

Season's Greetings



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THE EDITOR'S POINT OF VIEW

THE LAMB OF GOD



IN early Christian religious symbolism, the Agnus Dei depicted Jesus as the Lamb of God. It is also the name for an invocation derived from St. John 1:29, "Behold the Lamb of God, which taketh away the sins of the world." This invocation appears to have been introduced into the Mass by Pope Sergius I (687-701). The use of the lamb in the traditional form of the Agnus Dei was first mentioned in the 9th century, where the image was impressed upon discs of wax. The concept of the lamb as a symbol of the Messiah is held to have been prophetically mentioned by the Prophet Isaiah, and is developed in the New Testament, especially in the Apocalypse. John the Baptist is held to have been the first to actually bestow this name upon Jesus (see also John 1:36). Many symbols now commonly introduced into the emblemism of the early Church were first distinguished in the 7th or 8th century of the Christian era. For example, the crucifix was not known until that time, although the cross was revered.

In the British Museum collection is a work dated about 1180. This is called the *Harleian Heraldic Manuscript No. 269*. The 66th folio sets forth the armorial bearings and heraldic arms of

“Our Lord Jesus Christ.” In this work, Jesus is described as holding in the right hand a spear-shaped flag-staff with banner of blue, “thereon the Agnus Dei contourne with a cruciferous nimbus of gold. The sinister [left] foot of the Lamb and the Staff, which terminates in a cross-crosslet, are set in a golden chalice, the pennon charged with a red cross.” The Agnus Dei, as here represented, sometimes depicted with blood streaming from a wound in its breast, is found in painting or carving upon the doors of Latin churches as a reminder of the sacrificial death of Christ.

The lamb has been associated with Christ in several ways. In the catacombs of Rome, the Messiah is figured as the Good Shepherd. He appears with a lamb in his arms or on his shoulders. In this case, the lamb stands either for the congregation of the redeemed, or for the single sinner who, having wandered from the sheepfold, is brought home by the ever-watchful Shepherd. To trace the origin of this concept, we must go back to pre-Christian times. The sheepfold was a term used to identify a circle of initiates, or the members of a secret religious or philosophical fraternity. In this usage, the lamb represented purity and harmlessness. It was a most gentle creature, inspiring affection and sympathy. Thus, it was appropriate to those who attained a state of meekness, or upon whom wisdom had conferred the pious life. The gate of the sheepfold was the path of discipleship by which men might come into communion with the blessed who had found God. Thus we understand the meaning of the words that those who do not enter by the right door, the same are thieves and robbers.

In Jewish mysticism, the Pascal Lamb, “without blemish, a male, of one year,” becomes the sin offering of the people. This is the Eucharistic sacrifice unfolded in the 4th and 5th chapters of the Apocalypse, where the lamb stands throned upon an altar, attended by four and twenty elders, clothed in white vestments and chanting the Sanctus. Thus, the Agnus Dei comes to be associated with the scapegoat of Israel, upon which are cast the sins of the people. In the Greek Mysteries, as celebrated at Eleusis and Samothrace, the priest advanced to the porch of the temple, holding a lamb in the hollow of his left arm, and often a crosier with his right hand. He thus became the Good Shepherd, the



The Heraldic Arms of Our Lord Jesus Christ after the form of the Passion, according to a document of the 12th century.

spiritual guide of his people. He then solemnly announced that this lamb signified the eternal love of God and the symbol of the virtue triumphant. There can be no doubt that the entire concept was associated with astro-theology, for the rite was celebrated at the time of the Vernal Equinox, which at that time took place in the Sign of the Ram.

The reference to Christ as the Alpha and the Omega, the First and the Last, the Beginning and the End, supports this astronomical symbolism. The first sign of the zodiac is Aries the Ram, and the last sign is Pisces the Fishes. The Messiah, being the First and the Last, is therefore both the Lamb of God and the Fisher of Men.

The astronomical symbolism suggests further study. In Chaldean astrology, the Sun rules the sign of Leo, and is exalted in the sign of Aries. We catch traces of the Leo symbolism in the idea that Jesus is the Lion of the House of Judah, for the rays of the Sun gave rise to the idea of the tawny mane of the lion. In popular art, also, Jesus is usually represented with golden-brown hair streaming upon his shoulders. When the Sun enters the northern hemisphere by the date of the Vernal Equinox, it was said to take on the nature and appearance of a ram. At its birth, however, it was the male lamb, and the old philosophers taught that this lamb was the proper symbol of hope and salvation. It also implied resurrection because of the annual birth of the Sun, which, having appeared to die in the winter months, was restored to glory, or raised from the cold of winter to bestow its light and glory upon a waiting world.

The Vernal Equinox was the promise of the rebirth of all nature. As the sun increased in light, the fertility of the earth was revealed. Green sprouts appeared, the trees took on new raiment, and the season of planting began. We may assume, therefore, that the Vernal Equinox and its symbol were involved in the fertility rites of primitive mankind long before the rise of formal religious systems. As the Sun began its triumphant motion through the zodiacal signs, from Aries to Libra, it passed through its symbolical lifetime. At the Autumnal Equinox, its energies began to wane, and the Sun descended into limbo—that is, the underworld,

or in our more recent thinking, the southern hemisphere, where the seasons are opposite to those of the northern clime.

As the abstract concept of light grew more important in human thinking, it came to stand for intelligence, understanding, wisdom, and consciousness. This light also implied the presence of God, or the very life of living things. To dwell in the light was to abide in a state of grace, and to achieve this blessed condition, the truth seeker must purify his own life. He must rescue his conduct from all the fallacies of worldliness. He must purify his attitudes and instincts. Most of all, he must become one of God's meek, or one of the "little ones" of whom is the kingdom of God. The mystics have always been men and women of patience, forbearance, and contrition. They have accepted the vicissitudes of life with peace of heart and humility of mind. Their childlikeness and the harmlessness essential to the mystical life, might well cause them to be represented by the lamb.

In Christian religion, self-sacrifice has always been regarded as a moral virtue. In somewhat different interpretation, but with similar intent, unselfishness has been taught throughout the world as a prerequisite to enlightenment. The sacrificial lamb therefore suggests the ego or personal self which must be offered up, or renounced, by those who seek union with the Divine Principle. Early Christian mystics liked to refer to the old self as Adam, the archetypal image of the man of disobedience. This Adamic man is of the earth-earthy. In the course of time, Adam came to represent the entire material constitution of mankind. All of the personal ambitions, the attachments and intensities of mortal life, were considered Adamic. Through Adam, the man of body, humanity descended into the state of mortality. Through Christ, the man of spirit, man regains his spiritual heritage, and is rescued from the regions of lower darkness.

The new year, which with the ancients began at the Vernal Equinox, was therefore a divine gift. It was the annually renewed opportunity for humankind to work out its salvation with diligence. The new year provided each person with an extended span of life in this world where the drama of the ages must be played out. Revived and restored, promised sustenance and the reward

for honest toil, we all have incentives to become better and more valuable persons.

In the Eleusinian rites, the spiritual overself, the God in man, was revealed as the ever-present help in time of trouble. The light of the Sun—the pure wool of the lamb—provided the energy for the enrichment of man's spiritual nature. The lamb throned upon the altar is therefore the light of grace resting in the human heart. When the priest stood with the lamb upon his breast, he was restating the mystery of the Covenant between God and man. In time, the ritual became more complicated, and new elements of mystical conviction were added to the original ceremony. The Good Shepherd, ever guarding his flock, came to personify universal Law. This Law was revealed by the prophets or the anointed priests of the Most High. The universe also became the sheepfold, for according to the Christian revelation, it shall come to pass that in the end there shall be one shepherd and one flock.

Thus the God-concept was altered from the stern image of eternal justice to the kindlier figure of infinite mercy. Even today, it is difficult for most people to realize that they live in a benevolent world. Constantly endangered by their own kind, they forget the all-embracing love of Heaven. This love is not a mere sentimentalism, for the Shepherd is ever watchful and ever mindful of the safety of the sheep. If one of the flock should wander away, it must be found, for at that moment, it is more important than the ninety and nine which have not strayed. Year by year, generation by generation, Heaven exerts its benign justice upon a comparatively ungrateful creation. The Greek mystics, and later those of Arabia and Persia, never seemed to think of God as an autocrat, but as the ever-watchful friend.

We might all do well to restate our personal conviction of the universal plan within which we exist, and which must continually sustain us in all our labors. To sense this plan as gentle, is to experience it as gentle. It is also well to remember that when the Shepherd uses his crook to bring us back to the flock if we have strayed, this is not spiritual despotism. The Shepherd is not a tyrant, nor is he an inflexible ritualist demanding our acceptance of his will. He is truly one who, out of great love, leaves the safety

of his cottage to face the hazards of the night for one purpose only—to bring back the lost lamb.

We have theologized this perhaps more than we should, but to the ancients, certainly, the Divine Shepherd took on varied and interesting forms. He was the hierophant of the mysteries of the Most High, ordained by Heaven to be the teacher and the prophet of his people. It was his duty to lead his sheep in paths of righteousness, and to bring them to the green pastures. He guarded them and instructed them, protecting them from the dangers of this world and from the terrors of the unknown universe. In later ages, secular institutions took over the priestly prerogatives. The old temples crumbled away, and in their places schools and colleges arose to instruct men in the conduct of their lives. New codes of law were introduced based upon human experience, and gradually, with the rise of science, increased knowledge was made available to improve the condition of individuals and nations.

It may be said that anyone who for any reason tries sincerely and unselfishly to improve the condition of his fellow men, and who is equipped for the labor which he has chosen, may properly be considered a shepherd. In this world, there are only shepherds and their flocks. Those more enlightened and skillful must continue to lead, and those of lesser knowledge must follow. It is good to remember, however, that according to all the sacred writings of the past, it is a most grievous crime for the shepherd to deceive his sheep. To misuse superior insight, to exploit the little ones, is to break the basic rule of the great Mystery rituals. When the leader is no longer the good and faithful servant of the flock, Heaven turns against him and punishes him. This thought is clearly expressed in John 10:12—"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." There may be a special implication in this statement of importance to the early Christians because the wolf was the symbol of the Roman Empire, whose founders, Romulus and Remus, were nursed by the she-wolf.

Some of the most interesting and valuable examples of early Christian symbolism were found in the catacombs of Rome. Here we find numerous examples of Christ as the Good Shepherd. It

is not certain just when these designs were made, but they are undoubtedly among the earliest Christian memorials. Here the Good Shepherd is represented in two distinct types. In one he is carrying home the lost sheep on his shoulders, and the implication is that he has gone forth and rescued it from the wilderness and brought it back to the sheepfold. In the other, the Shepherd is leading his sheep, either to pasture or back again to the place of security. Several verses of the 10th chapter of St. John bear upon this theme. Verse 11 reads, "I am the good shepherd: the good shepherd giveth his life for the sheep." Verse 16 is controversial, for it seems to suggest an attitude of tolerance to the non-Christian religions of the world: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Could there be a stronger plea for religious unity? Verse 27 more or less concludes the simile of the sheepfold: "My sheep hear my voice, and I know them, and they follow me."

Research has sustained the belief that the Good Shepherd was the principal symbol of Christianity considerably before the use of the cross and the crucifix. Many feel that the shepherd carrying the lamb is a far nobler device to represent the Christian Dispensation. Here is kindness, beauty, and grace of spirit. It is also interesting that in the catacomb paintings, the earliest figures of Christ represent him as beardless and with short-cropped hair, according to the fashion of the time. It was not until the 3rd century that the Master was depicted with long hair flowing on his shoulders. It was only in the 4th or early 5th century that the bearded face now generally accepted occurs in early Christian paintings. There is no indication that actual portraiture was intended. Irenaeus, writing in the 2nd century, and Augustine at the beginning of the 5th century, both agreed that no true likeness of Jesus was known to exist.

There is an interesting psychological point in the gradual departure from picturing Jesus as a graceful and placid-faced man, about whom was an atmosphere of beauty and kindly nobility. With the rise of Christian asceticism, the founding of the monastic orders and the resulting emphasis upon suffering, sin, and death, the face of Christ in art became increasingly sad, even stern and

aloof. It was only hundreds of years later that painters again began to emphasize the personal beauty of the Messiah.

There is another perplexing aspect of catacomb art. In many places where a representation of Jesus as the Good Shepherd might be expected, we find instead Orpheus playing upon his lute. Examples are also known in which Orpheus seems to take the place of the Good Shepherd, and is accompanied by a lamb. It is even more remarkable that other figures from Greek mythology, such as Eros and Psyche, adorn the ancient walls where the Christians met. It may be too simple to suggest that these Greek deities were introduced only for purposes of ornamentation. More likely, a parallel between Jesus, Orpheus, and even Hermes was recognized.

Here, then, is a possible link with the older religious systems, for Clement of Alexandria openly affirmed that the Christian was not strange or new or different, and that the essential teachings were also to be found in the older pagan sects. Certainly the idea of the Good Shepherd is widely diffused throughout the sacred symbolism of the world. All the great teachers could by right be considered shepherds, for they assumed the roles of guides and directors of infant humankind. One of the most important Hermetic texts is called "The Shepherd of Men," and in this, universal mind is represented as the leader of the flocks of creation. As the parent must guide the child, protecting it from all evil, so the wisdom-religion of mankind must guide the child-souls of humanity, rescue them from ignorance, and bring to them the light of truth.

This concept was early associated with the worship of the sun. Men, in their efforts to express gratitude for the benevolence of Heaven, felt themselves impelled to live virtuously and serve one another in the name of the Invincible Sun. The solar symbolism was thus extended to signify the complete democracy of the divine order of existence. The sun shone upon the just and the unjust; it favored no man over another man; but it also bound all creatures to their respective labors. If man would reap a good harvest, he must guard and tend his land. Man could plant the seed, but only the sun could multiply the harvest. Thus, man was dependent for everything that he was, everything that he had, upon the

fruitfulness of the universe; and to him, this fruitfulness bore witness to the immediate presence of God.

The association of the lamb with martyrdom or death also occurs in many old beliefs. Thus, the ray of the sun is symbolically the blood of the celestial lamb, and it is this ray, or light, of the spirit that washes away sin and corruption, and makes all things clean again. It is interesting and impressive to realize that most of the great spiritual benefactors of mankind have suffered persecution, and many have been martyred. The pages of history are red with the blood of virtue and innocence. This reminds us again of the story of the Good Shepherd, whose duty it was, if necessity arose, to die for his sheep. If this be considered a melancholy point of view, it also suggests the greatness of high conviction. Universal life, entering into forms and bodies, was anciently believed to perish for the preservation of the forms which it inhabited. The body was, indeed, in early symbolism, the holy sepulcher of the soul, but although the soul appeared to die when it was locked in the tomb of flesh, it was not really dead; it only slept, for it had in itself and of itself a greater life in everlastingness.

The resurrection of the soul from the body is therefore a glorious concept, originally taught only to the initiates of the Mysteries, and it is obvious that the resurrected soul was represented to early Christians under the symbol of the *Agnus Dei*. The resurrected lamb portrays the entrance of mortal life into immortality, and in the book of Revelation, the twenty-four hours of the day, as the symbols of time, bow before the glory of the risen lamb. Each of the elders has brought his offering to the emancipation of the human soul, and this continually reminds us that all the parts of our own characters—our faculties, perceptions and reflections—must finally bow before the figure of the risen lamb.

In the catacomb paintings, the theme of the lamb, signifying those who have died in Christ, has received adequate presentation. Occasionally, some type of landscape or background is indicated in the paintings of the Good Shepherd. The scene suggested is always a beautiful garden, which brings the idea of paradise quickly to mind. In these early days, there was no teaching of purgatory. In St. John, 10:28, Jesus, speaking of the sheep, says: "And I give unto them eternal life; and they shall never perish, neither

shall any man pluck them out of my hand." Those who passed on sincere and contrite, were immediately led by Christ to their eternal home.

Here, then, is the analogy between the sheepfold and heaven. There was much emphasis in the early faith upon the blessings of the life to come. Jesus was the guardian of both those living in this world and those who had passed on to the realm of eternal peace. There is a parallel in the teaching of the Hermetic school, where Hermes was the Psychopompos, or the Lord of Souls. He was the shepherd who guarded the flocks of the sky and presided over the streams of human souls flowing into generation and returning again to the spiritual realm through the mystery of death. Souls that had recently been separated from their bodies were depicted as confused, helpless, as though newborn into a distant region. It is the duty of the shepherd to gather up these forlorn ones, and lead them to their reward. In the catacomb paintings, Jesus certainly stands for the protector of the little ones, the souls reborn in heaven or paradise.

Under the broader interpretation given by St. Paul, the mystery of the Good Shepherd continues to reveal part of the mystery of human regeneration. The Lamb of God becomes Christ as the archetype of all souls; that is, the divine souls. Thus he is the son of God and the son of man; he is both the Shepherd and the sheep. As the Shepherd, he is the Savior; as the sheep, he is the victim. When he is considered the victim, he becomes the Christ in each of us, and we become the christened sheep, dependent upon the love of God, as personified by Christ, to lead us safely back to our eternal home.



