the Wise* is an indispensable work for all sincere persons who want to know the facts about what they believe, and desire to develop discrimination in their search for esoteric truths.

The 1963 printing of *Words to the Wise* is its second edition and includes a new 7-page preface by Mr. Hall.

Cloth bound—169 pages—\$3.50 (plus 4% tax in Calif.)



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

EX LIBRIS

The designing and printing of bookplates should be included among the minor arts of modern times. These labels constituted a convenient way of indicating the ownership of a book in days when volumes were scarce and highly prized. Bookplates were of many sizes and shapes, some no larger than a postage stamp, and others of postcard proportions. They were printed by letterpress, engraved in steel, copper, or wood on vellum, paper, or leather. They were commonly rectangular, but a number of odd proportions are also known. Coats of arms were most popular in earlier days, and some were colored by hand. Portraits found favor if they were designed by artists of the caliber of Durer or Holbein. More recently, the trend has been largely decorative, and there has been a sharp decline in quality. Stock designs, with the name of the owner imprinted, are now available, but evoke only slight public interest.

The earliest records of bookplates indicate that they originated in Germany about the time of the invention of printing—the middle of the 15th century. There are important collections of early and rare bookplates in private and public libraries. They were originally affixed to the center of the inside cover of the book. The value of a volume may be considerably increased if it contains the bookplate of some celebrated person. The importance



MODERN JAPANESE BOOKPLATE FEATURING OWLS

of these labels as a means of identifying ownership decreased when it became popular to provide rare books with armorial bindings decorated with the crests of the owner or his family. These crests were stamped in gold on the front of the cover, or less commonly on the back rib of the book. Public libraries soon found that bookplates were slight protection against pilfering. They could be easily removed and others substituted. This led to the practice of marking books by means of small stamps which were impressed directly on title pages and repeated on various pages throughout the volumes. Private book owners today are usually content to write their names on the inside covers or title pages of their volumes, which is an unfortunate habit if the work is rare or expensive.

Although the Encyclopedia Britannica gives a most satisfactory summary of the history of Western bookplates, and includes excellent illustrations, it makes no mention of their Oriental equivalents. In China, Korea, and Japan, seals of various kinds were used to identify the ownership of books and manuscripts from



JAPANESE BOOKPLATE (RECENT)

very early times. These seals were usually impressed at the upper right-hand corner of the first page of text. As ownership passed from one person to another, other seals were added, running down the right-hand margin of the page. If space gave out, any blank areas on the first page might be used, or the seals, usually in red, were stamped directly over the text itself. Rare and treasured old works may be ornamented with twenty or thirty such seals. Imperial seals were of considerable size, and were given the most conspicuous place in Chinese ownership markings. In Japan, most of the monasteries had extensive reference libraries. In olden days, such institutions also identified their books by the use of hand stamps. These were mostly inscriptions in Chinese characters within an upright, rectangular frame. They gave the name of the temple, and frequently had four-word signs indicating that the book should not be taken outside the gate of the temple.

With the opening of Japan to the West, there was a considerable flurry of interest in bookplates. One of the earliest of these

was adopted by the Tokyo Library, founded in the 5th year of Meiji, and carrying the equivalent date, 1872, in English. The design was typically European, and much of the lettering, including the motto "The pen is mightier than the sword," was in English. This label was produced by copper-plate engraving, and is remarkably deficient in charm. As most Chinese and Japanese books are bound in flexible reinforced paper, they did not adapt themselves to the bookplate as easily as the more substantially bound volumes of the West. In spite of this, however, simple labels began to appear, resembling the earlier seal impressions, but suitable to be pasted into books. Since Japanese books are read from what we consider to be the back, their bookplates are normally affixed to the upper right-hand corner of the inside back cover of the book.

A number of outstanding modern Japanese artists have turned their hands to designing bookplates. Up to now, however, it has been only a sideline, as interest and demand have not yet been sufficient to establish specialists in this field. Some artists have made bookplates for their own use or at the request of their friends. Many of these productions are extremely interesting. The beautiful hand-made papers for which Japan is famous, combined with the charm of the wood-block printing process, result in a distinctive product. The tendency is for these bookplates to be rather small, square or rectangular, and brilliantly colored. The designs have a modern quality about them—some are rather impressionistic—and European inspiration is evident in quite a few. Taste and usage influence subject matter, but the treatment is likely to be whimsical. The inscriptions accompanying the designs are usually in Japanese, and the owner's name in English, although this is not a fixed rule. One collector used only the simple statement, "It's mine," with his name below.

We are reproducing herewith a very quaint example. The inscription at the top reads, "A talisman to protect books." In the center is a goblin of humorous appearance, who is supposed to punish anyone who steals or mutilates the volume. The inscriptions on each side of the central panel give detailed instructions as to the proper handling of the book. Down the right side it

says: "Do not make dog's ears boldly." Down the left side, the reader is admonished: "Do not moisten fingers at lips while turning leaves."

The reading habits of the American people have changed markedly in recent years. The home library is being replaced by television and pictorial magazines. Quiet evenings with good books have lost most of their charm, and children, especially, are no longer taught the pleasure of good reading. This may explain to some degree the poor reading habits of young people today. In any event, books are cherished only by those of specialized interests who find it necessary or desirable to maintain proper reference material. Space is also a problem, and the individual with one or two short shelves of books considers himself well supplied. Under such conditions, the bookplate is a meaningless affectation. The moral of these remarks seems to be that bookplates can be collected separately by those who have no space to store books or time to read them.

Nothing But the Truth

Cicero once attended a dinner where an elderly lady announced that she was forty years old. When another diner whispered that the lady in question was much older, Cicero replied, "I must believe her, for she has said the same for the last ten years."

