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TABLE OF CONTENTS

AUTUMN 1965 — VOL. 25, No. 2

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

	Page
EDITORIAL	
<i>THE ETERNAL SEARCH FOR VALUE</i>	1
FEATURE ARTICLES	
<i>GHOST LORE—PSYCHIC AND PSYCHOLOGICAL</i>	12
<i>GREAT BOOKS ON RELIGION AND ESOTERIC</i>	
<i>PHILOSOPHY—Part IV: Esoteric Arts, Sciences, Fiction</i>	22
<i>THE BUDDHIST ART OF GANDHARA</i>	62
IN REPLY	
<i>DOES THE SOUL CHOOSE ITS TIME FOR EMBODIMENT?</i>	36
SHORT STORY	
<i>"THE UNWORTHY ONE"—To Ourselves Alone</i>	43
CURIOUSER AND CURIOUSER	
<i>WHAT'S IN A NAME?</i>	57
HAPPENINGS IN THE WORLD	48
HAPPENINGS AT HEADQUARTERS	51
LOCAL STUDY GROUP ACTIVITIES	55
LIBRARY NOTES—By A. J. HOWIE	
<i>RAMBLINGS AMONG THE TEXTILES OF THE WORLD—</i>	
<i>Part III</i>	71

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THE EDITOR'S POINT OF VIEW

THE ETERNAL SEARCH FOR VALUE



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

GHOST LORE — PSYCHIC AND PSYCHOLOGICAL

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

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

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

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

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

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

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

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

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



A Wandering Spirit
From a sketch by Kyosai.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GREAT BOOKS ON RELIGION AND ESOTERIC PHILOSOPHY

PART IV

ESOTERIC ARTS, SCIENCES, FICTION, AND MISCELLANEOUS SUBJECTS

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

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

Esoteric Cosmogony and Anthropology

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

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

Ancient Mysteries and Secret Societies

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



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

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

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

Rosicrucianism

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

Alchemy

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

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

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

The Cabala

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



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

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

Ceremonial Magic

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

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

Astrology

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

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

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

Reincarnation

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

Character Analysis

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

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

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

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

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

Tarot Cards

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

Metaphysical Healing

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

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

Atlantis

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

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

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

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

Fiction

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

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

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

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

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

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

* * *

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



SHORT TALKS ON MANY SUBJECTS

by Manly P. Hall

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

Predestination vs. Free Will . . . The Story of the Golden Carp . . . The Case of Bridey Murphy . . . Personality Pressures . . . The Fables of the Ancients . . . Mysticism in Islam . . . Paracelsus on Imagination . . . Interplanetary Travel . . . The Personal Discovery of Immortality . . . The Happiness Plant . . . Inhabitants of Other Worlds . . . The Essenc Code . . . Zen in Our Times . . . Genius, Talent, and Aptitude.

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In Reply

A Department of Questions and Answers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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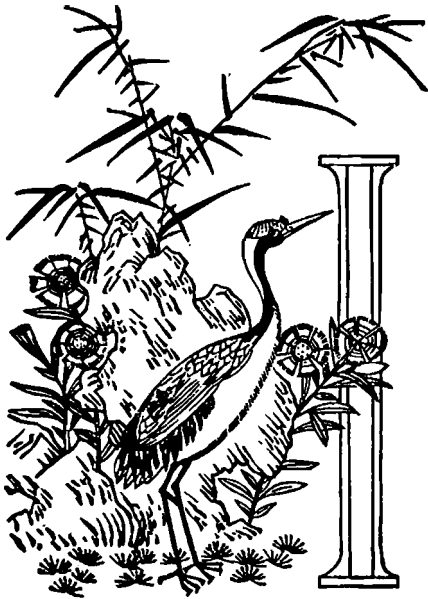
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THE "UNWORTHY" ONE TO OURSELVES ALONE



