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THE EDITOR'S POINT OF VIEW

CONCERNING ATHEISM



INCE the beginning of history, all strong structures of belief have produced conscientious objectors. Common agreement is difficult to find even in simple and obvious matters, and is even more rare when the issues are attenuated. It would be hard to believe that Christians were for centuries branded as atheists simply because they were unable to get along with the gods of the Greeks and Romans. One writer mentioned that the votaries of Christianity rejected a thousand gods for every one they accepted. In time, the Church attained considerable temporal authority and then solemnly proclaimed the deities of all other nations to be false or non-existent. The Grecians, even at the height of their culture, nurtured a number of agnostic and atheistic sects. The Romans, likewise, were divided in their allegiances, and produced a number of celebrated skeptics. Even India and China, generally regarded as extremely devout, supported several completely materialistic schools of ethical philosophy.

Until the so-called era of enlightenment, European atheists, if any, found it expedient to be discreet. The popular mind was

neither liberal nor gentle, and non-conformists were heavily penalized. After the Protestant Reformation, however, there was a considerable trend toward a genteel agnosticism, and a few intellectuals began to question the basic tenets of theology. In America, the pilgrim fathers and most of the other colonizers held strong sectarian allegiances. The Spanish conquistadores brought with them monks and priests, and these found fertile fields for missionary activities. It was not until the middle of the 19th century that the fundamentals of religion were challenged in private or public life. The spreading of the Darwinian theory led to, or at least contributed largely to, the secularizing of higher education.

The most prominent exponent of theological misgivings in the United States was Colonel Robert Green Ingersoll (1833-1899). A careful study of Ingersoll's writings would indicate that he was not actually an atheist, although the charge was hurled against him on many occasions. He did not actually deny the existence of a Divine Power or Being. He simply affirmed that he was not satisfied with the evidence generally advanced to support the doctrine of theism. He was a brilliant lawyer and a most articulate expounder of his uncertainties. Some recent interpreters of Ingersoll have described him with considerable exactitude as an "anti-Christian propagandist."

In the last century, the emphasis upon material science has certainly weakened the place of religion in the estimation of many persons. Man, ever more confident of his own abilities, and contemplating with growing satisfaction the productions of his own ingenuity, feels less and less need for the hypothesis of divinity. Gradually, the moral emphasis has also shifted to a utilitarian foundation. *Good* is now that which is most commonly advantageous, or which seems to advance the purposes of the moment. The universe of infinite opportunity gratifies our instincts to live as we please, and to plan our own destinies without benefit of clergy.

It might be well at this point to summarize the essential tenets which constitute the atheist's creed. First, he rejects the belief that there is one supreme object of reverence, taking the stand that the instinct to revere arises within man himself and may be projected

upon any object or objective, visible or invisible, that seems appropriate to this emotion. Second, he rejects the concept that there is any all-inclusive reality. All things are according to their appearances, their times and places, their seasons and conditions. It is man himself who has established a common denominator for diversified phenomena. He has conjured up an over-entity, or sovereign entirety, on the simple assumption that according to his own understanding, such an entirety is necessary. Third, he rejects the idea that whatever power there may be diffused through the diversity of manifestations that make up existence, is worthy of veneration, trust, or confidence on the part of man. In other words, there is no proof that cosmic force in any of its aspects is good. We merely assume that powers beyond our comprehension are benevolent because we have previously assumed the existence of a benevolent Deity. Fourth, he rejects the doctrine that universal energy or life, even though it may exist, is a being endowed with rational faculties with whom man may hold personal communion in any way or by any means. This is a direct assailing of the entire concept of mysticism, invalidating revelation and the mystical experience.

Classically speaking, agnosticism is a questioning or a doubting, while atheism is a positive rejection of the essential concepts which underlie the religions of mankind. From these doubts or rejections a dogma is fashioned, and it is easy for this dogma to lead to its own kind of orthodoxy. Both the theist and the atheist are on the horns of the same dilemma. Neither can prove his own convictions to the satisfaction of the other. Each can maintain that his opponent is gullible. Buddha, confronted with this dilemma, recommended silence. If the religionist is hard-pressed to prove his beliefs, the non-religionist is in the same predicament. The faith of mankind cannot be swept aside with one gesture, unless the gesture is supported by far greater knowledge than is now available. It is possible to affirm anything and to deny anything, but facts, whatever they are, remain unchanged. One of these facts is that from the beginning of his long and troubled career, the human being has had an irresistible urge to venerate something better than himself. Most of our real progress has resulted from this instinct. It may, however, be properly pointed out that the

religious instinct has not always ended in conduct consistent with religious principles.

In the course of years, I have known a few persons who claimed to be full-fledged atheists, and quite a number with agnostic leanings, and have had discussions and debates with members of both these groups. While the results were probably inconclusive, a number of interesting points were considered. From my experiences, atheists are not a unified body, rallied around their belief in the non-existence of God. Those who believe in God hold a diversity of opinions on most religious matters; the non-believers are equally diversified.

Broadly speaking, atheists seem to divide into two general classes. There are those who, by education, natural thoughtfulness, or the intense specialization in some area of knowledge, have more or less regretfully lost the ability to accept religious principles. Some have gone so far as to regard their disbelief as an inevitable misfortune. They wish they could have faith, but their minds are unable to adjust to a theological reference frame. The other general division is made up of conscientious objectors to the doctrines promulgated by theological institutions. These atheists, rejecting the assumption that the churches are the custodians of the God-concept, believe that they have thereby also rejected God. Most of these non-believers are more or less disgruntled, critical, and cynical. From among them arise the missionaries of non-belief. As their attitude is principally based upon extremely limited insight, they are poor representatives of their own cause.

I strongly suspect that it is among these malcontents that the fraternizing between atheism and communism is most apparent. The belligerent atheist has little to offer in the form of constructive recommendation, and is in a bad spot when the complications of living set in upon him. The thoughtful atheist is usually able to protect himself, at least in part, by the development of strong moral, ethical, and social convictions. He can live a constructive life, fulfilling all the responsibilities of family, friendship, and citizenship, because he is essentially a good person. The thoughtless atheist, however, has built no security in himself, and finds it extremely easy to drift downward to a lower level of conduct. His character is impoverished because he has lost the tra-

ditional inducements to the building of proper character. He uses his disbelief to excuse or even to glorify improper conduct. For the agnostics, in general, not much needs to be said. Today the world is full of conscientious objectors. They have lost faith in most institutions established by man, but they are willing to suspend judgment on subjects beyond their ken.

Rejection generally is a negative attitude. It is hard to build a completely satisfactory career upon a negation of any kind. We can always wonder how much greater a man might have been had he been supported by a positive inner attitude toward the world in which he lived. In all departments of advanced knowledge, there are brilliant persons who have not found religion to be incompatible with scientific progress. It does not follow that a person must become an atheist to be a great biologist, physicist, or astronomer. The pioneers in all these fields were, in most cases, at least nominally religious. Lord Bacon, who is held responsible by some for the advancement of materialistic science, was of the opinion that it was smallness of knowledge that bred atheists, and that greatness of knowledge must bring the mind back to God. In discussing atheism with one of the proponents, I asked the gentleman if he would like to live in a world in which all men were atheists. With unexpected fervor he replied, "God forbid!" The tendency seems to be for these types of thinkers to form small, rather exclusive groups, and to be satisfied to do business with their God-fearing fellow men. It is only the less intelligent non-believer who feels it his duty to preserve humanity from a sickly idealism.

Experience seems to prove that, other things being equal, a positive belief in the existence of a Universal Principle, essentially benevolent and operating through laws inevitably just, is best for all concerned. Faith in self is a virtue, but there are times when the belief in something greater than self, is a necessity. It is difficult indeed to provide proper guidance to children without some reference to religious principles. When young people are deprived of the God-concept at an early age, the natural unfoldment of character is injured. Reports show, for example, that a marriage consummated by a religious service has a tendency to be more secure than one performed by a justice of the peace. It has been

clearly stated to me that the continuing memory that the sacrament of marriage included obligations taken to God, gave the strength and courage to overcome many obstacles and difficulties that might otherwise have dissolved the union.

The same is true in the closing hours of a person's life. I have been present at a number of deaths. The dying are no longer inclined to be proud or rebellious. They need and want consolation of spirit. They are usually concerned about their relationship with God, the probabilities of survival after death, and they urgently desire to put their lives in order, if this is possible, before they go. Those who die with a strong spiritual conviction gain peace and consolation from this faith when nothing else can help. What value is there in the resolute determination to deprive tired lonely souls of the inner peace that comes from prayer or quiet meditation or the sense of a Divine Presence? I talked one day with a doctor whose education had included considerable atheistic indoctrination. He had started out entirely convinced that the salvation of humanity depended upon the medical fraternity. Gradually, work with the sick had modified his attitudes. He admitted that he labored every day with mysteries and wonders beyond his knowledge or skill. After twenty years of successful practice in a small city, this physician admitted frankly, "I now enter every sick room with a prayer in my heart, and every night I pray simply and devoutly for the recovery of my patients."

In recent years, atheism has come to be strongly identified with communism. Not long ago Khrushchev solemnly declared "I am an atheist and a communist." Neither aspect of his character appears especially ingratiating. The communist has been taught that religion has been in partnership with autocracy and tyranny to enslave the masses of mankind. No one can deny that this actually occurred in Russia, and has also afflicted other nations. Here again, however, atheism is directed against organized religious groups on the grounds that they represent the original and natural faith of mankind. It is one thing to attack a sect, and quite another to assail principles which this sect may or may not teach. The Russians are likely to discover some day that they cannot build a lasting culture on a material foundation alone. It is true that man has to eat, and that he requires housing and clothing,

but it is equally true that he is a conscious being and must develop his higher idealism or destroy himself.

There is nothing contrary to the improvement of man's physical estate in the recognition of a number of ethical imponderables with which science itself is becoming ever more concerned. There is much to support the idea that creation is a planned project. The operations of universal law reveal patterns which can scarcely be accepted as accidental. The concept of the ensouled creation is gaining favor everywhere. We distinctly need a lawful cosmos if we expect to develop lawful citizens; and our social troubles have increased as the level of our ideals has lowered. It is conceivable that a purposeless existence might be acceptable to creatures not so constituted that they are capable of recognizing purpose. To man, however, a meaningless universe denies all meaning to individual action. In application, many high-flown theories prove dangerous.

Instead of the old practice of opposing theology and atheism, it might be better to discover the faults in both points of view, and make a sincere effort to correct them. Religion is in serious need of further insight into the meaning of its own doctrines. If it can truly heal the wounds it has inflicted upon itself and proclaim the essential principles of an enlightened faith, it will do much more to silence the atheist than by a bitter attack upon unbelievers in general and extreme skeptics in particular. In the same spirit, the atheist should review his own position. What has he actually gained, in terms of security and peace of mind? Is he actually a better citizen, or is he a man with a chip on his shoulder?

There is an old formula that may have a bearing upon this problem. It is said that man, trying to grow up in a world of mysteries, passes through three distinct stages. First, he believes everything and questions nothing, and is therefore the perfect conformist. In the course of time, he comes to notice that some of his beliefs are inadequate, and some of his religious allegiances misplaced. Coming to doubt something, his first reaction is to doubt everything. If he carries this doubting to its ultimate, he may become an atheist. For a while, he basks in the light of his own emancipation, and then new doubts begin to arise. He begins to suspect that he has only transferred his allegiance from

one concept to another, and really knows no more than he did before. Finding atheism of little comfort and less inspiration, he begins to look further in search for a better conviction. By this process, he is moved almost inevitably to philosophy. Here he finds the right to think his own thoughts, and discovers certain disciplines that assist him to improve his thinking.

Philosophy is a great reconciler—that is, unless it is a by-product of modern materialism. True philosophy dissolves the differences between beliefs, reveals the inevitable limitations that bind the human mind, inspires patience, and shows the practical benefits of tolerance. As one advances in philosophy, he finds a new quickening of the religious spirit within himself. He is no longer burdened by the feuds of sectaries, but his intuition is sharpened and strengthened, and eternal values become comprehensible. All philosophy leads in the end to the acceptance of a Divine Power or Principle at the source of life and living. But along the way, enlightened learning has clarified those objections which confuse the average person.

I think it is true that atheism and agnosticism are phases through which all human souls must pass. First we believe, then we doubt, and finally we are pressed on to know. A wave of atheism, then, is not an enduring evil. It is only a rebellion against some form of intellectual tyranny. Rebellions are seldom sufficient unto themselves; they must lead to something. They must be justified by the good that comes from them.

We are beginning to awaken from the strange kind of rebellion and sophistication which have dominated the last hundred years. We have had about all the negative thinking that we can endure. The urge for gracious living is growing within us. We are weary of neurosis and all its by-products. We like to think of pleasant people doing pleasant things, and not driven along by morbid social pressures. We are tired of art that is not beautiful, of music without melody, and theater without morality. The godless universe is not a success. We are inclined to do what we have always done under such conditions—return the management of the world to that Sovereign Power which alone seems capable of administering it properly.

SOME THOUGHTS ABOUT CANCER

The public mind at this time is deeply disturbed over what appears to be a rapid rise in the frequency of cancer. All phases of this problem are subject to controversy, but the fact remains that the disease is prevalent and no adequate remedy has been found. One group insists that the rise in the cancer rate is influenced by the lengthening life expectancy of modern man. This may account for some instances, but cancer is attacking persons in all age groups, including children. Some believe that improved methods of diagnosis have resulted in the detection of cancer in cases where death was formerly attributed to other causes. A conservative section of public opinion holds that the situation has been sadly over-publicized, resulting in a morbid psychological attitude and ill-considered haste in pressing violent methods of treatment upon suspected victims. A desperate urgency permeates the entire field of cancer therapy.

It is certainly not my intention to contribute to the widespread anxiety everywhere noticeable. Perhaps, however, we may be able to cast a little light upon a mystery that is especially frightening because of the unknown factors involved. We are not saying that any particular attitude or condition can be isolated as the inevitable cause of cancer; this would be like seeking for the one and only reason for high blood pressure. We are only pointing out a group of possibilities that may have a bearing upon the increase of this disease. One thing is certain, however: no one can be the worse for attempting to protect health by every reasonable means. We know that humanity indulges in many unhealthful practices—mental, emotional, and physical. Anything that will inspire us to preserve and protect the resources of our composite natures will inevitably contribute to improvement of some kind—peace of mind, serenity of spirit, nobility of emotion, and orderly function of the body.

It may be, therefore, that a word to the thoughtful will contribute something to the prevention of cancer and other ailments that now appear to be incurable. We do not want you to take

the attitude of identifying yourself with some statement in this article, or feel that your fears and worries doom you to sickness. There are too many imponderables to take a dogmatic attitude at this time. It is evident, however, that your fears and worries will doom you to unhappiness. The invitation to correction is therefore practical for any person who has permitted destructive attitudes to dominate his life. Put everything in good order, and expect the best.

If it be true that cancer is spreading, there must be some reason why it should increase at this particular time. Here, again, viewpoints conflict, and we are coming perilously close to disturbing a number of prosperous enterprises that may be contributing causes. In what ways is the present generation different from preceding ones? What are we doing today, individually and collectively, that might contribute to a decline in health? It would take several pages to list the possibilities, but a few are indicative.

Everywhere there is a noticeable increase in air- and water pollution. This situation certainly cannot contribute to physical well-being. In spite of efforts to suppress or refute available information, our food supplies are subject to the use of dangerous insecticides, preservatives, and adulterants. It may be that these occur in very small quantities, but we have never really studied their accumulative effects. Recent years have also brought an epidemic of nuclear testing and experiments with military devices intended for destructive purposes, which are becoming more powerful every day. We cannot be sure that man is immune to these contaminating and admittedly hazardous testings of nuclear weapons. The effects of both alcohol and tobacco have been widely publicized. Both may play a part, and several authorities have attempted to tie cigarette smoking with lung cancer. Alcohol seems more likely to cause internal cancer, which appears among the aged after many years of indulgence.

