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## THE EDITOR'S POINT OF VIEW

### DROPPING THE PILOT



It has always been a law of the sea that a ship entering or leaving port engages the services of a pilot to guide the vessel to safety. When the boat is securely docked, the pilot is no longer needed, until the time comes to steer the boat back to the open sea. When safe water has been reached, the pilot is dropped and returns to shore in a small boat. For lack of a pilot, or because of a poor one, many a proud vessel has perished on rocks, reefs, and hidden shoals.

Whether it be the majestic ship of state or some private barkentine, the law of the sea is a good rule to follow. Centuries ago men steered the courses of their ships by the stars, and gave thanks to the stellar spirits which protected mariners. For modern man, there must also be proper guidance in navigating the mysterious ocean of human destiny. Our best pilots are the ethical, moral, and cultural codes which have preserved men from the terrors of the deep from the beginning of time.

We all wish that we could live in a happy, peaceful world, and we wonder how human affairs can be so completely out of hand. The sober fact is that we live in a universe governed by the im-

mutable law of cause and effect. We have what we deserve, and not what we want. A century ago, the tempo of living was slow. Changes were gradual, and the average person was guided by a simple faith, which he practiced to the best of his ability. The law of cause and effect was operating then, but its processes were not so apparent, nor its reactions so violent. In the present century, the speed of living has been greatly accelerated. This could mean countless blessings conferred upon us by the law of consequences. Unfortunately, however, we have set the wrong causes in motion. Each step of so-called modern progress has been accompanied by a lowering of our ethical and cultural standards. The teachings of nature, which should be our all-sufficient guides, are neglected and ignored. With an arrogance ill justified by facts, we have turned from the guidance of universal law, and have trusted our destinies to our own opinions. Thus we have dropped the pilot, the only pattern that could direct us in the proper use of knowledge.

Those who are sincerely seeking a better understanding of life and are really trying to mature their own spiritual insight, now have a wonderful opportunity to apply what they are learning. More and more, we must all call upon our highest convictions to steer a wise course through the stormy sea of world confusion. The present crisis in integration reveals how quickly hysteria can lead to violence. The persecution of Buddhists in South Vietnam tells us that religious intolerance is far from dead. Now we are informed that one of the instigators of the movement to prevent any mention of religious values in public schools plans to establish an atheistic college in the United States, where young people will be protected against the dangers of a sickly idealism. This last seems especially unnecessary, for, with the exception of private sectarian schools, atheism is already rampant on most campuses in this country.

The last fifty years have demonstrated beyond all doubt that materialism, as now accepted in practice, is a dismal failure. One atheist has announced that religion is unnecessary because morality and ethics are sufficient in themselves to produce noble and upright citizens. We may ask—what morality and ethics? Is there any way of dividing man's ethical life from some idealistic code or conviction? How can we communicate ethics without reference

to philosophy or religion, and how can we teach these subjects without reminding students that the noblest minds of all time were idealists and not materialists? How are we going to isolate morality and evolve adequate definitions for right and wrong, good and evil and the like, unless we establish some conviction or belief superior to our common competitive behavior? Can we fashion a morality upon the realistic acceptance of the Berlin wall, Castro's Cuba, or the present power maneuvers of Russia and China? Are we to gain our morality from the press, radio, television, motion pictures, theater, or modern literature? Even the rankest atheist knows that we must have some kind of honor, or perish. If idealism is outlawed, and religion relegated to the estate of an outworn superstition, where are we supposed to turn for the courage and insight to live in an upright, useful way?

Some religious leaders, accepting with the best grace possible the solemn pronouncement of the Supreme Court, tell us that the only answer is the private cultivation of religion. Each person must take on new responsibility for the conduct of his own affairs. If light fails in the world, he must depend upon the light in his own heart. This is what we have been pointing out for a long time. The spiritual security of modern man must be earned by his own efforts. He must bring the law of cause and effect into operation through his own standard of actions. This law protects those who obey it and live according to its rules, regardless of the condition of collective society. Man is not rewarded or punished because he lives in a happy or unhappy generation. If he earns peace of mind and dedicates his efforts to the enlargement of his own consciousness, he will be compensated accordingly. If, having strengthened his own insight, he contributes in every way he possibly can to the improvement of others, this is also rewarding, whether he is successful in his efforts or not. He is rewarded for what he is and what he does, and in all things, the laws of nature protect the just man. Everything possible is being done to talk us out of this conviction, but those who object to our idealism are perishing for lack of it themselves.

The mystics of old declared that there was within the soul of man a guiding power. This power originates in life itself, in the very substance and essence of universal procedure. Given oppor-

tunity, this inner guidance will protect us against the dangers of compromise and disillusionment. To experience this protection, however, we must deserve this inner leadership. Most thoughtful persons realize this, but find it difficult to withstand the barrage of negative propaganda to which they are subjected every day. By degrees, resolutions are weakened, patience is exhausted, tranquillity is lost, and the sincere desire to live in harmony with principles is undermined. When we break faith with the wisdom of the ages, we enter upon a dangerous compromise. We are reminded of the passage in Cardinal Wolsey's famous soliloquy from the play *King Henry VIII*:

Had I but served my God with half the zeal  
I served my king: he would not in mine age  
Have left me naked to mine enemies.

This is no time to drop the pilot. We are not strong enough to guide our destinies without the light of heaven. Every time we read the paper and another scandal breaks upon our weary souls, we must restate our living faith. Whenever some sophisticate invites us to reject our ideals in favor of some brittle expediency, it may be necessary to recall the teachings of the truly wise and the inspiring examples of the truly good. When it seems that folly is ever victorious, and thoughtfulness forever penalized, we should remember that men have always been inclined to persecute what they cannot understand or what seems to interfere with worldly pleasure or profit. If we really appreciate the great philosophical principles that constitute our heritage of wisdom, we must also realize that philosophy explains reasonably and simply the dilemma we are now enduring. It tells us how we got into the present trouble, and why we must remain in it until we change our ways. The world crisis is not an evidence that universal procedure has collapsed; it is final and absolute proof that the law of cause and effect is operating continuously, protecting us from the possibility of enjoying the consequences of wrong action.

We have fancied that we can get along without a supreme power guiding the world; we have tried to drop the pilot and run things ourselves. But it is a foolish mortal indeed who can view the fruits of skepticism, cynicism, and materialism with any degree of complacency. We are all here to learn, and the present crisis is edu-

cational in the broadest and deepest sense of that word. In the presence, therefore, of a rare opportunity to think straight, let us take full advantage of the great object lesson revealed through current history.

When the captain of a great ship trusts his vessel to a pilot, it is because he has complete confidence in the skill and knowledge of this man. If the pilot does not know the safe channel and the location of every hidden reef, disaster is almost inevitable. In heavy weather, when landmarks are difficult to discern, professional pilots seem to possess an uncanny intuition. They either bring the ship to safe mooring, or advise the captain to wait for better weather.

Today the destiny of nations is in the keeping of elected or appointed leaders. Such leaders in every field are opinion-makers, entrusted by the public with the responsibility of protecting progress and guarding the security upon which we all depend. Because of the prevailing tendency to accept self-endorsement as the final proof of competence, we sometimes select pilots who have never brought any ship to a safe berth. It was the ancient rule of navigation that a good pilot was a sober God-fearing man. He respected and loved the sea, and held the wheel of the vessel firmly and securely, accomplishing his difficult task with an oath on his lips and a prayer in his heart. It never occurred to him to rebel against the sea. He knew the ways of oceans, and survived by obeying them. There was little place for arrogance in a fifty-foot sea.

I once knew a retired ship's pilot who had never lost a boat. He often talked about the mysteries of the mighty ocean. To him it was impossible to ride out a storm without realizing the imminent presence of the divine Power. He liked to think of every man as a little ship voyaging on an infinite ocean. The compass of right conviction, and the star of faith must always show the way. This elderly mariner regretted only that he would not die at sea. He had long hoped that when his time came, his body would be wrapped in canvas, the captain would say a few words from the Holy Book, and his soul would go to rest forever in the measureless ocean.

To serve life wisely, we must love and understand all its strange currents and tides. We must realize its infinite depths and its con-

stantly changing moods. We must be both strong and gentle, infinitely patient, and forever kind. In many sea-faring communities, it is customary to bless the ships. There are many shrines to the Christ of the oceans and to the blessed saints that guard the fates of sea-faring men. These kindly customs remind us that the great teachers of the human race have left us the rules to guide us safely along the ways of life. These wise pilots of long ago revealed to us the laws of our sea. They taught us to navigate by the light of heaven if we expected to stay on a safe course.

No one at the helm of a vessel can afford to ignore the laws of navigation. These laws are not man-made; neither can they be safely ignored by man. Laws are of the substance and essence of things. They are principles unchanging and inevitable. We can never break them, but if we come into conflict with them, they can break us. Every form of knowledge, every body of facts, must be ensouled if it is to be a living force for good. Science must be ensouled by dedication; education by enlightened understanding; and economics by proper ethics. Idealism is always the pilot, and when we neglect the cultivation of ideals, we lose the only directive that can preserve human society. Compromise must ultimately end in ruin.

With all its faults and failings, religion has been our surest guide for countless ages. Many persons have failed their religions, but religion, as a principle, has never failed a dedicated and honorable man. Kindly faith has brought consolation to those who suffer, and courage to the meek and humble. It has raised up heroes and made little people stronger than tyrants. The history of the arts is intimately associated with religion, which has inspired the world's greatest paintings, sculpturing, and music. The decline of spiritual integrity in art has destroyed the leadership of artistry in society and compromised all our standards of beauty. Great art must have meaning; it must be inspired by an inward appreciation of true value. It is this inspiration that serves as the pilot, for it indicates the proper use of abilities.

Today every branch of human ingenuity is in desperate need of a wise and kindly pilot. When the best of men govern the rest, we have good government; and when the best in every man directs his conduct, we have good character. Yet the tendency today is



to drop all the pilots upon which we have formerly depended for happiness and protection. We regard dedicated leadership as an infringement upon private liberty. We want to think as we please and act as we please, and work out our own destiny largely in terms of our ambitions. If we were actually capable of steering a safe course without benefit of the skillful pilot, all would be well, but we are not; and by the very nature and structure of the universe, there is no prospect that we can trust our futures to opinions alone, even though these opinions may appear learned and adequate.

There are laws upon the land, just as there are laws upon the sea. Every life is the journey of a soul, and we must all become skilled captains of our own souls. It is useless, however, to merely say this; we must fit ourselves for the task. We cannot live well unless we have a deep appreciation of the meaning of life. We must love and respect the elements with which we work. We must protect nature if we expect nature to protect us. Out of respect and admiration comes sympathy, which is this intuitive power to know what nature requires. Once this knowledge is clear, our various skills become important. Arts and sciences help us to fulfill the requirements of the universal plan. So-called knowledge is not an end to which men should dedicate their lives; it is a means which can be used to direct the course of action. Learning for its own sake is love's labor lost, for it is the proper end of learning that it shall inspire us to live together in justice and peace.

We have much learning in these days. We have perfected skills unknown to our ancestors. This is the best-educated generation in history. We are rich and powerful and privileged. We have overcome many of the infirmities that disabled our forebears. We seem to have everything we need except adequate vision to provide enlightened leadership. In other words, we have a fine ship, with a rich cargo. We have a good crew, well contented with their jobs. We even have captains who seem to be reasonably adequate while the ship is on the high seas. What seems to be lacking is the skill to bring this ship to its proper destination. Many times it has seemed that we were close to a pleasant haven, only for a storm to rise and drive us from our course. We lack the vision to solve the final problems of mankind. Things almost succeed, and then

fail miserably. A new discovery promises much, but is too quickly perverted to selfish ends. In moments of decision, we are confused and unsure, and may well be wrecked on the rocks of expediency. Everyone seems to be trying to do what is right, but the cumulative result is disappointing.

As we think about all this, it looks as though we had dropped the pilot too soon. We have tried to take over a task for which we are not properly equipped. We must still depend upon a guidance greater than our own skill. It is not seemly for us to pronounce solemnly that God is no longer a necessary hypothesis. Unless there is a universal Power or Principle guiding the destiny of creation, we are all in a bad way. It is wiser to accept that which is rather obvious—there are rules which are established in the heavens. They shine like the navigator's stars, the constellations that seem to grow brighter as the night darkens. Through a gracious believing and a courageous faith, we may restore the management of space and all its creations to the power that ordained them.

It would be comforting right now if we could see once again the pilot boat coming out from the shore, bringing with it one who is wise in all the mysteries of the ocean and the shore. It has been suggested that it is an appropriate time to return the management of the mundane sphere to the One who fashioned it. In fact, this need is most urgent. Fifty years ago, we thought we were wise enough and skillful enough and sufficiently rich by our own knowledge to drop the Pilot. Events proved that we were overly optimistic. We cannot solve our problems until we restore the proper balance of nature. Until we have learned to do this ourselves through consecration to common good, we must depend upon the Pilot. Let us get him aboard as quickly as possible.



### *Wisdom of the Folk*

He that pursues two hares at once, does not catch one, and lets t'other go.

—Poor Richard

### *The Language of Hands*

The hands of those I meet are dumbly eloquent to me. I have met people so empty of joy, that when I clasped their frosty finger tips it seemed as if I were shaking hands with a northeast storm. Others there are whose hands have sunbeams in them.

—Helen Keller

## GREAT FESTIVALS OF THE WORLD

Man is naturally a gregarious creature. He likes to mingle with others of his kind, and is ever seeking a pretext for communal festivities and ritualistic observances. Activities of this kind seem to be generally beneficial. Collective extroversion under religious supervision has always been a remedy for the frustrations of mortal existence. In primitive society, there were festivities appropriate to all events of importance—the birth of children, initiation into the tribe, marriage, and even sickness and death. The local deities, spirits of the dead, and the benevolent and malevolent forces of nature were publicly propitiated. There were war and fertility rites and celebrations appropriate to the progression of the seasons.

Most older nations regard the calendar as a divine invention, bestowed upon them by the gods and perfected by human ingenuity. It cannot be assumed, however, that the calendar, although it became the principal means of regulating festivals, was responsible for their introduction. Observant mortals had long before found ways of marking the progress of the seasons and the principal events in the life of the human being. In some regions, the first snow announced the coming of winter, and the ripening of fruit and grain indicated the proper time for autumnal rites. The migrations of birds and animals were observed and recorded, and in some areas the monsoons provided a simple system of dating. In Egypt, the inundation of the Nile marked the time for an annual celebration.

After the calendar had been introduced, however, it provided a practical means of relating the festivals to the astronomical phenomena of the year. The several calendars now in use in different parts of the world cannot easily be reconciled, but it is evident that they form a broad framework into which the festivals, feasts, and fasts of different nations can be fitted with reasonable accuracy. It does not take much study of the calendar to discover the broad tendency among all peoples to group their most important celebrations around the equinoxial and solstitial points falling in March, June, September, and December. Even when

such festivities are deeply involved in complicated religious observances, they can still be traced to man's common admiration for the orderly progression of the four seasons of the year.

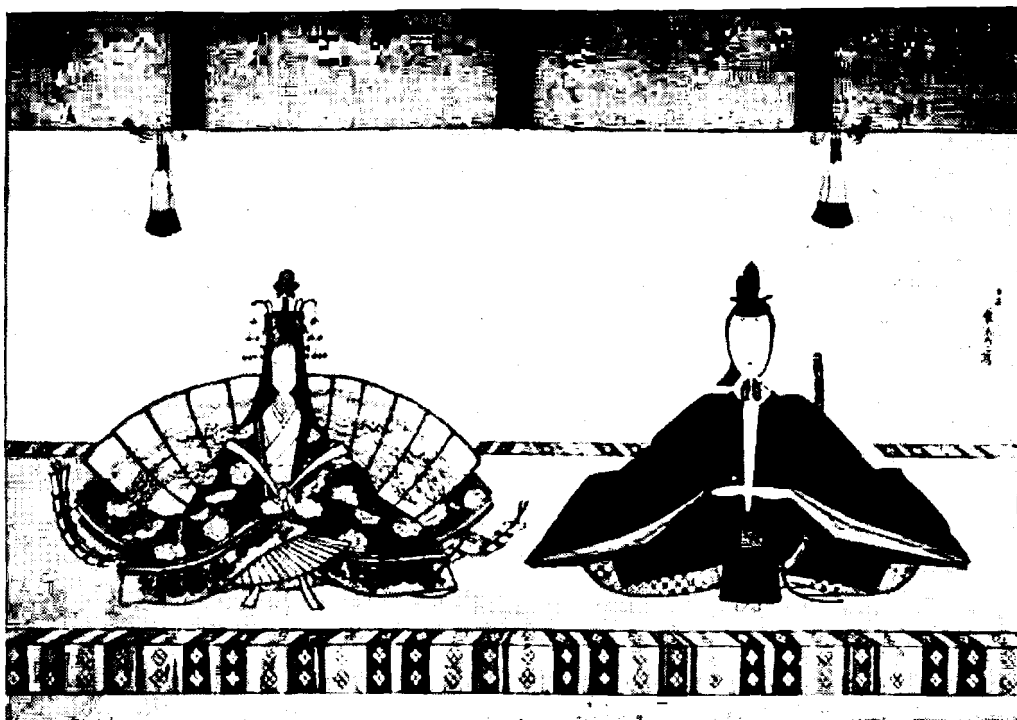
The Egyptians, a people very conscious of the calendar, honored the birthdays of their gods, the important events in their traditional prehistory, and set aside proper days for initiation into the State Mysteries and the ritualistic dramas of the sacred theater. The Greeks developed a marked addiction to festivals, and with them, these combined both sacred and secular considerations. According to the historian Strabo, holidays were so numerous among the Grecians that they outnumbered working days. Though broadly religious and essentially solemn, Grecian festivals were consistently happy events, occasions for collective rejoicing, and suitable to feasting and entertainment. The special days of the State Mysteries were times of rejoicing, and the various games, such as the Olympic and Phrygian, were national events. The death of Socrates was delayed because of a traditional observance of the Athenians. Due to the conditions of the times, most ancient celebrations were local, commemorating the divinities of cities and regions. The Romans were also devoted to celebrations, but there was a general tendency for these to degenerate into rather scandalous affairs. Among the Romans, it was illegal to try or sentence prisoners on certain days of the year.

As the simple agricultural and fertility rites passed into the keeping of more cultured peoples, they increased in splendor, if not in meaning. The classical world not only elaborated the old ceremonies, but added festivals honoring national heroes and outstanding historical events that had contributed to the advancement or preservation of the state. Some of the earlier devotional aspect was lost, and the holiday as we know it, devoted at least partly to pleasure, became the institution. During the Middle Ages in Europe, splendid religious and secular pageants were regular events. Holy days were increased by the calendar of saints and martyrs, to each of whom was allotted a special day, until all available days were exhausted. Many of the older celebrations, essentially pagan in character, were also perpetuated under new names or with special Christian interpretation.

The modern calendar of festivals is so complicated that it can safely be said that every day of the year is especially sacred to someone, somewhere. It should also be noted that even now, especially in Asia, festivals are often local affairs, and it is not easy to summarize those which are most universally observed. Nearly all of these essentially religious events are influenced by sectarian differences, and with the exception of certain political holidays, do not claim the allegiance of the total population. It may be useful, however, to point out a few of these interesting and colorful celebrations, for they tell a story not only about the faith of men, but of their love for holiday gaiety. In many areas, a festival is not only a religious rite, but an opportunity to shop in the numerous bazaars that spring up, occasion for the meeting of old friends, and a time of amusement for young and old.

The religious festivals of India are far too numerous and complicated to be briefly summarized. The great number of divinities venerated by the Hindus results in a variety of local celebrations. There are seasonal festivals to mark the close of winter, the beginning of the rainy season, and the time of harvesting. The *Holi*, or Spring Festival, is most colorful, and rather disconcerting to the Western mind because of its phallic symbolism. It announces the season of fertility and growth. In northern India, the rites of Jagannatha, observed at Puri in Orissa, are held in honor of Vishnu, the benevolent lord of the world. The crude image of this deity is placed in a huge temple on wheels, and this temple is dragged through the streets by the faithful. The Indian city of Allahabad, situated at the confluence of the Ganges and Jumna rivers, has long been a place of religious pilgrimage. There is an annual festival, but the Kumbh-Mela, held every twelve years, may be attended by over a million pilgrims. Devotees purify themselves in the sacred waters, and attend the picturesque fair that provides entertainment for the occasion. Members of many sects go to this remarkable festival. India is a vast country, with highly diversified religious convictions, but there are always events to remind the faithful of the proximity of the gods.

Chinese culture was deeply involved in ceremonial procedures, which were kept with strict consideration for the proprieties, especially by the Confucianists. New Year's Day was an occasion of



Woodblock print of the emperor and empress dolls used in the Japanese Girls' Festival.

special and general rejoicing, for it symbolized two important events in the life of the individual. First, he had successfully survived the old year; and second, he was entering into the opportunities provided by the coming year. Survival itself was always an occasion for celebration among the ancient Chinese. The birthday of the emperor and the birthdays of the previous emperors of the same dynasty were nationally observed. There were special days set aside for the veneration of divine beings, mythological heroes, public benefactors, and honorable ancestors. After the introduction of Buddhism, new festivals were introduced, although the very concept is rather inconsistent with the original teachings of Buddha. The nirvana of the Buddha was observed on the 15th day of the second month, and the nativity of Buddha on the 8th day of the fourth month. The birthday of Kuan Yin, the bodhisattva of compassion, was kept on the 19th day of the 2nd month. Fortunate and unfortunate days were carefully noted and included in the annual almanacs published to inform the populace about the observances of the year. Private celebrations included the honoring of elderly persons, marriages, and funerals. There was always something festive going on in Chinese communities.