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

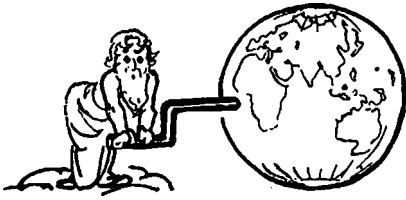


A NEW BOOKLET BY MANLY P. HALL

THE SOUL IN EGYPTIAN METAPHYSICS & THE BOOK OF THE DEAD

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

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HAPPENINGS IN THE WORLD

Art for Everyone's Sake

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

The Indigenes

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

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

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

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

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

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

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





Happenings at Headquarters



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

* * * * *

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

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



Mr. Julian C. Wright with Tibetan Painting

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

* * * * *

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

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

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



Mr. Anatole Efimeff with Landscape Painting

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

* * * * *

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

* * * * *

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

* * * * *

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

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



Truth-stranger-than-fiction Department

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



LOCAL STUDY GROUP ACTIVITIES



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

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

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

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

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

Article: *THE ETERNAL SEARCH FOR VALUE*

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

Article: *THE BUDDHIST ART OF GANDHARA*

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



LATE NEWS BULLETIN—

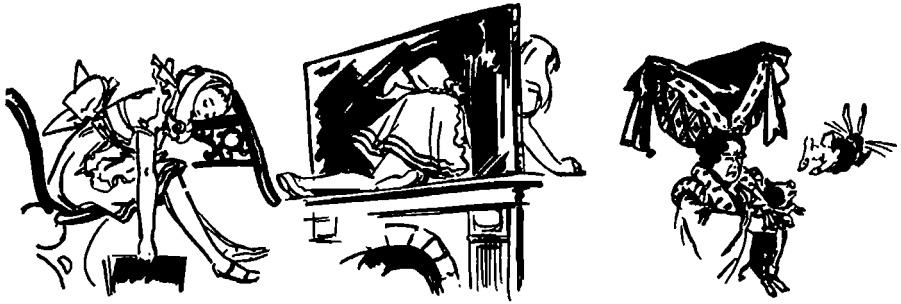
Due to the unusual number of requests, Mr. Hall's lecture of August 1, 1965, will be made available in mimeographed form as soon as possible. You will not want to miss his presentation of this very timely subject:

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

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

Price: \$1.25 postpaid

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



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

WHAT'S IN A NAME?

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

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

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

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

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

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

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

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

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

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

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

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

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

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



STUDIES IN DREAM SYMBOLISM

by **MANLY P. HALL**

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

THE DREAM PROCESS
 THE SLEEP PHENOMENON
 SELF-INSTRUCTION THROUGH DREAMS
 AN ALPHABET OF DREAM SYMBOLS
 DREAMS OF WARNING OR PREMONITION
 THE DREAM AS VISION OR MYSTICAL EXPERIENCE

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

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

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

THE BUDDHIST ART OF GANDHARA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

Secular elements occur in the Gandhara sculpturing, and these strongly suggest Greco-Roman influence. Much has been made of the chaste quality of the Buddhistic carvings. They are much less sensual than most Hindu art, and were undoubtedly the productions of an exalted moral code. A few of the secular pieces have a more Roman quality, but in the main they are not objectionable.

Gandhara sculpturings are usually carved of schist from the Swat River. This type of stone was easily split into thin flat slabs, and was especially suitable to bas reliefs. During the second Kanishka period, stucco and clay came into vogue, and very fine modelings in these media have survived. In addition to independent statues, there are many intricate small carvings used to ornament the bases of large figures, risers of stairs, false windows, and friezes around the bodies of stupas. Such designs are usually in horizontal panels six to eight inches high, and from fifteen to twenty-four inches wide. The scenes are divided into units by the introduction of columns into the design, thus framing the episodes represented.

Favorite subjects for these small but intricately fashioned panels are derived from the life of Buddha, previous embodiments of the Great Teacher, and circumstances following immediately after his

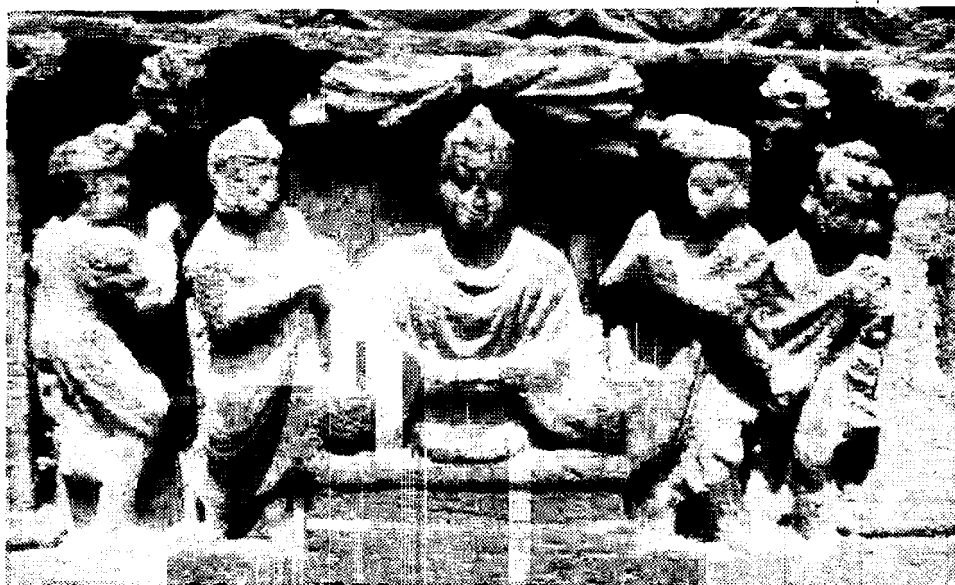


Buddha seated in meditation in the Indrasala cave.