Another phenomenon of our generation is the almost infinite multiplication of wonder drugs. The human body is almost continuously bombarded by some kind of medication. We are assured that these new preparations are vastly more effective than the simple medications used by our ancestors. This is probably true,

and some of these drugs, used discreetly by a well-informed physician, may be of the greatest value. To substitute these drugs for all other forms of therapy, however, is open to criticism. It is doubtful if the average physician actually understands the drugs he prescribes, and it is becoming a common practice to treat the patient without informing him of the medications used. This places the sick person in a state of complete ignorance, forcing him to depend entirely and completely upon the judgment of his physician. The dangers of the wonder drugs have already been publicized, but still the public is fed more and more of these almost fantastic concoctions; and there is some doubt as to how much the physical body can bear without serious injury. The common-sense methods may not have been quite so effective, but their after-effects were probably not very detrimental.

One of the most noticeable changes in our way of life has been the gradual decline in native optimism. We are becoming a deeply disturbed accumulation of human beings. While there are many situations in the world calculated to upset even a well-integrated person, the epidemic of neurotic tension appears to be unusually acute. It is my suspicion that the alleged wonder drugs, especially those used to allay the symptoms of mental and emotional stress, are directly responsible for the worsening of the condition. A number of instances bearing upon this point have come to my personal attention. One individual suffering from overweight was given a program consisting mostly of appetite-depressant drugs. After several months, there was a marked change in the temperament and character of this man. He became irritable, his moral platform was lowered, his memory was impaired, and finally he came to the verge of a mental breakdown. Institutional care was recommended. At the last moment, he had sense enough to discontinue the medication, and in a few months, recovered from his psychological symptoms. In another case, extensive medication of a sedational nature resulted in a prolonged despondency that culminated in an attempt at suicide, which was fortunately unsuccessful. Figures available would suggest that we are taking more sedational or stimulant medication than ever before in history, substituting drugs for intelligence in many of the everyday dilemmas of existence which our forefathers carried with dignity

or at least a reasonable degree of patience. It is not impossible that this general picture has something to do with cancer.

It might be well to give greater attention to the possible psychosomatic factors that might have a bearing not only upon cancer, but many other chronic diseases. It is possible that cancer research is being delayed and even confused by prejudices and fixed opinions among scientists who are doggedly determined to investigate only the physical aspects of the disease. As man's spiritual, philosophical, and ethical supports are eroded away by a materialistic pessimism, the individual is left without insight or understanding. Depending entirely upon physical assistance, the person is inevitably beset with worries, fears, and anxieties, not only about his own affairs, but about the future of the world and the survival of modern civilization. What is actually being done to allay these fears or to provide the necessary strength of character to cope with them? We cannot medicate to protect ourselves against the Cuban crisis, the Chinese dilemma, or the Russian threat; nor can we find adequate pharmaceutical preparations which will relieve us of broken homes, delinquent children, or the pressures of economic conflict. Real worries cannot be cured by sedation, nor the exhaustion of our nervous resources by stimulants. Are drugs any more effective, in the long run, than alcoholism?

Here I would like to introduce a highly controversial subject, but one which could well have a bearing on the time factor in connection with cancer. The planet Neptune has always been associated with abnormal psychological pressures. Among its keywords are "fear of the unknown," "extraordinary emotional intensity," "neurotic pressures," and "insidious ailments difficult or apparently impossible to diagnose." For some reason not entirely clear, the ancients assigned the crab to the fourth sign of the zodiac, and that sign is now called *Cancer*. The symbolic relationship between the sign and the disease was established in the medieval period of medicine. It should not be assumed, of course, that everyone born under the sign of Cancer is prone to the ailment—such a snap judgment would indicate small knowledge and shallow thinking. As many old beliefs have been justified through experience; however, it may be useful to examine the matter more closely

to see if there is any possible clue lurking in the astrological pattern that would be useful in modern research.

In its journey around the sun and through the constellations, Neptune was in the sign of Cancer from 1902 to 1914. This dating is approximate, and for the exact time of ingress and egress, the proper ephemerides should be consulted. As Neptune was in Cancer for nearly twelve years, millions of persons were born with this position in their horoscopes. Let us assume for a moment that there is some validity in astrological influence, and that this group of humanity, therefore, was endowed with remarkable sensitivities for good or ill. Individual horoscopes would indicate how these pressures would operate, and the level of consciousness upon which the person functions will also be an important modifying factor. It may be suggested, however, that many of them would not have solid control of their thoughts or emotions, so that they might become more than normally negative or despondent under pressure. Many of these folks might also have developed strong obsessional or delusional tendencies, and have found it extremely difficult to fit into the families where they were brought up. They were strange, different, willful, headstrong, and subject to excessive mood swings.

Let us follow these children a little way, as Neptune passed from one sign to another. Neptune entered Leo in 1914, and, in round terms, remained there until 1929. The keynote of Neptune in Leo would be most disturbing to idealism, temperance, and moral education. This period opened with World War I, included the Prohibition experiment, covered most of the "Roaring Twenties," and set the stage for the depression that rocked our economic system to its foundations. In 1914 our Neptune-in-Cancer folks were from one day to twelve years old, and by the time of the depression, they had advanced to the age level of 15 to 27 years. This is a considerable span of time, during which a national attitude of irresponsibility threatened the personal stability of impressionable young people and those attempting to establish lasting social ties. Naturally sensitive organisms could be seriously damaged, and psychotic patterns deeply etched in the subtle substance of character.

At almost the exact time of the depression, in 1929, Neptune entered Virgo, which in mundane astrology is involved in employment, labor, management-labor relationships, and various aspects of socialism and even communism. The collapse of the stock market was followed by widespread unemployment with a marked and immediate lowering of the standard of living for millions of people. The home was undermined, the old concepts of economic security were swept away, and the nation, and for that matter the world, struggled to restore economic equilibrium. At the time of the unemployment crisis in 1932, our Neptune-in-Cancer group had an age range of 18 to 30 years, and it would be difficult to choose a worse time in the life of the average person in which to be faced with unemployment or loss of support for recently established families. We know that the reactions in many cases revealed serious personality damage. Initiative was undermined, dependence upon charity or government funds led to widespread abuses, and faith in the integrity of personal effort was decidedly shaken.

Neptune entered Libra in 1942, very close to the time of America's involvement in World War II, and remained in Libra until 1955. Neptune in Libra afflicts international law, corrupts the foundations of justice, induces reckless luxury spending, disrespect for authority, and the lowering of ethical standards in high places. At this time, 1942, our Neptune-in-Cancer friends were in the 28 to 40 age group. They were now confronted with the challenge of mature years, and were attempting to establish lasting careers. Most were married and were raising and educating children. They received the full impact of World War II and, most disastrous of all, the development of nuclear warfare. Disrespect for law and order was increasing, religious support was weakening, and luxury-spending was the prevalent policy. The educational situation increased in difficulty, and automation was beginning to raise doubts and fears about the rights of man to life, liberty, and the pursuit of happiness. There is no doubt that our Neptune-in-Cancer people were under severe bombardment. Some rose nobly to the occasion, but others were badly demoralized.

In 1955, Neptune entered Scorpio, where it will remain until about 1970. Scorpio has been associated with death. The develop-

ment of the nuclear problem, the increasing danger of war involving Cuba, Russia, and China, all together, have exercised a profoundly depressing influence. Many cannot help but view the future with the most serious apprehension. For persons naturally apprehensive, this is a very heavy burden to carry with grace and dignity.

Thinking in terms of the United States alone, therefore, the present century has been marked by a constant increase in tension-producing circumstances; and through this time, those born with Neptune in Cancer progressed through childhood, youth, and maturity. If these people were exceptionally sensitive, impressionable, with a native trace of melancholy or psychological hypertension, they would certainly have received the maximum force of the rising tide of insecurity.

Persons born between 1902 and 1914 are now in the 49- to 61-year-old age group. It might well prove valuable to gather statistics bearing upon the frequency of cancer among persons in this age cycle. It goes without saying that the majority of persons in such an age group will not suffer from cancer—but is the percentage higher than normal expectancy; or is one type of the disease likely to be more frequent? There are many ways in which troubled persons handle their emotional problems. Does intelligent handling reduce the probability of the occurrence of cancer or other dangerous ailments? In substance, is there a valid tie between the rapid decline of the securities of human society in the present century and the reported increase in cancer? Are we finally faced with a group of psychological reactions which, held by anyone at any time, will result in lowering of the body resistance to sickness?

Over a period of forty-two years, I have shared the confidences of almost countless persons. Prior to about 1950, very few sought consolation or courage with which to cope with cancer, either in their personal lives or among their associates. Since 1950, the number has considerably increased. Many of the sufferers have unburdened themselves as to the conditions which prevailed in their personal affairs prior to the appearance of the malady. There has been a considerable consistency noticeable in these stories, and it

might pay the physician, when taking case histories of cancer, to carefully consider the psychological backgrounds of the sufferers. Were they happy, well-adjusted people before they were stricken, or was there an impressive record of personal unhappiness, confusion, or discord? Obviously, dispositional difficulties do not contribute to health under any conditions, but we may ask—to what degree do they constitute a real and continuing menace?

In my own acquaintance with the general problem, I have found a pattern that may be worth considering. There has been predominance of one or more of five groups of psychological pressures, and in some cases, cancer has appeared shortly after a personal emotional crisis. On the other hand, there is ample proof that most folks pass through crises without any apparent permanent impairment of health. We must therefore assume that particular situations can be considered only as possible contributing causes. The five areas of mental and emotional disturbance that I have noticed may be summarized by the following questions.

First: Were they lonely, introverted persons, not well adjusted socially and inclined to brood over real or imaginary ills and reverses? Did they carry too heavy a sense of responsibility? Were they thoughtful in a way that loaded them with duties they secretly resented? Did they create too many mental or emotional obstacles to the fulfillment of their normal and proper hopes and ambitions?

Second: Did they suffer from a deep sense of guilt or self-censure, or have powerful regrets about their conduct as this affected the happiness and well-being of persons near or dear to them? Were they the victims, therefore, of negative conscience pressures which they were unable to transmute or transcend?

Third: Were they generally defeated by a situation for which there seemed to be no possible or reasonable solution, which they were required to face without hope for many years, and which may continue to confront them in the future?

Fourth: Were they hyper-sensitive to the injustice or suffering everywhere present in the world, and inclined to brood or become continuously upset over conditions which they could not help or improve?

Fifth: Did they carry a burden of inharmony or misunderstanding over a long period of time, especially domestic incompatibility,

which they were unable to relieve through proper discussion or constructive decision?

Even a comparatively well-integrated person cannot survive too much continuous pressure, especially if it outrages the conscience or sense of honor. Some individuals in these predicaments attempt to escape through psychic suicide. They set up depressive mechanisms, and may even go so far as to envision death as the only means of release. The most effective remedy for these disconsolate souls is internal strength arising from deep faith in divine providence, and the quieting of the soul's dilemma by prayer and meditation. There must be something in which we can have abiding confidence, or we are left to drift without vision of worthy purpose.

The attitudes of cancer victims frequently pass through unusual modification, and the changes are most often in a constructive direction. Some who have been most despondent suddenly become quite cheerful. There is greater appreciation of true values, and a strong tendency to adjust courageously to a major challenge. Perhaps the neurotic, bewildered person suddenly is faced with tangible facts, or a real and immediate need for personal integration. In some cases I have known, what appeared to be a total liberation from imaginary ills and abstract forebodings seems to have retarded the advance of cancer, and to have assisted physical science in combating the disease. It would seem that nature is trying to tell us a story, and is contributing all possible help by setting up a more constructive mental point of view.

Grief and self-censure are negative and destructive emotions. We know that all negative attitudes, no matter how legitimate or justified they seem to be, impair health and open the body to infirmity. If science would turn its tremendous resources to the solution of the basic social needs of the day, it would make a real and meaningful contribution to both progress and health. Ways must be found to make life essentially constructive, so that such worries as can be eliminated no longer burden the daily experience of the average person. We cannot allow the collective culture of mankind to fall apart, and then expect the individual immersed in this culture to rise triumphantly to a well-adjusted career.

Every person should do all he can to protect his own life from causes the effects of which are almost certainly miserable or tragic.

To keep the body from being disrupted by various ailments, we must use every practical means that we know to guard health and normal functions. We must avoid such practices as we have reason to believe are actually dangerous. Most of all, we must guard our hearts and minds. When we begin to compromise character, we endanger body function. Through gracious and kindly living, with a sincere desire to be helpful and fair in our dealings, and most of all, through the cultivation of hope and faith, we build the strongest defenses that we know against sickness of all kinds. To live temperately is to avoid all excess, and I strongly suspect that this would not only have a beneficial effect upon the cancer pattern, but might well reduce other ailments that have a tendency to impair our happiness and usefulness in the later years of life.



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THE MYSTERY OF THE OTSU PAINTERS



Oni-no-Nembutsu

During the Tokugawa period (1615-1867), the Japanese Empire was almost completely isolated from contact with the outside world. With the exception of a few Dutch merchants who were allowed to trade at Nagasaki, and occasional cultural exchanges with Korea and China, Japan lived entirely within itself, developing its own arts and crafts, and experimenting with all the problems concerned with the social and political development of the nation. Their country became a miniature of the whole world, with the diversified situations which must inevitably arise in the advancement of a civilization. Typical of the symbolism that developed in this island empire is the story of the Tokaido, the great road that connected the imperial city of Kyoto with the shogunal seat at Edo (Tokyo). This road was the major artery uniting the heart and head

of Japan. Kyoto was the sacred city, with its shrines, temples, and palaces. Here, virtually a political prisoner but treated with formal respect and consideration, was the mikado, the living god of Japan. Directly descended from the goddess of the sun, the emperor was worshipped by the Shintoists and venerated by the Buddhists, and around him and his august personality moved the ancient culture of the islands. He ruled a court of poets, painters, mystics, and priests, but had little or no influence in the actual government of the country.

In Edo, in the midst of the most ostentatious splendor, ruled the shoguns of the Tokugawa family. These brilliant men were actual dictators, but they had learned what Western despots have

never understood; namely, that power must be used with a measure of justice, or the powerful will destroy themselves. The shogunate emphasized the strong, simple life of the samurai. It rewarded the self-disciplined, and imposed firm, but for the most part just laws upon the citizens of the country. It must be admitted, however, that the shoguns ruled largely by forceful measures. Gradually, the city they had founded developed into a vast metropolis of self-seeking politicians, shrewd merchants, and all-powerful money-lenders.

Entrenched behind their fortified castles, the shoguns and their feudal lords maintained peace in Japan for more than two hundred and fifty years. It was an uneasy peace, but it was vigilantly guarded, and in these years of comparative security, the indigenous arts and crafts flourished in a most congenial atmosphere. Many of the beautiful things that the Japanese have produced were by-products of the *bakufu*. This term means the "tent government," and originally signified a military headquarters on a field of battle. Later, however, it was applied to the policies of the shoguns. They ruled the country as generals and officers of war, but they followed the ancient code—namely, that it was the first duty of the general to prevent a war.

To compare Kyoto and Edo suggests perhaps a comparison between Rome and Paris; or we may borrow St. Augustine's simile of the city of God and the city of Babylon. It is further noteworthy that there was a strong partisanship among the people of the country. Although the government of the shoguns was accepted, there was powerful secret allegiance to the imperial family. This allegiance increased with the years, until by the time Commodore Perry compelled the shogunate to open the country to foreign diplomatic relations, the imperial party was gaining psychological control of the Japanese nation. In 1867, the last of the Tokugawa shoguns was forced to relinquish his powers. The emperor was recognized as both the spiritual and temporal head of the nation. The imperial residence was moved from Kyoto to Edo, and the city was renamed Tokyo. Fortunately, the first emperor in whom the ruling power was actually vested was a brilliant and benevolent man. He had a long and useful reign, during which he brought his people out of medievalism and set them firmly on the way to

world leadership. The memory of the Emperor Meiji will always be honored in Japan.