The universe is too great a mystery for there to be only a single approach to it. —Symmachus

Be Not Led Into Temptation

When you are tempted to tell your troubles to other people—remember that half of them are not interested, and the other half are glad that you are finally getting what's coming to you. —Hugh Murr

Man is an enemy of what he does not know

—Old Arabian proverb

THE PURSUIT OF UNDERSTANDING

Part 4

In the previous talks of this series, we have frequently referred to the need for understanding, and the vital part it can play in modern living. It would therefore seem appropriate to examine the meaning of the word itself, not only in common usage, but in the specialized field of religion and philosophy. Learning is acquired by study; reason is strengthened by thoughtfulness; but understanding arises within the consciousness of the person. Lighted by the mind, warmed by the heart, and tested by experience, the soul of the human being gradually attains a maturity of conviction which can sustain the essential values of living through the stress of daily activity. Like all other desirable traits of character, understanding must be cultivated, trained, and guarded. We are born with the power to understand many things, but unless we resolve to unfold this faculty by conscious effort, we cannot enjoy the security and peace which it can bestow.

The outer life of man is built upon inner conviction. If this conviction is right, we are right. If this conviction is wrong, we are wrong. It is not difficult to tell whether we are right or wrong. If we are happy, serene, and well-adjusted persons, we are right. If we are unhappy, confused, and poorly adjusted, we are wrong. Of course, even the best-disposed person can make mistakes that cause a temporary condition of unhappiness, but in the course of years, a general trend is established. We cannot drift along being miserable most of the time without revealing a considerable lack of understanding. If our problems consistently appear to be great, we must begin to suspect that we are not facing issues with sufficient understanding. We cannot always excuse ourselves and blame others for our misfortunes, and the fact is that many of the dilemmas in which we find ourselves are the result of thoughtlessness, indifference, and wrong basic attitudes.

If we will admit that there is room for improvement in matters of conduct, we naturally seek the proper means to achieve this improvement. It has been said of man that he lives in a house with five windows. These windows are his sensory perceptions,

by which he is able to know what is going on in the world around him. The messages of the senses are conveyed to the mind, which acts as a coordinator. The mind must weigh, consider, reconcile and interpret the facts and fantasies that are brought to its attention. If the mind itself is dishonest, or simply unable to estimate the information which the senses have observed or reported, the facts themselves are obscured or confused, and their practical value is lost. Thus we can live long, experience much, and observe many things, and gain very little true insight. If we are constantly betrayed by our own mind, there is only one solution—a general and thorough mental housecleaning.

It is hard to get rid of attitudes which have been a part of us for years, but if they are worthless, they are also probably dangerous. We must come to an heroic decision: the old hurts and grievances must go; the outworn opinions and ancient prejudices must be discarded; the negative habits of thought and emotion must be corrected. We cannot remain the same as we have always been and expect our lives to be happier and better. When we recognize the natural dignity of the mind, and free it from slavery to our own mistakes and shortcomings, it can serve us honorably and well. To realize these simple facts, is the beginning of true understanding.

There is a standard in this life by which we can measure and discipline our own thoughts and emotions. In Oriental philosophy, this standard is called *moral value*. The term implies the best possible use of every faculty and power that we possess. This further implies that our conduct must have important meaning. Words and actions have their natural effects. Everything we do either adds to or detracts from our own good and the common good. Complaint, criticism, worry, and hate add nothing to our own happiness or the well-being of others, and are therefore without moral value. Soulless music, art completely deficient in beauty, literature with no inspirational content, morbid drama, psychotic architecture, and sophistication in general, are also lacking in moral value. They are the products of lack of understanding, and endanger the survival of our culture. Selfishness, avarice, and unreasonable ambition are soulless emotions which undermine true dignity and proper self-esteem.

Moral value is possible only to those who will cultivate certain necessary qualities of character. To live well, we must be in continuous control of our own temperaments. We must be able to pause and consider before acting. We must be ever mindful of meaning, and govern our conduct with a full sense of personal responsibility. When we are tired, harassed or perturbed, we cannot so easily plan our words or actions. We may well say that few can live with tranquillity of consciousness. This is true, but it is equally truthful to add that few are happy, healthy, or even contented. A musician will spend twenty years mastering his instrument, and to master character is no lesser task. Unfortunately, there is no easy way out. We must either cultivate virtues, or suffer from our vices.

Understanding, because it inwardly recognizes the reality of a universal moral value, makes us keenly aware of truths and realities we might otherwise ignore or even deny. Because he possesses the power to understand, man can learn to live graciously and in harmony with the noble laws operating everywhere in space. If we attune our natures to the ever-present good, we can hear the music of the spheres instead of only the discords set up within ourselves. Understanding generates the peaceful heart and abides therein.

We are concerned especially with religious understanding; but what is true on the spiritual level, is equally true wherever confusion exists. Why do we have trouble uniting with our fellow men in the worship of one God whom we all equally reverence and admire? Obviously, there is misunderstanding somewhere, and I strongly suspect that much of it is simply lack of understanding.

The search for understanding suggests that we come to a new standard of values in reference to faith and believing. Tolerance is possible to us all because uncertainty is common to us all. We cannot prove our religious convictions scientifically or rationally against the skeptic, the unbeliever, or even the devout of other beliefs. Let us understand the fact clearly. True religion is an internal commitment, an acceptance of things unseen. We worship because our soul requires the act of worship for its own peace and security. Not much would be gained by the mere fact that we all belong to the same creed, for even the members of one

denomination may not interpret their articles of faith in the same way. Under any name, we worship God as we understand God. If, therefore, our neighbor is an upright person, living as constructively as his abilities permit, there is no need to question his religion.

The American Indian tribes solved inter-sectarian difficulties very simply. If a stranger came to their camp, they never inquired about his religious beliefs. They simply watched him. If he was kind, thoughtful, brave, self-sacrificing, and of upright spirit, they assumed that he belonged to the true faith. If he did not possess these attributes, he was simply not a religious man. If the stranger should desire to perform some religious rite or ceremony which the tribe did not understand, the unwritten law fully covered the situation. All honorable persons would respect these acts of devotion, and if possible, even go so far as to share in them. This did not mean that they compromised beliefs of their own, because no true belief forbids a good man to be courteous, considerate, and thoughtful.

This simple code of the wandering tribes that populated this land before we came has become part of our heritage. Let us ever remember that all religious allegiance is first of all to God. Any of us, at any time, can worship with the Moslem in the desert, the Buddhist in his pagoda, or the Hindu in his rock-hewn temple. We can kneel beside him and, forgetting all else, become immediately mindful of that omnipotent and ever-present power which we call our Heavenly Father. There are many religions, but religion is one solemn affirmation of the reality of the Divine Power. There are many philosophies, but only one philosophic principle—that the search for truth is the noblest work of man. There are many sciences, but they are parts of one science, the purpose of which is the security of human life. The world was fashioned to bear witness to the glory of, one mind, one heart, and one labor. Ultimately, nothing exists except one Creator and one creation.



(This article is the text of Mr. Hall's radio talk given on October 1st, 1961, on the program "The Pursuit of Understanding," presented by Olive Conway on station KPRI-FM, San Diego.)

THE WONDERFUL WORLD OF NETSUKE

The sudden increase of interest in Oriental art everywhere noticeable in this country may be considered as an inevitable consequence of nuclear fission. It seems that Americans are realizing the desperate need for a basic philosophy of life strong enough to support the individual through an era of extraordinary emergencies. A materialistic culture cannot provide concepts of value upon which personal security must depend.

Material progress must always be sustained by enlightened conviction, which in turn results from a blending of religious, philosophical, and artistic principles. In recent years, the religious life of the American people has broadened and deepened, but generally speaking, philosophy has been neglected except for its psychological implications. As to our esthetic requirements, perhaps the less said the better. We have attempted to build our arts in harmony with a sterile materialism, and have lost the therapeutic value of beauty in our own lives and in the conduct of our worldly affairs. Since Hiroshima, however, millions of thoughtful persons have become more interested in art with cultural significance than in art with social significance.

Some of our friends may have noticed that we have recently written a number of articles dealing with various phases of Japanese art. This is not because we regard Japan as the only great nation which has produced good art, but we have observed that the products of the Japanese esthetic convictions are available to us in sufficient quantities to enable a thoughtful person to possess good examples and to accumulate representative collections. Most of the great art of China is now beyond our reach, and material coming from Hong Kong is largely for the export trade, which is neither critical nor discriminating. The greater arts of India are also difficult to come by, and most of what is offered is in the form of reproductions more or less adequate. I have always admired the paintings and gold-bronze castings of Tibet. These are becoming extremely scarce, and have risen sharply in price.

This brings us back to the Japanese situation. A great deal of good Japanese art has been flowing into this country since about

1875. At first, the Japanese government placed no restrictions upon the exporting of art treasures. Perhaps the situation can be best summarized by the fact that Japanese collectors are now buying heavily in the United States and returning the material to their own country. Major works of art that could not be bought in Japan today frequently appear in galleries and antique shops in the United States, where they sell for a fraction of their value.

Thus, we have available a highly collectible group of original Oriental art within the means of average persons and, most of all, in a convenient form for the American home. Japanese prints can be stored in very little space. A priceless collection can be kept in a single suitcase. The scroll paintings roll conveniently for storage, and the miniature carvings in ivory place little burden upon the apartment dweller or the person with a small home. Adequate books are also to be had, and a pleasant research project can be undertaken that will relieve the mind from many of its neurotic tendencies through the cultivation of a dynamic interest.

Even more important than all these considerations, is the content of the art itself. Most Japanese artists have been heavily influenced by the religious philosophies of their people. Many of the quaint and delightful products of Japanese ingenuity are heavily indebted to Buddhism and Shintoism. From Buddhism came wonderful overtones of meaning and the gracious idealism which permeates so many Oriental art forms. From Shintoism came the extraordinary love of nature that we enjoy in flower arrangements, dwarf trees, and the simple dignity of the tea ceremony. In substance, this art is healthy. It inspires a search into deeper meaning, and brings us into contact with wonderful myths and legends. It is rich in subtle morality, ever teaching but never preaching. In this article, we want to consider one of those miniature arts in which the Japanese craftsman excelled. We are not dealing with a detached art form, but one of those delightful situations in which beauty was designed for utility. Whereas in the West we would have concerned ourselves solely with an efficient product, our Japanese friends glorified efficiency and enriched it with cultural overtones.

The kimono is the national dress of the Japanese people. It has been worn by men and women for many centuries. A kimono is a

loose, robe-like garment, wrapped around the body and held in place by a sash or obi. The garment is distinguished by its very long sleeves and the gracious way in which it adjusts itself to the diversified contours of the human body. One American writer makes a facetious remark that a kimono would look well even if draped upon a Kansas silo. The gentleman's kimono is tailored in pattern and of subdued color. The lady's kimono may be a very bright and wonderful design, although the colors also become less vivid in the case of older women. The summer kimono is unlined, while that to be worn in spring or fall is lined, and for winter use, the garment is padded. There is one peculiarity of this gracious type of clothing—never in its long history was it ever provided with a pocket. The Japanese must have been aware of pockets because they had early contact with Dutch and Portuguese merchants, but here is one Western innovation they never copied.

The absence of pockets, however, never discouraged the Japanese from carrying about with them innumerable miniature objects indispensable to gentility. The custom developed to place small articles inside the neck of the kimono, where they were held in place by the obi. The voluminous sleeves also could be used with fair success, but neither of these makeshifts was entirely satisfactory. Let us consider for a moment what the Japanese gentleman had to carry. If he was a true samurai he had to thrust two swords into his obi. He also certainly carried a fan of the folding variety, which he could also tuck into his sash, then he had a pipe not much larger than a lead pencil, and a tobacco pouch. In early times, he also required a small box containing flint and steel with some fine tinder to light his pipe. Then there was his equivalent of a fountain pen—a brush in a lacquered case and a small ink slab. No gentleman would be found on the street without his personal seal—a small tube or cylinder, carved at one end with his identifying mark or signature. His autograph was worthless, but his seal was priceless. Some Japanese seem to have suffered from hypochondria, for they carried an assortment of pills and medications, usually in a little case called an *inro*. This in no way exhausts the subject, but it certainly did exhaust the carrying space. The gentleman might decide to carry all the equipment for a tea ceremony, and he never seemed to appreciate being laden

with bundles. Add to all the rest his purse, perhaps a portable compass, a bunch of keys, and a book of poems, and it is obvious that some heroic measure was necessary.

The assortment of articles which we have mentioned are now referred to as *sagemono*, or "hanging things." The only solution was to suspend them all from the obi. This was accomplished by a device somewhat reminiscent of a watch fob—a toggle on the end of a cord. The cord was inserted between the obi and the kimono and was prevented from falling through by the toggle at its upper end. Below the toggle, on the cord, was a bead through which passed a double cord, suspended from the toggle. This was then attached to the carrying container, such as the inro—a box in three or five layers, in which small objects could be stored. The toggle supporting all this conglomeration was called a *netsuke* (pronounced nets'-ki).

It is not fair to say that the netsuke was a strictly Japanese device. It occurs in one form or another wherever a costume includes a broad sash. Among no other people, however, have these toggles developed such artistic value and interest. In all probability, they have been in use in Japan for at least five hundred years, but the early ones, intended for utility only, were unornamented, and few, if any, have survived. We are told that the cord was simply tied around almost any object small enough to be practical and shaped in a manner that would prevent the cord from slipping off. The netsuke began to receive esthetic attention about the time the Japanese returned from their none-too-successful attempt to conquer Korea in the closing years of the 16th century. Many interesting Chinese ivory carvings were brought back from this ill-starred expedition. These were found to add charm and dignity to the gentleman's attire. Some were adapted by having holes drilled through them to accommodate the suspension cord. Native artists, however, soon produced more practical variations on the original theme.

In order to appreciate the netsuke, it is necessary to have some understanding of the peculiar restrictions imposed by practical necessity upon the artisans who fashioned these devices. The netsuke had to be light in weight, small in size, compact in design, and

without sharp or protruding surfaces which would catch in the kimono sleeves of the wearer. As the designs grew more complicated, these requirements created a definite challenge, which was met with consummate skill. Early netsuke were usually carved from hard wood, but collectors today prefer those made of ivory.

Other materials were also fashionable at one time or another. Boars' tusks and walrus teeth were employed by carvers. Sometimes coral was used, and occasionally metal, bronze, or iron. A few were carved from amber, and even porcelain netsuke are known. Those most commonly seen, however, will be of a dark medium-hard wood or ivory, variously toned by natural or artificial means.

The Japanese recognize two forms of miniature ivory or wood carvings. One is the netsuke, and the other is the *orimono*. An *orimono* is a standing object, usually a decoration for the alcove of a home. It may be about the same size and shape as a netsuke, but it is made to stand on a base as an art object and there is no consideration for utility. The two types can usually be distinguished because the netsuke has two holes in the reverse of the figure. These are called the *himotoshi*. These holes may be side by side, one above the other, or one on the back and the other on the bottom of the netsuke. The *himotoshi* presented problems in itself, for through it must pass the cord to support the *sagemono*, or hanging objects. The cord opening usually consisted of two slanting holes that converged inside the netsuke, so that the cord could pass in through one and out through the other. Netsuke will be found, however, in which the *himotoshi* is missing, and the cord was attached by passing it through some opening in the design itself, such as the space between a carved arm and the body. Occasionally, rings were inserted in the netsuke, but this was generally limited to those of button-like shape, called *manju*, named for a round Japanese cake of about the same size and shape.

Experts in netsuke are inclined to examine the *himotoshi* very carefully, hoping to determine the age of the carving by the amount of wear shown on the edges of the holes. This is not very successful, however, as many of the earliest examples were seldom worn, but treasured as works of art, while comparatively recent ones, from

one circumstance or another, may show excessive wear. It is true, however, that in early authentic netsuke, one of the holes is considerably larger than the other, so that it can contain the knot in the cord. The holes are always placed so that the best surface of the design will be exposed when it is worn. Old netsuke are usually lighter in color on the front, and darker on the back, because light bleaches the ivory on its exposed surface, and the back may be gradually stained or toned by moisture from the body. Of course, this is not so obvious in the wooden carvings.

There are several schools of thought relating to the collecting of netsuke. Some purists regard age as the first consideration. These specialists expect early examples to be well worn, with many details obliterated by time. They are also prepared for an occasional defect, with some fragment of design broken, scratched, or chipped. They like to refer to these old authentic specimens as "primitives," and are constantly on the search for genuinely dilapidated pieces. There is another school which holds out strongly for superior technique, regardless of age. These collectors desire unusual and remarkable designs and superb technical details. With them, all defects are tragic. It should be mentioned that although the netsuke is no longer a practical object in Japanese life, there are still artists who specialize in making them simply for collectors, who pay substantial prices, up to \$500 to \$1,000 for a piece carved to order.