death. At the moment of Buddha's death, his favorite horse and his faithful charioteer also came into incarnation. One panel illustrates this miraculous circumstance. There are many representations of wise men reading the horoscope of the young Prince while his father and courtiers listen attentively. The illumination of Buddha is faithfully recorded in stone, including dramatic representations of the armies of Mara, the personification of temptation and worldliness. There are countless panels depicting worshippers attending Buddha while he is seated in meditation. As in Turkistan, we also find figures of donors who have contributed to the building of some temple or the carving of a special image.

There is a great deal of motion in all these figures, with considerable Parthian influence. We reproduce herewith two scenes from the base of a statue, provenance unknown. In the first of these, Buddha is seated in meditation within the Indrasala cave. To the viewer's left stands a harpist, a musician engaged to serenade the Buddha with celestial harmonies. This harpist was the servant of the god Indra, who is depicted with the god Brahma behind him. Indra asked the Buddha a number of questions, and was so entranced by the answers that he is said to have been converted to the Doctrine. One of the unusual aspects of Buddhism is its concept that the Enlightened Teacher converted the principal deities of the Hindu religion.

The second scene shows Buddha in meditation under a conventionalized tree, attended by worshippers wearing the costume of the period of King Kanishka I, combining Indian court regalia with



Buddha in meditation, attended by worshippers.

Greco-Roman attire. These panels, framed by simple columns, are about seven inches high, and ten inches wide. It is noticeable that the figures are deeply cut and have strong third-dimensional quality. These scenes are typical of hundreds found in the Gandhara area. We also reproduce a stone relief of Buddha and two monks from the same general area. The head of the Buddha and the arrangement of the hair identify the school of origin. One of the monks may be said to show Roman influence; the face of the other monk is badly mutilated. This piece is about nine inches high and eight inches wide. It may be a fragment from a larger work. All three of these examples can be dated between the 2nd and 4th centuries A.D.

It seems interesting that when the first effort was made to fashion a human likeness of Gautama Buddha, both Eastern and Western elements were combined in the design. The face is certainly that of an Indian deity combined with the classic Latin type of the Apollo Belvedere. Elements from Persia, Greece, and Rome blend with the contributions of China and early Aryan migrations. Of all figures, therefore, it is perhaps the most embracing religious image that we know. It was influenced by the concepts of beauty cherished by many peoples who never became converts to Buddhism. From the Gandhara icons, the Buddha image moved eastward across India, southward into Ceylon, and in its migrations, is preserved in the artistry of most of the nations of southeast Asia and the East Indies. It found favor in the Chinese soul, although the representations

were variously modified. Even in Japan and Korea, faces of the Gandhara type can be found in many early works.

One philosophic point is worth noting. King Kanishka is believed to have been a powerful force in the development of the Northern School of Buddhism. In some way, the Northern School contributed the impulse toward the picturization of the Indian teacher. The Hinayana was traditionally opposed to this, although imagery of a restricted kind gradually appeared in the strongholds of the Southern or Hinayana School—Ceylon, Burma, Siam, and Cambodia. In Gandhara, also, some bodhisattva figures have been identified. It is not certain as yet, however, whether these correspond to the divinities of the Northern School or merely represent Buddha himself prior to the illumination. It is believed that Maitreya and Avalokitesvara have been identified, but their attributes are not traditional, and the matter may require further consideration. There are certainly images in princely regalia that could have inspired believers in the bodhisattva doctrine.

A study of the Gandhara friezes in particular must impress the thoughtful person with the atmosphere of serenity that has been captured in stone. The Gandhara sculptors were able to contribute a powerful but disciplined emotional overtone to their work. In groups of figures, the one representing the Buddha can be identified even though the normal attributes are not obvious. In the small carvings, a wonderful atmosphere of humility radiates from the Buddha icon. It is hard to determine what contributes to this subtle influence. It could be achieved only by an artist with strong spiritual convictions, who was able to project the very essence of the doctrine.

In one frieze, the Buddha stands with his head slightly inclined, and the body turned to the viewer's right. He is receiving a gift of land for the use of the religious community. His disciples are gathered about him, and the donor is passing him some symbol of proprietorship. All the faces are expressive, each remarkably individualized. Yet the countenance of the Buddha, though not prominently displayed, overwhelms the entire scene. One receives the impression that he is hesitant to accept the gift, and finally takes the land only for some sacred or benevolent purpose.