Much of this dramatic story was played out along the Tokaido. The one thing that the shoguns really feared was the possibility of powerful clans in remote parts of Japan uniting against the dictatorship which had been set up in Edo. To prevent this, the shoguns required that all of the daimio (great names), the feudal nobility, make an annual journey with an appropriate entourage and, more important still, with acceptable gifts from their own estates to the court of the shogun at Edo. This very expensive procedure left the daimio little of worldly goods to be used to build up armies or conspiracies against the government. When the daimio returned to their own estates, their families were held in hostage at Edo. This system, though rather crude, contributed strongly to the two and a half centuries of peace.

It was along the Tokaido that these noblemen had to wind their periodic way, and they contributed considerably to the wealth and prosperity of the small roadside villages. The Tokaido itself was about 323 miles long. A good part of the way it followed the eastern shoreline of Japan, and the route was marked by fifty-three posting stations, extending like beads along a cord, northward from Kyoto to the Nihonbashi Bridge, which led into the city of Edo. These posting stations, approximately six to seven miles apart, were delightful little villages, and as the traffic along the road increased, inns, tea houses, and the inevitable bath houses sprang up at convenient intervals for the rest and pleasure of travelers.

In addition to the conveniences ordinarily required, these villages became famous for various specialties. One community gained fame for patent medicines; another, for natural hot springs; still another, for rare types of bean cakes; and nearly all of them, for scenic beauties and historic monuments. Many of these hamlets were within view of Fujiyama, and much was made of this mountain as seen from the various perspectives along the road. The woodblock artists traveled the Tokaido many times and made delightful paintings of the various attractions. Probably the most famous of these artists was Hiroshige, who did several series of prints on the fifty-three stations. Sentimental Japanese, including

Hiroshige, likened the stations of the Tokaido to the years of a man's life. When a prominent citizen celebrated his fifty-third year, he was congratulated for having completed his journey along the Tokaido of mortal existence.

Edo, built upon a swamp in the early years of the 17th century, had phenomenal growth from the beginning. Its population exceeded half a million before the end of the 17th century. It was a magnet of fashion, a fabulous city of opportunity for wealth and distinction. Edo was a vast, rambling, proletarian community, bright with the glitter of the Kabuki Theater, countless shops, and almost endless music. Every villager wanted to go there. The Edoite developed the same kind of allegiance to his community that has long been associated with people living in New York. Despite all the faults and failings of urban life, the city was exciting, rewarding, and fascinating.

In time, therefore, the roads leading to Edo took on something of the congestion of modern freeways. In addition to the almost endless procession of daimios and their attendants, there were merchants bringing their wares to the great city, or distributing the commodities of Edo to the suburban areas. There were priests in their yellow robes making pilgrimage, and nuns seeking merit at some distant shrine. There were sightseers and, of course, artists; farmers with their produce; streams of horses, and processions of swashbuckling samurai. Everyone was going somewhere, but it was customary for all to stop for tea and gossip.

At the southern end of the Tokaido, on the very outskirts of sedate and rather somber Kyoto, was a complex of little hamlets remembered by the name of Otsu. This was the first posting station after leaving the Imperial City. It was therefore one of considerable consequence, even though less than eight miles from Kyoto. It was also close to the shore of Lake Biwa, so named because its shape resembled this musical instrument. Obviously, travelers leaving Kyoto wished to look their best in the sacred city of their country, so they wore their finest clothes. If they were daimios, they carried their banners high, and there was always a rather ridiculous-looking figure walking at the head of such processions carrying the insignia of the feudal lord on the top of a tall pole. Reaching Otsu, however, it was time to consider wear

and tear on fine garments. There was a quick change of apparel to rougher clothing suitable for a long tiresome walk for all except the most distinguished lords, who had the right to ride. It is reported, however, that riding was rather difficult in the sedan chair carried on the backs of servants. Hokusai has recorded the misery of these daimio with their cramped arms and legs as they were swung along in a rhythm conducive to seasickness. Good clothes would again come into prominence at the end of the journey when the triumphant entry into Tokyo, across the Nihonbashi, would amaze the populace with its splendor. It was all part of the monotonous service which the shoguns required.

It would be obvious, therefore, that Otsu would be especially prosperous and prominent among the stations of the Tokaido, but what is less obvious, and not at all easy to explain, is why this community should have blossomed out as a center of one of the most eccentric arts ever developed by any civilized people. We are assured by the few historians who have even deigned to mention the subject, that the hamlets of Otsu were practically dedicated and devoted to the production of pictures. It is solemnly declared that men, women, and children, the strong and the feeble, the halt and the lame, (and some have even suggested the blind), were furiously painting.

The Otsu village artisans produced these rustic masterpieces over a period of nearly two hundred and eight years, with the assistance of the inhabitants of three nearby hamlets—Yamashima, Oiwake, and Otani. The first record of these production-line painters goes back to the opening years of the Edo period at the beginning of the 17th century, perhaps a little earlier, and they were made as late as the 12th year of Meiji (1880).

The older Japanese had very little regard for the Otsu-e, or Otsu pictures. When asked, "Is it art?"—they emphatically replied in the negative. It is only within the last fifty years that the Otsu painters have come into their own. While Japanese collectors gave little thought to the crude pictures, foreign connoisseurs, discovering a certain avant-garde quality of untutored sublimity in these works, began to take them seriously. By that time, the school—if we may use so dignified a term—was extinct.

Reference works in English dealing with the folk paintings of Otsu are few and hard to find, and the scattered opinions of modern writers on the subject conflict in many significant details and must be considered highly tentative. The following works will be helpful to students who wish to pursue the subject further: *Otsu-e*, compiled by Dr. Soetsu Yanagi (Tokyo, 1960). This has brief English text and excellent plates, many in color. *Otsuye, Old Japanese Caricatures*—catalogue of exhibition held in December 1928 (Yamanaka & Co., Ltd., London), with illustrations and brief text. *Early Otsu-e*, by Kiyoshi Yokoi (Tokyo, 1958). This has a useful text in English, and is well illustrated.

Hiroshige and some other early artists have left us pictures of the streets of Otsu—little shops with open fronts exhibiting stacks of these small productions, or with them hanging in the breeze to tempt unwary customers. Nearly always, the shop featured the trademark of the school, the figure of a little goblin called an *oni*, dressed in a Buddhist robe with a parasol strapped to his back, beating on a drum or a gong, and apparently asking alms for the rebuilding of some Buddhist shrine. We are told that this entire school was indeed a genuine folk art, produced by untrained artisans for a completely naive clientele.

Many efforts have been made to explain the origin of the Otsu artistry. Traditionally, an artist of considerable real ability, who flourished at the beginning of the 17th century, is said to have fathered this eccentric school. His name was Matabei, or some say Matahei. He is also accredited with having contributed to the creation of the Ukiyo-e School of woodblock prints. Many of the early Japanese historians have taken it for granted that Matabei founded some kind of a school at Otsu, perhaps for the instruction of simple people, for reasons totally unknown. Later, a great Japanese playwright named Chikamatsu wrote a story, which was successful dramatically, around a character now held to be imaginary. This fictitious person was called Domo-no Matahei of Otsu. The drama, which was published in 1705, was accepted as literal fact, and even now, books are in publication insisting that this Domo-no Matahei founded Otsu art.

An interesting sidelight on this is a triptych by Toyokuni, one of the great woodblock artists of the late 18th and early 19th

centuries. This print shows a person, obviously intended to be Matahei, making sketches of Otsu figures on sheets of paper. These paper sheets fly into the air, and are transformed into the grotesque figures found upon the Otsu paintings. By a curious circumstance, one of these sheets of paper hanging in the air completely covers the face of the artist, who therefore remains incognito. Was this intended? Was there a meaning which was significant to Toyokuni's time? Is it one of those subtle Japanese hints suggesting a special kind of secrecy?

Be things as they may, a further consideration of Otsu-e reveals that the productions of these gifted or ungifted amateurs, according to the point of view, are divided into four periods. Kiyoshi Yokoi, in his book *Early Otsu-e* explains that the "earliest" period extends from 1596 to 1688; the "earlier" period, from 1689 to 1763; the "middle" period, from 1764 to 1802; and the "later" period, from 1803 to 1880. How these dates are arrived at, is somewhat obscure. The general idea seems to be that there were gradual changes in the emphasis of the subject matter. First religious elements predominated. After a time, moral themes took over. In the middle period, the pictures were strongly satirical and at least semi-humorous. In its final phase, the art became a traffic in charms against the increasing ills of life.

Most of the early Otsu material is religious, and very little has survived. The religious examples are strongly suggestive of the ofuda, or temple souvenir pictures, given to pilgrims visiting sacred Buddhist shrines. Most of the ofuda, however, are beautifully and skillfully designed, probably by artist-monks, and were printed by woodblock, occasionally heightened by color applied by hand. There is no comparison in the workmanship, and unfortunately, very few Otsu pictures of this first period have survived. Some are known only by later reproductions of sketches appearing in the published books of early travelers who passed through Otsu. The religious pictures of these local artisans are very free-hand, and even the most sacred subject appears considerably caricatured. It is not that a serious effort was made to discredit religious art—it was simply lack of ability to make the designs appear other than extremely childish.



THE NIRVANA OF BUDDHA



AMIDA BUDDHA

Four religious pictures produced in the earliest period of Otsu art will indicate the capacities of these roadside Rembrandts. The representation of the Paranirvana of Buddha is especially naive. The circle of distressed disciples has been entirely eliminated as presenting too many technical difficulties, and Buddha is attended only by four animals and a bird, whose postures and expressions indicate their grief at the passing of the Master. These creatures probably suggest the five sensory perceptions. The standing figure of Amida Buddha is portrayed with deep reverence and sincerity. It is certainly based upon countless icons venerated by the Amidists of Japan. The robe is gray, the nimbus orange, and the hastily drawn lotus upon which the deity stands is in dull green. In this "Vision Picture," Amida appears to comfort the faithful soul facing the transition of death.

The portrait of Daruma Daishi is in the best Zen tradition. The patriarch, bundled up in a red robe and bearing a horsehair-tail scepter, has the forceful expression of a saint in deep meditation. Works like this have earned the admiration of modern critics. The painting depicting Tenjin (p. 29) has great charm. Tenjin is the posthumous name of Sugawara Michizane, a noble courtier destroyed by the conspiracies of his enemies. After his death in exile, the plot was discovered, and he was exonerated and raised to divine estate as the patron of calligraphy and scholarship. The effort to draw Tenjin in a seated posture is not entirely successful.



DARUMA



THE THREE WISE MONKEYS

It may seem from these remarks that the Otsu paintings in general were so amateurish that any discussion of them is a waste of time from the esthetic standpoint. This is not actually true. There is a strange power in the complete freedom of line of these untutored masters. There is practically no originality of design; rather, an endless copying, apparently necessitated by the law of demand. The customers seemed to want the same thing all the time. In the beginning, there were somewhat over a hundred pictures to select from, but in the late years of the school, only about a dozen continued to hold favor. As James Michener points out in his book, *The Floating World*, there appears to be no rhyme or reason to explain why twelve pictures finally became the only ones in demand, but this demand continued virtually until Otsu pictures ceased to be made.

Kiyosho Yokoi points out that the final group of Otsu paintings were all charms. For example, our old friend Oni-no-Nembutsu, or the goblin monk, was hung in the rooms of small children so that they would not cry at night—rather a strange choice, but apparently quite effective. These charms were popular with travelers along the Tokaido, for the journey was long and difficult, and Edo, at the end of the trail, was regarded as a wicked and terrible city. Religious drawings would therefore be properly regarded as charms, protections against the terrors of the way. There was no telling when a traveler might come face to face with some wicked

sprite like an oni, or be deceived by a badger disguised as a priest, be attacked by a tengu, or be lured away into some hopeless difficulty by a spirit fox. Against such emergencies, infallible amulets and holy pictures might be most comforting. Why they should be purchased at Otsu, when much finer ones, properly blessed by the clergy, could have been bought in Kyoto for a very small amount of money, is not entirely clear, but interpreters of the subject have insisted that ignorant classes preferred to buy the Otsu article. It seems to me, however, that even the common travelers along the Tokaido must have had the skill to recognize good art; yet for some reason, they purchased these Otsu pictures by the hundreds of thousands.

Students of folk art regard the Otsu paintings as authentic productions of the people of a community. Generations developed the same skills, until the lines achieved an amazing freedom. Not much has been said about where the Otsu designs came from. Most of them were not original with these people. They can be traced in more adequate treatment among the productions of the classical schools. Much of the feeling of the Otsu-e survived into the wonderful woodblock printing of the 18th century. The netsuke, or miniature ivory carvings, have the same pictures or images, and several of the themes can be traced to national artists of fame, either contemporary or earlier.

According to cherished accounts, the making of the Otsu pictures was a kind of "cottage industry." Children helped to prepare the paper. Those of minor talent placed the traditional daubs of color where they were supposed to be with such a wonderful abandon that the daubs are, for the most part, shapeless. Then the presiding genius of the family, dipping his brush deep in black pigment, hastily sketched in an outline, enclosing so far as possible, the various blotches of color. For practical purposes, this completed the work, but the elders of the household might fit a crude stick at the top and bottom of the picture, draw in what might pass for a border or a background mounting, so that the finished product was a crude kakemono (hanging picture). Later, apparently, the sticks and background were dropped out as needless complications.



TENJIN, PATRON DEITY OF WRITING

There are romantic accounts of how this work was done on rainy days and sold in fair weather; also, that the adult population turned to other chores during the agricultural season, and children sold the pictures. All agree that the trade was brisk, and that even haughty samurai, those swashbuckling two-sword men who were above all petty worldly interests, loved to buy these paintings, roll them into tight packages, and thrust them into their belts. By the end of the three-hundred-mile trip, many of these rolls were hopelessly mutilated. Others more carefully preserved

their purchases and, taking them home, pasted them on the paper walls of their houses to bring good luck or in lieu of better art.

Nearly all collectors of Oriental art are confronted with the difficulty in telling a genuine work from a skillful copy. It may therefore be useful to summarize expert findings as these apply to the Otsu pictures. There is no doubt that these paintings have been copied, and forgeries antiqued with intent to deceive are becoming increasingly numerous. Some rather unsophisticated dealers base their conclusions upon measurements alone. There is a tradition in the trade that the paper used by the authentic Otsu "masters" was of poor quality and local production, made in a standard size of about $7\frac{1}{2}$ x 10 inches. Paintings using only one sheet were therefore of these dimensions, but some smaller ones are known, especially near the end of the school, where this sheet has been divided into thirds or quarters. Larger paintings in kakemono form were made by joining two sheets vertically, providing a surface $7\frac{1}{2}$ inches wide and 20 inches long. It is generally agreed that paintings of this size must always show the joining of the two sheets. If they are in one piece, they must be copies.

Now for the exceptions. The very earliest paintings—the religious themes—were often in single sheets of larger size. James Michener, in his book, reproduced an Otsu-e from the Museum of Fine Art, Boston, dated "later than 1780," which measures $9\frac{1}{4}$ by $13\text{-}5/8$ inches. This appears to be in one piece, but even if it is joined, the paper size breaks the approved proportion. Muneyoshi Yanagi notes that Otsu pictures seldom exceed 24 by 18 inches, and Michener mentions that the basic paper size is 10 by 13 inches. The edges of cheap paper soon became ragged and unsightly, and the appearance was markedly improved by judicious trimming. Also, the forger could cut his paper to any size that would make his productions more acceptable. We can only conclude that measurements as a proof of authenticity are not dependable.