BACK IN PRINT

ASTROLOGICAL ESSAYS

by MANLY P. HALL

In this collection of four essays, which has been unavailable for over ten years, Mr. Hall relates astrology to infant mortality, marriage, death, and suicide. While the material will be of primary interest to the astrologer, it is presented in such a way as to be easily understood by the layman. The reprint is a 32-page, 6 x 9 booklet, with the original cover design. Price: 75c (plus 4% tax in Calif.)



In Reply

A Department of Questions and Answers

QUESTION: *I am not accustomed to being close to sickness, and am now faced with making the adjustment of living with an invalid whose disposition is becoming increasingly difficult. Can you give me some advice as to the proper attitude to take in this relationship that will be of the greatest benefit to the invalid and to myself?*

ANSWER: Most persons during the course of a lifetime, are confronted with some phase of this problem. To a considerable degree, our attitudes under stress of this kind depend upon the temperament with which we have been naturally endowed. A person who is normally patient under stress is likely to remain willing to accept new crises that may arise. I know several cases in which a family has risen splendidly to the challenge of a mentally retarded child for whom no cure is probable. In nearly every instance where a constructive program was established, the parents gained strong support from their religious convictions. The most difficult decision for them involved the placing of the child in the proper institution. This had to be fought out with considerable emotional strain. Once the values involved were clearly understood, however, the parents accepted the inevitable facts and resigned themselves to a condition that they could not change.

Another special area of emergency arises in the closing years of life. The aged are subject to certain infirmities, and it may be

difficult to meet these situations with graciousness of spirit. We must bear in mind that illness often affects temperament adversely. A person actively occupied, and with a normal area of interests, may keep his emotional intensities under reasonable control. If we limit his self-expression, however, and place him in a situation in which he has too much time to think about himself, his disposition is likely to suffer. Many chronic diseases are known to intensify negative conduct-patterns. The sufferer may become unpleasantly self-centered, develop a variety of fears, worry inordinately, and reveal hyper-critical tendencies. It must be remembered, however, that his disposition was not perfect before he was sick. Unless there is real mental deterioration, we are confronted only with an exaggeration of natural inclinations. The spoiled child and the humored adult generally carry illness badly. We should mention that temperament is often a contributing cause for the sickness that ultimately appears.

A very deep affection between persons is probably the greatest possible asset in cases of invalidism. If the sick person really loves those who are trying to take care of him, he will be as patient as possible, and if he does have bad moments, he will sincerely regret them. If we love the sick person, our devotion seldom requires rationalization. I know one case in which a husband cared for a completely paralyzed wife for nearly thirty years and never for one moment felt that he was heroic or the victim of a tragic situation. While this is an exceptional instance, it is true that affection compels us to consider first the one we love, and forget ourselves in ministering to that person's need. In practical terms, however, this degree of affection is not common under the stress of present-day living. We may try, but if the other person does not respond, even the best of us can become discouraged.

Unfortunately, a health crisis is seldom the best time to attempt a reformation of a sick person. Many unpleasant temperamental traits that have been tolerated for some years, may appear unendurable when combined with the responsibility for ministering to the sick. We are all rather childish, even when in good health, and most children have a streak of tyranny hidden somewhere in their characters. Children learn that when they are ill, they become the center of attention. Everyone is concerned about them,

doctors are consulted, tests and examinations are made, and money is spent on their behalf. They learn also that they can have their own way more easily if they are not well; no one wishes to cross them, for fear that emotional disturbance will aggravate the illness. If a child is a natural neurotic, he can become a little tyrant, playing upon some real or imaginary illness to dominate the family and get his own way. If he is allowed to become a dictator because he is delicate, he can make a fine art out of exploiting the sympathies of his elders. When such children grow up, they will ultimately make life miserable for those around them and get a strange sadistic joy out of the process.

If we have to deal with a person who is capitalizing on sickness to tyrannize over others, we may as well face the fact. Unfortunately, tyranny of this kind can never be satisfied. No matter how much we cater to such a person, he will still be miserable if he does not have his own way. If we are acquainted with the background of one of these psychotic invalids, we will most certainly find an unstable childhood. He grew up with very little real affection, and was often what we call today a problem child. He was critical and rebellious of his elders, was poorly adjusted socially, and may well have had one or two poor marriages in which he revealed a bad selection of marriage partners or very little willingness to sacrifice his own pleasures or attitudes to maintain the teamwork necessary in the home. His affections will be egocentric and usually partial, and he is likely to have a long record of ailing, despondency, irritability, and self-centeredness.

As this person's problems build, and his own resources for adjustment fade, he may also develop a considerable medical history. His health may be damaged by too much medication, which he may be using for the ultimate purpose of freeing himself from the realization of his personal responsibilities. These types cater too much to their own desires, demand respect that they have not earned, expect obedience from others when they themselves have never been obedient to anyone, and frequently become more irritable because their own way of life has interfered with their earning capacity and their general standard of living. I know several cases in which the general pattern we have described has produced chronic invalids who have imposed upon others and driven their

families to distraction for half a lifetime. Incidentally, most of them survive their more healthy relatives.

In estimating the proper attitude to hold when dealing with the sick, some of these contributing factors should be weighed and analyzed. If we are convinced that the person stricken by illness has lived a gracious and constructive life, and has made reasonable efforts to carry his infirmity with dignity and patience, he is entitled to good and thoughtful care. Under these conditions, those around him must accept their heavier responsibilities as part of proper and necessary experience. It is then their privilege to grow through their own unselfishness and to express their affections through dedication to the needs of the sufferer. Where the pattern is normal, these duties are usually accepted, not perhaps with complete insight, but with right effort and good intentions.

