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## THE EDITOR'S POINT OF VIEW

### THE COMPLETE PERSON



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



#### *Complete Overhaul*

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

—Andre Chodel

#### *Doubtful Legacy*

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

—Henry Van Dyke

## THE PSYCHOLOGY OF ANCESTOR WORSHIP

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

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

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

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

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

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

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

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

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

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



ANCESTRAL GHOST FIGURE FROM EASTER ISLAND

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

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

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

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

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



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

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



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

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

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

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

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

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

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

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

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

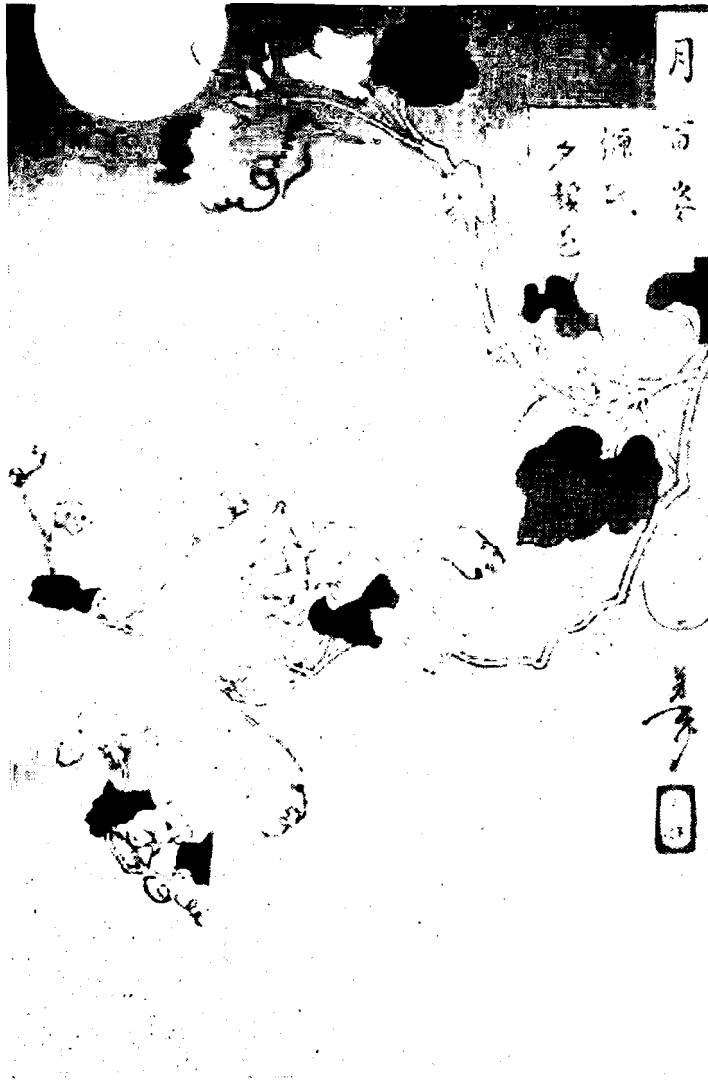
We have long denied the right of the imagination to contribute to our practical conduct. We feel that we must lock the metaphysical parts of our natures away from the world, lest they discredit us and lead us into fantasy. Every culture, however, has developed some acceptable way to extrovert the benevolent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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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



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

#### GREAT BOOKS — PART IV

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

GHOST LORE — An Illustrated Feature Article

THE ETERNAL SEARCH FOR VALUE

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Be sure to renew!*

## RESEARCH ON THE HOROSCOPE OF LINCOLN

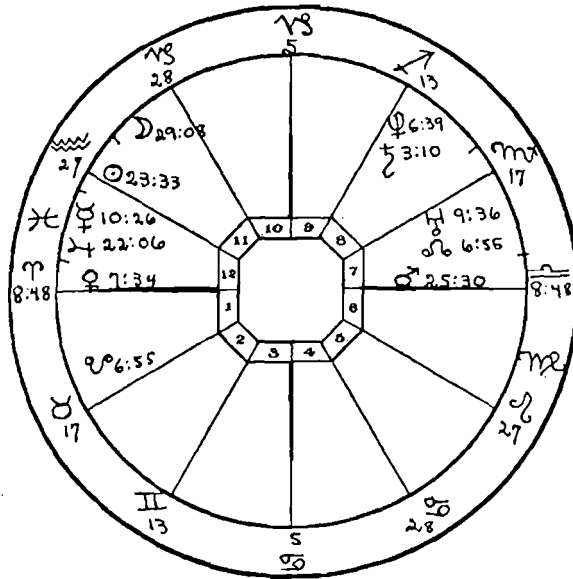
To the great masses of the American people, Abraham Lincoln personifies the ideals of democracy. He was unquestionably the most beloved president of the United States—a simple, homely, democratic man, generous in victory, courageous in defeat.