The Yamanaka exhibition catalogue, *Otsuye, Old Japanese Caricatures*, (London, 1928) explains that many Otsu-e were painted on a thin rice paper that was coated with layers of white-wash, and that the paints were of the finest quality. It is now generally held that the colors were of the cheapest type obtainable, but endured because they were mineral pigments. Yiyoshi Yokoi

remarks that the dark appearance of the pictures was due to the tarnishing of the *gofun* (lime white obtained by heating clam shell) with which the paper was coated. James Michener says that the paper was smeared with clay, which resulted in a background of attractive color.

It is obvious that there is considerable disagreement among the writers about the basic materials used. It is quite possible that all the statements are correct, and apply to different periods in the development of the School. It is difficult to believe that over a span of centuries there should have been no changes in the type of paper or pigments used, or in the style of depicting the various subjects that made up the repertoire.

According to Muneyoshi Yanagi (see *Shoki Otsu-e*), the palette of the Otsu painters was not overly complicated. The colors were of mineral origin—yellow clay, iron red, mercury vermilion, greenish white, lime white, and shades of grey. The outlining was done in sumi (India ink). Gold was used on a few of the earliest drawings. Some experts insist that the colors were never mixed, but this seems to have been true only in the earlier period of the art. In the later years of the School, the yellows take on a mustard shade, the greens become olive or sage, the greys reveal a bluish cast, or even a trace of lilac, and a rather sad flesh-tint results from adding a little red to the lime white.

In what Kiyoshi Yokoi calls the middle and later period, covering together the years from 1764 to 1880, the Otsu artisans could not have escaped entirely the radical changes in the Japanese way of life that ultimately terminated their modest artistry. The more sophisticated Ukiyo-e woodblock prints from Edo must have reached them along the heavily trafficked Tokaido, suggesting improvements in color and design. Old subjects dropped out of favor, and new themes were added to the original list. According to the purists, these changes were unfortunate, and the psychological interest of the pictures deteriorated rapidly. All this adds up to the suspicion that it will be extremely difficult to distinguish a late work of the original group from the product of some early copyist.

As a simple rule of thumb for eliminating the most common fakes, the paper must be old and of a pale brown color, showing that it

has been coated. The colors must have the opaque, chalky quality; the lime white is nearly always defective—cracked and partly flaked away. The vertical double sheets must have the central horizontal seam, but it may be above or below center. The most common size of the double sheets is about $7\frac{1}{2}$ x 20 inches. Those mounted in kakemono form, with cloth borders, are often trimmed and the dimensions thus reduced.

Gradually, a problem of some interest seems to emerge. Considering the crudeness of the Otsu paintings, the disdain with which they were regarded by Japanese intellectuals, and the general high level of esthetic appreciation of the Japanese people, how is it that the Otsu School could enjoy such popularity for over two hundred years? Remember, Otsu was only a few miles from the greatest art center in Japan. In Kyoto, the ancient schools of the Tosa and the Kano had developed their talents for centuries. Artistically speaking, Kyoto was the Florence of Asia; yet in its suburbs flourished this entirely untrained and, as one critic observed, wholly uninspired, group of painters. We are also assured that travelers moving northward and coming from many centers of refinement and sophistication, could hardly wait until they got to Otsu to buy these paintings, which were on the commonest of paper and painted with the cheapest of pigments. The boldness of line that we now find most attractive was the result of haste, not technique, for the pictures were completed in five to eight minutes of actual working time. The Otsu artists were unabashedly commercial, the finished productions selling for about 1c each under present money. Even the Japanese peasant knew good art. He saw it in his temples, and in the production of his own utensils, he showed a tremendous grasp of esthetic value. It seems that something is wrong in this story.

One factor that might have had something to do with the popularity of the early Otsu religious paintings was the fact that the shoguns were having difficulty with the Christians, who had considerably increased in power and number, and finally converted a number of powerful feudal lords. For one reason or another, these Christians became involved in conspiracies against the state, resulting in the interdiction of the faith. Persecution followed, and it became essential that every home should have an image of

Buddha or some symbol of the Shinto sect prominently displayed. The Otsu religious drawings might have met this emergency, and been purchased for motives of protection.

Gradually, the tempo of the Otsu art changed. In the earlier and middle periods, the number of designs increased, and the religious subjects almost totally disappeared. Ethical concerns dominated in the Otsu pictures. Each developed some moral or popular adage. An early example of the moral theme is the picture of *San Zaru* (see p. 27). The treatment is especially amusing, and there is also an interesting play on words. *San Zaru* can mean "Three Monkeys" or the "Three Do-Nots." The symbolism of the see-no-evil, hear-no-evil, and say-no-evil monkeys is popular all over the world. The little simians are shown in grey with reddish-brown faces and large, white, pensive eyes. There was also a notable trend toward ridiculing some foible of the time. It would seem that the rising agricultural and merchant classes reached sufficient economic strength to feel that they could openly criticize the government. They poked fun at the feudal lords who made the pilgrimage each year; they lampooned the haughty samurai; and they pitilessly caricatured the effeminate dandies of the day.

We might almost say that the Otsu artists developed social consciousness, with strong sympathy for the proletariat. By this emphasis, they threw their weight in favor of the imperial dynasty at Kyoto and against the shogunate in Edo. In the closing years, when the number of Otsu subjects had declined to about twelve, there was some tendency toward the glorification of national heroes, especially persons like the otokodate. These valiant men arose during the Tokugawa era, both among the samurai and the common people, to protect the weak against the tyrannies of the strong. It was their duty to right the wrongs that were rooted in the tyrannies of feudal government. The stories of these societies of otokodate remind one of the European Orders of knighthood and such romantic characters as Robin Hood and the paladins of Charlemagne. There can be no doubt that political implications are concealed under many Otsu pictures of this type, but as yet no general pattern of purpose has been clearly identified.

We know from the edicts issued by the shoguns through the greater part of the Tokugawa era that consistent efforts were

made, especially by artists and the literary groups, to undermine the prestige of the government. Utamaro, the great woodcut artist, was imprisoned for a short time, and kept for several weeks under house arrest for issuing prints that led to disrespect for the political leaders. Kuniyoshi had one of his triptychs destroyed by the government, and the funds from its sale confiscated, because it was believed that the picture had a veiled implication detrimental to the reigning shogun. Publishers of books and prints were frequently closed, Kabuki Theaters shut down, and actors exiled because some of their productions were viewed as treasonable. It is known that groups of intellectuals met in the most unlikely places in order to discuss their grievances far from the ears of the shogun's spies. The Japanese have always been masters of double meaning, and it is said that the populace heartily enjoyed the caricaturing of leaders. It was not all in good fun, however, and when at the end, the last shogun gathered his forces to resist the imperial party, the armies of the dictator simply faded away. The government had been undermined by a continuous undercover penetration by intellectual liberals.

One possible explanation for the Otsu art would therefore seem to be that it carried strong political overtones. These are lost to us in many cases, but not entirely. If these pictures were a means of constantly reminding the people of the widening program which would ultimately result in the destruction of the shogunate, it would be easy to understand their popularity. Their very possession would give comfort and consolation to their discontented owner. He would feel that in some small way, he was standing against tyranny. They were badges of his point of view, by which others of his own group could identify him.

If so, the school might well have begun in the very city of Kyoto itself, and have been quietly and systematically supported by the imperial party, which in this case did stand for the rights of the people. The career of the Emperor Meiji was in the direction that the Japanese mind had been traveling for the better part of two centuries. It was a simple matter to allow the peasants of Otsu to draw their curious and humorous designs and peddle them on the Tokaido. In the course of time, nearly everyone of importance traveled that road. New situations could result in a new

picture, the meaning of which would be immediately clear to a sympathetic viewer. A world of philosophy could be concealed beneath the surface of some apparently harmless picture that a child could have drawn. The shogunal government was watching the sophisticated intellectuals of Edo, but had very little reason to be concerned over a group of families trying to make an honest penny along a prominent roadside.

Take, for example, the keynote picture of the School, the Oni-no-Nembutsu. Here, a rather attractive and debonair demon, with his Buddhist robes, could suggest several things. Certainly in the Kyoto area, the shogun himself could well be the sprightly devil. As is usual in dictatorships, the state used all its power to influence the Buddhist clergy, and, of course, the shogun himself was forever building temples and rebuilding shrines, and keeping the machinery of religion in good repair. Under the guise of being a benefactor, and with much pious pretension, the shogun would make periodic ceremonial visits to Kyoto, prostrate himself before the emperor as the living god, bring gifts of moderate value (always keeping the best for himself), and having paid his respects in sanctimonious fashion, hasten back to Edo to rule the country with an iron fist, with complete disregard for imperial wish or request.

Here, then, to the popular mind, might well be the master hypocrite of them all. Yet nothing could be proved because the actual picture could be simply interpreted in fulfillment of old legends. According to one legend, the oni, or demons, were converted to Buddhism and became its harmless servants. According to another interpretation, many priests were raising funds under false pretenses and for their own selfish ends. It remained for those with deeper insight to suspect the truth in the picture; but whatever they did suspect, in the end, these same people overthrew the great pretender at Edo.

Another phenomenon of the time was the increase of the wealth of the merchant classes. They grew richer year by year, encroaching upon the privileges of the aristocracy, until finally they controlled the greater part of the money of the country. One of the Otsu pictures shows the god of wealth, Daikoku, climbing a ladder in order to shave the high forehead of Fukurokujiu, the popular



Benkei carrying away temple bell



Daikoku cutting Fukurokujiu's hair

deity of wisdom. The social implications in such a picture are rather obvious, for in Edo particularly, wealth was actually destroying the morale of the people. The old deity of wisdom represented the true spirit of the time, but he was being given a thorough haircut, and in the process, his brow had been severely nicked by the clumsy barber. If Daikoku could be tied to the shogunate, and the deity of wisdom to the deep and scholarly party at Kyoto, the ladder might even represent the road between these two cities, or the bridge between the two parties. Daikoku had grown very tall climbing his ladder of success, and with his audacity, he was cutting the hair of the god of wisdom.

Another interesting picture represents the story of the ferocious rat. Once upon a time, there was a rat so solemn, so grave, and so terrible, that he liked nothing better than to devour cats. In this emergency, the feline contingency selected the wisest of their heroes to subdue the rat. The picture shows the cat encouraging the ferocious rat to imbibe in large quantities of sake, and further satisfy its appetite with huge red peppers. After the rat had become completely inebriated, it could be subdued and destroyed by even the weakest cat—a parody on the idea that if you wish to destroy something, you must first take away its reason by luxury

or inebriation. Here the political implications are very strong. The heroic rat that devours the cat could well be, again, the shogun, whose false power and authority could only be undermined by luxury. Drunk with power, the political government would ultimately fall, and the heroic cat was a symbol of conspiracy against a ridiculous form of government.

Another Otsu painting—in fact, several of them—centers around the heroic personality of Benkei, the Little John of Japanese legendry. Benkei was of the type that appealed to the popular mind, and he became the faithful friend and attendant of Yoshitsune, Japan's heroic ideal of honor and self-sacrifice. Benkei could stand for the rising weight of the gigantic body of the Japanese people, ready, willing, and able to align themselves with a true liberator, to serve him faithfully, and if necessary, die to protect him. These are common themes, and I strongly suspect they were close to the thinking of the people. It is known, also, that the Otsu pictures included a number of adventurers and rebels who had died heroically for the correction of popular evils. The theme is recurrent.

It would be almost impossible for a non-Japanese to break a code such as could have been concealed in the Otsu pictures. We know definitely that the most far-fetched analogies appear in the Ukiyo-e paintings, where a river may be suggested by the flow of a sash, where a female figure may represent an heroic poem, or the gesture of a hand relate a design to some ancient Chinese prototype. Even today, most of these riddles, though recognized, have never been solved; and with the changing of times, in which old meanings have lost their vitality, it may well be that the secrets will never be probed. We cannot assume, however, that in the struggle for liberty, the Japanese people failed to have their underground movements, their secret societies, and their dedicated fraternities of heroes. The Otsu story would have meaning, and would be quite probable, if it could be tied to the political situation. Otherwise it is a vagrant fragment, something without valid reason, and things of this kind are not common in Asia, where meanings overflow, and the slightest symbolism is rich with subtle overtones.

Otsu art today appeals to Western collectors not for its political implications, but for some strength, vitality, or dynamic which



THE CAT AND THE COURAGEOUS RAT

cannot be immediately defined. We know that most good art has meaning; it was created for some real and vital purpose. Perhaps this is what we feel. Perhaps subconsciously, we are struggling with our own problems in our search for social justice in a confused and troubled world. The archaic symbolism may touch us in the subconscious areas of our natures. Certainly, Otsu art has been discovered by Western man in the midst of a great cycle of dictators, tyrants, and extraordinary hazards. If it stands for things we stand for in our own generation, if it attacks things that we

want to attack, there may be some reason why it should come to us at a most critical period.

Studying the entire epoch of Japanese history during which the Otsu art rose and fell, we find many parallels to contemporary conditions, and we would like to feel that we not only have a political center in things as they are, but a spiritual center in things as they should be. We like to hope that the integrity of the people is greater than the corruption of minority groups, and that in due time, our heroes will arise to guide us into better and more secure policies of living. I think this is the burden of the Otsu pictures; at least they certainly convey this meaning to me.

In 1928, the Yamanaka Company held the first public exhibition of Otsu paintings in England, and for that matter, anywhere outside of Japan. In their introduction to a specially prepared catalogue of this event, the editors pointed out the close parallel between these pictures and political cartoons in the London newspapers. These cartoons were satirizing the foibles of the sophisticated element of English society in a friendly but penetrating way. Caricatures, if inspired by a genuine sympathy for the limitations of human nature, serve a useful purpose and are mirrors in which we see reflected our small pride, personal vanities, and collective absurdity. The Otsu pictures summarize in folk art what little people think about big people. Even while we enjoy them, they confer a degree of moral culture that is delightfully edifying.



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In Reply

A Department of Questions and Answers

QUESTION: How do you reconcile the progressive evolution of humanity with the fact that the great world teachers are not generally considered to be progressively superior to each other, in chronological order.

ANSWER: We like to think of the great world teachers as elder brothers of mankind. They are certainly persons with deeper insight and broader understanding than most human beings. As both insight and understanding arise from inner growth and development, such inspired leaders have evolved beyond the average mortal. It would not follow, however, that such saints and sages must be arranged into a certain progressive sequence so that it inevitably follows that each is superior to the preceding one. Many dedicated persons are born into this world with sincere desire to be of service to mankind. Each helps according to his own ability, and each finds the place where he can accomplish the greatest good. There are many levels of human need, and while we are all growing, we have not all reached the same degree of enlightenment, nor are we in need of the same level of guidance. We must assume that not only is mankind evolving as a collective, but that its leaders are also in the process of growth.

Consider for a moment the Golden Age of Pericles. During this period, many great intellectual, ethical, and scientific teachers

lived as contemporaries in the Grecian complex of culture. Probably the greatest of the Greeks was Pythagoras of Samos, whose universal genius has won the admiration of all mankind. Yet he lived some time before the flowering of the Periclean Age. Does it necessarily follow that Plato was greater because he was born in a succeeding age? Among the contemporaries of Plato were Socrates and Aristotle. Must we affirm that these were equal because they lived at the same time?