As is usual in Buddhist art, there is not in all of Gandhara one representation of the Buddha with any distortion of features. Something of the elusive smile of the Khmer carvings may be sensed, but cannot be clearly traced. Evidently, the tranquillity of the Buddhist message had already captured the hearts of the Gandhara people. Here, therefore, we find the archetype of the traditional likeness. It was already far advanced before it left the Vale of Peshawar.

It is not easy to understand why Gandhara was chosen to give a human likeness to the Light of Asia. There were many other centers of artistry that could have contributed all the necessary skills and fashioned a magnificent image. Perhaps it was the very isolation of Gandhara and the strange psychological currents that mingled in this region that inspired a large group of sculptors, perhaps even of different races, to depict Buddha in the perfect tranquillity found in the best icons. Actually, none of the historical incidents in the life of Buddha took place in the Gandhara region. It was through Asoka and Kanishka I that the people became aware of the Indian teacher. It was their privilege to fashion the likeness that would endure and would become the authentic Buddha type throughout Asia.



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Library Notes

by A. J. HOWIE

RAMBLINGS AMONG THE TEXTILES OF THE WORLD

PART III

JAPAN—COLOR, DESIGN, APPROPRIATENESS

There is strong contrast between the concept of production based on craftsmanship and industriousness, and on labor performed for an hourly wage per diem, on the job, regardless of quality and a minimum production. The scope of this article is not intended to get into social implications or theories; but we should note that it was the pride in craft and timeless industriousness of countless generations in all parts of the world that created our entire heritage of the present. Patient labor and skill are particularly evident in the woven products of all mankind.

Modern Japan is entering into world trade many products based on hereditary arts and crafts. Thus her cultural values will have considerable impact on the tastes of the total market, but especially of the Western world. If Japanese manufacturers make concessions to popular demands of an indiscriminating market or an extreme *moderne* bias of certain buyers, the loss will be mutual, and Eastern and Western cultures will be considerably compromised to that extent.

Machines limit free artistic expression of individual craftsmanship even though they may reproduce effectively some portion of an original idea. Machines are useful for mass production to supply a large, expanding market. But all spirit of individuality is lost. It is only in the preservation of the handicrafts that creative individuality can be transmitted for the enrichment of others as well as of the self. In the Western world, the crafts are being encouraged as *hobbies*. But in Japan a national body is working to preserve her an-

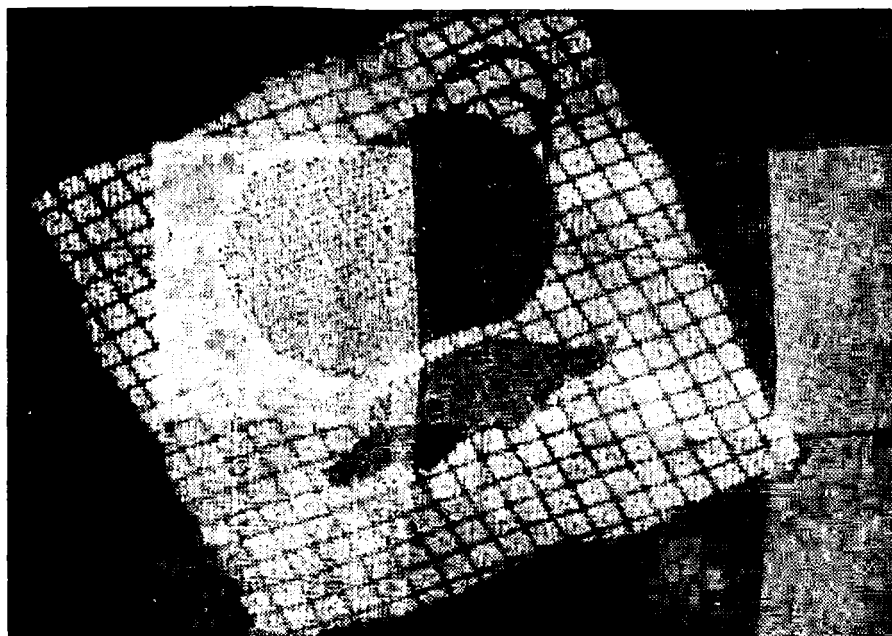
cient craft products by declaring them to be *national treasures*, and subsidizing the craftsmen themselves so that their skills may not be lost, but passed on to younger craftsmen.