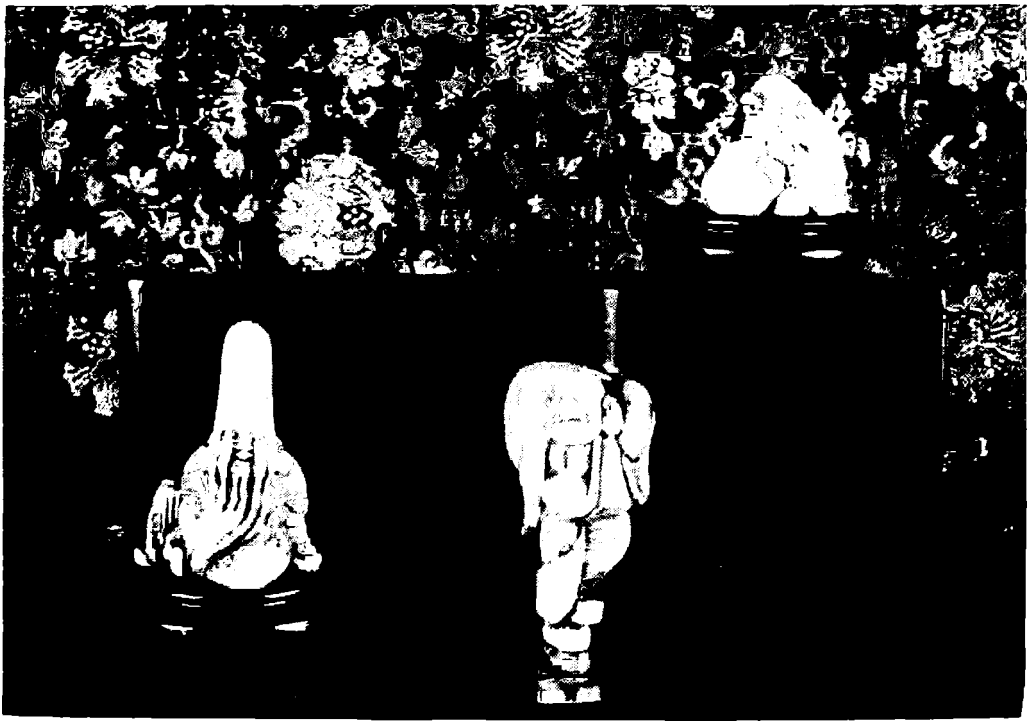
Early netsuke are rarely signed or initialed, and the fact that there is no clue to the artist does not disqualify the object for the collector. Even in later periods of netsuke carving, some artists chose not to reveal their identities. Some authorities are of the opinion that three out of four genuine netsuke are unsigned. Signatures are troublesome to the non-Japanese collector, who usually cannot read them and is apt, at one time or another, to be confronted with several thousand different signatures. Dealers selling signed netsuke should supply the customer with the English spelling of the name. More recent netsuke are often provided with small wooden boxes on which the necessary information may be written. When buying a Japanese or Chinese art object that is accompanied by an ancient box, never, under any condition, throw

the box away. There are cases where it is more valuable than the contents, and it may provide the only evidence bearing upon a rare and important item.

Always the word of caution. The signatures on netsuke have sometimes been forged with intent to deceive, or they may be the entirely harmless productions of students. When the apprentices of a netsuke master went through their training, they were often required to copy, as perfectly as possible, the work of their teacher. This precise copying included the signature. Only experts can detect the minor differences in ability that distinguished the original craftsman. We should realize, however, that poor examples may be quite authentic, having been made, in the first place, for less discriminating customers. The problem of forgery, therefore, does not present too serious an obstacle in this area of art collecting.

Inferior netsuke became an important export item, and the American market was flooded with specimens of little technical value. Also, netsuke have often been destroyed by natural causes in Japan, thus creating an unusual demand in the domestic market. The great fire and earthquake of 1855, for example, destroyed the greater part of Tokyo. Immediately after this disaster, the local market was dependent upon poor and hastily carved toggles, entirely utilitarian. Distinguishing a good example from a poor one is therefore one of the most intriguing parts of netsuke collecting. The only safe guide is the artistic discrimination of the collector. He cannot depend upon the price of the object, nor the identity of its maker. He must estimate the esthetic impact of a work of art. He must sense from experience that which is good, and in this field, particularly, much depends upon the strengthening of artistic intuition.

This brings us to the more intimate study of the little objects. Many fine collections exist, and accumulations of from five- to ten thousand different specimens are known. While some copying is evident, and certain themes were heavily overworked, there is an amazing diversity of designs. These are divided into groups according to prevailing shapes, the most simple resembling large buttons. Netsuke of massive size, obviously too large for normal wearing, may have been proudly carried by sumo wrestlers, gi-



1. Fukurokuju

2. Hotei-oshō

3. Dai Tengu

gantic men who disprove forever that all Japanese are of slight build. I have noticed in studying Japanese prints and other cultural objects, that jewelry was seldom, if ever, worn by these people. With ladies, decoration was almost entirely restricted to hair ornaments. With men, it seemed that the netsuke served as about the only ornamentation suitable to gentility.

For the most part, netsuke now collected are tiny statues or figures of a diversity of objects, persons, animals, birds, fish and insects, varying in size from less than an inch high, to a norm of about an inch and a half, beyond which exceptional pieces may be as high as four inches. It is impossible to illustrate adequately the skill of the carvers. They may hollow out the view of a beautiful temple inside a half open clam-shell about the size of a 25 cent piece. They may also produce what have been called "trick" netsuke. In these there may be movable parts, as one ivory ball carved inside of another, or a head with movable eyes, or an interesting shape that opens, revealing a group of figures performing some unusual function. Most of the themes are derived from the common life of the people or from hero tales or fairy lore. Religious subjects are not dominant, with the exception of the glowering likeness of the old Buddhist saint Bodhidharma, usually depicted

with an egg-shaped body and a grimacing face. Some Buddhist saints or arhats are favored, and also the supernatural beings from the Chinese Taoist mythology. The netsuke collector is therefore advised to get one or two good books on Japanese lore and legend, and he will find the stories themselves to be most interesting and rewarding.

We are reproducing herewith a selected group of netsuke which will give some clue to the fantastic world which unfolds around these little images. Wherever a collection of netsuke is viewed, there will always be a splendid group of Shichi Fuku-jin or Seven Gods of Good Fortune. These household deities were gathered from several sources. Some can be traced to India, others to China, and a few are indigenous to Japan. They are regarded as benevolent spirits, forever contributing to the health, happiness and long life of those who properly honor them.

The first of our little figures is Fukurokujiu, a deity of wisdom whose attributes include the bestowing of long life, shrewdness in business, a happy disposition, and a contented soul. Mr. Fukurokujiu is distinguished by his exceedingly high forehead, which may be taller than the rest of his figure, a very splendid beard, and a short, heavy body robed in Chinese garments. The accompanying netsuke is two and a half inches high and unsigned. It shows considerable wear, but this does not detract from its effectiveness. Here again, we come upon a peculiar skill of the netsuke carver. He fashioned the image to allow for wearing, and did his cutting in such a way that the worn surface would reveal ever new aspects of the designer's skill. These are the subtle things we learn to appreciate in Eastern art.

While on the subject of Shichi Fuku-jin, it is proper to introduce the most amiable of them all, Hotei-osho. He is supposed to have been a Zen monk who died in China about 917 A.D. There is difference of opinion on this subject, however, and he is said by some to have been the embodiment of the Maitreya Buddha, who is supposed to come to the world in a distant future time to redeem humanity. As a netsuke, he is definitely a symbol of good luck and generosity. He is shown as very corpulent, with heavy, long ears, and bearing a huge sack on his back. Often, he is accompanied

by children, who crawl all over him or peek out from the opening in his sack. He usually carries a flat fan, and his face is always wreathed in smiles. He is a favorite subject in both Chinese and Japanese art. This figure is ivory, unsigned, two and a quarter inches high. Hotei's relationship with children is said to symbolize that he is the guardian of humanity, and to his superior insight, all human beings are children. His huge sack is filled with the treasures of experience, wisdom, and insight, suggesting his Buddhist origin. To the Buddhist, all this world is an illusional existence, and no matter how important our activities may appear, we are still children playing with toys.

No one seems to know how the legends of the tengu originated. They are Japanese forest spirits, originally evil, but after they were converted to Buddhism they seem to have developed a number of constructive attributes. Some were depicted as human beings with wings and the beaks of birds, and others were entirely human in appearance except for very exaggerated noses. They were ruled by a kind of king who was called the Dai Tengu. Perhaps the tengu have something in common with the gnomes and elves of European folklore. This netsuke depicts the Dai Tengu, holding between his knees a large egg, the shell of which is shown cracking open. It is from this egg that a new tengu will hatch. This is a very well-organized netsuke. The mass of the figure is expertly handled. The prominent nose is not so greatly exaggerated as to deform the figure. As in most netsuke of older making, the ivory shows natural cracking and discoloration. The piece is unsigned, and one and a half inches high.

The sennin are imaginary or semi-historical beings associated with the Chinese doctrine of immortals as this developed in late Taoism. There is much similarity between the sennin and the Buddhist arhats, and it is quite possible that the Taoists borrowed heavily from Buddhist philosophy in developing their metaphysical concepts. This extremely whimsical netsuke shows Gama Sennin, whose attribute is the toad, here seen seated on his shoulder. The Gama Sennin was supposed to have been a peddler of medicines, a most eccentric character, and when the Japanese make netsuke of him, they try to emphasize the resemblance in facial expression



4. Gama Sennin

5. Daruma doll

6. Jurojin

between Gama Sennin and his toad. Sometimes the toad is represented with three legs, exhaling mysterious fumes of immortality. Japanese collectors especially like the expression on the face of Gama Sennin in this particular example. His eyes and the eyes of his toad are inlaid, the figure is ivory, unsigned, and one and three-eighth inches high.

We now pass on to another image—Bodhidharma, or Daruma, in his egg-like form, being tipped about by the figure of a young man. The Daruma toy, when so tipped, rights itself immediately and therefore becomes the proper symbol of equilibrium. Bodhidharma, who was the founder of the Zen sect, went to China from India. Being unable immediately to attract the attention of Chinese scholars, he sat in meditation, facing a blank wall, for nine years. During this period, he is said to have kept himself awake by tea drinking and later, when this failed, he cut off his own eyelids. There is a further legend that due to this long period of sitting, his legs atrophied and became comparatively useless. About this time an artist was appointed to redecorate the temple, and, seeing Bodhidharma, mistook him for an image and gave him a new coat of paint. When the artist added legs, Bodhidharma got up and walked off. This fine netsuke is made of ivory, one inch high, and signed Mitsuhiro (1810-1875). This artist was especially well known for the fine detail of his figures.

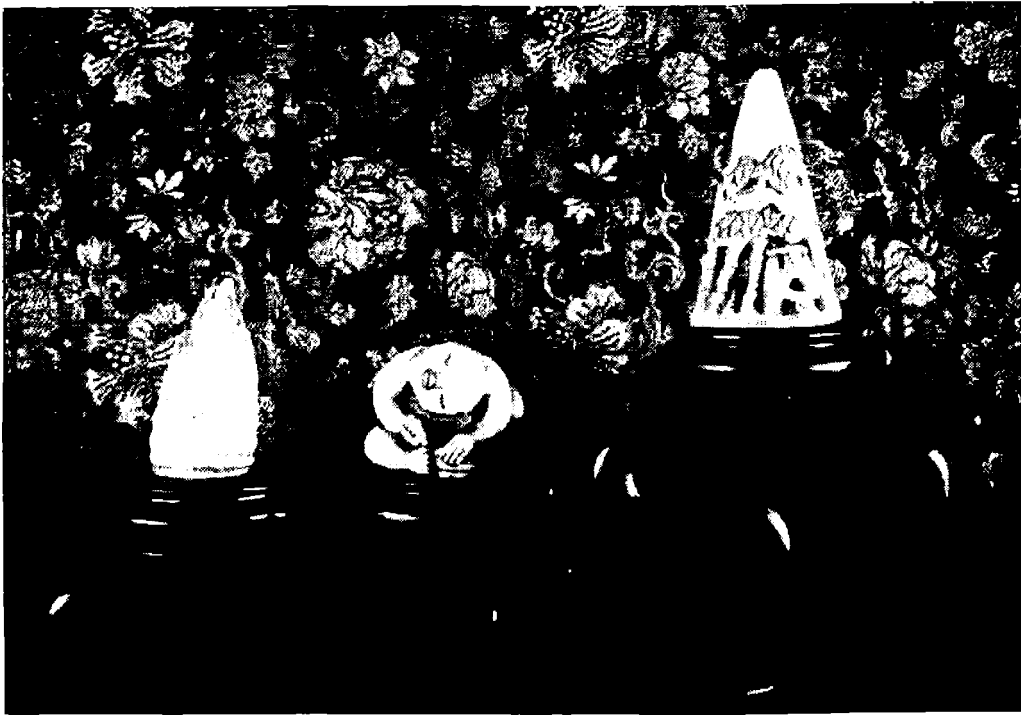
Our next netsuke represents Jurojin, also one of the Seven Gods of Good Fortune. He likewise confers longevity, and is here de-

picted with a turtle at his feet. Among the Chinese, the turtle was a fortunate symbol of long life and good health. The figure is two and an eighth inches high, carved from ivory, and signed Komin (an 18th-century artist). There is difference of opinion about Jurojin. Some believe that he is the same as Fukurokujiu. He is usually depicted with a high forehead, but not to the exaggerated degree of the other immortal. He is probably derived from China, as his robe would indicate. It seems to me that this little netsuke is especially nice. It meets all the practical requirements, and has pleasant architectural qualities.

Occasionally, the netsuke carvers produced works of extraordinary simplicity, which were highly significant artistically. Many of the Japanese connoisseurs prefer these modest examples to the more complicated designs. The one we show here is a bamboo sprout, somewhat conventionalized, but still essentially naturalistic. There is not much to be said about it except that it is artistically good. The carving is in ivory and signed Hidemasa, an artist who flourished in the 18th century. It is one and seven-eighth inches high.

One of the most popular of the netsuke figures depicts a small child in Chinese costume. The official title for this particular example is "Karako Playing a Drum." The little figure has its head tilted in a most amusing way, while it seems to be listening intently to the rhythm of the drum that it is beating. One is almost reminded of the intensity of a modern jazz musician under the influence of his own artistry. There is a legend that this little drummer heralds the changes of the seasons, and the drumbeat itself suggests some of the deeper philosophical implications of Taoism—for example, the universal rhythm described as the pulse beat of the Infinite. The figure is ivory, unsigned, and one and a quarter inches high.

Much of the ivory used in the carving of netsuke was sold to the artist by the manufacturers of a musical instrument called the samisen. This is an instrument somewhat reminiscent of a slender banjo, and is played with a piece of ivory called a plectrum. The manufacturers used ivory to make these plectrums, and the scraps that were left, usually roughly triangular in shape,



7. Bamboo sprout

8. Karako

9. Moso

were very serviceable for carving netsuke. Since ivory was valuable, as little was wasted as possible. The next example illustrates this prevailing tendency. It is almost completely triangular, and shows a man seated in the midst of a clump of bamboo, in the act of cutting the young bamboo sprouts. The tops of the bamboos are hidden by heavy clouds or possibly snow. This netsuke seems to tell us the story of Moso, one of the twenty-four paragons of filial piety. The very statement suggests the Chinese, and this group of legends certainly originated in China. The principal theme has to do with outstanding examples of the affection and respect shown by children for their parents. It is said that Moso used to go out in the dead of winter to get bamboo sprouts for his aged mother, who especially enjoyed this table delicacy. Moso is usually depicted wearing a broad-brimmed hat, and using some garden tool suitable to his occupation. The design of this little carving is quite modern and dramatic. It is ivory, signed Naohisa, and is two and five-eighth inches high.

The next example which we illustrate is a rather more complicated netsuke, showing some very interesting carving and undercutting. The figure seated on the clam-shell, is probably Ura-shima Taro, represented as giving wine to a tortoise. The turtle



10. Urashima Taro 11. Ryusa netsuke 12. Rakan Bhadra

appears to have a long, flowing tail, but the posterior drapery is really water plants that have attached themselves to its shell. In the open clam-shell there is a female figure in a boat. This figure seems to be Benten, goddess of beauty, music and long life. Benten is one of the Shichi Fuku-jin, the Gods of Good Fortune, and is the only lady included in the group. The legend of Urashima Taro is well known in Japan. He was carried away on the back of a turtle to the place of the Sea God, where he remained for some time enjoying himself. When he returned to his own home, he found, like Rip Van Winkle, that a long time had passed and his family was dead, and even his friends had forgotten his name. This little figure is in ivory, signed Gyokuzan, and is two inches high.

The next example reproduced here belongs to a special class called *ryusa netsuke*. These are usually circular or oval, and made in two parts that fit together like the top and bottom of a small box. This type of netsuke was attached to the cord by means of an eyelet or ring set inside the lid of the design. These netsuke were often beautifully ornamented, and quite frequently the design consisted of open work, as in the present specimen, which is enriched with a crest-like Japanese design. This type of netsuke is not so much collected in Europe and America, where interest in the amusing little figures is dominant. For workmanship, however, the *ryusa netsuke* can scarcely be excelled. Ivory, unsigned, one and three-quarter inches in diameter.

The arhats were the disciples of Buddha. They are called rakan, meaning "those deserving of worship." This exceptionally fine netsuke represents the Rakan Bhadra seated on a rock, bearing a scepter and accompanied by his identifying attribute, a white tiger. The figure is ivory, unsigned, and one and three-quarter inches high. There are two circles of arhats especially commemorated by Buddhists. The first consists of sixteen or eighteen venerable saints, most of whom were early Buddhist missionaries. Then there is the larger circle of five hundred saints. There are old paintings of the entire group and we have a good example in our library collection. Most of the five hundred do not have attributes sufficiently clear to be immediately identified.