The festival of the New Year is the most important of Japanese holidays. According to tradition, all old debts must be paid at this time, often resulting in some rather complicated financing. The New Year ceremonies last for several days, with many colorful events, including a public exhibition of acrobatics by the members of the fire department. The girls' doll festival is held on March 3rd. Rare dolls that have been in the family for generations are displayed by the young daughters of the house. When these girls marry, the dolls will constitute the most important item in their dowries. The birthday of the reigning emperor is honored on April 29th, but festivals based on the divinity of the royal family have been discontinued. The boys' festival is reserved for May 5th, and on this day, gigantic paper fish are placed on poles in front of homes where there are sons. These fish, blowing in the breeze, are to remind the young man of the heroic legend of the golden carp that finally succeeded in jumping a high waterfall. The Feast of Lanterns, or the O-Bon festival, is observed July 13th-16th, when the spirits of departed loved ones are welcomed back to share the joys of the living. Japan is a land of festivals, and local celebrations are almost constant occurrences. March 21st was formerly the Festival of the Imperial Ancestors, but since World War II, this is simply known as the holiday of the vernal equinox. The Buddhist sects have many holy days, and Buddha's birthday, on April 8th, is observed not only in Japan, but in all other Buddhist countries. Since the proclamation of the new constitution in 1947, Constitution Day, which falls on May 3rd, is a national Japanese holiday.

Jewish feast days are largely derived from the ancient religious-historical traditions of the people. These festivals are kept according to the Jewish calendar. The Feast of the Passover seems to coincide with the old observances at the time of the vernal equinox. According to the sacred writings, the Feast of Weeks was to be observed seven full weeks after the Passover. The New Year's festival falls on the first day of the month Tishri. The Day of Atonement is the most solemn of all Jewish sacred days, and is observed in all synagogues. The Feast of Tabernacles was originally an agricultural celebration, but has lost most of its early meaning. Some festivals last several days, and there are a number

of fasting periods. The Jewish year is rich in religious observances, many of which are celebrated privately in the home.

The ninth month of the Mohammedan year is named Ramazan, and the religious observances held throughout this month constitute one of the five Pillars of Practice in the Moslem religion. No food or drink, including water, will be taken from dawn to sunset on any day of this month. Eating and even feasting, however, are permitted after sunset. There are special prayers for this month, and during the last ten days, pious Moslems practice seclusion, refrain from worldly conversation, and study the Koran. The Night of Power, or The Blessed Night of the Revelation, falls near the end of Ramazan. This is the night of the descent of the Koran, when it was brought from heaven and given into the keeping of the angel Gabriel, who in turn communicated it to the Prophet. The exact day is not recorded, but some Moslems celebrate this miraculous event on the 27th day of Ramazan. The fifth pillar of Moslem practical religion is the pilgrimage to Mecca. This is an incumbent religious duty, and every devout follower of the Prophet hopes that he can make this journey at least once during his lifetime. The pilgrimage is performed in the 12th month of the Mohammedan year, and culminates in traditional observances in the courtyard of the Kaaba, the most holy place in the Moslem world. Although the journey is difficult, costly, and even dangerous, there is certain to be a huge assembly of the faithful. There are many other feasts and festivals peculiar to the Moslem religion, but they are observed in the same way as among other peoples.

The North American Indians were deficient in knowledge of the calendar, but this in no way diminished their enthusiasm for tribal festivals. There were fasts, dances and feasts suitable to all occasions. The dance was common to most tribes. There were war dances, rain dances, and rites associated with birth, puberty, and fertility. All events that involved the well-being of the individual or the safety and prosperity of the tribe, had their traditional observances, and in these the medicine priest played a leading part.

The Aztecs had a well-developed calendar, and festivals were common among them. Some of these celebrations were extremely colorful, but several were of a sanguinary nature, involving human





*The PERUVIANS light the SACRIFICIAL FIRES at the ANNUAL FESTIVAL of the SUN called Inti Raymi. Bull. de la Soc. de Géog. Paris, 1801.*

The Peruvian ritual of the annual lighting of altar fires by reflecting the sun's light. From an 18th-century engraving.

sacrifice. The Mayas, further to the south, had the most advanced calendar of the Western hemisphere. They observed a number of feast days associated with their religion, and their rites were restricted largely to offerings of fruits and flowers. They were a peaceful people, and this was reflected in their ceremonials. Among the Peruvians, there were monthly festivals associated with lunation. They also had important ceremonies at the times of the equinoxes and solstices. The feast in honor of their principal deity took place at the summer solstice, which also corresponded to their New Year. In June they had elaborate rites centering around the annual lighting of altar fires by concentrating the sun's rays in concave mirrors. Their celebrations were peaceful, splendidly presented, and were mostly derived from ancient agricultural rites.

The colonization of North America brought to the Western hemisphere the cultural traditions of many peoples. These groups preserved to a considerable degree their beliefs and customs, and continued to practice them in the New World. This has resulted in a wide diversity of interesting and colorful celebrations, largely of a local nature. Many of these observances have now been virtually abandoned, but a revival of interest in folklore has given new life to old habits and customs. In the United States, generally

speaking, the holiday is taking the place of the fast, the feast, and the festival. The principal Christian holy days presently observed are Christmas, the season of Lent, Good Friday, and Easter Sunday. Other days are kept by some denominations. The most important patriotic holiday is of course Independence Day. Thanksgiving Day, always observed on a Thursday in late November, is nationally kept. Local celebrations are numerous. Days to honor special purposes, projects, and organizations, are officially proclaimed, but these are seldom legal holidays. Washington's and Lincoln's birthdays are legal holidays, and this country joins most of the world in the enthusiastic celebration of New Year's Day. Old-fashioned festivities are now restricted mostly to smaller communities, clubs, fraternal orders, and private homes. Several new festivals dedicated to art and music have appeared, and the Irish population in New York clings tenaciously to its St. Patrick's Day parade. Labor Day, based upon old Guild traditions, honors the contributions of labor to the national life. There are a number of other holidays of a patriotic or sentimental nature, including Halloween, Mothers' Day and Fathers' Day, Valentine's Day, Memorial Day and Veterans' Day.

The general trend in this country is now against public festivals. As nations become industrialized, spontaneous expressions of rejoicing become noticeably fewer. The commercialization of holidays has disillusioned many, and the drift toward intensive competition has eroded away the kindlier sentiments which inspired the public expression of gratitude for the simple blessings of living. Sophistication has destroyed what the Chinese philosopher Mencius called "the child heart," and with it have gone most of the beautiful customs that brought pleasure and inspiration to our ancestors. We must now travel to distant places, where industrialization is less evident, in order to witness either religious or secular festivals. It is difficult to say whether the rapid increase in neurosis has undermined man's instinct to rejoice over anything, or whether the decline of the festive instinct because of economic pressures has contributed to the general frustration of humankind. We are certainly more prosaic in our attitudes, but there is no proof that we are happier or healthier as a result.

The secret of the ancient festival was the opportunity it afforded



Good Friday observance in a church. From an 18th-century engraving.

the individual to participate in a gala event. People expressed their moods through ritualistic procedures, at the same time reviving in their minds the folk traditions and humanity's indebtedness to the sovereign power that governs the universe. While private worship is available to all, most persons find consolation in the solemnity of the Mass, and experience re-dedication to honor and patriotism through the celebration of the important events in their national life. Much can be said for the psychological benefits of public rejoicing. The outdoor Easter services attract large congregations. Sports events fill our huge amphitheaters, and even the appearance of a celebrity attracts an inquisitive throng. We have not forgotten the old street fairs, the circus parades, and the torch-light processions at election time. Our holidays may be safer than of yore, but there is no proof that they are saner. Today a holiday is an invitation to the open road, the freeway, and centers of tourist attraction. These independent activities contribute very little to our spiritual or national image.

Many festivals introduced into this country from Europe were especially attractive to children. Christmas Day is the most popular. It is regrettable that the grandeur of this sacred occasion is not more available to the young people of today. It is a splendid time

for close understanding between parents and children. Instead of waiting for the young ones to grow up so that they can be more companionable, those of mature years find in Christmas the opportunity to experience again the wonderworld of childhood. We are all children at heart. Though the body grows older, and the responsibilities of life become heavier, we all like to escape into fantasy. It is especially pleasant to be young with the young, to sense again the wonder in the hearts of children, and to watch their faces as the events of Christmas unfold. We have something here that is far more important than providing toys and amusements for those we love. Christmas is our first line of defense against the encroachment of a deadly realism that would take from us all the overtones that enrich existence in this world. Unless we defend gentle and beautiful things, we will lose them, and we will live in a world drifting along in the dismal monotony of earning and spending, buying and selling, hoping and fearing.

To the degree that the Christmas spirit goes out of Christmas, we are weakening our own ability to be grateful, gracious and thoughtful. Even more than this, we are depriving our children of the heritage of this holy day. In all holiday relationships between parent and child, the older person must set, by example, the mood suitable to the event. Christmas is not just a time when parents spend money, catering to the whims of their children. Unless it inspires the parent, it can have little effect upon the child, even though he be deluged with gifts.

The recent decision of the Supreme Court requires the home to become the principal citadel of spiritual integrity. One way this can be accomplished is by restoring, at least in part, the sacred calendar. If families have time enough to loiter about the television hour after hour, they have time to think through a religious program as necessary to the adult as to the child. We do not need to burden ourselves with the total hagiology, assigning to every day some special observance, but we can set up a pattern of home festivals. These can be simple, but reasonably regular. They are something to prepare for and await with pleasant expectation. Each family can choose from the world's great wisdom and the gracious practices of distant times and far places, whatever themes appear most appropriate.

Why not think in terms of at least one family feast or festival each month? The events selected for celebration should be understood. We should learn to know why they are appreciated and revered by other people. We should learn also to be grateful for the good person or the outstanding event that is being honored. Students of comparative religion can select a day from each of the principal religious beliefs of mankind. Something can be learned about the life of the founder, the message he brought to the world, and why he has become an object of veneration. If the religious problem becomes too difficult, we can include festivals of music and the arts. The two points to be most considered are that we select something worthwhile and proclaim our interest in valuable ideas, and that the family joins in a communal undertaking by which it is united in respect for that which is worthy of admiration.

Throughout the world, even now, family festivals exist. They do bring comfort and consolation. We may be appalled at the thought of the extra work and time necessary to plan interesting celebrations. This is not, however, because time is not available; it merely means a little serious thoughtfulness and the conservation of hours for the most part wasted.

This Christmas presents a very special challenge. In many kindergartens and elementary schools there will no longer be any Christmas trees or singing of Christmas songs, or the drawing of little angels, or prayers appropriate to the season. Actually, no public funds can be used to support any religious festival. We can drift along, perhaps a little regretful, and hope that the Sunday School can take over. Inevitably, however, the hearts of our children are being deprived of an experience of sacred meaning. When they grow up, they will not think of making Christmas very important to their children. The only answer is to devote more of our own time and energy to enriching the Christmas experience. Strangely enough, one of the reasons for which this country was brought into existence was to make possible the celebration of religious convictions by open assembly. One of the Supreme Court Justices has stated that the restoration of private religion could be the greatest spiritual experience of modern times. The statement is merely a platitude unless it leads to the establishment of religion as a dynamic force in the American family.

To Christians throughout the world, the Christmas festival stands for all that is noble and best in human aspiration. As the birthday of the Prince of Peace, it bears witness to the highest moral and ethical code that we know. According to tradition, Jesus was the symbol of human nobility crowned by divine grace. Even while we are spending a little time trying to indoctrinate our children in the meaning of the Christmas mystery, it may be well to be certain that we have indoctrinated ourselves with the same gracious code of conviction and conscience.

Christmas Day is associated with a bright star of hope shining in the sky, to which the wise men of the world made pilgrimage. Never before has this star shone in so dark a night. Two thirds of the earth is locked in conflict. Hatreds and suspicions burden the hearts of peoples everywhere. There is no real peace. War is continuous, and the threat of devastation and destruction brings fear to us all. Against this rising storm of faithlessness and conspiracy we have only the spiritual ideals of humanity to console us. We realize that there have lived in this world wonderful human beings who have sought to guide us into the ways of brotherhood and security. Age after age, we have persecuted our prophets; and yet, their teachings have survived. As we stand in the midst of circumstances that we cannot control, we have only our own faith.

Every religion has its holy days, but ours is especially Christmas. It has become a symbol, for those who keep it testify to their faith in a universal wisdom and an infinite love that govern all things. Many have died for their faiths, but in our day we are called upon to live to preserve our faith. Even children can be taught to understand something of the importance of standing firm for the simple doctrine of the fatherhood of God and the brotherhood of man.

We are no longer persecuted as were the Christians in Rome. We are no longer forced to hold our religious services in the tombs of the dead under the imperial city. In a sense, however, private observance is being forced upon us. We are told that this is no longer a Christian nation, but a nation of people preponderantly Christian by number. The time has come, therefore, for us to become religious people—not merely in the superficial sense of belonging to some religious movement, but by a spiritual experience

within ourselves. Let this Christmas be as happy as we can make it. Let us grudge neither the time nor the expense to make Christmas important. Let us restore, however, the original meaning of Christmas giving. Let every gift be a symbol of love and regard, and not merely a fragment of merchandise. All Christmas giving was anciently supposed to be anonymous. It was not assumed that people gave presents to their children. The kindly personification of St. Nicholas, or Santa Claus, impersonalized the sharing of gifts. To the faithful, God was the source of all the good things that can come to mankind. From the great Unseen Giver came the gift of life to be wisely used, the gift of a mind with which to think straight, the gift of a heart to love deeply, and the gift of hands to perform the works of skillful labor. Then there were the gifts of the sun and moon, the rain and the wind; the gifts of mountains and valleys, great trees and pleasant flowers; the gift of days in which to grow up and build a useful career; the gift of night, with its blessed sleep; the gifts of youth and of mature years and of greater age—all times of wonderful opportunities to grow and to dream and to fulfill proper and moderate ambitions. There is the gift of friends, of parents and loved ones; the gift of a secure country, and just laws; the gift of the right of education and the privilege of worship; and the ever-present gift of opportunity to help, to serve, to understand.

These are the gifts for which the little packages, tied up in their gay ribbons, are kindly symbols. They all represent the natural affections we give unselfishly, which strengthen us for the numerous sacrifices we must make for each other. It is wrong that all this should be forgotten, and that we should gloat over a mechanical train and toys and those little luxuries that seem to be reserved for Christmas giving. Children should not be allowed to believe that they are here merely to enjoy the generosity of others. This generosity is pleasant and easy to accept, but each who receives a gift is part of a great motion of life in which everyone must give. Things are all right in themselves, but we must never forget the meaning of things.

We are told that God is a spirit, present wherever men of good will assemble for kindly tasks. Without the presence of the spirit, Christmas must gradually vanish away as an outworn superstition.

The festival itself is *only* a body, and all bodies can die; they are alive only when they are ensouled. In this case, the soul quality must be conferred by a mysterious succession. Our fathers bestowed upon us the wonders of the Christmas season. They had received them from their fathers, and the descent had continued for many generations. Wherever religious festivals are celebrated, men of this generation are keeping alight the little candle of old ways. They are doing so because the flickering flame of this little candle has brought comfort to their hearts.

Festivals may interfere with the smooth operation of heavy industry, may litter our streets or delay traffic, or cost us something out of private purse—but are these considerations very important? If the light in our heart goes out, or is destroyed by an avalanche of negative policies, what does success mean? It will be like wealth to a sick man; he would gladly give it all if his disease could be cured. Even though we may increase in material prosperity, we will gain little if we have lost our heart.

We were told long ago that the universe, with all its wonders, is sustained by an invisible principle that is its source and root. If this principle, which we can neither see nor comprehend, should fail, the whole vast creation would perish together in the twilight of the gods. The universe of human achievements, vast and important though it may seem, rich with discoveries and inventions, with all its schemes and strategies, its learning and its policies, is suspended from one incomprehensible principle, and to this principle we give the name *love*. If this shall die, civilization perishes. If honor fails, the world collapses as certainly as a man shall die if his heart ceases to beat. We appreciate all the contributions that have been made to advance every form of learning, but the best way to protect that learning, to make certain that it survives and serves, is to preserve the deep spiritual faith in our own hearts.

Christmas is the one day of the year that is set aside specifically for the worship of that unknown power which is the Giver of Life. The more important we make Christmas as a sacred festival of dedication to truth and honor, the more we can contribute to progress. The greatest gift we can give our children at this holy season is a better world, made safe by the proper honoring of that which is most deserving of honor. If we can build into the young



a reverence for life, a desire to build rather than to destroy, to protect rather than hurt, we are giving them their own survival. We are making sure that they will have a world fit to live in, and will themselves be persons fit to live in this world.

With keen remembrance of the wonderful festivals that men have kept in the worship of their gods, let us try, in some simple way, to bring this gracious custom more immediately into our own affairs. I sincerely believe we will be happier and healthier, and have greater confidence in the future of our children, if we restore for them the dignity of rites and rituals as they pertain to the unfoldment of human character.



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## THE "UNWORTHY" ONE

### THE READING OF THE WILL



AS I was walking down the driveway of the hotel, Mr. Nakamura came into view around the curved road bordered by verdant gardens. He was riding in one seat of a ricksha built for two. As he stopped and motioned me to sit beside him, one of the ricksha men looked at me with an air of profound speculation and whispered quite audibly to his companion, "Daibutsu." Noting that I had heard the remark, my friend, with a twinkle in his eye, apologized with feigned seriousness: "You will understand, Haru San, all ricksha men appraise

their customers in terms of height and weight. A person as large and distinguished as yourself is usually referred to as 'Daibutsu' in honor of the impressive bronze figure of the Amida Butsu at Kamakura or the equally important national treasure at Nara. It is wonder and not disrespect that is intended."

We both laughed, and then Mr. Nakamura hastened to the subject of immediate interest. "I have discussed the matter with the other three persons directly involved, and they join me in inviting you to share with them in a most unusual event. We are going to hear the reading of a will. I will explain something of the circumstances as we ride along. There will be time, as we have some distance to go.

"Some years ago, an English gentleman of advancing age arrived in Kyoto. His name was Robert Smythe, and it was soon obvious that he was both sick and unhappy. After he had been

here for about three months, he had a serious heart attack—what I believe you call a thrombosis—and was rushed to the hospital. He declined to give us the name of any of his relatives or friends in England, and we respected his wishes. He had very little money, so the hospital decided to present his case to a man of large means who had contributed generously to the maintenance of the institution. This gentleman, a wealthy merchant, who had recently been ennobled by the Emperor in recognition of his philanthropies, is one of my most valued friends and customers. Baron Ochida called personally on Mr. Smythe in the hospital, and was so favorably impressed by the first interview that he made all the necessary financial arrangements for the care of the patient.

“When he had recovered, Mr. Smythe was most grateful, and asked the privilege of serving the Baron in some way as a token of appreciation. It seemed that the Englishman was a graduate of Oxford University and a scholar of distinction. Baron Ochida, who is very progressive in spirit, then arranged that Mr. Smythe should tutor his three children in English, and also give them an insight into Western culture and manners. The Baron also provided him a small but delightful house on one of his estates, and an ample salary. As time passed, Mr. Smythe proved more than worthy of the trust that had been given him. With the Baron’s cooperation, a small group of young people, mostly from influential families, received regular instruction in Mr. Smythe’s home.

“It soon appeared that our English friend had a sincere regard for Japanese art, and from his various salaries he was able to purchase a few excellent items which he selected with instinctive skill. It was then suggested by the Baron that I should assist Mr. Smythe in his artistic studies, a task that proved more than enjoyable. When the parents of the children he was tutoring learned of this circumstance, they managed to find appropriate opportunities to present Mr. Smythe with choice curios, several of which originated in my humble shop.

“Although he was friendly and helpful to everyone he knew, there were four of us to whom Mr. Smythe seemed especially attracted: the Baron, a learned Buddhist priest, an elderly gardener on the Baron’s estate, and myself. It became obvious about a year ago that our English friend was rapidly failing in health. One day

he had a long and serious discussion with the Baron, and handed him a sealed envelope requesting that on the event of his death, his four special friends should gather in his little house and there, his last message should be read to them.

"Mr. Smythe passed away in his sleep a few days ago, and as you will now suspect, we are gathering for the two-fold purpose of paying our last respects to his memory and listening to the reading of what amounts to his will."

A few moments later, we reached the beautiful little cottage where Mr. Smythe had spent many happy and useful years. The others had already gathered in the front garden, as they lived nearby. I was quickly introduced to the portly and kindly-faced Baron, the quiet dignified priest, and the somewhat embarrassed gardener. As we entered the house together, I sensed a strange quietness that seemed to permeate the simple but immaculate room. I also noticed that the apartment had been divided by a partition of shoji screens. Mr. Nakamura found me a chair, and then the four men seated themselves on thick cushions around a low black lacquered stand on which lay a large white envelope. Beside it was a small bronze incense burner from which a thread of grey smoke rose in the quiet air.

The four men bowed ceremoniously to the letter, and then the Baron, reaching over gracefully, picked it up and broke the seal. Within the envelope were three thin sheets of paper covered with what Mr. Nakamura later assured me was quite scholarly Japanese writing. The Baron adjusted his glasses and read in a slow, well-modulated voice.

"To my four well-beloved friends, and to all others whose kindnesses have brought joy and peace to my heart: I came to you as a tired and sick stranger, and you accepted me without question. I came to your land to die and you gave me life and courage. In this beautiful house, I found true happiness and calmness of spirit, and you, my dear friends, made all this possible. I can never repay you for your loving thoughtfulness and gentle ministrations. I can leave you little more than my blessing, which I bestow with all my heart.

"To complete the small business of my estate, Baron Ochida has graciously consented to administer my worldly possessions. It

is my wish that immediately after the reading of this letter, each of you shall select from among my modest belongings something that pleases you as a *memento mori*, a symbol of my eternal gratitude. The rest of my estate shall be sold, and the money shall be devoted to a charitable purpose, according to the discretion of Baron Ochida. If it be deemed proper, I would like my ashes to rest in the sanctified ground of a Buddhist temple—otherwise as you may see fit. You know little about me—perhaps it is best that way. In the manner of your country, I take leave with a short poem, which, I fear, is deficient in artistry, but the best that I can compose:

Four wisdoms have come to me in this peaceful house:  
The wisdom of the patient earth, and the wisdom  
Of the all-impatient sky;  
The wisdom that great beauty brings, and the wisdom  
Of the kindly human heart.  
There is yet another wisdom I must come to know:  
The wisdom of the pale blue mist that fades away  
When touched by the gentle fingers of the dawn.

Your grateful and devoted friend,  
Robert Smythe”

After a few moments of silence, the Baron passed the letter around. Each of the four men took it between his hands and bowed deeply. After the document had been returned to the black lacquer stand, Baron Ochida arose and folded back the screens which divided the room, revealing Mr. Smythe’s treasures.