Japan is a fortunate country to exemplify the long patronage of arts and crafts. Relics of the past have been preserved for centuries in Buddhist temples and family museums of the aristocracy. Traditionally, Japan has freely welcomed and absorbed many cultural impulses and techniques, principally from continental Asia. Colonies of skilled craftsmen were moved from China and Korea to establish communities of sericulturists, weavers, ceramicists, and other artisans. One such incident is an entry in the *Nihongi* for the year 470 A.D.:

“*Awo, Musa no Sukuri*, and the others, in company with envoys from the Land of Wu, and bringing with them skilled workmen presented by Wu, viz. *Aya* (damask) weavers and *Kure* weavers, as well as the seamstresses *Ane-hime* and *Oto-hime*, anchored in the harbor of *Suminoye* . . . The seamstress *Ane-hime* was presented to the God of *Oho-Miwa*, and *Oto-hime* was appointed to the *Be* of *Aya* seamstresses. The *Aya* weavers, the *Kure* weavers and seamstresses—these were the founders of the Asuka Seamstresses’ *Be* and of the *Ise* Seamstresses’ *Be*.”

This responsiveness to imported ideas still persists, as indicated in the foreword to *Textiles of Pre-Inca from Burying Grounds in Peru in the Collection of Kanegafuchi Spinning Company*: “It is important for a country like Japan, whose natural resources are lamentably meager, to endeavor to sell her products abroad as much as possible. In the field of textiles also, it is essential that we assimilate various cultures and civilizations of the world and revive them to fit the designs that are in accord with modern sense, thereby extending the market for our products. If we lack natural resources, let our brains work, which are plentiful, so far as our population is concerned. It is, of course, desirable to create new culture but, at the same time, to utilize our own art treasures as well as the essence of cultures and civilizations that flourish abroad, it is assuredly a means to make our lives more resourceful, even though we live in such a small country.”

The foregoing quotation is supplemented with one from Basil Hall Chamberlain’s introduction to his translation of the *Ko-ji-ki*,



Novelty fragment of silk gauze, woven between 1890 and 1900. The warp is a series of alternating bands of white and blue; the white square is roughly $2\frac{1}{4}$ by $2\frac{1}{4}$ inches. The figure has been laid in, in one shed, which could easily have been treadle controlled. The clever three-dimensional effect was achieved with the simple contrasting of colors.

or *Records of Ancient Matters*: "The Japanese of the mythical period were a race who long emerged from the savage state, and had attained to a high level of barbaric skill . . . We hear of the pestle and mortar, of the fire-drill, of the wedge, of the sickle, and of the shuttle used in weaving . . . In the use of clothing and the specialization of garments the early Japanese had reached a high level. We read in the most ancient legends of upper garments, skirts, trousers, girdles, veils, and hats, while both sexes adorned themselves with necklaces, bracelets, and head ornaments of stones considered precious—in this respect offering a striking contrast to their descendants in modern [1882] times, of whose attire jewelry forms no part. The material of their clothes was hempen cloth and paper mulberry bark, coloured by being rubbed with madder, and probably with woad and other tinctorial plants. All the garments, so far as we may judge, were woven, sewing being nowhere mentioned, and it being expressly stated by the Chinese commentator on the *Shan Hai Ching*, who wrote early in the fourth century, that the Japanese had no needles. [Note the introduction of seamstresses in 470 A.D. above.] From the great place which the chase occupied in daily life we are led to suppose that skins also were used to make

garments of. There is in the *Records* at least one passage which favours this supposition, and the *Chronicles* in one place mention the straw rain-coat and broad-brimmed hat, which still form the Japanese peasant's effectual protection against the inclemencies of the weather."

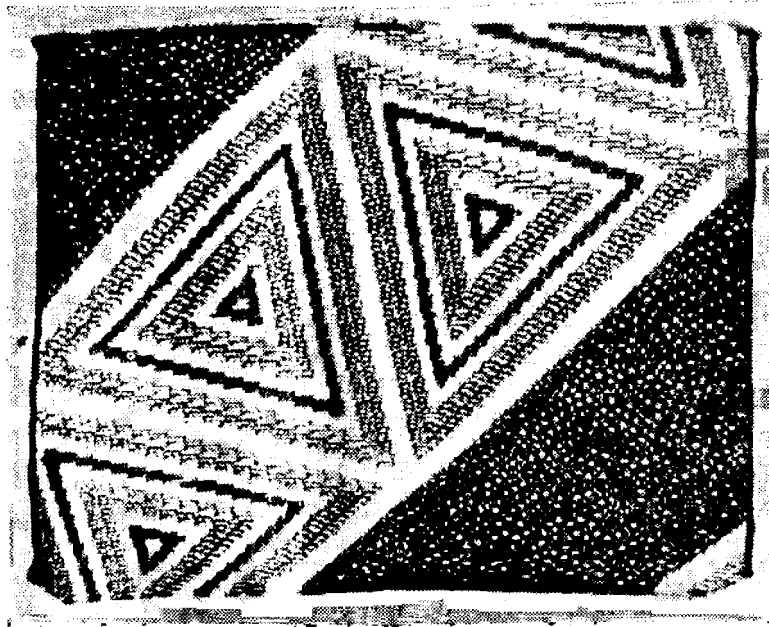
In a footnote, Chamberlain mentions: "The tradition preserved . . . shows that in times almost, if not quite, historical (the 4th century of our era) the silkworm was a curious novelty, apparently imported from Korea. It is not only possible, but probable, that silken fabrics were occasionally imported into Japan from the mainland at an earlier period, which would account for the mention of 'silk rugs'."