We hope that the brief digest set forth here will cause some of our friends to become more conscious of this truly delightful art form. It is perhaps more challenging than might at first be suspected. These works must be accepted on their own merit and according to the insight of the collector. There are no famous names to guide or influence the mind. Even values are difficult to determine. The individual must simply be drawn to these figures by his own taste and inclination. Under such conditions, we mature our esthetic insight by familiarity and appreciation. These figures are highly impressionistic, but at the same time, meaningful. All the elements involved combine to make the netsuke culturally informative as well as artistically satisfactory.



By Their Tunes You Shall Know Them

If you have a little trouble appreciating the complexity of Chinese music, bear in mind that the division into five tones corresponds to the five elements, the five virtues, and the five relationships. The division into twelve tones corresponds to the twelve zodiacal animals and the twelve divisions of space. When music is composed according to all these laws, men receive great spiritual inspiration. It is said that the moral and ethical condition of a people can be judged by the kind of music it listens to. We wonder how the Chinese would respond to modern off-beat non-melodies.

The Down-trodden Man

Outside of the porch of an old English church built in the 11th century, is a flat tombstone in memory of William Waight. He expressed a desire that, having been trampled on all his life, he should receive the same treatment when he was dead.



In Reply

A Department of Questions and Answers

QUESTION: *What is your attitude on the recent legislation banning prayer from the public school?*

ANSWER: I am fully aware that this is a very delicate issue over which there has been much controversy and wide divergence of opinion. I can express only my own feelings, and have no intention of taking a dogmatic position. Having observed through the years the importance of religion in the life of the devout person, I cannot but feel that we are in definite need of some type of religious instruction. I am also fully aware that we have in this country nearly five hundred different sects, large and small, each differing from the other in some attitude or conviction about worship. Many of the differences are relatively slight and would probably pass unnoticed if they were not so constantly stressed. It is rather evident that it would be contrary to the foundations of our national life to favor one religious belief above another, or to require religious conformity among our people. Our founding fathers came here to find a place where they could worship God according to the dictates of conscience. Unfortunately, however, they were soon involved in doctrinal differences that threatened the harmony of the colonization plan.

In a democracy or a republic, or in a government which combines elements of these two systems, the rights of minority groups must be respected. The fact that one religion is strong enough to

exercise a wide sphere of influence does not justify us in bestowing upon that sect any degree of political preference. It would seem, however, that attitudes can become excessive on a problem such as this, with the result that something necessary and proper is sacrificed to prejudice alone. The United States is certainly not an atheistic country. According to such figures as I can gather, atheists represent less than one half of one percent of our population. The rest of our people believe in something beyond materialism, or are at least cheerful and well-intentioned skeptics. This means that if the problem of religion were ever brought to popular vote, this country would never declare itself as opposed to religion.

We must recognize that the United States has built a strong religious life around a number of faiths and beliefs that originated in Europe and were brought here long after the arrival of the first colonists. On many levels, the religious problem has been fairly well solved. Men work together, engage in business with each other, develop friendships and acquaintances, and support legislation of mutual benefit without much show of religious prejudice. It is regrettable, therefore, that theological conflict should be so stressed at a time when we are all in need of some type of spiritual security.

Our best thinkers in every field are in general accord that materialism as a code of conduct or as an ethical deterrent to delinquency, is a total loss. We have gradually become more and more intellectually emancipated over the past fifty years, and have been inclined to be proud that we have lifted ourselves out of the superstition-ridden past into the bright light of intensive sophistication. We also observe the consequence of this ill-calculated procedure. We have succeeded in making the 20th century one of the most disastrous epochs recorded in history.

Where is the American child going to turn for moral instruction? How is he going to develop the positive aspects of integrity and honesty? On what is he to establish a life of inner strength and spiritual security? It is now recommended that this guidance should be bestowed in the home. We know, however, that the average parent will not or cannot carry this responsibility. Also, by the time the average child graduates from high school, it re-

fuses to accept the moral instruction of the parents, especially when this instruction is contrary to the indoctrination the child receives in the process of formal education. Our universities and colleges seem bent upon producing agnostics or atheists unless the school itself belongs to some religious denomination. For young people, one point is clear: if the country in which they live ignores the religious issue completely, and the schools which they attend provide no incentive for the development of moral character through ethical or religious instruction, and the business world provides no practical example of religion in the conduct of daily affairs, then the young person sees no reason to consider religion important or even respectable.

There are many decisions that this country will ultimately have to make. We are a nation created by a conviction and supported by a conviction. Our great leaders have been, for the most part, devout men, and the Chief Executive of the nation still takes his oath of office on the Bible. I am fully in accord with the point of view that we cannot permit this country to be dominated by any creed, but it is high time that we realized that it must be dominated by some concept, conviction, or principle deep enough and strong enough to assure our continuance.

Perhaps the answer would lie in the enrichment of our grade school and high school curriculum. If we cannot teach any particular religion, we may be forced to take the ground of making sure that our high school students graduate with a basic knowledge of what religion means to all human beings. Much could be accomplished by a non-doctrinal appraisal of the place of religion in the history of the race since its beginning. Naturally, this will be subject to the most strenuous opposition, but it is the only fair way to face the controversy. If each child received a basic insight into what human beings believed and why, he would face life better equipped for such prodigious' decisions as now face the United Nations. Let the young person realize the numerical strength of various religious and political ideologies, and think some of these things through for himself. Perhaps he would gain more from this than he would from pondering over the imports and exports of the Dominican Republic.

As atheism is a prevailing fad, it might be interesting to note that according to one of their own principal spokesmen, communist China is progressing poorly in destroying religion—so poorly, in fact, that it has decided to declare complete religious tolerance. The government admits that out of about 650 million Chinese, it has only been able to create about 17 million atheistic communists. The situation in Russia is no more promising. It is extremely doubtful that they have been able to spread atheism outside of the formal membership of the communist party. It would be a brilliant spectacle, indeed, if the Russians could produce more than two- or three million actual atheists. The whole program has fallen apart, for the simple reason that if the human being must worship something, he prefers God to Karl Marx—which is understandable.

Why not help young people in the beginning to face the religious facts of life? It is very important that we realize that religion is a world phenomenon. We are bound to the destinies of several hundred million Hindus, Buddhists, Confucianists, Taoists, Shintoists, and Moslems. Together, they outnumber us two or three to one, and it is pretty foolish to regard all these people as worshippers of false gods and as our spiritual adversaries while we are trying to win their political friendship. In our own country, we have a number of denominations. Several of these get along well; others are extremely militant and exclusive. If they wish to feud, this is their private business, though a very poor business at this time.

Why not let young people learn the whole truth of the matter? Let them understand the heroic efforts that have been made to unite religion in spiritual essentials. Show them a photograph of a military graveyard where rest the dead of those who have fought for a free way of life. Let them observe the markers, some with a simple cross, others with the star of David, and still others with the crescent and star of Islam. The Hindus, Buddhists, Moslems, and Jews have died for the right to live together in peace. Why cannot we, the living, keep the faith that they, the dead, have entrusted to our care?

One solution would be a definite course in World Ethics. Here the great systems of ideals that have sustained humanity through

countless disasters can be presented without any consideration for creedal conflicts. The golden rule exists in every religion in the world, and all faiths believe in the fatherhood of the Divine Principle and the brotherhood of man. It is doubtful that any responsible person of any sect can deny this. Why not use this as the basis for a simple system of instruction to be given, regardless of race, nation, or creed? Such instruction could be presented on a philosophical level, thus avoiding direct controversy. No one can regard himself as educated unless he has some knowledge of the beliefs that have moved mankind. It is from such a broad foundation of beliefs that the person can integrate a personal code for his own use. He cannot do this satisfactorily, however, when he is completely ignorant of the great thoughts that are part of our proper heritage. It is hard to believe that controversy such as is now raging can do anything to enrich a free way of life; rather it would seem that it would give comfort to any adversary who wishes to see us destroy our own integrity.

Obviously, only two courses remain for the person who would like his children to have some religious insight. He must either give this instruction to his children and devote a great deal of time to the task, or he must depend upon some religious institution for this help. In neither case can an ideal situation be obtained. It cannot be assumed that the average parent has a solid background in comparative religion or idealistic philosophy. Nor can it be assumed that the average religious institution is much better equipped. Indoctrination would most certainly be sectarian, which is not the most desired end. What we need is an enlarging appreciation for the values of ideals that are strange and distant to us.

It is quite understandable that we should be considerate of all feelings that are reasonable. Most religions insist that others should be tolerant and cooperative. If we ask acceptance for our own ideas, we should be kindly enough to be courteous to the ideals of others. What is this great fear that seems to be arising in the world? Why are we afraid that our children will be led astray by a simple prayer that makes no reference to any sect or creed? Is our own faith so weak that we must insist that our children be kept in total ignorance of all other beliefs in order to bind them to a

sect or creed? This hardly seems possible; yet what other motive could there be? Almost any of these sects would be happy to provide a sectarian prayer for them, but they are afraid of a non-sectarian one. Are we really terrified at the thought of religious tolerance? If so, we would seem to be breaking faith with everything that brought our nation into existence. Do we consider it a mortal sin to ask the blessing of God upon our various projects and undertakings? If this is our real attitude and our real worry, we are still religiously in the Dark Ages. The truth is that all our religions would be enriched numerically and spiritually if the younger generation became conscious of its spiritual needs.

This controversy over prayer indicates rather clearly that a negative situation has survived which we had profoundly hoped had long ago ceased to plague us. It seemed reasonable to believe that honorable people, living together and working together, had come to have a kindly respect for the sacred convictions of each other. Are we to assume that we were wrong in this? Are there still great invisible walls of creeds and doctrines that divide the inner lives of human beings? Does the average man really feel that the person working beside him in the office is a lost soul, headed for perdition, simply because he belongs to another faith? Is it really a spiritual tragedy to learn that in recent years, the number of Buddhists in the United States has increased to about 200,000? Is it really necessary to be alarmed at the fact that Hindu missionaries come over here to save our souls? After all, we have been sending missionaries to the Hindus to save their souls for a long time; but we are unhappy when they return the compliment.

If we can work together, break bread together, intermarry, support the same charity, minister to the sick, without consideration for theology, is it so impossible that we should sit down and pray together? Regardless of when he prays or where he prays, is not each man worshipping according to the dictates of his own heart? Are we in such desperate condition that we cannot at least maintain a quiet and dignified silence when others perform a religious rite? It would be sad to believe that all this furor really means that the religious world is as intolerant as it was five hundred years ago. I am inclined, rather, to suspect that the greater number of

our people are gentle and kindly in this respect, and that what we hear is only the loud voice of a very small group.

There is some evidence that one of our smallest minorities, made up of aggressive atheists, has done much to stir up the general confusion. These people seem to desire to make the world safe for the militant unbeliever. It would seem wrong, however, to give preference to these atheists and permit them to dominate the religious situation. In most respects, our way of life is based upon the will of the majority. This does not mean that minority groups should be persecuted or ridiculed; but neither does it mean the right of these minority groups to persecute or ridicule the majority, or to restrict the right of other persons to their proper and reasonable convictions.

I would never be for a union of church and state as a political fact, but in the life of every human being, there must be such a personal union. He has his duties to his world, to himself, and to his God. There is every evidence that he can carry this program with dignity, and we will hope that the world, collectively, can come to the same good sense and good taste. Until the subject can be officially cleared, I think it is important that we all become more familiar with the religions of the world, and observe with practical insight and understanding that the Universal Power, whatever it may be, bestows its blessing upon all who are just, merciful, and kind. A man's life is his true religion, and a kindly, gentle faith, leading to the improvement of conduct, is what we are all seeking.



Open to Debate

Is there a greater fault than being conscious of the other person's fault?

—Gibran

Honorable Hara-kiri

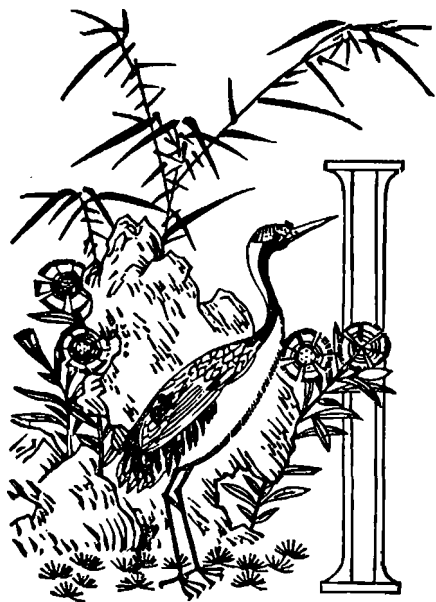
Trickery succeeds sometimes, but it always commits suicide.

Flag Symbolism

It is interesting to note that the Union Jack, the national flag of the United Kingdom of Great Britain, combines as its design three crosses. These are the Cross of St. George of England, the Cross of St. Andrew of Scotland, and the Cross of St. Patrick of Ireland.

THE "UNWORTHY" ONE

THE VENERABLE FOUNDER



It had never occurred to me to think of Mr. Nakamura as a club man, so I was somewhat surprised when he invited me to the special annual meeting of The Society for Higher Esthetics. The group of cultured gentlemen who formed this Society had an extraordinary meeting once a year on a date set by the classical calendar. As the aged founder could no longer travel to Kyoto, the members made a special pilgrimage to his home, which was situated in a nearby community.

At the appointed time, we assembled at the railway station.

There were twenty-four gentlemen in the party, and all were in Japanese dress with some Western accessories. I had never before seen Mr. Nakamura in so elaborate a native costume, but it suited him admirably. He appeared most distinguished, especially as he was also wearing his Homburg hat. After we had settled ourselves comfortably in the second-class coach, my friend enlightened me about the purpose of the annual meeting.

All the members of The Society for Higher Esthetics were persons of consummate artistic skill and appreciation. The tall, slender man in russet brown was the outstanding Kabuki actor of his generation, and the eleventh of his distinguished name. The one sitting next to him was a poet of national distinction who had been recently honored by the Emperor. The portly person across the aisle was a master puppeteer of the Bunraku Theater. Included in the party were musicians, writers, painters, flower arrangers, and a prominent exponent of the Tea Ceremony. Each carried a small package tied in a square of silk and curiously decorated.

Mr. Nakamura had two such packages, and he passed one of them to me.

"You will be kind enough to present to our host at the proper moment. It is a slight gift, according to our custom."

When the train pulled into a small rural station, we all left the coach and, forming a procession led by the distinguished poet, proceeded through the principal street of a charming Japanese village. The local inhabitants assembled to watch the splendid sight, and were joined by several dogs who behaved with proper decorum. In due time, we turned into a wooded lane and arrived at the beautiful old home of the illustrious founder of The Society for Higher Esthetics.

The master of the house was seated on a rustic bench in the exquisite garden of his home. He was obviously in most advanced years, and leaned heavily on a carved cane. There was much bowing, with many expressions of felicitation, and each of the guests, including myself, presented his gift. The Kabuki actor made a short speech in the grand manner, and the others nodded vigorous approval of his remarks, which, unfortunately, I could not understand. Mr. Nakamura told me afterwards that the words were truly inspired.

One of the group—I believe he was a writer—then spoke in slow, precise English, probably for my benefit. "In the glorious days of the Emperor Meiji"—all bowed—"when Western customs began to influence Japanese life, many of the arts and skills of the nation fell into neglect, until it seemed for a time that the indigenous culture would be extinguished. To prevent such a sad calamity, a number of societies were formed, of which this one is the most humble, to protect and revive the arts of the people. Men of rare ability rallied to the cause, and as a result, there was throughout Japan a renaissance of painting, sculpturing, literature, poetry, and the theater. Folk crafts are again being taught in both private and public schools. The Imperial Family"—more bowing—"is officially patronizing this valuable program, and the esthetic future of the nation is assured."

The Venerable Founder of the club was a woodblock artist, who not only designed his prints, but cut the blocks and printed

them himself. He made a short talk in a high-pitched voice, welcoming all his friends to his modest abode, expressing his gratitude for the journey they had made on his behalf, and concluding with the statement that he had prepared a special picture for the occasion. He also noted, by way of apology, that his hand was no longer steady, and he hoped that his friends would be generous enough to excuse the defects in the design.

Each of the members was then presented with one of the prints, signed by the artist and carefully wrapped. I was surprised to be included among those to receive this unusual present. Mr. Nakamura warned me not to open the gift until after we had left the home of the Venerable Founder, or he would be greatly embarrassed.

A moment of polite confusion followed, with each recipient expressing his overwhelming gratitude, and the artist insisting that he was far beyond the age in which he could draw a creditable picture, and that even in his best days, his work was not worthy of the illustrious assembly. At just the proper moment, refreshments were served, and soon an air of refined festivity pervaded the garden. Everyone was smiling and chatting, and the Venerable Founder obviously enjoyed himself.

Late in the afternoon, there was a lull in the conversation, and it became evident that something of importance was about to occur. The Venerable Founder indicated that he wished to arise, and two of the gentlemen moved forward to assist him. Supported by these younger men, he walked slowly toward the gate leading to the road at the front of his house, and we all followed him in single file.