A clean white cloth had been spread on the floor, and on this the *objets d’art* were tastefully arranged. Scattered among the precious items were four curiously folded paper napkins. Also, in front of each of the art pieces was a small tray. The Baron then bowed to the other three, and said quietly, “According to the wishes of Mr. Robert Smythe, each of us will now select something from his possessions which we will cherish always.” Turning to the gardener, he continued, “Will you be gracious enough to make the first choice?”

Slowly the old man rose to his feet and, reaching the edge of the white cloth, knelt again. After examining with his eyes every object displayed, he finally picked up one of the folded paper

napkins. He was followed by the priest, then Mr. Nakamura, and lastly the Baron. Each, after due consideration, selected one of the napkins. After this part of the ceremony was completed, the Baron spoke again.

“Mr. Smythe requested that the balance of his collection should be sold by auction, and the money dedicated to some worthy cause of my selection. After due consideration for the honor and responsibility Mr. Smythe has conferred upon me, I have decided to use the funds from his estate to endow a bed, with perpetual medical and nursing care, in a leading Yokohama hospital. This bed is to be known as “the stranger’s bed.” It shall be reserved for persons of any foreign nation or race without adequate funds, who happen to fall ill in this country. The record of this bed will be entered in the official files as presented through the generosity of Mr. Robert Smythe, and I am happy to say that I am authorized to place after his name ‘Honorary Citizen of Japan.’ As you may know, he had applied for citizenship shortly before his death, and it has been posthumously granted.

“It would seem most improper that our friend’s artistic treasures should be disbursed by public auction; so I have decided that we will hold the sale here among ourselves. There will be certain departures from common practice. There will be no competitive bidding. Each bidder will write his highest offer on a piece of paper and fold the paper so that the amount cannot be read by others.”

In about fifteen minutes, the bidding was over, and I noticed that each of the little wooden trays placed in front of the curios contained a folded slip of paper. The gardener had bid on a small ivory bead—certainly the least valuable article in the display.

Baron Ochida then picked up all the treasures, beginning with the one containing the bid made by the gardener. As this tray was therefore at the bottom of the stack, it would be examined last. The Baron added up the amounts in his head with the consummate skill of the experienced merchant. He proceeded with hopeful expectancy until he came to the last tray, when his face revealed intense satisfaction. Beaming, he announced that the sum necessary for the hospital bed was assured.

The four men then again seated themselves around the black lacquered stand, and bowed once more to Mr. Smythe's letter. There was complete silence in the room for several seconds. Suddenly the line of smoke rising from the incense burner became strangely agitated, waving and twisting as though touched by a soft breeze. As we watched, the motion gradually ceased, and after a brief pause, the Baron rose to indicate that the meeting was adjourned. With appropriate farewells, Mr. Nakamura and I departed in our double ricksha.

On the way home, the little art dealer summed up for me the fine points of the procedure. "Normally, Haru San, we do not discuss these things, treasuring them only in our hearts. But for your benefit, I would like to mention that Baron Ochida was truly masterful in his handling of a most delicate situation. The gardener is one of the most respected of the Baron's pensioners. All his needs are well provided for, but he lacks the means to take a major part in the financial phase of the endowment plan. Yet he is a very sensitive man, and it would be unthinkable for him to be embarrassed in any way. You will remember how the Baron arranged the paper napkins and allowed the gardener to set the standard of unselfishness for all the others. The Baron also had thoughtfully separated the ivory bead from the cords of a very fine inro which, by the way, I later purchased. The bead was a small item that could be bought at a very generous price in relation to its real value. The folded bids made it impossible for the amount paid for any item to be known.

"The Baron's final gesture was superb. He gathered up the trays so that the gardener's would be the last, and after noting his bid, he immediately showed intense pleasure and announced that the necessary total had been achieved. Mr. Smythe, of course, was present throughout the proceedings. I am sure that he approved of everything. As a parting expression of regard, he fanned the incense smoke into motion with his hand. It was a beautiful occasion."



#### *Comparative Religion*

The broadminded see the truth in different religions; the narrowminded see only their differences.

—Chinese Proverb

## NEW CONCEPTS IN COUNSELING

Most of my life has been devoted to comparative religion and classical philosophy. Both these fields are concerned with the unfoldment of human character and the solution of human problems. The tendency has been to assume that religious and philosophical concepts can be taught and accepted on the strength of authority or tradition, without consideration for immediate application. I have always preferred, however, to test the value of doctrines and ideas by applying them to the various situations that arise in contemporary society. Though primarily engaged in research and teaching, it seemed best that I maintain a continuous contact with the apparently changing but essentially changeless problems of human growth. Beliefs are worth perpetuating only if individuals can use them to enrich and improve character and conduct. Actually, advice censors the advisor, and prevents him from wandering astray with noble abstractions and useless formulas. My work with troubled persons through the years has continually renewed my faith in the therapeutic value of basic principles.

My present reflections on counseling are based upon nearly five thousand case histories spread over a period of two-score years. It has been possible for me, therefore, to observe the long-range pattern in the lives of persons and in the motions of society. Needless to say, the present century has brought greater changes in the life of man than any other period of similar duration in human history. Most of these changes resulted from the impact of World War I. Those who remember conditions prior to this conflict are becoming fewer every day, and the field of counseling is now in the hands of younger men, most of whom grew up in the insecurities of the last fifty years.

Let us go back for a moment and try to visualize the condition of society in the opening years of the present century. The bulwark of society was the "incorruptible" middle class. This was a vast area of strength and respectability. It carried



most of the responsibility for the preservation of those enduring values upon which the continuance of the world depended. The members of this level of human enterprise attended church regularly, labored industriously in their various occupations, maintained their homes on an almost patriarchal level, paid their bills, lived within their means, and were satisfied to be upright citizens. It would be foolish to say that the middle class was without its problems, for respectability often covered a variety of ills; but it had its own concept of status, its own definition of a lady or a gentleman. It instilled its children with solid principles and, for the most part, obeyed its own rules. In those days, money was seldom discussed in an American home, and the very mention of it indicated a major crisis. The family was aware of its needs, and lived within them. Temptations to extravagance were not numerous, and the tremendous waves of dissatisfaction that were soon to engulf the nation had not been stirred up by the pressures of super-salesmanship.

It followed that what we call the middle class was a self-sustaining unit. Everyone expected to do his own thinking, and to meet the emergencies of his life with as much common sense as possible. There was a great deal of resourcefulness in these people. Four groups of leading citizens carried most of the weight of private and public needs. Those in trouble sought the advice of their minister, doctor, lawyer, or banker. These were respected men. They were born and raised in the community they served, and always seemed to find leisure to be of service to their friends and neighbors.

To summarize the situation, the greater part of American society was composed of folks whose demands upon life were moderate, and who were satisfied to hold the respect of their neighbors by managing their homes in a quiet and orderly way. These people expected a certain amount of suffering in the course of life. They guarded their emotions with traditional disciplines. They recognized patience as a cardinal virtue, and they realized that if they became disorderly, they would be open to the criticism of the neighborhood. Every family had its medicine cabinet, upon which it depended

for the treatment of all minor ailments, and the weekly newspaper, which gave some small comprehension of world events. Politics occasionally became a cause for agitation, but government was regarded as something distant that dealt with situations about which private opinion had no right to be concerned.

Most of those who first came to me for help or advice had grown up in this atmosphere of middle-class respectability. Considering me as their minister, they unburdened their hearts of certain doubts, seeking to be strengthened in their resolutions. Essentially, nearly everyone wanted to solve his or her own problem. They did not view their various complexities as due to the dishonesty or perversity of other people. If anything, they felt that their problems came from God, who tested the integrity and sincerity of his children by confronting them with challenges and decisions. These help-seekers conveyed the impression that they were fully resolved to apply advice, to make the corrections in themselves that seemed necessary. They wanted to mingle the Ten Commandments and the Sermon on the Mount in such a way that they could temper justice with mercy. Among them were some who, though devout, liked to think of themselves as free thinkers, religious liberals. Many of them traced their interests in broader thinking to contact with the writings of Ralph Waldo Emerson. They wanted to use religion more intelligently, but had no intention of casting it overboard. Many of these older people who sought my assistance were towers of strength in their own families. They were dependable, courageous but humble, perhaps a little narrow-minded, but great-hearted. They believed in duty, and when they saw the course that duty pointed, they followed it without complaint.

But changes were taking place in the American way of life. Stronger ambitions were moving within the structure of the middle class. At about this time, psychology, which had been a rather respectable academic subject, treated philosophically, took on a new direction. It was vaguely rumored that an Austrian neurologist by the name of Sigmund Freud

was presiding over a sex cult in Vienna. His ideas offended nearly everyone, and it was generally assumed that he was a revolting example of the decadence of European morals. After World War I, however, Freud's concepts and techniques began to attract public attention, and by the early twenties, Freudian psychology reached the proportions of a popular obsession. There were new and fascinating names for old miseries. Individuals suddenly realized that they could have phobias, neuroses, complexes, and fixations.

In the early twenties, a school of popular psychology was born. Freud was partly responsible, for he undoubtedly provided the essential materials for the situation that followed. There sprang up all over the country a rash of amateur psychologists. Some had read a book or two; others probably had only glanced at title pages. A curious tie was established between psychology and religion, from which developed numerous cults of so-called constructive thinking. Peace, power, and plenty were in the air, and many folks held devoutly to the idea that God wanted everyone to fulfill every ambition and cater to every emotion that arose from the depths of the subconscious. In the period between 1920 and the financial collapse in 1929, the American psychology of success took deep root in the popular imagination. Millions of persons enrolled in courses for the development of super-personalities. Prosperity was not something that had to be earned or won by effort; it resulted from an attitude, which one exponent described as "a trick of the mind."

In the early years of psychology, no one seems to have paused long enough to psychoanalyze the effect of psychoanalysis upon public thinking. While the leaders of the subject were cloistered in Vienna or Berlin, their revelations were beginning to produce strange consequences. Pioneers in research are more concerned with the drama of discovery than they are with the uses which will be made of their discoveries. In the years preceding the depression, I was deluged with confused and upset persons. The world of solid values was disintegrating, and everyone was under a compulsion to express himself and to relieve his frustrations at all costs.

Thousands of homes were broken. The protecting boundaries of respectability were weakened, and the public was aflame with desires, appetites, and newly discovered intensities. Paralleling this, of course, was the increasing momentum of industrialism. There were more things to buy, more demands upon the family purse. The middle class was determined to raise itself to the level of leisure and luxury which they had perhaps envied but to which they had not formerly aspired. There is no doubt that there was a serious need for some kind of reasonableness and the restoration of the simple values of common sense. Instead, pressures continued to mount. The more the public demanded, the more was provided. Economy was forgotten, and in a comparatively brief span of time, the integration of the American family was lost.

The depression of 1929 worked another hardship on the public morale. The basic pattern of securities disintegrated, and the welfare state, as we know it now, came into existence. There was increasing dependence on government, and further undermining of personal initiative. Naturally, the peace-power-and-plenty doctrine became relatively meaningless, but an orderly pattern of personal and collective conduct, based upon a secure economic system, vanished into limbo. The long years of depression were followed by World War II and the dawn of the age of nuclear fission. All through the years during which this relentless procedure was gaining momentum, there were no adequate supports set up to offset the moral and ethical decline.

In the course of the numerous changes, the available facilities for counseling failed to keep up with the rapidly increasing demand of confused persons. I noted the general shift of emphasis and a marked increase in personal helplessness. Those seeking advice did not seek simply to be instructed; they expected to be led, guided, and even carried by the strength of others. Between 1930 and 1950, the influence of the churches notably weakened. More persons every day turned to science for guidance, but in the area where help was most necessary, science itself was relatively unqualified.

We thus observe the background of present conditions, and are forced to recognize certain defects in our pattern of progress. The individual has lost more within himself than he has gained in terms of environmental support. In practical terms, some of his losses can be pointed out. He has lost middle-class self-respect. He is no longer proud of his job, his family, or his way of life. He is moved by a confused pattern of ambitions, which drives him beyond his normal capacities and confronts him with more critical situations than he can handle with dignity. He has lost the most useful instrument available to man in the solution of his problems—common sense.

While this emergency is not entirely ignored, we are dedicated, in most cases, to the more or less hopeless task of helping the individual to adjust to a situation that is itself unreasonable and even potentially dangerous. The only way that we have found is to take the troubled person and help him through an immediate emergency. Very often we do not even suggest that he make any change in his own temperament, because we are not aware that this is necessary or possible. We assume that he lives in a generation of utter insecurity, but we do not try to really understand where this generation came from or why it is plaguing us.

It has always been my conviction that we cannot rescue a disoriented person without a certain amount of basic instruction. We cannot solve his problem unless he is willing to mature his own conduct. I have seen too many efforts made to help people in spite of themselves. It is a futile process, and in the larger area of psychotherapy, the proofs are abundant. We have more psychologists than ever before, and more mentally and emotionally disturbed people. There is no way of coping with causes by trying to deal with effects alone. Every day we carry on expensive and extensive research projects, seeking panaceas for prevailing ills. A considerable part of psychotherapy is now involved in the use of powerful medications to combat violent outbursts of psychic stress. There are even indications that we will call upon surgery as a means of treating the mentally disturbed. Obviously, we

are trying to help the miserable, but we are assuming that the only means is to preserve the individual from the *effects* of the errors of his ways. I have always felt that this process cannot be solutional because it is contrary to common sense and the known operations of universal law.

Had psychology developed under a strong religious or moral structure we might have escaped some of our most dismal failures. Unfortunately, the sciences came strongly under the influence of materialism in the second half of the 19th century. Exactness took the place of value. We had to be precise, even though the processes might be ineffective. Most early psychologists of this century were not devout men. They were skeptics, leaning heavily upon the massive structure of approved scientific method. Yet the majority of the persons with whom they worked were products of some measure of religious background. They needed to have their faith and their insight strengthened, and too many found only ridicule and depreciation. Fortunately this condition is gradually being remedied. We hope it is not too late.

A clear line should be drawn between psychology and psychiatry. There is no doubt in the world that mental disease is an incident in human life that must be met with all available scientific knowledge. Whatever remedies are necessary must be used, for we are dealing with sickness that has reached a degree that recommends immediate attention. Psychology, on the other hand, is still a rather loose term. It is represented in practice by a number of schools not in complete agreement, with many individuals pioneering areas of personal interest and researching in a diversity of fields. Actually, psychology today has not reached a degree of maturity in which it has a right to be dogmatic; but dogmas have a tendency to crystallize before they mature.

After working with people for more than forty years, I still have more faith in the human being than many of the experts seem to have. It is my sincere conviction that people in trouble really want to be helped, and most of them have a sneaking suspicion that there is something wrong in their basic pattern of living. Hundreds of people who have come

to me have received varying degrees of help from counselors and practitioners, but most of them complain that they have not been able to get hold of useful working principles that will help them to become mature, self-directing beings. They have received little instruction in preventive therapy. They have become increasingly dependent upon various techniques for the relief of pressures. These techniques have some scientific elements, but are not certain as to their results or consistent in their concepts.

In general, at least by implication, those mentally or emotionally disturbed have been induced to take the attitude that they are the victims of situations and conditions utterly beyond their control. They are sick because they were born into a certain family, were subject to certain childhood pressures, grew up in an unsympathetic generation, married persons lacking insight and simple good-heartedness, are forced to make a living in occupations for which they are not adapted, raise children who are willful and unsympathetic, and finally, in their elder years, are the victims of a system which prevents them from dying but gives them very little reason for wanting to be alive. It is also more or less assumed that this unhappy pattern defies human remedy, and that all the individual can do is to insulate himself against shock and periodically reduce his psychic load through counseling or by the aid of sedation.

This concept in itself, with all its ramifications, is completely frustrating. Years ago, many elderly people included within their pattern of woes the regret that they could not be young again. They would have liked to return to a state of youthfulness, and meet life with abundant vim and vigor. It must be ten years since I have heard this complaint. Most folks are glad that they are nearly through with a situation which they cannot successfully handle. They look forward rather wistfully to that happy day when they will suffer no more. Such an attitude is a symptom not to be neglected. It means that for more and more weary persons, life is no longer an adventure, but a purposeless cycle of afflictions.

In the course of time, also, the methods of psychology which we have developed have become far too expensive. The time required to probe the depths of man's misfortunes quickly exhausts economic resources. The individual was sick to start with, and is both sick and poor when he finishes. This is as unfair to the counselor as it is to the person seeking help. The psychologist is seldom able to complete a case to his own satisfaction. As soon as his patient or client reaches the point where he believes he can stagger along without assistance, he discontinues counseling. In such a situation, there is no reason to assume that he will not promptly fall into new difficulties, even though he may have been brought through a critical period. These people come to me from one to five years after counseling, or even immediately after a series of special psychological sessions, and they are not free of their troubles. They have not become fine, optimistic citizens ready to go out and make a better way of life for themselves. They are still staggering down through time under loads far too heavy to carry.

It seems inevitable, therefore, that until religion, philosophy, and psychology unite and prepare a broader and deeper solution to the problems of man's inner life, we are not going to have an adequate therapy. Fortunately, the principles underlying human difficulties are few and reasonably obvious. We would see them and appreciate their meaning more easily if we were not turned from them by arbitrary opinions or beliefs. Some method must be found to restore something of the old pattern of protection which met the broad proportions of the situation more wisely than the present intensive programs of rehabilitation.

From the most ancient times, men have learned from each other. Those who knew shared their knowledge for the common good, and this simple wisdom was the first line of defense against the terrors of the unknown. The proud structure of education, as we know it today, was established firmly upon the wisdom of the folk. It is difficult, indeed, to live a long and useful life without discovering something that is of value to other people. If the attainment of knowledge is



essential to the security of the individual, the sharing of knowledge is equally valuable in the maturing of character and the protection of society.

Educational theory, as we understand it today, is no longer directly founded upon common knowledge. A minority group has been arbitrarily set apart to instruct the rest. As the burden of teaching becomes increasingly heavy, the personal experience of the teacher is correspondingly restricted. He can no longer speak from the wealth of his own practical insight, but must quote the words of authority in specialized fields. Exact sciences may seem to be advanced by such methods, but the art of living itself is neglected or ignored. Thus it happens that the opinions of a few receive universal attention, but the vital testimony of three billion human beings, the natural custodians of the eternal wisdom of the folk, is totally lost to us at a time when we are in desperate need of basic insight. Every ten seconds, in the United States alone, someone dies, and with each death, a priceless record of human experience is lost to the world.

I am personally convinced, through a lifetime of contact with human nature, that there is much more solid common sense available in man than is generally recognized. Few persons really want to be miserable, and given a clearer insight, they can and will cooperate more effectively in the solution of their mutual difficulties. In recent years, however, the common-sense factor has been generally ignored in therapy, and the sufferer is often so confused and disoriented by treatment that he loses control over his own conduct and develops an excessive dependence upon therapy. The whole trend in current procedure is to make the ailment important. The individual emerges as the hopeless victim of situations beyond his control. He is under the tyranny of a complicated adversary which justifies him in being miserable. He must be helped to regain a basic confidence in himself, and he must realize that he can control his thoughts and feelings at any time if he uses, in an honest and forthright manner, the powers provided by nature for this purpose.

In recent years, the independent function of the average person has been undermined by the powerful trend toward uniformity. To the degree that we conform with prevailing trends, we must unfortunately become the victims of these trends. Most modern trends are not founded in natural laws, but in fads or fashions arising in the popular mind, and often sponsored by leaders who are themselves uninformed. To sell out individuality to these trends, is to subject oneself to the disasters inherent in them. When man depends upon himself, his power of meaningful decision is stronger than circumstances. Now, however, he is the negative and uncertain victim of the conditions of his time. He must be encouraged and equipped to take over the management of his own life, and exercise that authority with proper integrity, if he hopes to enjoy a normal existence. How does it happen that millions of human beings can no longer manage their simplest affairs without professional assistance? Why has what we call progress brought with it mental impotence? Even in a generation of teamwork, the members of the team must exercise individual intelligence.

In the course of years, I have gradually developed a methodology which has proved practical and helpful. The primary concept of this entire program is that the individual is personally responsible for the difficulties that trouble him. He has caused them, and he must correct them. If he is not ready to accept this fundamental concept, he is not ready for help or instruction. The troubled person must renounce all excuses and evasions. He must be ready to give up the idea that he can depend upon others to actually solve his difficulties or change his life. He must give up all dependency upon drugs or other complicated techniques, and attack his own deficiencies with a resolute spirit. He must get over the delusion that other people or outside causes, or even his own psychic pressures, can justify a futile existence. He must accept without equivocation that there are laws and rules governing mental and emotional conduct, and that these rules must be learned and obeyed, or the distress will continue and increase. Only by learning to understand the self,

and living in harmony with this understanding, can he be a well-adjusted person.

This entire concept is founded in the Zen doctrine of direct cognition. All efforts on the part of the individual to rationalize or emotionalize his condition should be completely discontinued. There can be no justifying, excusing, defending, or explaining the situation. The individual must not even be allowed to blame himself, nor should the advisor say anything that may be interpreted as censure. All discussion of case histories other than that which is necessary to reveal the immediate state of the problem should be avoided and discouraged, as it has a tendency to enlarge difficulties rather than solve them. It should be naturally and gently assumed that mistakes have been made, or difficulties would not exist. All mistakes are complicated, but solutions are simple if the mind can regain the power of direct decision. Any discussion that does not lead directly to the solution of a problem will add to that problem. A person who has been under treatment for years with mental therapists may well have convinced himself that his condition is serious and baffling, and these thoughts should be the last to enter his mind.

Both yoga and Zen emphasize the solving power of immediate apperception. The individual beset with adversities and wandering about in a mental fog, may be likened to a sleeper plagued with unpleasant dreams. The only direct way to rescue him is by causing him to awaken. The moment he opens his eyes and disentangles his consciousness from the dream images, he experiences relief and comfort. It is possible to build upon this principle a valuable technique that is no longer bound to the long and difficult processes of trying to reason with a troubled sleeper. At any moment, the individual can restore his control over himself. He does not always believe this, however, and is generally unwilling to make the initial effort that would convince him of his own psychic authority over misfortune.