It so happens that Pythagoras, Zoroaster, Buddha, Confucius, and Lao-tse were contemporaries, all flourishing about the 6th century B. C. Yet we cannot say that all taught precisely the same doctrines or appealed to the same level of the human need. Each made his own contribution, arising from the unfoldment of his own consciousness. He brought his message, and endured the consequences of the philosophy he taught. Pythagoras and Zoroaster were killed. Buddha lived to advanced age, and he died peacefully among his lamenting disciples. Lao-tse decided to leave the unkind world behind, and departed to the Gobi desert, riding on a clumsy water buffalo. Confucius died convinced that his mission was a failure because he could find no prince who would acknowledge the authority of truth. As we cannot compare these men with others of their own time, or even with each other, it would be difficult indeed to come to a more satisfactory classification, had they lived a few centuries apart. On what chronological basis shall we estimate the spiritual place in the plan of Father Damien, who gave his life for the lepers of Molokai, Albert Schweitzer, whose service to the people of Africa he declares to be an atonement for the sins of the white man, and Dr. Dooley, who dedicated his life without reservation to the needs of the people of Southern Asia? Both Damian and Dooley gave their lives, but because they lived in our time, was this sacrifice more advanced or purposeful than the martyrdom of Socrates or Jesus?

We have had a number of philosophies in recent centuries, and many modern intellectuals are held in high esteem. Is John Dewey greater than Plato because he is more modern? Are the existentialists more blessed than the peripatetics because Sartre belongs to our generation? In art it is the same question. Leonardo da Vinci departed from this world centuries before the birth of

Picasso. Must we assume, therefore, that Pablo transcends Leonardo?

While the great motions of evolution continue throughout time, we cannot observe an orderly and continuous progression anywhere in any field. For the most part, civilizations attain to cultural summits and then decline due to circumstances which are even now not generally understood. One writer says that India reached its golden age of vision and enlightenment about five thousand years ago. China had a long and complicated history, but its arts certainly declined after the 12th century A.D. Japan attained its greatest artistry about the 12th century. The European cycle of musical creativity ended abruptly in the 19th century, with a few distinguished exceptions. It seems reasonable to suspect, therefore, that various degrees of enlightenment are necessary in the world at the same time. Exalted mystics and theological bigots have frequently been contemporaries. Bad government and good government have never been a matter of chronology, but of the capacity of the governing and the governed.

Buddha, one of the greatest of Eastern philosophers, Christ, the greatest mystic and social idealist of his time, and Mohammed, Prophet of Islam, whose faith has endured for centuries and at the present time is definitely increasing both numerically and spiritually, give us a good example of the sequence problem. Buddha was the earliest, followed some five centuries later by Jesus, who in turn was followed by Mohammed after an interval of another five hundred years. If the latest must be the best, then Mohammed should receive universal acceptance. We pass no judgment upon the merits of these three men. Each accomplished an incredible mission, and all have left an enduring record of nobility of character and dedication of conduct. It seems wisest to say that each met a critical need. Each came to a people wandering in some kind of spiritual obscurity. Each is now venerated by a grateful world, and thoughtful persons seldom attempt to measure the comparative virtues of these men or their messages. We are simply glad that they dedicated their abilities to the advancement of the common good.

The idea that each generation would be better than another simply because it was later, would imply that human society is

one wave of being, with all about equal in their attainments and requirements. It would also assume that all could accept the same kind of instruction. While we might like to hope that such is the case, history is against us. Each person is growing, but in his own way and from the core of his own being. There is an infinite diversity apparent in the achieving process. Even today, there are persons who have very little insight or appreciation. Yet they also require guidance and help. They can be reached only by those who understand them, appreciate their needs and, so to say, can speak their language. We have not yet found anyone who is all things to all men, but there have been countless dedicated servants of humanity who have been something of importance to some men. For the present at least, this seems to be the way that we must receive instruction.

There is nothing to prove that all avatars, or great spiritual embodiments, are themselves of equal attainments. Perhaps it would be wiser to say they are of equal dedication. Their usefulness does not depend upon sameness, but rather upon sincerity. It is also true that these teachers are growing themselves, and because they are dedicated to service, their inner development is more rapid than that of persons devoted to private ambitions. Each world teacher has brought a story of one truth that abides forever in the nature of the Divine Being. It is possible that this Divine Being could itself be growing, and that the fountains of truth flow more freely with the passing of time. Actually, however, this is all hypothetical. We cannot be sure that the Absolute needs to grow, or that the Infinite itself must gradually conquer some vast ignorance beyond our comprehension.

For all practical purposes, the great truths of life do not substantially change. Akhnaten, Pharaoh of Egypt, taught the brotherhood of man nearly thirty-four centuries ago. We cannot be certain that Aknaten's statement that all men are the children of the same Father, was less meaningful or less correct than the parallel teaching of Jesus more than thirteen centuries later. The need for man to love God and live at peace with his neighbor is not a truth that has to evolve. What must evolve, through growth and unfoldment, is man's ability to apply and understand this truth. Universal laws do not change with time, so far as we can discern.

Honesty does not become more perfect in one generation or another, but during enlightened eras, honest men increase in number, doing honor to principles which are invariable. To the degree, therefore, that world teachers reveal essential truths, these truths are timeless. There may be differences in the clarity with which doctrines are stated, the examples used to illustrate them, and the language in which they are communicated, with its own peculiar limitations, but the principle of good remains good, now and forever.

The elder brothers of mankind, from their own insight and spiritual maturity, have borne witness to a wisdom that is universal and eternal. Some have borne witness more completely than others, but each has revealed all that he could of essential understanding, and has appealed to men of upright nature to live righteously with their neighbors. Evolution may give to each of us better skills with which to live better lives, but the rules of living must always be obeyed, or suffering is inevitable. In the course of evolution, society passes through alternate cycles of extraversion and introversion. In one era, we live upon the surface of our natures, doing everything possible to accumulate the treasures of the material world. Revulsion finally sets in, and we pass into a cycle of introversion, during which masses of mankind, confronted with extraordinary dilemmas, turn into themselves for inspiration, consolation, and guidance. As these cycles alternate, various systems of religion, which originated in different times, have revivals or are rescued from comparative obscurity.

Today we are verging toward an introversional escape from materialism. Suddenly, therefore, old doctrines of self-culture, self-control, and self-direction appear to be important again. This has resulted in a world-wide revival of Buddhism, and has swept the teachings of Zen into the Western world. By the same token, many Oriental peoples are moving into a strongly extroversional phase. A few years ago, the center of the Japanese home was a kind of niche, called the tokonoma, which was ornamented with a flower arrangement, a beautiful scroll painting, or a lovely incense burner. Today the status symbolism has changed, and the tokonoma is the favorite place to stand the television. As the East moves, therefore, into a strong objectivity, it will suddenly take new

interest in Western philosophies, arts, sciences, and religions. Whether this is direct growth or not is a good question, but it is change, and will ultimately lead to some kind of progress. A teacher or a teaching, therefore, becomes suddenly contemporary when it is appreciated by those passing through social change.

Beneath all this confusion of shifting and changing, growth certainly goes on. Whenever we learn something new, we are advancing our own destiny, but most often, what we call new is merely something that we have not previously appreciated, but which actually may be as old as time. As Galileo so wisely pointed out, the world moves, and many factors contribute to this motion. The strongest and most enduring of these factors is the religious-philosophic pattern. Faith becomes our place of refuge in time of trouble. With many values shifting so rapidly that whole fields of thought are obsolete even before they can be mastered, the vast framework of human integrity must be firmly supported in some way. Spiritual wisdom, which endures for ages and is seldom if ever marred by progress, provides a continuing support for those who would otherwise be lost in an utter confusion. Evolution is present in every process, but I do not think it can truly be measured in terms of chronology. It is measured only in the quiet and unnoticed growth of the private citizen. That system of belief is best which we need at this moment, and through the understanding of which we are able to live most constructively and serenely.



The Lonely Heart

It is reported that John Howard Payne composed "Home, Sweet Home" as he wandered through the streets of London without food or shelter.

Master Builders

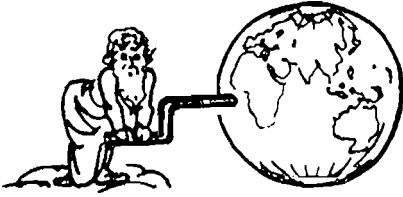
If we work marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds and instill into them just principles, we are then engraving that upon tablets which no time will efface, but will brighten and brighten to all eternity.

—Daniel Webster

Agricultural Note

He who learns and learns and yet does not take action on what he knows, is like one who plows and plows and yet never sows.

—Persian Proverb



HAPPENINGS IN THE WORLD

The word *telepathy* was coined in 1882 by F. W. H. Myers to cover "the communication of impressions of any kind from one mind to another, independent of the recognized channels of sense." Evidence of the possibility of such communication has been found in nearly all parts of the world, and historical records bearing upon the use of telepathy go back to the dawn of human consciousness. Individuals in every walk of life have reported personal experiences of thought transference. Until very recently, however, scientists have ignored or evaded the subject, including it with other phases of metaphysical phenomena to be viewed with profound suspicion. Now it would seem that situations have arisen in which extrasensory perception could contribute to the advancement of the space age. Moved by the most practical considerations, researchers have decided to review their previous judgments and revise them if necessary.

Soviet Russia, with a heavy stake in scientific progress, is resolved to explore the possibility of standardizing a telepathic technique, not only to be used between persons at a distance, but as a means of guiding and otherwise controlling mechanical devices. The Russians wish it to be clear that they are not interested in such esoteric subjects as the survival of consciousness after death, the possibility of contacting the dead, or any other mystical implications of telepathy. They are seeking a new advantage in the competitive race for leadership in the fields of higher science.

It is indeed difficult to predict what might come to pass if any scientific group develops the courage to honestly lift the lid of the Pandora's box of mental phenomena. It may be no exaggeration to point out that the standardizing of a method for thought transference could change the course of human civilization. We realize the astonishing and complicated effects which resulted from the invention of the automobile and later, the perfecting of

aviation, motion pictures, radio and television. It is quite conceivable that thought transference would change our entire way of life. Regardless of where research starts, there is no possible way of envisioning where it will end. One thing is certain: it cannot be held within the boundaries set by Russian technicians.

It is obvious that telepathy implies that the human mind can both project and receive thought energy. This means that all mechanical devices are merely substituting for factors already present in man's consciousness. The trend would certainly be away from the use of machines and toward further exploration of man's mental potential. With proper training, telepathic communication might become general, for there is enough evidence already available to prove that it occasionally occurs on all social levels.

Thought projection may prove to be the result of an act of volition. The thinker must not only broadcast his thought, but must aim it or direct it to a particular objective, whether it be a person or an instrument. This implies that telepathy can be so controlled, and that projection techniques can be selected. Also, that it can be activated at will, or caused to cease by the withdrawal of the involved energy.

Over three centuries ago, Trajano Boccalini, the Italian satirist, included among his recommendations for a better world that men should be equipped with windows in their chests so that they could see into each other's hearts. Thought transference could be a step in this direction. It would be a strange and wonderful world indeed if we were able to judge with complete accuracy the motives of every other human being, pick up all the thought waves of political, military, and industrial leaders, examine the secret consciences of both friend and foe, and know with certainty the intentions of our associates. There is only one drawback—they would be able to do to us everything that we could do to them. Thousands of years of subterfuge and deceit would come to an end, and the repercussions would be as great as those resulting from atomic fission.

For students of philosophy, thought transference is not an unfamiliar concept. It is reported in most of the sacred scriptures of the world, and for over a thousand years, has been the favorite

Zen method of instruction. If we assume that man could develop a trained receptivity to the mental energies moving about him in space, he might have more thrust upon him by this experience than he now suspects. Even the Russians might have a confusing time if some unexpected messages did reach them from beyond the grave, as Thomas Edison once believed to be quite possible. It would also be rather devastating to the materialistic-industrial philosophy of Marx and Engels if it were found that the projection of thought continues to be possible after the death of the person sending the message. We might even come a little closer to the concept of the universal mind, and find new explanations for such terms as *intuition*, *revelation*, and *inspiration*. Experience justifies us in believing that if the initial research is successful, nothing will stop man from continuing his exploration of the mysteries of the space within him and the space around him.



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Happenings at Headquarters



The summer quarter of lectures and activities opened on June 30th with a discussion of "Buddha's Doctrine of Universal Harmony." Mr. Hall's summer seminar on "The Divine Science of Prayer" began on July 10th and will continue through September 26th, with the exceptions of August 14th and September 4th. These ten Wednesday evening classes are devoted to a detailed analysis of The Lord's Prayer, taking one line or phrase for each of the ten evenings. On August 14th and September 4th, we presented G. Ray Jordan, Jr., as guest speaker in our Auditorium. Mr. Jordan chose for his first subject "Varieties of Mystical Experience" and for his second, "Are World Religions Leading to a World Faith?" G. Ray Jordan, Jr. teaches world religions and the psychology of religion at the University of Southern California, where he obtained his Ph.D. He has done special research on Zen Buddhism with Zensaki and Soyen Nakagawa, and has recently completed forty-eight lectures on world religions (The Odyssey Series on television) for the University of Southern California. Mr. Jordan is an excellent speaker, and his lectures here were well received.

* * * * *

The fall program of library and art exhibits opens October 6th with a display of Persian miniatures and leaves from Indian illuminated books, a most colorful group of rare material. The theme for November will be "Old Chinese Stone Rubbings," including one early example depicting the celebrated meeting of Confucius and Lao-tse. The December showing, "The Story of the Written Word," will not only be most appropriate for the Christmas season, but presents a wide panorama of man's spiritual convictions through the ages as revealed through manuscripts, tablets, papyri, and early printed works.

* * * * *

On Sunday, July 28th, many of our friends spent a pleasant day at headquarters attending our Open House. In addition to



Candid snapshot taken at refreshment time in the patio. The ladies serving coffee are Mrs. Pearl Thomas (left) and Mrs. Hazle Parker (right), members of the Hospitality Committee. Mrs. Hallie Freeman, the third committee member, was busy elsewhere.

his morning lecture, Mr. Hall gave an afternoon talk on "How to Appreciate Oriental Art," illustrated with 35-mm. slides in full color. There was an outstanding exhibit of Oriental art, featuring flower and bird themes and woodblock prints by Hiroshige. The library and gift shop attracted much favorable attention, and shoppers secured many unusual bargains at the "white elephant" sale arranged by members of the Friends Committee for the benefit of the Society. The refreshment committee served a delicious luncheon, which was thoroughly enjoyed. Much time-consuming preparation by many people made this event possible, and we would like to take this opportunity to thank all the ladies on the various committees who have contributed so generously of their time and energies not only on this occasion, but for many years, to create a warm feeling of fellowship at our Sunday lectures.

* * * * *

At the Western Psychological Conference held recently at Santa Monica, California, Henry L. Drake, our Vice-president, was Chairman of a special meeting dealing with the acceptance by the American Psychological Association of the Division of Philosophical Psychology and the meaning of this division for the national body. It was observed that about the turn of the century, psychology, in order to substantiate its claim as a science, broke



Members of the Men's Committee gathering lecture notes. Around the table clockwise, beginning at left front: Arnold Benson, Don Pratt, Ernest Elwood, Cecil Smith, Judson Harriss, Stephen Kaspersky, Gilbert Olson, Wilbur Morgan, Carl Kehlenbeck. Harold Becker took the picture.

too suddenly and drastically from philosophy. Thus it was that psychology sacrificed inclusive insight for the accumulation of a vast number of facts. The return of psychology to philosophy now evidences that facts, while vitally important, are not alone adequate. Facts without insight, without an adequate frame of reference, are often harmful. Psychology once again desires to raise and to pursue the more philosophical questions. The human psyche will then be better understood in the light thrown upon the meaning of man as a result of giving serious consideration to our philosophical heritage.

* * * * *

The P.R.S. Men's Committee has been responsible for a number of constructive projects for our Society. Their accomplishments include the assembling of several thousand books for binding, and the gathering of lecture notes. They also took over the project of rehabilitating our electric organ. The actual repair work was done by Mr. Harold Becker, a committee member, who also continues to make photographs and color slides of our art objects and activities. We deeply appreciate the wonderful help of the Men's Committee.

According to present plans, Mr. Hall will make a short trip to Denver this fall. He will give three lectures at the Phipps Auditorium: Sunday afternoon, October 13th, at 2:00 p.m., and the following Tuesday and Thursday evenings at 8:00 p.m. Our friends in the area will receive programs in due time, and there will be announcements in the local newspapers.