About a hundred yards along the country lane stood an ancient stone monument. It was a slender slab of weathered rock, resting on a base crudely carved into the shape of a lotus blossom. In front of the monument was a flat altar-like table, also of rock, and on this stood a clay bowl, partly filled with sand, in which several sticks of incense were burning. The face of the larger stone was covered with Japanese writing cut deeply into its surface. Aided by the two gentlemen, the Venerable Founder knelt in

prayer before the memorial tablet, and the rest of us followed his example.

In a very low tone, Mr. Nakamura translated for me the writing carved into the memorial stone: "Sanctified to that multitude of gentle and gracious artists of the whole world who have labored to make life beautiful. Men have forgotten even their names, but the compassionate heart of the Eternal One knows them all, and will remember them always."

The ceremony at the roadside monument concluded the annual meeting of the Club, and after returning to the garden of the Venerable Founder, we all made appropriate remarks of pleasure and gratitude, and took regretful leave of the aged man.

The train back to Kyoto was rather crowded, and the members of our party could not find seats together. My friend finally discovered two vacancies in a forward coach, and motioned me to hurry lest these also be taken. When we were comfortably settled, the conversation naturally turned to the ceremony of the afternoon.

Mr. Nakamura explained that along the roads and lanes of the Japanese countryside were numerous memorials such as the one we had just visited. They were simple expressions of gratitude erected to honor the countless artisans who had contributed to the national culture. No formal architect had designed the beautifully proportioned houses of the peasants and farmers. Such homes were built by the members of the family, sometimes with a little local help. Yet persons of rare discrimination came from all over the world to admire the quiet charm and dignity of these old houses and barns. The wonderfully proportioned thatched roofs, the skillful placing of windows and doors, and many other structural features were of the highest esthetic quality.

These country people also made their own utensils, and as leisure permitted, contrived appropriate decorations for their own rooms, especially the kitchens. They were truly folk artists. They had studied with no masters, attended no schools, and never signed their works, which they probably regarded as of no special value beyond utility. But now great museums were proudly displaying examples by these untutored craftsmen, and from the old designs, new and splendid products were fashioned. Thus, the work of

these early rustic artisans became part of the priceless esthetic heritage of Japan. It was proper to honor them by some token of eternal gratitude.

This seemed to be an appropriate time to examine the gift from the Venerable Founder. It was an exquisite little hand-made print about seven by eight inches, matted on soft mulberry fiber paper. It had the miniature quality of fine lacquer work, and part of the effect was attained by colorless embossing. The subject was the roadside monument to the nameless artists. A winter setting had been chosen, and the stone tablet stood out against the pure white of a snowy scene. In the upper left corner of the design were the bare branches of a maple tree, and on the snow before the memorial lay one dead leaf in subtle shades of soft brown. The picture included a short poem from one of the classic poets, written in graceful Japanese script against a light-grey sky. Prints of this type, and for such occasions, are called surimono.

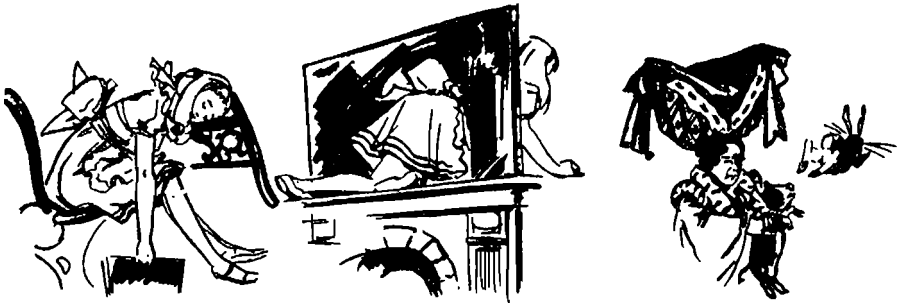
I passed the surimono to Mr. Nakamura, who studied it for several moments, and then drew in his breath with a soft hissing sound. "It is so very choice," he observed in a voice scarcely above a whisper. "I hope you will cherish it always." His face grew thoughtful and a little sad. "Pictures of this kind have a very deep meaning. The Venerable Founder here tells us that we will not gather with him next year. When the winter comes, he will depart to the Buddha-land. This surimono is the last leaf that shall fall from his hand. In a few months he will join those artists of the past who enriched the tradition of our race. The poem tells us that the falling of the last leaf makes perfect the composition of a rich and full life, and bears witness to eternal beauty. In due time, our Venerable Founder will be elevated to the high estate of companionship with those who are nameless and forgotten. All the members of the Society for Higher Esthetics have received the same message. Our love and admiration will be with our great Founder at that supreme moment of his long and illustrious career."



Toward a Universal Language

The language of the lips is easily taught; but who can teach the language of the heart?

—Gandhi



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE SILK ROAD

In 1868, the German geographer and traveler Baron Ferdinand von Richthofen made several remarkable journeys, penetrating almost every part of the Chinese Empire. It was the Baron who named the ancient caravan route that linked eastern China with the Roman Empire "The Silk Road." Ptolemy, the Egyptian geographer and astronomer, writing in the 2nd century A.D., described the route used by a Macedonian merchant named Maes, also called Titianus, who traded with the Far East in silk and other valuable commodities. The description left by Ptolemy is vague at best, and many of the names to which he refers can no longer be identified; but as far as can be estimated, the road followed reasonably level land and was open to caravans most of the year. It is possible that the armies of Alexander the Great (356-323 B.C.) brought back information that assisted later travelers in charting the remote areas of Central Asia, but it is now believed that raw silk was available to the Grecians even before this time. Our primary interest in this subject, however, is not a consideration of the history of sericulture, an art dealing with the rearing of silk worms, but the fact that trade between China and Eastern Europe at so remote a period implies much more than an exchange of valuable products.

Pythagoras reached India more than five hundred years before the beginning of the Christian era, and during his lifetime, Asiatic scholars are known to have visited the Greek states. Very little is made of these old journeys, nor have students of comparative religion given adequate consideration to the possible effect of this early East-West contact. The simple fact is that as early as the time of Buddha, Eastern merchants reached the shores of the Black Sea, pressed on to Constantinople, and undoubtedly bartered their wares in the Athenian market. There is no reason to doubt that intrepid explorers traveled both ways along the silk routes, bestowing their opinions on numerous subjects. At that time, religion and philosophy were highly valued in all the regions through which the caravans passed, which may explain the presence of Oriental doctrines in North Africa, Greece, and Rome at a far earlier date than is generally supposed.

Sir Aurel Stein, in his important text *Innermost Asia* (Oxford 1928), followed part of the old Silk Route, and admitted that there were insurmountable obstacles to a detailed restoration of the original highway. It may be stated broadly, however, that this road extended across Central Asia, beginning in Peking and terminating in one of several important marts along the eastern and northeastern Mediterranean. One author describes the route as follows: "The road went west from Hsi-an and branched into three at Tunhuan. The southern fork passed the city of Chotan, the northern fork went through Turfan, and the central one passed Loulan. The three reunited at East Turkistan, and traversing West Turkistan and Iran, finally reached the northeastern coast of the Mediterranean Sea. It was indeed the oldest and longest road in the World, extending over 6,000 miles." (See *Silk and Japan*, 1962). The same publication notes that silk production began in China about five thousand years ago, and that it was introduced into the eastern Roman Empire by way of Tibet as early as 500 B.C.

Marco Polo, the Venetian traveler, followed in general the meanderings of the Silk Road when he left Acre in November of 1271. He had intended to reach China by sea, but when this became unfeasible, the party changed its plan, traveling northward



THE SILK ROAD

Reproduced from 1962 *Silk and Japan*, through the courtesy of The Japan Silk Association, Inc., New York City.

through Persia, then on to Balkh, and ascending the Oxus River, now the Amu Darya in the U.S.S.R. The journey, which included the crossing of the Gobi Desert and the penetration of the Great Wall of China, required something over three years, but was successfully accomplished. Perhaps just as interesting was the return journey of the Polos. They had difficulties in extricating themselves from the kindly ministrations of Kublai Khan, but finally contrived to reach home by sea. The marine journey began in the area of the present coast of Amoy on the mainland of China, directly west of the island of Formosa. The voyage was broken by long delays on the island of Sumatra and in South India, and it was more than two years before the Polos arrived in Persia. Having fulfilled their responsibilities to the great Khan, they proceeded from Persia to Trebizond, now Trabzon, on the Black Sea, continued on to Constantinople, and finally reached Venice in the late fall of 1295.

While this journey was arduous, there is no reason to assume that it was unique. The navigation was skillfully planned, and from the study of silk culture, we further learn that this route was used

to smuggle silk worms into Europe in the 12th and 13th centuries. Incidentally, King James I of England introduced sericulture into the American colonies in the early years of the 17th century.

From this outline, we are able to visualize a remarkable state of affairs. Merchants had successfully crossed the Gobi Desert, navigated the Oxus River, moved through Baghdad, and completed the major length of their great journey at Damascus. Chinese navigators, following available sea routes, had opened relations with Korea and Japan, had touched the Philippine Islands, skirted Australia, and found an inhospitable reception in what is now Malaya and Indonesia. They had reached Burma, followed the point of South India, explored Ceylon, and touched at Bombay. Continuing westward, they had entered the Red Sea at Aden, and continued north to Suez, setting up important markets in Alexandria and other North African cities. The land route and the water route ended rather close together: the first at Damascus, and the second at Suez. The land route then continued west across Persia, where it likewise took to the sea, and was joined by the sea route, which carried its cargoes north across the Mediterranean. In the second century B.C., the merchants finally converged in Rome, where their product was sold for its weight in pure gold.

When we compare these solid facts with prevailing opinions, it would seem that even the ancient world was smaller than we have been taught to believe. Once these great roads of commerce were open. Arts and cultures of all kinds, fabrics, perfumes, rugs, and scientific instruments, became the common property of both Europe and Asia. Paper followed the same route, and in the centuries following the two great journeys of Marco Polo, Japanese ambassadors reached Rome, Christian missionaries traveled to China and India, Buddhist priests reached Egypt and probably Greece. Mongolia had trade alliances with Venice.

It is remarkable, therefore, that this cultural interchange receives such scant attention in European history. It was one of the important occurrences in that obscure period which we call the Medieval Era. It is therefore easier to understand, perhaps, the importance of the rise of Islam, which was situated at the western

end of the great Silk Route. Through Islam, the cultures of Asia penetrated the Byzantine Empire and contributed to the Renaissance. Through Islam, also, the Moorish culture of Spain restored Western education, and became the model for the university system of Europe. Some day an important program of research will probably center on the Silk Road, and will help to enlarge Western appreciation for the Eastern content in European civilization.



LADY OF DREAMS

By

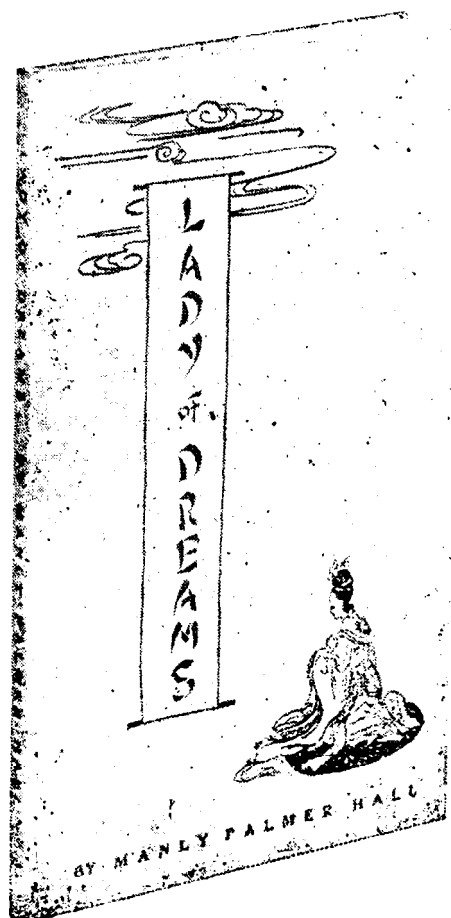
MANLY P. HALL

A delightful mystical fable

Written in the classical Chinese style

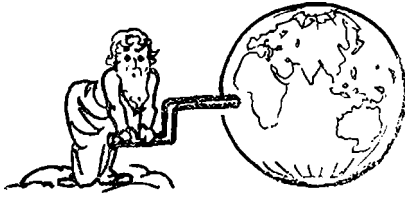
Illustrated with appropriate drawings

A lovely gift item for many occasions!



LADY OF DREAMS was originally issued by Mr. Hall as a gift to his friends, and those attempting to complete a collection of his published works, find this the most difficult to secure. A limited reprint has been made, and we suggest that you order your copy immediately.

Forty-eight pages, 4 $\frac{1}{4}$ x 7 $\frac{1}{2}$ inches, illustrated. Double art-paper decorative binding. Price \$1. (Plus 4% tax in California.)



HAPPENINGS IN THE WORLD

Never before have respected leaders of the free world been in such unanimous accord on the need for enlightened ethics. Scarcely a day passes in which some new scandal does not come to public attention. Every area of our culture is involved, and with the highly efficient systems of communication now at our disposal, the people of the nation cannot pretend that the facts are unknown to them. With Red China in possession of the atomic bomb, Soviet Russia setting up missile bases in Cuba, fascist organizations operating in Latin America, and Africa in turmoil, we continue the accepted practice of doing business as usual, wasting money as usual, preying upon each other as usual, neglecting our children as usual, and striking for higher wages as usual. We have not yet learned that we cannot live as usual in times that are not usual.

The universe does not decree that man must be selfish, self-centered, or self-seeking at the expense of principles. Such attitudes are not demanded by progress, nor are they necessary to our happiness or security. Selfishness, in all its forms, is nothing more nor less than a habit—a line of least resistance followed by persons who have never learned to discipline themselves or their attitudes. Our way of life provides us with adequate means of curbing unethical practices on all levels. No corrupt institution or policy can survive without the continuous financial support of its own victims. If we refuse to patronize dishonest merchants, they will quickly see the error of their ways. When we withdraw our financial support from policies which we know to be wrong, and bestow it upon policies which we know to be right, we will have what we really want and need.

Ethics is that branch of philosophy which instructs us in discrimination, teaching us to weigh all things and to cling to that which is good. It gives us the vision and understanding to know

what is right, and the courage to live according to our constructive convictions. It is not necessary to organize ethics or to create power blocs to attain reasonable ends. Each ethical individual accepts his personal responsibility as a good citizen, and acts accordingly.

If we want clean entertainment on the stage, screen, and television, we can have it as soon as we are willing to stand our ground and refuse to accept corruption as artistic and enjoyable. There will be few salacious books or magazines if we do not buy them, few dishonest merchants if we decline to patronize them, and few rackets if we do a little serious thinking. Until we support honor and honesty, we will be plagued with dishonor and dishonesty. No public official can betray his office without public support or public indifference. We get what we are wise enough or foolish enough to buy. Let us use our dollars—our most powerful weapon—to build ethics, and not to tear them down.

Our vast financial structure survives by catering to the taste, or lack of it, of the millions of consumers who constitute the buying market. The ethical life can be very adventurous and rewarding, for you must match your wits against highly skilled adversaries. If prices are out of line, do not buy. If goods are not as represented, take them back. Gradually learn to know reputable dealers and patronize them. Read the small print in every contract. If television programs make you sick, turn them off and do not patronize the sponsors. Stop purchasing things you cannot afford, for debt deprives you of ethical freedom. Set up a high ethical standard in your own consciousness, and live this standard every day.

Your constructive convictions will have a profound effect upon the young people who will soon carry the responsibilities of the nation. If parents are thoughtless, their children will be thoughtless; if parents are selfish, their children will be selfish; and if parents set no example of self-discipline, the children will be without moral character. The demoralization of a people is as dangerous as the detonation of a bomb.

Remember shorter working hours mean longer spending hours, and we have overspent ourselves already. When you spend, buy nothing that will injure yourself or others. Buy what will give you a better, wiser, and more secure way of life. Buy security, not status. Use what you have to enrich what you are. Free yourself

from tyranny of style, and guard your heart and mind from popular trends that have no lasting value. Live prudently, and you will have the time, means, energy, and wisdom to be a real person.

* * * * *

On October 11th, 1962, the Ecumenical Council of the Roman Catholic Church was opened with appropriate remarks by Pope John XXIII. This may well prove to be the most important ecclesiastical session since the inception of the Church. The last Ecumenical Council was in 1869, at which time the doctrine of the infallibility of the Pope was solemnly promulgated. Most of the earlier councils have little more than historical interest to non-Catholics. The present council, however, has been convened at one of the most critical periods in the history of the world. The Pope has intimated that a sincere effort would be made to improve relations between Roman Catholicism and the other denominations of Christianity. Many practical issues are involved. One, of course, is the need to present a united front against communistic atheism. Hardly less important is the issue of non-communistic scientific atheism. There is also the pressing question as to why communism is developing so rapidly in countries long held to be devoutly Catholic, including most of Latin America.

The need for the modification of the attitudes of the Church toward non-Catholics in general is everywhere obvious. An official representative of the United States government, while on a recent visit to Japan, was invited, as a gesture of hospitality, to light a stick of incense before the altar of a Buddhist shrine. There was a moment of suspense. The official was reluctant to light the incense because he was a Roman Catholic. It would be desirable all around if such embarrassments could be prevented. Pope John will be long remembered if he is able to modify the rules bearing upon relationships between Catholics and Protestants, such as marriage, divorce, birth control, and the obligation of having the children of mixed marriages raised in the Catholic faith. It is sincerely hoped that this council will pave the way for general religious concord, not only among Christian sects, but between Christianity and the non-Christian world. We must remember that Christendom is still outnumbered by other religions, and all faiths must work together if faith itself is to survive.