For mythological references to textiles, the earliest source is the *Nihongi*, *Chronicles of Japan from the Earliest Times to A.D. 697*. I have used the translation of W. P. Aston, published in 1806 as part of the *Transactions and Proceedings of the Japan Society*, London.

Kagu tsuchi (god of fire) took to wife *Hani-yama-hime* (Clay-mountain lady), and they had a child named *Waka-musubi* (Young growth). On the crown of this deity's head were produced the silkworm and the mulberry tree, and in her navel the five kinds of grain.

Ama-terasu no Oho-Kami took the silkworms in her mouth, and succeeded in reeling thread from them. From this began the art of silkworm rearing. Some time later, *Ama-terasu no Oho-Kami* was in her sacred weaving hall, engaged in weaving the garments of the gods when *Sosa no wo no Mikoto* flung a flayed piebald colt through the roof into the room. In her alarm, she wounded herself with the shuttle. Indignant at this, she straightway entered the Rock-cave of Heaven, and having fastened the Rock-door, dwelt there in seclusion. Therefore, constant darkness prevailed on all sides, and the alternation of night and day was unknown. The rest of the legend is familiar and has no reference of interest to textiles.

The *Chronicles* refer to the *Be*, hereditary corporations, which were a peculiar institution of Old Japan. The term has been inadequately translated clan, tribe, or guild. But the *Be* differed from clans, as it was not even supposed that there was any blood relationship between the various classes of members. Yet if they are called



Band 4 and 3/16 inches wide, with selvedge on both sides. A double warp technique that will challenge Occidental handweavers to duplicate this pattern effect.

guilds, the hereditary character of the *Be* is overlooked. They were essentially branches of the Government, and established by royal decree. Aston suggests that we imagine the staff of a dockyards in which the director and officials would be drawn from the governing class, the artisans being serfs, and the whole having a more or less hereditary character. The origin of some of the *Be* is lost in antiquity, but many were instituted in historical times, and for all manner of objects. The *Be* of weavers was the *Orribe*; that of figured-stuff *Ayabe*.

Pieces of cloth were used as currency in ancient Japan; also for taxes, gifts, temple offerings. The Japanese words for *many looms* or *webs* had the inference of wealth. Some of the items in addition to fine silk mentioned are: Rolls of brocade of superior quality. A woolen carpet. Curtains of seven-fold woof. An entry for 646 A.D. classifies silk as a fine, coarse, raw, and floss. The tax for each *cho* of riceland was six feet of fine silk, or for four *cho*, one piece forty feet in length by two and a half feet in width. For coarse silk the rate was twice as much, and for cloth four times as much.

Among the mentions of gifts of silks and brocades, one is from as early as 28 B.C.: A local king visited the Emperor. When he prepared to return home, the Emperor gave him red silk stuffs which

he stored in his treasury at home. The people of Silla (part of Korea) hearing of this, raised an army and proceeded to rob him of his gift. A later emperor gave gifts of floss silk.

The Empress Jingo, when planning her campaign against Silla, selected a lucky date to enter the palace of worship where she in person played the office priest. Placing one thousand pieces of cloth at the altar, she prayed to be given the name of the god who had instructed the Emperor, her husband, who had died. She commanded three divisions of her army and was successful in subjugating Silla. She obeyed the divine instructions she had received: "Slay not the submissive." She proceeded to the interior of the country and placed seals on the magazines of precious treasure and took possession of the books of maps and registers. Taking as hostage a Silla prince, she returned to Japan with eighty ships loaded with gold and silver, bright colors, figured gauzes and silks. This was the origin of the custom of eighty ships of tribute being sent to Japan annually by the King of Silla.