There is some question, however, as to how much the unpleasant and unreasonable invalid should be babied. Once he has his family intimidated, he can work a real hardship upon all who come within the area of his bad disposition. We have a natural reluctance to reprimand the person who is down and has a pathetic look on his face. Also, we may have the deadly horror that we will make him worse if we reprove him in any way. No one wants to feel responsible for preventing the recovery of someone who is ill. After all, however, the patient's own bad disposition is his worst enemy, and nature has no intention of permitting him to be healthy and unpleasant at the same time. Also, the patient gains very little if he turns those around him into nervous wrecks. The more unfair he is, the more others will rebel, and he is ultimately going to realize that everyone begrudges the time and effort that must be expended in catering to his moods. No matter how hard we try, we cannot protect other people from themselves.

I know several cases in which a kindly and dedicated relative has completely sacrificed his or her own life to caring for an irritable eccentric. Nothing was gained in this process. The eccentric finally passed on in a self-generated temper fit, leaving behind another human being whose life was ruined. If a person is sick, it is vital to find out the exact nature of the illness and what course of procedure the patient and those attending him should follow in order to hasten recovery. When the facts are

available, the patient must cooperate in every way he can, and follow whatever regime is required. If he refuses, or reveals that he has a natural tendency to impose upon other members of his family, it is far better to place him in a rest home if this can be economically accomplished. Here he will come under the influence of impartial persons, who will do what is necessary and will have little or no time for his moods. Case histories indicate that when this is done to a disagreeable person, he is likely to recover more rapidly.

Catering to the sick is not usually helpful, except perhaps in cases where the ailment is likely to prove fatal. Terminal cases of all kinds are certainly entitled to every consideration and sympathy, and we must also be exceptionally patient in cases of senility, or where sickness has impaired the clarity of the mind. Otherwise, however, a sick person is still a human being with social obligations. The fact that he requires help in his emergency should cause him to be deeply appreciative of the assistance he receives. He knows that he is adding to the problems and expense of family life, and he should do everything possible to preserve a congenial atmosphere, even though he may be uncomfortable. If he will follow this general pattern, he will probably shorten the duration of his illness because he has not allowed negative and destructive feelings to increase the toxic load that his body must bear. Even the sick must earn and preserve the respect of those around them. If they do, they will receive better care and more kindly consideration.

In past generations, sick persons were consistently more thoughtful than they are today. Perhaps it was because many of them believed that God sent sickness upon them to test their spiritual integrity. Where this belief was held, illness was carried with patience, serenity of spirit, and prayerfulness. These people also seemed to have less tension and pressure in their personalities. They did not demand so much, and they were grateful for small favors. Today we are not generally a grateful people, and we demand large favors as our birthright. If we let this attitude take over, we must expect others to resent contributing to our comfort.

Each person who must take care of someone who is sick, brings to this emergency his own basic disposition. If sickness drags on,

the disposition with which we carry our share of the burden may show signs of wear and tear. We are also likely to do better if we have a religious background, for faith is a source of strength. If, however, we notice that we are becoming more critical and are convinced that the invalid is acting badly, it may be necessary for us to think the whole problem through as honestly and wisely as we can. If our sense of values has been outraged, this will ultimately endanger our own health, for no very good purpose.

If it appears from sober consideration of all the elements involved, that an unpleasant condition must continue, at least for a time, we must then adjust ourselves to the decision we have made. Convinced that we must wait for a better occasion for a major decision, we must use every means in our power to sustain ourselves in a proper frame of mind. A really bad disposition is a form of ignorance, and the impossible person is ignorant, regardless of the amount of education he has enjoyed. The worst form of ignorance is to believe that we can live as we please without consideration for the rights of others. If we have to live with this kind of ignorant selfishness, we gain some consolation from realizing that the offender is a perpetual adolescent who has never grown up, and may not reach maturity in the present lifetime.

We put up with a certain amount of annoyance from children because we know they cannot help being immature. The tyrannical adult is simply a child, and can only be treated as one. We get exasperated with children, but we recover, and even learn to enjoy some of their eccentricities. We take them for what they are, and expect no more. Sometimes we must do the same with adults. We must come to understand that often they do not even realize they are hurting us. They forget their own unkind words in a few minutes, while we remember them for weeks. They are irritable because they do not feel good; and when children do not feel good, they are irritable. A child with summer complaint is irritable; a child teething is irritable; and during adolescence, irritability can become monumental. We accept these things and hope to survive them. We must take the same attitude toward a difficult and over-demanding adult.

I have noticed that most persons do not weigh their words. They make some sudden cruel statement, and are completely unaware

of the damage they are doing. It may help to believe that we all become children when we are sick. This does not mean that we must be pampered, but rather, that certain irritabilities must be tolerated. We simply refuse to accept the impact of a sick person's discourtesies or unfairness. We try to remember the good points we have admired, and we look forward with reasonable hope that when the person recovers he will have better control of his own attitudes.

Unless we have been sick a good deal, we cannot always appreciate the demoralization that illness brings. There is often a blind fear, a terrible anxiety, a sense of complete helplessness, which is hard to bear if we have few internal resources. Among the most difficult illnesses to bear are heart afflictions, malignancies, and acute respiratory ailments. In time, however, the patient can adjust to his condition if he really wants to. But assuming him to be on the level of the majority, he will have to fight out these problems within himself. We should try to help him to win, and give him every possible reason to assume that we are willing to cooperate and anxious to bestow all possible strength in this crisis. Experience also teaches us, however, that we have to keep going. Others depend upon us, as well as the sick person. We may have children to consider, responsibilities of business, employees whose interests we must guard, social and civic responsibilities that must be met.