It is a mistake to assume that everyone suffering from insecurity is in need of extensive therapy. The wisdom of the

folk reveals this point clearly. In most ancient communities, troubles were not allowed to get out of hand as they are with us. There was always the wise man whose knowledge sufficiently excelled the common experience, so that his assistance was not only sought after, but gratefully accepted. This patriarchal image is deep in our natures even today. We revere the shadowy forms of our saints and saviors, sages and seers. Most of them have taken on the venerable attributes of a Moses or a Plato. The decisions of these men were final, because we had complete confidence in their superior attainments. They were prophets sent from the Lord. They spoke with the authority of divine guidance. They created our first codes, established our laws, founded most of our sciences, and vitalized our ethical and moral convictions. We were certain in ourselves that the instruction given by these inspired teachers was right and proper and suited to our needs. They did not have long sessions for the discussion of our ills. They did not develop intricate tests to determine the particular natures of our aberrations. We brought a problem, and they gave us an answer, usually a brief one—"This shalt thou do." or "this thou shalt not do." The opinions of these patriarchs were not, however, lightly bestowed. The problem was weighed against the law, not only the law of man, but the laws of nature and the law of God. Solution was simply obedience. The individual came back to the facts which had temporarily been obscured by his dilemma.

There is no evidence that this simple and direct counseling resulted in a crop of neurotics. Men did not pine away because they could not break the rules of their society with impunity. By the very nature of the pattern, they did not actually come for sympathy or commiseration. They neither expected nor received such treatment. They came for the facts, and they were willing to acknowledge the errors of their own ways. Secretly they feared that they had displeased God by breaking his commandments. They sought only clarification and enlightenment. This approach seemed entirely adequate, and certainly preserved the basic structure of human society over long and painful centuries.

This type of advice and help, these clear statements from those whom we profoundly reverence and honor, seem to be no longer available, except perhaps in areas where our way of life has not penetrated. Having lost the strength of certainties, we lack confidence in authority and its pronouncements. There seems to be no Merlin left, no universally wise man, to carry on the patriarchal image. We are really in search of a wise and patient father who can set our doubts at rest and help us to grow up in the ways that we should go. Lacking a satisfactory object upon which we can bestow our faith, we scarcely dare to give our confidences to anyone.

In building up its scientific methods, modern learning has lost too much of its humanity. Part of this is certainly due to the terrible pressure of the financial consideration. In our hearts, we feel that we have a divine right to receive at any time such instruction as is necessary to our well-being without unreasonable financial pressure. We would not like to think that we could approach an earthly father only with adequate credit references. We recognize that we live in a time in which commercial considerations are necessary, but they should not always be paramount. The person seeking counseling today faces a heavy financial responsibility. The procedures require time, and the relationship between the client and the counselor is essentially a business one. The client talks, and pays for the privilege. The counselor listens, and is paid for his attention. A satisfactory rapport is very difficult under these conditions.

It is a common experience that the trained technician lacks the spiritual and psychic overtones we associate with the classical sage. Most unfortunate of all, we do not receive any clear-cut instructions. We are examined and analyzed and questioned, but the present tendency is non-directional. We wait patiently for valid instruction. We hope someone will say, "this is right," or "this is not right; this is your problem, and this is your solution." Some hold that we have no right to impose our own interpretation upon others, and insofar as we trade in opinions, this is true. Somewhere, however, among the perplexities that beset us, there must be some

landmarks, some values which can be clarified. There must be a way to help people immediately and directly—providing, of course, that they actually desire to be helped.

Due to a heavy schedule of other work, it soon became evident that my counseling appointments would have to be as concise as possible. It gradually came about, therefore, that those who sought my help had only one appointment with me, except in a few cases. The time allotted was an hour, though occasionally an hour and a half might be required. In this brief span, persons with all kinds of difficulties, some of them chronic, had to tell me what they felt I needed to know, and in turn, it was my requirement to give them such help as was possible. In thousands of cases, this procedure worked remarkably well. Obviously, I could not succeed in every instance, but I have reason to know that something constructive was accomplished in at least eighty percent of these interviews. I still receive letters of appreciation from persons with whom I shared one hour of time thirty years ago, and there is no doubt that in many cases the beneficial results were lasting.

Beyond doubt, this approach to public service is practical. Let us assume for a moment that we take a hundred persons, all troubled to various degrees, and feeling immediate need for assistance. It may happen that out of this group, one or two must have psychiatric help. Their condition is too far advanced or too complicated for any general method of counseling. There may be another ten who will greatly benefit from programs of analysis and should seek specialized help, using all available technical skill. The other eighty-eight are dying for lack of common sense. They have the very problems that used to be taken to the doctor, the minister, the lawyer, and the banker. Some need simple encouragement. They believe that they are on the right track, but they are not sure. In my area, a good many need religious orientation. They have a few simple questions about universal principles. They want to be sustained in their conviction that an all-wise Providence guides the destinies of things. Receiving assurance from one in whom they have considerable confidence, they

go back to their confusions with new resolution to live, work, and think constructively.

Nearly all of these disturbed people have a feeling of isolation. They do not know which way to turn for honest help or moral support. Not a few of them, incidentally, reported that they had had professional psychological help. It was interesting, amazing, and bewildering; but they did not get direct answers to direct questions. If all these confused people were left in their confusion year after year, a percentage of them would certainly finally become psychotics. One simple heart-to-heart talk was the ounce of prevention that made the pound of cure unnecessary.

Perhaps I was fortunate, but most of those I have worked with were not unwilling to learn. Some had passed through bitter disillusionments; many had lost touch with their churches and were trying to protect their religious instincts from the corroding effects of material pressures. The majority had some of the rudimentary wisdom of the folk. They sensed the importance of a sound philosophy of life, and appreciated the contributions which only learning can make. Quite a few had evolved their own pattern of religious belief, and it was not long before I realized that there are many forms of knowledge valuable to a counselor which are not generally included in scientific training.

Nothing helped me more than my studies in comparative religion. Results would have been far less constructive had I disregarded or minimized this factor. Faith is the source of strength, and it is the strength established in faith that must help each of us to fight his own weakness. It was hard to reach those who had no faith. Their problems were usually more severe, and their skill in handling them less adequate. Philosophy helped also—not in its academic form, but in its contribution to reasonable attitudes. Most individuals respond to recommendations that can be defended with intelligence and common sense. They like to grasp the principles which underlie the motions of events. It is most important, however, to express profound philosophic truths in terms that actually explain obscure processes of thought and emotion.

Another thing I learned early was that it is not necessary to attack every condition in the life of a person in order to help him. When he came to me, his difficulties had taken on some particular and definite form. He thought of himself as suffering from one trouble, to which other troubles might be contributing. All problems grow from a single stem, and each becomes a symbol of many others. The principles that will clarify the immediate issue also have bearing upon all aspects of living. If the emergency of the moment is alcoholism, head into it. If a broken home is the issue, concentrate upon that. If the problem is hypochondria, this is where the work must be done.

I realize this is contrary to popular opinion, which insists that we must know the cause, probe into the subjective personality, and regard the matter of the moment as merely a symptom. This position can be defended, but it seems to me that the whole sequence of events leading up to an emergency is valid only because of the faculty of memory. Whether we approach it consciously or subconsciously, the sufferer is the victim of the processes of his own mind. These processes have finally brought him to a critical point. He cannot change the past, although perhaps he can gradually neutralize its power to hurt him; but he can change his present thinking. At any moment in life, the very process of thought itself can escape from its entanglements in memory patterns and assume its lawful prerogatives. We all know that the basic cause of suffering is ignorance. In its process of manifestation, ignorance can take countless forms and cause innumerable tragedies. The individual, however, remains ignorant until he ceases to be ignorant, and *now* is the golden moment to become a little wiser.

Many discussions have centered around the degree to which an individual can transcend his own mistakes. Most folks want to hope that they can outgrow their troubles. There is only one way, however, and that is to increase knowledge as this bears upon the present need. Sometimes most of the hour I spend with a troubled person is dedicated to what may be called essential education. One of the first things we have to



convey is the fact about man's trouble-making mechanism. Perhaps we can summarize it thus: The individual is in trouble because of pressures. There is a conflict in his nature between the reasonable and the unreasonable. The unreasonable has been victorious because the reasoning processes were disturbed or confused by pressure.

There is no such thing as a hateful person, or a weak person, or a useless person. There are many individuals, however, who have developed hates, have cultivated weaknesses, and have thereby restricted the usefulness of their own lives. Man is endowed with faculties and abilities which he can either use or abuse. If he uses them wisely, he has a good life; if he abuses them, he has a bad life. This can be put in the most scientific language and supported by innumerable documents, quotations, and research findings, but the substance of the matter is remarkably simple. If you keep the rules, you are happy; if you break the rules, you are unhappy. Conversely, if you are unhappy, you have broken the rules. Unless you take hold of the situation yourself, and make peace with the laws governing your living and your thinking, no recovery can be expected.

This throws the responsibility back upon the individual, but it does not frighten him with awful threats, nor beguile him with fanciful promises. It soon becomes clear whether the person has suffered enough to firmly resolve to change his own conduct. If he has, he may invite some helpful suggestions. If not, he will seek a more sympathetic ear.

What is necessary in many cases is some kind of a shock which jogs the sufferer out of his own misery. One of the most severe shocks any of us can face today is to be told the truth. We are prepared for almost anything else. It is usually important, however, that the truth should not be a general blanket statement of overwhelming proportions. The truth must bear directly upon the issue, so that it can be absorbed in one area immediately, and will filter into other aspects of living more slowly and in due time.

The very processes we discussed earlier, which have gradually undermined personal strength of character, have led the

individual to becoming a victim of his own intemperances. If a business falls into weak management, it will fail. If a home is without adequate leadership, it will collapse. And the individual who does not lead his own life, will simply trail along behind his own negative habits. Most unhappy people are confused, and something must be done to help them to organize available resources. Failure is not an accident; it is the result of a well-organized program of mistakes. The same energy that can get us into trouble will vitalize the means of solving trouble. It is amazing how many react constructively to the simple realization that they *can* react constructively. If we believe that we can accomplish, we already have a powerful asset in positive belief. It is then necessary to apply this asset to the trouble at hand.

It often happens that after listening for twenty minutes to a tale of woe, it becomes obvious that the root of the trouble is selfishness. The very way in which a man talks about himself reveals the degree of his self-centeredness. A few examples that he himself brings out for attention, clinch the diagnosis. We might take months probing this, but we discover that the man is unhappy because he is selfish. Nor is this problem strange or unique. All selfish people, in all times, have come to unhappiness in due time. There is no cure for the person until he faces his basic failing. He may not be inclined to change his ways, but at least he knows why he is miserable. It is most encouraging, however, to note how often a word to the wise is enough. Suddenly grasping the total picture, free of all confusing details, the light of comprehension dawns swiftly and brightly. This is enough to work on at the moment, for the resolution to correct this dominant fault leads to remarkable improvement.

Unfortunately, however, the modern trend is not to send this man on his way to take care of himself. He is encouraged to feel that he can continue to lean on someone. He secretly believes that there is some way out of his problem that will enable him to be both selfish and happy. Thus his resolution slowly weakens, and he drifts back into the way of least resistance. Suppose, however, this man knew that he would be

accorded but one revelation; that having learned the facts, he could expect no further assistance, and he must stand or fall completely on his own resources; he could not seek oblivion in sedation or try to build a false courage through stimulants. All the best thinking of the world's ablest technicians can do no more than has already been accomplished. He has learned the truth, and it is up to himself to liberate his consciousness from error. It is obvious he would make a better try if he were convinced that there was nothing else he could do.

One large group of unhappy people is made up of those who have passed middle life without ever facing facts about themselves. Many of them look back upon the injustices through which they have passed, and continue to live in old patterns that have long been obsolete. These people are asking to understand why they are alive, and what life can mean for them in the years ahead. Most counselors do not enjoy this type of client. Habits are too deeply set and mental attitudes too crystallized to respond well to constructive efforts.

If a person feels an oppressive emptiness within himself, it is simply because nature abhors a vacuum. Unless the individual continues to nourish his inner life with constructive ideas and useful interests, he is bound to experience futility. There is really only one remedy. He must find ways to make himself enjoyable to himself. I have often pointed out that the years of life after sixty are the most valuable. Not only is the individual mature, at least physically, but he has reached that place in mortal existence where he is naturally inclined to relax away from the intensities of ambition. Because he is not faced with the building of a physical career, and is gradually separating himself from the industrial pressure of his generation, he is in the best possible condition to cultivate his own soul.

Here religion plays a very vital part. The materialist has an especially difficult time as he approaches the end of physical life. To him this is a total termination, with nothing ahead but silence and darkness. It is a serious mistake to deprive the aged of an adequate faith or to make it difficult for them to restore their confidence in the integrity of existence itself.

It is far wiser for them to feel that death is only a change of place; that life itself goes on; that thought goes on, and that the attainments made here have a lasting meaning. I remember one old gentleman who took up Spanish when he was eighty years old because he felt that it was a pretty good thing to know. Another elder, having reached retirement, started an entirely new career, based upon the unfulfilled desires of youth. A word of courage, a suggestion as to a future course of action, based upon the known abilities of the person, can completely alter a dismal future and make it vibrant with hope and expectation. The problem is to find the right words, put them in the right context, and say them at the right time. This is not as difficult as it sounds, if we have a sincere regard for the needs of our fellow men.

In an article recently published in "The Saturday Review," Dr. Herbert Ratner, Professor of Preventive Medicine and Public Health at the Stritch School of Medicine, Loyola University, Chicago, described Americans as the most over-medicated, most over-operated, and most over-innoculated people in the world. He also added that America is the wealthiest country, and one of the unhealthiest. If present trends continue, we may also be able to say in the near future that we are the most over-analyzed members of human society. Under the prevailing materialistic attitude toward both life and living, we have taken for granted that all human problems can be solved on the physical level of existence. We are endeavoring to treat all the complicated ailments of the mind and emotions as though they were completely physical conditions, to be treated most effectively by powerful drugs which, in too many cases, only add further weight to the heavy burden that mortal flesh must bear. We cannot cure ignorance with a pill; nor can we substitute collective medication for individual mentation.

It has always been encouraging to me to observe the basic sincerity of persons seeking advice. Most of them believe in principles, at least to a degree. They would like to be honest, honorable, and sufficient to their own needs. Many complain

that they have little or no opportunity to cooperate in the solution of their problems. They are not encouraged to be self-reliant and they are overwhelmed by the impressive structure of medical science. Nine out of ten sufferers would prefer to be helped by natural methods, and have an instinctive reluctance to fall under the influence of wonder drugs. Some express very simply their requirements, and most are profoundly suspicious of long words and complicated formulas which they do not understand. Why not give the inquiring person the information that he requests, and cooperate with him to attain those ends which he regards as immediately necessary? There seems to be room here for an entirely new concept of therapy, again related directly to the old ways of the folk. Instead of exaggerating the misfortunes that can occur to an individual, why not begin to emphasize the possibility of cutting through this therapeutic red tape to accomplish all that is possible with all possible expediency?

We might coin the term "basic attitude therapy," or "orientation therapy," to cover the system we advocate. The concept involved is simple. Every person must direct his own life, for if this leadership is lost, he will become the victim of irrational forces and pressures. If this leadership has already been undermined, it must be restored as quickly as possible. The solution to all problems, difficulties, or emergencies involves three steps. 1) The discovery that we are wrong in some way—our judgment has been bad, we have broken natural laws, or we have compromised our own internal standard of ethics. 2) We must be ready and willing to learn what is right, to accept constructive advice and profit thereby, and we must recognize that rehabilitation is only another name for re-education. 3) We must be resolved to develop sufficient strength of character to apply the facts we have learned to the correction of former mistaken attitudes. No other individual can live our life for us, attain happiness for us, or provide us with the courage and insight necessary to right living. Every major decision must come from the person involved in the difficulty, and can only be evaluated by an advisor.

Let us assume for a moment that the technique we recommend were in use. Therapists of distinction and ability would set up a program by which they would limit the time for any patient to one or not more than two sessions of an hour each, with a concluding conference from one to three months later. The ideal to be sought would be one meeting only, with emphasis upon intensity of counseling rather than extensity. By this approach, the counselor is in the best possible relationship with the person seeking assistance. There is a minimum of financial burden to the patient, and a minimum of time involved, thus conserving also the energy and mental and emotional reserves of the counselor.

Those seeking help from outstanding therapists might also be given a bulletin at the time the appointment was made. In firm, simple words, this pamphlet would inform the client of what is expected of him, and why this procedure is the best, the most economical, and the most practical for all concerned. The patient should be made aware that he must be prepared to listen, consider, reflect, and decide clearly and immediately. There is special impact in the single session procedure. There is no time or opportunity to set up the emotional dependency that often leads to complications and loss of influence. The person seeking direction is aware that he will not be humored, led about by the hand, over-influenced, brow-beaten, subjected to drugs or hypnosis, required to live over his previous miseries, or ridiculed for his religious or philosophical beliefs. Most of all, he is told in simple words that he must do his own thinking, and straighten out his own attitudes if he expects to solve his problem. By this system, it would not be possible for neurotics to build a social program around their sessions with the psychologist.

The patient spends no time trying to explain why he is in trouble, thus justifying himself and over-influencing his mind with a continuing stream of negative auto-suggestion. It is assumed from the beginning that he is wrong, or at least inadequate. He knows this and accepts the fact, or he would not be there. In this way, every element of the so-called psychological conference is reduced to its essentials. The per-

son who sees his mistakes accepts the challenge which they present, and affirms in himself and to himself that he will make the necessary corrections. He is not invited to return, except to announce the details of his victory. There is no pattern for weekly build-ups or periodic injections of resolution. It is taken for granted that attitudes can be changed, that intelligent persons, when they discover that their temperaments are causing trouble, will want to change them. If they do not have any serious intentions of correcting their own faults and revising their own attitudes, they should not waste the time of busy people. To cuddle adults is to weaken them, and most folks in trouble are weak already.

Obviously, one-session therapy requires considerable specialized knowledge on the part of the therapist. This knowledge can be derived from many sources. He has available within himself all that he has learned from both instruction and experience. It is also assumed that he must have some aptitude for his profession. He must be the type of person who is able to advise and who is articulate enough to convey his recommendations with directness and confidence. Here another lesson can be learned from the wisdom of the folk. In nearly all learned professions, constant association strengthens the intuitional faculty. Many doctors have told me that they are often able to diagnose almost instantly, even though they cannot explain their own ability. Laboratory tests usually confirm the doctor's intuition. Lawyers and judges have the same innate skill if they are dedicated to their professions. Some years ago, I sat on the bench with one of the judges in the Los Angeles Night Court. Later, in conversation, the judge mentioned that while it was the duty of the court to weigh all evidence, justice frequently came from intuition. The judge had learned to estimate the integrity of the attorneys, the honesty of the witnesses and the nature of the defendant.

The truly great psychologist must have something of this intuitional power. It may be derived from long contact with the public, for this is the way in which folk knowledge accumulates. Obviously, the better informed the psychologist is, the more he can draw upon from within himself under the

challenge of his patient's problem. If he is prejudiced, his skill as a counselor is reduced, and if he has become hopelessly involved in a restricted school of technique, he may not be able to break through these artificial boundaries imposed upon his common sense. I believe it is true, however, that if a patient states his problem, the psychologist himself can intuitively fill in the details. Like the physician, he may want to check and recheck his opinions for his own satisfaction, but in most cases, this is not actually necessary.

One area in which counselors are apt to be uninformed is the relationship between human conduct and the basic laws of existence. There are several philosophic schools which can be drawn upon in broadening and deepening professional insight. To be satisfactory, a philosophic or ethical system must be concerned with three subjects. First, the origin and unfoldment of the universe itself, with special reference to the laws and principles that have brought forth and must sustain the cosmic scheme. Second, the origin and unfoldment of man himself, his place in the universe, and his relationship with other created things. Most of all, this point should include the recognition that health — mental, emotional, and physical—must be earned through an understanding of man's dependency upon natural law and his obedience to the rules of universal order and propriety. Third, the origin and unfoldment of the human soul, or psyche; the structure of man's internal life, and an adequate comprehension of the mental and emotional processes, the difficulties that can arise because of them, and finally, the disciplines by which normalcy can be restored.

If most psychologists are primarily concerned with the confusion in the affairs of their clients, many patients are also concerned over the integration and insight of their psychologist. They want to feel sure that they can safely accept his advice and follow his recommendations. It may also be worth noting that a patient, though troubled, may also have some powerful intuitions of his own. His instinctive reaction to the therapist can be an important factor in successful therapy.



Let us give a little more thought, therefore, to the orientation of the psychologist himself.

We will assume that the counselor is equipped according to the approved instructions of our time. He should also have a solid knowledge of, and a profound respect for, the great spiritual, ethical-moral codes of mankind. If he is undevout, there is a weakness in him that his patients will sense and resent. The psychologist should have an adequate comprehension of the archetypal structure of human belief, for this structure is still operating within man, even if he rejects it in his objective affairs. Most of the world's great systems include not only a broad area of theory, but an adequate structure of technique. The great idealistic systems of the past were not created merely to amaze the human mind, or to force a trembling acceptance of deep and mysterious doctrines; they all had the same goal—the improvement of human life. They were designed to strengthen the heart and mind in days of adversity, to help the individual to preserve his integrity under the pressure of temptation, and to assist him to discover true value upon which to build a happy and meaningful life. These are also the essential ends of psychology.

Among the great systems which have influenced enormous numbers of persons, we can mention Hinduism, one of the most profound beliefs ever revealed to mankind. Here religion covered almost every field of philosophy and science. But from Hinduism itself arose systems of discipline, self-evaluation, and ethical direction. Prominent among these are the schools of Yoga and Vedanta. Another comprehensive system was developed among the Greeks, deriving its inspiration from the religious convictions of the Orphics, the scientific speculations of Pythagoras, and the philosophic insight of Plato. Thus Platonism emerges as a great system of universal instruction, and in due course of time, a system of mystical psychology arose within the structure of the Platonic system. This psychological Platonism is called Neo-Platonism, and the school flourished in Alexandria and Athens in the early centuries of the Christian era.

Buddhism has always been essentially a discipline for the moderation of all excesses of temperament and attitude which might lead to suffering, mental or physical. With the development of Northern Buddhism, a concept of universal principles was imposed upon the framework of the original teaching. Out of Buddhism came several groups concerned with the immediate improvement of man's orientation. We can mention the Tendai, the Shingon, and the Zen. In the area of Zen, there is considerable movement toward integration with modern psychological processes.