Happenings at Headquarters



We would like to take this opportunity to introduce the three new members of our Board of Trustees. We are happy indeed to have these outstanding men with us, and to have the benefit of their experience in their various fields. Marcus Bach, Ph.D., is counselor to the Department of Religion at the University of Iowa, and a recognized authority on contemporary religion. Dr. I. Jay Dunn is a practicing psychoanalyst and a Training Analyst of the Society of Analytical Psychology of Southern California. Robert Gerard, Ph.D., is coordinator of the Psychological Research Laboratory, Veterans Administration Neuropsychiatric Hospital, Los Angeles, and a member of the Los Angeles Society of Clinical Psychologists. Dr. Dunn and Dr. Gerard are already well known to our Los Angeles friends, having appeared on our platform on several occasions. Dr. Bach travels much of the time in the interest of inter-religious and inter-cultural understanding, and we hope to have him with us in the not-too-distant future.

* * * * *

The fall schedule of lectures and classes at our headquarters will extend through December 23rd, closing with a special Christmas lecture by Mr. Hall entitled "To Live, to Grow, to Love—The Three Gifts of the Harmonious Spirit." The subject of Mr. Hall's Wednesday evening classes was "My Philosophy up to Now," the purpose of the class being to present a comprehensive outline of the substance of Mr. Hall's writing and teaching over the past forty years. On December 12th, Dr. Henry L. Drake will give a special lecture on "The Reunion of Philosophy and Psychology—A Broad Foundation for Psychotherapy."

On November 2nd and 9th, the Society was pleased to present Dr. Richard A. Hogan as guest speaker. Dr. Hogan is Director of the Affiliated Psychological Consultants at Downey, California, and member of the Handbook Committee of the Church Federation of Los Angeles, having edited the *Handbook For Churches Planning Specialized Counseling Services*. He conducts individual

and group psychotherapy, and stresses in his work the relationship between religion and psychology.

Our fall open house this year took the form of a Holiday Bazaar. On hand was a wide variety of gifts, cards, and wraps—everything to please the early Christmas shopper. The Hospitality Committee provided refreshments in the patio after Mr. Hall's morning lecture, and at 4:30, Mr. Hall provided mental refreshment with a showing of his color slides on "Japanese Art, Temples, and Gardens." Our most sincere thanks goes to the many members of the P.R.S. Friends Committee who donated their time and efforts to the success of this gala occasion.

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At a recent meeting of the Group Psychological Association of Southern California, our Vice-president, Henry L. Drake, was invited to become a director of the Association, and to act as chairman of the Public Relations Committee. The Association is composed of several hundred persons in this area who have a vital interest in group psychotherapy and the healing that can result from various types of group therapy. On September 24th, Dr. Drake addressed the Lunar Society, an organization of specialists in various professional fields. This group meets once a month to exchange ideas on fundamental questions of individual and collective self-improvement through appropriate disciplines and techniques. The Lunar Society was founded in England about the time of Ben Jonson (early 17th century). The members originally called their group the Lunatic Society because they championed controversial causes and cheerfully disagreed with the scientific and philosophical opinions of their time. Dr. Drake's talk dealt with philosophy's contributions to preventive therapy, and a new concept of psychology which could become a better integrative system for Western peoples.

* * * * *

Nearly every Sunday, after the morning lecture, the Hospitality Committee serves coffee and cookies in the patio of our headquarters. It is obvious from the above snapshot that the "Kaffee Klatsch" is extremely popular. Folks use this occasion to become better acquainted, and an atmosphere of good cheer prevails. We

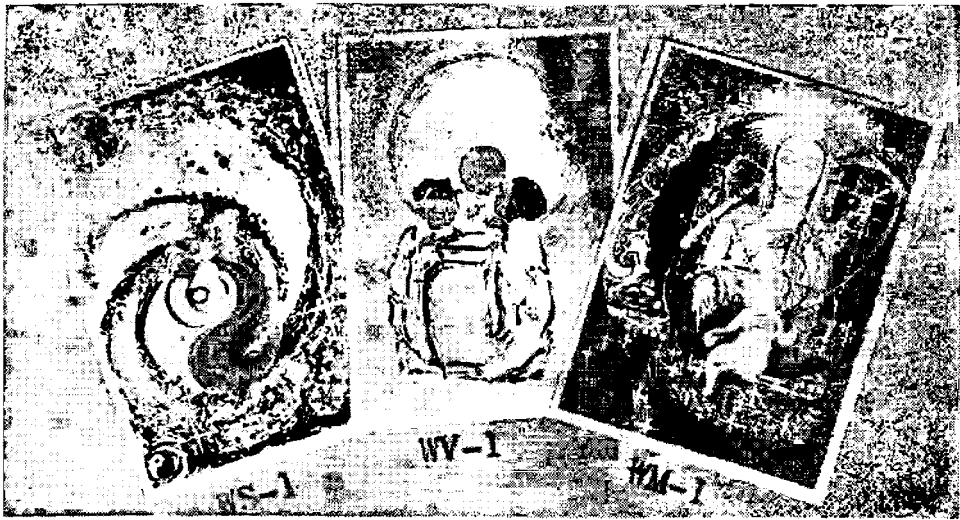


take this opportunity to express our deep appreciation to the members of the Hospitality Committee, who give so much of their time and energy to this most constructive and helpful enterprise.

* * * * *

For the first time in many years, we are offering an exclusive line of Christmas cards printed especially for our Society. These cards have been designed and produced by Mr. Carl R. Wahlstrom, who is an artist of ability, a profound student of color symbolism, and a long-time friend and supporter of our work. For many months, Mr. Wahlstrom has devoted his spare time to creating a series of significant Christmas and note cards suitable for persons with deeper spiritual and philosophical insight. We feel that this is a really beautiful and unusual group of cards, rich in symbolism and meaning.

Mr. Wahlstrom has completed five cards in time for this Christmas Season, three of which are shown in the accompanying illustration. At the left (WS-1) is Santa Claus, surrounded by symbols of universal religion; on the right, a Madonna (WM-1) accompanied by designs suggesting the winter solstice. In the center is a note card based on the Chinese painting of "The Vinegar Tasters," which we have discussed in a previous issue of this journal. The present design portrays three small children tasting the waters of life. The two other Christmas cards are shown on p. 55. One depicts an ancient Druid cutting mistletoe from an oak tree (WD-1), and the other combines the symbolism of the Star of Bethlehem and the Torch of Freedom (WL-1). The Druid card contains an ex-



ORIGINAL DESIGNS BY CARL R. WAHLSTROM

cerpt from Mr. Hall's out-of-print booklet, *The Story of Christmas*, explaining the significance of the mistletoe ceremony. All of these cards are in full color, and meet the new postal regulations for size. They sell for 15c each, or 8 in a plastic-top box for \$1.20 (plus 4% tax in California).

* * * * *

Many of our subscribers will remember the series of articles by Mr. Hall on "The Western Paradise of Amitabha," which appeared in the Summer 1961 through Spring 1962 issues of our Journal. We are happy to announce that this important study of Buddhism is now available in the form of one publication, bound in art-paper (\$1.50 a copy). This will be especially useful as a reference text for those who have the three Tibetan woodblock prints depicting the Western Paradise.

* * * * *

Most of our friends know about the little gift shop which we are developing as a means of assisting in the financing of our religious and philosophical program. It was interesting to receive in the mail recently a letter from a spiritual movement in Japan that is setting up a trading company for the purpose of diverting the profits of a business organization to the most useful of all ends—the improvement of mankind through the advancement of religious ideals. Among their objectives is to carry on a commercial organization emphasizing ethical business principles, based on the importance of the human soul in the field of economics. They



WD-1



WL-1

feel that such a project will prove, both nationally and internationally, that spiritual convictions applied to merchandising will add dignity and honor to all forms of trade. It is a splendid vision, and we hope that it will inspire others to think in the same way.



“THE GUARDIAN OF THE LIGHT”

A Mystical Story from the Book

THE WAYS OF THE LONELY ONES

by

MANLY P. HALL

Read by Mr. Hall on a twelve-inch long-playing recording

ORGAN MUSIC BACKGROUND

A beautiful story, told in a simple but dramatic way, of man's eternal search for truth. An inspiring gift at the Christmas Season, or any time.

PRICE: \$4.00, plus 4% tax in California



LOCAL STUDY GROUP ACTIVITIES



Recent letters from study groups indicate an increasing interest in the deeper aspects of philosophy. This is most gratifying because it shows that the members are learning to apply basic principles of knowledge to personal problems. As we grow in understanding, we develop inner resources which will sustain us over difficult periods of stress and uncertainty. As our minds become more accustomed to philosophical patterns and processes in thinking, we must also give attention to the strengthening and deepening of our devotional lives. To ennoble the emotions, is to enrich every aspect of character. We become more sensitive to the ministry of universal beauty, and come to know the true meaning of right mindfulness. Buddha included right mindfulness as one of the eight requirements of the noble path that leads to liberation. Right mindfulness is the continuing mindfulness of that which is right; the instinct to discover the truth and good and kindness everywhere manifesting through the divine plan. Developing this mood of being ever mindful of truth also provides inspiration and courage to express every day the best of what we are and what we know.

Our booklet *A Commentary on the Quiet Way*, based upon an old Chinese classic dealing with the life of mysticism, makes a very good text for a series of devotional studies. Many who have read it have felt that it contributed greatly to their peace of mind. We hope that all members of our study groups will have not only a rich intellectual fraternity among themselves, but will also discover the advantages of practical mysticism. The end of all learning is that the human heart shall find peace in communion with its Creator, and be able to express this peace through thought, emotion, and conduct. With all our learning, let us also remember music, painting, poetry, and all other arts that teach us simply by making us feel better. As this is the Christmas season, when

we are all dedicated to the kindest of sentiments, it will be useful to bear in mind the power of love ever at work in the world. By following quiet ways, we come close to this eternal benevolence. May I also take this opportunity to extend to all the members of our study groups the warmest greetings of the season.

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

Article: *THE SILK ROAD*

1. After reading this short article, do you feel that it gives a new perspective on the cultural exchange of ancient peoples? What does this mean in religion, philosophy, art, and science?

2. Can you think of three different common beliefs or commodities now generally accepted in the West, that might have reached us along the Silk Road?

Article: *PRAYER IN THE PUBLIC SCHOOL (In Reply)*

1. In the matter of the "New York prayer," do you feel that the Supreme Court accurately interpreted the Bill of Rights?

2. Do you believe that the church and the home can provide all necessary religious education under existing national and world conditions?

3. Do you think we could solve this difficulty by introducing into grade schools and high schools a course of study in comparative religion? How do you think such material should be presented?

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



Advanced Symbolism

We should take a tip from nature: our ears were not made to shut, but our mouths were.

The Finals

The Scriptures assure me that at the last day we shall not be examined on what we thought, but what we did. —Benjamin Franklin

McGuffey Rides Again

A Wisconsin judge dismissed charges against school board members who had introduced the famous old *McGuffey Readers* into the elementary school curricula in Kenosha. Grandparents will probably be glad to know they committed no crime by reading a book which praised hard work, freedom, and individual initiative. —*Jasper County News*

MEDITATION DISCIPLINES AND PERSONAL INTEGRATION

Part III

The practice of meditation has come to be generally regarded as an Oriental religious discipline. It seems to be associated with a contemplative way of life, leading to detachment from the pressures of material existence. Actually, however, Western mystics developed practices similar in many respects to the Oriental concepts of self-culture; but mysticism in the West has been a minority motion, and faiths arising from the Jewish-Christian pattern have been largely congregational. From the time of the great religious ceremonials of Greece and Egypt, Western religion has emphasized public assembly. Religion was a group activity, and the religious instinct was largely satisfied by pageantry. Eastern religion also had its festivals, but there was greater emphasis upon private worship.

In comparing the two approaches, we must remember that a great deal depends upon the conditions underlying worship. Western man had a tendency to use his religion to advance his temporal state. Gradually, religion lost control of the conduct of princes and powerful persons. In India, on the other hand, there is a story of two armies, drawn up for battle on a farmer's plowed field, which were forbidden by the priests to wage war on cultivated soil. The armies therefore had to retire to a rocky area, where the ground was unsuitable for plowing, to fight it out. We could almost say this could not happen here.

There can be no doubt that circumstances arising at the beginning of a religion affect all of its future attitudes and policies. In the West, religion had a rather complicated beginning, especially the Christian religion. It was born out of suffering and martyrdom and was early in conflict with the temporal power of the Roman Empire. Later it was in conflict with every petty despot in Europe, and finally, after the Reformation, it was in conflict with itself. We do not hear so much of this sad story in the religions of the East. Buddha lived, for the most part, a quiet and serene existence.

He taught his disciples and undoubtedly suffered some problems and antagonisms, but they never broke forth into the horrors of religious persecution. Having attained his 80th year, he lay down beside the Indian road, surrounded by his devoted disciples, and there went to sleep, at peace with all men. Confucius had his troubles, also, and although his contributions were not recognized in his own day, he too was able to steer the course of his life to its peaceful and appointed end. Lao-tse simply became weary with it all and retired, of his own free will and accord, into the desert.

The East and West both pray, for prayer has been part of religion for countless ages. The prayer of the Eastern man is for graces of the spirit. To him prayer mingles so closely with meditation that it is viewed as a mystical experience, a coming to know God in the heart. Most Eastern prayers are full of gratitude, for Eastern man has always been grateful, although it is sometimes difficult for us to justify his gratitude. Prayer and meditation have to do with the individual's eternal life. If he asks for anything at all, it is for deeper understanding and the ability to be more constantly and consciously aware of the presence of the Divine Power in all persons and in all things. The God of the Easterner is often less personal than the God of Western peoples. God is to be found in silence and rich quietude, and in the mystical voice that speaks in the silence of the grateful heart.

Because Western man is constantly engaged in some vast and all-consuming project, his prayers are inclined to beseech divine aid for human purposes. Since the beginning of his culture, he has prayed for the victory of armies, for the overthrow of tyranny, for the safe return of treasure ships, and for wealth, power, and worldly honor. As time went on, Western man took all his miseries to God, seeking forgiveness for this or for that, and all too often asking divine assistance in the discomfiting of his adversaries.

At a comparatively early time, Eastern peoples accepted the doctrine of reincarnation. It is evident that such a belief, if held to be factual, would influence the entire psychic integration of the person. To believe that we live in this world many times, and that our conditions here are the inevitable result of previous ac-

tions and attitudes, gives an entirely new perspective on morality. It certainly bestows a more reasonable explanation of why an individual should improve his character. It is one thing to be told that we should be good, but this is not always a sufficient inducement to virtue unless the individual has some acceptable explanation of why he should be good. Also, the idea of rebirth reduces the pressure of the individual's frantic determination to crowd everything possible into his earthly allotment.

Reincarnation, as a doctrine, is suspended from a concept of the universe quite different from that prevalent in the West. Eastern man is a symbolist by nature. To him, physical forms are always symbols of universal principles. He chooses to live in a world governed by immutable laws which he was born to obey rather than disregard. He is not simply an explorer or a philosophic humanist striving to make himself lord of all he surveys; rather, he feels a kinship with the universal life around him and within him. He is perfectly satisfied to accept the will of Divinity as this is expressed through the magnificent pageantry of creation. He is not seeking to conquer God, but earnestly desires, rather, that the ever-existing truths of being shall conquer him. It has been wisely said that Western man is ever seeking to be understood, and Eastern man is forever seeking to understand.