The *Nihongi* records that as early as 462 A.D. the Emperor wished to make the Empress and his concubines plant mulberry trees with their own hands in order to encourage the silk industry. Thereupon he gave orders to make a collection of silkworms throughout the country.

In 507 A.D. the Emperor Wohodo issued the following decree: "We have heard that if men are of fit age and do not cultivate, the Empire may suffer famine; if women are of fit age and do not spin, the Empire may suffer cold. Therefore, it is that the sovereigns cultivate with their own hands, so as to give encouragement to agriculture, while their consorts rear silkworms themselves, so as to encourage the mulberry season. How, then, shall there be prosperity if all, from the functionaries down to the ten thousand families, neglect agriculture and spinning? Let the officials publish this to all the Empire, so that our sentiments may be made known."

Japanese weavers, embroiderers, and artists who paint the gorgeous figures on *kimono*, all are master colorists. Their forte is not that they are daring, although there seem on analysis some spectacular combinations of color used. Regardless of the number of colors introduced into a design, every one harmonizes, appears natural, right. The Japanese do not use patches of solid color, but

blend in tonalities, soft, unobtrusive, unusual shades. Their color traditions developed while pigments were still being derived from the living juices in plants, lichens, madder, woad. The dye lots were small. It is unlikely that any attempt was made to match shades exactly. Various localities became famous for certain colors.

A modern example of this type of fame was reported in the 1959 issue of *This is Japan*. The article tells of the small, subtropical island of Hachijojima, which is just a short plane ride from Tokyo and technically a part of that city. It is famous in Japan for *ki-hachijo*, a beautiful silken fabric made from hand-dyed fibers. The leading dyer is Mrs. Meyu Yamashita, now nearly seventy years old. According to the article, she does all of the painstaking work to extract in her well-worn dye pots the dye that imparts a glistening gold-and-copper color to the hanks of silk yard that she dries in the sun and open air of the eastern side of the island.

In 1958 there was published at Kamakura a limited edition of a work entitled *The Japanese Art "Kusaki-Zome" Nippon Colours* by Akira Yamazaki, which bears a sub-caption: "Dyeing in a Hundred Colours with Juices of Plants and Grasses." The author recalls that the dye process in Japan reached a high peak of brilliance during the *Nara* period (645-792) under the cultural influence of the T'ang Dynasty of China. Due to the introduction of aniline dyes during recent decades, the old secrets and skills are being lost. Yamazaki San's book represents her contribution toward the preservation and revival of the ancient dyers' art. Handweavers who have experimented with the extraction of vegetable dyes will appreciate the wealth of lore, the unbelievable months of patient work, and dedication of purpose it took to prepare this treasure of 100 small swatches of silk exhibiting *in vivo* the amazing colors that can be extracted from the vegetable kingdom about us. There is no text, but the author identifies the plants and mordants used.

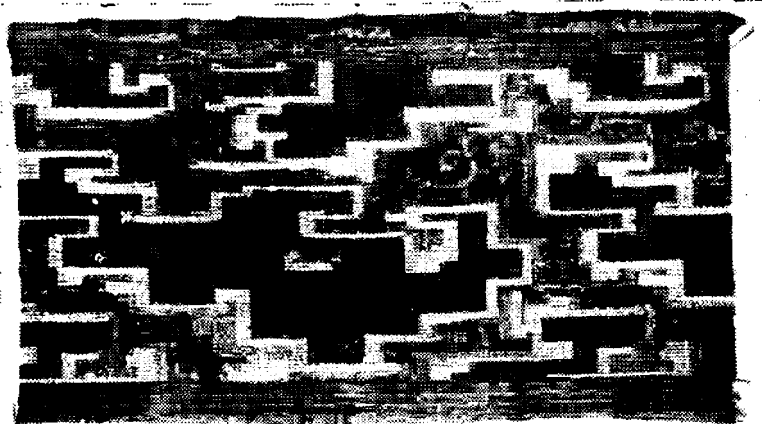
One hundred delicate nuances of color do not exhaust the possible distinctions of the spectrum. Nor were the Japanese unique among ancient peoples who explored the mysteries of extracting minute traces of dye from the plant kingdom. But the Japanese developed an exquisite range of colors, which is quite in contrast to the sparing mention of color in the *Ko-ji-ki*—black, red, piebald (of horses), white, and blue—which in Japanese includes green,

the same word describing the color of grass and the sky. *Midori* is a comparatively modern word for green. Yellow is not mentioned except in a Chinese phrase, "The Yellow Stream," signifying Hades. From this limited dye palette, the dyers' art has progressed to a sensitive, subtle range of soft and lustrous shades dramatized in kimono, obi, religious trappings during many centuries.