The most familiar stream of archetypal tradition is the Judeo-Christian descent. Here the weight of universal law is carried in the Mosaic code. The psycho-therapeutic parts are to be found in the rise of the Syrian mystical sects and, finally, the Christian revelation as most fully expressed in the Sermon on the Mount. Other systems could be mentioned, but these are sufficient to our purpose. If the busy practitioner feels that he cannot cope with so vast a field of specialized study, it may be well for him to suspend his perusal of contemporary reports for a moment to strengthen his foundation in universal wisdom.

Religious prejudice has been a barrier in psychotherapy for a long time. As Carl Jung pointed out, religious conviction of a constructive kind is a valuable aid to therapy. Many persons seeking counseling come from nominal religious backgrounds. They have not been able to use their religion adequately, but they resent materialistic indoctrination. They are also quick to recognize and approve the use of religious principles in the therapist. It adds confidence and strengthens authority.

If the psychologist has within himself an adequate archetypal pattern revealing the relationship of universal laws to the problems of human beings, he will find that he can come to constructive conclusions far more easily than when such a pattern is lacking. The patient's difficulty is quickly revealed for what it is—a lapsing away from proper conduct. Once the direction of the error is recognized, the remedy is classical. Always, however, there must be found some way to im-

press the patient with the need for immediate re-direction of his energies. There are many inducements today that can contribute to the patient's determination to recover. He realizes that his condition is causing unhappiness to himself and probably to others, that it is interfering with his economic career and destroying his status image. He is also aware that the usual methods of therapy are slow and difficult, and usually more expensive than he can afford. He instinctively fears the use of powerful drugs, and he is aware that he is likely to drift toward mental disease.

If these considerations are not sufficient to lift the patient out of his lethargy, there is some question as to whether even the most elaborate process of therapy can accomplish positive results. The best chance is to bring the sufferer into immediate contact with the teacher-image in the person of the counselor. If there is confidence in this image, it can speak with extraordinary authority. The fewer the words, the greater the insight. This is especially true if the patient inwardly realizes that these words are completely factual. Perhaps this was the secret of the tremendous influence of the Greek Oracles. They spoke but once to each man, and the words themselves were often riddles; but it was not difficult for the human conscience to interpret these riddles in a forthright manner. At Delphi, the god Apollo spoke through his entranced priestess. The supernatural elements provided so remarkable an impact that men changed their lives in a moment, and left testimonials to the miracles made possible by the words of the deity. Something of this kind must also have occurred in the Christian shrine of Lourdes. A great faith wrought its miracles, and those who came for help received assistance to the degree that they were able to accept the healing power of a sacred place.

There is another way of attaining impact, and that is short, factual help from a respected person who reveals even in one brief interview that he understands the case, knows what is necessary, and supplies the information. From this time on, the burden rests where it always belonged—squarely

on the patient. The law of causality operates. We are unhappy because we have caused unhappiness to ourselves or others, and we must regain happiness by setting in motion the laws which can bring it about. This may seem a severe concept, but actually, it is the first line of defense against false hopes, disillusionment, and despair. If the condition a person is in is causing him to live badly, there can be no change for the better unless the condition itself is changed. It is hard to think of anything more scientific than this statement, but it is far from popular.

Experience is given to man in order that he may be inspired or impelled to improve himself. His mistakes are his teachers, for without a clear insight into his own character, he cannot hope to keep pace with the evolutionary processes. When a man breaks a law, he must expect to be punished. The cycle of crime and punishment ultimately inspires the person to correct his own faults. If, however, a crime against ourselves goes unpunished, or is too easily excused or forgiven, character is weakened. We gain nothing by being deprived of mental clarity in the hope that by befogging the senses we can live both badly and comfortably. Certainly there are many instances in which extensive psychoanalysis is proper, but in most cases, much good can be done on an informal and forthright basis. Children grew up in homes and became useful citizens long before their parents were able to take courses in child psychology. In fact, the greater amount of information now available to parents does not seem to be reducing juvenile delinquency.

In the old days of the folk, parents instructed their children as well as they could in the simple rules of getting along together. There were evening Bible readings, and many an old European craftsman learned to read and write from the study of the Scriptures. When the child was disobedient, it was reprimanded or punished, or forced to live for a time in the heavy atmosphere of parental disapproval. Most children were busy helping their parents in the shop or on the farm, and in great emergency, a critical situation might be brought

to the attention of the neighborhood clergyman. In our hearts, we rather long for simple guidance. We need a little encouragement and some understanding. We want to make use of all that is good in modern knowledge, but we instinctively realize that all procedures have a tendency to become too ponderous. There is something fascinating and intriguing about the mysterious workings of science and the strange techniques that have arisen in recent years. We all feel that others might need them, but our own requirement is for common sense.

It is hard to say what percentage of people would be willing to take on a program of personal therapy. I suspect, however, that it would be a larger percentage than we think. My own experience with several thousand cases has been definitely positive. At least three quarters of those who asked for help really tried to follow a simple program of self-improvement. Most encouraging of all, those who did follow the program made a permanent gain. Seeing the need, they met it in the same spirit with which our founding fathers brought forth a new nation in the wilderness. We are a resourceful people, if we are given a chance to face our problems squarely with a little help and guidance. The tendency to assume that we are a nation of neurotics is a negative approach to the troubles that beset us. A neurotic is not necessarily a psychopath. Because he is defeated, does not mean that he will not try again if there appears to be any hope of success. If we make neurosis important, we will certainly have a lot of it; but if we make normalcy important, fashionable and valuable, we will have more normalcy.

The weakening of will power is in proportion to our effort to strengthen defense mechanisms. We have become largely dependent upon society for things we should work out for ourselves. The longer we are dependent, even upon skillful help, the weaker we become. Intelligent help is a boost, or a push; it is not a crutch to be used indefinitely.

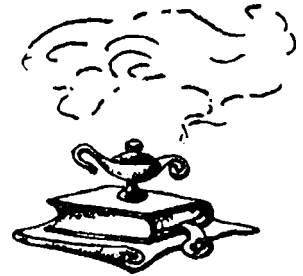
I sincerely believe that this program for single impact conferences could lift a considerable part of the load which is already too heavy for psychologists to carry. By one or two

brief conferences, in which the application of basic principles to a particular case is clarified, thousands of now dependent persons could be helped to stand on their own feet. The more strength we can give to the individual, the more secure our society becomes. A strong, well-organized society provides proper opportunity for young people to make a constructive association with life, and we will reclaim something of that pioneer spirit which is disappearing so rapidly at this time. I am convinced that people want to understand life, and given the proper opportunity, many will make good use of guidance in which they have basic confidence.



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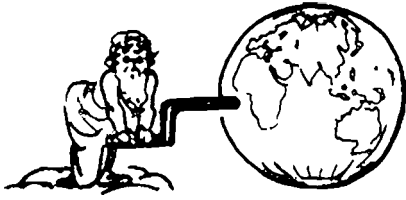
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## HAPPENINGS IN THE WORLD

### *Another Gracious Privilege*

It now looks as though the destiny of fine art in this country is about to become a private matter, or at least, a community project. The increasing taxation on artistic treasures, the expense of housing them and providing adequate protection against burglary, have led to the presentation of priceless collections to public institutions. For lack of space, or lack of interest, many such valuable gifts have been flatly refused, or have been accepted with no intention of ever displaying them. They will be quietly stored in some basement until the donor is dead, and then sold to advance the museums' showing of chicken-wire improvisations or other examples of ultra-progressive nonsense. Unless the giver has specialized in 19th- and 20th-century European and American material, he will do well to pause before he bequeaths his treasures to some public gallery. If he does pass them on in this way, he may live to be bitterly disillusioned.

Perhaps the best solution today is to sell a collection by public auction, and then give the proceeds to some practical charity. At auctions, ownership passes to dealers who understand real value or to collectors who love and appreciate fine things. Thus authentic art that is seldom to be seen in public exhibitions, is brought directly into the lives of private citizens. Museums and galleries of better insight also bid at public sales, and it is unlikely that a painting for which they have paid a high price, probably of contributed funds, will disappear forever from the sight of man. Many private art lovers today know much more about artistic integrity than some curators. The preservation of beauty is another responsibility which we must all learn to assume.

### *The Helping Hand of Fate.*

Another ironical situation has arisen in modern art. The great painters of the past ground their own pigments, and gave great

consideration to the quality and lasting power of their colors. As a result, many of the pictures are today almost as brilliant as they were four or five centuries ago. Modern artists, including most of the "big names," used commercially prepared paints, often the cheapest obtainable. It is distressing indeed to find that a "priceless" masterpiece is rapidly peeling and fading its way to oblivion. Worst of all, no satisfactory way has yet been found to stop this deterioration or restore the damage.

### *This May Explain Everything.*

According to the finding of Dr. Ernst Mayr, Harvard zoologist, the human brain stopped growing about 100,000 years ago, and in terms of genetics, man has been degenerating for some 300,000 years. We have long suspected that something was wrong, and now Dr. Mayr tells us that after more than 20 million years of evolution, progress stopped before history began. This may explain how civilization got off to a bad start. On the other hand, there is the possibility that long ago the physical body reached maturity, as in the case of a growing child. Progress then depended upon the unfoldment of mental and emotional faculties. Life, having provided itself with a suitable body, decided to produce a person to inhabit that body. Evolution shifted from physical growth to mental and emotional growth, and we are now passing through the long and difficult process of maturing the psychic entity in man.

### *Crisis in Semantics*

Authorities on semantics have expressed anxiety over the increasing tendency of the English language to become incomprehensible. Our mother tongue is being enriched, or perhaps only burdened, by a vast number of mysterious terms which hinder rather than aid the communication of ideas. Some branches of learning have always suffered from this dilemma, but the continuous substitution of complicated terms for simple ideas has a tendency to become ridiculous. The pharmaceutical laboratories, in developing new products and devising appropriate trade names, have flooded the world with unpronounceable compounded words. We learn from one little package that flurandrenoline is a potent corticosteroid effective in controlling pruritus. Why not say that the salve relieves itching, and have it done with? Electronics has developed a jargon



that defies description. When two or three electrical engineers talk shop, they are really speaking a secret language extremely boring to the uninitiated—including relatives. For some years, politicians have been more successful in coining new and longer names for public ills than in finding practical solutions for world problems.

Many young people are growing up today without adequate ability to read, write, spell, or comprehend the English language. Our youth is developing an argot which clearly indicates not a corruption, but an actual perversion of language. For example, the word *square* has been used for centuries, at least colloquially, to mean *true* and *right*. To say that a person is "on the square" has always meant that he is honorable, honest, fair-minded, and sincere. In the slang of the juvenile and the beatnik, to call a person a *square* is a term of ridicule, signifying that this person believes in such "stupid" concepts as integrity, morality, and ethics. This may be a small straw, but it shows the way the wind is blowing.

The exploiting of words in competitive advertising is also corrupting the dignity of language. When each of a dozen similar products is labeled the best on the market, the word *best*, as meaning the most superior, has lost all semantic value. After we have been repeatedly cheated by "square-deal Jack," or "honest Joe," we begin to fear words that we have long trusted. In the end, we reject any ethical implications that words may carry. We no longer attempt to live up to claims or defend the dignity of official titles, learned degrees, or long-honored names. There is a popular fear that if we cannot trust words, we cannot trust the ideas for which they stand.

If this trend continues unchecked, we will destroy the value of language as an instrument of common understanding. At a time when the meeting of minds is essential to security, words become the bridges upon which thoughts pass back and forth. We have gravely over-emphasized the importance of specialization when what we are really seeking is general insight. It is not easy to accomplish depth without narrowness, or breadth without shallowness, but language must serve as a moderator of all extremes.

#### *Political Note*

The penalty that good men pay for not being interested in politics is to be governed by people worse than themselves. —Plato



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## Happenings at Headquarters

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As this magazine goes to press, we are in the midst of an intensive effort to raise funds to pay off the balance on our Auditorium mortgage. So far the response has been most gratifying, and it looks as though there is a good chance that we can have a mortgage-burning ceremony in January. Locally, the members of the P.R.S. Friends Committee are doing a wonderful job in advancing the Building Fund Program. Several friends have held benefit dinner parties at their homes—gala occasions which featured not only delicious food, but also door prizes. On December 8th, Mrs. Vera Leeper, an outstanding puppetry artist, will give a benefit performance of two charming plays appropriate to the Christmas season, “The Story of Kuan Yin” and “The Legend of the Christmas Rose.” The puppet show will take place in our Auditorium at 2:00 p.m. We are deeply grateful to all the fine people who have given so generously of their time and efforts, and are still working hard, for these projects that give enjoyment and fellowship to many, and constitute a very real help in reaching our Building Fund goal.

\* \* \* \* \*

Our Fall program of lectures and activities opened on September 29th, and will continue through December 22nd, with Mr. Hall lecturing each Sunday morning except October 13th, and every Wednesday evening except October 16th and December 14th. Mr. Drake took the platform on October 13th and October 16th, speaking on “‘Memories, Dreams, Reflections’ of C. G. Jung” and “The Inner World of Choice.” The program also included our annual Fall Festival, on Sunday October 27th, when activities at headquarters extended from 10:00 a.m. to 4:30 p.m. Christmas shoppers found a fine selection of gifts, cards, and pictures, as well as many bargains at the Thrift Sale. The Hospitality Committee served a delicious luncheon in the patio after Mr. Hall’s morning lecture. At 2:30, Mr. Hall gave a special talk on “The Graphic Arts of India and Persia,” the library exhibit for the month of October. All in all, it was a thoroughly enjoyable occasion, and



Colophon of a Buddhist sacred book especially illuminated for the Ming Emperor Wan Li. China, 16th century.

our sincere thanks goes to the members of the Friends Committee, whose help was largely responsible for the success of the day.

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The December exhibit in the P.R.S. library is devoted to "The Story of the Written Word." Included will be original examples of writing upon clay, bone, papyrus, vellum, and paper. The transition from the written manuscript to the printed word will be traced in both Europe and Asia. The earliest example of printing which can be positively dated (770 A.D.) will be included. The accompanying photograph is the colophon of a unique example of Chinese printing, hand colored for the personal library of the Ming Emperor Wan Li. The gilded inscription is on a background of powdered lapis lazuli, and the figure represents the spiritual guardian of the book. Other examples from the libraries of Ming

emperors, and rare specimens of Japanese calligraphy of the 12th to 14th centuries, will be shown for the first time.

Some interesting exhibits are lined up for 1964. The January display, "The Fall of Atlantis," will feature an unusual series of illustrations by Andrey Avinoff for the poem "The Fall of Atlantis" by George V. Golokhoastoff. Other material bearing upon the Atlantis legend will also be shown. "The Bacon-Shakespeare Controversy" will be the subject for the February exhibit, which will include first editions of the writings of Lord Bacon, curious books of the 17th century, and examples of the various ciphers discovered in the Shakespearean plays and emblem books of the period. The March exhibit, "Magic and Medicine," will unfold the theme of the rise of modern healing arts from the religious and philosophical speculations and researches of the alchemists, mystics, and philosophers of the old world.

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On October 1st, Henry L. Drake, our Vice-president, lectured for the Psychiatric Club of America. His subject was "The New Approach to Therapy and Preventive Analysis." He discussed the concept of philosophical psychology, with special reference to the metaphysics of Existentialism. Mr. Drake holds with Existentialism that man, in his total structure, is more than the various elements, both beneficial and detrimental, that impinge upon him. All influences may be better controlled when the realization is established within one's nature that there is an *I*, or basic self, which, in final analysis, always determines whether our reactions to external influences will or will not be constructive.

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At this time, may we extend to our subscribers our very best wishes for a Holiday Season filled with the Spirit of Christmas; and may the New Year be a year of growth in spiritual values, of opportunities for doing good works, and of increased understanding and appreciation of the brotherhood of man.



#### *The Meatless Diet*

It is useless for the sheep to pass resolutions in favor of vegetarianism, while the wolf remains of a different opinion. --Dean Inge



## LOCAL STUDY GROUP ACTIVITIES



The concept of the welfare state, under which we have been functioning for some years, includes the welfare of just about everything except the human soul. How can we assume that our total welfare is assured unless we are strengthened spiritually and ethically? In this most important area of our personal and collective need, we must work out our own salvation with diligence. The Local Study Group program provides a simple and practical way in which individuals seeking self-improvement can unite their efforts with mutual benefit.

The five Denver study groups contributed greatly to the success of Mr. Hall's October lecture tour in that city. A special dinner was arranged in honor of Mr. Hall, attended by forty-nine study group members, including the leaders. On this occasion, Mr. Hall spoke briefly on the advantages of the home study program. In addition to his lectures at Phipps Auditorium, he spoke for the Religious Science Church and the Divine Science Church of Denver. Friends came in from as far as Cheyenne, Wyoming, and Colorado Springs, and the newspapers and radio stations gave wonderful cooperation. On Friday, October 11th, while "resting up" for the lectures, which began on Sunday the 13th, Mr. Hall had a busy schedule. He appeared at 11:00 a.m. on station KCTO-TV for a live interview, after which he went immediately to KOA-TV for a news interview. This was followed by a live interview on KFML (radio). He just finished this in time to reach station KLZ (radio) for a long news interview. At 6:30 was the study group dinner, and after that an hour and a half round-table discussion on station KOA (radio), which ended at midnight. All the details and public relations for this lecture campaign in Denver were handled by Mr. Maynard Jacobson and Mr. Loren Jacobson, and we deeply appreciate their splendid cooperation.

In this issue of our Journal there is an article on the festivals of mankind. Included is a list of the principal celebrations that have philosophical and religious significance. It might be stimulating and inspiring for study groups to include in their programs the occasional observance of a festival. The various holy days associated with the equinoxes and solstices might be appropriate. Research could be done by the members, and simple rites observed with real understanding of mystical and ethical meaning. This could be an occasion for appropriate refreshment, and if all are agreeable, a brief prayer or meditation in keeping with the spirit of the festival. In a way, we would be sharing in the convictions of the hundreds of millions of human beings who are observing these sacred celebrations throughout the world.

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: *GREAT FESTIVALS OF THE WORLD*

1. Why have nearly all nations held the Christmas season to be sacred?
2. What is the spiritual mystery of Easter?
3. Which do you think is the most important American holiday? Does it relate in any way to older celebrations?

Article: *THE PYTHAGOREAN THEORY OF NUMBER*

1. Why was the triangle the most sacred Pythagorean symbol?
2. Why did Pythagoras believe that God created the universe according to mathematical laws?
3. Explain the concepts of the monad, duad, and triad.

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



*Where Honor is Due*

The Republic of India has recently issued two commemorative postage stamps of unusual interest. One honors the Swami Vivekananda, the Vedantist leader and teacher, and the other, Dr. Anne Besant, who was for many years the International President of the Theosophical Society. It is rare that persons dedicated to esoteric subjects are so recognized. We hope that the trend will continue.

## THE ART OF THE SURIMONO

In recent years, the exchange of greeting cards for almost every conceivable occasion has become very popular in this country. The subject matter ranges from reproductions of classical designs on artificial parchment to ultra-modern productions, many of which verge on vulgarity. Among the Japanese, the practice of exchanging sentimental greetings has always been a proof of gentility, dictated by unchanging tradition. The most interesting of such productions appeared in Edo, now Tokyo, in the early years of the 17th century, and continued, with very slight modification, until the close of the feudal period in the mid-years of the 19th century. Even since that time, such cards are in frequent use, but the designs have gradually lost their artistic value, if not their sentimental charm.

The name for the souvenir card of this type in Japanese is *surimono*, a word which simply means "printed thing." It would not have satisfied the high esthetic instincts of the aristocracy, for it was a part of the people's art which gave the world the beautiful woodblock prints now studied under the general heading of *Ukiyo-e*. The designers of *surimono* were the masters and disciples of the popular school, but these dainty, even ethereal productions were considerably more truly artistic than the theatrical prints. The paper used for the *surimono* was of the finest quality, thick and soft, almost resembling fabric. The printing itself was most skillfully executed, and there was no restraint upon the number of blocks used in the process.

Most of the *surimono* were privately produced. They were not sold to the trade, except perhaps for purposes of reprint after their original use had ended. There seem to have been no restrictions upon the expense entailed in their preparation. Every skill of the woodcutter's art was combined with the originality of the artist. Gold and silver frequently were used lavishly, blind stamping was very popular, the colors were of the best quality available, and the subject matter frequently included still life, seldom seen in

the commercial prints of the period. The surimono was smaller than the conventional picture offered on the public market. It was usually about 7 inches wide and 8 inches high, but not to modify this statement would lead to misunderstanding, for surimono were also made in other dimensions. The great artist Hokusai did a number of narrow horizontal panels of great beauty and skill, and in the Osaka area, the painter Hanzan made surimono of unusual size, measuring 17 by 22 inches. Surimono were arranged either vertically or horizontally, the vertical type being more prevalent. Styles varied as time passed, but the most distinguished artists did hold their work to a more or less uniform shape and proportion.

As a gift, greeting, felicitation, or announcement, the surimono had a variety of purposes. One of its main functions was to serve as a New Year greeting card, but it might also be prepared for other important occasions of the year. It announced births, marriages, or adoptions. Adoption was comparatively common in Japan, and the adopted person might be a child or an adult. If some merchant, artist, artisan, or professional person had no son to succeed him, or was not convinced that his own children were suited to his business, he might adopt a member of some distant branch of his family, or a young man totally unrelated to him. Such an adoption was sometimes arranged through marriage. Certainly such events called for formal announcements to all concerned.

One occasion of importance that was dignified by a special surimono concerned the flamboyant Kabuki actor Danjuro VII. He had lived so extravagantly that he had finally brought the wrath of the Shogunate on his head. He was exiled from Edo for eight years, and when he was finally permitted to return, he made a grand entrance upon the scene of his former glory. According to Laurence Binyon, the woodcut artist Kuniyoshi was commissioned by a group of fish mongers to design a special surimono to celebrate the homecoming of the famous thespian. Recitals were also announced by these delightful cards, and of course, changes of name. It was not unusual for some talented person to change his name several times during his professional career. It is reported that the great woodblock master Hokusai changed his name nearly fifty times during his lifetime. Each change indicated





COUNTRY GIRL CARRYING FAGGOTS

some improvement in his technique or announced his independence from some previous instructor.