* * * * *

In recent months, Mr. Hall has made several television appearances in Los Angeles. He has appeared twice on Sunday evening panel discussions presented on Channel 13 by Mr. Sydney Linden. The first panel was on extrasensory perception; the second panel was on "Zen for Persons Under Pressure." Discussing Zen with Mr. Hall on this occasion were Hedda Bolgar, Chief Psychologist at Mt. Sinai Hospital, Ray G. Jordan, Jr., Professor in the Department of Religion at U.S.C., and Henry L. Drake. Mr. Hall also appeared on the "Panorama Pacific" program (Channel 2) to discuss our June library exhibit on "Japanese Stamp Designs as Fine Art." He showed a number of stamps and matching woodblock prints, and his lively stories about the artists and their masterpieces made this interview particularly successful.



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GLIMPSES OF THAILAND

BY ELIZABETH CONNELLY

Through the lens of Donna Matson, educator and world traveler, who gave her color-slide show in the PRS Auditorium on May 26th, came some entirely new scenes and some absorbing facts about this Eastern country still friendly to the West.

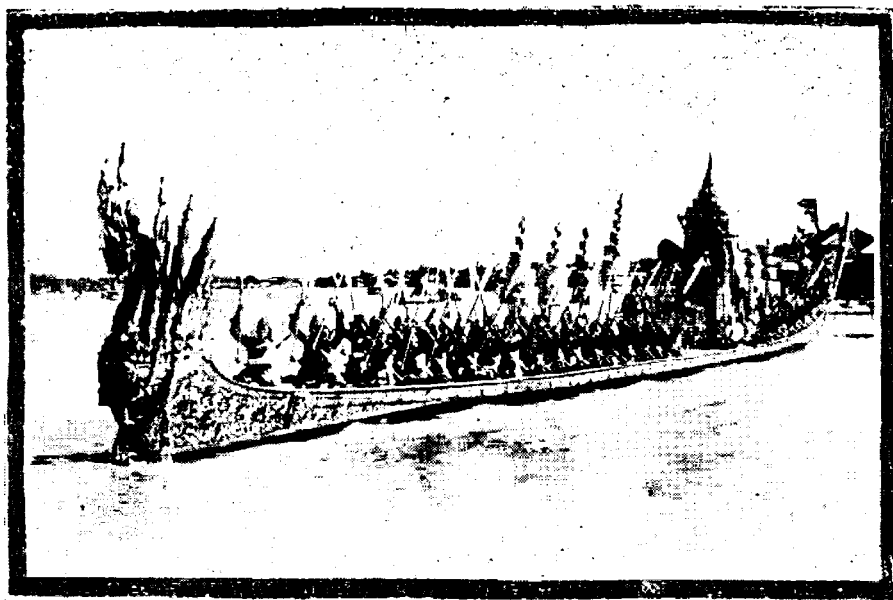
Thailand is not a new name for the country so long known to us as Siam. Rather, it is the name originally given that territory by the first settlers, who came from the Yangtze river valley to the north. They called themselves *Thais* from the beginning.

Some of these immigrants settled in the northern part of their new country, where wheat flourishes and forests of teak and other hard woods abound.

Today 85% of the people who went on to South Thailand are rice farmers who own their land, harvest the largest crops of the finest rice grown anywhere in the world, and help to feed a huge percentage of Eastern peoples.

Bangkok became the main market center, and for many years each farmer transported his rice crop down the *klongs*, or waterways, for shipment. In excessively wet years, serious losses were often sustained by some because their elephant mounts or row boats could not transport the rice bales rapidly enough to avoid spoilage. Even today, the outboard motor is little known in Thailand, but a wide highway stretches from North Thailand all the way to Bangkok. The government has been severely and widely criticized for building an expensive highway down the length of a country which possesses few motor vehicles. The whole truth is that the highway is not only paying for itself, but also for a fleet of trucks through the savings it effects by rapid marketing of quality crops at higher prices.

The great snake-like klong which serves the city of Bangkok as a main thoroughfare is familiar to most travelers, actual and armchair. But the little restaurant-boats, with their charcoal burners and native cooks offering hot food to tourists, are an innovation. The charcoal boat, piled high with its cargo and operated by a single crewman encased in an all black, form-fitting garment,



Royal Barge moving down the klong at Bangkok.

is a trifle frightening as he poles along re-fueling the floating snack bars.

The Westerner is urged to wear suitable dress for boating, no matter where he intends to go. There are no streets, or even paths, from one house to another; only the klongs. The Thai housewife just lets herself down her stoop, unties the family skiff, and is on her way to market, to pick up the children at school, or to pray at her favorite temple.

Thailand boasts 80% attendance of its children at school all through the rice country. Their 30% expenditure of national income for education surpasses our own figures for that purpose. Yet Thai children still help with the farm chores. They are adept at handling the cattle which plow their fields and haul the crops to the new highway or to some nearby klong. Each pointed-roofed house has its stable-on-stilts, and when its bars are lowered, the cows slip into the water and swim willingly to their jobs of ploughing in the paddies. The "rubber" cows are so called because after a day's work in the mud and slime of rice land they look like large rubber toys. Patiently they stand while the children wash them down, scrubbing hides and hoofs with brushes before driving them into the corral-on-stilts to be fed.

City boys and girls may be seen walking about carrying cages that hold sparrows. In the other hand, the child usually holds a

lotus blossom. When a tourist buys a flower for a coin, the child opens his cage, releasing the bird to freedom—an act which brings a special blessing to the child.

The Thai sun-hat, according to Donna Matson, trained to notice such things, is a best seller in Hong Kong as well as in Bangkok, because of its effectiveness against sunstroke. Its brim is not too wide, its crown is only medium high and flat-topped rather than pointed. A number of ringed openings near the junction of crown and brim allow fresh air to circulate around the wearer's head, creating near comfort even in the tropical temperatures.

Bangkok abounds with temples. All are highly decorated, and the use of semi-precious stones and gold leaf is common. The architecture is definitely different from that of other countries, the roofs being steep, often painted pink, and nearly always pointed at the end to discourage evil spirits. Many of the temples are mere facades before which people kneel to pray, but which have no space for entry.

This energetic teacher-photographer rose at four-thirty one morning to catch a lovely formation of rose-colored clouds above Bangkok's klong at a point from which seven temples of varying size and design formed a memorable background.

And as if to add a final touch to the beauty of the early morning, along floated one of the twelve Royal barges, fifty men at the paddles, and seven dragons at the bow to discourage any early rising spirits of the Evil One.



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LOCAL STUDY GROUP ACTIVITIES



Word has reached us that Dr. Oscar Lentz, the leader of the P.R.S. Study Group in Arvada (Denver), Colorado, is taking a sabbatical leave of absence from his duties at Mines University, and will be on lecture tours in Europe and Asia while studying the economic and social problems of these areas. We wish for Dr. Lentz a happy and useful trip, and look forward to his return when his assignments have been completed. During his absence, those wishing to contact the group should communicate with Evelyn Yingst, 2311 East Street, Golden, Colorado.

We are indeed pleased to announce the formation of another P.R.S. Local Study Group in the Denver area—this one in Lakewood. The leader of this group is Robert C. East, who has long been interested in the work of our Society. Friends in the area who would like information about the program of this group are invited to contact the Secretary, Norman E. Huber, at 1506 So. Ingalls, Denver 26, Colorado. Our best wishes are with the members of this group for a most rewarding experience in fellowship and learning.

We feel that two articles in the present issue of our Journal may be especially useful in study group discussions. In *Some Thoughts About Cancer*, we place considerable emphasis upon negative thoughts and emotions and their adverse effects upon health. The area in general has been approached scientifically under the concept of psychosomatic therapy. Those wishing to explore the matter more completely may find our booklet *Right Thinking* especially useful, inasmuch as it reveals that the association between sickness and wrong personal attitudes has been recognized for centuries, especially among philosophers. We also have two lecture notes, "The Human Soul as the Great Physician" (#47) and "Mysticism and Mental Healing" (#45), which contain further information relating to this theme. Constructive attitudes are al-

ways valuable and helpful, but in these times, especially, they protect us from the tendency to build up stress and pressure patterns.

Our article on *The Pythagorean Theory of Number* begins in this issue. Because of the abstract nature of the material, it suggests the importance of group discussion. It points out that arithmetic, like art and music, which are dependent upon its principles, has profound symbolic meaning. It helps the individual to organize his convictions and beliefs about the universal processes of which human life is one of many expressions. Moral and ethical arithmetic have been given slight consideration in modern times, but any form of learning that helps us to experience the fact that we live in a universe of law and order, can be of inspiration and practical help. There is a section in our book *Lectures on Ancient Philosophy* devoted to the foundations of philosophic arithmetic. This can be used as an additional source of material for discussion.

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: *SOME THOUGHTS ABOUT CANCER*

1. Consider factors that may be contributing to an increase in the cancer rate, and how you can best defend yourself against these factors.
2. Of what benefit can it be to consider the possible involvement of the planet Neptune in the cancer problem?
3. Analyze the five areas of mental and emotional disturbance which seem to contribute to the development of chronic ailments.

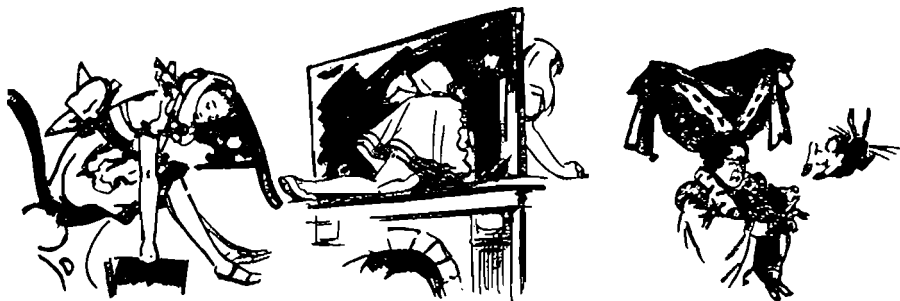
Article: *THE PYTHAGOREAN THEORY OF NUMBER*

1. Give a definition of the Pythagorean concept of metaphysical mathematics, and how it differs from our general understanding of the mathematical sciences.
2. How would you feel that the Pythagorean discipline of numbers could contribute to the purification of the mind?
3. In the terms of Pythagorean numbers, what is the nature of the human soul?

□



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



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

UNUSUAL MEMORIAL SERVICES

In 1935, Mr. H. S. K. Yamaguchi, managing director of the Fujiya Hotel, located in Hakone, Japan, published a little book, *We Japanese*, presumably written for him by Frederic de Garis, to assist tourists to enjoy a better understanding of local beliefs and customs. Part of the book is devoted to unusual customs and ceremonies that play a part in Japanese living. It should be pointed out that most of these practices are comparatively recent, and include ceremonies originating in the 20th century. While it is probable that Japan has received a strong indoctrination in Western attitudes in the last decade, travelers report that the old ways are still prevalent outside the main metropolitan centers. Among the quaint customs described are some interesting memorial ceremonies. These originated in Buddhistic philosophy, with its special emphasis upon solicitude for plant and animal life.

One of the great arts of Japan is that of woodblock printing, in which the Japanese people have long excelled. In cutting the blocks used to print the beautiful pictures, cherrywood has been found to be most satisfactory. As a result, many cherry trees have been cut down to provide the necessary planks for this phase of the printing art. The leaders of the wood-print engravers' guild wished to indicate their appreciation and sentimental regard for the tree which provided them with their means of livelihood and

had for centuries enriched the art of their country. On April 1, 1923, the first memorial service in honor of cherry trees was held in Tokyo at the Shinryoin Temple. The principal purpose of the ritual was to assure the spirits of the cherry trees that their sacrifice was honored and appreciated.

On May 21, 1932, an elaborate Buddhist mass was performed to bring consolation to the spirits of the silk worms who had given their lives to help sustain the national economy. The mass was recited by twenty-four priests at the Asakusa Kannon Temple in Tokyo. This special memorial was suggested by the heads of the important silk thread companies, and it was resolved that this should be an annual event.

On the 22nd of March, 1932, a Buddhist mass service was recited for the purpose of comforting the spirits of fish which had been caught to provide the nation with food. The next day, a company of Buddhist priests also recited a mass on a ship for the souls of fish which had died from natural causes in the ocean. These special masses were made possible by various organizations of marine products dealers, and the Government Department of Fishery. All these and other organizations provided the funds for the masses by special contributions. It was also the desire of the several groups sponsoring these masses that such religious services would be observed each year.

On November 6th, 1932, a mass was said in one of the large Tokyo parks in honor of the chrysanthemums that had brought so much pleasure and beauty to the annual November exhibit of these flowers. Flower lovers from all over Japan and from other countries came to view the chrysanthemums, and it was only proper that an appropriate prayer be said for the souls of these wonderful plants.

In 1918, a special memorial service was instituted to honor the spirits and souls of broken dolls. Since that time, this mass has been an annual affair, held in early June at the Teikoku Primary School in Tokyo. On this occasion, the Buddhist priests chant the sutra intended to bring peace and rest to the souls of the dead, and the mass is attended by school children and their mothers. When dolls have been so broken that it is no longer possible to repair them, they are buried at a special place in the playground

of the school. This grave is marked by a stone about two feet high, inscribed "Grave of Dolls." By 1938, several hundred broken dolls were buried in this cemetery. It seems that this particular school has maintained a doll hospital since 1913. All dolls that could be mended were restored for the benefit of poor children. Those that could not be saved were buried with religious rites. There is also a temple in Tokyo with a special grave for broken dolls and toys. There are no set days for the burials, but they are accompanied by appropriate religious services.

Annually, in December or February, many girls' schools and some private families hold religious services to comfort the spirits of broken needles. The needles are regarded as living things, whose bodies have been sacrificed in the service of man. A special plate containing a cube of bean curd, somewhat resembling gelatin, is used in this ceremony. The broken needles are thrust into this bean curd because it is soft, and they will rest comfortably in it after their years of labor. In Buddhist schools, a sutra is read to calm the spirits of the needles. It is not known just when this ceremony was introduced, but it has continued without interruption to the present time. Some say that religious services for broken needles have been held for nearly sixteen hundred years.

A Buddhist mass for the spirits of elephants which have supplied the ivory so greatly used in Japanese art was instituted under the auspices of the Tokyo Ivory Art Objects Dealers Association and the Association of Artists of Ivory Carving. This mass was first performed by twenty-one priests on April 15th, 1926, at the Gokoku Temple in Tokyo. It was attended by more than a thousand persons, and was the most elaborate rite of its kind recorded. Those who depended upon ivory for their livelihood felt that it was only just that they should express their deepest respect and gratitude to the great animals who provided the highly treasured ivory.

In the precinct of Gyokusenji Temple, Shimoda, Izu, is the decaying stump of a tree to which was tied the first cow to be butchered for meat in Japan. The circumstance was highly unusual, as the Buddhist religion at that time strictly forbade the use of meat for food. In 1856, Townsend Harris, the first United States Consul General to Japan, was living in this temple. He demanded a supply of fresh beef, much to local consternation.

When the fact became known, all in the neighborhood who owned cows used every possible means to prevent them from providing steaks for the Consul General. At that time, cows were used only for draft purposes. There now stands a handsome monument of marble and bronze, ten feet high, crowned with an image of Buddha, on the site where the cow died for the Consul General. The monument was unveiled on April 8th, 1931, the birthday of Buddha. It was built at a cost of 5,000 yen, and was paid for by contributions of those business men and customers who now handle meat products or partake of them. In one of his incarnations, Buddha is believed to have given his life to feed seven hungry tiger cubs. This sacrifice is suggested by the monument over the first cow in Japan which gave its life to provide food.