The use of color evolved with the development of design. The colors of the earliest fabrics were solid, but it did not take long to introduce stripes, both horizontal and vertical. "It was a practice since early times to insert threads of different colours at regular intervals among warps or wefts in order to produce striped effects. Prior to the introduction of Buddhist culture in the sixth century, there existed textile fabrics called *shizuri* or *kambata* which are believed to have been cloths with striped patterns. It is easily imaginable that the simplest woven patterns were stripes, but we know little about what the above-mentioned fabrics actually were. The Shoso-in, the Imperial Repository of Treasures of the seventh and eighth centuries in Nara, has preserved fragments of fabrics listed as *kambata*, which are something like narrow, flat-braided cords with beautiful stripes woven with threads of various colours."*

In the Japanese textile craft, we are viewing more than two thousand years of weaving tradition, and it is impossible to do more than indicate the tremendous innovations and complications of weaving techniques, color mastery, design symbolism, and the strict codes of usage. As the weavers learned more ways in which to control their looms, they began to introduce woven squares, rectangles, lattices, tartans, interlocking checkers, oblique quadrilaterals, lozenge diapers (the continuous repetition of a simple unit of a design), triangles formed by weaving half of the lozenge in contrasting colors. Modern handweavers should realize that they can recapitulate techniques in a few years which took early weavers many centuries to discover; and they can do this by reading in books and exploring at their looms the possibilities of twill weaving, American colonial overshot patterns, and other *tricks* of mechanical manipulation of their looms.

**Textile Designs of Japan*, published by Japan Textile Color Design Center, Osaka, Japan, 1960.



Fragment of double weave with an incredibly finely set warp of black and maroon. The strikingly modern pattern is in white and coral with a single accent of orange.

In spite of the fact that there seems an infinite variety of geometric figures used by early Japanese weavers, they had no symbolic meaning for them, although many of Chinese origin did have significance attributed to them in their homeland. *Textile Designs of Japan* suggests: "One of the reasons why purely geometric patterns are generally considered to have been meaningless in their origin is that many of them came into being as more or less accidental results of mechanical weaving techniques." As a result, these geometric figures were only a brief prelude to the free design introduced by brocading, embroidering, painting, printing over plain cloth or using the geometric figures for a background.

The weavers of Japan did, however, give names to many of their geometric patterns—some obvious, and others fanciful and imaginative. We might note *mountain lane*, *shape of mountain*, *shape of comb*, *shape of lightning*, *pine-bark*, *tortoise shell*, *leaf of hemp plant*, etc. An example of the symbolism attached to a pattern, described in *Japanese Decorative Design*, by Taiji Maeda, is the "so-called hemp-leaf pattern, which in olden days was used commonly on swaddling clothes for new-born babies. In all probability this motif originated from some sort of geometrical pattern and not from an actual hemp leaf. The name was presumably derived from the resemblance of this particular geometrical pattern to a hemp leaf, and the pattern represented the wish that the baby wearing the swaddling clothes might grow with the vigor and toughness of the hemp plant." We are reminded of the fanciful

names given by colonial American handweavers to their overshot patterns.

Kimono and *obi* are the most spectacular of Japanese fabrics. We live in an age and economy where money determines what we shall wear within the limits of our tastes and preferences. In early Japan, imperial decrees proclaimed limitations of color, style, ornamentation of costume to be worn by everybody from the highest to the lowest estates. The rarest colors were reserved for the imperial use. Other colors were bestowed as royal favors, and permission to wear certain combinations assisted in identifying rank and allegiance. In general, those who influenced taste in matters of the *kimono* were the nobility, the samurai, the merchant class, and the courtesans. Countless conventions existed. There were appropriate garments for various occasions. All design had to be suitable for the wearer considering age, station, and purpose. There were flowers considered right for certain months. Ladies vied with each other in making the most commendable selection of *kimono*. When the rich merchant class began to outdo the nobility in the lavishness of *kimono*, there are records of how the nobles vented their displeasure. One shogun banished an entire family and confiscated their wealth.

Lynn Katoh summarizes the feeling: "The Japanese as a people have always had a deep feeling for Nature, a feeling that permeates all their arts and handicrafts. All through history of Japanese dress we see this feeling reflected in the stress laid on the importance of wearing colors that are in agreement with the flowers or foliage of the season, and in this way of harmonizing color with Nature to achieve true beauty. In the Heian era, the flowering age of the arts in Japan, the expression of beauty became almost a cult and one can see even today in the color preferences of the Japanese how great an influence this unrivalled age of sophisticated culture and graceful living left on succeeding generations."



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