Surimono were also distributed generously among the members of certain literary clubs and artistic circles. These groups vied with each other to design and publish interesting and unusual examples of printing artistry. Almost anything that could happen to a person, which he might want to communicate to his friends and neighbors, called for an appropriate surimono. Artists designed their own, for the most part, but those less skillful placed orders with popular painters, and the prices were usually very high for that time.

There are few important collections of surimono recorded in this country, although museums with large collections of Japanese

prints will also probably include groups of surimono. The reason for this general lack of interest can be traced to the powerful opinions of a few European pioneers in print collecting. The first accumulators on the Continent, and also in the United States, dismissed the surimono as a mere novelty. They considered these prints to be contrived things, pretty but not grand; delightful, but not important. Following the leadership of a few highly opinionated collectors, later print enthusiasts continued to amass the commercial products. They may have had a few surimono that pleased them, but these were not much exhibited, praised or catalogued. In important auction sales, they are usually listed among the trivia.

A few European collectors have come to appreciate the surimono, and it probably has an excellent future. For one thing, it is about the only way that the collector of moderate means can come to own an original print by one of the greater masters. Take, for example, the elusive woodblock artist Shunman. Very few full-size prints are known by him, and a well-preserved example might cost several hundred dollars. A really delightful original surimono by this artist, dealing with exactly the same subject matter as his larger prints, and probably better executed and more carefully printed, may turn up on the market for a fraction of this amount. This remarkable situation is simply due to prejudice, the inevitable practice of following a leader, whether he is going anywhere or not.

Perhaps it is also the intellectual content of the surimono that frightens the collector. More knowledge is actually required to specialize in this field. In most instances, the surimono is ornamented with a short poem, either derived from the classics or by some contemporary genius. The poem may be highly symbolical and bear no obvious relationship to the picture which it accompanies, but some kind of thoughtfulness has impelled the union of the poem and the picture. Occasionally, there is a dark political import, which was not publicly discussed. There might also be some hint of double meaning, tying a present event to an historical parallel.

Frequently the surimono included some means of determining the long and short months of the year according to the rather confusing Japanese calendar. The printing of calendars, though unprofitable, was a monopoly in those days, and only certain publish-



GREETINGS FOR THE YEAR OF THE RAT

ers were permitted to issue them. It was therefore a great deal of fun to circumvent this regulation by hiding the necessary information somewhere in the design of the print. Suzuki Harunobu was a master of this technique. In one case, he was able to get all the necessary calendar information into the design of a lady's obi and a small ornament placed near her. The year symbol also frequently found its way into the surimono, especially the New Year's card. Above is Kunisada's delightful print for the Year of the Rat. Humorous content might also be found, as in the unsigned surimono depicting an owl seated sluggishly on a tree branch with his eyes half closed. The poem accompanying this can be freely translated: "Owl sitting on branch awaiting good fortune; all about, many small birds chirping." This probably had a special meaning for the occasion for which the card was made.

The art of the surimono derived its inspiration from many of the most delightful customs of the Japanese people. Like most such devices, it gradually substituted for exchanges of actual goods. Long ago, a certain festive occasion might have decreed the gift of dried fish. It became sufficient to make a drawing of a fish, or of the package in which it was merchandised. Due to the cir-



THE PENSIVE OWL

cumstances involved, most surimono are not dated. They were used immediately, or perhaps copies were held until the need for a certain type of memento presented itself. In most instances, however, they can be approximately dated by the signatures of the artists, as the majority are signed. If the card itself contains some reference to the year symbols, identification in dating becomes comparatively easy, as the year symbol will not repeat itself for twelve years. By checking the career of the painter, it is often obvious that only one particular year would be possible for him.

There are a number of mysteries bearing upon the collecting of surimono, which heretofore seem to have been generally ignored. There can be no doubt that some of these cards were reprinted at a later date. Why, we do not know. One explanation is that the blocks were valuable and may have been sold to commercial publishers or reissued with minor changes for another client. As each block was cut separately, and the printing was done by hand, one block could be changed, and the others used, or all the original blocks could be used with an entirely different color combination.

A classical example of the problem is presented by the surimono signed by Hokusai which is reproduced herewith. It represents a young woman who has been gathering wood and is returning home with a bundle of twigs on her head. Some child who has been flying a kite has run into difficulty, and the kite has lodged itself in the bundle of sticks on the young woman's head. This is a very friendly and commonplace subject of the type that Hokusai especially enjoyed. This surimono was reproduced from the Hlolcka collection in Czechoslovakia in a recent book on the woodblocks of Hokusai. It also appears in a recently published volume of Ukiyo-e prints, *Masterpieces of the Japanese Color Woodcut*, by Willy Boller (Boston, 1950). The third example is in my own collection, and is shown here. (See page 71):

Careful examination reveals that all three of these prints are from different, or in some way changed, blocks. There are numerous details not in agreement. Even if we assume that my copy might be a reprint, the two in the well-known collections are also not the same. Does this mean that more than one publisher was entrusted with the preparation of this surimono? Were two or three sets of blocks cut at an early time? If so, according to popular practice, all are original. I strongly suspect that the Japanese have reprinted collections of surimono, issued in portfolio form, as facsimiles of early printing. These reproductions could then have been circulated as originals by the unscrupulous or the unknowing. Incidentally, the same situation applies to the larger prints by the same masters. Hiroshige's print of rain on the Shensho bridge exists in two forms, in one of which extra boats appear on the river. Kuniyoshi's print of the Buddhist priest Nichiren in the snow exists with and without a horizon line. To the technician, such matters are of great interest, and to the collector, they present one of the challenging aspects of his field.

In connection with this article, we are reproducing several surimono that are not generally available to the public. They will indicate as well as possible without the elaborate coloring of the originals, the traditional treatment of these souvenirs. Two of the most successful surimono artists were Gagutei and Hokkei. Both of these were students of the great artist Hokusai, and their reputations have rested firmly on their production of surimono.



YAMAUBA, THE WOMAN OF THE FOREST

An extremely elaborate design, printed in many colors and blind stamping, represents Yamauba, the wild woman of the mountains. There is an ancient legend about her which presents her as a half-mad creature, living in the forests of the Ashigara Mountains, near Hakone, where she raised her little son, who became the Japanese equivalent of Hercules combined with certain attributes of our Tarzan story. This boy, usually called Kintaro, is depicted in Japanese folk art and toys as a chubby youngster with a red body and a Dutch hair bob. He was so strong that only a few years beyond infancy he chopped down great trees with a single blow of a huge axe. Having no human companions, he made friends with rabbits, stags, bears, and monkeys. Later he entered the service of Minamoto Yorimitsu, a celebrated warrior of the 11th century, and was instrumental in overcoming monsters, demons, and other mythological adversaries of mankind. Yamauba is often represented in Japanese art with her boy, or as a single figure, dressed in designs representing tree leaves or forest vegetation. The artist Utamaro is said to have bestowed upon art the

most acceptable likeness of Yamauba, and all later painters followed his representation. This surimono shows the mountain woman, as portrayed by Hokkei.

An entirely different type of surimono is associated with actors and the events of the theater. We reproduce one by Toyokuni I. The design presents an actor, probably Ichikawa Danjuro, in one of his celebrated roles. This surimono was probably intended as a new year's greeting, judging from the minor decorations. It is unusual in being dated 1811. The colors are soft and subdued, and the actor has struck a *mei*—that is, an expression or posture of great intensity, emphasized by the fact that his eyes are crossed. He holds in one hand a rather oversized pipe, and leans upon a fire bucket. These buckets were stacked in all parts of the city, for fires broke out with distressing frequency. The signature of Toyokuni appears at the upper right corner of the central portrait. It is accompanied by the toshidama (a red circle), which indicates that the artist enjoyed the patronage of an exalted person. The Danjuro crest of concentric squares, actually nested rice sieves, appears in three places on the actor's costume.

Many learned authors have argued pro and con about the technical abilities of the popular Ukiyo-e woodcut masters. The tendency has always been to regard them as distinct products of proletarian taste. They did not come from distinguished artistic families, and few if any were given much recognition in their own time by the aristocratic patrons of the Kano and Tosa schools. They cut frantically to meet the changing tastes of the nouveau riche, and their products were absorbed by the uncritical patrons of the popular theater, tea house, and street corner. When we turn to the surimono, however, we begin to appreciate the real skill of these artisan-artists. Fragments of their designs equal the work of the great classical masters. It was no longer necessary to design solely to meet commercial demand. No doubt this added inspiration to skill, and the result was a revelation of potential talent. We also catch a glimpse of humor, restrained, but not wholly obscured. Impressionism is also present, and the skillful depiction of the commonplace reveals true artistic insight.

For the non-Japanese who collects surimono today, there is distinct pleasure in acquiring exquisite and intimate examples of a



DANJURO IN THEATRICAL ROLE

truly glorious technique. Granted the subject matter is not burdened with heavy philosophic implications, but it is highly satisfying to the esthetic sensibilities of persons who have grown weary of the mass productions of modern commercial artists. We simply relax to a most infectious charm. We are mildly astonished at the skill of the designer. We respect the quality of his work. We realize there could have been no haste and no carelessness on the parts of the block cutters or the printers. Everything is done well, and the design itself is a pleasant blend of forms, patterns, and designs. In nearly every instance, extremely good taste is evident, and the inferior products can be easily weeded out.

There is also a quaintness about the surimono—a suggestion of the unfamiliar, which adds to the satisfaction of the beholder. The



perspective is typically Oriental and contrary to our point of view. It is surprising, however, how quickly we can adjust to this different formula of depiction. Many surimono are also without background. The figures and designs simply stand in space. This adds a sense of importance, and removes the element of conflict which arises when we must estimate the relationships of foreground to background. In a short time, we come to actually prefer the isolation of the point of primary interest. In the course of time, contact with these beautiful miniatures refines our taste, and gives us better control of our standard of esthetic values. These colorful pictures fit very well into the modern home. They take little space, although most of them are the better for wide matting and a simple frame.

There is a Japanese technique, which rests in a related field, that can be applied also to the surimono. It is possible to secure blank vertical scrolls, called *kakemono*. These usually have a silk or brocade border surrounding a central picture. When not in use, they can be rolled away for convenient storage. The blank *kakemono* simply has the silk or brocade border, but no picture. On the background, silk thread has been used to provide corner supports for any picture the owner might care to display. The thread is so arranged that two or three different sizes can be accommodated. The scroll can be hung on the wall, and a surimono placed thereon, held by the threads, which are invisible at a short distance. Designs can be selected to correspond with the months of the year, and the print can be changed to match the month. The year's symbol can also be used for the entire year if so desired, or any other theme that happens to please the eye. The ritual of changing these pictures periodically adds a bright note to a room and provides an endless topic for conversation. The practice is probably better than framing. These prints are quite sensitive, however, and some of the fine, pastel colors are fugitive. It is not wise, therefore, to hang any valuable Japanese print continuously, and it should always be placed where it will not receive the direct light of the sun.

For art lovers who must conserve space, the collecting of surimono has its advantage. These pictures can be mounted in a small album, preferably under plastic, or attractively arranged on window

mats two or three inches larger than the print. They can be stored in the type of folio used by artists. A small rack for exhibiting the prints may allow one to be exposed on a table or shelf at the pleasure of the owner. Granted that collecting of this kind will not change the course of history, or cause the collector to suddenly expand in wisdom; but he may discover that he is becoming a more gracious person, less subject to negative thinking and more capable of enjoying intimate contact with beauty. Such experiences are very useful in a stress-ridden culture. The surimono invites one to relax and gain something of the feeling of shibui. The disciplining of feeling is in many ways more difficult than the controlling of the mind. It is therefore important that we should feel serene and comfortable within ourselves. Art that contributes to this relaxed sense of fitness and propriety, is actually ministering to a spiritual hunger. There is no dogmatism, but a continuous invitation to self-improvement.



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## *In Reply*

### A Department of Questions and Answers

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*QUESTION: In the parable of the Prodigal Son, it seems rather inconsistent that the father should spread a feast for his wayward son rather than for the obedient son who had lived honorably and faithfully. How do you interpret this?*

*ANSWER:* This has always been one of the most difficult of the parables, inasmuch as it seems to go contrary to our accepted code of reward and punishment. The story is set forth in the 15th chapter of St. Luke, verses 11-32. It is about a certain man who had two sons, and the younger son said to his father that he wanted his share of the family estate. So the old man divided his goods and bestowed them upon his sons. Soon after, the younger son gathered all of his share and went to a foreign country, where he "wasted his substance with riotous living." After his fortune was expended, he suffered great privation and want, until it seemed that he would perish from hunger. The prodigal then resolved to return to his father, acknowledge that he had sinned and was no longer worthy to be called a son, and to beseech his father to hire him as a servant. But when he returned to the house of his father, the old man ran out to meet him, and required that new clothes and jewels should be provided, and he set a feast of rejoicing, saying: "For this my son was dead, and is alive again; he was lost, and is found." When the elder son learned of the celebration, he was angry and would not share in the festivities. He asked why

it was that although he had served his father faithfully and had never at any time transgressed his commandment, no feast had been given in his honor. Then the father told him: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

A certain amount of insight into the background of Christian mysticism and symbolism is necessary for the interpretation of this parable. The central theme relates to the fall of man, an essential concept in both Jewish and Christian metaphysics. The entire Old Testament is suspended from the disobedience of man in the Garden of Eden. This implies that at some time, and for some reason, humanity departed from the ways of God, and was therefore punished by being forced to ages of wandering in the wilderness of the material world. In the New Testament, the regeneration of the relapsed Adam is made possible by the ministry, death, and resurrection of Christ.

In the parable, the father is God, who divided his living, giving half to each of his sons. Here is a hint of the division of the world between the archangels Michael and Lucifer, which led to the war in heaven and a fall of a part of the angelic hierarchy. The elder brother who remains obedient to his father, also occurs in Hindu religious philosophy in the legend of the Kumaras, the eternal virgin sons who refuse to create and who would never take upon themselves the cycle of embodiment. The younger son, claiming his estate, which actually consisted of his spiritual endowments, goes forth to adventure in the sphere of darkness and sin. Invested by his father with all the attributes necessary for his happiness and enlightenment, the prodigal chooses a life of wastefulness and evil. By degrees, he squanders his inheritance, and comes at last to spiritual and physical bankruptcy. Beneath this part of the story it is easy to detect the old legend of man's corruption and fall.

At last the son is reduced to such straits that he is without food, and he finds little sympathy or compassion from his associates in the dark region. Having involved his life in the most forlorn of difficulties, he resolves to return to his father and ask forgive-

ness. His pride is gone. He realizes the errors of his ways. He does not require or hope that his father will again receive him as a son, but he believes it possible that he will be permitted to be of service in the house where he was born. Jesus also told his disciples that they should be servants, and not masters, and that they should choose for themselves humble and menial pursuits. The prodigal is greatly surprised when he approaches his home, for his father rushes forth to meet him, embraces him fondly, and welcomes him back without reference to his sinful life...

Here, then, is a veiled account of the cycle of human evolution. There is another story, recorded in Gnostic philosophy, that bears upon the same mystery. *The Hymn of the Robe of Glory* explains how the human soul, falling into the mystery of generation, loses awareness of its own source and origin. After its faculties have been immersed in the material elements, their insight is impaired, and man is born into the physical world helpless and inadequate. He does, however, retain some kind of an intuitive sensing of both his origin and destiny. In mythology, there are accounts of a Golden Age, a time when virtue and truth ruled supreme and all creatures were happy and dwelt together in the love of God. The benighted soul, however, intoxicated with mortality, gradually comes under the influence of self-will. As willfulness increases, he openly rebels against the divine Will and sets up his own kingdom in the deprived region of matter. For his kingdom he creates his own laws and his own rules, indifferent to the covenants of God. He uses all his faculties and powers to advance his material estate. In his desperate search for happiness and the fulfillment of his own ambitions, he corrupts the very empire which he fashioned, bringing it down to a common ruin. By degrees, he loses all power to be happy. He becomes the victim of the very selfishness that grew within his own nature when he was deprived of the light of heaven.

It is to be noted that in the Gnostic account, man does not fall from original sin. Rather, he chooses to explore the mysteries of creation. He voluntarily leaves his father's house in quest of knowledge, and as knowledge increases within him, so do pain and sorrow and disillusionment. Ever tighter the bonds of matter re-

strict him, until at last he becomes a feeder of swine, having no food himself. In Egypt, the hog was a symbol of slothfulness, stupidity and death. Thus the prodigal can support only the very institutions that ignorance has built. The real objectives of life are lost, and the drift to oblivion continues unchecked. It is in this most critical moment that man, disappointed and disillusioned in all the productions of his own genius, seeks again the consolation of spiritual insight.

In the Gnostic story, the awakening of the human soul is presented as a natural phenomenon, but in the New Testament account, it is associated intimately with repentance, which, of course, is the key thought in both Testaments. Little is made by Luke of the prodigal son's journey home, but the theme occurs in many other philosophic and religious systems, and the pattern can be summarized. Wagner uses the idea in the story of Parsifal, where the guileless fool, after wandering long in the magical realms of illusion, finally discovers again the narrow path that leads up to the castle of the Grail on Mount Salvert. Goethe, who had great insight into these matters, also involved the prodigal son cycle in his great poetic drama *Faust*. In the end, Faust is an old, discouraged and defeated man, who repents of his sins and is gathered up by the angels in spite of his wayward and sinful life.

The journey home must always be along the path of wisdom, either of the heart or of the mind. In Eastern philosophy, the noble path of discipleship leads man back to the inner mystery of his own spiritual existence. In Greece, the Mystery Schools were actually schools of self-realization. Socrates and Plato spoke often of such matters, which were very close to the disciplines of Neo-Platonism. Everywhere, among all cultures, the human being who had awakened to his misfortunes was impelled to return to the path of righteousness. Liberated by pain from greed and ambition, the prodigal now humbly approaches the sanctuary which he has previously scorned. Among the Greeks, it was believed that the deities actually lived in their temples, or at least were present there during the sacred rites. The temple, the sanctuary, the shrine, and the church are all symbols of the Father's house. They stand for "the everlasting house," built without the voice of workmen or the sound of hammers, eternal in the heavens.

In most of the allegories, the prodigal has difficulty in finding his way home. He faces many perils, as did Ulysses departing from the walls of Troy. The Trojan war is another symbol for the confusion of mortal existence. In due time, however, the prodigal, after wandering through the mysteries of the three worlds (the three steps of initiation) sees in the distance the house in which he was born. This was not his birth as a physical being, but his original coming forth out of the will of the Father. The prodigal hardly knows how he will be received, but he asks only to be a servant in the Eternal House.

This thought alone should give the key to this parable. The son is surprised, therefore, when the eternal love of the Father comes forth to meet him and to embrace him and to clothe him anew by the mystical experience. The penitent also discovers the love of God as something that is everywhere, all-enveloping, never withdrawn, but abundant unto everlastingness. The spiritual realms do not accuse the penitent; they receive him back into their own glory. They revive him, and for him they prepare a feast. This feast is like the Platonic banquet, and is implied in the New Testament by the symbolism of the Wedding Feast at Cana. The long journey home has another parallel in the mystical elevation of St. John in the Apocalypse. John is raised through the seven heavens, and comes to the little door in the sky, and passing through, discovers that he is in the mansion of the Ineffable.

The elder brother, who has no part in these proceedings, is the most troublesome part of the story for the majority of readers. Yet the father explains the facts clearly for those familiar with the mystical tradition. It was anciently taught that man originally belonged to the hierarchy of the angels. In other words, there was a spiritual humanity dwelling in an invisible medium above the material world, although we must understand this thought as a kind of allegory. When the younger son went down into the regions of darkness, the angel remained in the paradisiacal region. Therefore, it was never given to the angelic host to know good or evil. The angels had no self-will, but dwelt always in the will of the Father. They were the order of the innocents, for there could be no sin among them. The religious ascetic, the mendicant, and the

cloistered monk are in a way attempting to restore in themselves the sinlessness of the angels.

Here the moral point is obvious. The cycle of experience, though it is painful and difficult, makes possible the state of virtue. The individual cannot be good unless he is also aware of evil. He must choose between the two, for it is the power of choice that proves virtue. To attain virtue through experience, the divine source of the soul and the eternal Will of the Father must be temporarily obscured. The creature must depend upon its own resources, must experience all forms of existence, and must gradually evolve the power to choose from among many paths and courses that which is good. Unless this choice is made with complete freedom of will, it is meaningless and invalid. The truth seeker must come to desire truth, not because he possesses it, but because he recognizes it as his greatest need. He must choose to depart from all other things and cling to that which is good.

The angelic order—and the term would apply to any order of life that does not have mental individualization—cannot make this choice. Because it cannot choose between good and evil, it cannot be guilty of sin. Because it is not guilty of sin, it can be neither punished nor rewarded for conduct, for as the father says to the elder son, “. . . Thou art ever with me, and all that I have is thine.” It is pointed out in the parable that the greater reward is reserved for the one who was lost and found again. Such a one is said to have died and have been born again. This is a very clear statement of the old initiation ritual, for this nearly always included a ceremony in which the candidate was caused to die symbolically and to be resurrected from the dead. Death, in this case, of course, is involvement in mortality, and Plato refers to the body as the sepulcher of the soul. At the end of the spectacular rituals of the initiation in Greece and Egypt, there was a great festival in which the initiate was brought into the presence of his brother initiates, was received with great rejoicing, was vested in the robes of the order, was given its jewels and adornments, and was led out onto the porch of the temple to receive the applause of the gathered multitude. There was great rejoicing when a human soul taking upon itself the obligation of the *Mysteries*, passed suc-



cessfully the difficult and dangerous ordeal and finally came forth in glory as one born again.

In Biblical mysticism, it is promised that in the fullness of time, man shall be greater than the angels. The meaning of this statement is now clear. Virtue is of two kinds, or of two degrees. There is innocence, which is without knowledge of good and evil, and there is attained virtue, which is the triumph in man of good over evil through diligence and dedication. The ancients considered it proper, therefore, that the greater rejoicing should be for the one who faced the greater hazards and made the truest decision. This has a valid modern application. Many persons, weary with the pressure of living, would like to escape their obligations and seek rest far from the daily confusion. This is not the wiser course, however, for there is no victory in avoidance. We must fight it out here and now. We must develop the strength of character which enables us to live a good life even in the presence of extraordinary adversity. Whatever experience we temporarily reject detracts from the substance of our integrity. Also, it is experience that fashions for us the concept of heaven and all that this very general term implies. Only from the experience of living can we come to sense or to realize the ordered universe in which we exist.