There are many other such accounts, and we do not know of any religious group outside the Buddhist world which has been impelled to express gratitude in this remarkable way. Perhaps there is a lesson in it for us all. We are not mindful enough of our dependency upon nature and its creatures. We take it for granted that other things exist only to supply our needs. It is the Buddhist feeling that we should realize that we are sustained by plants, animals, birds, and fishes; and not only should we be grateful, but we should use worthily the strength and opportunity provided by other creatures at so great a cost to themselves. If man becomes a truly noble being, dedicated to good works, he justifies the cost of his own survival. If he does not so live, the ghosts of the flowers and the trees will be sad, and the chrysanthemums will have given their lives in vain.



Relativity Theory

In shallow water dragons become the laughing stock of shrimps.

—Ancient Chinese Saying

Walk on the Light Side

Faith will not make the sun rise sooner, but it will make the night seem shorter.

—Theophilus Trinal

The "Begats"

Good and bad deeds are never childless; in both cases, the offspring goes beyond the parent—every good begetting a better, every bad a worse. —Chatfield

THE PYTHAGOREAN THEORY OF NUMBER

PART I

Pythagoras of Samos was born about the year 590 B.C., but the exact date is unknown. He lived to a very advanced age, and the circumstances of his death are also obscure. According to some accounts, he died of natural causes some time after his eightieth year, but it is also held by some that he was martyred at much greater age at the time of the destruction of his school at Crotona, a Dorian colony in Italy. He not only was one of the earliest of the Grecian philosophers, but has long been admired as one of the most enlightened men of all time. It is said that he was the first to use the terms *mathematics* and *philosophy*. It is reported of Pythagoras that he traveled extensively, bringing back to his own people the wisdom of many distant places. Tradition holds that he visited Egypt, Phoenicia, Chaldea, Palestine, Arabia, Gaul, Persia, and India. The tendency has been to question these journeys, but they have never actually been disproved.

There is much in the teachings of this great scholar to suggest that he derived his knowledge from numerous and distant sources, and throughout his teachings are intimations that he was aware of Oriental and Near Eastern mysticism. In establishing his school at Crotona, he seems to have drawn heavily upon the disciplines of the numerous temple colleges that were scattered through the ancient world and were the principal repositories of advanced knowledge. At the time of the destruction of the Pythagorean community, most of its records, if any formal accounts were preserved, were destroyed by fire. Those of his intimate disciples who did not perish were scattered, and many departed from mortal life without finding students worthy to carry on the instructions and disciplines, which had originally been imparted under the strictest obligations of secrecy and discretion.

It has been said that Pythagoras lived and died before men had developed the skill to write histories or biographies. This is probably true for the Mediterranean area, but there is much evidence that Eastern nations were more advanced in the recording of events. Among the Greeks, the records of outstanding persons were



Early engraving of Pythagoras with astrological symbols.

entrusted to recollection alone, and in the course of time, oral tradition was corrupted by deficiencies of memory. The earliest writers who attempted to compile the life of Pythagoras were Iamblichus, Porphyry, and Diogenes Laertius. These men, though sincere and diligent scholars, were divided from the subject of their inquiry by a span of more than seven centuries. We can imagine the perplexities of a modern historian attempting to compile a faithful account of the Crusades without the benefit of older authorities. Where authentic landmarks are few, the personal preoccupations of authors must influence their labors. The biographers of Pythagoras lived during the Neo-Pythagorean and Neo-Platonic restoration of Greek learning (1st to 3rd century A.D.). They were mystics and metaphysical philosophers, more concerned with the culturing of the human soul than the perpetuation of exact scientific formulas. They eagerly embraced the myth-

ical and legendary accounts of the life of Pythagoras, investing the Samian sage with the luminous attributes of a demi-god. All wisdom was his province, and he understood not only every secret of the visible world, but also the innumerable wonders of the spiritual realms.

As mysticism went out of fashion among the intellectuals of the 19th and 20th centuries, an intense controversy arose around the person and attainments of Pythagoras. His universal genius troubled those specialists who found difficulty in estimating the qualities of a saintly mathematician or a scientist who worked miracles. In order to "save" the reputation of their hero, they proceeded to divest him of all esoteric speculations, among others the system of universal numbers with which his name has always been associated, and the doctrine of metempsychosis, which he supported with great philosophic skill. It is now generally acknowledged, however, that regardless of a tendency to scientific heresy, Pythagoras was a uniquely enlightened person, and that the practical value of his contribution to mathematics, astronomy, and music can hardly be over-estimated.

Plato was somewhat acquainted with the Pythagorean theorems, although he named Pythagoras but once. Aristotle was more generous, mentioning him twice, and Euclid gained distinction for his ability to advance the general study of the mathematical sciences from the foundations that Pythagoras had laid down. Later Theon of Smyrna attempted a restoration of the theoretic arithmetic of Pythagoras, and several of the Neo-Platonists of both Alexandria and Athens indulged in a kind of arithmetical mysticism which is frequently mentioned in the surviving fragments of their writings. All that we know at present has descended through various early interpreters. While some of the information is undoubtedly authentic, it is impossible to tell at this time how much should be regarded as later interpolations. We can only assume that the interpolators themselves were dedicated students of the subject, and strove in every way possible to expound the teachings in a dignified and honorable manner.

According to Theon of Smyrna, whose work was later carried on by the celebrated Hypatia, Pythagorean arithmetic was divisible into three parts or levels. There was the science of arithmetic,

which is that part with which we are most familiar and for which we acknowledge special indebtedness to the Samian master. The second part of arithmetic is the philosophy of numbers. Elements of this survive in the Euclidean theory of abstract mathematics. The third part was spiritual arithmetic, which was concerned primarily with the recovering of the lost knowledge of the mathematical processes underlying the nature of God, the creation of the universe, and the formation of man. Our present consideration is largely concerned with spiritual and philosophical mathematics.

It has been pointed out that in his arithmetical symbolism, Pythagoras revealed a kind of yoga, a means of disciplining human consciousness by reference to the orderly procedures of number, as representative of the systematic unfoldment of creative processes from their own causes. From his abstract speculations, Pythagoras arrived also at certain practical or rational conclusions. It is said that by reason alone, he discovered that the earth was a globe, that other planets were of similar shape, and that the earth, with other planets, was revolving around a central fiery altar. Copernicus flatly declared that reflections upon Pythagorean formulas impelled him to develop the heliocentric hypothesis of astronomy. With philosophic mathematics, Pythagoras sought to sustain the then uncertain conviction of the immortality of the human soul and its transmigrations.

Perhaps some will say that the spiritual and philosophical mathematics of Pythagoras should not be regarded as formal parts of arithmetic. They were a unique development of the over-concept of the orderly progression of existence. Number supplied certain symbolic relationships which suggested universal parallels. For example, when Pythagoras affirmed that the universe was an unfoldment of numbers, he based his concept upon the existence of an infinite number of units, or unities, or wholenesses, from which all compounds are derived. Thus, by his *one* or *unity*, which he also termed the *monad*, he profoundly influenced the monadology of Leibnitz. Atoms, in a way, can be conceived of as Pythagorean units, and by substituting certain numbers for special processes, elements, or substances, Pythagoras conceived of a chemistry or even an alchemy of numerical relationships. Perhaps these only

stimulated or formularized his own thinking. In any event, they have descended to us as the divine or theoretic arithmetic of Pythagoras and his immediate disciples.

In order to present the Pythagorean concepts as nearly as possible in the spirit of the originals, we have to become familiar with certain archaic terms as these are found in early works. It would be dangerous to disregard certain obscure phrases and words, lest the old meaning be damaged, even though we now have what we regard as equivalent terms to express some of the ideas. To Pythagoras, mathematics was a science built upon reminiscence. By this he meant that mathematical principles were not discovered, created, or invented by the mind, but had an eternal subsistence in the intelligible natures of all things. Reminiscence, therefore, is a recalling of that which is already known, usually by a process of association. One thing reminds us of another, leading to a refreshment of recollection. That which is recollected is drawn into the fore part of attention. It becomes available again after being seemingly forgotten.

By *intelligibles* shall be understood those things which, though not commonly available to the reason, are susceptible of being known, defined, or comprehended. Pythagoras used the term *mathematics* itself rather more deeply than the English dictionary would suggest. This science covers not only "things to be learned," but distinctly implies that these things have an eternal subsistence in themselves. They exist, whether they be known or unknown, and therefore are independent of the process of learning. Learning, for example, would not permit us to construct a new or original system of mathematics, for all that is seemingly new or original has an eternal existence in its own nature. Thus, an exact science can be studied or comprehended only because it exists.

The master then divided the total area of existence into a superior and an inferior part. To the superior part he applied the term *incorporeal*, and to the inferior part, the term *corporeal*. Broadly speaking, incorporeals are substances or natures which cannot be discovered by the sensory faculties of man. They are un bodied, in the sense that they cannot be revealed or reveal themselves directly through cognizable forms. Of incorporeals are the sovereign divinities, the eternal principles, of existence, the

abstractions of all ideas, the roots and essences of all sciences, and the imponderables of all arts. Like many of the schools of Eastern philosophy, Pythagoras was inclined to avoid the natural human tendency to fashion definitions for these imponderable realities. Nor was he convinced that the human mind was equipped to cope with such essences and essential substances as could not be experienced through the normal faculties of cognition.

By corporeals, Pythagoras meant all things embodied, possessing forms, subject to measurement, or proper definition. Corporeals could be examined with one or more faculties. They could be explored as to their structures, and they could be known in and through their outward parts. All corporeals, however, are suspended from incorporeals. All that is known or knowable is suspended from the unknown and the unknowable, and here we have another fundamental concept. That which is not known is divisible according to whether it has not yet been discovered or can never be discovered. The master was inclined to believe that man's power to discover is circumscribed, though greater in area and potential than is generally recognized. Man may proceed from the known to the unknown, but he cannot approach the unknowable, and if he is to participate in it in any way, it must be by inspiration or by the will of the gods themselves, such circumstances lying outside of the possibilities of science.

The Pythagorean discipline, like those of all the ancient religious and philosophical institutions, had as one of its objectives the purification of the mind. The intellectual power of man, regenerated and re-dedicated, must search for objects worthy of its contemplation. The mind which is uninformed and unenlightened is immersed in corporeals of one kind or another. It is concerned with the advance of the human destiny only on the level of physical progress. It is therefore devoted to the fulfillment of ambition, the gratification of the sensory perceptions, physical security, and the perpetuation of those projects that dominate the interests of the person.

Once the mind has been purified or purged, and is caused to transcend the demands of corporeality, it should be devoted to objectives beneficial to consciousness itself. Contemplation is thus

directed to eternal and imperishable truths, which have an orderly subsistence in time and space. As these cannot be directly taken hold of by the mind, it must bridge the interval between corporeals and incorporeals, making firm a middle ground that is the region of the heroic intellect.

Pythagoras declared that the science of mathematics is suspended between incorporeals and corporeals, and that by means of it, man may come nearer to the cognition of essential truths. Mathematics has certain incorporeal forms within it which can be given bodies by the mind. These bodies might be termed *formulas* or *equations*. Such equations are not visible in themselves, yet they have an existence. It is also conceivable that in the rarified essence of mathematical doctrine, incorporeals can be captured, at least to a degree, so that principles which cannot be visible to the senses can be known by the mind. As all principles arise from an order or a procedure residing in the infinite mind and the infinite will, these principles are themselves archetypal patterns, purposeful and regular. Because these patterns are authentic, because they are real and have a continuing subsistence in reality, they can be stated in mathematical terms. Also, from the contemplation of arithmetical progressions, not only the substances of imponderables, but their procedures, characteristics, and attributes may be hypothecated with reasonable certainty.

The Pythagoreans further taught that reason itself is an artificial faculty. It is a skill acquired by the mind, and results from the cultivation of reasonableness on every level of cognition and reflection. Reason is the source of safety, for that which is most reasonable is most sure. If we cling to that which is reasonable, we shall be protected from that which is unreasonable. Unreasonableness not only defeats conduct, but destroys the integrity of the mind. Pythagoras believed that the reasoning power, strengthened by discipline and enlightened by virtue, could extend itself into the rarified atmosphere of mathematical speculation. By reminiscence, it drew certain deep and hidden knowledge from within the individual, and applied it to the deep and hidden mystery of the world. By degrees, the wise man could perfect the grand concept of existence, could establish his own proper place in the uni-

versal program, and enjoy the confidence that, clinging to the productions of reason, he could never live unreasonably. The end of knowledge was therefore not the possession of the unknowable, but a life lived so sensibly, rationally, and purposefully, that the individual could always indulge the conviction that his destiny was assured. Thus, reason bestowed a common sense and led to the development of a normal moral character in which hope dominated and faith was sustained by intelligence.

The science of mathematics, according to the Pythagorean theory, did not overlap the areas now covered by physics, as this subject was regarded as a dependency. Mathematics was an internal science, the principal purpose of which was to estimate values in terms of happiness and unhappiness, strength and weakness, sufficiency and insufficiency. It was the foundation upon which must be built the most advanced type of theology. The whole field of arithmetical speculation had to do with the internal growth of the person. It made possible the exploration of qualitative factors, not merely the assessment of quantities. There must be a mathematical interval between wisdom and ignorance, because these two are not the same thing; yet they cannot be divided by any concept of distance that we commonly apply to the relationships of corporeal objects. Such measurements depend upon certain powers resident in the human soul, which is a mathematical agent.

In their speculations, the Pythagoreans affirmed that mathematics is immediately divisible into two essential concepts. It could deal with the idea of multitude and the idea of magnitude. By multitude is to be considered the number of parts, units, or unities involved in a compound. A thing may exceed another thing in number, even as numbers may exceed each other. Thus, the unit of four exceeds the unit of three by one. Yet the term *unity*, *wholeness*, or *totality*, is applicable to either. Multitude covers all concepts which might concern themselves with measurements depending for their meaning upon the accurate comprehension of lesser units in relation to a larger unity. Thus, a certain number of feet equals a mile, or a certain number of ounces equals a pound. The pound now becomes definable only in terms of the

multitude of its lesser parts. If you ask a man what a pound is, he will say that it is a certain weight made up of sixteen ounces. The comprehension of either the pound or its parts depends upon a certain arbitrary knowledge held in common.

The universe can be regarded as a multitude made up of an infinite number of parts, as later considered by Leibnitz in his monadology. The basis of multitude is a unit called the monad. The least conceivable part of a thing is the beginning of the concept of the multitude of that thing. In terms of philosophy, Pythagoras sought to communicate the concept that multitude is an infinite division within a concept of unity. Wholeness is always the sum of the parts, and if some of these parts are removed, wholeness remains as the sum of the remainder. Thus, no matter what we do to anything composed of parts, we cannot destroy the over-concept of unity. The least number of parts is one, which is the primary unity itself. If this is removed, nothing whatsoever remains. Therefore, all compounds can be reduced to unity, but if unity is annihilated, there is total absence.

Further thinking then gives us the concept of archetypal unity. If, in the process of creation, one power fashioned all things from its own nature, then the process of creation is not the destruction of unity, but a process of division within it. As there is but one power at the source of all things, it may properly be called *unity*. Yet when diversity arises within unity, it cannot be said that one has become two. As unity is self-subsisting, and there is no other material than that unity itself, two can exist only through a division of unity. The one appears to become two, but it is really one in terms of halves. Three is one in terms of thirds; four is one in terms of quarters.

The second part of mathematics has to do with magnitude, by which we are not to consider only the relative sizes of physical things, but rather, the distinctions of the magnitudes of unities. In terms of magnitude, the supreme unity is God, for he contains all other things. Likewise, in other areas of philosophical speculation, other unities, determined or defined by their magnitudes, also exist. Thus, virtue has magnitude over vice; wisdom over ignorance; life over death. Of the last it may be said that life,

because it can contain death, yet itself does not die, reveals superior magnitude.