The only way we can survive without too much scar tissue is to keep pressures as low as possible within ourselves, discover every possible argument that will protect us from the sense that we are the victims of injustice. Try to imagine how you would react if you were suddenly stricken. Could you face your own problem with dignity? Try to set aside a few minutes every day for a dozen deep breaths and a heart-to-heart talk with yourself on life and its natural uncertainties. By combining as much insight as we can muster, as much patience as we can command, and as much forgiveness as we can generate, we may be able to carry the responsibilities of the sickness of a person close to us with a fair measure of courage and relaxation. There is no general remedy except the light in our own heart. If we can find the truth of the matter, we can bear it, even if it is hard. If we really understand the other

person, we can know why he reacts as he does, and not feel that this reaction is an attack upon ourselves.

We cannot expect others to be more than they are, but we can try to be a little more than we are if we believe that our basic attitude is wiser and better. The most mature part of us must lead, or the child in us will be locked in misery with the child in the sick person. When any member of a family is suddenly weakened by sickness or any other type of adversity, someone else must become stronger. Strength in such cases means greater insight and the instinct to guide a complex pattern to some safe and happy solution. If we succeed in rising to such a challenge, we are better people, even though perhaps we have had to accept a measure of injustice from one who did not have the strength to live above pain or disability.



HEALING, THE DIVINE ART

by MANLY P. HALL

"I have tried to tell in this book something of the simple and eternal truth of health, as it has been taught by the wise of all ages."

—Manly P. Hall

The subjects covered in this book include: Magnetic healing, faith therapy, mental healing, suggestive and auto-suggestive therapy; medical speculations of the alchemists, Hermetic philosophers, and Rosicrucians; esoteric physiology and anatomy, including man's etheric body, the invisible energies behind physical processes, and the pineal gland. There are also numerous case histories demonstrating dramatically many of the less-known psychological factors contributing to sickness, as well as valuable suggestions for those who desire to help themselves and others.

Illustrated, cloth bound, 341 pages. Price: \$4.00

(California residents please add 4% sales tax)



HAPPENINGS IN THE WORLD

Downpayment on the Moon

The cost of our present space exploration program is, appropriately enough, reaching astronomical proportions. It has been suggested that we are trying to put the national income into orbit. There can be no doubt that for a group of scientists, the whole project is wonderful, gratifying, and of top priority. For those who are not directly under the glamour of the program, however, the expense is appalling and the returns on the investment remote, if not dubious.

We have recently seen some of the close-up photographs taken of the moon. At first look, they are rather disappointing, and even the scientists themselves do not appear to be entirely overwhelmed by the tangible results obtained. To the layman, the moon appears very much as it did before, only a little nearer. It is generally assumed that the old luminary is a dead world, uninhabited, and for all we know, uninhabitable. To make sure of what we have always suspected, we are expending billions of dollars, which perhaps could be more wisely spent taking care of some immediate problems here on earth. In addition to the money involved, there is the time and skill of many brilliant minds, which might also be directed to more immediately useful ends.

Men have speculated about the moon for thousands of years, and one by one, some of the most charming and satisfying beliefs have been discarded. We no longer believe, as do our Asiatic brethren, that there is a little rabbit in the moon who spends his time compounding, with pestle and mortar, the medicine of immortality. We have also reluctantly given up the notion that a certain unpleasant mother-in-law was sent to the moon by the gods to give her relatives on earth a long rest. The man in the moon has been relegated to lore and legendry, and by the beginning of the present century, it was generally decided that our

one and only moon is a barren, pock-marked sphere which may be in the process of slow disintegration. One superstition, however, that invites our continued attention is the association of the moon with lunacy. Some of the old Hindus called our natural satellite "the mad mother of the earth," and insisted that continued exposure to its noxious rays could cause mental unbalance. There seems a slight drift in this direction at the moment.

If we are deluding ourselves with the idea that placing an explorer on the moon will give us a distinct advantage over the Russians, it seems likely that we will be disappointed. What will impress them most is the rapidity with which such incredible expenditures can bankrupt a capitalistic nation. We do not want to say that in some more auspicious time it would not be enjoyable to race for the moon, but in the midst of the present world-emergency, other matters seem to have priority. At the present rate, the moon is going to cost us in hard cash more than it is worth. Even if we buy it completely, we will have little to show for our investment except scientific satisfaction.

We are concerned in this country with a number of programs that are going to be very expensive. We must still cope with poverty, crime, ignorance, superstition, and fear. Many of the most important diseases that afflict man are without adequate remedies. We spend a few dollars helping the human being to stay alive, and billions in the hope of ultimately landing a human being on Mars. For all we know, we may be getting ourselves into serious interplanetary trouble before we have achieved civilization and security on the earth itself. We are coping with many hazards of overpopulation, atmospheric pollution, shortage of water, and the exhaustion of soil.

Are we doing the same thing when we aim at the moon that we have done in almost every other phase of our living—that is, choosing to ignore the problems at home for the more glamorous exploration of outer space? It might be well to hold back a little, and continue to look somewhat wistfully at the moon while we make sure that our own planet will be in safe and sound condition for a few more thousand years at least.