In our effort to grow, we solve mysteries and find answers to countless riddles. From solutions we arise in due time to the full understanding of worship. By degrees, we put our own universe in order, and in so doing, we transform the mundane region into the likeness of our Father's house. We hear no further complaint from the elder son after he grasps the wisdom of his father. The festivity proceeds, and the redeemed spirit receives a new birthright; and the happiness of the father is complete.

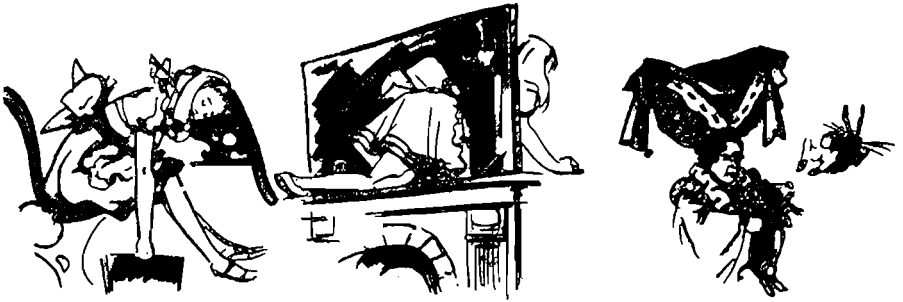


### *The Big Story*

On Cape Cod, in the time of the Pilgrim Fathers, anyone who told a "fish story" got into trouble. A court record shows that in 1661, a man in Eastham was fined one pound for lying about a whale.

### *Dietetic Note*

A Chinese summary of the present strained relations between Red China and the Soviet Union: "If a bear should be able to swallow a dragon, can he digest it?"



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## Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

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### THE STORY OF THE LEARNED PIG

The 400th anniversary of the birth of William Shakespeare occurs in 1964. As may be expected, elaborate plans are being made for the celebration of this momentous occasion. Needless to say, there will be some dissenting voices among the intelligentsia, and we may expect some revival of interest in the celebrated Bacon-Shakespeare controversy. Reasonable doubts as to the authorship of the Shakespearean plays have been expressed for a long time, and a considerable literature has developed around this literary feud. When the subject was brought to the attention of Rudyard Kipling, he found consolation in the thought that whichever of the contenders one chose to support, they were both Englishmen. Our own Mark Twain was a vigorous Baconian, and in his little book *Is Shakespeare Dead?*, will be found his humorous but pointed conclusion about the authorship of the plays.

One of the most curious and least-known publications bearing upon "the great controversy" is a pamphlet which appeared in England under the date of June 26th, 1786. It is named *The Story of the Learned Pig*, and on the half-title it is noted that the price is 2 shillings and sixpence. The work is anonymous, and is described as having been written by "An Officer of the Royal Navy." One of the most curious circumstances about this publication is that only one copy is known to have survived. There may be others

hidden somewhere, but if so, they are unrecorded in the book trade and have not appeared on the market. The publication is ornamented with an engraved frontispiece, reproduced herewith. We have in our library a photostatic copy of the unique original, which I secured a number of years ago through the kindness of John Howell, the San Francisco book dealer. Mr. Howell had given considerable time to this particular item, but told me that he had learned little more than the book itself revealed.

The work is presented as autobiographical, with the elusive Officer of the Royal Navy acting as amanuensis. It would seem that for some reason or other, a trained pig was being exhibited at Sadler's Wells Theater. It must have been a highly gifted animal, for one day, while the amanuensis was sitting quietly in the parlor, there came a gentle rapping at the door, which when opened revealed the learned pig standing jauntily on his hind legs. The pig managed to bow very gracefully, and after striding majestically into the room, apologized for his unexpected intrusion.

The Officer of the Royal Navy was not especially surprised by the sudden appearance of his porcine visitor. This was no doubt due to the fact that the member of his majesty's naval forces was a believer in the Pythagorean theory of metempsychosis, or transmigration. He was perfectly sympathetic with the idea that souls passed from one kind of body to another, so he politely invited the pig to sit down and explain the reason for his visit. The rest of the work is mostly in the first person, with the pig explaining his extraordinary career. As might be expected in a fantasy of this kind, the learned pig had taken part in many of the important events of history about which he was able to furnish intimate, if devious details. He had also passed through many humble embodiments, about which there was little of lasting value to relate, but which had, in one way or another, contributed to his intellectual stature.

It is obvious that the unknown author of the book was somewhat of a scholar, and held many ideas rather eccentric for his time. It is also reasonably certain that the little volume, which extends to 116 pages duodecimo, was inspired by something more important than rather undistinguished comedy. The writer was aiming at some particular purpose, and it becomes obvious that about the



FRONTISPIECE OF THE STORY OF THE LEARNED PIG

only possible explanation falls within the area of the Bacon-Shakespeare controversy. Unless there is a wealth of double meaning, the story would be scarcely worth the reading.

Even the relevant parts of the tale are confusing and somewhat contradictory. After spending an incarnation in the body of a greyhound, and being at length buried in his master's garden with many marks of distinction, the learned pig was fortunate enough to gain possession of a human body, as sometimes occurred. In this embodiment, his parents were of low extraction, his mother being a seller of fish and his father a water carrier. In the course of time, the humanly embodied pig held horses' heads at the entrances to theaters, and made an occasional honest or dishonest

penny by the devious means peculiar to old London. The implication seems to be that our pig had taken on the form of William Shakespeare, but later it would appear that he retained some aspects of his piggish identity and refers to Shakespeare as a person separate from himself, but whose career he fully understood and appreciated.

After describing some difficulties that led to Shakespeare's departure from London, which had been falsified by historians, the learned pig makes a statement about Shakespeare that seems to justify the existence of the book. "With equal falsehood he has been fathered with many spurious dramatic pieces. 'Hamlet, Othello, As you like it, the Tempest, and Midsummer's Night Dream,' for five; of all which I confess myself to be the author. And that I should turn poet is not to be wondered at, since nothing is more natural than to contract the *ways* and *manners* of those with whom we live in habits of strict intimacy."

The Baconians read this riddle without much difficulty. The learned pig is Bacon, whose crest was the boar, and who is frequently pictured in emblem books in the form of this animal. Bacon is therefore the transmigrating pig, who takes on many forms and appearances in his philosophical and political activities. The pig seems to identify himself with Shakespeare, assuming the mask of the playwright; but in describing his many embodiments to his amanuensis, he points out that it was his own genius that was responsible for the production of the plays attributed to William Shakespeare. This little book, together with *The Life and Adventures of Common Sense* by Herbert Laurence (London, 1769) and *The Romance of Yachting—Voyage the First* by C. Hart (New York, 1848), are probably the earliest volumes to directly attribute the Shakespearean plays to Francis Bacon. All do so in a more or less indirect way, but the implications are difficult to deny.



*Amen Brother!*

We often feel sad in the presence of music without words; and often more than that in the presence of music without music. —Mark Twain

*The Earnest Prayer*

God save me from a bad neighbor and a beginner on the fiddle.

—Italian Proverb

# THE PYTHAGOREAN THEORY OF NUMBER

## PART II

Unfortunately, genuine fragments of Pythagorean philosophy are few, and most of our knowledge of the master and his teachings is derived from secondary sources. There is no reason to doubt, however, that the earlier writers were as faithful to the facts as possible under the circumstances. Even though a work such as *The Golden Verses* has been attributed to Pythagoras without adequate proof, it certainly unfolds the spirit of his doctrine as this was preserved among the Neo-Pythagoreans and Neo-Platonists of later times. The esoteric parts of Pythagorean mathematical lore are very difficult to restore. We do, however, gain the clear impression that numbers were involved in a profound system of mysticism quite apart from the arithmetical speculations with which we are generally familiar.

According to an ancient fragment of writing attributed to Pythagoras and quoted by Iamblichus, the master was instructed in the mysteries of numbers at the time of his initiation into the Orphic rites. His initiator, Aglaophemus, explained that Orpheus was instructed by his mother, the Muse Calliope, in the sacred science of numeration. Aglaophemus is reported to have said, "Number is an eternal substance, the most provident principle of the universe, heaven and earth, and middle nature; likewise the root of divine being, and of gods and daemons." There is a long tradition that the Pythagoreans practiced divination by the use of numbers. The earliest reference bearing upon this tells that a man named Abaris practiced auguries by the sacrificing of animals, and Pythagoras showed him a better way to understand the secrets of nature through the study of numbers. Although this statement can be considered ambiguous, as it may refer to philosophy rather than divination, there is no doubt that the Pythagoreans analyzed the meanings of words by transforming letters into their numerical equivalents according to an exact rule. This process was used principally to discover the secret natures of the divinities from their names. The calculations were, of course, based upon the Greek alphabet, and



PYTHAGORAS

From a 17th-century engraving

the transference of the system to the English alphabet presents serious difficulty. Modern concepts of numerology are based upon the Pythagorean theory, but the assignment of the various letters to numbers, as now employed, is of comparatively modern design. The true keys to the system were lost when Pythagoras was assassinated and his school destroyed. There is an old tradition that the very name Pythagoras itself is a mathematical formula that reveals to the initiated the basic doctrines of the sect.

The Pythagorean philosophy of number was held to be both scientific and intuitive. Once the disciple had been instructed in the principles of the teachings, he advanced by a process of personal discovery. New mathematical patterns and equations continuously presented themselves to his attention. These he interpreted

according to his own unfolding insight. The true purpose of the system was to elevate the science of mathematics from the commonplace concerns of barter and exchange to the contemplation of universal mysteries.

The concept of the purity of number seems to have pervaded the speculations of this esoteric fraternity. By substituting numbers for other symbols more widely used, ideas were rescued from ungainly forms and the confusion of an elaborate mythology. Disciples attempting to interpret the complicated pageantry of legends and fables became involved in a maze of corruptible forms, which, in one way or another, disturbed the mind or distracted it from the contemplation of principles. Number also protected the mind from superstition, for the numerical theory applied only numbers to deities, the order of creation, and the structure of the human soul. In this way, the tendency to extravagant thinking was properly curbed, and there was less danger of conflicting interpretations based upon uncertain analysis.

The disciplines of the Pythagorean community were in many respects similar to those of contemporary Oriental schools. Their purpose was that the conscious part of man should gain sovereignty over the mental, emotional, and physical aspects of the personality. This could be accomplished only by disciplining the nature. Mathematics therefore became a guide to conduct. It was a pattern of exactitudes by which all excessive or unreasonable attitudes were moderated and contained within the experience of unity. The mind, by transforming all the equations of existence into mathematical formulas, was able to contemplate them with serenity, liberated from fear and anxiety or the contentions of comparison.

From what we can learn, the rules governing the conduct of Pythagoreans in the Crotona community were simple, but rigidly enforced. The master insisted, for example, that all students and disciples should take an obligation that they would never, for any reason or under any circumstances, criticize or condemn any person or say an unkind word to or about any human being. This requirement seems to have resulted from an event in the life of Pythagoras. He once rebuked a student for lack of understanding, and the heartbroken youth committed suicide in the presence of

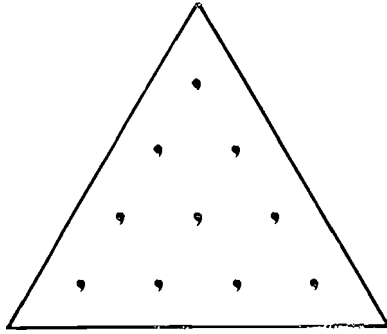


the master. It was over the body of this young man that Pythagoras took the oath that never again would an unkind word pass his lips.

The second obligation of the community was the five-year period of silence demanded of all neophytes. This was advanced as a remedy for disputation and to prevent all arguments relating to the nature of God, of good and evil, and of the ultimate destiny of the human soul. It also encouraged disciples to listen to instruction, to receive all knowledge possible, and not to ask questions that would be covered in due time. Furthermore, it reduced the probabilities of partisanship or of the Pythagorean becoming involved in controversies outside the area of his knowledge. Apollonius of Tyana, who is philosophically classified as a post-Pythagorean, because he lived several centuries after the death of the master, voluntarily took the oath of five years' silence. While he was under this obligation, a dangerous riot broke out in the community where Apollonius was residing, and he was able to quell the disturbance without speaking. Many who followed this discipline found so much comfort in silence that they spoke but seldom after they had been relieved of their obligation.

The third requirement was that the brethren should live in the strictest sincerity and humility. They should not make claims of any kind, nor make any show of wisdom or claim any virtues, nor seek wealth or public office. Like the Essenes, who were said to have been founded upon the Pythagorean pattern, the members of the Crotona fraternity held all their goods in common, retaining nothing to themselves. If for any reason they departed from the school, whatever possessions they had brought with them were returned.

These regulations and others of a generally similar nature were intended to bestow placidity of soul, a genuine love for learning, and a quiet, patient acceptance of the burdens of daily living. The Pythagoreans did not seek to escape reasonable tasks or obligations, but they would allow no artificial pressures to disturb the tranquillity of the philosophic life. Thus gradually relieved of irrational attitudes and desires, they approached the sanctuary of number, which they understood intuitively and by inspiration, deriving in-



THE PYTHAGOREAN TETRACTYS

struction from within themselves, under the guidance of their illustrious teacher. Pythagoras himself never dogmatized or demanded the acceptance of his teachings or concepts, and it was said that very few were able to resist his simple eloquence or the dignity of his person.

It is recorded that the Pythagoreans took their most solemn oath upon the tetractys, which to them was the most sacred of all symbols and the proper figure by which Deity might be most perfectly apprehended and honored. The tetractys consisted of ten dots arranged in four rows in the form of an upright triangle. The symbol passed from the Pythagoreans to the medieval Jewish and Christian Cabalists, and is found in many mystical works. In the Jewish variant, a comma-like letter, *Yod*, is substituted for each of the dots. There is also an arrangement in which the tetragrammaton, or four-letter name of God, is arranged in the form of a tetractys. In Christian mysticism, the letters I.N.R.I, which appeared on the inscription placed at the head of the cross on which Christ was crucified, are arranged in a similar pyramid formation. If numbers are substituted for dots, beginning with 1 at the apex of the tetractys, the complete design consists of the numerals 1 to 9, plus the 10. In the Pythagorean system, the 10 was the receptacle of the number 1, for it gathered into itself the previous numbers, becoming a second unity, from which a new sequence emerged.

From the accompanying figure, it is therefore obvious that the number 1 stood alone at the summit of the tetractys. The second

line consisted of the 2 and 3; the third line, of the 4, 5, and 6; and the fourth line, of the 7, 8, 9, and 10. This arrangement, in turn, established certain relationships of the numbers among themselves; as, 1 above 2, 2 above 3, and 3 above 4; or a fractional pattern of  $1/2$ ,  $2/3$ , and  $3/4$ . When it is understood that the tetractys represented the universe, these fractional figures become important.

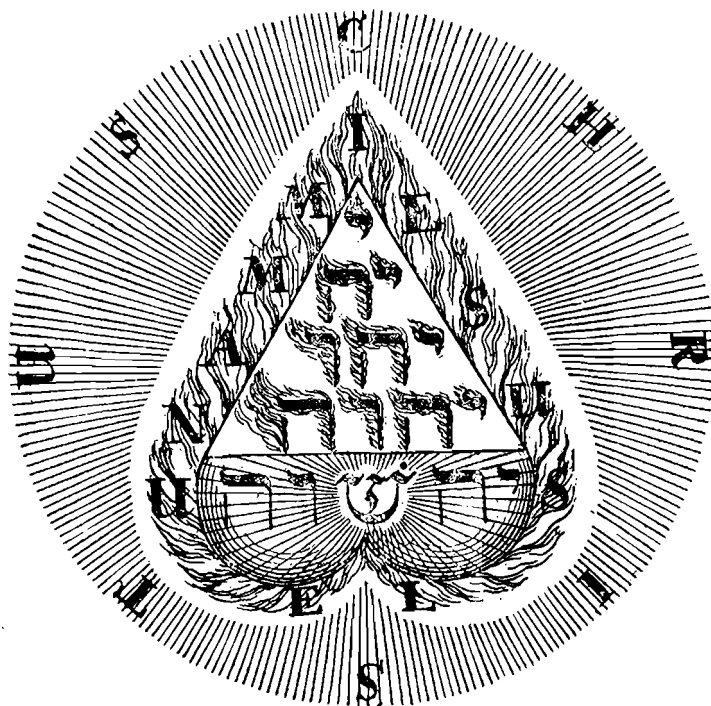
It is reported that Pythagoras affirmed that the numbers 1, 2, and 3 were apart from and superior to the others. He thus made a division of which the superior part consisted of three numbers, and the inferior part of seven numbers. At this point it may be useful to introduce a table summarizing what has survived to us of the Pythagorean definitions of numbers. The archetypal numbers signify the proper names of the unities composed of groups of units. Archetypal numbers are associated with the numerals in the following way. Monad is the principle of unity representing the All. The number 1 implies this also, but includes the concept of the first. There is an essential difference between *unity* and *the first*, but each can be a symbol of the other.

In contemplating the tetractys as a kind of mandala, The most solemn consideration must be given to the monad, the number 1. It is the parent of number, the progenitor of numbers, the eternal parent of generations, the source of life and all good, and the perfect symbol of illumination. It is solitary, without a second, archetypal, causal, having three attributes by which it can be internally comprehended by the wise. As unity, it is the All; of numeration, it is the first; and as the end of all things, it is completion. As unity, it is indivisible, for if it be divided in any way, it can only be so divided on the assumption that it is always the sum of divisible parts. If it is removed, nothing remains; and as this is inconceivable, the 1 is immovable. All division takes place within it, but it is never divided, and all divisions, in their turn, are stamped with its original archetypal unity. For example, if the 2 is differentiated within the 1, the 2 becomes a duality, but the duality itself is also a unity, for the 2 is a proper number in itself—a term for a unity composed of two elements; therefore, called by the Pythagoreans the *duad*.

The duad, the number 2, as the primordial division within the 1, becomes the symbol of all diversity, for that which is not 1 is

## TABLE OF NUMBERS AND THEIR MEANINGS

ARCHE- TYPAL NUMBER	NUMERAL	QUALITIES AND ATTRIBUTES
Monad	One	The Infinite or Deity, containing all within itself.
Duad	Two	The cause of dissimilitude and diversity, standing between monad and multitude.
Triad	Three	Energy in equilibrium; mistress of geometry, astronomy, and music.
Tetrad	Four	The fountain of natural effects and the key-bearer of nature.
Pentad	Five	Light, as uniting all things otherwise separated. Health.
Hexad	Six	The fabricator of the soul; harmony and the union of parts.
Heptad	Seven	The most venerable; the seven creating powers; universal law.
Octad	Eight	The most just; harmony; the eighth creative sphere.
Ennead	Nine	That which completes the fabrications of generation. Ending.
Decad	Ten	The evolution into light of intelligible multitudes. Second monad.



The four-letter name of God in Hebrew characters as a tetractys. From the symbols of Jacob Boehme.

no longer 1, but many. When the Pythagoreans referred to the number 2, it is said that they spat upon the ground to cleanse their mouths of this number. In it arises all discord, all contrast, and all difference. Like the Buddhist symbol for illusion, it is the first appearance of that which seems to be, but factually has no existence. In the 2, the 1 is obscured or concealed, and all numbers that conceal the 1 are called *even*. Even numbers can be divided without remainder. Therefore it is said that the number 1 is hidden in them, and only by philosophic insight can the presence of the 1 be recognized as an inevitable necessity. 1, of itself, is therefore spirit, and 2 is matter. In material things, both Deity and unity are concealed, and the appearance of diversity deceives the mind, leading to false doctrines. As the number 2 is polarity, it was early associated with generation. It is also opinion, because this inevitably differs, resulting in discord.

The union of the 1 and the 2 results in the emergence of the number 3 (the triad), which is called equilibrium, or balance, or reconciliation. It is an odd number, because it cannot be evenly divided without revealing the 1, which is indivisible. Being an odd number, 3 is positive, for it reveals immediately the divine source

of life. As a mediating number, 3 binds up conflict and restores the balance of the universal process. It is a messianic number, and is associated with the power of the human consciousness to reconcile all opposites in nature. Thus the triad becomes the crown, the apex stone of the pyramid of number.

According to the Pythagoreans, the universal process can be summarized thus: In the beginning is unity or truth. This is God and one with God. But in the mystical experience, it is the identity of life, and must lead to a faith of absolute monotheism. All that is not unity is impermanent, illusionary, and subject to eternal mutation. The creative process is the establishment of a duality within unity by which contrasts are set up, by which things alike cease to appear to be alike, so that they can receive separate names. Whenever they are named, however, confusion must follow, for we are naming an appearance rather than a substance. That which is created in unity and manifested in diversity is redeemed or restored by the number 3. By this number, concord is established, governments are fashioned, arts and sciences are invented, and all that is necessary to restore the proper order of the world is made available.

The tetrad, the number 4, was sacred to the Pythagoreans and was also held in peculiar esteem by most of the nations of antiquity. It represented the four cardinal points of the compass, thus implying the extensions of the world. In the form of a square, it set aside an area suitable for cultivation, as a field or an allotment of land. It is the hollow square established in space for the labors of the creative deities, as taught in the Mystery literature of Tibet and India. In Burma, the Colossus of Pegu consists of four huge images of the Buddhas of the Directions, seated on the four faces of a square pylon. The number 4 is sacred to many tribes of American Indians, among whom it may stand for the region bestowed upon the tribe as a habitat by the creating powers. The Jewish Cabala unfolds the mysteries of the four-letter name of God. Four rivers flowed out of Eden. There were four cherubim of Ezekiel, and each had four faces. The Greek Phanes, the artificer of the world, was also a four-faced divinity. The symbolism of the four cherubim is carried into Christian Cabalism as the four Evangelists,

the four corners of the world, and the city four-square described in the Book of Revelation.