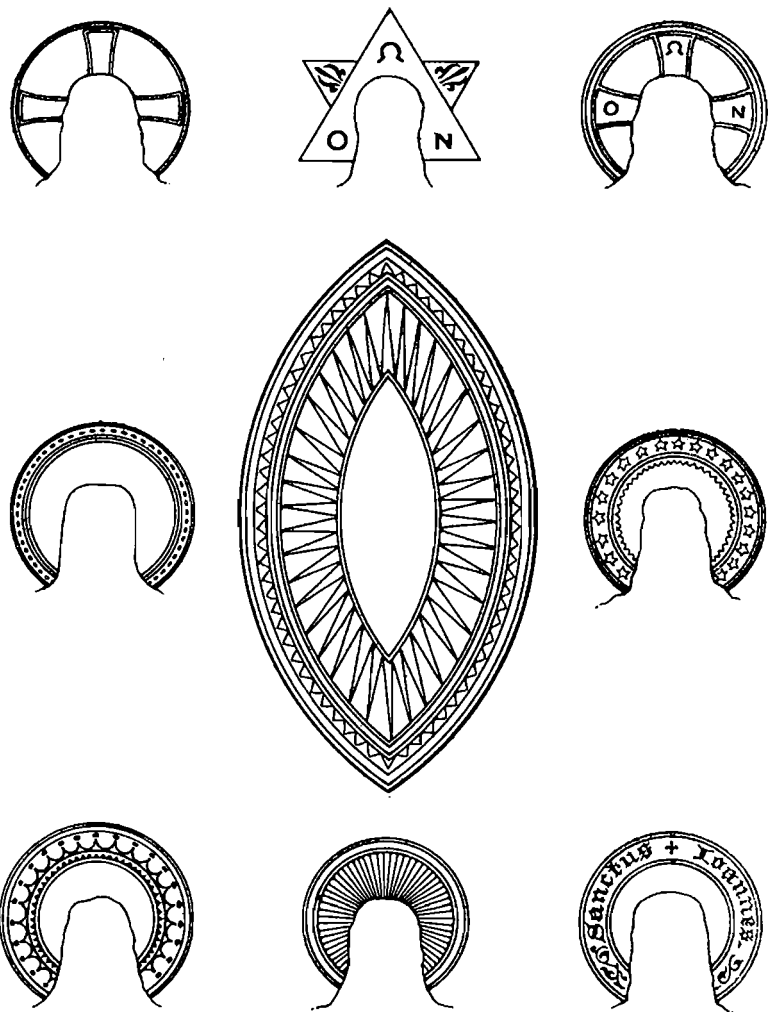
In ancient Asia, history moved across the face of religion. Religion was a thing apart. Men might accept it or reject it, but it was always there, awaiting recognition. The Occidental who seeks to cultivate the contemplative life, must go against the stream of his collective cultural environment. He is surrounded by persons moving out from within their own natures to the conquest of environment. Everyone wants to express himself, to be himself and, unfortunately, to impose himself upon others. Authority is the symbol of achievement. Strength gives us the right to arbitrarily dictate the destinies of our fellow men. We achieve success at the expense of others, and consider this perfectly justifiable. It does not occur to us that there are any rules we are breaking. We are simply doing what everyone else does. Even psychology, to a degree, moves from the same premise. The mentalist is trying to solve a mystery, to conquer the unknown in his patient. He does not realize that his primary duty is to assist unadjusted persons

to cultivate those basic virtues without which adjustment is not possible.

Western mysticism was locked within the boundaries of theological sectarianism. Mysticism was not an escape from spiritual limitation. A good example of this is St. Thomas Aquinas. He was a much greater thinker than the prevailing religious structure would permit; therefore, he was forced to conformities contrary to the very principles which he so clearly taught. There can be no real and adequate mystical concept unless the person has the inward realization that religion is a universal experience. As man goes into the deeper parts of his own nature, he passes from the experience of the personal toward a recognition of a universal nameless power abiding in the innermost parts of his own nature. If in a mystical reverie, we are forced to hold on to a set pattern of man-made concepts, it is certain that we will psychologize ourselves rather than arrive at a state of pure insight. It is an Eastern maxim that the prejudiced mind can never know peace, but continues to accept its own prejudices as truths.

Actually, there is much evidence that the religious principles underlying the faiths of both East and West have much in common. The difference lies in the personal experience of the worshipper. Each has been conditioned by a different psychology of life, and all are to a degree victims of this conditioning. As we mentioned in a previous section of this series of articles, the mandala or meditation symbol has gained wide influence in Asia, and is found in the religious art of India, Tibet, China, Korea, and Japan. The mandala is a mystical, cosmological, psychological diagram that seeks to represent, by symmetrical design, certain mysteries of human and universal consciousness. There is nothing exactly like this in Christian mysticism as it descended through the early centuries. It is true, however, that mystical societies, like the Rosicrucians, developed diagrammatic figures similar to the mandala.

Carl Jung, the Swiss psychologist, in his *Psychology and Alchemy*, shows that the extravagant designs of the medieval alchemists are often similar in content to the drawings of modern patients under analysis. Jacob Boehme, the great German mystic, developed a diagrammatic kind of thinking on religious subjects, and the early



—from Audsley's *Handbook of Christian Symbolism*

VARIOUS FORMS OF HALOES

In the center of this figure is the aureole in the shape of the *vesica piscis*, surrounded by examples of the nimbus.

editions of his books are illustrated with figures very similar to those found in Tibet and Japan. Always the purpose was the same—namely, to stimulate a certain internal response, and to cause the mind to contemplate mathematical arrangements of colors and forms with universal significance. These figures were never arranged as scientifically as in the East, however, and after the Middle Ages, the devices were often used incorrectly. It may be interesting, therefore, to consider how the Western mystics developed their own language of significant symbols.

Eastern and Western religious art unite in surrounding the heads or bodies of deities and sanctified persons with haloes of light. Western religion recognizes three types of haloes: first, the *nimbus*, which is placed around the head; second, the *aureole*, which surrounds the entire body; and third, the *glory*, consisting of the combination of the nimbus and the aureole.

In religious art, the nimbus appears around the heads of all holy or sanctified persons and in representations of Deity in its various attributes. The cross-shaped nimbus, or a nimbus containing a cross, is restricted to depictions of the Trinity. Occasionally, this halo takes a triangular form, and this is also restricted to the three persons of God. A plain, circular nimbus, or a simple radiance, is allotted to the saints. During very early times, sanctification was occasionally bestowed upon the living. Under such circumstances, a square nimbus indicated that the canonized person was alive at the time the picture was made. Rare, but interesting, is the hexagonal nimbus. This was used only in the depiction of allegorical personifications of various qualities and virtues. All forms of the nimbus were usually in gold. Sometimes the name of the sanctified person was inscribed within the nimbus. In the Eastern Church, however, haloes were frequently brilliantly colored and jeweled.

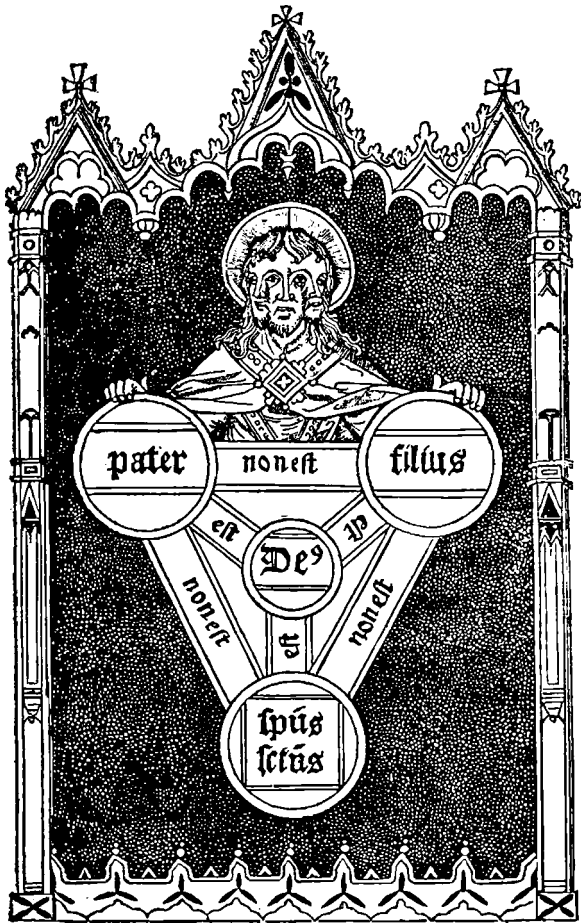
The aureole, sometimes circular, oval, or in the form of the *vesica piscis* (pointed oval), surrounded the entire body, and seems to have been restricted originally to the persons of the Trinity. It is seen, however, in some depictions of the Virgin Mary, as when she carries the Christ Child, or as she appears in the Vision of the Apocalypse. The glory, or the combination of the nimbus

and the aureole, is associated exclusively with God the Father and the Virgin Mary after her assumption.

In the mystical language of religious art, there were traditional ways of depicting the three persons of the Holy Trinity. The earliest form of God the Father in religious artistry is a hand making the sign of benediction. This hand emerges from the cruciform nimbus or from a cloud. Later, a majestic face, haloed and surrounded by clouds, appeared. Finally, the full form of Deity as a venerable man, wearing a crown suggestive of the papal tiara, had temporary vogue. In recent times, God the Father is presented only as a ray of light or an effulgency, or as a distant figure among clouds.

Christ, as God the Son, is generally represented in the traditional, if probably unhistorical, portraiture with which we are all familiar. He is adorned with the cruciform nimbus or with the symbols of his death and Resurrection. The emblems most often associated with him are the fish, the cross, the lamb, and the lion. It is interesting, in light of present scientific research, that the fish chosen by the early Christians, probably from Greek sources, was the dolphin, now believed to be the most intelligent creature below man in the world of nature. The cross was not presented as the instrument upon which Christ was crucified, but was declared to signify Christ himself as the one crucified. The lamb was derived from the Greek Mysteries and from the symbolism of the Vernal Equinox, and the lion reminded the faithful that the family of Christ was descended from the Tribe of Judah, whose pennant, according to the Old Testament, was emblazoned with a lion rampant. The third person of the Trinity, the Holy Spirit, has usually been depicted as a dove, with wings spread, floating within a halo or descending in a ray of light. For a short time, efforts were made to depict the Holy Ghost in human form, but these never found general favor.

Attempts to derive an appropriate composite design to signify the Holy Trinity were usually unsuccessful. The final choice was a simple triangle, sometimes haloed and containing in its center the name of God in Hebrew. It can be noted, however, that Christian artists went so far as to picture the Holy Trinity as a man with three heads, or as one head with three faces. The effect



THE THREE PERSONS OF THE GODHEAD

This curious diagram, from Home's *Ancient Mysteries Described*, is an example of artistic difficulties that led to the discarding of all efforts to depict the Trinity as a three-faced Deity.

was so grotesque to Western eyes that the project was soon discontinued. Apparently, Eastern peoples were not offended by such representations, and the great three-faced head of Brahma in the caves of Elephanta closely resembles some of the early Christian experiments.

In both East and West, color played an important part in the pictorial language of mysticism. White stood for purity, humility, and integrity. Purity was a natural virtue for all men; humility was

appropriate to persons in authority; and integrity was required of those sitting in judgment upon their fellow men. There is no complete agreement in the religious use of colors in recent times, but in early art, Christ was most often robed in white. It was proper to depict the Virgin Mary in white also, especially after the Assumption.

In the early days of Christian symbolism, red signified royalty, divine love, the creative power of God, and martyrdom. The combination of red and black was assigned to Satan. Among the troubadours and other Christian mystics, the red rose stood for divine love, and the white rose for inspired wisdom. Blue, of course, as the color of the sky, signified heaven; also truth and fidelity. Christ is sometimes shown wearing a blue coat or mantle, and the Virgin Mary is depicted with a gown or veil of azure color. Blue was most intimately associated with the true nature of God.

For some reason, green was not especially favored in old Christian art, but when used, it suggested hope, the attainment of spiritual integrity, and victory over the vicissitudes of life. Yellow or gold was associated with marriage, and in its higher mysticism, with the marriage of the Church to Christ. It was also the color of fruitfulness—perhaps the ripening of grain or the light of the sun which made possible the good harvest. A dirty or dingy yellow, of unpleasant hue, was assigned to Judas, who betrayed his Lord.

Violet was the color of the suffering and passion of Christ, of repentance, love of truth, and purification from mortal sin. Mary Magdalene, as a penitent, wears a violet robe. The Mother of Christ, after the Crucifixion, may be gowned in violet because she shared spiritually the suffering of her son. Christ, after the Resurrection, was sometimes depicted with a violet cloak and a white undergarment. Black was the color of mourning and of humility. In some old paintings, Christ is shown robed in black during the temptation in the wilderness.

There can be no doubt that early Christian artists attempted by colors and symbols to suggest spiritual values that could not otherwise be shown in a meaningful way. As J. S. M. Ward also points out, these same artists hit upon a device long used in Asia—that is, the *mudra* or hand posture (See *The Sign Language of the Mysteries*). This, in turn, was extended to cover all possible

positions of the human body. This constituted a language of gestures that was helpful in identifying the true nature and even the secret motives of depicted persons. It is not certain, however, that these hand postures were ever regarded as disciplines or as accomplishing any transformation within the character of the individual using them or viewing them. A very interesting project could be made comparing all the elements of Christian symbolism with those of Eastern faiths. It is probable, from my own modest investigations of the subject, that a general agreement exists between the two systems. The meditation mandalas used in Asia have changed only slightly through the centuries, and their representations of cosmic and universal powers and beings have been rigidly set by religious tradition.

By the very nature of their objectives, mysticism and meditation have always been intimately associated. Mysticism also bridges the interval between religion and philosophy. Many of the world's greatest philosophers, both Eastern and Western, have acknowledged themselves to be mystics, or have permitted mysticism to provide them with the ultimate solution to man's place in nature. Wherever mystical religions or philosophies have arisen, disciplines to enlarge the spiritual comprehension of the truth seeker have been practiced. Ancient Egyptian religion was largely mystical, and it was the first to clearly reveal the dependence of the human soul upon patterns of conduct secretly taught by the priests of the State religion. After the rise of the Orphic cult in Greece, mysticism immediately came into prominence, to reach its fullest expression in the teachings of Socrates, Plato, and Plotinus. Most of the beliefs of Asia were essentially mystical, and in this respect, Yoga, Vedanta, Taoism, and Buddhism are the most widely known and appreciated.

The early Christian Fathers were considerably influenced by the teachings of pre-Christian mystics and mystical philosophers, especially Plato and Plotinus. It is hardly possible for any religion to arbitrarily reject the mystical concept of life, which has been diffused throughout humanity since the dawn of human experience. St. Augustine admitted that it was possible to know the essences of things by a peculiar function of the rational powers, but that this kind of knowing was limited because it arose from the testi-

monies of the sensory perceptions. Pseudo-Dionysius more or less formularized the doctrine of Christian mysticism by clearly distinguishing between rational knowledge and mystical knowledge. He affirmed that an experience of God beyond reason or even faith was possible in this life, but that such exaltation of consciousness was conferred only upon a very few by the special grace of God. It came to be held that the complete experience of God's presence was possible only after death, when the redeemed soul came directly into the presence of the heavenly hosts and the Lord of these 'hosts.

George M. Sauvage, in *The Catholic Encyclopedia*, writes, "But where reason was powerless, philosophers gave way to feeling and imagination. They dreamt of an intuition of the Divinity, of a direct contemplation and immediate possession of God. They imagined a notion of the universe and of human nature that would make possible such a union. They built systems in which the world and the human soul were considered as an emanation of part of the Divinity, or at least as containing something of the Divine essence and Divine ideas."

It is evident from the above that mystical disciplines such as those favored in Asia were not practiced in the orthodox Christian communities. If the beatific vision is bestowed by God alone, according to his own will and by an act of divine grace, men seeking this state by any means available to them labored in vain. This does not mean that human virtue was without merit, but that such merit could not assure or inevitably lead to the mystical experience of the presence of God. Protestant mysticism, however, broke away from the Catholic point of view and affirmed that through the complete acceptance of the Divine Will, man could attain the immediate consolation of God.

Broadly speaking, therefore, devotion was the way of salvation open to Christian peoples. Devotion might or might not be rewarded with any mystical experiences during the lifetime of the devout, but it assured them full participation in God's nature and being in the world beyond the grave. There was, however, a certain restriction in this concept that was contrary to the instincts of the human heart. Men have always felt religion to be a very intimate relationship with God. They have wanted to believe that

they were able to perform certain actions especially acceptable to God, and through these actions come finally to merit, at least in part, their own salvation.

Many devout Christians, down through the centuries, have sincerely believed that beneath this surface of Christian orthodoxy, there was a valid mystical tradition sustained by the life and words of Jesus and perpetuated by his most enlightened followers. The idea that the power to know God was regulated completely by spiritual agencies beyond human influence seemed neither right nor proper. It was even possible to question the precise nature of Deity, for even in Holy Writ, there seems to be some confusion. By extension of meaning, and even by the interpretation of these extensions, honest and thoughtful persons became convinced that there was a mystery enshrined within a faith. There was some difference between the letter of the law and the spirit of the law. They might be reconcilable, but they were not identical.

The tenth chapter of Mark, verse fourteen, records Christ as saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mystics have believed that the little children referred to represent the childlike souls of those who are truly pure of heart. In early Christian art, the souls of the redeemed are depicted as small children. The characteristics of childhood are simplicity of mind, gentleness of character, and openness to instruction. The words of Christ seem to imply that no one should stand between the child-soul seeking to know its Creator and the wisdom that it seeks. Compare this concept with the statement in Luke 17:21, where Christ says, "Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." Considered together, these two quotations not only strongly suggest mysticism, but seem to be at distinct variance with the idea that average mortals can experience the Kingdom of God only after death. Also, what can stand between a man and the Kingdom of God if it is within him? The only answer seems to be that he obscures, in some way, this Godly Kingdom, and must find it again by achieving the nature attributed to little children.

Could it be that the term *Kingdom of God* is only another name for the eternal peace which man discovers through meditation?

We know that similar names have been bestowed upon this mysterious region of the inner life. It was certainly the mysterious rose garden of the troubadours, that Order of Christian mystics to which the beloved St. Francis of Assisi belonged. This garden was also the Rose Garden of Sa'di in the mystical literature of Islam. Is it the state of Samadhi, the state of conditionless bliss, sought by the exponents of Yoga? Is it also, in a sense, the Western Paradise of Amitabha to which the pious Buddhist believes he will pass, either in his meditations or beyond the grave?