Happenings at Headquarters



MR. LEW AYRES

By special arrangement with Mr. Lew Ayres, we had the privilege of presenting his documentary films, "Altars of the East," in our auditorium. The series consists of eight films in full color and sound. In addition to the narration by Mr. Ayres, the sound track has authentic music, chanting, and fragments of religious liturgy. Mr. Ayres, who is well known as a motion picture actor, visited the principal religious centers of Asia to make these remarkable films. Thus the rites, sacraments, and ceremonies shown

were recorded on the spot, and include views of celebrated shrines and places of pilgrimage, visits to holy men, saints, and mystics, and interviews with noted religious leaders. The religions depicted are Hinduism, Sikhism, Jainism, Parsiism, Northern and Southern Buddhism, Confucianism, Shintoism, Judaism, and the faith of Islam. In the section on Parasiism, an authentic Zoroastrian wedding is shown, with Dr. Framroze Bode officiating as the High Priest. These films have been widely heralded as an outstanding contribution to the cause of inter-religious understanding. They have been shown in many of the important religious, cultural, and educational centers of the world, and we were able to present them here because of Mr. Ayres' personal interest in the work of our Society.

* * * * *

During our Fall Quarter, which extends through December 20th, we have had a full program of Sunday, Tuesday, and Wednesday lectures. In addition to his regular Sunday morning lectures, Mr.

Hall gave two Wednesday evening classes: "The Universe According to Esoteric Philosophy" and "Psychology and Religion." During Mr. Hall's lecture series in San Francisco at the end of September and early October, Dr. G. Ray Jordan, Jr., was guest lecturer at our headquarters on two Wednesday evenings, speaking on "Mysticism and Drugs—Can Pills Produce Mystical Experiences?" and "Chuang Tzu, Man or Butterfly—Reality as Absolute Relativity." Dr. Framroze A. Bode gave two Sunday morning talks during Mr. Hall's absence, as well as two series of Tuesday evening classes: "Eastern Teachings and Their Value for Modern Man" and "Exploration of the Inner Self."

October 25th was the date of our fall festival, which has come to be a traditional event that is always a happy occasion. Mr. Hall's morning lecture, "An Astrological Analysis of the 1964 Presidential Election," drew a full house, and after the lecture, the Hospitality Committee, with the help of many friends who provided sandwiches and home-made delicacies, served a delicious luncheon in the patio. Visitors then had ample opportunity to view the library exhibit and to browse in the gift shop and at the book tables. At 2:30, Mr. Hall spoke in the auditorium on "The Sacred Symbolism of Eastern Art," giving much fascinating information about the unusual items on display in the library. We are grateful indeed to all the good friends who helped to make our Open House a most successful day.

* * * * *

It happens annually, but it is not every year that it happens in Los Angeles. Recently this city was host to some five thousand members of the American Psychological Association. Dr. Drake, our Vice-president, who is a member of the Association, took part in the post-doctoral activities in the area of hypnotherapy. He was also present at many of the several hundred papers and symposia presented during the convention. He reports that consideration was given to changes in the instruction curriculum for those preparing themselves for a life of psychological service. There were also symposia dealing with the meaning of man, and with the idea of establishing a science of human personality. Dr. Drake's overall summation of the meeting is briefly stated as a conviction that psychology is finally coming to consider seriously the inner struc-

ture and dynamics of the human psyche. This is to the end not only of determining man's fundamental nature, but of understanding how man must function in order to fulfill his own essential requirements.

* * * * *

We are happy to report that a complete air-conditioning system has been installed in our library. We have long felt the need for this, especially during the summer months. It will not only add to the comfort of visitors and readers, but will help to protect the valuable material that has been assembled here. It is the responsibility of all who appreciate learning to guard the ancient records that have become fragile with the passing of years. One way is to maintain a reasonably even temperature and a balanced humidification. Only one more major task confronts us in the library. There is need for improvement of the lighting facilities. Several plans suggested by lighting engineers were too complicated and expensive to be practical. We believe we are now on the right track, and if the new idea works out, we will announce the glad tidings in a future issue of the Journal. Slowly but surely, things get done.

* * * * *

On September 18th, the Japan America Society of Southern California held its meeting in our Auditorium. Mr. Hall was the speaker of the evening, giving a lecture on "Art Treasures of Japan," illustrated with slides. The Japan America Society's October Cultural Series program was also presented in our auditorium, with Dr. Floyd Ross speaking on "The Place of Shinto in the Culture of Japan."

* * * * *

The September exhibit in our library and reading room, "Buddhist Arts of Tibet, China, Thailand, and Japan," created so much interest that we extended it through October 25th. This has made it necessary for us to revise our schedule of exhibits for November and December. November was devoted to "Oriental Flower, Bird, and Landscape Studies," and the display for December features Christian religious art. This exhibit continues through December 31st, but will be closed December 25th through 27th. We have assembled an interesting group of material from our permanent



Fragment of Japanese fabric showing batique work, embroidery, hand painting, and gold applique on figured satin. 18th century.

collection bearing upon the origin and rise of the Christian Church. The display includes several great Bibles, manuscripts of the Ethiopian Gospels, an unusual illuminated Armenian New Testament, and fragments of old Coptic commentaries on the Bible. Original wood engravings by Albrecht Durer, including "The Flight Into Egypt," are also featured. It is hoped that this exhibit will enrich the viewers' appreciation and understanding of our Christian heritage.

The exhibit originally planned for November, "Japanese Fabrics as Fine Art," will be shown from January 10th through February 21st, 1965. The arts of weaving and embroidery were developed in Japan in the 4th and 5th centuries A.D. From the beginning, the artisan weavers combined many techniques in a daring and original manner. The art of brocade weaving reached its highest development in the period from the 16th to the 19th century. Dur-

ing this time, fabrics were produced which often combined tie-dyeing, batique technique, hand drawing and painting, embroidery, and applique work on a single example. The materials were made to serve as borders for scroll paintings, priest robes, costumes of the No Theater, the binding of books, and decorations used to drape floats and shrines carried in street processions. Later the artistry was adapted to the kimono and the elaborate sash, or obi, worn by women. The old methods are still used, particularly in the weaving of brocades, some of which are still made by hand and require weeks for the completion of a few inches of the design.