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

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

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

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



HOROSCOPE OF LINCOLN

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

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



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

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

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

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

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



## *In Reply*

### A Department of Questions and Answers

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*(Please turn to page 51)*



## THE ROMANCE LITERATURE OF JAPAN

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

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

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



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

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

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

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

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

It is interesting that all the items we have mentioned so far are closely involved with women. The principal deity of Shintoism is the sun goddess Amaterasu no Kami, the foundress of the Japanese imperial line. The *Kojiki* was dictated by an aged and venerated woman at the request of an empress. The *Nihongi*, also, was commissioned by an imperial lady. The first two great examples of Japanese literature, regarded as unequalled, were by women. During the Heian Dynasty, the daughters of good families were highly educated, and were well able to share in the important decisions of their time. It was only after the decline of the golden age of Japanese culture that the privileges and liberties of women were curtailed. This was partly due to long years of warfare and the uncertainties of family existence.

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



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

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

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

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

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

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

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



PUPPIES



SYMBOLICAL DECORATION

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

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

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



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

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

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



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

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

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

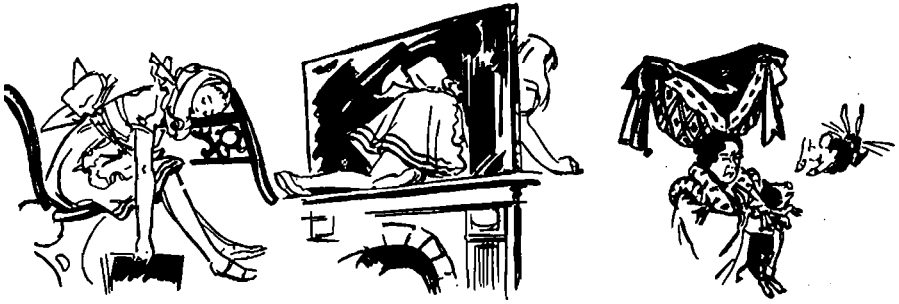


Kyokutei Bakin, who lived from 1767 to 1848, and wrote nearly three hundred novels, many of which are still in constant demand. Even in popular fiction, however, the Japanese always involved their traditions and customs. Until the opening of Japan to the West, inspiration was derived principally from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

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

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





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## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

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### FURTHER NOTES ON ORIENTAL PRINTING

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

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

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

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

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

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

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

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

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

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

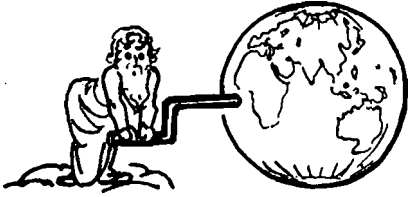


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*(Continued from page 38)*

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

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



## HAPPENINGS IN THE WORLD

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

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

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

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

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

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

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

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

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



### *Prevailing Winds*

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

### *Shampoo and Surgery*

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

### *Intangible Wealth*

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





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## Happenings at Headquarters

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

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

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



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

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



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

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

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

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

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



## **THE SECRET OF THE UNTROUBLED MIND**

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## LOCAL STUDY GROUP ACTIVITIES



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

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

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

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

Article: *THE PSYCHOLOGY OF ANCESTOR WORSHIP*

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

Article: *THE COMPLETE PERSON*

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

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

### LECTURES BY MANLY P. HALL

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# GREAT BOOKS ON RELIGION AND ESOTERIC PHILOSOPHY

## PART III: PHILOSOPHY AND WORLD CULTURES

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

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

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

### *General Philosophy*

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

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

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

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

### *Classical Philosophy*

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

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



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

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

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

### *Esthetics*

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

### *Psychology*

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

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

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

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

### *Symbolism*

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

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

### *Pyramid Mysteries*

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

### *American Indians*

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

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†Spring 1965 issue of the PRS JOURNAL.

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

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

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

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

### *Freemasonry*

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

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

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

### *The Bacon-Shakespeare Controversy*

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

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

### *Folklore and Mythology*

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

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

### *Biographies of Unusual Personalities*

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



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

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

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

(To be continued)

# *Library Notes*

by A. J. HOWIE

## RAMBLINGS AMONG THE TEXTILES OF THE WORLD

### II: CHINA, THE SILK ROUTE, EARLY INTERNATIONAL TRADE

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

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

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

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

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

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

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

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

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

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

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



DETAIL FROM CHINESE WOVEN FABRIC.

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

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

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

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

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

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

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

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

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

who tried to correct them, and surrounded themselves with sycophants and dissolute companions.

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

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

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



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

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

Fragments of coarse woolen serge.

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

Fragment of cotton (?) fabric, red twill.

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

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

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

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

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

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

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

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

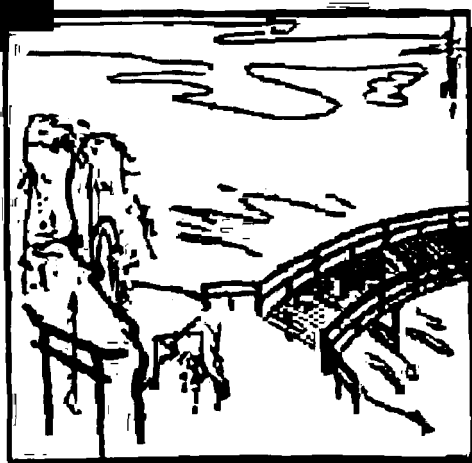
The next time you finger a piece of silk, I suggest that you recall that it epitomizes world history from earliest times.



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

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