It is perfectly possible for two streams of mysticism to flow down through the ages, bringing comfort to multitudes even though there are basic differences among the doctrines of the believers. Eastern mysticism is certainly based upon the assumption that man himself must and can earn his own redemption. He must walk the noble path with his own feet. He must mend his ways, correct his faults, cultivate virtues and resist temptation. He has a right to save himself, but he cannot *be saved*, because salvation for him is part of himself. He finds peace and fulfillment by becoming all that he can be and by renouncing habits and practices that are unworthy of him. He has taken the path of salvation and gradually integrated it into a distinct pattern. He has evolved a science of salvation as exact as any physical science. The secrets of the science have been handed from master to pupil for thousands of years.

The West also accepts the possibility of a state of consciousness which brings man into direct contact with the Divine Being. It can hardly do less, for this experience is everywhere recorded in the hagiologies of the saints. Canonization was usually bestowed because the candidate had received extraordinary visions, reveries, ecstasies, and even physical attestations of divine favor. We read of such things in the lives of Santa Theresa, Saint Hildegard of Bingen, and St. Francis of Assisi. In such cases as these, miracles and visions were certainly the reward of a pious life. Most of the early saints were martyrs, and met their deaths most heroically. Everything was based upon absolute conformity with the accepted traditions of the Church. Mysticism within the Church was permissible and even advocated, but mysticism outside of the Church was a snare and a delusion. Virtue was not merely the good life. It was the life lived in complete conformity with creed and doc-



DANIEL IN THE LION'S DEN

In this painting by Da Cortona (1596-1669), Deity is represented as a patriarchal figure, with the crucified Christ in glory on his breast.

trine. The benefits of God's grace were entirely reserved for the members of his Church, and those who sought to find another path to spiritual grace were anathematized.

Out of this general belief, there arose a way of life for which much can be said. The true believers were good people—patient, kindly, and long-suffering. To them, their faith was life itself, and it sustained them through the vicissitudes of their uncertain careers. This devotional attitude, however, was never integrated into a

formula for personal growth except by some of the heretical sects. Why did the Church Fathers fear natural mysticism? Their own answer was simple and clear: they believed that it would almost certainly lead to pantheism. By mysticism, man might come, in the end, to experience a living universe rather than one living personal God. This seemed to present a real threat, for it would be easy to move from pantheism to the realization that all faiths and beliefs were more or less equally inspired. To experience God through nature, must be to experience him in human beings of all races and all faiths. It would also be necessary to ponder the salvation of non-human creatures, and even St. Francis was moved to give this point considerable thought.

The mystical Christian sects of the Middle Ages probably contributed much to the Protestant Reformation, man's unfolding understanding of his world, the gradual rise of humanism, and the intensification of scientific knowledge. All these factors worked together to restore man's faith in himself. In some cases, it certainly led to arrogance, which was never a virtue; but it also caused a subtle kind of pantheism to come into religious thinking. With Meister Eckhart and Jacob Boehme, the belief slowly unfolded that man's only direct contact with God had to be within himself. He could not depend upon outer knowledge — a point strongly emphasized in Zen, nor could he hope to conquer his own heart and mind if these were loaded with prejudices and opinions. If man could build a better world by the increasing use of knowledge, even though he occasionally perverted what he knew, then he could build a better internal life. He could put his own life in order, clean his own house, and cast the money-lender from the porch of his own temple. Experience had taught him already that when he made certain mistakes, he was punished accordingly. He also found that if he stopped making the mistakes, he was happier and more secure. He could roll up his sleeves and do something about his own life and his own world. He did not have to wait patiently for miracles, which seemed to become fewer with every age.

From the Holy Writ, from the example of Christ's life, from the commentaries of the Fathers, from folklore and old-wives' tales, from sober thoughtfulness and painful experience, Western

man came finally to a mature mysticism. He began to enrich the quality of his own musings, and as time passed, the eternal concepts of meditation returned to him from long exile in pagan lands. They did not return by missionaries of other faiths, but by the re-awakening of a timeless conviction within himself. The Christian mystic found his own way of meditation. He sought the quietude which can come only to those who have rescued their hearts and minds from the confusion of selfishness and ignorance.

The Rosicrucian mystics of the early 17th century were seekers after the silence of God's love. They discovered, however, that the perfection of inner silence, which was the beginning of their labor, was not easy. They therefore developed their own devotional programs, following in ways that were very old. They renounced their ambitions, gave up their worldly goods, dedicated themselves to the service of the sick and the needy, and tried to live according to the example of Christ. His example, therefore, became their meditation discipline. They tried to experience his eternal love for all creatures. They sought to obey his injunction to love one another. They sought to walk the quiet road that led to the Divine Nature by literally accepting the words of Christ, "If you would be my disciple, take up your cross and follow me."

Because this complete acceptance does not actually follow some highly technical formula, we are apt to overlook its scientific meaning. Yet step by step, the mysterious, internal experience of Christ follows in the way of all the wisdom-religions of mankind. The meditation is centered upon continuing obedience and the performing of mystical devotions in a state of continuing remembrance of the operations of divine love. We can call it anything we want to, but in practice, it is living above the average and everyday. It is a never-ending effort to increase in grace, not primarily in the hope of some advantage to ourselves, but because it is a life natural to a creature endowed with faculties and powers by which he can transcend appetite and instinct.

When man reaches the core of himself, when he has attained inner peace, it is not any longer very important what he calls the degree of his attainment. He has come very close to the life at the source of things. If he reaches this condition as a Christian, he will undoubtedly interpret his new insight in Christian terms;

but if he attains the same degree of insight by some other faith, or perhaps even by the extraordinary advancement of scientific knowledge, there seems to be no reasonable possibility that the illumination obtained by one path will be different from that obtained by another. When it is time for a man to be born, he will be born, regardless of race, culture, or belief. When it is his time to die, he will die. Nor can one creed perpetuate his days longer than another. When it is time for a man to be born again in the spirit, this mystery will be unfolded to him without consideration for his religious allegiances. It is not his allegiance that enlightens him, although it may inspire him to seek enlightenment—it is his own labor. It means, as St. John of the Cross wrote, that he has passed through the dark night of his soul and found the light. Whether he knows it or not, whether he names it or not, he is following the old way of meditation. He is practicing disciplines, perhaps without ever giving names to them. The end of all discipline is that man should be truly himself and attain peace in his own soul. When he has done this, the Universal Spirit will be near to him, and he will have found what all the world is seeking.



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Library Notes

BY A. J. HOWIE

MASONIC BOOKS



As we consider our library as a collection of source material dealing with every phase of man's ethical, moral, and cultural development, it is quite natural and proper that Freemasonry should be well represented. Although there is a special section devoted to material in this field, it would be safe to say that our entire collection is highly meaningful to students of Freemasonry.

The religions of India and Persia, the secret societies of Europe, and the esoteric groups of China are represented by basic texts. An important manuscript on papyrus, dated about 600 B.C., depicts the rituals of the Book of the Dead, including the panorama of the weighing of the soul in the judgment hall of the god Osiris. This papyrus is exhibited in a fine cabinet designed for it by our dear friend and Brother, the late George Steinmetz, 33°.

We might mention in passing a fine manuscript scroll on vellum, setting forth the mysteries of Jewish Cabalism. We have one of the finest collections of alchemical manuscripts in the United States; many are unique. The Society of the Rosy Cross is represented by first editions of all the early Manifestoes and their first English translations. Masonic curiosities include the rituals, vellums, and charters of the Rite of Zoroaster of the Aeons, and a contemporary 18th-century manuscript of the Rite of Adoption of Cagliostro's Egyptian Masonry.

The great philosophers who contributed to the ethical tradition in Freemasonry are present in rare and early editions, such as the translations of the complete Plato and Aristotle by the distinguished English Platonist, Thomas Taylor. The sacred books of the world

have special meaning to all Masons, and many rare and curious scriptures can be consulted in our library. The Christian Bible is present in many editions and numerous translations, including Arabic and American Indian dialects.

It would serve no practical purpose to attempt to list the hundreds of items we have in this fascinating field, but we will mention a few of unusual importance. General Albert Pike (1809-1891), who was Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction from 1859 to 1891, is generally regarded as America's greatest Masonic scholar. Many of his writings, however, deal with comparative religion and Oriental philosophy, and are of great value to non-Masonic specialists in the esoteric traditions of the Jewish Cabalists, Zoroastrian philosophy, and ancient Hindu wisdom. In addition to the more available works by General Pike, our library is fortunate in having several outstanding rarities. First may be mentioned what is popularly called *The Magnum Opus*. This was published without a title page, and only one hundred copies were printed in Philadelphia in 1857. It deals with the deep symbolism of the Scottish Rite. We also have both volumes of Pike's lectures on Masonic symbolism. These books were also limited to one hundred copies of each volume, and our copy of the first lecture contains a fine portrait photograph of General Pike, and is autographed by him.

The Sephar H'Debarim, The Book of Words, in which Pike defines the various words and terms used in the Scottish Rite rituals, is also extremely scarce and limited to one hundred copies. *The Masonry of Adoption*, published in 1866, is a very interesting work, especially if compared with Cagliostro's *Egyptian Rite of Freemasonry*. Another volume we are proud to have is *Hymn to the Gods, and Other Poems*, published in 1873. Our copy contains the following inscription: "Presented to Gen. Marcus J. Wright, with very kind regards and good wishes of Albert Pike, January 21st, 1883." Pasted on the flyleaf is a photograph of General Pike, the same which appears facing page 102 of the *Bibliography of the Writings of Albert Pike*, edited by Ray Baker Harris, Washington, D.C., 1957.

It is well known that General Pike was deeply interested in the writings of the French transcendentalist, Eliphas Levi. We have

three important manuscripts originally in the library of Lionel Hauser. These consist of notes and transcriptions in French, taken by students of Levi attending his advanced courses in Paris: *Prophecy or Vision of Ezekiel*, by Eliphas Levi and one of his disciples, in two volumes; *The Mysteries of the Qabbala, Contained in the Prophecy of Ezekiel and the Apocalypse of St. John, or The Occult Harmony of Two Testaments*, copied by Nowakowihi, disciple of Eliphas Levi; *The Qabbalistic Evangelum*, illustrated with drawings and diagrams laid down in spaces left for them in the text, 13 volumes, written with Baron de Spedalieri, a disciple. In addition to these, we might mention a curious manuscript in French believed to be in the autograph of Eliphas Levi: *Nimrod, Biblical drama in four acts and in verse, with a prologue*. Among the cast of characters in this play, in addition to Nimrod, are Jubal and Tubulcain, and the entire story has strong Masonic interest. Eliphas Levi (Louis Constant) prepared a number of extraordinary manuscripts, most of them illustrated with remarkable symbols dealing with Cabalism, Freemasonry, Gnosticism, and related fields. These manuscripts have never been published, but Levi's students were permitted to copy them for their own use. Our manuscripts are such copies.

The elusive Comte de St.-Germain, held by some historians to have been an agent of the Knights Templars, and known to have been a Freemason, is represented in our collection by a number of early and curious books and two manuscripts. Both of these manuscripts are of the same text, one presumably the original, and the other a most interesting copy. The title of the manuscript is *La Magie Sainte du Cte. de St.-Germain*. The manuscripts are triangular in shape, written on vellum entirely in cipher with the exception of the title page, which is in Latin. The first page of the cipher reads, when decoded: "The Sacred Magic Revealed to Moses, recovered in an Egyptian monument and carefully preserved in Asia under the device of a winged dragon." The date is about 1750. The second copy is more crudely done than the original, but it is magnificently bound in red morocco, ornamented with Masonic symbols. On the front is a ten-pointed star made of interlaced lines, and in the center is the number 76. On the rib is a design of Masonic emblems repeated five times. There is an ad-

ditional leaf with an inscription within a triangular border. The inscription reads:

“From the masonic collection of the F. . . illustrious F. . . Antoine Louis Moret founder, and venerable. . . honorary of the R. . .
 □ . . Sincerity No. 122 Ex president of the Sousvenis Chap. . .
 the triple union No. 5946, member of several G . . . — Now . . .
 master, Elu, chevalier commander, patriarch, Prince and Governor. . . Prince of all the masonic orders . . . and of all the Rites: French, Scotch, English, Irish, Prussian, etc., etc. Gov. . . insp. . . Gen. . . of the 33rd degree S. . . P. . . D. . . S. . . E. . . Now . . . of . . . New York, U.S.A. 5810.” (5810 is the Masonic date equivalent to 1810). This manuscript passed from the collection of Moret to the famous library formed by the late Mme. Barbe of Paris. In the interval, it belonged to Stanislaus de Guaita, French transcendentalist, who purchased it at the sale of books belonging to Jules Favre, the French statesman and bibliophile.

Mention of St.-Germain naturally brings to mind the tragic career of Count Cagliostro. In addition to the ritual of the Egyptian Rite already referred to, we have an interesting untitled book from the library of Cagliostro. This is an alchemical manuscript of the 17th century, bound in leather with flap and leather strap. The manuscript contains 42 alchemical tracts, 473 leaves, and a number of drawings and diagrams. On the back of the jacket is the word “Cagliostro.” The following item also has special significance for 'Masons: “*The Life of Joseph Balsamo commonly called Count Cagliostro*, containing the singular and uncommon adventures of that extraordinary personage from his birth till his imprisonment in the castle of St. Angelo; to which are added the particulars of his trial before the inquisition, the history of his confessions concerning common and Egyptian Masonry, and a variety of other interesting particulars. Translated from the original Proceedings published at Rome by Order of the Apostolic Chamber. With an engraved portrait of Cagliostro. London, 1791.”

Under Cagliostro, we list a very large steel engraving, titled “A Masonic Anecdote.” This shows Cagliostro wearing his Masonic apron and surrounded by his brethren at a meeting of an English Masonic Lodge. This engraving appeared in a work by

Henry R. Evans, entitled *Cagliostro and His Egyptian Rite of Freemasonry*, New York, 1930.

A little more space can be devoted to the Zoroastrian Rite of Masonry, also mentioned earlier. The original description of the work is as follows: "*Ritual of the Work of the Different Degrees of the Masonic Rite of the Aeons, Zoroastrian Masonry*. A French manuscript of the 18th century, part of which is in secret characters or a cipher. Accompanied by two large pieces of parchment written in cipher, one authorizing the founding of a lodge in France, the other setting forth the ritual of the two most important degrees of Zoroastrian Masonry: the rite of the Aeon and of Noah. The rites are Gnostic and magical, based upon the cult of fire and invocation. This ritual and degree is superior to the Hermetic initiation represented by the works of Martines, Pasqually and Dom Pernety." The parchments are extremely colorful, ornamented with elaborate devices and signed with strange hieroglyphical signatures. This appears to be one of the most interesting of the clandestine Masonic rites. It is unusual indeed to find one of these books which has survived the gradual disappearance of these rites.

Another fine manuscript in our library is by the illustrious Masonic scholar and historian, J. M. Ragon: *Adele Initiee, par l'auteur de la Messe ou des Initiations anciennes et modernes comparees, au point de vue philosophique*. This manuscript, in quarto, consists of 573 pages and a number of letters bound in, dealing with such subjects as the initiation of Orpheus and a preliminary outline of the projected book. So far as we know, the work is inedited, and has never been translated or published.

Dr. Augustus LePlongeon was the first man to photograph the Mayan ruins in Yucatan and Central America. He has written on the parallels between symbols and glyphs used in the monuments of the Mayas and the early landmarks of Freemasonry in Egypt and the Near East. We are fortunate to have a very unusual group of material dealing with LePlongeon. There is an extensive collection of his original wet-plate photographic negatives, and contemporary proofs taken from them. Among these old photographs is one of LePlongeon himself in his Masonic regalia. In addition, there are a number of drawings and tracings, made by LePlongeon

and his wife, of sculpturings and paintings which he discovered in the area. These include architectural restorations of temples and public buildings, and ritual scenes from the religious rites of these people. We also have a number of volumes from LePlongeon's library with his signature on the flyleaves, and a complete manuscript in his autograph dealing with comparative symbolism, emphasizing the Egyptian mysteries. While LePlongeon is a highly controversial figure in American archeology, it is universally admitted that he was a pioneer and one of the few Americanists who spoke the language of the Maya people. He won the prize offered by the French academy for the decoding of the Maya hieroglyphs. LePlongeon's life and work is in need of re-evaluation, but throughout his writings, he shows a deep concern and profound respect for the Masonic Order.

This very brief outline will indicate that our library includes the type of Masonic research material that is becoming of ever greater interest to scholarly brethren. Freemasonry has a magnificent literary heritage, and while the rare books of Masonry are seldom to be seen in bookstores, and are infrequently offered for sale, they are well worth the search required to locate them.

We would like to take this opportunity to invite students of Freemasonry and related fields to take advantage of the material in our collection. The library is open every week, Mondays through Thursdays, from 12:30 to 4:30, except on holidays. Our librarian will be very happy to make available to qualified readers any book or manuscript which we possess. Masonic philosophy is not only a wonderful study, but from it can be derived a deeper insight into the problems of modern living. In its practical aspects, it presents many of the noblest convictions of the human race, and shows how these convictions have descended from generation to generation. Masonry has long stood for the dissemination of useful knowledge; and what knowledge can be more useful than that which preserves for us the moral and ethical teachings of the world's greatest religious and philosophical leaders? We sincerely hope that our Masonic books will be often consulted, and will add to the improvement and enlightenment of all truth seekers.

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