The number 4, considered as the first area, is also associated with the tetrahedron, the first solid, and both are held to be containers, or enclosures. The 4 contains the numbers 1, 2, 3, and 4 in a causal state; and the 10, which is the sum of them, stands for the revelation of these powers in the process of universal manifestation. The number 4 therefore represents the creating powers immersed in the substances of creation. It is also foundation, as of a house. Some of the older writers refer to it as a vessel into which the divine principles descend at the beginning of a cycle of universal manifestation.

The pentad, the number 5, was the special signet of the Pythagorean Society, and the symbol of bodily felicity. It stood for the four elements contained within and unified by the fifth element, the ether of ancient philosophy. This ether was a vital essence, preserving all bodies that it penetrated, and was therefore associated with health and the restoration of the peace of the soul. It is placed midway in the sequence of numbers from 1 to 9. When these numbers are arranged in a simple magic square, they reveal two interesting facts.

#### MAGIC SQUARE

1	2	3
4	5	6
7	8	9

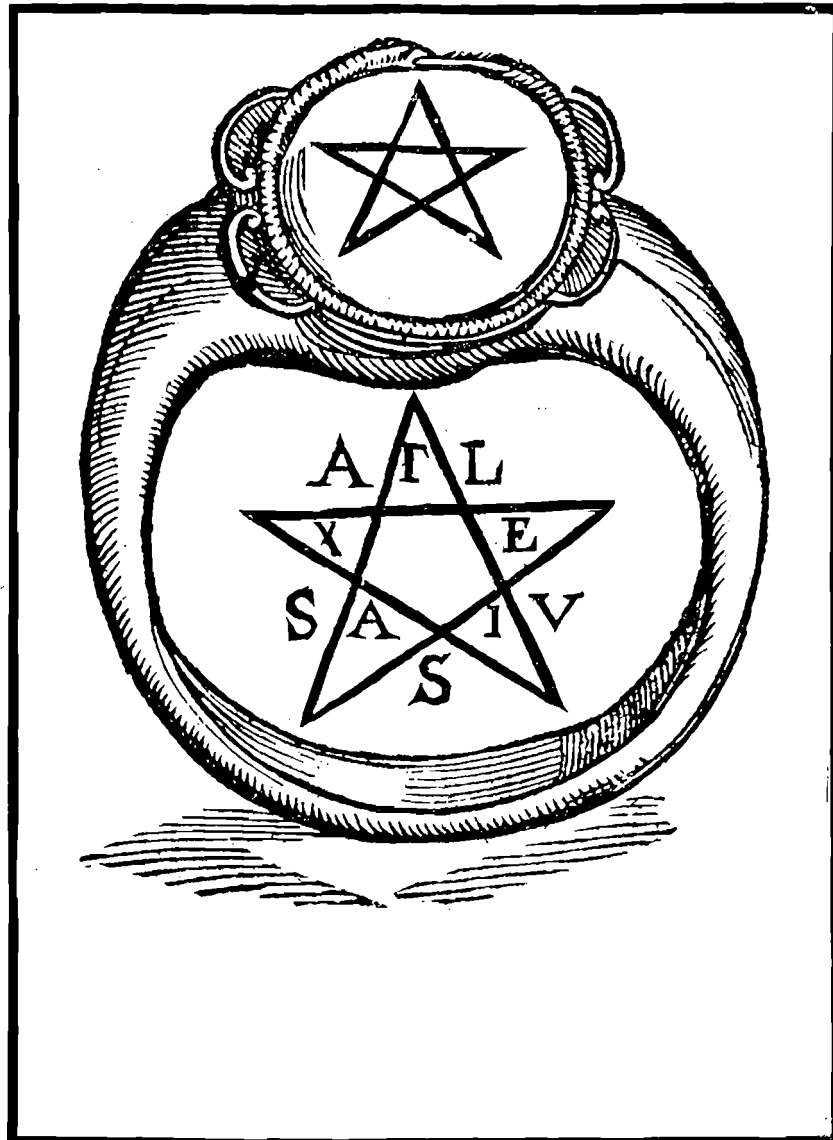
The number 5 falls in the center of this square. It is therefore called the governor of squares. Also, if a cross or an X is placed over the numbers, with its center in the 5, the sum of the numbers in each of its lines, vertically, horizontally, or diagonally, will always be 15, which reduces to 6 ( $1 + 5$ ), and 6 is the first of the perfect numbers. Thus, the 5 is called the middle beam of the balance, for whichever way the balance is tipped, the 15 always results. For this reason, the number 5 is further called *justice*, usually represented in art as carrying a pair of scales, the balances of which are in equilibrium.

The hexad, the number 6, was held in admiration because it was the first perfect number, being equal to the sum of the quo-

tients of all its even divisions. ( $6 \div 2 = 3$ ;  $6 \div 3 = 2$ ;  $6 \div 6 = 1$ ;  $3 + 2 + 1 = 6$ ). The number 6 is composed of two triads, and when two triangles, one upright and the other inverted, are superimposed, the result is a six-pointed star. In Jewish mysticism, this star is the shield of David. The number 6 is associated with the human soul and with the soul of nature. The universe was created in six days, according to Genesis, by which is to be interpreted the gradual manifestation of the six parts of the world soul. The number 6 was used to represent the zodiac because only six signs are visible above the earth at any one time. According to Martianus Capella, 6 is related to musical harmony because 6 to 12 forms the symphony diapason; 6 to 9, the symphony diapente; and 6 to 8, the symphony diatessaron. As standing for the sixth sense, this number bestowed intuition upon the other five. The Pythagoreans considered the number 6 as a symbol of marriage, which is the union of equals for the generation of similars. Also, as 6 is formed by the multiplication of an odd and an even number, the odd number being male and the even number female, it signified marriage, the home, and the reconciliation of differences.

The heptad, the number 7, is the most universally revered of all the numbers. It has been widely associated with the seven planets known to the ancients. It is the middle number of the seven numbers beginning with the 4 and ending with the 10. As there are three numbers above and three below the number 7, according to this arrangement, it is likened to the sun, which is placed between the three major and the three minor planets in the geocentric system of astronomy. The number 7 is called *voice*, because there are seven elementary sounds or vowels. The same is true of the "voices" (seven whole tones of the octave) of musical instruments, as explained in the Pythagorean concept of the Music of the Spheres. For this reason, these philosophers especially admired the heptachord, the musical instrument supposed to have been invented by Orpheus, upon which all mysteries of existence could be musically expressed. In Hindu mythology, the seven Rishi, the ancient holy ones, the stars of the Little Bear, guard the celestial pole. In the first chapter of Genesis, the seven Elohim, or spirits of God, hovered over the primordial deep and brought forth the world, presumably by the intoning of the seven vowels. The num-





The Pythagorean signet ring with pentagram. From an old woodcut. The letters spell "health" in Greek and Latin.

ber 7 is also assigned to law and the administrative powers in both heavenly and mundane concerns, because seven deities ordain all things and govern them justly.

The octad, the number 8, is mentioned with deep regard in the Pythagorean fragments, but little concern with this number can be found in the surviving doctrines of the sect. Pythagoras seems to have implied by it the mystery of the eighth sphere. This had two interpretations. First, it was believed that the solar system was contained within an eighth globe. In old works on astronomy, this is the band of the zodiac encircling the planetary orbits. It can be likened to the auric egg enclosing the form of the Hindu deity

Brahma, or the invisible shell of energy enclosing the magnetic field of the human body. In St. John's vision, the Evangelist ascended through the orbits of the seven planets, and passing through a little door in the wall of the eighth sphere, came into the presence of the Heavenly Host. Mohammed, in his Night Journey, rose through seven gates and came into the presence of Deity above the firmament. This may have the same meaning. The second interpretation is that of the Gnostics, who seem to have considered the earth as the eighth sphere, for it was placed below the orbit of the moon, and not listed in the astronomical septenary of the ancients. To the Gnostics, therefore, the eighth sphere was of the nature of Hades, a place of exile, where creatures are deprived of the light of truth. It was believed that the Sotar, or Messiah, would conquer this dark realm and release the souls held in bondage there. There is evidence that the Pythagoreans considered the number 8 to be of the nature of retribution, and of salvation through the cultivation of virtue.

The ennead, the number 9, is the symbol of the completion of all things in the mundane sphere. In this number, nature brings forth the noblest of her creatures—man himself. The number 9 is therefore assigned to man, who is the product of nine months' gestation in his mother's womb. Like man, the number 9 conquers all things except itself. As man contains all universals in himself, so the number 9 contains all the preceding numbers and concludes the outpouring of numerical energies. It is called the horizon, which extends itself to infinity, and the congregation of numbers, for within it all parts are assembled. It is called mortal because the number 1 must be bestowed upon it before perfect unity can be made manifest. It is the special number of memory, personified by the Muses, because by remembrance all mortal skills are perfected. There are nine Muses, the daughters of memory.

The decad, the number 10, is denominated Atlas, because, like this Titan, it bears the world on its shoulders. It receives into itself all the previous numbers, unites them, and becomes a second unity. This, however, is a unity by effect and not by cause. It gives rise within itself to a new order of existence. According to most early theologies, there was an ancient paradisiacal world that vanished

away before the dawn of time. After the production of the new heaven and the new earth, the gods no longer revealed themselves to mankind, but were known only through the laws which they had set up before the universal deluge. By the gods are to be understood the pure numbers 1 to 9. These, having fashioned all things according to their own natures, turned the management of the world over to the keeping of a secondary order of powers beginning with the number 10. This number was also called the branch-bearer, for it carried the cluster of numbers from 1 to 9. It was also the root of the new branch, which was to bear, in due time, the fruits of numbers in the mundane order of life. It was the inverted tree of the Cabalists and Neo-Platonists, with its roots in heaven (the original tetractys) and its branches upon the earth. It may be likened, therefore, to the soul, with its five outer and five inner senses, for the soul is suspended from the archetype of number and falls through the numbers into generation.

*(To be continued)*



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## Library Notes

### GODFREY HIGGINS, ESQ.

It frequently occurs that distinguished scholars whose works are of lasting value and importance receive scant consideration for their labors. In many cases, this is because they have devoted their endeavors to subjects which have aroused the prejudice or antagonism of leading opinion-makers who have chosen therefore to ignore them, even though they were entitled to recognition. The independent scholar of unorthodox views on controversial issues is the most likely to be relegated to oblivion. But it is the privilege of charitable inquirers to rescue the names and memories of dedicated thinkers, and in the light of more generous times, to re-evaluate their productions and bring a few late flowers to neglected graves.

Godfrey Higgins, Esq., F.S.A., F.A.ASIAT. SOC., F.R.AST.S., is a case at point. He is not mentioned by the *Encyclopedia Britannica*, which has, however, found space for many whose accomplishments were less important. He is mentioned briefly in Allibone's *A Critical Dictionary of English Literature, etc.*, which notes that he was born in 1771, and that he resided in Skellow Grange, near Dorcaster, England, and was a magistrate for the West Riding of Yorkshire. It can further be learned that Godfrey came from an old and respectable family in Yorkshire, and that his father was a gentleman of small but independent fortune. After the usual school education, young Higgins was sent to Trinity Hall, Cambridge, as a pensioner, and afterwards to the Temple, the center of legal education. Due to the limitation of family funds, Higgins never took the legal degree, nor was he called to the bar. He was twenty-seven years of age when his father died, and as he inherited the family estate at Skellow Grange, he resided there and sometime later married.

Higgins enjoyed a quiet life until the threatened invasion of England by Napoleon. He then joined the West-York militia, and rose to the rank of major. Stricken with fever during his military

career, he resigned his commission, but suffered for the rest of his life from poor health. He became magistrate for the West Riding of his native county. Apparently about this time, he was the author of several political pamphlets which are not named by Allibone, but can probably be consulted in the British Museum.

The Dorcaster Gazette thus summarized the characteristics of its scholarly magistrate: "Mr. Higgins was, in early life, an assiduous and able magistrate; quick to discover the right, and firm and fearless to promote and to maintain it; and his indefatigable exertions in the detection and correction of the great abuses then existing in the management of the York Lunatic Asylum, and the formation of another and very extensive establishment for the care and protection of pauper lunatics at Wakefield, will be monuments of his public spirit, and perseverance, and philanthropy, . . . Retiring from a regular attention to magisterial duty, Mr. Higgins, for some years preceding his death, had devoted a considerable portion of his leisure to antiquarian research—traveling much in the pursuit and cultivation of his favorite study; and publishing from time to time, his discoveries and constructions in works interesting to the man of science, and of value to the public; while, as a moral and political writer, his productions were numerous and important, possessing much of originality and independent feeling, and always having the increasing happiness and improved condition of his fellow-creatures for their object."

Although Higgins was a retiring, rather introverted gentleman, who listed among the small emergencies of his life his years of difficulty trying to adjust to eye glasses, he chose such unorthodox subjects upon which to write that he inevitably became involved in both spirited and spiritual controversies. In 1826, he published a slender volume entitled *Horae Sabbaticae; or, An Attempt to Correct Certain Superstitious and Vulgar Errors Respecting the Sabbath*. He came to the conclusion that there was no Biblical or other justification for the popular sacredness of Sunday. This did not exactly endear him to the clergy, although they found it difficult to refute his carefully documented findings.

One of his more pretentious literary undertakings appeared in 1829, with the extensive title *The Celtic Druids; or, An Attempt to Shew that the Druids Were the Priests of Oriental Colonies*

*Who Emigrated from India, and Were the Introducers of the First or Cadmean System of Letters, and the Builders of Stonehenge, of Carnac, and of Other Cyclopean Works, in Asia and Europe.*

This was a handsome volume in quarto, with beautiful plates in stone lithography, including maps and ground plans of the principal monolithic remains in England and France. This book is still greatly sought after by scholars in the field. Higgins explains that he did a great deal of his research for this volume in the British Museum, and the work is heavily documented. The general content of the book is summarized by Higgins himself in his "Argument to the Whole Work" as follows:

"It is the object of the author in the following work, to shew, that the Druids of the British isles were the priests of a very ancient nation called Celtae. That these Celtae were a colony from the first race of people,—a learned and enlightened people, the descendants of the persons who escaped the effects of the deluge on the borders of the Caspian Sea. That they were the earliest occupiers of Greece, Italy, France, and Britain, arriving in those places by a route nearly along the 45th parallel of north latitude. That, in a similar manner, colonies advanced from the same great nation, by a southern line through Asia, peopling Syria and Africa, and arriving at last, by sea, through the pillars of Hercules, at Britain. In the course of the work, the mode in which the ancient patriarchal religions, as well as those of Greece and Italy, were founded, will be pointed out, and the author flatters himself that he shall have much strengthened the *foundations* of rational Christianity. He will shew, that all the languages of the western world were the same, and that *one system* of letters, that of the ancient Irish Druids, pervaded the whole—was common to the British isles and Gaul, to the inhabitants of Italy, Greece, Syria, Arabia, Persia, and Hindostan; and that one of the two alphabets (of the *same system*) in which the ancient Irish manuscripts are written, namely, the Beth-luis-nion, came by Gaul, through Britain, to Ireland; and that the other, the Bobeloth, came through the Straits of Gibraltar."

Mention may also be made of a small work which also appeared in 1829, entitled *Mohammed; or, the Illustrious*. This is more or less of a fragment arising from Higgins' desire to bring the Near

East into the broad scheme of his principal undertaking. Reviews of this work were not generally favorable, and the cause of Islam had few supporters in 19th-century England. A gentle controversy between Higgins and a Mr. Upham, who had written a history of Buddhism, appeared in "Gentleman's Magazine" in 1830.

We now approach Godfrey Higgins' principal contribution in the area of philosophy and comparative religion. *Anacalypsis, an Attempt to Draw Aside the Veil of The Saitic Isis; or, an Inquiry into the Origin of Languages, Nations, and Religions*. This was published in 1836, three years after the author's death. The work was unfinished, and was finally brought to printed form through the dedicated efforts of the deceased author's only son. The printing cost was borne by the author and his estate, and the edition is limited to two hundred copies. There have recently been photostatic facsimiles, and there was an earlier reprint of the first volume only. The complete work is in two volumes in large quarto, the second being only about half the thickness of the first. Both volumes are separately indexed, the second volume more adequately than the first.

In the Preface to Vol. I, Higgins tells us that as a result of his illness, contracted while in the army, he turned his attention to serious matters and determined to enter upon a very careful investigation of the evidence upon which our religion was founded. To quote him: "This, at last, led me to extend my inquiry into the origin of all religions, and this again led to an inquiry into the origin of nations and languages; and ultimately I came to a resolution to devote six hours a day to this pursuit for ten years. Instead of *six* hours daily for *ten* years, I believe I have, upon the average, applied myself to it for nearly *ten* hours daily for almost twenty years. In the first *ten* years of my search I may fairly say, I found nothing which I sought for; in the latter part of the *twenty*, the quantity of matter has so crowded in upon me, that I scarcely know how to dispose of it."

Higgins was forty years old when he attempted his vast research on the antiquities of nations and religions, and freely admitted that he brought to his subject little skill in professional writing or in the approved methods of gathering information on abstruse subjects. His dedication, however, pressed him on to incredible ef-

forts, which were frequently interfered with by his duties as Justice of the Peace. Early in his labors he decided that he would apply himself to at least one ancient language, and selected Hebrew as that closest to his immediate need. In gathering material, he made two journeys to Rome and one to Naples, and made plans to visit the Near East, where he believed that he could make discoveries of profound significance. World conditions made the trip impossible, and the traveling companion he had selected died suddenly. Even in his closing years, however, he was still hopeful that he might at least reach Egypt, but his own failing health made even this journey impossible.

It is impossible to sum up in a few words the enormous labor of love which has survived to us in *Anacalypsis*. Our first impression is that Higgins took all learning as his province. He wrote learnedly on the great Mystery Institutions of the Greeks and Egyptians, Persians and Hindus. He explored their astronomical mythology, and painstakingly gathered references from countless sources, the last made possible by his almost continuing use of the British Museum. He pauses to mention the courtesies he received from the librarians, who cooperated diligently in searching out obscure authors and their even more obscure writings. Higgins weighed and analyzed countless fables and fragments of folklore, and he was ever mindful of the importance of language in tracing the migrations of cultures, of peoples, and arts. He was convinced that he had found the thread that could guide him through the labyrinth of confused beliefs and doctrines. He was seeking, like Mohammed, for the original universal faith of mankind.

Higgins' painstaking efforts led to discoveries that embarrassed the scholarship of the early 19th century, but he was saved in part by the fact that few critics would take the time and industry to read *Anacalypsis* carefully or thoughtfully. It was natural that the recurrent theme should be the clarification of the origin of the Christian religion and its proper place in the descent of man's spiritual heritage.

The impact of *Anacalypsis* is overwhelming and bewildering. As usual in works of this kind, the main theme is frequently obscured by fascinating digressions. As we become more familiar with his style, however, it is evident that Higgins was never disoriented



by the mass of information that accumulated as he advanced his studies. He became aware of a wonderful world of facts, laws, and principles which are comparatively unknown even to those who regard themselves as well informed.

According to the Preface of the second volume, the first volume of *Anacalypsis* was finished in June 1833, although the title page, for the sake of uniformity, bears the date 1836. When Godfrey Higgins attended The British Association for the Advancement of Science at Cambridge in 1833, he was stricken ill and returned home as speedily as possible. Though aware that his recovery was uncertain, he continued to work on the second volume of *Anacalypsis* until a few days before his death, which occurred on August 9th, 1833. As the result of his sudden passing, he was unable to fulfill all of the promises scattered through the massive volumes. In substance, however, he covered most of the ground intended, but was unable to amplify certain sections. This is especially true as to his final conclusions upon the life and ministry of Jesus Christ. We must therefore assume that he summarized his final convictions in the last paragraph that he forwarded to his printer:

“In the time of Tiberius appeared a man of the name of John. He was a Nazarite, of the monastic order of the Pythagorean Essenes, and lived the life of a hermit. He was put to death by Herod, for rebuking him for his vices. About the same time lived a person, who was his cousin, whose original name has probably been changed, like that of Abraham, Jacob, Joshua, Pythagoras, etc., but who has since been known by the name of Jesus Christ. This person was also a Nazarite, of the same sect or monastic order—the Pythagorean Essenes. He, like his cousin John, was a philosopher, a teacher of morality and of reformation of manners to his Jewish countrymen. He was put to death by the priests of the Pharisees, the prevailing or orthodox sect, at that time, in Judea, against whose vices he loudly declaimed, and whose hypocrisy he exposed. He was a person of a most virtuous life and amiable manners—the Socrates or Pythagoras of his day. We know that he taught a very strict and pure morality, the unity of God, the immortality of the soul, and that this life is only a state of probation for a state of future existence, in which every person will be rewarded or punished according to his merits or demerits.

These are the facts which we know respecting Jesus and his doctrines,—and as I believe that the facts are real, and that the doctrines are true, I consider that I am his follower, his disciple, and a *Christian*.”

There is a curious allusion in the Preface of Volume I of *Anacalypsis* that would seem to indicate that Godfrey Higgins was a Freemason. He writes: “I think it right to warn my reader, that there are more passages than one in the book, which are of that nature, which will be perfectly understood by my masonic friends, but which my engagements prevent my explaining to the world at large. My masonic friends will find their craft very often referred to. I believe, however, that they will not find any of their secrets betrayed; but I trust they will find it proved, that their art is the remains of a very fine ancient system, or, perhaps, more properly, a branch of the fine and beautiful system of WISDOM which, in this work, I have developed.”

While time has not brought with it much public applause for the work of Godfrey Higgins, his books are in considerable demand among scholars of the less orthodox type, and are seldom to be found except among dealers in rare books. *The London Athenaeum*, August 2, 1856, describes a visit to the British Museum. There is the following reference to our author: “We remember being much struck by seeing among the books of reference in the Museum Reading-room the *Anacalypsis* of Godfrey Higgins. Never was there more wildness of speculation than in this attempt to lift the veil of Isis. But thousands of statements, cited from all quarters, and very well indexed, apparently brought the book into such demand as made it convenient that it should be in the reading-room itself.”

Speaking of being available in the reading-room, we would like to mention that the four volumes by Godfrey Higgins listed in this article are available for consultation in the library of our Society. They are much used, incidentally, and we have a report that a new edition of *Anacalypsis* is contemplated. Other nations and future generations have recognized the extraordinary labor of this kindly but penetrating English gentleman—scholar, philologist, archeologist, astronomer, and justice of the peace.


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