In our exhibit, we have swatches and fragments showing a wide variety of patterns, some larger pieces, and fine examples of old obi. The accompanying illustration shows a fragment of a priest's robe, beautifully ornamented with an elaborate wheel of the law design applied in gold thread and braid. There is no phase of Japanese art that reveals the perfection of detail and the patient skill of the artists more than the field of fine fabrics. Several examples of Chinese weaving and embroidery are included in this exhibit. It is a rare opportunity for those who appreciate fine materials and designs.

*Surely, goodness and mercy shall follow me
all the days of my life: and I will dwell
in the house of the Lord forever.*

We announce with profound regret the passing of Mr. Cecil M. Smith, on October 13th, 1964. Mr. Smith was a member of our Men's Committee, and contributed generously of his time and skill to various P.R.S. projects. He was a devoted friend of our Society for over twenty-five years, and we shall always remember him with sincere regard.





LOCAL STUDY GROUP ACTIVITIES



The September 1964 issue of The New Age Magazine contains an article by J. Edgar Hoover, Director of the FBI. In this article, Mr. Hoover lists what he considers to be the fundamental forces that are the lifeline of our country's vitality and greatness. He lists them as faith in a supreme being, individualism, courage, integrity, discipline and self-discipline, and vision. He tells us that discipline and self-discipline are vital in a nation governed by laws rather than by men. This point seems to be of special interest. In philosophy, we think of a universe governed by laws rather than by persons. We also realize that discipline means obedience to universal law, and self-discipline involves our personal acceptance of the sovereignty of those great principles in space which ordain the ways of life for every living creature.

It would be very constructive to consider a program of self-discipline in connection with study group activities. We must all learn that it is not necessary for us to follow every impulse or obey every attitude that may arise within ourselves. We always have the right to censor our own conduct. If a sudden impulse arises within us to do something that is contrary to our own best knowledge and understanding, we have the will power to refuse to follow such an impulse.

Make a little project out of controlling the thoughts and emotions that arise within you. It only takes a second to put a good thought in the place of a negative one. By this simple act alone, we may prevent unnecessary sorrow for both ourselves and others. We will find that in a very short time, the habit of self-censorship is not as difficult or frustrating as we might at first imagine. If we can establish this habit of disciplining our own hearts and minds by being especially thoughtful and careful for two or three weeks, we will find that the process will become automatic.

One way to vitalize such a program is to have open discussion at the end of a fixed time of experimentation. Each person can report on what he has accomplished, and may also find it solutional of immediate difficulties. Some of the common negative habits that we have are impatience, intolerance, hyper-criticism, excessive worry, and general pessimism. None of these is useful or likely to advance the purposes of living. If we can correct wrong attitudes as they arise, preventing them from bringing their harvest of regrets, we will not be plagued with unhappy consequences. We accept this constructive concept as a general truth, so now is a good chance to apply the principle of discipline to a small group of particular situations. I suspect that everyone will be pleased with the improvement in his disposition and social relationships that will result from special thoughtfulness in this area.

The following questions, based on material in this Journal, are recommended to study groups for discussion, and to readers in general for thought and contemplation.

Article: PSYCHOLOGICAL KEYNOTES OF LIVING RELIGIONS

1. List the keynotes of the four religions discussed.
2. What was the major contribution of Hinduism to science?
3. What was the outstanding contribution of Moslemism to mysticism?

Article: NEW YEAR'S RESOLUTIONS

1. List your resolutions for the new year.
2. What is the psychological meaning of "demons"?
3. What is our greatest contribution to the security of society?

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



Air Conditioning

While on the battlefield, Antigonus, King of Macedon, was told that the enemy had so many flights of arrows that they darkened the sun. "Good," replied Antigonus, "the weather is hot, and now we can fight in the shade."

The Perfect Tribute

In the deep South, a well-respected citizen was rewarded with the following epitaph: "He was honest, even though he was a Republican."

Library Notes

ACUPUNCTURE

by A. J. HOWIE

PART III: MODERN RESEARCH

These several articles on acupuncture were suggested by the correspondence from a friend of the Society several years ago, calling attention to items mentioned in a semi-monthly journal entitled *Technical Translations* published by the U. S. Department of Commerce. He wrote: "This journal announces the availability of translations of foreign technical and scientific literature. The translations have usually been made by other agencies of the U. S. Government, or by private organizations, or sometimes even by foreign governments. Actually, anyone who has a translation to sell of a foreign scientific or technical document can send a copy to OTS for announcement in the journal." In an earlier letter he had mentioned that copies of the journal are available at the University of California Engineering Library and at the Department of Commerce Field Office—both in Los Angeles. Also he advised that there is a large quantity of literature on acupuncture available for consultation at the National Library of Medicine, 9000 Wisconsin Avenue, Bethesda, Md., much more material on the subject than there is in the Library of Congress.

Sample card announcements relative to acupuncture reported research on a wide range of afflictions—cardiac action, radiation dermatitis, epilepsy, bronchial asthma, facial paralysis, hypertension, glaucoma, deaf mutism. Recent Western books provide charts describing specific acupuncture points for the treatment of diseases, tensions, and vital functions. All claim a diversity of benefits that suggests a panacea, the results of acupuncture treatment by Western doctors and researchers. The revival of interest in acupuncture therapy is quite in keeping with the Western development of wonder drugs, miracles of surgery, the mechanization of diagnosis—but with some important differences in basic

premises. However, any therapy which promises hope for unqualified relief makes good publicity.