Mathematics, by magnitude, is supreme among the sciences. It has a subsistence in itself, and depends upon no application for its own existence; yet all sciences are suspended from it, and without it, every form of learning would be deficient or impossible to organize. The principal dependencies of mathematics are astronomy and music, and the rule Pythagoras set forth is a simple one still frequently employed. If men ceased to practice astronomy, mathematics would remain; one of its uses would merely be curtailed or destroyed. If, however, mathematical procedure were lost, astronomy would necessarily perish. The same of music. Thus mathematics is inevitably necessary to the technical advancement of any art or science. It forms the unity within which a diversity of usage is set up. But wherever it is used, and however it is used, mathematics remains itself. For this reason, in the area of the intellect, mathematics is the summit of magnitudes.

Multitude is divisible into two aspects. Multitude in itself is regarded as the science of arithmetic, and multitude with respect to other or another, is called *music*. Magnitude, likewise, is divided, and dealing primarily with itself, is called geometry, as pertaining to immovable objects or principles. Magnitude as applied to otherness, is called *spherics*, and is referred to by Pythagoras as *movable magnitude*. Here the problem becomes somewhat complicated, but in practice we realize that all multitude must either refer to the number of parts making up a unity, or a related number of unities which, in turn, have relationships to each other. Thus, in substance and essence, all unity relates to itself, but in the phenomenal world of human experience, the separate elements of design or patterns have relationships to each other. Under such conditions, the basic unity is no longer apparent, and we must content ourselves with the relationships, patterns, and arrangements of divided parts.

In terms of magnitude, we are confronted with a new kind of equation. Great masses can be either fixed or movable. In the last analysis, all fixedness is relative. It can only be relational. But to human experience, some things seem to endure as they are,

and other things seem to change, or to pass through mutability. Thus a great mountain is a fixed magnitude, so far as we are concerned, but a flowing river is a magnitude in motion. Both the words *mountain* and *river* represent unities, for they convey a complete idea. Yet in philosophical mathematics, the fixed mass and the moving mass cannot be accurately discovered, as to meaning, by the same arithmetical device. Thus, man may be regarded as a fixed or immovable magnitude if he is considered at any given moment; but if we consider the full motion of his life, he is a moving magnitude. As this equation does not deal with physical things as we know them, but actually with the philosophical concepts of the fixed and the movable, it becomes part of certain measurements of value, as we shall presently see.

Pythagoras regarded the soul of man as a unity operating inevitably according to certain principles and processes. He tells us that the soul operates according to unity and diversity, identity and alternation, and station and motion. In these processes, it merely reflects the entire order of creation. All that is produced from the soul must partake of unity; that is, it must be a sequence of things each having an identity or a total substance. It is this unity which causes all things produced out of the mingling of time and eternity to have durations appropriate to themselves. It also follows that even the smallest unit of existence is stamped with the archetype of unity. No matter how humble it may be, it is one, and in this oneness, it has a certain identity with Deity, which is also one, and this is the link with incorporeals.

By the same law, creation must unfold by means of diversity. Unity remaining in its own nature, produces no diversity, but remains seminal or seed-like. Creation is therefore related to diversification, a process by means of which unity is obscured but not destroyed. By diversity, all forms and natures are associated with corporeality. Diversity creates compounds, and all compounds set up in diversity must ultimately be dissolved. Unity has an eternal existence, and diversity only a continuance in time, limited by inevitable boundaries.

In the soul, also, is identity and alternity. By *identity* is meant a thing in its own nature, according to itself; and by *alternity*, a

thing taking upon itself the appearance of something else, usually, for practical considerations, an opposite or dissimilar state. Thus, the ocean, in its identity, is one vast body, but in its alternity, it is subject to the ebbing and flowing of its tides. All laws set up alternities. They may be obeyed or disobeyed; they may be known or unknown; they may be loved or feared. Thus, identity presents itself to the conditioned mind of man through positive and negative polarities, and polarities are the first manifestations of diversity. Alternities are always seeking equilibrium, or the restoration of identity, even as all conflict must finally be resolved in peace or harmony.

Station and motion are not so difficult to define. By *station* is meant a fixedness in place. A thing will always be in a certain place, and must always displace, according to its mass, that which is not itself. *Motion* is a movement of one kind or another. It may be vibration or expansion or contraction, or the release of energy through fission, or a journey through space from one place to another. Station is related to unity because it is an emblem of continuance or abidance, whereas motion is related to diversity because it may be eccentric or in some way unpredictable; or it may arise from various circumstances arising in the nature of things or their relations with other things.

All of these pairs of contrasted conditions are to be found in the nature of the soul itself, and, to a measure at least, they are considered to be six parts or dimensions of the psychic nature. To these are added the power of reason, as the coordinator arising from the experience of the six polarized processes, and the generative power, or that energy in the soul which makes possible the generation of a physical body. For this reason, Plato refers to the soul as eight-powered, and it was represented in the Pythagorean symbolism by the octad, or the principle of the unity of eight.

(To be continued)



The Children's Hour

An unmusical person is a child in music; an illiterate person, a child in learning; an untaught one, a child in life. —Epictetus

The Leap-before-you-look Department

The most dangerous thing in the world is to try to leap a chasm in two jumps. —David Lloyd George

Library Notes

THE TREASURES OF TUN-HUANG

The sciences of archeology and anthropology make vital contributions in the areas of comparative religion and classical philosophy. We are inclined to overlook the importance of facts as we become concerned with ideals and principles. All knowledge requires certain reference frames by which it can be oriented historically and geographically. The more we learn, the better we can understand man's long journey across the face of the earth. Ideas, isolated from their proper contexts, are fragments, for it is relationship in terms of time and place that bestows exactitude upon speculation and inquiry.

In our library, we have several volumes recording the work of Dr., later Sir, Aurel Stein. The titles are as follows: *Old Routes of Western Iran* (London, 1940), *Innermost Asia: Detailed Report of Explorations in Central Asia, Kan-su and Eastern Iran* (4 vols., Oxford, 1928), *Memoir on Maps of Chinese Turkistan and Kansu* (Dehra Dun, 1923), *Ruins of Desert Cathay: Personal Narrative of Explorations in Central Asia and Westernmost China* (2 vols., London, 1912).

There are still remote areas of the earth waiting to be explored by those with courage to dare the natural hazards of the wilderness. Somewhere, concealed from the casual wanderings of hasty travelers, are priceless records of human achievement, and as these are gradually recovered from their obscurity, we find answers to mysteries long considered unsolvable. By happy accident, the Dead Sea Scrolls were brought to light, and also the Gnostic library of Chenoboskion. There is still hope that even greater discoveries will be made as man extends his researches to the further corners of the earth.

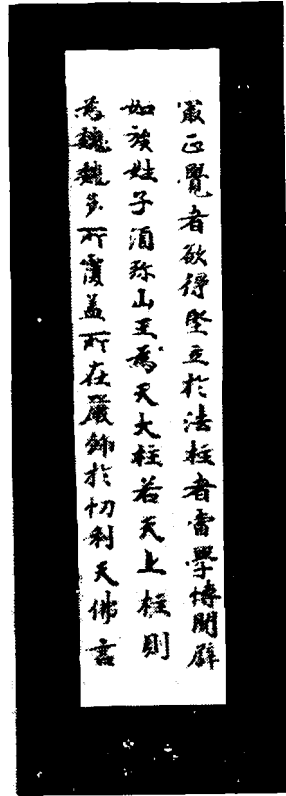
One of the most lonely and forsaken regions of the world is Chinese Turkistan, lying northeast of Tibet in the central and southern parts of Sinkiang Province of China. Long ago, this was

a prosperous, if semi-barren, land, supported by the traffic of the Silk Road, that slender strand of commerce that united China and eastern Europe. One of the principal communities along this ancient route was the oasis of Tun-huang, once a thriving mart and still a busy crossroad where the goods of many nations are brought for barter and exchange. To Western scholars, however, Tun-huang has become a name of considerable importance because it was in the vicinity of this old walled town that the Caves of the Thousand Buddhas were discovered. They might have remained no more than a local wonder, had it not been for the industry and patience of Sir Aurel Stein.

On the icy morning of March 16th, 1907, Stein caught his first glimpse of this incredible sanctuary of an ancient faith. The steep side of a rough and forbidding cliff was honeycombed with grottoes, chambers, and shrines, many of which had served as Buddhist sanctuaries for over fifteen hundred years. Some of the rooms were huge, and from their depths colossal images seemed to peer out, contemplating with Buddhist fortitude the changes that time had wrought. The facades of many of these chambers had collapsed in rubble at the foot of the somber cliffs, and even from a distance, sections of magnificent frescoes were clearly visible, preserved in all their original beauty by fortunate climatic conditions.

There were many wonders here to rejoice the heart of the archeologist, but it remained for one of those inevitable fortuitous circumstances to reveal the greater treasure. About the turn of the present century, a Taoist priest undertook the pious project of restoring, at least in part, this monument to the early Buddhist religion. He wandered about, raising a little money here and there, and then settled down to his self-appointed task. There is no doubt of his sincerity, but his artistic skill was almost ruinous in its consequences. It is interesting that Wang Tao-shih, a devout member of another faith, should take this Buddhist labor to his heart. His enthusiasm found kindly acceptance by local Buddhists, and he finally shared official custodianship with them over this mighty relic of their faith.

While hard at work on his project of pious restoration, Wang discovered a secret chamber sealed away from the prying eyes of friends and enemies for nearly a thousand years. The honest Tao-



Fragment of a Buddhist sutra of the 10th century, found at Tun-huang.

ist priest immediately reported his find to the proper and remote authorities, and these at first took serious interest in his work. But political conditions in the region were confused and hazardous, so by degrees, Wang was left to labor alone and upon his own responsibility. It is believed that he first found the secret room in 1901. He must have examined the contents with some thoroughness, moved principally, however, by veneration, for most of the religious and scientific importance of the find eluded him. He could only be the faithful keeper, and guard the treasures of the caves to the best of his ability.

When Sir Aurel Stein reached Tun-huang, he found what might well prove to be the most splendid ruin of Central Asia. Unfortunately, Wang the priest was away at the time, presumably seeking further financing for his work at the caves. It was not long before Sir Aurel began to piece together, from local reports, the magnitude of Wang's discovery. In the secret room was a neatly



Opening section of a Chinese printed Buddhist sutra of the 10th century

ordered stack of manuscripts, piled upon each other to the height of nearly ten feet. A few examples had reached the community, and proved to be religious writings on paper in a remarkable state of preservation. There was nothing to do but settle down to the long and complicated process of winning the friendship and confidence of the inscrutable Asiatics residing at Tun-huang. Those who had any authority were afraid to act, and the simple religious folks were afraid to think. Everyone feared that they would be censured if they allowed even the most dilapidated fragment of book or painting to escape from their custody.

Wang was certainly a sincere man, and Sir Aurel developed a strong regard for him. After all, as one of the guardians of the secret cave, the Tao-shih had attained considerable prestige and distinction, and he feared that he would lose the respect of the community if he had dealings with barbarians, even if they came with the official endorsement of the government of India. He also sensed the danger that the sacred writings might be lost or destroyed by future unsympathetic owners. Sir Aurel tried to convince him that the British Museum, with its vast resources and dedication to the diffusion of knowledge, was a perfect place to keep such records; in fact, it was an ideal Buddhist temple. This helped, but was not entirely convincing. The lonely oasis had very

little to think about, and the scandal resulting from the sudden removal of its most valuable library would shake the community to its foundation. After some extremely diplomatic negotiations, Stein was able, however, to examine the great collection.

In the rock-hewn room were fifteen thousand books, mostly manuscript rolls, all written on paper. Among them was the earliest known printed book, *The Diamond Sutra*, dated May 11th, 868 A.D., when expressed in terms of our chronology. Such a find in itself would justify many years of research, but in addition to the books, there were over three hundred paintings, many of them exquisite and on the finest of silk. In time, these paintings were distributed among great institutions and have been universally admired. From records found nearby, it appeared that the Tun-huang Buddhist community had been established in the 4th century A.D., and its library concealed about the 12th century. It was evidently a wise precaution, for in other parts of Chinese Turkistan there was evidence of the systematic destruction of libraries, and the remains of the priests themselves were found amidst the rubble of their desecrated sanctuaries.

When Wang finally realized that there was almost no probability that he would be punished or disgraced for allowing part of his treasure to be sent to England, he solemnly and prayerfully agreed to share it with a waiting world. Probably he was influenced by a gift of money, which would go far to assisting in the preservation of his beloved caves. In the end, Sir Aurel Stein was able to secure about three thousand of the manuscripts and many fragments of pictures, which he sent to London. The following year, a French scholar obtained a similar number for his country. It appears that once the ice was broken, the Taoist priest gained courage and confidence that the books and pictures would contribute to the spread of religion and possibly the spiritual regeneration of Western nations.

Although the manuscripts were in good condition, they were given special treatment by experts in the British Museum calculated to add to their durability. In time, some of these manuscripts and fragments appeared on the public market because of considerable duplication. It was always a Buddhist policy to make countless copies of any document of religious significance. There



Figure of the deity Kannon. Example of Japanese repetitional printing of the 12th or early 13th century.

was spiritual merit in duplicating sacred things. This practice is found also in Japan and China, where small woodblock prints of buddhas and bodhisattvas are endlessly repeated on strips of paper. Some such rolls contain from twelve hundred to two thousand repetitions of the same woodblock design. In the cave library of Tun-huang, many languages occurred among the writings. There was evidence of the mingling of numerous cultures, including proof that Nestorian Christian influence reached this lonely oasis at an early time. Never has such an amazing group of material been rescued from obscurity.

In his work *Ruins of Desert Cathay*, Stein includes many photographs of the caves with their frescoes and carvings. It was his opinion that the dominant influence in the art was modified Grecian, and he found no evidence of the complications which arise in the Tantric schools of Buddhism. It seems, however, that the Buddhist community belonged to the Mahayana conviction, and this probably contributed to the colorful artistry found in the caves.

It is still difficult to determine the principal value of the Tun-huang discoveries, for they have contributed to many forms of knowledge. They reveal secrets of the trade routes by which the ideas of East and West were transmitted throughout northern and central Asia. They show the early migrations of paper-making, for these caves were sealed away before the first paper was made in Europe. We have new insight into many phases of Chinese

culture, for in China proper, climatic conditions and other emergencies were unfavorable for preservation of books and pictures. There is much of interest to the anthropologist, for many blood streams flowed into the oasis of Tun-huang; nor is the historian left without choice discoveries appropriate to his specialization. In this lonely region which served as a kind of open-air museum, the records of the past stood firm and unchanging through the long span of centuries.

We plan in the not-too-distant future to have a special exhibition bearing upon the history of the written and printed word in China and other Asiatic countries. We will be able to exhibit sections of original sacred writings and other literary fragments of the 8th to 16th centuries. As an example of the way we hope to arrange our display, we are reproducing herewith three interesting fragments. The first of these is a leaf from a Buddhist manuscript of the T'ang dynasty, which was found in the Caves of the Thousand Buddhas. Another example is the opening section of a Buddhist sutra, with a small woodcut illustration, dated in the 10th century. The roll was found in a hollow tile when a Buddhist temple collapsed some years ago. The third specimen is an example of the repetitional printing of Buddhist images in Japan during the Fujiwara Period, approximately 12th century. This example, formerly in the Horyu-ji (temple), was discovered in the hollow figure of a buddha when it was removed from its base for purposes of restoration.

The present unsettled condition of the world, particularly the closing of inner Asia to Western scholars, has accelerated rather than diminished interest in archeological-religious research. Treasures already available in the West, but long neglected, are coming into their own. As our interest grows in other religions, we eagerly seek more knowledge concerning them. This searching has already been fruitful in helping us to understand the continuing migrations of spiritual convictions. Some thought given to this area is useful to all of us, for it brings us closer to such examples of love and devotion as were found in the ruins of Tun-huang.



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