Western therapies tend toward the mechanical, impersonal, and material approaches to healing. The causes of disease are traced to bacteria, viruses, mechanical malfunction—all particular causes, and in recent times tensions have been recognized as contributing factors. Treatments have been developed from purgings, bleedings, medication, and surgery. Medical science has been opposed to manipulation, relegating treatment with the hands to the realm of undiagnosed massage. Aspirin, tranquilizers, and sleeping pills are an important part of the patent medicine kit, a sort of therapy *en masse*.

Eastern acupuncture necessarily is highly personal and individual. Health is considered a state of balance between the twin manifestations of *Yin* and *Yang* in the small world of the individual. Disease is evidence of imbalance. Diagnosis is made by tactile analysis of numerous pulses ignored by Western therapies. The acupuncturist cannot relegate his diagnosis to a battery of technicians, blood tests, chemical analyses. He cannot have an assistant prepare the patient and appear only to administer a shot and give a written prescription with a brief verbal instruction. He cannot hurry through a treatment, nor increase his practice by reducing the time spent with each patient.

An acupuncturist in the tradition of the Tao is an anomaly in the field of Western healing. The research for his profession was begun thousands of years ago without thought of laboratories, statistics, or fame. Acupuncture is not a new discovery, even if it is unfamiliar to Western science, and its testimonials are recorded throughout the history of the Oriental peoples.

Western science has been accustomed to entirely different methods. Acupuncture is a living method, performed and operating only *in vita*. It is doubtful if any of its secrets will ever be captured in a test tube, or even be significantly recorded by the encephalograph tracings of its sensitive points. The acupuncture needles have no parallel comparable to switchboard plugs that can reach specific points without affecting or being affected by a chain of unpredictable, highly personal reactions.

One of the readers of our first article on acupuncture has come forward to describe a personal experience which throws some further light on the contrast between the Eastern and Western approach to diagnosis, and the opportunity for acupuncture to contribute to the relief of suffering in our modern world. This person suffered an unexplainable and sudden immobility of the right thumb, which remained flexed and could be unflexed only when assisted by the other hand. She consulted her physician, who examined the thumb and gave his opinion that the condition would pass, and advised her not to worry. On several subsequent visits he repeated his first advice. The condition persisted, and finally the thumb became completely paralyzed in the flexed position and refused to be unflexed.

She made an emergency appointment with her physician, who referred her to an orthopedist. After his examination, he injected cortisone to relieve the pain, and gave his opinion that she would never regain the use of her thumb.

While on a trip to Japan, she was referred to a woman acupuncturist who, it developed, was blind. One treatment restored the thumb to normal. The cure has been permanent, although as a precaution, she had one more treatment before she left Japan.

Later, as the result of physical and emotional strain, she developed a bursitis in the shoulder, which was successfully treated by a Los Angeles masseur who uses acupuncture. He, also, is almost totally blind, receiving his training because of his impaired vision. He works entirely by his sense of touch.

The credit for the successful introduction of the practice of acupuncture to the Western world belongs to George Soulie de Morant. He was not the first to mention the therapies of acupuncture and moxa in a Western language, nor the first to advocate the practice, but he was the first European to study in China with Chinese teachers, and the first European to be granted a license to practice acupuncture in China.

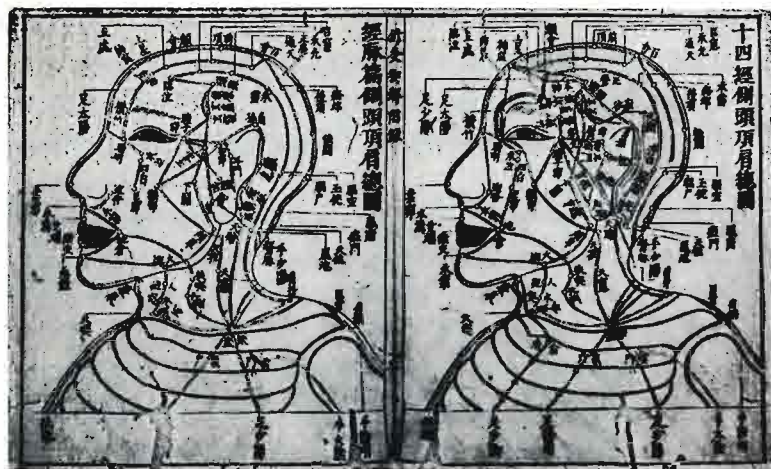
The Jesuit missionaries and the East India Company agents early reported the practice of acupuncture and the superstitious faith of the people in its efficacy. Several French doctors had experimented with coarse needles in the mid-19th century, but they were completely untrained in Oriental techniques.

Our library copy of Soulie de Morant's *Precis de la vrai Acupuncture Chinoise* is a 6th edition, 1934, and we have been unable to secure the publication date of the first edition. The earliest date in his list of publications is 1903 for *Elements of Mongol Grammar*.

In his *Precis*, Soulie de Morant describes himself as follows: "Consul, Sinologue, and man of letters, I only became a Chinese doctor because of the marvellous effects obtained by so feeble a means, and thinking only of studying an art almost miraculous in my eyes. The skepticism I encountered on my return to Europe quickly prevented me from speaking." But due to the interest, enthusiasm, and research of a number of doctors whom he names, the subject became popular, and he wrote his book to clarify many misconceptions.

He gives some very logical reasons why missionaries and Western doctors refrain from studying Oriental methods. 1. Language is a difficult barrier even with grammars and dictionaries. Both spoken and written Oriental languages are subtle and quite different from the Romance tongues. 2. Lack of knowledge or familiarity with the intricacies of Oriental formalities and dignities makes difficult, if not impossible, an introduction to the educated classes. 3. Occidentals go to the East for trade and to teach Western methods. They expect to teach and not to learn. Thus they feel that they will lose face if they put themselves under the instruction of a native teacher in any field, even should opportunity present itself.

Dr. Soulie de Morant overcame all of these limitations. He witnessed many veritable miracles of healing. He found a Chinese doctor willing to instruct him, and he applied himself sufficiently to be granted a license to practice acupuncture in China. In his book he set the format for describing acupuncture theory and techniques, which is essentially followed by all later writers. He acknowledges that European doctors quickly achieved some remarkable successes even with a superficial knowledge of acupuncture techniques, but observes at the same time that many of the effects were temporary and incomplete. He is gently critical of the irresponsible use of the needles by doctors who were quick to capitalize on the publicity given to successful cures reported.



Acupuncture points and nerve channels of the human head. From an 18th-century Japanese medical book.

The technical information in Soulie de Morant's *Precis* is of little use to the layman. Scanning the various chapters, the reader can obtain some idea of what to expect from an acupuncturist in the way of diagnosis, and what is reasonable to expect in the way of results. One can begin to appreciate the interval in thinking that must be bridged by a Western doctor who wishes to practice the techniques of acupuncture. The chapter on "The Chinese Pulses" should be convincing. Soulie de Morant identifies 6 pulses at the left wrist and 8 pulses at the right wrist. The strength or weakness of each in relation to the rest is important in the diagnosis. The indications that there is a flow of energy entirely unrelated to nerves, arteries, and veins is part of the new thinking.

The discussion of what acupuncture can cure distinguishes between the functional causes that acupuncture treats and the lesions that surgery and other methods relieve without affecting the organic substratum. Acupuncture accelerates or restrains organic function. Certain organs obey readily and definitely; such is the liver. Others, on the contrary, are less easily restored to normal, among which the kidneys are the most resistant. He claims sovereign benefits for the constitution in general. Muscular contractions can be abated. Diseases caused by micro-organisms yield rapidly; it is stated that the Chinese even cure cholera in a few hours. The

sensory organs may be helped—deafness and eye trouble have been improved by use of the needles.

A recent book, *Acupuncture, the Ancient Chinese Art of Healing*, by Felix Mann, M.B., Random House, New York, 1963, brings the subject up to date with reference to modern research data and a current bibliography. The numerous manikin figures are quite specific for locating the acupuncture points, which the author correlates to the knock-out points of Judo, the Indian points of the chakras; and he suggests the relationship to the points at which the mahout prods an elephant in directing him to obey commands. A 3-page chapter on "Preventative Medicine" will help a patient cooperate with the acupuncturist. Also the Chapter "Diseases that may be treated by Acupuncture" will answer the questions as to what relief can be expected from acupuncture treatment.

L'Acupuncture "a vol d'oiseau", Dr. Yoshio Manaka and Marc Siegel, Odawara, Japan, 1960, generously illustrated with photos, diagrams, and two plates, is an interesting text because it is a translation of a modern Japanese work. The French is simple, so that any interested student can take advantage of the mnemonic devices used to associate the various symbolic terms used—which the reader is cautioned not to take too literally.

Chinese System of Healing: An introductory handbook to Chinese massage treatment at the Chinese acupuncture points for influencing the psyche, with diagrams, repertories and indexes by Denis Lawson-Wood, Health Science Press, Surrey, England, 1959. The foreword describes the author as the Reverend Lawson-Wood, a competent physiotherapist whose interest in the subject was aroused while training in the art of Judo. He was quick to correlate the esoteric Judo pressure points with the acupuncture charts.

This book is intended for the layman as well as the professional healer. "This book aims to set out in very simple terms enough essential data to enable any average intelligent person to use his fingers to heal himself and others. There are very many minor complaints and ills for which one does not ordinarily dream of going to a doctor but which one tries to cope with at home within the family."

The June 1964 issue of *Vogue* reproduced an excerpt on acupuncture from *Fringe Medicine* by Brian Inglis. The issue is off the stands, but any interested person should make the effort to obtain a copy for reference until Mr. Inglis' book is published in the United States. His comments are sympathetic and fair.

Acupuncture deserves a higher status among the healing arts than is indicated by being classed as "fringe medicine." However, a physician who intends to administer the needle should know the *Tao*, should think of himself more as priest than surgeon or dispenser of drugs. The successful therapy of acupuncture depends upon disciplined intuitions and sensitive fingers.

It is unlikely that acupuncture therapy will be welcomed by our modern medical practitioners. Whatever valid research is being done, efforts will be made to discover a mechanized version of the ancient techniques. Our hope must be that there always will be a number of dedicated researchers who will attempt to preserve the effective wisdom of a therapy that has a healing tradition spanning several thousands of years of recorded history.

This later emphasis on healing, repairing damage that is done, restoring flagging energies, calming frayed nerves, was not part of the original doctrines. Men were taught to work in harmony with the *Tao*, to avoid rebelling and unbalancing the forces of Yin and Yang within the human body. Our way of life is alien to much that would sustain health, and no matter to what therapy the ailing may turn, each patient will have to adjust within himself his thoughts and actions in accordance with the law, the right way, to turn to the way of peace, before he can regain health and well-being.



Courtesy Beyond the Call of Duty

In Japan, if you mispronounce a Japanese word, you will never be corrected. If your requirement is understandable at all, it will be met without question. The Japanese will go even further than this to save you from embarrassment. If you tell a friend that you are going to "Nagasuki" (when you mean "Nagasaki"), he is likely to say, "You will have a wonderful time. I was in Nagasaki myself last week."

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